

Editor: Sean Curtin

Managing Editor: Clare Barclay

This issue provides you with another great selection of stimulating reviews, this time covering everything from the Chrysanthemum Throne (Enigma of the Emperors) to the Chrysanthemum itself (Garden Plants of Japan). We also have two gripping books (Flyboys and To the Kwai and Back) for the regular memoirs section as well as four thought-provoking books on Japanese social issues (Family and Social Policy in Japan; Multicultural Japan; Brokered Homeland and Art and Nature: Healing).

You will find many more fascinating reviews, which space does not permit us to print, on our website. The website is rapidly expanding and continuously being updated with new material. We will soon also be launching a trial on-line book tie-in series call Japan Perspectives, where we hope to highlight books in a specialized field. More on this next issue.

Finally, we appreciate all the comments, suggestions and requests you have made. Keep them coming in. We greatly value your input and take your views into consideration as we continue to develop and improve the book review project both in print and on-line.

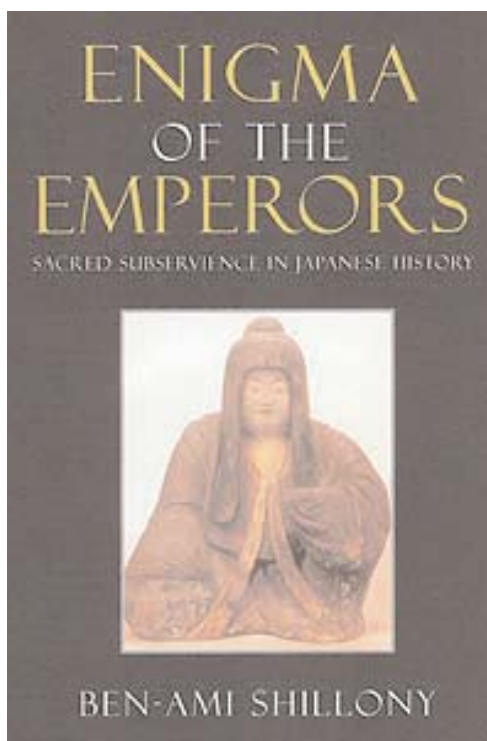
Sean Curtin

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Enigma of the Emperors: Sacred Subsistence in Japanese History,

by Ben-Ami Shillony

Global Oriental, 2005, ISBN 1-901903-34-6, 312 pages (including index and bibliography), £45.

Review by Sir Hugh Cortazzi

This well-researched and scholarly study by Professor Shillony of the Hebrew University of Jerusalem will interest not only students of Japanese history but also all those concerned for the future of the imperial institution in Japan.

The book, which evolved out of earlier research first published in Japanese under the title of Haha Naru Tenno, covers the political, cultural and religious background to the 'emperor' system in Japan from mythological times down to the present day. I have put the term 'emperor' in quotes as whatever else they were Japanese 'emperors' were never equivalent to emperors in China or Russia. Nor were they ever emperors in the Roman sense of the term 'imperator' or generalissimo.

Professor Shillony emphasises that, "The political weakness of the Japanese emperors was balanced by the extraordinary stability of their dynasty. The effete emperors occupied an

unchallenged throne. An emperor could be deposed, exiled or even murdered, but his institution could never be abolished and his family could not be replaced (page 81)."

He concludes that the "strange survival" of the dynasty was due to the fact that Japanese emperors combined sanctity with passivity to such an extent that they were too subservient to rule, but too sacred to be deposed (page 273)." These conclusions are based on his study of how the emperors behaved over the centuries.

The author has much to say about the divinity of the emperors. He points out that in Japan the 'kami,' which is generally translated as god, were transcendental beings. The term could be applied to any dead person, object or natural phenomenon. He notes the differences between the divinity ascribed to Japanese emperors to that ascribed to the pharaohs in ancient Egypt and notes the stress laid in Europe on the 'divine right of kings' resulting from their claim to be God's representative on earth carrying out His orders. The emperor in Japan was not the representative of the kami but "an intermediary between the people and the gods." He was venerated but not worshipped. However his body was regarded as "sacred and neither knives nor scissors could be applied to it." This seems to have been one of the causes of the high rate of infant mortality in the imperial family down to the twentieth century.

Shillony discusses in detail the occasions on which women were ruling empresses. There seem to have been shaman queens in early times but the first person to hold the title of tenno was the empress Suiko in 593. Between that time and 770 six women were titular empresses, but the last of these, Koken-Shotoku, was a controversial figure and there no titular empresses until the Tokugawa era. One reason for this was the influence of Confucian attitudes adopted by the Japanese; these gave precedence to men and led to male chauvinism which is still a strong element in Japanese culture.

