

Chapter 1 : Woman's Christian Temperance Union - Wikipedia

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Working woman, Japan, c National Museum of Denmark. Both male and female roles influence each other. The roles are also shaped by history. I will only touch on a few key points before looking at how these roles are changing. Confucian society focuses on the family. Men are the heads of the household; women are dependent on the men. Women are expected to marry, produce heirs, and oversee the household. Marriage was often arranged. It is a contract between families. Wives could be returned to her family if she failed to produce an heir. Family lineage is more important than marriage. Ideally, three generations would live under a single roof. Women could not own property and were subordinate to men in every way Friedman, Gradually, Confucian family ideals shifted. The largest shift happened after World War II. In , the Japanese Constitution revised a set of laws that defined Japanese family relations. The Civil Code of granted woman every possible legal right: Women could own property. Women could inherit a family estate. Women could marry and divorce freely. Women gained parental rights. Women were granted additional rights. The revised Civil Code sought to create equality between the sexes. Despite legal equality, in practice women were not equal. The Civil Code was a marked shift in thinking. Before, a woman was expected to be dependent on her father, her husband, and finally on her eldest son. All were heads of the household. Now, should could be the head of the household Sato, Women were still expected to protect the household. Men were expected to be the breadwinners Cooper, ; Sato, ; Saito, Chores and Marriage In , Japanese men average only 30 minutes of housework, child care, and elder care each day North, This is regardless of how much the wife works. Wives are expected to shoulder these tasks. Although this is changing. Part of the slow pace of change simply has to do with time. In Japan, men are often overworked and underpaid. They live their jobs. Children are entitled to having a full-time parent. Women are expected to be this full-time parent. The man simply cannot be a full-time parent with the demands of his company mandatory over time, for example. Women are entitled to not much beyond motherhood; men are not entitled to much beyond work Bae, Women marry between years old. It was not uncommon for women to be socially outcast if she failed to marry by However, this is changing. It is becoming more acceptable for both men and women to marry later in life. The traditional family system is called the ie. Married women were expected to produce an heir. This structure is reflected in how a husband and wife refer to each other in public Kawamura, Marriage and children are synonymous Kawamura, ; Saito, While the traditional structure and societal expectations seem to work against women, they work equally against men. Men who do not want to work long hours or want to be stay at home dads face criticism. The Three Submissions Traditionally, women are expected to submit to male authority in three ways Cooper, When young, she submits to her father. When married, she submits to her husband. When old, she submits to her sons. These submission are reflected in the ie and in various folktales. Motherhood is considered the defining characteristic of a woman. Motherhood is adulthood in many regards. This is why many young Japanese women struggle to form their own sense of identity apart from this cultural expectation. The idea of shojo caused a stir when it first appeared because it was between girlhood and motherhood. Kawaii bunka, culture of cute, is another effort to form an identity between girlhood and motherhood that is apart from the expected three submissions. It is becoming more common for single women in their late twenties to early thirties to be recognized as shakaijin "members of society, but there is still social pressure to marry Pike and Borovoy, One of the female warriors of the upper social classes in feudal Japan. Phew, with all of that behind us, some of you might be a little upset. Women are making strides toward equality in Japan. Equality benefits men as much as it does women. First, it is becoming more acceptable to want a career. Women are better able to balance work and home life; men are able to be at home more often as well. Many men want to be present fathers rather than distant father figures. Some women crave gender-defined tasks despite the progress of equality. Filling these roles such as shopping and taking a dinner menu request from the husband is seen as intimacy and validation North, A Teahouse Girl Moving away from traditional roles

opens both men and women up to problems. Many follow the traditional method to avoid rocking the boat with family members. The roles kept vary. Advertising is slowly catching up with this role negotiation. Fathers are more fashionable and there are even magazines dedicated to fatherhood North, Both men and women express strong intentions to marry. In Japan, like in the United States, marriage is a marker of adulthood Kawamura, Dual income households report less stress on the husband compared to traditional households Bae, Both men and women feel more satisfied in dual income households that share family roles Bae, The sharing of family roles is slowly increasing. Japan faces a shortage of children because of the shifting roles of women, economic realities, and the reluctance of many men to share what was once considered female tasks Kawamura, Despite the changes, Japanese TV still portrays traditional gender roles: This is thought to slow role changes across most demographics Shinichi, Women are increasingly educated. Like in the United States, Japanese women with college level education are overtaking men. Preference for Daughters Young Japanese girl and her doll. Late s to s Increasingly, families want to have daughters rather than sons. Remember, Japan shares Confucian views with China and Korea. Sons are supposed to carry on the family name. Traditional-minded men tend to favor sons. Traditional-minded women favor daughters. The preference for daughters points to a continuation of tradition in regards to women and a more liberal view with men. Women may favor daughters because they want the daughter to help in traditional roles: Conclusion Like in the United States, Japanese women have a distance to go to achieve full equality. Part of the equality is the option to continue traditional ways if she chooses. Family life involves a negotiation with the husband about childcare, household chores, chores, care for parents, and other aspects of life. Japanese game shows are famous for their zany antics and nudity.

