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Disability studies research has moved away from understanding disability as a condition to be “cured” to a personal attribute that shapes the way an individual experiences social life. Karen Nakamura’s book amply demonstrates this paradigm shift, going beyond the fashion statement to look at an important aspect of Japanese politics and society.

Japan, Sport and Society: Tradition and Change in a Globalizing World.

Edited by Joseph Maguire and Masayoshi Nakayama. Routledge, London, 2006. xii, 180 pages. \$145.00.

Reviewed by

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Critical studies of Japan’s sports and body cultures have flourished in recent years, and this volume is especially welcome because its 11 chapters introduce the research of 10 Japanese sports scholars whose work has not been previously available in English. Because it appears in one of the most important series of critical sports studies, Routledge’s “Sport in the Global Society,” and is coedited by a prominent British sociologist of sport, it will gain an audience for a field of scholarship in Japan that is increasingly vibrant and important.

Most of the authors are sport sociologists, and as with their British counterparts, whose work has heavily influenced them, they emphasize historical research as much as contemporary analysis. Most of the chapters here are framed by rather narrow topics (and several condense a series of works by the author), but they are contextualized by the three themes that organize the volume: the emergence of sport in modern Japan, dimensions of contemporary sports participation (economy, environment, fandom, and gender), and Japanese sport in a global sportscape.

Underlying much of the debate about the history of sport in modern Japan has been the understanding that two processes were occurring in tandem in the late nineteenth and early twentieth centuries. On the one hand, certain indigenous practices (especially sumo and martial exercises) were reshaped into rule-governed physical competitions; at the same time, new Western sports introduced during the Meiji period (especially baseball) were spiritualized with newly articulated Japanese values. Sportification and spiritualization went hand in hand. In an important sense, this is merely the sports version of *wakon yōsai*, the selective adaptation of Western practices and their ideological domestication with Japanese “spirit.” But lest it be dismissed as yet another instance of Japanese particularism, it is worth remembering that

the same tensions were evident in England and America, where folk games and gambling contests became regularized and regulated physical competitions appealing to new national populations, and, when they were located in schools, often imbued with a moralizing ethos of personal character. Muscular Christianity and muscular Confucianism shared much, including being equally unsettled by the competitive pressures (and pleasures) that were enabled by the new sporting practices themselves.

The first three chapters of this collection detail aspects of these twin processes. Hamaguchi Yoshinobu's opening chapter on innovation in martial arts tells the familiar historical narrative of how judo was fashioned by Kanō Jigorō, who surveyed many of the 700 schools of *jujitsu* that existed in the nineteenth century. He amalgamated elements from many of the schools into a composite set of curricular practices and used his class background to become an elite educator. He codified martial skills in a Martial Way, which was then sportified and diffused to many other parts of the world.

For Kanō, judo was about control; it trained practitioners in the efficient and rational use of energy. One of the most interesting issues in the early twentieth-century transformation of these physical activities was the place of competition and how to handle winning and losing. Kanō recognized a place for winning and losing in judo—not as its own objective but rather as training for life and for character building. This was his inspiration for the key innovation of *randori* or “free practice.” Kanō's *randori* was scrimmage, paired practices that were supposed to offer the experience of contest without the formality of competitions.

Some of Hamaguchi's themes are taken up in the next chapter by Kusaka Yuko on the emergence of school sport. As physical activities developed in the new schools from exercise and recreation to formal sports clubs and interscholastic competition, there were efforts to temper the emphasis on winning and the shame of losing with the cultivation of a *bushidō* ethic of character, but this Meiji ethic did little to blunt the competitive edge. The third chapter, by Kiku Kōichi, one of the most interesting historical sociologists writing about sports, traces the consequences of enhanced competition into the early twentieth century. There is a temptation to take the amateur-professional divide at face value, but Kiku develops an original argument about the need to distinguish between professionalism and commercialization, which were dimensions of both school baseball and the new professional league of the 1930s.

The second group of chapters moves to more contemporary topics. Nakayama Masayoshi addresses the relationship of sports and society after World War II. From the occupation through the 1972 Winter Olympics at Sapporo, sports were mobilized for several official purposes, from showcasing democratic values and national pride to promoting worker health and company morale. Since then, recreational patterns have become more

private and more commercialized, and elite sports have been more shaped by market imperatives than by political programmatics, a point further elaborated in the final chapter by Yamashita.