We tend to think that Japanese emperors since the end of the sixth century have always been called tenno but as Shillony points out various different terms have been used over the ages. The old Japanese title was sumera mikoto. According to the Yoro code of 718 tenno was to be used in imperial rescripts, tenshi in ceremonies, kotei in correspondence with 'barbarians' and heika in addressing the emperor. At the beginning of the Meiji era the term mikado was in general use when the English title of emperor was adopted to give the Meiji emperor an equivalent status to that of the sovereigns of China, Russia, Germany, France (at the time of Napoleon III) and Britain (Queen Victoria had been proclaimed Empress of India).

Shillony points out that the continuation of the imperial dynasty depended on the birth of sufficient sons in the family. "To avert biological extinction, the emperors had to have access to many noble and fertile women (page 57)." Even so sometimes the succession was remote, although the ancestral chain was never apparently broken.

The Meiji Emperor had fifteen children by various concubines but only five survived. The Showa Emperor was not prepared to follow his grandfather's example and the practice thus ended in the twentieth century. After the Second World War the collateral branches of the imperial family, which could provide a successor, were abolished.

In the last forty years there have been no male children born into what has become a very limited imperial family. This has made it necessary to consider the possibility of a female eventually once again becoming the tenno as a reigning empress. This would not require a constitutional amendment but it would require a change to the Imperial House Law. At present imperial princesses cease to be 'imperial' when they marry and for some Japanese the adoption of a matrilineal line of succession instead of a patrilineal could be a sticking point. It would also lead to the end of the unreasonable pressure apparently still being placed by Household officials on the Crown Princess to produce a male heir.

Professor Shillony considers that the most important issue for the continuance of the imperial institution is to ensure its continued relevance for Japanese people. The present Emperor in 1977 while he was Crown Prince declared (page 261); "When we look at the tradition of the imperial family, we see that it is mainly a tradition of gakumon (learning) and not of bu (fighting). Very few emperors donned military uniform. I would like to continue this tradition...The phenomenon of symbol emperors is not a post-war creation. In my view, the emperors have been symbols since antiquity." This may well be the case, but at least the emperor should be accepted by the constitution as 'head of state' as in practice he has been by foreign countries to which he has paid state visits. A 'symbol' also needs to be able to fulfil a meaningful role and not be totally hedged about by imperial household bureaucrats.

Shillony thinks that the imperial family might regain relevance through its support for the protection of the environment and he suggests that: "The archaic rites of the Japanese emperor [e.g. in relation to Japan's rice culture], which for a long time have been a source of embarrassment to modern-minded Japanese, may in the future appear as a symbolic ceremony of paying tribute to mother nature." Perhaps so, but while we do not need or want to see the imperial family becoming a more frequent source of scandal and gossip as has happened to the royal family in Britain, Japan's imperial institution would benefit from a more open culture.

A beginning was made when the present Crown Prince stayed in Britain as a student at Oxford from 1983-85. This showed him how ordinary people lived and enabled him to gain a better understanding of the world around him. His memoir *Thames to tomo ni*, which I have translated and which will be published in English by Global Oriental later this year under the title *The Thames and I*, reveals his natural human charm and sense of humour. Perhaps it was this fact which led the Household to delay for many years permission for a translation.

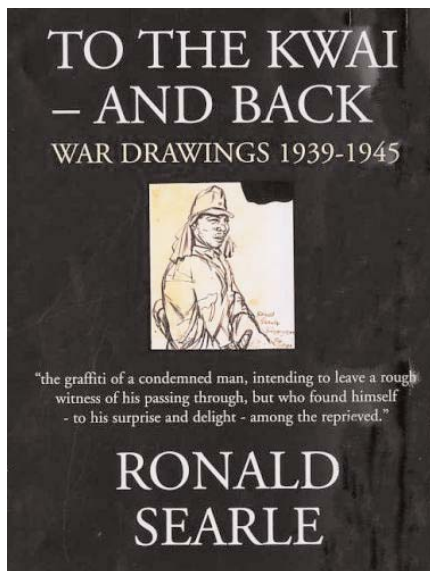
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To The Kwai – And Back; war Drawings 1939-1945

by Ronald Searle,

Souvenir Press, April 2006, 192 pages, ISBN 0285637452, £25.