Chapter 2 : Cooking | The Pioneer Woman

The book includes questionnaires and exercises designed to help you find the problems in your marriage and work on change. While much of it focuses on what you can do, it also gives solid advice for dealing with your spouse's problem behaviours.

Transcript Audio Transcript A man teaching on the purpose of woman. What could go wrong? If you have your Bibles, go ahead and grab them. Turn to Genesis, chapter 2. I was in California earlier this week doing some teaching, and then I flew back in. Up until this point, we have almost exclusively talked about the imago Dei or us being made in the image of God, the difference between men and women and every other living thing in regard to us having an increased value above and over them, not to be cruel, but to steward appropriately for human flourishing. Then we got into manhood. We talked about manhood right up until last week. We said this is the purpose of the man. This is what makes a man a man, because biology makes one a male but does not make one a man. Biology means my 8-year-old son is male, but his biology does not dictate that he is a man. In the same way, biology makes my daughters female, but it does not make them women. Male headship is the unique leadership of the man in the work of establishing order for human flourishing. No one would argue that. In fact, the numbers say the very opposite is true. Where men refuse to be men, things crumble. They turn to dust. You can look at it sociologically. You can look at it economically. All throughout the Bible, mamas cling to the feet of God and plead for the lives of their sons, plead for the lives of their daughters, and God responds. Sometimes he takes quite a bit of time before he responds, but he responds. Now how is a man to exercise this headship, this unique responsibility to order things for human flourishing? Well, we saw from the Bible that he is to do this with sacrificial love. Godly men are self-sacrificing for the good of the wife, for the good of the child, for the good of the church, for the good of the community. Self-sacrificing love is a mark of biblical masculinity, and it is the only way that true headship is ever exercised or practiced. Where men are takers and try to operate in headship, they tend to be oppressive. They tend to rule with an iron fist. They tend to be this false bravado, insecure masculinity that reeks of the stench of death. Self-sacrificing love marks the headship of men. Men practice headship not just in sacrificial love, but also in setting up the spiritual climate of the home and the church. He sets the climate with sacrificial love. Finally, the man exercises headship by providing physical care. There is no place in biblical masculinity for lazy men. God has not designed the man to be bored. He has not designed the man to be lazy. Where a lazy, bored man is anywhere in sight, destruction and death are around him. Now we want to do the same thing out of the same text when we talk about women. Genesis, chapter 2, starting in verse And whatever the man called every living creature, that was its name. The man gave names to all livestock and to the birds of the heavens and to every beast of the field. But for Adam there was not found a helper fit for him. So the Lord God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh. And the rib that the Lord God had taken from the man he made into a woman and brought her to the man. And the man and his wife were both naked and were not ashamed. That sounds like a no-brainer to us, but in this day and age, this is a polygamist world where women are viewed as cattle, and the more women you have, the wealthier you are. All you need is Eve, Adam. He pulls her from the rib. She will be intimate and close with the man. The last thing is it would have been considered and was considered scandalous that a man would leave his family and hold fast to his wife. Time to leave Mama, bro. Now you have a wife. You will leave mother and father and hold fast to your wife. Those two phrases, work it and keep it, are what helped us define the man. Now what we were given phrase-wise concerning the purpose of woman is this phrase, and every word in the phrase matters. Both of those are going to matter. The words around it are the only way to make sense of what it means. Let me give you an English equivalent. The word fast in English is a difficult word. It can mean speed. It can mean abstaining from food. It can mean stubbornness in position. The only way to know what one is talking about is to take that word and put it in a sentence. You know, because the other words around the word fast dictate the meaning of fast. This Hebrew word ezer is very similar. No, they do not. There are a couple of things we have to consider so we define and understand this word correctly.

