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treated with more antipathy by fourteenth-century historians who finally finished compiling the official Song and Liao histories.

Among the most interesting crossers is one of the very last: Wang Jizhong, a Song military man who was captured by Northern forces in 1003 and lived out the rest of his life in service to the North, playing a crucial role in the peace negotiations in 1004 and 1005, only to be singled out for special scorn three centuries later. “The difference between Wang Jizhong and the earlier crossers is that Wang served an established dynasty, and by the fourteenth century it was this that determined how he was seen. To abandon a stable dynasty was by then the greatest of crimes against morality” (p. 171). Standen does not explicitly dispute these condemnations, but a note of sympathy for Wang and his historiographical fate is discernable.

Standen considers most but not all scholarship and sources on her topic. Her observation that Liao was “the most politically successful ... of the many successor states to the Tang” (p. 8) might have benefited from Denis C. Twitchett’s 1997 article (published by Academia Sinica) on this topic. Six Song edicts to Wang Jizhong in 1004 and 1005 (recorded in *Song Dazhaoling Ji*) might have supplemented her fine coverage of his life. Also relevant are Richard L. Davis’s *Historical Records of the Five Dynasties* (New York: Columbia University Press, 2004), Xiaobin Ji’s *Politics and Conservatism in Northern Song China* (Hong Kong: Chinese University Press, 2005), and my own book on Song-Liao relations (*From War to Diplomatic Parity in Eleventh-Century China* [Leiden: Brill, 2005]), but of course Standen may not have had time to consider these books at length before her manuscript went to press.

Standen has thought long and hard about the tenth-century personalities and issues she studies, and her book combines disciplined social science rigor with careful consideration of historical texts. Her analytical rigor is extendable to subsequent periods and will lead to further fruitful inquiry into imperial China’s relations with neighboring states.

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## JAPAN

*Science and the Building of a New Japan*. By MORRIS LOW. New York: Palgrave Macmillan, 2005. xiv, 259 pp. \$69.95 (cloth).  
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*Science and the Building of a New Japan* addresses the rise of physics and its relationship with politics during the twentieth century. Morris Low argues that,

influenced by the legacy of a samurai “identity construct,” Japanese physicists became “public men” who attempted to shape scientific research for the good of society (p. 5). While the concept of “good” did not remain constant, the residual ideals of samurai duty continued to motivate physicists past the Meiji period and into the 1960s. Though not as broad in focus, Low’s book covers similar ground as Daniel Kevles’s *The Physicists: The History of a Scientific Community in Modern America* (New York: Alfred A. Knopf, 1977), a study of American physicists, including the relationship between science, the government, and the public.

Low’s concept of public men is influenced by Andrew Barshay’s *State and Intellectual in Imperial Japan* (Berkeley and Los Angeles: University of California Press, 1988), which sees their origins in Meiji intellectuals who collectively felt a national duty to mold public ideals. Low ingeniously applies this formulation to physicists of the Taisho and Showa periods. These men regarded science as beneficial to the public, and they acted on that belief as spokesmen, experts, and technocrats.

Low contends that the values Japanese physicists brought to their public roles were shaped by their social background and historical context. Chapters 1 and 2 examine the physicist Yoshina Nishina, who manipulated the discourse of nationalism during the Pacific War in order to promote the centralization and advance of scientific research. After the war was lost, Nishina adopted the rhetoric of democracy to aid the reconstruction of physics in Japan and to push for the free flow of information and cooperation among scientists. In chapter 3, we learn that like their contemporaries in the United States, many Japanese scientists were influenced by socialism before and after World War II. Concerned by the desperate social conditions in Japan immediately following the war and influenced by the writings of J. D. Bernal, Marxist physicists Sōkichi Sakata and Mituo Taketani hoped to make science more democratic and socially responsible. Their ideas concerning the peaceful use of atomic energy were later echoed by Prime Minister Eisaku Satō in 1967.

Chapter 4 discusses the ways in which Hideki Yukawa and Sin-itiirō Tomonaga wielded the political and popular influence they gained from Nobel Prizes in 1949 and 1965, respectively. Involving themselves in countless professional committees and government agencies, they promoted the belief that greater scientific knowledge in science was a public good. However, Yukawa would find that the government attempted to manipulate his celebrity status in order to give credibility to its own science programs. This points to the struggle between governmental control and scientific autonomy encountered by many scientists. Finally, in chapters 5 and 6, Low uses Ryōkichi Sagane and Satio Hayakawa to represent a new generation of scientists who appeared after the war. Sagane regarded better links between science and business as essential for the welfare of both science and Japan. Hayakawa’s enthusiasm in his role as public man was expressed in building programs in fusion, high-energy accelerators, and space science in an effort to raise the international reputation of Japanese science.

Low’s examination of the relationship between science and politics is insightful and well supported by evidence drawn from a wide variety of documents,

from private correspondences and memoirs to scientific articles and published social commentaries. The friendly letters exchanged between prominent Japanese and American scientists are particularly interesting, as is Low's deft historical contextualization of Japanese scientists' thought and behavior. In addition, Low provides a useful account of the institutional history of Japanese science. Given the successes of scientific development in the postwar period, the field is in need of more studies like Low's that investigate the social, economic, and political developments of other sciences and technology.

However, Low's thesis regarding the influence of the samurai ideal can be questioned. While it may be useful to consider the relationship between the construct of samurai identity in the modern period and the scientists' convictions of public duty, the evidence presented is problematic. While it is true that the state used the image of the self-sacrificing, duty-bound samurai to motivate soldiers and civilians during the war, the image itself needs critical examination. In addition, Low does not present any direct evidence that these scientists were influenced by a samurai esprit. His study shows that several physicists came from samurai backgrounds and that they became publicly active. However, he offers no proof that samurai lineage led to their public convictions. Finally, we can find many cases of Western physicists, including Niels Bohr, Albert Einstein, and J. Robert Oppenheimer, whose social and political consciousness did not stem from samurai values.

Despite these reservations, *Science and the Building of a New Japan* will be of interest to Japan specialists, and Low's discussion of the significance of Japanese scientists as public men should be taken up by other historians.

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*Japan-ness in Architecture*. By ARATA ISOZAKI. Edited by DAVID B. STEWART. Translated by SABU KOHSO. Cambridge, Mass.: MIT Press, 2006. xv, 349 pp. \$29.95 (cloth).  
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Isozaki Arata, long a major international architect, has written usefully on a variety of architectural topics. This book is a translation of a collection of essays written largely in the 1980s and 1990s (most originally intended for American publication) and published in 2003 in Japan as *Kenchiku ni okeru "Nihonteki na mono"*—a reference to a 1934 article with the same title by the architect Horiguchi Sutemi. Isozaki here considers buildings not just as objects but as what he calls "events" and "textual spaces"—their historical contexts and what has been written about them (p. viii). Similarly, he treats Japan-ness, *Nihonteki na mono*, not just as a collection of certain physical or aesthetic qualities but as a problematic that appears during times of strong outside pressure and social turmoil, followed by the assimilation of foreign influence of *wayô-ka*, "cultural Japanization"