

schemes were significantly responsible for changing people's reproductive behavior in the nineteenth century, though interesting, remains hypothetical.

Despite these problems, Kalland's examination of fishing villages in Fukuoka offers detailed and reliable information in an important and often-neglected area. It will be valuable not only to specialists in resource management but to historians and others who have a serious interest in the economy and social structures of Tokugawa Japan.

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The Impact of Traditional Thought on Present-Day Japan. Edited by JOSEF KREINER. Munich: Iudicium-Verl, 1996. 236 pp.

The eleven essays in this monograph grew out of presentations on economic growth in East and Southeast Asia at a conference in Fukuoka City, Japan, on March 5–7, 1990. They consider the ways that the spiritual traditions of Buddhism, Confucianism, Shintoism, Taoism, and Zen, as well as traditional legal thought, influenced Japan's modernization.

Ronald Dore details a "Confucian" explanation for Japan's economic growth: the sense of duty, acceptance of hierarchical structures, development of an elite based on an examination system, and a faith in rationality. Tu Wei-ming challenges this with a "post-Confucian" hypothesis, that certain "Asian" qualities created a dynamic toward growth: a style of political leadership that is not just paternalistic; a pattern of social interaction that values reciprocity and mutuality; and the belief that life can be improved, beginning with the character of the individual. Kim Kyong-Dong echoes Tu's frustration that Confucianism is often viewed too simplistically, as either an obstacle or a catalyst, and that for too many scholars, "modernization" is still synonymous with "Westernization." Arguing that there are many "Asian" models of adaptation to modernization, he shows that Confucianism can be a force for change in a society. He points out that the West's preoccupation with a completely materialistic concept of development has led to persistent social dislocations, which Asian societies may be able to avoid by relying on the spiritual values of Confucianism.

Heinrich Dumoulin writes, in "Tradition and Modernity in Japanese Buddhism Today," that, while on the one hand Buddhism was "modernized" as a result of modern critical scholarship and demythologization, and embraced a renewed commitment to society and service, on the other hand it returned to an older tradition, to the study of the Lotus Sutra and the search for "original" Buddhism. As a result, Japanese Buddhists began to see themselves as members of a world religion. Gerhard Schepers sees signs of Buddhism's continuing influence in the popularity of books on the life of Shinran (1173–1262). Intellectuals still regard Shinran as a seminal thinker, while ordinary people look to his writings for guidance on problems of the inner life and for help in coping with the problems of modernity.

The scholars represented in this volume have a difficult time defining the ways in which Shintoism has shaped modern life. For example, although Michael Ashkenazi lists Shinto practices which may have influenced Japanese business practices (linking "purity" in Shintoism with "perfectibility" in manufacturing, *hansei-kai* with performance analyses in the company, etc.), he admits that he cannot provide any evidence of a direct link between the two.

Two essays on Taoist influence on Japan are particularly engrossing, especially since it is only in the last fifteen years that Japanese scholars have begun looking at Taoism in Japan, rather than China. Senda Minoru identifies Taoist elements even in the oldest Shinto imperial layers of Japanese culture: the living god concept, sacred treasures, the Emperor's Palace, *The Tale of Genji*, and so on. He finds Taoist elements in fairy tales and even in contemporary festivals, such as New Year's (*kagami mochi*, *miko*), Setsubun, Dolls' Festival, Children's Festival, Tanabata and others. Lisette Gebhart's essay, "The Peachblossom Utopia: Taoist Thought in Modern Japanese Literature" develops two fascinating lines of thought. The first is the metaphoric use of China, a kind of reverse Orientalism, in which China is identified with the "Other," and is used as a way of rediscovering the "East." Her second line of thought explores the uses of the Taoist idea of a "Peachblossom Utopia" (*tōgenkyō*, a kind of Arcadia) by numerous contemporary writers, including Ōe Kenzaburō, Nakagami Kenji, Murakami Haruki, Ōba Minako, and Kōno Taeko. These uses range from attempts to restore classical aesthetics to their rightful place to neo-Romantic impulses combining Asian and Western elements.

The final article in the collection, "Traditional Legal Thought and Present-Day Law," by Ronald Frank, shows how the Japanese legal system, which in the late nineteenth century adopted the form of the European civil codes, retained in practice many traditional elements, such as a reliance on *giri* (duty) rather than code to regulate behavior, and a reliance on conciliation rather than litigation in the settlement of disputes.

This book compactly and effectively introduces the reader, generalist and specialist alike, to elements of the Japanese spiritual traditions that have shaped its response to the challenges posed by modernization.

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Japan's Asia Policy: Regional Security and Global Interests. By WOLF MENDEL.
New York: Routledge, 1995. xiv, 228 pp. \$65.00.

Very readable in style and quite comprehensive in substantive coverage, this is an excellent study of Japan's policy in Asia and will remain for many years a favorite textbook among students of Japanese foreign policy or Asian international relations. As indicated by the subtitle, the author deals primarily with the security and political dimensions of Japan's policy in Asia.

The author first posits two competing images of postwar Japan: on the one hand, a nation that "drifted along currents of international politics . . . without any particular purpose or sense of direction" (p. 1) and, on the other hand, "a remarkable continuity in the basic processes of the political system," reflecting a "shrewd calculation of where Japan's interests lay" (p. 3). The author's own view is "somewhere in the middle" (p. 5). Particularly welcome is the author's reminder in chapter 2 that Japan's contemporary search for a major power role in Asia has its historical precedence in previous centuries when Japan faced the difficult choice between an Asian identity and a position of dignity in the Western-dominated world system. Chapter 3 examines the impact of the breakdown of the postwar international system on Japan's Asia policy. The author observes that although the regional security environment is less certain today than during the Cold War, Japan is now released from the constraints