

BOOK REVIEWS

Civilization and Empire: China and Japan's Encounter with European International Society

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Situated in the twenty-first century world, the idea of an empire justified by the notion of 'civilization's mission' might seem anachronistic and indifferent to us. Contemporary International Society, however, cannot be totally free from the lineage of civilization and empire descending from the European International Society of the late nineteenth century. The problem of 'failed states' and states that abuse human rights, which has surfaced after the demise of the Cold War, often calls into question whether or not it is necessary for Contemporary International Society to utilize its 'civilizing' mode of interaction and intervene in such states. While such arguments are often inspired by a genuine desire to bring about a more humane international life, it cannot be denied that they have uncomfortable similarities with the late nineteenth century (pp. 182–183). International Society still has a dualistic mode: coexistence among 'civilized' states and 'civilizing' backward states.

This book sheds light on such dualities, focusing on China and Japan's encounter with the European International Society in the late

nineteenth century. In the introduction, criticizing studies by the English School that depicted the expansion of the Society as a linear, progressive process, the author insists that more attention should be paid to the 'darker' side of the Society. While the English School scholars downplayed the coercive aspects of non-European polities' entry into the Society, colonization was in fact a crucial institution within the European International Society. Chapter 1 discusses the analytical framework for examining state socialization into International Society. The author regards the English School's understanding of state socialization as too heavily reliant on a structural/functionalist approach and suggests that a process-oriented approach taking into consideration the importance of agency should be adopted. Following these theoretical arguments, Chapter 2 features the constitutional structures of the East Asian International Society prior to its encounter with the European International Society. Chapters 3–6 explicate China and Japan's socialization into the European International Society in accordance with the three 'drivers' of socialization: 'gaining knowledge', 'learning competence and skill', and the 'demonstration of commitment'. Although both Chinese and Japanese elites were well aware of the dualities inherent within the European International Society, China and Japan's socialization took different paths. While China's socialization remained an *ad hoc* adoption of western technology and ideas and was not accompanied with an alteration of its identity as the center of the East Asian International Society, Japan went further in remodeling its political institution along the lines of the 'civilized' European states. Japan's demonstration of commitment to the European International Society resulted in the rising of Japan's imperialism and finally the outbreak of the Sino-Japanese War. In conclusion, the author sums up his arguments, suggesting the relevance of this study for understanding Contemporary International Society.

Suzuki is a successor as well as a critic to the English School. Succeeding to the English School's concern with norms and ideation, he shifted the School's focus from 'society' to 'socialization' and by doing so attempted to grasp the dynamic features of the expansion of the European International Society. The result is a nuanced depiction of East Asian countries' entry into the Society rather than a 'thin' account as offered by the English School. His sensitivity to the historical realities of imperialism should also be noted. The dualism of the European

International Society may seem self-evident for historians. In the context of the studies of the International Society, however, this theme has not been investigated as completely as it should be. Taking imperialism seriously as a topic of IR studies, this book can make a significant contribution to this field. The author is consistent in explaining Japanese imperialism in the context of international relations in the late nineteenth century. While conventional studies have tended to reduce the character of Japanese imperialism to its peculiarities, this study succeeds in analyzing the commonalities between Western and Japanese imperialism.

While admitting such originalities of this work, I would suggest several points to be further explored. The first point refers to the process of dismantling the tribute system. The insistence that the Sino-Japanese War was a clash of two competing international orders is very interesting. However, as the author suggests, there was the irony that the more the Chinese tried to maintain their traditional suzerain ties with Korea, the closer they came to modern [Western] forms of domination. (p. 172) It would be somewhat of an exaggeration to say that ‘modern’ Japan could be juxtaposed to ‘traditional’ China. In order to acquire a nuanced understanding, more attention should be paid to the transformation of the East Asian International Society as a whole. The analysis of the trilateral relations among China, Japan, and Korea as well as the bilateral ones between China and Japan would be helpful in elucidating such processes of transformation in this region. The author might as well have made an even ‘thicker’ account in Chapter 6. The second point concerns the similarities and differences between European and Japanese colonialism. Emulating the Western style of diplomacy, the Meiji leadership had exploited the discourse of civilization in negotiations with the ‘backward’ East Asian countries. At the same time, however, the Japanese had often founded their discourse of colonialism on a peculiar kind of logic of assimilation, ‘Dō-Bun Dō-Shu’, which exaggerated the common cultural and biological affinities among the East Asian nations. In this sense, it could be argued that the brutality of Japanese colonialism stemmed from the ambiguous distinction between ‘self’ and ‘others’. How else can we explain the irony that in modern Japanese history, ‘Asianists’ who had advocated the solidarity among the Asian nations were often more violent colonizers than ‘Occidentalists’ who had presented little sympathy for their Asian neighbors? Lastly, I wonder what

the implications of this book are for the understanding of the contemporary East Asian International Society. Should we be glad to see that the shared norm of coexistence among the sovereign states has currently prevailed in this region? Or should we search for a possibility to supersede the modern sovereign state system by critically reconsidering precedent historical cases?

Unarguably, this is a brilliant volume that enables us to acquire a deeper understanding of the lineage of civilization and empire. Given the appearance of this work, I wish that IR scholars would become more sensitive to the Janus face of the International Society.

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The Long Shadow: Nuclear Weapons and Security in 21st Century Asia

Muthiah Alagappa (ed.)

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Proliferation optimism and pessimism have set the parameters for debate about the strategic impact of the spread of nuclear weapons to an increasing number of actors. Nuclear proliferation strengthens international peace and stability, optimists argue, because the prospect of nuclear devastation would make state leaders ever more cautious in conducting external relations. Pessimists counter that the wider the ownership of nuclear arms, the greater the danger of nuclear calamity, which could result not only from deliberate release of nuclear forces but also from accidental or unauthorized detonation of nuclear devices as well as nuclear terrorism.