Review by Sir Hugh Cortazzi

Ronald Searle, the creator of the girls of St Trinians and one of the ablest and most famous British cartoonists, was a prisoner of war of the Japanese from February 1942 to August 1945. With determination and courage he managed to keep a record in drawings of his years of suffering as a prisoner in Singapore and on the Burma-Siam Railway. He describes the sketches in this book as "the graffiti of a condemned man, intending to leave a rough witness of his passing through, but who found himself - to his surprise and delight - among the reprieved." These drawings selected from the originals which he succeeded in bringing home are now part of the collection of the Imperial War Museum in London. They are harrowing and moving.

Ronald Searle's narrative is spare and restrained. The story begins with his joining the army as a volunteer in April 1939 as he realised that war with Nazi Germany was inevitable. He was a sapper in the engineers and remained a private soldier to the end. His unit was sent to Singapore where he arrived on 13 January 1942. They were untrained and unequipped for jungle warfare. His unit was ordered forward to destroy everything in front of the advancing Japanese forces. It was, he said, "a scorched arse policy" and the Japanese "moved forward to chop into small pieces all the wounded that had to be left behind." Singapore which had suffered from "years of inept, incoherent and chaotic political and military mismanagement" by the British lay at their mercy but the Japanese forces showed no mercy. "It is estimated that 20,000 Chinese alone were shot or beheaded during the first few days after capitulation." Searle drew two gruesome sketches of severed heads on poles and on shelves. (See drawings on pages 66 and 67).



The first few months in prison camp were bad. They were made to wear armbands with an inscription in Japanese which Searle was told meant "One who has been captured in battle and is to be beheaded or castrated at the will of the Emperor." Food was increasingly scarce (at best 400 calories a day). Flies swarmed and disease was rife. They were forced to sign an undertaking not to try to escape. The Japanese General in command of the camps had no intention of abiding by the Geneva Conventions. Some prisoners were sent to Japan. Searle was one of a batch of 3,270 selected to work on the Burma-Siam railway. "Skinny, undernourished, suffering from a variety of tropical skin diseases and deficiency sores" they were destined to march 160 kilometres into the jungle, to chop a railway through granite mountains and some of the most dense vegetation in the world...Two-thirds of our group died before the end of the year." The guards "clubbed those who began to fall behind the rest of our ragged column."

"The forced marches continued through the nights and memories of them have become a compression of smells and feelings; plodding along a glutinous track thick with pitfalls, faces and bodies swollen and stinging from insect bites and cuts from overhanging branches that whipped back at us." If at roll call the total was short "it meant a thrashing for someone with the ubiquitous bamboo stick - and being beaten with bamboo is like being beaten with an iron bar." Their "working methods were barely out of the stone age" and their conditions were made worse by the flies, the mosquitoes, the lice and the bedbugs and the very inadequate rations.

"Some of our overseers had an extremely primitive sense of humour. During the noon break on the cuttings, they would frequently relieve their boredom by calling us into line before we had barely gobbled down our rice, to watch the torture of one of us picked at random. The unlucky one might be made to hold a heavy rock above his head in the full sun, with a sharpened bamboo stick propped against his back. If he wavered, which he inevitably did, the bamboo spear pierced his skin" (see drawing on page 114; also see image overleaf).

"In a tent which housed the dying and where the sketches on these pages were made, I think I reached rock bottom. Between bouts of fever I came round one morning to find that the men each side of me were dead, and as I tried to prop



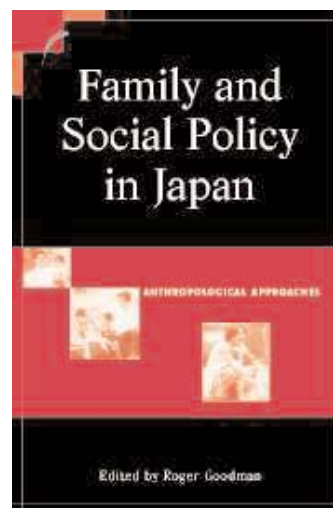
myself up to get away from them, I saw that there was a snake coiled under the bundle on which I had been resting my head."

Eventually he was returned to Singapore to the horrifically overcrowded Changi jail to work on levelling the ground for a military base or to work in the docks. He managed to escape the attentions of Kempeitai who had their own prison in Outram Road, but he was always afraid that his sketches would be found. Fortunately for him the Japanese were very frightened of cholera and cholera sufferers helped to hide his drawings.

Some among the Japanese guards did show a little kindness. One named Ikeda spotting Searle sketching showed him photographs of his family and asked for a sketch of himself to send to his mother. There was also a Captain Takahashi, who summoned Searle and three other sappers to work at his house, drew a mother and child in Searle's sketchbook and confessed that he too was an artist who had been studying in Paris when he "was called home to this - ah - to serve..." He then gave Searle a handful of coloured pencils and wax crayons. Searle would like to have made contact with him but had no success.