First, when the word ezer in Hebrew is used, it is most often used for how God engages with man. The word help, ezer, is most often used in regard to God helping man. Let me give you a couple of these texts. With your hands contend for him, and be a help against his adversaries. God being called helper throughout the Scriptures brings honor to the position of helper. Since God has been called the helper, a helper cannot be inherently inferior. So if woman has been made a helper fit for him, a woman as helper to the man cannot mean the woman is inferior in any way. With that said, what does it mean to be a helper? Well, in every context in which ezer is used and even how we use the word helper to this day, helper denotes someone helping the one with primary responsibility. Are you tracking with me? To be a helper is to help someone who holds the primary responsibility. So although to be a helper is not inherently inferior, it is to come alongside the one with the primary responsibility. To say that a woman who is helping is somehow inferior to the one with primary responsibility is to make the accusation that God is inferior for the help he gives his children. So she is a helper fit for him. Not a helper like him, but a helper fit for him. This phrase, fit for him, leads us to the idea of complementarian relationship. The man and the woman were created unique by God, both in the image of God, equal in dignity, value, and worth, but they have been meant to complement one another, not compete against one another. The weaknesses of the one are strengthened by the strengths of the other, and the strengths of the other one are made even stronger by the strengths of the other. There is a complementarian relationship, where men are being men and women are being women. Where we buck against this system, bad things happen. Ideas are great until you implement them. Everybody when they talk about husbands and wives wants to start in Ephesians 5: We want to know. We value the intellect of our wives. We value the gifts of our wives. We encourage and speak life into our wives. So we walk in mutual submission. You can rumble if you want. What are you going to do? What are you going to do against God when he starts throwing haymakers? No, no, mutual submission. How do you think we should approach this? Hey, on Thursday, what about this?

Chapter 3 : Gender Roles of Women in Modern Japan - Japan Powered

I mean, honestly, what is the difference between you, a married, working mother with children in your situation, and a single, working mother with children? You have the support, friendship, and love of a husband, even if it's just over the phone.

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Chapter 4 : Woman's Purpose | The Village Church

Books shelved as cheating-husband: Tear Stained Beaches by Courtney Giardina, Slip of the Tongue by Jessica Hawkins, Owned by the Badman by Hayley Faiman.

Early life[edit] Ann Marie, nicknamed Ree, grew up in a home overlooking the grounds of a country club in the oil town of Bartlesville, Oklahoma , [9] with two brothers, Doug and Mike, and a younger sister, Betsy. She graduated from the University of Southern California in , [15] having first studied journalism before switching to gerontology. She registered her own domain "thepioneerwoman". The latter is now the title of a section within the site. The site is hosted by Rackspace. Drummond writes about topics such as ranch life and homeschooling. About a year after launching her blog, she posted her first recipe [10] and a tutorial on "How to Cook a Steak". The tutorial was accompanied by 20 photos explaining the cooking process in what she calls "ridiculous detail". In and it took the top prize as Weblog of the Year. She realized that she had not only grown a community of loyal readers but a community of food lovers as well. She immediately sought a way to catalog the recipes and make them searchable for all. In addition to sharing recipes, users can create personal membership profiles and communicate with one another via posts and direct messages. Users also have the ability to rate and review recipes. Recipes from an Accidental Country Girl, [31] was published in October [32] after reaching the top spot on Amazon. In the series, she chronicled her personal love story detailing how, in the process of relocating from Los Angeles to Chicago, she wound up settling down with a cowboy on a cattle ranch in rural Oklahoma. In February , the series was compiled into a book and published [8] [13] by William Morrow , an imprint of HarperCollins. It quickly rose to No. Released in December The Pioneer Woman Cooks: A Year of Holidays: Released October 29, Released in April 29, Charlie the Ranch Dog: Released June 17, Released January 6, Released March 24, Dinnertime A cookbook featuring dinner recipes. Released October 20, Released November 17, Come and Get It! A cookbook featuring simple and delicious recipes. Released October 24, Released March 27, [46] Television[edit] Drummond made her television debut on an episode of Throwdown! The episode aired on the Food Network on Wednesday, November 17, In April , the Food Network announced that Drummond would host her own daytime television series on the network. The Pioneer Woman premiered on Saturday, August 27, They live on a remote working cattle ranch approximately 8 miles west of Pawhuska, Oklahoma , [9] [15] with their four children " Alex, Paige, Bryce and Todd. In late , the Drummonds opened The Mercantile, a restaurant and retail store located in a year-old downtown Pawhuska building that they bought and began renovating in The Drummonds own , acres in Oklahoma.

