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“Reconsidering the Issue of Cultural, Ethnic, and Religious Identities ”: Learning from the History of Global Migration, Japanese History of Immigration, and a History of Cultural and Ethnic Identity.

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Abstract

Human history is the history of wars and migration based on the cultural, ethnic and religious identities, and the conflicts that ensue from human ignorance, prejudice, and discrimination. This research aims to clarify this character viewed from the history of migration, and the Japan's immigration history, and a history of cultural and ethnic identities.

Global human migration reveals complex factors and the survival process. The Japanese immigration shows economic pressure and the desire for the better life abroad until modern Japan gained strength as an economic power in the 1970s. The social discrimination and exclusion caused by prejudices are reflected in the historical analysis all through these themes, and they continue to impede global peace and human security. The modern day religious fanaticism of Islamic State (IS) is making devastating damages to world peace and human security. We are challenged to find new solutions within a new paradigm for world peace and security. The ideas of multi-culturalism and cultural relativism have continuously challenged world realities since the beginning of time, and must be addressed in order to alleviate these damaging world realities.

Keywords : War and Peace, Cultural, Ethnic and Religious Identity, Human Mobility, Migration and Immigration, Apathy, Ignorance, Prejudice and Discrimination, Equality and Inequality

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文化と人種と宗教的アイデンティティ再考： 人類の移住史，日本移民史，そして文化的・エスニック・ アイデンティティの歴史から学ぶこと

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Introduction

Entering into 21st century, the global influx of human mobility has dramatically increased. Accordingly, the old paradigm has become obsolete in explaining the boarder issues in terms of multiple identities for individual, family, group, national, cultural, religious, ethnic, and racial terms. The new paradigm must present insight for the emerging realities of domestic, international, and trans-national boundaries including the complicated factors and forces behind these dynamic movements.

The scheme of transnational mobility can be analyzed by three major factors. They are (1) push and pull factors; (2) transaction factors; (3) adjustment factors. The first issue includes reasons for mobility for economic, political, religious, working, studying, and marriage. The second category relates rules and regulations set by the states and agents who provide services for the diverse needs for mobilizing people. The third factors are services extended for humanistic learning, labor migration, human trafficking, refugees and emigration. Although the separation by the national borders is a severe reality, the emergence of increased and heightened mobility are penetrating unilateral responses, pushing this reality into diverse cooperation by multi-national corporations and non-state actors such as humanitarian and environmental Non-profit Government Organizations (NGO).

The world today needs to be concerned with the disproportionate distribution of global wealth scale that fuel domestic and international conflicts in economic, political, religious and even cultural spheres in terms of Ethnic, Cultural and Religious Identities. These conflicts have become more visible and urgent by the development of information technologies and the acceleration of information dissemination of local and international news. The globalization process in people's intra and international mobility has remarkably accelerated everyday cultural transformation. In this context, better visibility is required to understand the impacts of global migration for international political and economic relations, and for a citizen's level understanding for the deeper involvement in the grass roots cultural exchanges in which to receive impacts caused from cross/multi cultural relationships

within cultural and ethnic identities, and communications and linguistic conflicts.

I History of Human Migration

The following is a brief review of the origin and history of human migration to learn the historical-time dimension.

Origin of Mankind (2.5 million~10 thousand BCE)

History of mankind reflects continuous mobility and migration. The very original appearance of human ancestors, Anthropoid, appeared over seven million years ago in savannah of eastern Africa. This was approximately five million years earlier than the appearance of *Homo erectus* that walked with two legs and inhabited spreading over African continent. The earliest record of human ancestors are evidenced by the archeological discovery in the Olduvai Gorge in the eastern part of Tanzania dating over 2 million years ago. Later about 600 thousand years, these people began to migrate toward Asian continent under the warm climatic conditions. By one million BCE, *Homo erectus* in Asia, eg., Java Man, Peking Man, and Heidelberg Man, presumably began to utilize “fire” as a tool, and *Homo rhodesians* who are regarded as the ancestor of modern human race appeared in Africa about 40,000 years ago. The first appearances of human ancestors in European continent were Neanderthal people. *Homo sapiens*, man of wisdom, were the ancestor of modern mankind, lived in the eastern part of Africa around 17,000 years ago and slowly spread over south and west Africa.

The climatic changes in African continent provided new habitable green environments and kept its environment over 120 thousand years. Replacing *Homo erectus* to *Homo sapiens*, the human ancestors began to move toward eastern part of the Mediterranean Sea. Another group of *Homo sapiens* travelled all the way through shorelines to Java Island in Asia about 10,000 years ago. Also other group travelled northbound toward European continent passing through the region of Middle East. The oldest evidence of European ancestors was called Cro-magnon people discovered in the southwestern part of France 50,000 years ago. Looking at the continent of Australia, humankind reached there about 40,000 years ago. After the final Glacial Period ending 18,000 years ago, the first humans reached North America, and BC 10 thousand, European ancestors advanced to Northern Europe for the climatic warming and started agricultural farming in the history of mankind.