On 15 August 1945 the Japanese authorities "announced that although Nippon had agreed to unconditional surrender, Field Marshal Count Terauchi, Commander-in-Chief of the Southern Army, did not associate himself with it and intended to fight on. What we did not know then was that a plan existed at Count Terauchi's Saigon headquarters to execute all prisoners in case of invasion." British Forces were indeed massing for an attack on Malaya, the so-called operation "zipper." Fortunately for all of us sense prevailed, but it was not until 28 September 1945 that Ronald Searle finally boarded a ship for home.

There can be no doubting Searle's story. His drawings are a vivid testimony of the truth and of the suffering of so many. I wish that Japanese historical revisionists and Japanese nationalists would read this book. They might then begin to understand why we object to Prime Minister Junichiro Koizumi and Foreign Minister Taro Aso paying their respects at the Yasukuni shrine where the Yushukan museum glorifies war and the Japanese military. They should be remembering all those who died and suffered during the war including the civilian dead in Singapore and, of course, in Japan itself.



Family and Social Policy in Japan Anthropological Approaches,

by Roger Goodman (Ed),

Cambridge University Press, 2002, 237 pages, ISBN-10: 0521016355

Review by Sean Curtin

Anyone interested in Japanese social policy or societal trends will find this book a stimulating and worthwhile read. It comprises a collection of eight essays that were originally delivered at an international academic conference and a well-written introduction. Like many conference turn-book projects, the scope of the material is fairly wide ranging and the appeal of the varying chapters will depend on whether the reader is more interested in social policy or applied anthropology.

Roger Goodman, editor and contributor, writes an excellent introductory chapter in which he attempts to unify the entire work and justify the inclusion of every paper. While he doesn't quite manage the latter endeavor, he does succeed in getting the book off to a strong start by meticulously framing the social challenges that currently face Japan and skillfully setting them in an international context. He also examines how anthropology can help us understand social policy better. For the non-anthropologist, or those unfamiliar with Japanese social trends, this chapter is a real goldmine of useful information. For example, we are reminded: "Japan is rapidly becoming the world's oldest ever human population." He also convincingly argues that: "Social and welfare policies in Japan historically have been constructed so as to support the most productive elements of the society rather than to provide a safety net for those who would not otherwise be able to survive."

The main eight chapters offer the reader a broad spectrum of topics literally ranging from child birth (Carolyn Stevens and Setsuko Lee) to death (Yohko Tsuji). I personally enjoyed the chapter "Pinning hopes on angels" by Glenda Roberts in which she examines government policy aimed at reversing Japan's low fertility rate and public attitudes towards it. We are informed that many Japanese believe "childrearing is

'hardship' not 'joy,'" and parents' social wings are clipped more than their European counterparts because "casual babying sitting by teenagers or unrelated others is uncommon." Roberts clinically dissects the Angel Plan, a government policy designed to halt the declining birthrate, and examines its inbuilt contradictions and the mixed public reaction to it. She observes, "Through the Angel Plan and through the windows of its implementation, we can discern a number of conflicting models of how families should be constructed in contemporary Japan, how couples should interact in production and reproduction, and how institutions from daycare centres to corporations should behave to respond to these models." Roberts builds on some of her earlier work, producing an excellent analysis of maternity policy.

In the chapter entitled 'Child abuse in Japan: 'discovery' and the development of policy' Roger Goodman charts social awareness and policy surrounding the previously hidden social problem, proving some first-rate reference material. Rather like domestic violence, cases of child abuse in Japan were extremely 'low' until the concealed social ill was brought into the public realm. Suddenly, the number of cases exploded, and the state has struggled to deal with the issue. On the other hand, the media has vigorously explored this formerly taboo subject, generating public concern and greater awareness. Putting the situation in context, and based on figures for 2000, the author predicts: "The 'discovery' of child abuse is a common experience in many societies. There is little doubt, looking at the experience of other countries, that the number of reported cases in Japan will continue to rise exponentially." Indeed, the number of cases of child abuse hit a record high of 32,979 cases during fiscal 2004, a rise representing an increase of 24 percent, or an extra 6,410 cases, from fiscal 2003 and a 83 percent increase from the 18,000 cases Goodman reports in 2000.