Chapter 5 : The changing reasons why women cheat on their husbands - CNN

The Proverbs 31 woman "brings her husband good, is she a woman who works hard to bring her husband good - but she does her work with an outstanding attitude.

In fact, it appears that the Proverbs 31 Woman had her own business that took her away from the home during certain periods of time. However, there are biblical principles that should be considered before taking a job outside of the home. What is my primary responsibility as a wife? Paul addresses this in Titus 2. Paul exhorts the older women to teach the younger women about their roles within the marriage and family unit. She must ask herself what will be a help to her husband. This does not mean that she cannot have individual pursuits and hobbies. This is not a subservient position, but one of love. A wife is also responsible to take care of the children and the home. Titus 2: At creation, Eve was placed in the position to bear children. Woman was also created to nurture her children. A woman should ask herself if she can keep home life and its responsibilities while working outside of the home. What is my reason for working outside of the home? Many women work outside of the home because of finances. A husband and wife must decide together what their financial situation requires. If a family is struggling financially, it may be preferable for a wife to first consider if she can find a job that keeps her closer to home, has convenient hours for the family, or is run out of her home. What is my season of life? This might mean sacrifices financially for a wife to stay at home in their early years. A woman with school-aged children may enjoy work during school hours, and an empty nester will have more time to use outside of the home, and also for the church. What is my energy level? Not many women can balance a high-profile career with their home life. A woman with a high energy level may be able to give her all in her home life and also in her job, but it must be remembered that motherhood is a twenty-four hour job, and she is taking on two careers when she works outside of the home. This is a lot of strain to take into consideration. Will this create home-life division or unnecessary temptation? Today, more and more children are raising themselves. The mark of this is becoming apparent in a spiritually anemic younger generation. Christian marriages are falling apart at the same rate as those who are unbelievers. This should cause Christian couples to consider whether their choices will profit their family or harm it. A woman must consider if working outside of the home will create undue temptation. Infidelity skyrocketed when women began to join the workforce, and women should be sober in considering their work options. She may be able to supplement the income. She also may have work that she enjoys, and the family can share in that joy. This is a topic each couple should prayerfully consider, preferably before marriage, so they may be united in what will bring spiritual, emotional, and provisional well-being to the family in a way that will honor Jesus Christ and His Word.

Chapter 6 : The Good Husband's Guide - And They Lived Happily Ever After

"The Husband Book" would make a good gift for your mate, ladies. It's a quick read, with one maxim per page. You can read it before you present it to him, and put a star by the advice that is most pertinent!

What should we learn from the virtuous woman in Proverbs 31? Proverbs is a book based on metaphor. It is packed with word-pictures of universal truths. Throughout Proverbs, wisdom is anthropomorphized as a woman. As early as Proverbs 1: Proverbs 31 provides a detailed metaphor of feminine wisdom in the context of a family and a community. The most quoted section, verses 10-31, is a chiasmic poem, that is, a poem that cycles through repeated thoughts in a particular order. The chapter speaks of the worth of a good wife to her husband, the manual labor that she does, her fulfillment of responsibilities to those who need her, her ability to provide for her family, and her wisdom in caring for herself so she can share her strength with others. These ideas are presented in a kind of circular pattern throughout the section. The chapter begins with King Lemuel recounting advice his mother had given him. She exhorted him to not fall to weaknesses that would compromise his position as king, but to care for the poor. Although verses do not directly follow this warning in the original, they do illustrate a fitting description of what kind of woman Lemuel should seek. For her worth is far above jewels. A good, supportive, trusting wife is a blessing to a man. A woman who partners with her husband, who is reliable and looks out for his interests, gives a man a security that is greatly lacking in the world. She is worth more than a substantial paycheck. To bring in the metaphor, wisdom provides the same benefits—it is worth more than money, you can always trust it to make the right decision, and it provides blessings for those who have it. She gets up in the morning and gets things done. In the time of Solomon, this involved making fabric and sewing clothes, but verse 27 certainly applies directly to us today—taking care of our responsibilities is a characteristic of wisdom. Another characteristic of wisdom is the grace to help others. The Proverbs 31 wife ensures that those under her care receive what they need—food, clothing, protection. And she is able to serve others out of the excess of her work and the leaning of her heart. She has so internalized her role as a provider that it extends past her immediate responsibilities and into the community. She knows how to use her strengths to her best advantage, and she fully realizes how valuable her efforts are. The Proverbs 31 woman not only knows her worth, she knows her responsibilities to herself. She would not be able to provide for others if she neglected her needs—both physical and spiritual. She makes sure her appearance reflects her respected position as an influence in her community. Her greatest strength is her wisdom—her accurate judgment about the world and her influence in it. And she is quick to share the wisdom she has gained to encourage others to reach their potential. She can integrate her life—both domestic and professional—with her ministry in such a way that her husband has the freedom to serve. In fact, her reputation is so established, that it bleeds off onto him. The Proverbs 31 wife is a fierce provider and protector for those she cares about. She is wise to the ways of the world, but lives by the wisdom of God. As in the rest of the Proverbs, these specific examples provide a metaphor for the larger truth. How any individual woman exemplifies these characteristics will depend on her situation, gifts, and abilities. The key is in verse 30, just as it is in the beginning of Proverbs, in 1: But a woman who fears the LORD, she shall be praised.