Origin of Language (3000 BCE~)

Evidence of ancient human activities relies on the recorded history by means of Language. The Indo-European people inhabited the European continent and spread all the way to northern India in around 4000 BCE. Though their origins are still unclear, original Indo-European language is regarded as the first sophisticated human means of communication. Their tribes started to move westward about

3000 BCE, and the southbound movement reached all the way to India through Persia during 2000 BCE. The renowned Indian “Rig Veda”, the Bible of Brahmanism in Sanskrit, was the oldest recorded history of Indo-European language. The original form of Latin language was used in Italian peninsula evidenced in 7000 BCE, and the original forms of Germanic languages were used in Europe. Present day world languages are the results of amazing global migration and global spread, and their original roots rest in the creation of earliest Indo-European language.

History of Empire

World history examined by regions reveals numerous changes of empires. These are dynamics of human existence. In Europe, the Romans founded their empire from 1st~2nd century. The Frank Empire took over in 8th~9th century followed by the Crusades during 1096~1099 CE. The 15th century was the end of Reconquista, 718~1492, and in the 19th century, the Napoleon Wars occurred. The First World War took place during 1914~1918.

In East Asia, China was the center of 4,000 years of history. The 3rd century was a warring period by three nations, and 12th century was the South So Dynasty followed by the Ming Dynasty in 15th century. The 18th century was the last Dynasty of Shin ended by the British invasion.

In South West Asia, Assyria spread over the area and became the first recorded Empire in human history in 13th century. It covered Mesopotamia, Egypt and the unification of the Orient. In 5th~6th century, Akemenes Persian Dynasty reigned the region and later taken by the Umaiya Dynasty and became Arabian Empire which evolved the birth of Islamic religion. During the 16th~17th century, three most powerful Islamic nations occupied the area. They were the Osman Empire, the Safabee Dynasty and the Mughal Empire. Entering into the 20th century, the entire region was divided by European colonization. In South East Asia, the Angkor Dynasty, reigned present day Cambodia and Thailand, and the entire region was colonized during the 19th~20th century except the Sham Dynasty, Thailand.

In North and South America, the rise and fall of empire was also seen. The Kingdom of Aztec prevailed in Central America and the Incas Empire reigned South America during the 15th~16th century. In 18th century, after war of independence, North America became under British control. In late 18th century, the original 13 states became the United States of America. Meanwhile Spain and Portugal kept Central and South America as colonies, and in early 20th century, many Central and South American countries became independent.

Migration and Jewish Diaspora

Another remarkable and astonishing fact of human migration is the history of Jewish people. Their history is the longest record of human migration caused by the religious persecution. In 1500 BCE, the Israelites, the ancestors of the Jewish people, fled from Egypt and settled in Canaan, the area of

the Middle East that forms the lands of the Bible and the ancient kingdom of Israel. They believed in only one God, Yahaweh, and had the great lasting influence on both Christianity and Islam. In around 1000 BCE, Saul became the first king of Israel and later separated into two kingdoms of Israel and Judah. After 1000 years of internal warfare through the Assyrian Conquer and Deportation to Babylon, the Jewish kingdom of Judea was founded, but became the captivity under Roman Empire. Thousands of Jews were enslaved and exiled after the Romans put down the Zealot uprising at Fort Masada in 73 CE. Jesus Christ was born in 6 CE and marks another milestone: both in cultural influence and in our perception of marking time.

The beginning of Jewish “Diaspora” takes place in 135 CE under the Roman emperor Hadrianus and his persecution caused Jewish exile and global migration. During the 6th through the 17th century, Jewish people were under continuous persecution and migrated all over Europe and later to America in late 19th century. In 1897, the first Zionist Conference was held in Basel, Switzerland, which resulted in the establishment of the nation of Israel in 1948.

Jewish Diaspora and Multi-culturalism

During mid 15th century to the end of 18th century in Frankfurt, Germany, Jewish people were confined within the so-called “Ghetto” area in self autonomous way and under strict Jewish religious laws using Yiddish language called Jewish German language. This situation resembled the existence of a small nation within a nation. The question, then, is how these two independent cultures and nations were merged together in the pre-modern period. The original stimulation came from the French Revolution, which gave ways for the separation of nation and religion, and provided freedom of belief and equality in citizenship. Under the new law, liberalization movement against discrimination of Jews meant the following issues: (1) Jewish people need to change their names into German names; (2) use German language; (3) obey German laws instead of Jewish Religious Laws and; (4) become Germans.

The Jewish efforts for this assimilation came within themselves, yet it meant a loss of Jewish ethnicity. Because of these reforms, the ethnic conflicts were somehow managed on the surface yet the deep-seated prejudices remained in the early part of the 20th century. As Einstein put it, Jewish people are interchangeably labeled by the convenience of German people as, “Calling Jews as Germans on happy occasions, and Jews on unhappy occasions”. German Nazis irreparable damage in the human history by Holocaust and German Jews lost identities and belief in good German citizenship.

Immigrants in Modern Germany

In 2005, about 19% of Germans were the descendants of immigrants, i.e., 1 out of 5 people. Moreover, 1 out of 3 were the children of immigrants. These cultural and ethnic differences created

socio-cultural tensions based on differences in cultural, linguistic and religious traditions. In modern Germany and Europe, multi-culturalism is an important ideology, yet the ethnic assimilation or acculturations are not easy tasks to accomplish. The core issues for mutual co-habitation exist in the balance between macro-phase of democratic social system and micro-phase of harmonious everyday life culture.

