

daran, dass sich noch kein einheitlicher juristischer Begriff für solche Übergriffe etabliert hatte. Die vietnamesische Regierung sollte jedenfalls nachhaltiger als bisher auf die Wohlfahrt und Gleichbehandlung von Frauen eingehen (Tran H.G.).

Das Verdienst dieses Sammelbandes besteht darin, dass die Komplexität der Genderforschung zugleich mit einer lebensnahen Zustandsbeschreibung aus Sicht der Betroffenen bewahrt werden konnte. Die präsentierten Ergebnisse bieten einerseits einen ergiebigen Überblick und andererseits nützliche Anhaltspunkte für die aktuelle feministische Vietnamforschung.

Vu Anh Minh

James C. Baxter (ed.): Observing Japan from Within. Perspectives of Foreign Scholars Resident in Japan

Kyoto: International Research Center for Japanese Studies (Nichibunken), 2004 (= Japanese Studies around the World 2004), XVI + 346 p., n.p.

In September 2003 the International Research Center for Japanese Studies (Nichibunken) in Kyoto organized for the fifth time a symposium for non-Japanese scholars who reside and work in Japan. Experts with a research focus on Japan itself, who normally use English to teach at universities and to present the results of their work, were assembled to share their observations of Japan "from within".

The first seven articles of the book, which includes all but three of the presentations given during the conference, are concerned with questions of Methodology, Curricula, Teaching and Fieldwork. Berry for example describes the situation of long-term resident foreign scholars as "living in a hybrid place" (11), which is not necessarily an advantage – it can also mean being caught between research topics like *Yōga* (Western-style oil painting by Japanese artists) seen as impor-

tant "within" but not receiving the necessary recognition and funding from "without". Opposite to Berry, Long finds a "hybrid" position as an advantage in his long-term linguistic field work on the Bonin Islands, lying to the east of Okinawa. The non-Japanese inhabitants, speaking a mixed Japanese-English language, feel more comfortable to talk about their language and their experiences under American and Japanese occupation to a non-Japanese person.

The following seven chapters are concerned with literature and especially with questions of translation. Among them, De Wolf discusses the interesting case of Murakami Ryū's work *In the Miso soup*, where the "Anglo-Japanese title (*In za miso-sūpu*) by itself suggests a blending of languages and cultures" (133).

The next three texts treat the study of religion in different ways. Hirota examines the problems connected to the reception of Shin (Pure Land) Buddhism in the west, which insists on grouping it as a Christianity-related and non-mainstream Buddhist religion, barring the way with this labelling to any deeper interest or understanding of one of the biggest Buddhist movements in the world with eight centuries of doctrinal development. Repp follows a very different thread by pointing out the subversive aspects of Japanese Buddhism, while Shore tries to explain how he as a non-Japanese Zen master tries to explain the unexplainable: Zen.

Among the final group of papers, Stegewerns provides more insights into the situation of "observers from within". The surprising question "Can Foreigners Make an Authentic Japanese Movie?" opens a discussion of inclusion and exclusion and the sometimes hilarious extremes this trope can reach in Japan. De Wolf had observed earlier "The physical separation of Japanese and non-Japanese literary works in bookshops and libraries serves as a reminder that the stories that foreigners tell and the language that their characters speak are understood from the outset to be different" (132).

Stegewerns adds to this the rhetorical question "Is Japan the only country where we still have cinemas that show only Japanese or only foreign movies?" (303).

It is well worth quoting Stegewerns analysis in some detail here: "There is a clear double standard concerning the criterion of country of production. Whereas such famous 'Japanese movies' as Ōshima Nagisa's *Ai no korīda* and Kurosawa Akira's *Ran* were often treated as French films (in recent editions the problem has been 'solved' by listing them as both Japanese and foreign movies), 'Chinese movies' made by Japanese producers and investors are not categorized as Japanese movies. While each dollar or euro a Japanese director receives seems to make his Japanese credentials and the claim to Japaneseness of his movie suspect, no amount of Japanese yen can turn a movie made by a Chinese director into a Japanese one" (295).

Following Hirota's doubting of the underlying assumption of the title of the conference: "If 'observing Japan from within' is distinct from 'observing Japan from without', perhaps the difference might be taken as having not do to with geographical location at all" (246), the somewhat naïve idea that moving onto the Japanese isles necessarily means moving into the Japanese society, which then can be observed from "within", is exposed. "The basic element of these theories of Japanese uniqueness is that no non-Japanese can ever truly understand the way Japanese think and communicate", as Meli (27) puts it. A more differentiated approach along the lines of Hirota's title "A view from the margins" would probably have yielded more and deeper insights than the simple dichotomy of *inside* and *outside* used by the organizers of the conferences and consequently publishers of the book.

Nevertheless the book makes fascinating reading even though the quality and accessibility of the contributions is quite varying. Another probably unavoidable flaw of the book is the selection of researchers invited. The criteria used naturally result in a bias

towards language teachers, ethnographers, and literature and philosophy experts. The majority of foreign scientists working in Japan are however natural scientists staying in National Research Institutes rather than teaching at universities.

Baxter, in his introduction, alludes to "cleavages between academic cultures overseas and in Japan, cleavages that appear deeper in some areas of research than others" (VI). It would have been quite helpful for a more complex and comprehensive review of the "perspectives of Foreign Scholars Resident in Japan" to include the voices of some of the natural scientists and their different situation and consequently different experiences of *cleavages*, as they can be sampled for instance in the publications of the Japan Society for the Promotion of Science (JSPS).

Wolfgang Georg Arlt

Thomas Kalinowski: Der Internationale Währungsfonds in Südkorea. Strukturanpassung und Reformen seit der Asienkrise

Hamburg: Mitteilungen des Instituts für Asienkunde, Band 384, 2005, 349 S., 35 €

Eun-Jeung Lee: Korea im demokratischen Aufschwung. Politische Kultur und Kulturdiskurse

Leipzig: Leipziger Universitätsverlag, Mitteldeutsche Studien zu Ostasien, Band 10, 2005, 30 €

Können Außenstehende Korea verstehen? Wohl nie so ganz; dennoch ist es lohnend, es immer wieder und unverdrossen zu versuchen. Korea möchte möglichst weit vorn stehen. Der Norden hat sicher gute Chancen auf einen der vordersten Plätze beim Wettbewerb um das bizarre Regime. Bei Industrialisierung und Modernisierung erreichte der Süden Spitzenplätze, oft ohne Rücksicht auf Verluste bei denen, die die Arbeitsleis-