

days, about 400 new translations appear each year in Japan, opposed to but 15 from Japanese into German.

NELLY NAUMANN devotes her essay to the search for the Japanese identity, as reflected in the *Nihonjinron*, the never-ending discussion about the national character of the Japanese. She traces it back to Yanagita Kunio's folklorist studies and the philological studies of ancient Japanese literature by Motoori Norinaga etc. Their belief in a pure Japanese identity mingled with the Mito-school concept of Emperor veneration in the idea of *kokutai* ("national body"), thereby becoming the officially sanctioned interpretation of Japanese identity before the war.

Most of the above may sound familiar to Japanologists, even in Germany – despite the editor's sharp and unfair criticism of the profession. Nevertheless, the book is welcome as a helpful introduction for a more general public.

Reinhard Zöllner

ULRICH MENZEL (ed.), *Im Schatten des Siegers: Japan*. Vol. 1: *Kultur und Gesellschaft*, 285 pages. Vol. 2: *Staat und Gesellschaft*, 313 pages. Vol. 3: *Ökonomie und Politik*, 301 pages. Vol. 4: *Weltwirtschaft und Weltpolitik*, 312 pages. (edition suhrkamp, 1495-1498). Frankfurt am Main: Suhrkamp 1989, DM 48,-

As throughout the rest of the world so too is modern Japan present in West Germany through its brand names, and trade friction is an almost every-day topic in the newspapers. But Japan is not yet really present in German social sciences, at least not in a systematic way. Those in the field of political science, political economy and sociology who try to include the 'Japanese case' in their comparative studies of modernization and industrialization are still outsiders who don't receive much encouragement.

That social scientists often pay attention to Japan more or less only in passing stems from a special German academic tradition: at university level only 'japanologists' are fully authorized to study Japan and japanology is orientated largely towards philology. Japanology is not yet prepared to give 'outsiders' wholehearted support and to share multi-disciplinary research efforts. This is a big problem for social scientists who often feel uncomfortable about their over-specialized approach to Japan and their lack of knowledge of Japan's historical and cultural foundations. That is why it has become popular among them to turn to the Anglo-American tradition of 'Japanese studies',

where numerous disciplines have long since come together in a more pragmatic, less exclusive kind of spirit.

The editor's experience, as he describes it in his "Introductory Remarks", is in my opinion representative of those younger social scientists eager not to 'give up' Japan to japanology, but to reclaim it as a genuine field of social studies. Menzel considered it useful for further teaching and research to collect the most stimulating essays on Japan written by Japanese and Western – mostly American – scholars. He presents them in four volumes under subtitles like 'culture and society', 'state and society', 'economy and politics', 'world economics and world politics'. This classification does not seem very convincing to me, nationalism, for example, being dealt with in volume 3 and 4! A more pertinent classification is according to topics (history, political science, political economy, political philosophy) or type of author ('Classics', specialists, newcomers, generalists.)

To begin with the 'Classics': MENZEL selected the most famous Japanese social scientists reflecting upon the nature of their own society: NAKANE on the 'overall structure' of Japanese society, DOI on *amae* as key concept of Japanese personality structure, ISHIDA on the differentiation of *uchi* (inside) and *soto* (outside) and MARUYAMA on Japanese nationalism. Thanks to their concise style these authors are particularly suited to illustrate the advanced stage of Japanese self-theorizing. Supplementary to them MENZEL chose American 'Classics' (on Japan) illustrating some important discussion: What was the Meiji restoration like (NORMAN)? Who governs Japan (JOHNSON)?

Readers who want more than some quick insights have to turn to more specialized texts and authors. If their main interest is general political history they should consult BOETTCHER on fascism, HALLIDAY on the American occupation and KOMIYA on neo-traditionalism in the seventies, these authors giving a roughly chronological picture of recent Japanese history. With this background knowledge it is much easier to follow more structural discussions on the combination of 'competition and consensus' (PYE) or the integration of 'conformity and competition' (ISHIDA). Readers interested in policy-making in a more narrow sense are well informed by POHL's anatomy of the Jimintō (Liberal-Democratic party, by TSUJI's description of decision-making in Japanese government by *ringisei* and by FOLJANTY's analysis of certain administrative procedures (*gyosei shido*).