II. History of Japanese Migration since Meiji-period

The Inception

The inception of Japanese immigration started from Meiji-period in 1867 after nearly 260 years of “Closed Door Policy” in Edo-period by the *Tokugawa Shogunate*. The dramatic change caused by the Meiji-restoration enforced Japan and its people to adopt new social policy for *Fukoku Kyohei*, enriching the national wealth and strengthening the military capabilities, and *Wakon Yosai*, Japanese Yamato spirit and western wisdom. The motivating factor for overseas migration was based on economic poverty, and the migration to foreign countries reflected the notion of “Japanese Dream” in such phrases as *Kokyo-ni Nishiki-o Kazaru*, return home with golden wealth and glory, or *Ikkaku Senkin*, gain million gold with a quick work. The rural population began to set domestic and international migration.

In 1868, the first unauthorized recruitment by Eugene M. Van Reed, a Hawaii consulate in Yokohama, brought 40 Japanese laborers to the island of Hawaii for the sugar plantations. These people were called “Gannen Mono”, original people for the initial year. Due to the slave like treatment of the first Japanese immigrants in Hawaii and Guam, the Meiji government stopped the migration for two decades. And it shifted to the domestic migration for the development of Hokkaido, northern-most island as “*Kaitaku Nomin*”, excavation farmers.

Later in 1885, the Japanese government and Hawaii enacted the Immigration Convention” and 29,000 Japanese went to Hawaii under the three-year contracts for about nine years. Also the new destinations were explored to Thursday Island, New Caledonia, Australia, Fiji, and other South Pacific islands for the similar contract work. Entering into the 20th century, the contract laborers began to migrate to the Philippines, mainly for construction of highway systems. This trends included into other Asian regions as well. Most of these people were not immigrants nor settlers, but *Dekasegi*, short-to-long-term working abroad laborers with the intention of returning home after a few years of working abroad. A large number of Japanese migrant workers were from the southwestern part of Japan such as Okinawa, Kumamoto, Yamaguchi, Hiroshima and Wakayama, and their primary factors were based on poverty and lack of sufficient agricultural land. Other factor was an accumulation of overseas information and contacts.

First Migration to North America

According to the statistics reported by Japanese Association of North America, there were 55 Japanese resided in the North America in 1870, and the number increased to over 110,000 at the end of immigration in 1920. Year by year number are as follows: 1870: 55, 1880: 146, 1890: 2,039, 1900: 24,326, 1910: 72,157, 1920: 111,025

Most Japanese migrant workers went along the Pacific Coast, both in the United States and Canada and were engaged as simple labors. In 1889, the population of Washington State was only 349,000, and the official relationship between Japan and Seattle began by the opening of Nihon Yusen Trans-Pacific Vessels. Since the educational opportunities were limited in Japan, many young men travelled to America for the study of English language and higher education as “school boys” or “general house work”. These young men worked for white families to attend school by performing domestic house work for free room and board. Some were fortunate to obtain enough educational funds to study at prestigious universities in the East Coast, but most of them went to schools on the West Coast in cities like San Francisco, Seattle, and Portland.

The rapid increase of Japanese population in the West Coast cities began to create political tension, and ethno-political anti-Japanese sentiment was aroused which was commonly referred as “Yellow Perils”. After the victory over the Russo-Japan War in 1904, the Japan’s political status was altered in the international politics, but the anti-Japanese sentiment eventually led to the termination of Japanese immigration to the United States in 1924 by the Immigration Act of 1924 or Johnson–Reed Act and the severe restriction of Japanese entry to Canada in 1928.

To Latin America and Beyond

In 1888, the slavery system ended in Brazil and the new efforts were made to recruit European workers in place of African slaves and a large number of workers settled in Brazil until the beginning of the World War I. The war forced these immigrants to return back to their homelands in Europe. After the War, the new entrants from Europe returned to Brazil because of the severe immigration restriction by the United States, and the better economic condition in Brazil for the coffee industry.

Meanwhile, the depressive economic condition in Japan after the Russo-Japan War, a new political movement was initiated in 1893 by a group of Japanese government officials, politicians and intellectuals who organized *Shokumin Kyokai*, colonization society. In 1897, they have attempted to establish an agricultural colony in Guatemala, Nicaragua, and Brazil, which was the beginning of Japanese migration to Latin American, and 780 people were migrated to Peru in 1899.

In 1897, the initial effort was made between Japan and Brazil through private immigration companies to send 1,500 Japanese to board on the Japanese ocean liner called “*Tosa Maru*”, but it failed by the sudden notice from Brazil due to the unexpected government budget deficit. Ten years later in 1908, 781 Japanese workers composed of 165 families were the first official contract

immigration and boarded the *Kasado Maru* vessel.

In 1929, the Great Depression was devastating causing economic damage to the Japanese economy. Consequently, the rural farmers who were most affected, over 100,000 Japanese migrants, entered Brazil during 1929–1935 until the Immigration Act was enacted in 1934. The peak number was 24,493 and 21,752 during 1933–1934. (C. Mita, “Image of Japan by the Brazilian Japanese” *Journal of Ibero-American Studies*, Sophia University, 1977. pp. 19)

Meanwhile, Imperial Japan had steadily acquired colonial territories in the surrounding regions and Micronesia after a series of foreign wars, including World War I. Taiwan became a formal colony in 1895 after Japan’s victory over China, while Korea was officially annexed in 1910 as a result of the Russo-Japanese War. Japan took over Micronesia from Germany in 1914, which later became a Japanese mandate entrusted by the League of Nations. These regions, combined with portions of Manchuria and Sakhalin, became a locus of Japanese development where tens of thousands of immigrants settled and displaced local populations. Though many of these so-called immigrants shared similar socio-economic backgrounds with their counterparts in the Americas, the former group was essentially colonizers protected by the military power of Japan, whereas the latter tended to become targets of social and legal discrimination in host countries such as America and Brazil.

