

The Anatomy of Self By Takeo Doi 168 This book was a true help to me to understand what was going on around me and to get me out of my cultural shock! 168 Japan's foremost clinical psychiatrist presents his ideas on the role of the individual in a society that often appears to have no individuals: the Japanese. He spreads his net wide drawing his conclusions from an extensive knowledge of his own culture but that of the West: Freud Weber Max Picard and George Orwell are every bit as influential here as sources from his own tradition. The Anatomy of Self is a sequel to Doi's pioneering and acclaimed bestseller The Anatomy of Dependence in which he set out his theory of passive dependent love as the key to understanding the Japanese. What kind of society is made up of individuals capable of a constant traversing between behavior based on two simultaneously held mutually contradictory modes of perception? Doi discusses this feature of the Japanese psyche often referring to Western psychology. He compares the individual trauma that classic Western psychology believes to result from such a split to the Japanese sense that adulthood is only achieved by acknowledging and accommodating the difference. In a country that is very reluctant to seek mental counseling (I read today that Eli Lilly decided not to sell Prozac here because there was no market for it) I imagine this was a daunting task. Instead they are a construct that allows a person to maintain their identity while at the same time fostering a kind of substitute *amae* by contributing to a good and stable society. He's able to lead you to a point where the stereotype of the crafty Japanese can be discarded and the reader can start thinking more deeply about why Japanese people might behave the way they do and how to best live in that society. 168 As a person who has lived in Japan for more than 3 years and has a degree in sociology (and has studied a little bit of psychology) and actually wrote a little dissertation about *honne/tatemae* this book was one that I was really interested to read. I will leave that the author's thinking was really old fashioned (we all have different ideas and his tendency to say that people divorcing is a bad thing makes no real sense because it comes out as if he believed that *我慢する* just be patient is better than breaking a relationship that doesn't make sense anymore) and also that he has this tendency to think Japanese people are different (they don't see nature in a different way or are difficult to understand it is just they express themselves in a different way; and they are very proud and are the first that have gone around the world saying they are difficult to understand; they are not so). It is that he has a tendency to just talk about Jesus's life to justify what he says and that what he says is just so shallow and bar-type-of-conversation that is something that anyone could say. Doi is author of the also provocative book The Anatomy of Dependence which looks at the cultural concept of *amae* (essentially it is a Japanese word used to describe the behavior of a person attempting to induce an authority figure such as a parent spouse teacher or boss to take care of him. People may be more familiar with the concepts of *tatamae* (literally *façade* is the behavior and opinions one displays in public) and *honne* (refers to a person's true feelings and desires) which are often used to describe how Japanese people behave. He has a very complex discussion where he finds it difficult to separate the two concepts nor to give them value judgments: "While *tatamae* appears in *omote* *honne* is concealed in *ura*. He draws heavily on Soseki's famous novel *Kokoro* which makes feel as though it is essential reading-I know it is one of those books that all Japanese have to read at school:

The wide-ranging references to history and psychology serve to provoke thought on Freudian notions of the unconscious: The Anatomy of Self Another book referred to me by friends in Japan who realized I needed book help after being embarrassed by showing them I read *Shogun*. I'm not a fan of *psuedo-sciences* even though I studied Sociology, Psychology doesn't always answer why people do things and I prefer to believe in humans learning a behavior as to being born that way: None the less this book was recommended by real Japanese people who are affluent and well educated. If you are visiting Japan and going to meet Japanese people in real Japanese settings, Then this book will let you understand why Japanese work the way they do, As the person who pointed this book out to me goes whizzing down Tokyo streets asking you to follow them in your car: Allowing first hand knowledge of how to apply information in this book to where you a Gaijin can be of the Japanese mindset: Maybe I picked it up one time when I was living in a NOVA apartment.