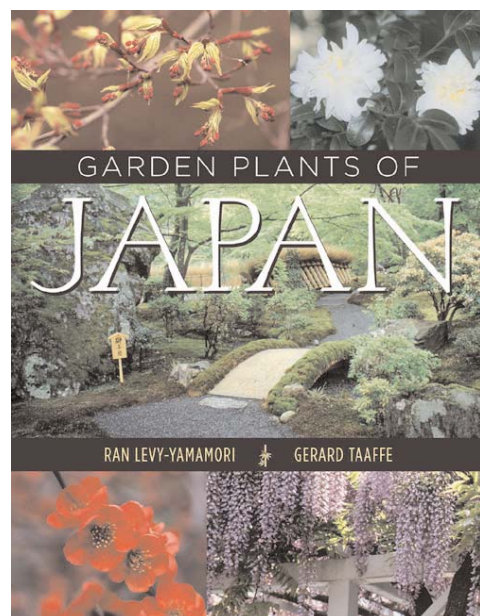
In "Reproducing identity: maternal and child healthcare for foreigners in Japan," Carolyn Stevens and Setsuko Lee investigate the situation of foreign mothers giving birth in Japan. They analyze health & welfare policies, social provisions, and immigration regulations. The authors are concerned that: "Health statistics of foreign mothers and their children in Japan differ from their Japanese counterparts. It is our contention that legal as well as cultural stresses on the foreign mother in Japan make it difficult for her to access the healthcare she needs and leads to higher-risk pregnancies."

I found several problems with this approach, chiefly it is not entirely supported by the data which in fact shows infant deaths for Chinese and Korean mothers, the two largest groups of foreigners, are in line with those for Japanese mothers, as generally are those for Western mothers. It is women from developing countries in Southeast Asia that are at greatest risk, but here various pre-existing socio-economic factors must be taken into consideration. I do not believe it is possibly, as the authors do, to simply lump all foreign mothers together into one group. On the other hand, the concerns they outline for certain groups of foreign mothers most definitely need further research and the authors deserve to be commended for highlighting these neglected issues.

Stevens and Lee also find maternity clinics rather rigid, regimented and dominated by a doctor-knows-best philosophy. While I would not dispute that this description could be applied to quite a number of maternity hospitals, it is definitely not valid for all. Nowadays, a key criteria for

Japanese and foreign mothers in choosing a clinic is its philosophy, be it regimented, happy-go-lucky, or something in between. It is not uncommon for women to switch maternity clinics a few times until they find one that best suits their needs. Practically every maternity clinic now clearly details its philosophy on its website. In those parts of Japan with a high concentration of foreigners, such as Hamamatsu with its large Brazilian community, foreign language information is available and some clinics especially cater for the particular cultural needs of foreigners.

These criticisms aside, this trailblazing paper, like all the others in this though-provoking volume, raises some critical and often overlooked issues. There are other cutting edge papers by Vera Mackie, Leng Leng Thang, Eyal Ben-Ari, Yohko Tsuji and Victoria Lyon Bestor that unfortunately are not covered in this review. Generally, anyone interested in social policy, societal trends or applied anthropology will find this an invaluable book.



Garden Plants of Japan,

by Ran Levy-Yamamori and Gerard Taaffe,

Timber Press, Portland, Oregon and Cambridge, UK, 2004, 440 pages, including bibliography and index, copiously illustrated in colour, ISBN 0-88192-650-7, price £45.

Review by Sir Hugh Cortazzi

When the Japan Society were preparing the Garden Bequest Exhibition for Japan 2001, we were conscious of the huge number of trees, shrubs and plants which had originated in Japan and which had become so popular in Britain. We tried without success to find a book in English which covered comprehensively Japanese Garden plants. Horticulturalists and gardeners, interested in shrubs and flowers of Japanese origin, will accordingly welcome this well produced and comprehensive book. I was at first put off by the price, but I was fortunately able to buy my copy at a much more competitive price through a well-known on-line book seller.

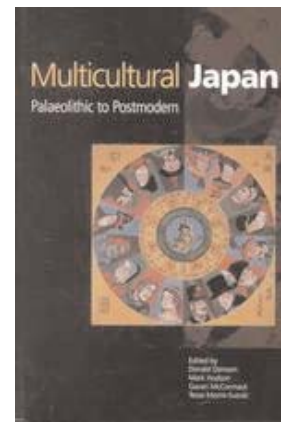
Charles Nelson of Norfolk (UK) in his foreword quotes the old story of the Japanese gardener who visited Britain long ago and was shown a Japanese style garden which had just been completed. He was duly impressed and commented: "We have nothing like this in Japan." The plants were wrong; they were not Japanese, but European substitutes. In fact, however, as this book makes clear vast numbers of Japanese trees, shrubs and plants which have come to Europe from Japan have become so ubiquitous in English gardens that we have forgotten that they are not indigenous to Britain. Perhaps in the garden which the Japanese visitor saw the plants had been used incongruously. I don't think that a Japanese visitor would be inclined to repeat this comment if he/she saw any of the numerous Japanese gardens so carefully planned and built by members of the Japan Garden Society.