State-sponsored Emigration and Anti-Japanese Containment

In the mid-1930s, after the establishment of a puppet government in Manchuria, Japan officially made overseas emigration part of its colonialist policy. Previously, except for the government-contract labor migration to Hawaii and the travel subsidy for emigrants to South America, the Japanese government was not directly involved in the recruitment and management of emigrants. Instead, emigration companies played a central role in the departure of many Japanese emigrants, while others left the country on their own. The colonization of Manchuria in the 1930s, however, involved the state-sponsored emigration of impoverished farm families from Central and Northern Japan to this region. Although the Pacific War stopped Japanese migration to the Americas, other areas like Micronesia, Manchuria, and Japan’s colonial and newly occupied territories drew a large number of Japanese until the end of World War II.

Pacific War and Massive Return Migration

After the war, there was a massive reverse migration of former colonial settlers, soldiers, and repatriates back to Japan, which involved tragedies of family separation, starvation, and death. Many children were left in Manchuria, Micronesia, the Philippines, and other Asian regions, where some were taken in by local people. At the same time, the Japanese who remained in the “host countries” also had to start over after forced removal, incarceration, and/or severe restrictions on daily activities.

Postwar Resumption of Overseas Migration

War-devastated Japan needed to disperse its growing population that exceeded the domestic supply of food and other limited resources. During the Allied Occupation, no emigration was allowed with the exception of so-called war brides, who entered the United States, Canada, and Australia, among other nations, with their non-Japanese husbands. Yet, after the San Francisco Peace Treaty of 1951 that granted Japan independence, the country made special arrangements with Latin American governments to send emigrant settlers for agricultural development. The first post-war emigrants left for Brazil in 1952, Paraguay in 1954, Argentina in 1955, Dominican Republic in 1956, and Bolivia in 1957.

The Foreign Ministry was first responsible for the administrative processes of post-war emigration, which was later taken over by the Japan International Cooperation Agency. The United States also attracted many emigrants after repealing its ban on the entry of Japanese, first allocating an annual national quota of 185 immigrants in 1952 then abolishing restrictions based on national origin in 1965.

A New Phase

By the 1970s, however, the economic recovery of Japan curtailed large-scale emigration of Japanese. Ironically, since the mid-1980s, many second and third generation Nikkei have come from Latin American countries to Japan, where they could earn much better wages than in their economically-troubled homelands. In 1990, the Japanese government amended its immigration law, which enabled a person of Japanese ancestry to legally stay in Japan for work. According to a 1990 official estimation, Nikkei in Japan numbered 61,000 Brazilians, 7,500 Peruvians, 6,400 Argentines, 650 Paraguayans, and 600 Bolivians.

Though the era of mass emigration is over, many Japanese still leave Japan to live all over the world because of temporary work assignments, marriages, education, or business ventures. New Japanese communities are thus emerging in Europe, Asia, the Americas, and Oceania. In 1996, there was a total of 763,977 Japanese residents living abroad. Among them, 300,324 resided in North America, while 19,174 lived in Latin America. Asia had a population of 153,386; Europe 138,085; Oceania 36,684; and Africa and Near East 13,284. Currently, the total number of Japanese residents abroad was 1,290,175 in 2014. Wherever they have settled, the Nikkei have established communities and contributed to the development of unique histories and cultures in the countries they call their home.

Impacts of Contemporary Globalization

The Post War Economic Reconstruction took over twenty years to recover, and by 1970s, Japan changed her status from “Debtor Country” to “Creditor Country”. Similar to the present day China, the economic expansion indicated two-digit progress for almost over twenty years until it hit the

“Bubble Economy” in 1990s.

As one of the crucial issues of social changes in modern Japan, decreasing population and aging has become major social problems, and currently the statistics show over 30% population belongs to the age bracket over 60, and in the year 2050, this number is expected to increase over 40%. Consequentially, the aging problem is linked to the shortage of manpower combined with low fertility rate. At the same time, globalization is enhancing the number of foreign residents in Japan, and currently, there are approximately 2.12 million residents in 2015 and the ranking order of nationalities are as follows:

China: 654,777, North/South Korea: 501,230, Philippines: 217,585, Brazil: 175,410, Vietnam: 99,865, U.S.A.: 51,256, Peru: 47,978, Thailand: 43,081, Nepal: 42,346, Taiwan: 40,197

And the status of residences are as follows:

Permanent residents: 677,019, Special permanent residents: 358,409, International students: 214,525, Long term residents: 159,596, Spouse of Japanese nationals: 145,312 (National Census by the Ministry of Justice, Statistics of Foreign Residents in Japan, 2015)

Regarding the profile of international marriage in Japan, the general trends are as follows. “The number of international marriages in Japan rose rapidly in the 1980s and 1990s, peaking at over 40,000 in 2006. Since then, the number has been decreasing, and now averages around 20,000 per year. Despite this decline, interest in international marriage remains strong in Japan, as reflected in popular books and TV programs.” (Nippon.com, 2016) The following is the current statistics in 2013. (Ministry of Health, Labor, and Welfare).

