

G. Henderson, is learned and to the point and provides encouragement for anyone who was thinking of going deeper into this question.

The Bibliography of Korea, Volume I will very likely prove to be not merely of interest to the student of Korea, but also of tremendous value to those doing research in associated fields.

For these, and indeed for a wider public, it will be found to offer an excellent guide to the wealth of literature available. With regard to the index, however, use could have been made of the titles of articles etc. in order to organise it systematically according to subject matter. The present system whereby the material is ordered alphabetically according to catchwords is somewhat chaotic.

It is with impatience that all of those interested in Korea (a country which, since 1950 at least, is becoming more and more important for Germany) now await the next volume of the Bibliography of Korea. One hopes that it will be edited with the same care.

Eckart Dege

SUNG-JO PARK, TAIWHAN SHIN, KI ZUN ZO (eds.): Economic Development and Social Change in Korea. Frankfurt/New York: Campus Verlag, 1980. 400 pages, DM 48.-

ULFERT SAUER, ULRICH GEISLER: 'Land der Morgenstille' : Land im Aufbruch. München: Verlag Simon + Magiera, 1982. 55 pages, DM 12,60.-

DU-YUL SONG (ed.): Wachstum, Diktatur und Ideologie in Korea. (Sozialwissenschaftliche Studien, Nr.7). Bochum: Studienverlag Dr. Brockmeyer, 1980. 233 pages, DM 19,40.-

The so-called NIC-phenomenon - the emergence of newly industrializing countries - is central to development theory. The alleged progress in countries like South Korea (henceforth: SK) is supposed to be the final stamp of approval for the 'modernization theory' or - quite the contrary - an example for the failure of a socially unbalanced development strategy.

The volume edited by Sung-Jo Park, Taiwhan Shin and Ki Zun Zo presents articles on various themes of relevance in the current debate on South Korean economic and social development. Historical conditions of economic development (Ki Zun Zo), characteristics of the postwar economic growth (Woo Hee Park), and the interplay of economic plans and industrialization (Soon Cho) are evaluated in chapter I. Chapter II comprises sectoral analysis of agriculture (Ki Hyuk Pak) and changes in the industrial structure (Myun Suk Lee)

as well as analysis concerning policies for industrialization and regional development (Sang Chul Suh) and policies on social overhead capital (Byung Nak Song), rounded off by (chap.III) evaluation of the role of education (Bom Mo Chung), employment policies (Moo Ki Bai) and structural change in the labor market (Ki Do Woo). Foreign trade (Jong Chul Rim), foreign capital in Korea (J.R.Sano), Japanese foreign investment in East and Southeast Asia (Sung-Jo Park) and the position of Korea within Southeast Asian regional co-operation (Cae-One Kim) are dealt with in chapter IV, whilst the following two chapters present articles on social change (Man Gab Lee), values and economic development (Sung Chick Hong), the transformation of traditional family structure (Hae Young Lee), village solidarity (Yunshik Chang), buereaucracy (Soon-Ho Hong) and the military system (Ki-Won Lee), industrial entrepreneurship (Sung-Jae Koh) and the labor movement (Yong Ki Park).

In spite of the large variety of aspects dealt with, the volume is only to a very limited extent a contribution to critical or simply substantiated debate on the South Korean experience. Beginning with what has not been taken into account, there is no article concentrating on people's livelihood or what has been called the 'social cost' of the modernization strategy, that is, development of wages, working conditions, housing etc. The editors apparently couldn't find any sociologist capable to draw a comprehensive picture of present social stratification in SK so that the only things of interest are about status groups etc. in the past (Man Gab Lee, Hae Young Lee).

The lack of such information obviously facilitates repeated judgements on SK reality which thus can only be considered as prejudices, at best. Of course, all of the contributors are Koreans and nearly all of them teach at SK universities. So it is quite natural that they have to be cautious with their criticism. Nevertheless, this situation cannot justify statements like those of Taiwhan Shin who sees the "spirit" or the attention of the nation directed towards making a good living environment, improving public health and occupational security/cf. p.9/ etc., what is further exacerbated by Bom Mo Chung seeing Korea "heading toward a postindustrial society"/p. 139/ or in other words: "Korea is rapidly approaching an 'advanced' affluent society"/p.149/, so that a major problem for teachers etc. is to teach people "how to live in affluence"/ p.153/. The economic reason is allegedly that the 3rd Five Year Economic Plan (1972-1976) "may be said to have been the realization of a mature national economy...establishing harmony between growth and stability"/p. 214/ for which no evidence is given even in W.W.Rostows terms of "take-off" and "maturity".

The list of judgements like that can easily be extended, among others containing repeated appraisals of the so-called "Saemaul Undong"-movement, which "completely on voluntary basis"/Soon Cho, p.51/ was "phasing out poverty which originated from the internal (!) structure of a stagnant rural community"/Shin, p.11; cf. Sang Chul Suh, p.122 ff./.