In the introduction the authors begin by describing the four Japanese climatic zones ranging from subtropical to arctic and showing how these are divided on a map of the Japanese archipelago. "Japanese botanists estimate that there are between 5000 and 6000 plants native to Japan," but "a quick look at the plants used today in gardens of Japan shows that some of them are not actually of Japanese origin at all." Many came to Japan from China and Korea although "a certain number of garden plants may have existed to a limited extent in Japan prior to the plants being introduced from China and Korea." The authors stress that "many plants have symbolic meanings in cultural and aesthetical aspects of life in Japan" and note the way in which Shinto "helped to preserve Japanese plants" and trees. The importance of the four seasons in Japanese culture in general as well as in horticulture is explained. The introduction also includes paragraphs on the role of Japanese plants in gardens, on ancient trees and living national monuments, and on the traditional Japanese gardener with a short note on bonsai.

Japanese trees, shrubs and garden plants are listed in alphabetical order under their Latin names followed by the Japanese names in Roman script and their English names. The plant family is then shown together with information about distribution and a description of each plant. This is followed by notes on soil, light, pruning, propagation, hardiness, usage etc as appropriate. Related plants are described and there are colour photographs on every page. The largest section (over 220 pages) of the book is devoted to trees and shrubs. This is followed by sections on climbing plants, herbaceous plants, bamboo and sasa, grasses, ferns, and finally mosses.

An enthusiast for particular types of Japanese plants such as Japanese maples (acers) or camellias will find a description of most types they are likely to find in say Hillier's catalogues although the book cannot, of course, include all the detailed information contained in specialist books on particular species.

I knew that many Japanese plants were introduced to Europe by botanists such as Kaempfer, Thunberg, von Siebold, Fortune and Veitch, and that their names had become part of the official nomenclature, but I had not realised that, for instance, forsythia owes its name to the Scotsman William Forsyth (1773-1804) superintendent of the Royal Gardens of Kensington Palace. I had thought that ume, which grows in such profusion in Kairakuen at Mito and heralds the Japanese spring was "plum" but according to the authors it is really *prunus mume* which should be translated as Japanese apricot. Ume is written with the kanji bai in the three New Year decorations of sho (pine)-chiku (bamboo)-bai.



Multicultural Japan: Palaeolithic to Postmodern,

Edited by Donald Denoon, Mark Hudson, Gavan McCormack and Tessa Morris-Suzuki,

Cambridge University Press, 2001, 302 pages, ISBN: 0-521-00362-8

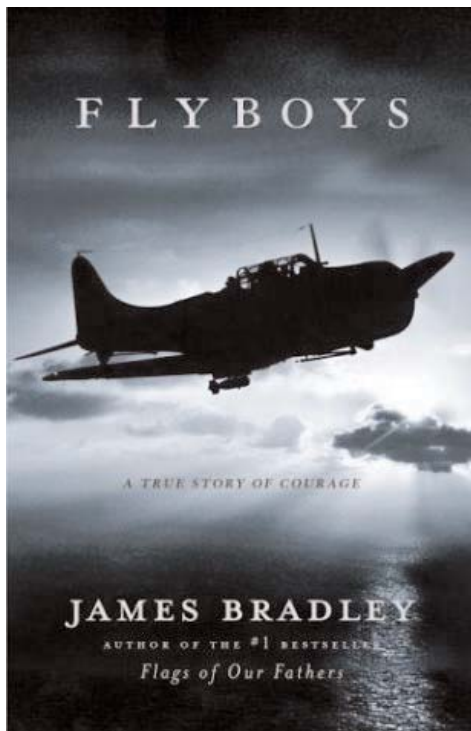
Review by Takahiro Miyao

What is Japan? Is Japanese culture unique? How is Japan different from the West or from the rest of Asia? When we ask these questions, we implicitly assume that there is more or less a monolithic and homogeneous "Japan" in the first place. This book provides a clear view that Japan has been and is a multiethnic and multicultural nation, and the concept of Japan's uniqueness and monoculturalism is a relatively recent artefact.

Interestingly, this is the case not only with the Japanese nation as a whole, but also with its important ingredients such as the "ie" (family) institution. In Chapter 12, Ueno Chizuko maintains that this institution is not a unique historical survival from the feudal era, but rather the invention of the Meiji government. She argues that "the ie institution was made to fit the model of the modern nation state, which itself was modelled on the family structure."