Current ratio of international marriages are estimated 1/17 of all annual marriages in Japan. Of this number, 65% are Japanese husband with foreign wives. In the case of Japanese husband and foreign wives, the number of country representation are as follows.

China: 6,253, Philippines: 3,118, North/South Korea: 2,734, Thailand: 981, Brazil: 212, U.S.A.: 184, Peru: 70, U.K.: 38

The other case of Japanese wives and foreign husband, the following is the number and country representation. North/South Korea: 1,689, U.S.A.: 1,158, China: 718, U.K.: 247, Brazil: 286, Philippines: 105, Peru: 107, Thailand: 31

These country representations are subject to change by the global economic conditions. Under ongoing domestic social changes, Japan needs to adjust and cope with the rapidly changing human mobility and the long-term benefits for the inter- and intra-cultural enrichment.

III. Historical Review on Cultural and Ethnic Identities of Japan

Meaning of Cultural and Ethnic Minorities

Unlike many multi-lingual and multi-ethnic countries of the world, Japan has been viewed as a mono-

lingual and mono-cultural society up to now, and such stereo-typical images have prolonged these perceived effects both inside Japan and abroad. But due to a heightened discussion and awareness on human rights in recent years, cultural and ethnic identities have become global issues for both the global safety and sustainability i.e., for the protection of physical and human environment. Ethnic and religious prejudice and discrimination shows socio-cultural realities in our past history, and it presents insight for modern life for the improvement and betterment of the oppressed people in modern Japan.

Cultural pluralism, “embraces the idea that historic cultural differences among peoples should be both admitted and respected by a legal order which assures them equal rights within the national society”. (Barnard, 2002) Issues on cultural and ethnic identities are the product of “Social Construct” based on presumed ancestry and common destiny with others. The common features of ethnic groups share racial (color), religious, linguistic, occupational, or regional proximities. “ (Hold, 1996, p.393)

Brief historical review of discrimination against Buraku people

The origin of Japan dates back to 500,000–600,000 years ago. As part of the Asia continent, an indigenous culture started around 10,000 years ago when the archipelago was separated from the continent. The history of Japan can be broadly divided into five periods: (1) pre-history; (2) early history, 593–1185, for *Kizoku*, aristocratic, society; (3) medieval history, 1185–1600, for *Samurai / Bushi*, warrior, society; (4) early modern history for Edo period, 1600–1868, or *Tokugawa Shogunate*; (5) pre-modern history, 1868–1945, *Meiji Ishin*, restoration, *Taisho* and early *Showa* period, and ; (5) modern history, 1945–present, after WW II in *Showa* and *Heisei* period.

The historical importance rests in the hierarchical social structure, which created an over 1,000 years discriminatory social system. The inception of such a hierarchical social structure occurred in the late 7th century when the ancient *Tenno*, emperor, using the *Ritsuryo* system borrowing from the centralized autocracy derived from the Chinese model, which prevailed until late 10th century. *Ritsu* is a penal code that prescribed the precise punishment merited to hundreds of narrowly defined crimes. *Ryo* is the administrative code and hierarchically structured political and social order that required moral propriety. The *Ryo* text was promulgated in 757 with 30 chapters and over 900 articles. Thus the *Ritsuryo* state was the only pre-modern Japanese policy to have a legally enacted constitutional structure. Under this meticulously organized bureaucratic system, the lower castes were divided into (1) *Ryoomin* class, good people, (2) *Senmin* class, vulgar people, and (3) *Jun-Senmin* class, semi-vulgar people. The first group of people were farmers, and second and the third were non-farmers engaged in numerous kinds of works in a sort of slavery status. At its time, the *Ritsuryo* system was a new and ideal instrument for the consolidation and maintenance of political authority by the royal court.

The degrees of prejudice against low castes were not absolute ones but more of a sparse

recognition based on ancient folk religiosity until an ill and distorted introduction of Buddhist teachings, which clarified the notions of prejudice was forced upon them. Japan's introduction of Chinese Buddhism was around 550 CE. Buddhism emphasized the meaning of "impurity/filth" for *Senmin* people, for many of who were engaged in such occupation as butchers and slaughters. Thus the idea of impurity/filth and vicious karma were wide-spread through the populous works of Buddhist monks of the time. The salvation of these oppressed people had to wait for another 300 years until the beginning of the *Kamakura* period, 1185-1333. *Kamakura* Buddhism began to teach unconditional salvation of common people by such thoughts as Pureland and Zen.

After nearly 500 years of *Kizoku* (aristocrats / royal court) society, between 700 CE-1200 CE, the new uprising *Samurai/Bushi*, warrior, took over the reign and started a new feudalistic political leadership which lasted approximately 400 years until the year 1,600 CE. This year was the new beginning of the *Edo*-period /*Tokugawa Shogunate*, 1615-1868, that laid the most rigid hierarchical feudal system in pre-modern period lasting about 260 years.

