

the point is rather that at the time of the study it seems somewhat premature to speak of a process of class formation; whether it is in the making in 1985 (as a result of the Marcos regime's unresponsiveness towards the rural poor, its flagrant violations of human rights, a gradual loss of government cohesion and unfavourable economic conditions both at the national and international levels) is here open to debate. Instead of speaking of class formation, however, it seems more appropriate to still speak of clientelistic relationships between the rural elite and the poor. Admittedly, these relationships have assumed a new quality - at the time of the study they were more instrumental, less affective, less cohesive, more temporary, transactional and frequently changing: this is the typical form of clientelistic relations which are to be found elsewhere in Philippine municipal politics.

Jürgen Rüländ

GERD REINHOLD: Familie und Beruf in Japan: Zur Identitätsbildung in einer asiatischen Industriegesellschaft. (Sozialwissenschaftliche Abhandlungen der Görres-Gesellschaft, Vol.7). Berlin-München: Duncker und Humblot, 1981. 187 pp., DM 48.-

The author puts forward two hypotheses. First, high esteem of an individual is promoted in the process of industrialization and modernization of societies by means of establishing separate public and private spheres of life. Second, an important role of the private sphere which, according to the author, is primarily the family might be to support the development of an individual identity. He admits that high esteem of an individual might neither be preferable for happiness nor for economic success but considers it indispensable for the establishment of a genuine democracy. Starting from these assumptions Reinhold raises the question whether family life and working life in Japan and their impacts on personality fit this supposedly universal hypothesis on the relationships between modernization and industrial societies and esteem of the individual.

Reinhold examines available surveys and interpretations both by non-Japanese and Japanese sociologists and psychologists. In the first major part on the individual and family he refers to a broad array of research on early childhood, co-sleeping in families, the relationship between wife and mother-in-law and, finally, the role of the wife as regards her concern about the educational success of her children, her relationship to her husband, her PTA activities as well as her friendships. In the second major part he discusses the role of the individual in a firm by primarily resorting to Thomas P. Rohlen's observations on the expression of corporate ideologies, on intra-firm occupational training for university graduates as well as relationships between

superiors and persons in lower positions, team communication and company leisure activities.

Reinhold comes to the conclusion that the Japanese firms strive for an "unconditional subordination" of each employee to the aims and interests of groups, a suppression of individual attitudes which might have developed in the socialization process prior to entering the firm and scorn of any individualism as moral deviation. In these efforts the firms spend a substantial amount of time, establishing family-like relationships which make the employees dependent on the company to such an extent that the men's attitudes and behaviour in the family are downgraded toward a kind of functional activity. Thus, family life cannot become a private life sphere of its own, the highly praised institution of the family is constantly threatened by this company policy, and women prove to be the victims of this anti-individualistic policy.

The merit of the book is to provide an overview on a variety of research regarding modal patterns of traditional family life, especially women's roles in this context. The author also brings forward some convincing arguments for his view that one cannot regard these modal patterns as merely traditional, i. e. they would more or less automatically phase out in the process of modernization. Moreover, he provides a broad bibliography on related issues and discusses a wide range of research relevant in this context. As already pointed out, though, the chapter on individual and occupation cannot match the previous one; it is indispensable, however, in the author's view, in proving the causes of the functional subordination of the family to the collectivism of the occupational world by means of a familistic approach.

Even the fairest part of the book is completely overshadowed by two major problems.

(a) The author treats theories and terms in a very problematic way. On the one hand, he humbly states his intention of only being descriptive. On the other hand, he does not only want to examine major theoretical issues on the relationships between modern society and the individual, but he also constantly tries to demonstrate a broad and deep knowledge of all theories remotely related to the topic under discussion. In his central argument he uses individuality, autonomy, identity, developed personality as more or less synonymous terms. The author completely disregards the theoretical debates on socialization and identity, claiming that identity successfully develops if the individual learns to handle actively societal expectations and forces. On the other hand, the author frequently states his belief that people can learn to adopt roles in socialization processes designed only to condition personalities according to given aims. This mixture of a theoretical treatment of the issue of identity and the firm belief that collectivist policies can easily work, destroys any sensitivity for phenomena in family and working life which might challenge Reinhold's view of Japanese people as being mere adopters of roles without individual identity. This view, for example, gives no explanation of how the Japanese who seemingly play active roles could emerge under the conditions of universal passivity and perfect adaptation.

(b) The author is extremely emotional. We have never read any scholarly book containing such a large number of exclamation marks. Most descriptions are presented in a value-laden manner. He frequently refers to "Asian" attitudes and traditions when describing Japan, without ever discussing common features of Asian culture, personality etc. at all. He criticises Japanese people for disregarding other people morally, but his way of commenting that the position of the individual in Japan is "low", is not at all appropriate for a cross-national dialogue.

Both the handling of theory and the emotional attitude lead the reader to mistrust the empirical part: would the author even notice any indications of autonomy and identity if there were such?

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- WILLY KRAUS: Die japanische Herausforderung. Fernöstliche Mentalität und Strategie. Berlin: Duncker und Humblot, 1982. 137 pp., DM 36.-
- WOLFGANG LECHER/JOHANN WELSCH: Japan - Mythos und Wirklichkeit. Eine kritische Analyse von Ökonomie und Arbeit. (WSI-Studien zur Wirtschafts- und Sozialforschung, No.49). Köln: Bund-Verlag, 1983. 255 pp., DM 24.80
- GERD KREIBAUM: Warum sind die Japaner besser? Die Geheimnisse einer Wirtschaftsmacht. München: Wirtschaftsverlag Langen-Müller/Herbig, 1983. 231 pp., DM 32.-

These three books were chosen from the ever increasing stream of literature on the Japanese economy because they represent three main ideological types of West German writers dealing with Japan.

Willy Kraus, the first (and for a long time: the only) West German university professor of East Asian economy, takes a neutral scientific stand. Lecher/Welsch, research members of the Economic and Social Research Institute (WSI) of the German Trades Union Congress (DGB), are mainly interested - as the subtitle indicates - in labor economics. On the other hand, Kreibaum, who has management experience, addresses himself rather to members of economic management. Nevertheless, as all three books analyse the success and the shady side of the same Japanese economic performance, we should be able to expect either similar results and/or interesting differences in the evaluation of these results.

Before turning in more detail to these results, I would like to point out one deficit common to all three books. They all seem to be based on secondary sources, i.e. on material, articles and statistics published in "Western" languages. Thus we once again have to read that Japanese labor disputes and strikes "as a rule