It is just the same with what some authors try to make the public believe about political matters. On the one hand "the Korean people control themselves so that the Communists might not be able to take advantage of social unrest"/ p. 285/Man Gap Lee/ - a sort of dictatorial self control, in a sense -, on the other hand, because "citizens in general are not accustomed to disclosing their political interest vividly ... the function of the democratic government system cannot be fulfilled satisfactorily." /Soon-Ho Hong, p.349/. Considering this, it is logical for the following scholar, Ki-Won Lee, to praise the "renovated atmosphere"/p. 364/ and the like after the "military revolution" as one of the significant achievements in the history of administration in Korea/ cf. *ibid*/. So there is a strong actual confirmation - though in a very ironical manner - of the findings of a 1966 survey according to which a majority of about 60 % of intellectuals agree with the statement that individual freedom has to be sacrificed to a certain degree for rapid economic development/cf.p.297/.

Fortunately, there are a few articles worth reading: Hae Young Lee on "Traditional Family and its Transformation" and Yunshik Chang on "Changing Aspects of Hamlet Solidarity" give a detailed description of the structure of Korean village life, underlining already wide-spread scepticism about the perception of the Korean pre-capitalist past as a feudal one; and Yong Ki Park on the Labour Movement courageously describes the thoroughly reduced role left to the trade unions while conciliation of labour disputes by either police or a KCIA official is regarded as far more effective/ cf.p.394, p.396/, thereby disproving Taiwhan Shin's apologetic view/ cf.p.12/. Contributions of this sort nearly disappear among those of a different type. Things are further aggravated by the incredible number of misprints and similar editing practices such as irregular transcription of the author's names etc., for which the CAMPUS publishers are to be held responsible.

The fact that at least partial misery, backwardness, and inequality - ignored by the above mentioned scholars - are conspicuous, is emphasised by reading the "political picture-book" by Ulfert Sauer and Ulrich Geisler. They present a well-designed series of photographs about everyday life in SK and give commentaries about the content of the pictures as well as additional information on related problems, carefully avoiding the often overspecialised language of scientific discussion. So the contrast between obvious signs of modernization and the living conditions of a majority of people is strikingly exposed. This type of publication should be continued even if it is not quite clear from this first attempt which is the actual target group.

The criticism of various aspects of SK social reality is elaborated and compared to North Korean conditions in the reader which was edited by Du-Yul Song. The text comprises articles on economic growth and development strategy in both parts of Korea (Du-Yul Song; Albrecht Lein), on government campaigns (Hans Ulrich Luther) and the autonomous female labour movement (Ilse Lenz), on the interrelations between the two Koreas, China and the USA (M. Y. Cho; Bruce Cumings), and about the 'Moon-Church' (Sek-Keun 0/Song).

Song in his first article compares agricultural reform and industrialization in the north and the south and finds the reform in the northern part a more fundamental one and, therefore, a broader basis for industrial growth and advancement of the living standard of the masses. The difference with regard to economic growth is between balanced and unbalanced growth, not a very surprising finding indeed. In a word, he sees the better chances for independent development on the northern side of the border. In contrast to the prevailing ignorance of the Park/Shin/Zo reader, Ilse Lenz deals very concretely and in a well-informed manner with what can be considered the core of the present SK labour movement: the informal organization of the female workers centered around textile and electronic industry. The phenomenon is of particular interest, among other things because there is nothing comparable in other fast growing East Asian countries like Taiwan or Hong Kong, although these countries' advancement is primarily based upon the same type of assembly lines with a young female workforce. Lenz' explanation needs further discussion despite or because of its foundation in general feminist theory: she is of the opinion that it is not mainly the stiff resistance of a fraction of the working class against particular exploitation (for example: that women should have to work longer than men, in spite of physical factors and lower salary, is generally not found in Taiwan or Hong Kong), but the result of a fundamental double repression as workers and as women. Choosing to differ from the overwhelming approval by previous observers, Albrecht Lein and H.U. Luther in both their articles are far more critical of the effects of government campaigns of which "Seamaul Undong" - the campaign for a 'new village' - is the most famous one.

Lein confronts North and South Korean mobilization campaigns and sees only limited success for "Saemaul Undong" and the following 'crusades'. Nevertheless, he claims to have proven "the importance and the roll of ideologies for the building-up of the respective halves of Korea"/ p.80/. However, to show the impact of government policies and campaigns is not the same as to show the impact of ideologies. Lein's carelessness is evident when he draws the parallel that Max Weber for his part had proven the impact of Protestantism for the establishment of the superiority of Europe and the US, as if there were no unsolved controversy concerning this. In fact, Weber himself was convinced that Confucianism could never play a similar role in capitalist nation-building as Protestantism allegedly did.

Hans Luther more cautiously concentrates on material impact and 'exportability' of government campaigns. As for ideology he finds no clear empirical evidence; as far as people's livelihood is concerned he sees aggravated exploitation of the peasants as the main result.