

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and probably it will be of some use to those who are looking for a short and comprehensive, though in some respects out-of-date, treatment of Chinese civilization.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.

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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-

public of China and the Federal Republic of Germany a German mission visited China to study the country's achievements in environmental management. The book under review summarizes the observations of the mission's expert on human settlement ecology, taking advantage of his previous visits to China in 1975 and 1978.

The opening chapter discusses some basic notions of human settlement ecology, contemporary ones related to the FRG as well as ancient ones related to the historical art of geomancy. After the Communist Party took over power in China, a quite independent approach to ecology evolved in a process of learning through trial and error and not unaffected by the political developments. The present state of the art is not only instructive; it can be called exemplary, and this for the countries of the Third, Second and First World.

Good proof of this is given by the environmental survey of Beijing with its summary of the ecological damage caused by industrial and domestic fall-outs. At the time of the mission's visit not all of these findings had been integrated into the documents of spatial planning. But even the earlier plans quoted in the book display, like those for Shanghai, concern for the environment. Particularly Shanghai's development of satellite towns seems to be now regarded as a failure at least with respect to transport (as elsewhere), despite the initial efforts to bring working and dwelling together and despite the still small number of passenger cars.

Instruments and techniques of safeguarding or improving environmental quality through town planning are demonstrated by the middle-size town of Xinhui and, in more detail down to landscaping elements, in a separate chapter, mainly based on examples from Nanning. In his final chapter the author turns to public participation; however, in a rather abstract way. Since the action of neighbourhood committees, brigades etc. has been described by other scholars and has even been depicted in films, one can here do without an illustration. One would have appreciated the one or the other reference to such reports and, perhaps, to one or other of the more recent studies of other Western students on building and planning in China. But the bibliography concentrates mainly on Chinese publications in English.

Being more or less self-contained, the study altogether gives an admirably clear and readable picture of its subject. The examples chosen and the way they are treated bring the argument exactly to the point that the reader feels he understands what the matter is. The book is a must for those concerned with spatial planning or with ecology in China. It is recommended to everybody interested in environmental policies and management generally.

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