Chapter 7 : Ree Drummond - Wikipedia

Alright, I'm mightily procrastinating on working out, so I watched that whole video. Basically the only thing that stuck out to me was that she applied lip gloss during labor and was scared to fart in front of him.

She remained president until her death in 1907. Its members were inspired by the Greek writer Xenophon, who defined temperance as "moderation in all things healthful; total abstinence from all things harmful. The WCTU also agitated against tobacco. Agitation against tobacco continued through to the 1920s. As a consequence of its stated purposes, the WCTU was also very interested in a number of social reform issues, including labor, prostitution, public health, sanitation, and international peace. As the movement grew in numbers and strength, members of the WCTU also focused on suffrage. Local chapters, known as "unions", were largely autonomous, though linked to state and national headquarters. At a time when suffragists were viewed as radicals and alienated most American women, the WCTU offered a more traditionally feminine and "appropriate" organization for women to join. The goal of evangelizing the world, according to this model, meant that very few Catholics, Jews, Muslims, Buddhists or Hindus were attracted to it, "even though the last three had a pronounced cultural and religious preference for abstinence". In the 1880s it worked on creating legislation to protect working girls from the exploitation of men, including raising Age of Consent laws. Between 1880 and 1900, much of their budget was given to their center on Ellis Island, which helped to start the Americanization process. The WCTU promoted the idea that immigrants were more prone to alcoholism than Native Americans, focusing particularly on Irish and German immigrant communities as the source of the problem. Through journal articles, the WCTU tried to prove that abstinence would help people move up in life. A fictional story in one of their journal articles illustrates this fact: Ned has applied for a job, but he is not chosen. He finds that the potential employer has judged him to be like his Uncle Jack. Jack is a kindly man but he spends his money on drink and cigarettes. Ned has also been seen drinking and smoking. The employer thinks that Ned Fisher lacks the necessary traits of industriousness which he associates with abstinence and self-control. The presidential addresses of the WCTU provide excellent insight as to how the organization seamlessly blended issues of grass-roots organizing, temperance, education, immigration and cultural assimilation. Sometimes beer was thrown on the sidewalk so that they could not kneel there but they prayed. Scovell adopted what was at the time a "progressive" approach to the issue of immigrants, particularly German and Scandinavian in Minnesota, indulging in alcohol and stated: We must have a regiment of American workers, who will learn the German language, love the German people, work among the German children and young people until we get them to love clear brains better than beer. There must be others who for the love of country and dear humanity will learn the Scandinavian language and be real neighbors to the many people of this nationality who have come to make homes in America. Again others must learn the French and Italian and various dialects, even, that the truths of personal purity and total abstinence be taught to these who dwell among us. We must feel it a duty to teach these people the English language to put them in sympathy with our purposes and our institutions. By linking language to culture and institutions, Scovell and the WCTU recognized that a multicultural approach would be necessary to communicate values to new immigrants, but did not conclude that multiculturalism was a value in itself. The WCTU viewed the foreign European cultures as a corrupter and despoiler of virtue, hence the excessive drinking. That is ultimately why it was paramount the immigrants learned English and assimilated. In 1880, there was a Senate investigation that confirmed their suspicions. During an Episcopal convention, it asked the church to stop using wine in its ceremonies and to use unfermented grape juice instead. A WCTU direct resolution explained its reasoning: In 1880, the WCTU expressed to Congress its desire for the total abolition of tobacco within five years. The first president of the organization, Annie Wittenmyer, believed in the singleness of purpose of the organization—that is, that it should not put efforts into woman suffrage, prohibition, etc. With that in mind, it sought to save those whom they believed to be of lower moral character. For them, the alcohol problem was one of moral nature and was not caused by the institutions that facilitated access to alcohol. Willard had a much broader interpretation of the social problems at hand. She believed in "a living wage; in an eight-hour day; in courts of conciliation and

arbitration; in justice as opposed to greed in gain; in Peace on Earth and Good-Will to Men.