Tokugawa legislation refined the class structure by adopting a four-class concept that had originated in China (*Shi-No-Ko-Shoo*). These classes, in order of importance, were warriors, *Samurai*, farmers, *Nomin*, artisans, *Konin*, and merchants, *Shonin*. In actual practice, since artisans and merchants tended to congregate in the cities, they generally were lumped together under the term *Chonin*, townspeople. Therefore, Edo society is better conceived of as having had three main classes. In addition, *Tokugawa* law recognized a number of other social groups, such as the court aristocracy, *Kuge*, priests and nuns, *So and Ni*, and outcasts, *Eta* – later called *Burakumin* – and *Hinin*. *Eta* means extreme filth, and *Hinin* means non-human. *Buraku* people or *Burakumin*, *Min* refers to people, are the largest discriminated population in Japan. They are not a racial nor a national minority, but a caste-like minority among the ethnic Japanese. These outcasts were assigned such social functions as slaughtering animals and executing criminals, which the general public perceived as polluting acts under Buddhist and Shintoist beliefs.

In 1868, Japan entered a new era called *Meiji* or *Meiji Ishin*, Restoration, and began opening to the West. The Meiji government enacted the Emancipation Edict called *Kaihourei* in 1871, and officially freed outcastes from formal restrictions. Yet it was a deceptive law and did not free the oppressed people. On the contrary, the government removed the trade monopolies on which they had relied for economic survival.

The most drastic social reforms were done after 1945 by the General Headquarters (GHQ) of the allied forces. These democratic changes penetrated into three major areas of obsolete political, educational and economic system. The changes centered on the following developments: (1) (peace) constitution of Japan; women's voting right for the first time since 1868; and equality between men and women.; (2) abandonment of militaristic education, fundamental law on education, and school education law; (3) dissolution of *Zaibatsu*, industrial and financial combines; land reforms, and labor

reforms. Particularly, Chapter III of the constitution enumerates a variety of rights and freedoms, such as freedom of expression, assembly and association, religious faith, universal suffrage, equal protection, rights of the accused, and many other socioeconomic rights.

Civil liberties in post war Japan continue to present social problems in such areas as prejudice and discrimination against women, mentally and physically handicapped persons, *Burakumin*, Koreans and Chinese who were born in Japan, and foreign workers without proper working visas. In order to promote the protection of civil liberties, the Civil Liberties Bureau (*Jinken Yogyoku*) was established as an organ of the Ministry of Justice under the Civil Liberties Commissioners Law of 1949, to appoint up to 20,000 citizens to deal with local problems. As of January 1991, there were 13,072 civil liberties commissioners.

For these ever-lasting deep historical roots of prejudice and discrimination against *Buraku* people, the National Levelers Association (*Suihei-sha*) was founded by their own efforts in 1922. After a severe suppression against their liberalization movement throughout World War II, *Buraku* liberation movements were revitalized in 1946 under the name of the National Committee for *Buraku* Liberation which name was changed to the present name of *Buraku* Liberation League (BLI), *Buraku Kaiho Domei*. In 1985, due to the national campaign by BLI along with other human rights and liberation movements in Japan, the Dowa Policy Council issued a report to amend the deprived situation of ghetto-like communities subject to flooding, poor housing; lacking in the public services of sewers and street lighting, low education standards, higher diseases such as trachoma and tuberculosis and heavily dependent on government public relief. In 1969, a ten-year program was launched under the Law for Special Measures of Dowa Policy for building high-rise apartments, facilities for schools and clinics to increase their living conditions and standard. The project was extended until 1992.

In spite of the betterment of their living conditions, prejudice continued to remain. In December, 1996, the government enacted the Law for the Measures for Promotion of Human Rights Protection. According to the 1993 government survey, there were about 1.2 million *Buraku* people at 4,442 *Buraku* communities nationwide. But these figures only represent those areas classified as *Dowa* districts. (*Dowa* districts refer to *Buraku* areas in terms of government policy administration). Actual figures are estimated to as high as 6,000 *Buraku* communities with over 3 million in population. Although the living conditions have improved considerably in recent years, there are many incidents of discrimination, particularly in marriage and employment as well as discriminatory remarks and inquiries made by non-*Buraku* people, including public officials, major companies, and inquiry companies. (Homepage, The Headquarters of *Buraku* Liberation League, Nov. 2004)

In the same year, 1993, recommendations were made to the Japanese government by the United Nations, Office of the High Commissioner for Human Rights. Their principal subjects of concern were discriminatory practices against social groups such as Korean permanent residents, members of

Buraku communities; and persons belonging to the *Ainu* minority; penal offence for alien permanent residents who do not carry documentation at all times; people of Korea and Taiwan origin who served in the Japanese army and discriminated against in respect to their pensions; women's remuneration in employment; mentally ill persons; legal provisions concerning children born out of wedlock; abolition of the death penalty; situation during pre-trial detention; and the restrictive approach in certain laws and decisions as to respect for the right to freedom of expression. In response to these recommendations by domestic and international organizations, the Japanese government enacted in December 1996 the Law for the Measure for Promotion of Human Rights Protection. Thus the campaign is step by step pushing forward to the enactment of the Fundamental Law for Buraku Liberation.

Oppression against indigenous people of Ainu and Okinawan

Ainu (human or man in Ainu language) are the indigenous residents of northern Japan since the beginning of recorded history. Their history is the history of oppression by *Wajin* (*Wa* /*Yamato* mean indigenous Japan, and *Jin* means person. In this case, it refers to a group of Japanese people who conquered central Japan to northern Japan including Hokkaido). Ainu people carried out active trading network that extended across northern Japan. But the conflicts between *Ainu* and *Wajin* intensified in 15th century when the local *Samurai* clan called *Matsumae* began to invade their territories. By the early 17th century, *Ainu* people were severely overcome by the defeat of regional warfare. The *Ainu* population has never been large. It may have reached a peak of 80,000 in the 18th century, and a survey conducted in 1986 found 24,381 *Ainu* in Hokkaido. The *Ainu* are represented by the Utari Association for the human rights movements. *Ainu* is an outstanding issue for ethnic minority in Japan, and the Japanese government needs to make further efforts for the International Labor Organization's Convention Concerning Indigenous and Tribal Peoples. The year 1995-2004 has been the UN International Decade of the World's indigenous people.

