T. Sugiyama Lebra, already well known for her editorship of *Japanese Culture and Behavior: Selected Readings* (1974) and her comprehensive work *Japanese Women: Constraint and Fulfillment* (1984), has now produced another reader on Japanese society. The present work takes up, not general or normative issues, but special areas of society that have until now been neglected.

Interestingly, although six of the seven contributors are women, there is nothing like a feminist bias. Only two papers deal with subjects concerning women (one considers the life course of women, the other studies the all-female entertainment troupe known as the Takarazuka Revue). All of the contributions are thoroughly researched; some are more descriptive (like one on homes for the elderly), while others are more problem-oriented. A common aspect is the relation between individual and organization, be it a neighborhood, a Japanese company overseas, or a terrorist group. Yet these are not just more studies on so-called Japanese groupism—they focus on different forms of groups, showing the large variety of group life and the characteristics of social organizations in general. To Lebra the organization must be regarded not only as a system of symbols, but, as she explains in her introduction, as a "time" and a "frame" (the fundamental categories that tie together all of the papers). These notions provide a highly stimulating framework for the ideas presented in the book, though in my opinion they would have been better presented after the papers, as they tend to predetermine the reader's expectations.

The meaning of traditionalism was one of the main issues raised in Theodore C. Bestor's *Neighborhood Tokyo* (1989). In his paper here, "Conflict, Legitimacy, and Tradition in a Tokyo Neighborhood," he once again shows how tradition functions in a neighborhood community when attempts are made to legitimize innovations against the will of the established authorities. In this case it is the acquisition of a new mikoshi for the autumn festival of a Tokyo ward that arouses conflict between the elderly leaders and the young-to-middle-age generation. Thanks to a common cultural symbolism the status quo of the neighborhood is saved in the end.

Chapter 2, "The Spatial Layout of Hierarchy: Residential Style of the Modern Japanese Nobility," Lebra describes the spatial seclusion of the Japanese aristocracy both inside the aristocratic house and inside Tokyo as a whole. Here horizontal (okujō) and vertical (kami/shima) boundaries overlap each other, as do the boundaries between the sexes. Lebra's spatial analysis also provides proof of the historical dyarchy of the imperial house, known already in political sciences as the system of double responsibility.

Chapter 3, by Mary C. Brinton, is entitled "Social Organization of Japanese Women's Life Course." Although the life course of the Japanese woman has already been examined in other monographs, Brinton takes a broad perspective by comparing it to the life course of the American woman and placing it into the broader context of both societies. She succeeds in analyzing the strong influence in the Japanese woman's life of "stakeholders," like parents or employers; the American woman, in contrast, is more autonomous, and must rely much more on her personal decisions. For Brinton the decisive factor is not simply individualism versus groupism but the influence of the
The wide scope and thoroughgoing analysis of the articles in this collection testify to the rising quality of studies on Japanese social phenomena. In addition to notes and references, it contains an index and short introductions to the contributors.

REFERENCES CITED

BESTOR, Theodore C.

LEBRA, T. Sugiyama


Margret NEUSS-KANEKO
Niigata, Japan