Given this, we can easily understand why the ie institution was so easily denied by the public after the war and the concept of "katei" (home) was adopted to refer to the nuclear family that has been a standard concept in postwar Japan, as pointed out by Nishikawa Yuko in Chapter 13. As people tend to confine themselves into their own "heya" (rooms) within "katei" these days, the question is: How can they come out of their rooms to interact with each other for their well-being as well as for their society as a whole?

In the concluding chapter, Mark Hudson and Tessa Morris-Suzuki admit that "in a complex world where communications media, cultural flows and human lives increasingly extend across national boundaries, debates over diversity and national identity show no signs of abating." Then, our task is no longer to prove the obvious fact that Japan is multiethnic and multicultural, but rather to show how to deal with various problems associated with multiethnicity and multiculturalism in Japan.



Flyboys: A True Story of Courage,

by James Bradley,

Little, Brown and Company, 2003, 400 pages, ISBN: 0-316-10584-8

Review by Tomohiko Taniguchi

Review by Tomohiko Taniguchi

This book is about airplanes, WWII warplanes in particular. As someone whose fond memories in his boyhood were attached to model warplanes hung from his ceiling, I found myself picking up a copy at a bookstore in Singapore.

The book is more than about the war in the Pacific; it tells the story of how airpower gained supremacy against battleships, and why and how the US and Japan entered into hostilities. Former president George H.W. Bush is featured as one of the heroes whose little-told stories came to light for the first time. Written in an extremely narrative style, the book promises to be a best seller, in part also because its author, James Bradley, gained national fame in the U.S. for a previous work about his father, who was one of those thin-faced soldiers who raised the U.S. flag on top of a blood-covered hill on Iwo-jima.

Flyboys reveals the location where the Japanese shot down the fighter plane flown by the future President of the United States. It occurred off Chichi-jima, one of the Ogasawara Islands. Mr. Bush and the author together made a visit to Iwo-jima where both were photographed as is shown in the book. It is hence very likely that both the former President and his son, the current occupant of the White House, will read this book with keen interest.

George H.W. Bush was not alone in his mission to attack

Chichi-jima. This book answers many questions. What target were they after? What were the Japanese doing on a tiny island about double the size of Central Park in New York? What happened to those who crash-landed or parachuted out? Why is it that their whereabouts and eventual fate had long been classified in the US governmental archive and that not even their family members were allowed to know? The answers are multi-fold, but horrendous to say the least. The Japanese killed the P.O.W.s in the cruelest possible way.

Does Flyboys generate anti-Japan hate? It could well be. But war is about hate, the author argues. And hate has neither national borders nor historical, religious, and racial differences among peoples. If the Japanese beheaded U.S. P.O.W.s, then it was the Americans who napalmed children and women in the cities of Japan. The Japanese may have raped and killed thousands in China, but Americans did the same to Native Americans and Filipinos, the author writes.

In essence the book's message is: "They were no different from what we were." It successfully articulates why the Japanese had to be imperialists themselves and why they fought against the entire world. A thorough, balanced look into Japan's past is evidenced throughout. Still, one has to murmur, what the Japanese did in China and in the islands of the Pacific Ocean are unspeakable and unjustifiable. And that, for this reviewer, is the most lasting image of this book, regardless of what the author's intentions were.

With more than 58 years behind us after the war, memories, mostly horrendous memories, still linger, only to be revisited yet again. Many in Japan should read the book and try to understand what views Americans and other English speaking peoples could come to have towards them in years to come.

This review first appeared on the GLOCOM Platform <http://www.glocom.org/> and is reproduced with permission.

Tomohiko Taniguchi is an Editor at Large for Nikkei Business Publications, Inc.



Brokered Homeland: Japanese Brazilian Migrants in Japan,

by Joshua Hotaka Roth, Cornell University Press, 2002, 161 pages (Paperback), ISBN: 0-8014-8808-7

Review by Takahiro Miyao

This book might appear to be a short and casual essay on foreign workers in Japan. However, just reading the first few pages would make the reader realize that this is a product of

the author's serious field work in Japan for a number of years. Actually, this reader was left with tremendous satisfaction, on the one hand, in gaining insight into what may be called Japan's "Gaijin" (foreigner) problem in general, and "Nikkeijin" (Japanese descendants overseas) problem in particular, and strong frustration, on the other hand, in our inability of accommodating foreign workers due to the failure of our system in Japan, as clearly shown in this excellent piece of work.

