

ving in the West.

For the average reader, the non-specialist in intercultural communication studies, pp. 65 - 127 are recommended for first reading. Here practically all major stereotypes are listed under separate headings:

Koreans on Koreans (68-76), Koreans on Germans (77-81), Koreans on how Germans think about Koreans (82-86), Germans on Koreans (87-99), Germans on Germans in South Korea (99-102) Germans on how Koreans think of Germans (102-104). Delightful reading, and a healthy shock for those capable of self-criticism ...

Also very interesting is a selection of character traits and what connotations are evoked in members of the two societies (56-64).

From there it is not too difficult in spite of sometimes necessary (?) technical terminology to proceed to the part interesting for the specialists and for those interested mainly in parts of the world other than Korea: methodological considerations, definitions, review of previous research into intercultural communication (p. 5-55) and the empirical data and their interpretation (using statistical methods but also providing plain language statements) (105-298, 304-363).

Everyday experiences and empirical data combined with methodologically sound statistical analysis result in a transparent picture which can help in everyday intercultural communication.

If the reader combines this knowledge of what people think about themselves and about their partners with knowledge of the cultural background and history, the book under review would be a great help in the attempt to understand each other's differences also, and to become true friends.

We need many more books like this.

Werner Sasse

Max Weber: Confucianism and Taoism. Abridged by M. Morishima. Translated by M. Alter and J. Hunter. London: International Centre for Economics and Related Disciplines; The London School of Economics and Political Science, 1984. 82 pages

Most scholars would welcome a new English translation of Max Weber's essays on the economic ethics of world religions. Even an abridged version might be useful, if it has been prepared on the basis of present scholarly discussion and interpretation of Weber's writings.

The preface to Morishima's abridged English version of Weber's "Konfuzianismus und Taoismus" is not reassuring in this regard, for the statement in footnote

no. 1 that Weber's *Gesammelte Aufsätze zur Religionssoziologie*, Vol. 1, 1920, had previously been serialized in the "Jaffeschen Archiv für Sozialwissenschaft" (sic!), Bd. 41-46 (1915-1919), contains a very small grain of truth, but hardly the whole complicated matter.

Scholars of Weber generally agree that Weber wrote his essays on India and China in order to better understand Western civilization, but Morishima's abridged version omits practically all comparisons (for instance the remarks on the city in India, China, Antiquity and the West, p. 293; the remarks on the concept of God in ancient Israel, p. 301; the comparison between Plato and Confucius, p. 461; and long passages on Puritanism in the conclusion) and therefore changes the basic intention of Weber's essay. Instead of a comparative study, we are presented with a historical essay on China.

Also, the translation suffers from a certain lack of information about Weber's thinking. The translation of the term "Lebensführung", essential to the understanding of Weber's writings in the sociology of religion, may serve as an example. The passage where Weber introduces this term (p. 408) has been omitted, and it is not surprising, then, that one finds 'manner of living' (p. 485), 'way of life' (p. 521) and 'conduct of life' (p. 530) as translations of that single term. What is concealed from the English reader is the fact that Weber is using a recurring key word of terminological precision and of systematic significance.

Another example: Weber points to the "immanent attitude of the (Chinese) bureaucracy towards life" (p. 440), but the Morishima/Alter/Hunter version renders this by "the inherent bureaucratic attitude to life". This misunderstanding of the meaning of "immanent" is not surprising in view of the fact that those passages in Weber's essay which could explain it (the discussion on the concept of God in Israel and in China; the repeated statement that China has never produced an ethical prophecy) have been completely omitted.

Admittedly, the Morishima/Alter/Hunter version of Weber's "Konfuzianismus und Taoismus" is intended to appeal to students and non-sociologists (as stated in the preface), and probably it will be of some use to those who are looking for a short and comprehensive, though in some respects out-of-date, treatment of Chinese civilization. But those who wish to look at China in the theoretically founded and comparative context, as elaborated by Weber, will be disappointed.

Andreas Buss

Ekhart Hahn: *Umweltbewußte Siedlungspolitik in China*. Frankfurt/M.: Campus Verlag 1983. 284 pages, DM 58.-

In 1981, in the context of an agreement of co-operation between the People's Re-