Chapter 8 : Consent Form | Working Mother

by The Pioneer Woman on October 30, I mentioned on Confessions that I've been cooking away on recipes for my next cookbook. It won't be out until NEXT October.

To do so, she interviews 40 women who sought or participated in extramarital relationships through the Ashley Madison dating site. Surely, one might think, a woman who would do such a thing must be acting out of a desire to escape a miserable marriage. Many of the women Walker interviewed were in marriages that were functional. Like the women I knew who cheated, many of the interviewees said they liked their husbands well enough. They had property together. They had friendships together. They had children that they were working together to raise. But at the same time, they found married life incredibly dull and constraining and resented the fact that as women, they felt they consistently did a disproportionate amount of the invisible labor that went into maintaining their lifestyle. My mom got this phrase from her therapist: I think women do that a lot. They hang on in ways that are often invisible. A lot of women have tried to address these problems and have faced a lot of stubbornness from husbands. So maybe now what women are deciding is that infidelity is a third way. We now tell women that they can have it all, that they can work and have a family and deserve to be sexually satisfied. Twenty or thirty years ago they might have opted for divorce, because surely there was another man out there who could do better in this role, who could satisfy them completely. But a lot of these women are children of divorce. They lived through the difficulties divorce can create. That was our Christmas. Why did these people marry in the first place? I confided in a friend once that, after 15 years of marriage, the institution and the relationship itself continued to mystify me. It promised to expand my circle of family and improve my credit score, to tether me to something wholesome and give my life meaning. Could any single relationship not fall short of such expectations? But," she added, "they were awful and narcissistic, with very little to give to their children. Sometimes I wonder if when the kids leave I should either a have a passionate affair or b find another husband. I may do neither, but it seems like a is more likely than b.

Chapter 9 : Women's Infidelity | Why Women Cheat And Have Affairs

The Work at Home Woman. Hi, I'm Holly. I help women and moms find remote jobs, careers, and home-based businesses that feed their souls. If you're looking to work from home, this is the blog for you.

The seedy underbelly of Japanese society is perhaps so successfully portrayed because so little has been embellished. And with the dark, empty suburban streets, so much is possible, so much can go unnoticed. Masako works in a bento boxed-lunch factory on the night shift with her workmates Yoshi, Kuniko and Yayoi. Their lives are circumscribed and lonely, and there seems to be no way out for any of them. In desperation she calls cool, sharp Masako, who calmly handles the situation by enlisting Yoshi to help her cut up the body in her bathroom and then get rid of the bags of body parts in the rubbish collection sites around the area. Kuniko, always with an eye out for a way to make money, gets drawn into the mess as well - which turns out to be their downfall. Unreliable and delusional, Kuniko does a poor job of disposing of her bags and the body is soon discovered and identified. Things seem to be working out though when the police arrest their main suspect, a casino owner and pimp with a scary past, Satake, who punched Kenji and threw him down the stairs after warning him to stay away from Anna, his number one girl. As things start to unravel, Masako becomes the focus, and the sense that someone is watching her, that a trap is tightening around her, threatens her calm composure and orderly existence. This is original literary crime that would not adapt well to any other setting but Japan - Tokyo in particular where the novel is set. Having lived in the country for three years, I found myself living there again while reading this book: The weather for instance - hot and humid and wet in summer, the smell and the sweat, it all came back so clearly. The attitudes, too, and the urban landscape - rice fields in-between factories, run-down houses squished along allies, bicycles and umbrellas and the rubbish collection spots. One of the wonderful things about this book is the way it is written. Despite one or two obvious metaphors, the prose has a tight, tense yet steady, patient rhythm, creating more suspense along the way by never hurrying. She could hear a horn tooting somewhere nearby, the sound of tofu trucks used to advertise their wares, and, through the open windows around her, the sound of dishes rattling and televisions blaring. It was the hour when the women of the city bustled around their kitchens. Masako thought of her own neat, empty kitchen and her bathroom where the deed had been done. It occurred to her that lately she felt more at home in a dry, scoured bathroom than a busy, homey kitchen. The lengths these women go to for some money, for escape, for freedom have devastating consequences for all of them.