The author focuses on those Japanese Brazilians who identify strongly with Brazil, while settling in Japan, feeling isolated and alienated in their workplace and local communities. By referring to the samba and carnival boom in Japan, the author maintains that "Japanese enthusiasm for foreign cultures has not been matched by an equivalent embrace of foreign workers" in general and Nikkeijin in particular.

His reasoning for this phenomenon is most enlightening. Instead of taking an easy way out such as blaming Japanese nationalism or racism, he regards "mediating institutions" as crucial in regulating and affecting, often negatively, the relationship between Japanese and Nikkeijin. In a city where he resided, for example, the illegal system of employment brokers seems to be playing an important role in controlling relations between Japanese and Nikkeijin and, as a result, aggravating rival feelings between them. Thus, many of the Japanese Brazilians working in Japan wish to identify themselves with something Brazilian, away from anything Japanese, at least as their group symbol, while continue to stay and work in Japan.

Obviously, this is neither a healthy nor a sustainable situation, especially when we expect an increasing number of foreign workers in Japan, because of the low birthrate and rapid aging of the Japanese population. The most important conclusion: "Mediating institutions such as the employment system more often than not determine foreign workers' apparent cultural incompatibility with Japanese workplace communities." This book is highly recommendable, and especially a must read for those policymakers who are in charge of policies concerning immigration and foreign workers at the local as well as the national level in Japan.



Art and Nature: Healing - Design for health in the UK and Japan,

by Graham Cooper, Edited by Dennis Sharp,

BookART in collaboration with the Great Britain Sasakawa Foundation, 2006.

Review by Sandra Lawman

Ted Hughes said: "Art is in general the psychological component of the immune system. As the body tries to heal itself from any stress or shock or infection, the corresponding harmonic in consciousness is art."

This book not only propounds this philosophy, it also recommends action to improve health architecture in both countries, and the underlying tenet is that a patient's surroundings should make him or her better rather than worse. Increased levels of stress and depression are associated with sterile, bor-

ing architecture, whereas enhanced levels of recovery come from natural light and water, and an affinity with the environment.

It is difficult to do justice to this carefully crafted selection of essays in a short review. It is a book to delight in, to dip into or read from cover to cover, and which has stunning examples of the art and architecture it refers to. It is solidly grounded on evidence based design, and explores in depth issues and ideas on the future of healing environments.

With the projected new spending on health buildings by the NHS, and with the impetus of the Forum for the Healing Environment in Japan, the author exhorts the reader to take this opportunity to bring together patients, architects and healthcare professionals to influence the design of new facilities and bring a holistic and symbiotic approach.

Whether the cash-strapped managers of health services are listening is another matter, but there is a groundswell of opinion towards promoting wellbeing in its widest sense rather than merely treating sickness, and this is a timely contribution to that debate.

There are examples of good practice in both countries, such as the Community Care Centre in Lambeth, the Glasgow Homeopathic Hospital, Hyogo Rehabilitation Centre in Kobe and the Sea Ward Stress Care Centre in Ohmuta. The general theme is that more of these kinds of facilities are needed. Editor Dennis Sharp skilfully draws together the examples of good practice, and compares and contrasts different facilities.

There are valuable contributions from the highly regarded physician Shigeaki Hinohara, and from Yasushi Nagasawa, Professor of Architecture at The Tokyo University, both of whom are involved in the awards for the Forum for the Healing Environment.

Some of the differences between the Japanese and British approaches are articulated, such as the valuing of space by the Japanese, and therefore more creative use of it, and Japanese sensitivity to seasonal changes, arising largely from Shinto beliefs. The concept of "Shakkei" is referred to, where the distinction between the building and the environment it is in are almost dissolved, particularly at the Sea Ward Stress Centre.

The scale of this book is enormous, and the Nature of Health Design Project is Graham Cooper's big undertaking. In Japan there are 20,500 centenarians and an organisation called "Design for Age." Perhaps the Arts Council of Great Britain should take that into account in its new Arts health and wellbeing strategy.

Art and Nature: Healing, would be a valuable addition to anyone's library, or indeed coffee table. (Books available from: G. Cooper, Harmonie, Peak Hill, Sidmouth, Devon EX10 0NW)

First having taught English in Japan 25 years ago, Sandra Lawman worked for a major Japanese company for several years in London before joining an environmental NGO for five years, as well as being active in local and national politics. She now manages the Charitable Funds of the South London and Maudsley NHS Trust, and has recently undertaken a visit to Japan to study the mental health service user movement there, courtesy of the Great Britain Sasakawa Foundation.