Okinawa is the southernmost island with its unique culture and natural beauty. It had become an independent kingdom by the early 15th century, and enjoyed trade relations with Japan, China, Korea and neighboring southern islands. But by the early 17th century, the kingdom was invaded by the Satsuma clan and ruled by it. During the WW II, Okinawa was utilized as the last battlefield to protect mainland Japan. Approximately 60,000 Japanese soldiers, 30,000 Okinawan soldiers, and 94,000 civilians were killed by the final stage of the war. Also, an estimated 10,000 semi- soldiers of Korean nationals and comfort women were died. Okinawa was the severest battlefield during the WW II. In the post-war period, Okinawa became a military base for U.S. army, and 75% of entire US army base in Japan is still concentrated in Okinawa. In 1972, Okinawa was reverted to the Japanese government, but their life has been severely restricted due to the huge US military base, lack of safety, and economic and political instability. There has been numerous crimes done by the US soldiers. The

number of officially recorded crimes against Okinawan women by the US soldiers add up to 100 cases of rape, homicide, assault, and larceny between 1945–1997. [Editorial Committee (ed) (2000), *Okinawa wo Shiru Jiten*, Dictionary for learning about *Okinawa*, Naigai Associates. pp.465–473]. In spite of these hardships, *Okinawa* is regarded as a special place by most Japanese for its rich and unique culture and aesthetic tropical environment.

Current issues for prejudice and discrimination against human rights

Post-war economic success brought materialistic wealth to Japanese people but it also brought new social problems such as expensive and insufficient housing, overpriced food; expensive cost for leisure activities; excessive educational competition; insecure social welfare; care system for the aged; urban congestion; lack of discipline among the young; corruptions among political, business, and government leaders; and excessive materialism. There have been heightened awareness and needs for the protection of human rights for women, children, foreign residents, and people with illness.

Although Japanese women’s social participation and employment pattern has been remarkably changed in recent years, their work pattern still depicts M-cure phenomena. The M-curve means the termination of the full-time work when they bear a child and start raising a child. The average age for such termination of work happens around 30, and the trend for them to return to work occur in the age around 40. While most advanced countries provide women for equal opportunities in employment and family responsibilities, Japan still hold a patriarchal social system and clear division of labor among men and women. In spite of the fact that 45% of the entire labor force is sustained by women, the family responsibility and household chores are given to women and overburden them.

The issue of sexual harassment, domestic violence and divorce procedures continue to threaten women’s human rights. With the recent International Labor Organization, ILO Convention in 1995 on the Elimination of All Forms of Discrimination Against Women, the Japanese government needs to ratify their conventions. In 1996, UN Convention on the Rights of the Child clarified the following issues, i.e., general measures of implementation, definition of the child, general principles, civil rights and freedoms, family environment and alternative care, basic health and welfare, education • leisure and cultural activities, and special protection measures. With the weakened family unity and function, there are increasing number of pathological problems in juvenile delinquency, long-term school refusal, school dropouts, and child abuse.

Summary

The history of human migration suggests that human mobility has never stopped, and now it expands into outer space. Also, the ultimate miseries and experiences in World War I and World War II never seem to stop wars but potentially accelerate regional warfare into global scale.

Scientific endeavors have developed advanced technological inventions and information

technologies that now enable free flow of global information. Yet, all the scientific and technological advances do not promise peace and prosperity. Contrary to their promises, they have been deepening the gap between opposing social positions: the haves and the have-nots, majority and minority, and rich and poor. Additionally, wealth discrepancies are deepening frustrations. There is mistrust from minority groups who are oppressed as inferior, and fanatic and militant groups such as Islamic State are now endangering global peace and human securities.

Twenty first century shows globalized world realities far more visible than previous time in history. Mobility of people, goods, finance, information and even cultures clearly shows the bright and dark sides in the modern world. The bright side of globalization provides rich opportunities for life, and the dark side damages peace and security. The bright side can only be safeguarded under peace, and the dark side endangers our life and ultimately may prove a global ruin.

In twentieth century, vast numbers of immigrants were created, illustrating new globalized world realities and global interdependence. Going through many regional and global wars and complicated economic and political relationships created serious conflicts among world superpowers. The modern world history reflects constant changes of domestic and international relationships which have affected government policies for immigration.

Regarding Japan's history of immigration, Meiji Japan managed well to build a strong nation under the slogan of strengthening military capabilities, enriching national wealth, and maintaining independence against Western invasions while the rest of Asian countries were all colonized except Thailand. It was an astonishing endeavor and leadership by the Meiji people who worked together to overcome nearly 260 years of closed door policy in Tokugawa feudal period. From Japan's immigration history, we observe the length and intensity of acculturation and assimilation processes of Japanese immigrants in Hawaii, America, Canada, Brazil, Chili and other Central and South American countries, as well as Manchuria which lasted nearly 100 years immigration by the government policy until 1970s. During the time, the world experienced The Great Depression in 1929, World War I and World War II. When Japan finally became a wealthy country in around 1980s, the situation was reversed from sending Japanese immigrants abroad to accepting foreign laborers to Japan to fill the shortage of workers.

