

history through an examination of everyday representations of reality. And the author's debt to a reader of Benjamin, Harry Harootunian, whom she credits with providing the intellectual tools for turning a doctoral dissertation into a book, is noted in the preface. She generously acknowledges the roles played by a large number of individuals in the genesis and evolution of the work. The collaborative nature of the scholarship is evident in the multiple, richly documented perspectives with which she weaves a finely textured tapestry of the ways in which new images of women emerged in interwar Japan as a part of the rise of mass, consumerist culture. Enriching the value of the book as a work of cultural history are detailed descriptions of women's periodicals (their editorial policies, contents, circulation figures and readers' reception, and the ways in which they were incorporated into the ethos of self-cultivation, *shūyō*); reactions of social commentators to changing conceptions of women's roles (Hirabayashi Hatsunosuke is cited frequently); information about women's education, women's employment, marriage statistics, movie going, popular music (the 1928 "Tokyo Marching Song" is noted several times), advertising, and the writings of novelists on the subject of the modern girl. Forty-seven pages of endnotes provide references useful to scholars working in the field of women's history, social/cultural history, and media studies of the time period. The author does not elaborate upon the ways in which the publication of women's magazines in Japan was influenced by the prior existence of women's periodicals in Western nations. Had she done so, this well-researched work would have demonstrated even more effectively how new images of womanhood in Japan were part of an international consumer culture, disseminated through the popular media, that extended beyond the borders of Japan.

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JAPAN AND ITS OTHERS. By *John Clammer*. Melbourne: Trans Pacific Press (distributed in North America by International Specialized Book Services, Portland, OR). 2001. vii, 272 pp. A\$39.95/US\$26.00, paper. ISBN 1-876843-03-9.

As his title cleverly suggests, Clammer's book is a set of coordinated essays on two closely related Japanese concerns: the place of Japan within a largely Western-defined modernity and the definition and management of difference within its own society. Thus although Clammer is an anthropologist, this book is really a sociology of knowledge—about the many forms by which Japanese distinguish themselves as moderns rather than distinguish themselves from modernity. It is not an ethnography of difference within contemporary Japan, but a series of explorations on the ontologies of difference.

Clammer's general claim is that Japanese identity is rooted in a nativist sense of distinctive place, and this has led them to distance themselves from other societies in the world system by situating themselves as the West's Other, and to emphasize internal qualities of ethnic homogeneity, which is reinforced by constructing internal Others. This claim is elaborated conceptually in the first four chapters of the book.

Clammer then pursues how society and self are conceived in a number of disparate cases, ranging from discourses about foreign workers in Japan (chapter 6); Japan's policies and programmes for international development, and the domestic activities of citizen movements and NGOs (chapter 7); the enigmatic place of Christianity in Japan (chapter 8); and the juxtaposition of Japanese anti-Semitism and coexisting philo-Semitic affinities drawn between the Japanese and the Jews as chosen people (chapter 9). (His fifth chapter, on emotionality under the consumption imperatives of late capitalism, continues themes he has expressed in other books, but its relevance to the present argument is unclear.) One of his most interesting cases is that of Shinto, in his final chapter (10), which he analyzes in terms of anthropological formulations of animism to highlight the vitalistic cosmology at the core of Shintoism; he then explores its subversive politics, which rendered it difficult for the Japanese state to appropriate a bureaucratic state Shinto. Shinto, he argues, presents an ontology akin to the contemporary "deep ecology," and in that form offers a radical alternative to state rationality.

Thus, what is notable about Clammer's contribution is his pursuit of logics of difference beyond the usual focus on certain perduring fault lines in Japanese society (particularly ethnicity and gender). It is true that he searches for formulations of difference in such diverse topics and issues that some readers will find the substantive coverage of each to be thin. But that would miss the provocative suggestiveness of the volume as a whole, which is to raise an intriguing question of whether the parallels in the external and domestic logics of difference in Japan are not merely analogous but in fact generated by a common underlying grammar of thought.

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EMOTIONS AT WORK: Normative Control, Organizations, and Culture in Japan and America. By **Aviad E. Raz.** *Cambridge: Harvard University Asia Center. 2002. xiii, 286 pp. (Tables, figures). US\$35.00, cloth. ISBN 0-674-00858-8.*

Raz builds on his previous work on emotion management at Tokyo Disneyland to offer an integrated view of the central role emotions play in workplace culture. He offers an integration of the burgeoning literature on

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