

contributions to feminism and to the history of childhood and adolescence—Canadian youth in the post-1945 years has yet to be examined in such depth—it has much to offer all historians. *The Modern Girl* is an excellent example of a multi-disciplinary study in which history and theory hold equal importance. Too often, history is disconnected from any theoretical framework and the resulting analyses tend to be shallow. For example, notions of resistance and subversion, divorced, as they often are, from the theories of false-consciousness from which they derive, manage to do little more than describe embattled individuals coping in a harsh world.

Johnson's study is also important for its methodology. By choosing to include documents that did not define women "first and foremost by their sex," she widens the study's perspective to incorporate rhetoric, such as "manpower needs" and the "wastage of talent," which also addressed women but in quite different forms than the language which spoke of and to only "girls" and "women." She challenges the assumption that women in the past felt themselves excluded when the "sex-neutral 'he'" was used. Such an approach allows her to detect much more complex messages about growing up as a woman than would have been otherwise possible.

Anne Gagnon
University College of the Cariboo

Barbara Rose. *Tsuda Umeko and Women's Education in Japan.* New Haven: Yale University Press, 1992. Pp. xiv, 208, illus. \$25.00 U.S. cloth.

Through a fascinating biography of Tsuda Umeko, a prominent Japanese woman educator, this eminently readable book examines the education of women and their place in Meiji Japan, incidentally presents material on similar matters in the United States, and offers a case study of a woman whose education was entirely outside her own culture.

As part of its westernization programme, the Japanese government in 1871 sent five girls to the United States "to study for the good of our countrywomen." The youngest, Tsuda Umeko, the daughter of a former samurai, was not quite seven years old. She spent most of the following decade in the Washington, D.C. home of Charles Lanman, a secretary of the Japanese legation, and his wife, Adeline, and attended local girls' schools. When she returned to Japan, Tsuda was so westernized that she had difficulty conversing with her mother. Indeed, most of Tsuda's closest friends were Americans and the biography is based largely on her extensive letters to them. In Japan she was frequently so lonely and disoriented that Rose describes her as "an alien in her own land" whose uncertain cultural identity was "richly symbolic of Japan's predicament."

Rose makes passing references to the Christianity which Tsuda adopted as a child in Washington. Although her father and other members of her family joined the Methodist church and she

briefly found employment in a Methodist mission school, she had little sympathy for missionaries. She believed their students from the poorer classes were beneath her dignity but she was also disdainful of missionaries, who looked down on the Japanese as "half civilized." Nevertheless, Christian ideals appeared in her ethical views and in her interest in social reform, particularly the rehabilitation of prostitutes.

Rose argues that Tsuda's life was "typical of the contradictions of nineteenth-century feminism in both Japan and the United States," in that she expanded "women's opportunities without challenging the status quo." Tsuda accepted the Meiji government's idea that women's education was a means of nurturing "the children, who, as workers and soldiers, would fortify the state's power." However, she believed women should become the "friends and confidants" of their husbands, "not simply house-keepers and head-servants." Moreover, she thought women should learn skills such as teaching, nursing, cooking, and sewing that would allow them to earn a living before marriage and to support themselves and their families if their husbands should die.

When Tsuda returned to Japan in 1882, interest in promoting western ideas among women had declined. Not until 1885 did she secure government employment as teacher of English at the new Peeresses' school for the daughters of the Meiji elite. Since the school was under the patronage of the Empress, Tsuda became an "impeccably approved civil servant." Despite the status and relatively high salary,

she had little sympathy for the school's "negative education" which indoctrinated students in the family system, self-control, and obedience. Moreover, the emergence of other well-educated Japanese women, mainly graduates of the Tokyo Women's Normal School, "challenged her self-ordained role as authority on enlightened womanhood." Thus, with the help of a paid leave of absence and American friends, she undertook studies at Bryn Mawr College.

While there, she collaborated with an American, Alice Bacon, to write *Japanese Girls and Women* (1891). Although Rose explains neither the genesis of the book nor the precise extent of Tsuda's contribution, she does provide generous quotations to illustrate the book's central thesis that the social and legal status of women within families had to be improved in order to facilitate progress in Japan. In the United States the book made Tsuda a popular expert on Japan. Through speaking tours she was able to raise a scholarship fund to enable Japanese women to attend an American college so they might learn western ideals of womanhood and teach them to other Japanese.

Correctly anticipating that the book would be controversial in Japan, Tsuda did not allow her name to appear on the title page. Opposition to higher education for women was still rising. Nevertheless, in 1900 she resigned from the Peeresses' school to set up her own Joshi Eigaku Juku (Women's English School) which offered a three-year course preparing middle school graduates for the government examinations that would qualify them to

teach English and become economically self-sufficient. She used English literature for language practice and for "the best ethical thought and teachings." She encouraged students to challenge ideas, not just memorize them, for she believed "that if her students could learn to value their thinking, they would learn to value themselves."

Yet she was shocked when some of her graduates joined the radical feminist Seitosha (Bluestocking Society) and demanded such reforms as the right to vote. Her response reflected a fear that a backlash against radicalism would impair advances already achieved by women, her conservative ideas, and her rejection of any political arguments or activities for women's rights. She believed women should use influence, not action, to bring about reform.

Although her school drew students from all over Japan, it was small and struggling financially when illness forced Tsuda into retirement in 1917. The school continued but its students became more politically active. Nevertheless, after she died it was renamed Tsuda Juku in her honour and eventually became a major women's university in Japan. Unfortunately, the biographical format precludes an examination of that evolution. That is a compliment. A good book leaves the reader wanting to know more about the subject and this finely crafted work certainly does that.

Patricia E. Roy
University of Victoria

Janet McCalman. *Journeyings: The Biography of a Middle-Class Generation, 1920-1990.* Melbourne: Melbourne University Press, 1993. Pp. 348. \$39.95 U.S. cloth.

With insight and creativity, this fascinating study serves up a slice of twentieth-century Australian life that should interest social historians everywhere. It profiles a Melbourne generation whose members were born in the early 1920s and who attended one of four private grammar schools in the city during the mid-1930s: Methodist Ladies College, Scotch (Presbyterian) College, Trinity (Anglican) Grammar School, and Genazzano (Catholic) Convent. Drawing primarily from a comprehensive survey conducted by the author, the book explores the subjects' social origins, their school experiences, their occupational pathways, their family dynamics, and their retirement perspectives. The experiences of men and women are compared continuously, and, as the subtitle indicates, social class is at the core of the analysis.

Though the book nowhere discusses life-course theory, it is a sterling example of the potential of this historiographical genre. Life-course models begin with the premise that individuals within a generational cohort share values which are informed by the social conditions at the time the cohort comes of age. But within the age group are unique experiences shaped by factors such as gender, class, ethnicity, residence, and individual psychology. The approach is risky: the analysis and methodology can be