Apart from history and political science it is political economy which is the third main topic of MENZEL's collection of texts. The editor himself has contributed two essays on Japanese economic development and prospects in the world economic system. The reader particularly interested in this field of study will find a more long-range developmental approach in the contribu-

tions of RÖPKE and KLENNER and a systematic discussion of Japan's role in Asian political economy (CUMINGS).

This collection is most helpful not just as an edition of not easily accessible specialized texts. MENZEL also succeeded in persuading a group of younger German social scientists/japanologists to contribute from their 'work in progress', thus giving some impression of research done in Western Germany on modern Japan (where people with the above-mentioned double qualification are still extremely rare.) Those interested in industrial relations and trade union development, administrative decision-making and the history and prospects of women's work in Japan should read SEIFERT, FOLJANTY and LENZ. I consider LENZ' essay on the hidden contribution of women to Japan's economic miracle particularly important. Together with WAGATSUMA/DE VOS writing on minority (*burakumin*) groups, problems of discrimination are at least referred to in this collection of texts, thereby destroying an otherwise perhaps too harmonious picture.

It should be clear as indicated above that the volumes are highly heterogeneous. The editor even decided to include two essays from the Japanese-Western trade debate, clearly not very scientific in their approach but extremely well-written pieces of journalism (VAN WOLFEREN on 'the Japan problem' and VOGEL on 'Pax Nipponica'). The most generalized point of view on Japan is articulated by MÜLLER in his essay on 'Tradition and Modernism'. He treats his subject as part of political or social philosophy. Compare this with PYLE's account of Japanese 'national character theories' (*Nihonjinron*) and with HEISE'S description of modern Japanese philosophies and their connection to postmodernism, his essay being in my opinion a little too ambitious in this context.

MENZEL's selection is indeed multi-disciplinary in its approach. Nevertheless it is dominated by his interest in political science (with its historical and economic affiliations). The main focus is Japan as member of the international system, Japan's role in the community of states, her ability to influence power balances in world politics. Reports from the 'inside' of this astonishing society are clearly subordinated to this main interest. I doubt whether the editor's central question ('Is Japan a Western society or what kind of society is it?') can be satisfactorily answered from a purely political science point of view. That is why I miss information on central institutions of Japanese society (like family, education and health systems for example). It is no criticism of MENZEL, but it must be said that a sociologist would have edited an altogether different collection of texts and authors, more from the 'inside', I guess. There is also a famous Anglo-American research tradition (with names like ROHLEN, COLE, PLATH) which is worth being made known

to German social scientists. MENZEL's highly selective (and legitimately so) collection of texts should stimulate further editing efforts. Such editions should be undertaken not just for information's sake alone but also to give some direction and methodological inspiration to German social science studies of modern Japan. A last remark on translation: *schwimmende Welt* (p. 42) is a nonsensical translation of the Japanese *ukiyo* = "floating world". The explanation in the glossary of volume 2, p. 311 is correct.

Claudia Weber-Deutschmann

OSKAR WEGGEL, *Die Asiaten*, München: C.H. Beck, 1989. 361 pages, DM 48,-

The author of this book is a senior China-watcher based at the Institute of Asian Studies in Hamburg and a scholar who has travelled widely in the East. From his academic excursions he brought home an abundance of notes and personal observations which encouraged him to engage in a very ambitious project, namely to write a study about "the Asians". Smaller minds would have shunned such a task but O. Weggel goes further: the subtitle promises to deal not only with the structures of Asian societies but also with their economic systems, their ways of thinking, forms of religion, patterns of daily life and the cultural behaviour of the Asian people. This means no less than constructing a kind of analytical framework for 25 countries and four major religions.

Hence, it does not come as a surprise that in his introductory remarks the author has taken some wise precautions against possible criticism regarding the scope of this venture. Thus he assures the reader that "in none of his books did the author have to cut down the manuscript so radically as in this very publication. Every single chapter could have easily been enlarged to between 10 and 20 times its actual volume" (p. 15). In other words, the outcome is a mini-encyclopaedia of Asian studies and moreover a guide-book about the Asian mind. Whatever one may find missing (in terms of literature, qualifications and specifications), might have been included if space had permitted. Furthermore, this book extends beyond the circuit of routine academic consumption. In the author's own words it is conceived as a *Begegnungsbuch* (literature of personal encounter) and should enable a patient reader to better understand the manifold "mysteries" of Asia and its people. In short, a brave attempt to scrutinize the formerly "inscrutable" Asians for students and policy-makers alike. Was Weggel successful and how successful *could* he be?