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Chapter review:

Ivy, Marilyn, 1995: National – Cultural Phantasms and Modernity's Losses. In: Ivy Marilyn, Discourses of Vanishing (Modernity, Phantasms, Japan), The University of Chicago Press, 1 – 28

Through Ivy's first chapter in the book Discourses of Vanishing (Modernity, Phantasms, Japan) we deal with well known problems of modernization in traditional (someone would say non-western) societies. As an anthropologist who works in the field Ivy finds interesting trajectories of modernization and its un/compatibility with western model of nation-state building exported to the rest of the world. Those trajectories, how ever, operates and can be classified with almost same phrases which can be used for any society colored by tradition. In Japan it is only more emphasized. In years after West has come in Japan (1853.) and reveal to Japanese what modernity brings, began struggle between losses (real and phantasmatic), memorizing and modernity connected to foreign influences. On the basic level it was narrative about US and THEM, on psychological level it was more complex narrative about I.

This approach to problems of collective and self identities emerges in last few decades as fungi after rain. It is understandable if we think about contemporary world as a messy place which has cut his link to roots during period of modernity and especially during postmodernism (and post postmodernism). I don't want to explore phenomenon such as roots of human race etc. I just want to point out that multiple identities, which belong to person or collectivity, are normal features. Let's take case of Amin Maalouf and his own reflection on identity (*Les Iidentities meurtrieres*). Multiple identities are natural components of person/collective. Problems emerge when modernization comes from Others. From THEM. Thus, modernization become power struggle, past and tradition

looks better because it was just ours, we had control over it. This is where myths and legends replace history, where imagine takes place over facts. This is where identities are sensible and needs to be defend.

To my work it is very helpful because of possibility to compare traditional societies through modernization process and all trajectories and difficulties those societies dealt with. Even if I deal with problems of regional identity and its manifestations during nation-building in the era of socialist modernization I find so fruitful positions in Ivy's chapter because of mutual problems which emerge in triangle Tradition-Modernization-Others.