Kotani Kanji's chapter, in counterpoint, moves away from competitive sports toward "green sport" activities that are environmentally friendly and socially enjoyable. He profiles the so-called E-boat movement, recreational community regattas that began in the late 1980s on the reservoirs created by the many dams built by the Ministry of Construction. Takahashi Hidesato offers another view of the sociality of sports in a chapter about the very active associational practices of baseball spectatorship, based on his own experiences as a member of a Kansai area fan club of the professional baseball team Hiroshima Toyo Carp. Takahashi uses a version of subculture theory to analyze the qualities of club social relations and the expressive features of its uniforms, cheering routines, and activities, both at the ballpark and at its annual schedule of meetings and gatherings. Most interesting about the fan club organization is its sometimes difficult combination of volunteerism and the emotional attachment on the one hand, and the bureaucratization of offices and authority hierarchies and encompassing organizations.

A final trio of papers locates Japanese sports in a global context. The 2002 FIFA World Cup, cohosted by Japan and South Korea, was one of the most important sports "mega-events" for Japan in recent years, and Ebishima Hitoshi and Yamashita Rieko identify four particular features of the experience for Japan: regionalism, nationalism, foreign coaches, and female fans. The World Cup generated widespread enthusiasm in Japan in part because of the distribution of team training camps and stadiums across the country as a policy of regional revitalization. The World Cup also brought forth displays of Japanese national sentiment, as surprised commentators rushed to understand the waving of the Japanese flag and the singing of the Japanese anthem by the youthful followers of the national team. The third theme of media interest and public scrutiny, common in the world of soccer but unusual in Japan, was the hiring of foreigners to coach the national team in the decade run-up to the World Cup (especially the mismatch of the French coach Philippe Troussier). Equally remarkable was the vocal presence of young females as spectators and viewers. As much as 40 per cent of the J. League audience is estimated to be young women in their teens and twenties, some drawn by the sexy glamour of several European celebrity players, but many demonstrating a sustained and informed interest in the sport. In sum, professional soccer in Japan continues to fall short of its commercial ambitions, but it has importantly reconfigured the profile of sports spectatorship.

Nishimura Hideki's chapter is the only one that does not focus on Japan, but instead it is a broader philosophical meditation on sports and its modality of embodied cognition as antithetical to the objectifying logic of scientific rationalism. He offers a phenomenological analysis of sports body movement

(including swimming, basketball, and martial arts) couched as a critique—that sports are antimodern because their mind-body engagement with the world is active and undifferentiated. This is a common take on sports, but I have never found it very persuasive because it fails to explain the equally obvious fact that widespread sports participation, spectatorship, and friendship are hallmarks of the modern condition. Sports are insurmountable obstacles to those who insist on putting Descartes before da (racing) horse.

The final chapter, by one of Japan's most senior sport sociologists, Yamashita Takayuki, analyzes how sports in Japan have been altered by the forces of globalization in the last two decades. For Yamashita, globalization is primarily the adoption of neoliberal economic policies and the necessary reconstruction of the core nation-states to reaffirm their authority even as they promote the deregulation and privatization necessary for their neoliberal policies. This trend has produced a transformation in sports as in other social institutions. Through new media such as satellite broadcasting, advertising and other commercial promotions, new sports like professional soccer, the rapid expansion of fitness clubs, and the popularity of sports apparel, corporate interests have more thoroughly come to orchestrate sports participation and spectatorship. As a consequence, Yamashita argues that the state has been less able to maintain the disciplinary role of sport and has shifted the spotlight on sport as a national and nationalizing force to sport's more aesthetic, representational role in legitimizing the nation. He illustrates this with brief analyses of the opening ceremonies of the 1998 Nagano Winter Olympics and the 2002 FIFA World Cup.

As with many edited volumes, the quality of the contributions is uneven and their arrangement in the three sections is somewhat arbitrary. On balance, though, this is a useful sampler of current work for nonspecialists in Japan studies and in sports studies.

The Body in Postwar Japanese Fiction. By Douglas N. Slaymaker. RoutledgeCurzon, London, 2004. x, 205 pages. £85.00.

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When I attempt to focus my thoughts about the body in postwar Japanese fiction, my mind begins to reel. My own recent research reminds me of how *buraku* and *Zainichi* Korean authors question the meanings of “blood” and the invisibility of their difference; of individual physical violence as metaphor for national violence; and of the intense physicality of all aspects of life in the