most glaring example is Table 6.1 in "A Theatre of the Libido," in which he "outlines 100 numbered examples of erotic commercials", indicating with an asterisk those he has "designated 'hot'", defined as "full of sexual hunger and sexual tension" (205-212). While he deserves credit for being upfront about the selective nature of his case studies, it still does not always work.

A World Made Sexy is nevertheless an interesting read, and much of my criticism stems from the ambitious nature of Rutherford's project. Ultimately, *A World Made Sexy* is a thought-provoking but frustrating study. Delving deeper into some of its organising assumptions, and particularly into the complexities of American attitudes toward sexuality in the 1950s through the 1970s, would have done much to expand our understanding of the interrelated histories of consumption and sexuality in the West. As it stands, *A World Made Sexy* emphasizes 'liberation' at the expense of a more detailed historical analysis.

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Elyssa Faison, *Managing Women: Disciplining Labour in Modern Japan* (Berkeley: University of California Press, 2007).

Shortly after the Tokugawa *bakufu* was overthrown in 1868, the primary task of the new Meiji State was to build a "Rich Nation and Strong Army" to prevent Japan from becoming a European or American colony, and to industrialize the nation as quickly as possible in what would become, in effect, Japan's first bourgeois revolution. The industrial revolution in Japan, which took place especially in the 1890s, was carried out, first and foremost, in the textile industry—where Japan's first cartels were formed—and predominantly on the backs of young, female workers. Paralleling the industrial slogan of 'rich nation, strong army' was the gendered slogan of 'good wives, wise mothers' (*ryosai kenbo*). The latter slogan was a dominant discourse of the Meiji period's state-building project that ideologically equated the nation-state to the concept of the family. The most important contribution of Elyssa Faison's book, *Managing Women: Disciplining Labour in Modern Japan,* is that she shows how this gendered discourse combined with an ideology of the nation, and was put into institutional, disciplining practices in the textile industries of Japan's industrial factory system during the interwar period.

Faison's book, which will become a valuable contribution to labour and gender studies in the field of Modern Japan, argues that disciplinary techniques, especially in the cotton spinning factories, were vehicles for coding factory women not as workers, but rather as women in need of being 'cultivated' as 'ideal women'. These discourses, which Faison shows to have directly affected women's bodies, materialized most clearly in on-the-ground practices initiated by the cotton spinning and silk reeling factories especially after night work was abolished in 1929,

primarily as a means to prevent factory women from organizing other female workers. The important point that Faison makes is that the legalized abolition of night work in 1929 was the basic condition that allowed factories to identify, and then to seek to control and discipline, the free time of female workers outside of production. Factories subsequently set up their own educational (including physical education, e.g., calisthenics) amenities, often within the complex network of worker dormitories, which normalized the ideology of the 'good wife, wise mother', and which contributed to a general criminalization of labour activist women. These discourses, however, were countered by organized struggles led by factory women, especially in the cotton factories. Worker's Schools for Women, such as the *Kyoai Jojuku,* sought to "enlighten" factory women with counter-discourses that emphasized proletarian consciousness instead. The counter-discourses contributed to the political organization and militancy of many female factory workers. The strikes at Tokyo's Toyo Muslin and Osaka's Kishiwada Spinning factories, which Faison analyzes in detail, are powerful historical demonstrations of the limitations of these discourses and ideologies. Lastly, Faison shows how the gendered discourses surrounding *Japanese* female factory workers differed significantly from the ethnicization of female factory workers from the colonies of Okinawa and Korea. Faison's writings on how Okinawan women were treated differently from Korean women in the factories, and how quasi-welfare/policing institutions such as the *Soaikai* coded the labour market through ethnicity, were particularly fascinating, though this was clearly not her primary objective.

The problems that Faison's book raises are important. First, we can see historically how the problem of 'free time' of workers not only becomes a target of institutional and ideological state apparatuses to control the everyday lives of workers, but how "free time" itself becomes highly gendered discursively. What is at stake here, then, is how to better understand the problem of reproduction politically and culturally, not only in terms of the economy of reproducing labour power as a future commodity, but in terms of the specific strategies adopted and carried out by the industrial factory system to eliminate the possibility of the radicalization of female factory workers. Faison's analysis demonstrates that the strikes led by factory women show the limitations and weaknesses of these very strategies. Second, through the example of the Toyo Muslin strike, we see how gendered discourses tended to quickly morph into discourses that increasingly connected practices of labour disorder to questions of sexuality. Discourses of sexuality, morality, and codes of the heteronormative family often made their appearance precisely to counter the radicalization of women workers.

Lastly, Faison's book allows us to pursue more methodological questions that arguably bring Foucault and Marx together in one analysis. While Faison did not always highlight this methodological aspect, it is clearly there in her analysis of the intermingling of labour, sexuality, nation, and gender. In short, there is ample room for one to further specify historically and methodologically the precise rela-

tionship(s) between discourse/power, on the one hand, and ideology, on the other. My one criticism, however, is that Faison's emphasis on disciplinary techniques, and the relations of power that accompany them, tended to de-emphasize problems of expropriation (in the countryside, where most of the factory women came from) and exploitation. For it is precisely in the relationship between expropriation and exploitation that one could fruitfully combine the methods of Foucault and Marx. More specifically, what is lacking in Faison's analysis is a rigorous analysis of the recruitment process whereby the factory women became factory women in the first place.

The question here is how to think the problem of exploitation from the perspective of the recruitment process itself; in other words, prior to the process of exploiting the surplus labour time of the female workers in the production process. From what I have read in Janet Hunter's *Women and the Labour Market in Japan's Industrializing Economy* (2003)—a book which does not pose the relationship between gender, nation, and sexuality with the same analytical rigor—and from what I know about the interwar day labour market, where day workers identified and struggled against what they called "intermediary exploitation" (or *chukan sakushu)* stemming from recruitment practices, the textile recruitment process also seems equally exploitative, but again in this 'intermediary' sense. Intermediary exploitation specifically translated into distinctions between formal and real wages, and into a highly differentiated economy of 'commissions' represented by and remunerated to recruiters who exploited the vulnerable position of workers in the sphere of circulation, i.e., outside of production. How this problem of intermediary exploitation, endemic to the recruitment process, may be connected to the codification of female workers as 'ideal women', or to the recoding of nation and sexuality, is something that neither Hunter nor Faison take up. While I understand how difficult it is to access this problem in the archive, it nonetheless points empirically and theoretically to some limitations in contemporary historical analyses of the interwar labour market that need to be addressed if we are to really understand the historicity of the struggles by female factory workers in Japan.

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Robert Service, *Comrades!: A History of World Communism* (Cambridge, MA.: Harvard University Press, 2007).

With the passage of time since the collapse of Soviet power in Europe and the opening of long closed Russian archives, the world is ready for a sophisticated, fair and readable survey of world Communism with an understanding of context and a feel for nuance. Such a volume would serve an invaluable role in introducing neophytes to this rich, textured and highly contested history. Along comes