A bookfest find that is going to keep me thinking for a while: The author is as quick to explode the myths the Japanese have about themselves as he is to defend what he sees as the genius of their society. More than 100000 foreign readers have been intrigued by this work. With *The Anatomy of Self* Japanese society again serves as the subject of an analysis by one of its most original thinkers: Like Doi's renowned *Anatomy of Dependence* *The Anatomy of Self* addresses the question of the Japanese individual and his or her integration into Japanese society. Its approach is based on an analysis of the Japanese perception of public and private: All I know is I was going through some books with the thoughts of selling them and figured I could give this one a try. Maybe I figured it would give me some insights I could use: Doi is a Japanese psychiatrist who's made his career trying to figure out how the Japanese Mind works, His previous book deals with the concept of *amae* which is kind of necessary to understand because the rest of his theory rests on it: *Amae* is the condition of dependency and security that one has as an infant. In his view we pretty much long to return to that state where we can feel safe and provided for but we have to live in a world that doesn't allow that, So we have to make mental adjustments in order to live comfortably with other people while at the same time maintaining our individual identity, The Japanese have developed a very detailed psychological structure to illustrate this kind of self-division and there's a whole lexicon of words to describe it, There's *omote* - the outside the public - and *ura* - the back side the private: There's *tatamae* - the attitude and personality that one shows to the world - and *honne* - the thoughts and feelings that are normally hidden, Despite first appearances Doi takes great pains to explain that there are no divisions involved in this situation. The *tatamae* is not a false face and the *honne* is not the secret thoughts, I kind of get it because Doi uses fairly simple terms most of the time and relates his concepts to concepts in Western psychology that mirror them. He uses a lot of literary examples from Natsume Soseki's *Botchan* (which I now have to read again having gained new insight) to *Romeo and Juliet*: The book is short and includes an appendix with a couple of summaries of his work. But not having been born and raised a Japanese person I don't think I'll ever completely get it: I have had more interesting conversations of this subject with random people on an izakaya that what comes up in this book: This a book poorly written that thinks that all times past were better and with a tendency on relying on religion when it makes no sense to do so, 3 168 To sum up the ideal condition of the mind—the condition from which mental health derives—is one in which we can feel comfortable with having secrets. Lest I be misunderstood I should point out that this has nothing to do with arcanism or mysticism. To be comfortable with our secrets does not mean to shut them up within ourselves: If we are mentally healthy we realize that we have secrets that there are things inside us that we could not communicate to others even if we wanted to, Furthermore the healthy person does not feel that having secrets is painful. We feel a profound sense of wonder at their presence but we accept them as part of the gift of being human, 168 Takeo Doi has written a fascinating book: *The Anatomy of Self: The Individual Versus Society*. ) Both books were written for the general reader rather than for psychologists which is where the germination for the books started. In this book he looks at the concepts of *omote* and *ura* as well as *tatamae* and *honne*: These dual aspects of individuals reflect the Japanese preoccupation with public and private selves as well as exterior and interior, These are difficult concepts to express and Doi has essentially written a book to discuss these terms and what they mean to Japanese people: Doi explains that *omote* means *kao* (face) and that *ura* means *kokoro* (heart). Thus *omote* is what people want to reveal to the public whereas *ura* is something that is kept close to the heart: Doi suggests that *omote* is essentially that which is seen to be good while correspondingly *ura* is what is to be feared judged negatively. " Furthermore he likens the concepts of *tatamae* to Max Weber's concept to "legitimate order" and *honne* to a "wide range of motives, " Once these terms are discussed he writes about human beings in society and the dual nature of man drawing from a number of sources from Japanese and western literature: The last section was particularly provocative as he discussed the significance of secrets especially in relation to love, It is in this section that he ties the concepts from this book with the idea of *amae* from his previous book: I wonder if these concepts find their origins in Confucianism or if they evolved independent of it on their own in Japan, This is an interesting and thought provoking

look at how Japanese people view themselves and dual nature of humanity that exists in different degrees in every society. When in Japan read as the Japanese do. Especially when they speak more languages than me. My Japanese is bad at best. The book is in English and other languages. Giving a brighter day and improved relatable experiences. 168 Mmmm. Japanese psychology. I'm not even sure where I got this book. Need to reread. Finally I don't know. And in a way it did. Neither is better or worse the true self or the mask. Confused? Yeah so was I. I see some things a little more clearly though. and that's pretty good. But I can say that I was quite disappointed with it. We communicate what is necessary to others. 168