Regarding Japan's cultural and ethnic identities, we learn from the ancient period to pre-modern period, Japan continued feudalistic social class and status system and severely limited basic human rights for freedom and equality. These discriminatory social systems were based on religious, cultural, and ethnic identities and distinctions. Similarly in Europe, minority issues were related to ethnic, racial, and social groups with a long historical roots. The ultimate result of social inequality based on prejudice and discrimination was the case of German Nazism and the holocaust that made a historical record of massacre for Jewish people, gypsies as Roma and Sinti, and other socially prejudiced groups and people. Nazi government passed an eugenics law and conducted inhumane sterilization to people

with severe psychological illness and congenital physical disorders.

After a long history of oppression, modern world finally established a new ideology for human right, civil right, freedom and equality due largely to the French Revolution in the 1789, and in the modern world, most nations employ democratic social systems except nations like North Korea with despotic hereditary social system and other tribalistic militant groups and fanatic pseudo religious groups.

Unlike the previous era, the globalized world now is endangering human existence on earth. The global crises owe to the far advanced technologies such as nuclear energy, atomic bombs, and numerous industrial chemical substances are eroding global environments. Besides these scientific technologies, political and economic manipulations in the international political relations are worsening world realities with regional conflicts and warfare. On the other hand, there are high hopes and expectations toward world unity for peace and prosperity and congenial political leadership by the United Nations and the world superpowers for effective mediation to the global crises such as devastating refugee problems caused by the complicated internal warfare in Syria and irreplaceable damages done by the fanatic pseudo-religious militant groups.

Although we have learned the lessons from the World War I and World War II, once regional wars start, it may develop into an uncontrollable scale of wars and loose millions of soldiers and civilians. Soon after World War II, UNESCO expressed important insight and message to the world in its preamble for the cause of war and to avoid it. The statement in Preamble to UNESCO’s Constitution, 16th Nov. 1945, states, “Since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed...”.

Through this research, the author suggests the causes of war starting in minds of apathy, ignorance, prejudice and discrimination. Whether it may be a politician or a school teacher or young boys and girls, the initial cause of war starts from this human psychology and when this individual mind expands to larger scale social groups and organizations, the causes of war penetrate into serious conflicts of ethnic, religious, and cultural identities.

In 2010, the summary report was prepared by the Task Force on the role of social sciences by the Science Council of Japan regarding the issue of “Identity”. In the 21st century, we must reconsider the important meaning of “Identity” in three phases. First one is “Self Identity”, i.e., who I am. The second is “Social/National Identity.” The third new arising concept is “International Identity” which supports the idea of living together by crossing cultural boundaries for “Our Mutual Survival”.

Human abilities are explained by the psychological analysis such as Intelligence Quotient (IQ) , Emotional Quotient (EQ), and Adversary Intelligence Quotient (AIQ) or Grit (Duckworth 2015). Out of these measurements, the author thinks the emotional maturity in EQ seems the most important one in our time. When we witness so much killings of innocent people, the most important education is to provide sensitivity to protect lives of people, and caring mind to help each other with deeper

emotional capabilities for sympathy and empathy. This emotional maturity should be directed to minority groups and people who receive oppressive social neglect and exclusion, and to safeguard social inequality to prevent social violence. Three levels of identities, self, social, and international, will become transcultural for co-existing if we practice our three types of intelligence as cultural power toward constructive and co-habitational cultural, ethnic and religious identities. In this endeavor, we will secure global prosperity and peace for all humanity.

Notes

1.Preamble to UNESCO's Constitution (16th Nov. 1945)

The Governments of the States Parties to this Constitution on behalf of their peoples declare:

That since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed; That ignorance of each other's ways and lives has been a common cause, throughout the history of mankind, of that suspicion and mistrust between the peoples of the world through which their differences have all too often broken into war; That the great and terrible war which has now ended was a war made possible by the denial of the democratic principles of the dignity, equality and mutual respect of men, and by the propagation, in their place, through ignorance and prejudice, of the doctrine of the inequality of men and races; That the wide diffusion of culture, and the education of humanity for justice and liberty and peace are indispensable to the dignity of man and constitute a sacred duty which all the nations must fulfil in a spirit of mutual assistance and concern; That a peace based exclusively upon the political and economic arrangements of governments would not be a peace which could secure the unanimous, lasting and sincere support of the peoples of the world, and that the peace must therefore be founded, if it is not to fail, upon the intellectual and moral solidarity of mankind. For these reasons, the States Parties to this Constitution, believing in full and equal opportunities for education for all, in the unrestricted pursuit of objective truth, and in the free exchange of ideas and knowledge, are agreed and determined to develop and to increase the means of communication between their peoples and to employ these means for the purposes of mutual understanding and a truer and more perfect knowledge of each other's lives; In consequence whereof they do hereby create the United Nations Educational, Scientific and Cultural Organization for the purpose of advancing, through the educational and scientific and cultural relations of the peoples of the world, the objectives of international peace and of the common welfare of mankind for which the United Nations Organization was established and which its Charter proclaims.

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