

within their families. How do they manage to combine their traditional role as wife and mother with their new role as student or working woman?

In the search for an answer to this question M. Mies gathered a great amount of statistical data relating to women's educational and occupational situation. She also refers to the results of empirical studies already available on the social position of women in India. In addition, protocols of indepth interviews are given which she herself conducted with urban middle-class women. All these women had at least some college education; some of them were holding a job.

The most revealing results emerging from the evaluation of these very comprehensive and informative statistical and empirical data is not — in my opinion — the fact that Indian women, like their Western "sisters", are experiencing the "typical" role conflicts of educated and working women: — that, due to their high level of education, they find it difficult to get a "suitable" husband; or that they have to suffer from great physical and mental stress since they have to do both the housework and the job. What seems to me more interesting is the following fact: — Indian working women want to remain in employment in spite of all the difficulties they have to face. Having a job means to them having a chance of leaving the house (which otherwise they would not be allowed, or supposed, to do); and it also means being economically independent from the husband.

This result refers to the positive consequences which education and employment might have, and, in fact, sometimes do have, on women's emancipation. It thus refers to a problem which, though the central theme of the study (as the title indicates: "Indian Women between Patriarchalism and Equality"), is dealt with only marginally, in the "final remarks". This is a pity; for having heard and read so much about women's liberation in the industrially developed countries, the Western reader — for whom M. Mies's book was most probably written — might have been interested to know what chances women's emancipation has in a developing country like India and what obstacles it faces.

Inge Kaul

Wilhelm von Pochhammer, *Indiens Weg zur Nation*. Bremen: Schünemann, 1973. 920 pages, DM 34,—.

The author, who has spent many years as a diplomat in India since 1924, was well acquainted with leading politicians, such as Das, Gandhi, and Nehru. Now he presents his "considerations (of a) politically minded observer", and provided this statement is taken to be a reservation as to the scientific basis of the book, it is recommendable as a concise and excellently written history of India. The first half contains the pre-British history, one quarter the colonial period (mainly the Liberation Movement), and the rest the making, present conditions, and future, of the new republics (the problems of Pakistan being treated with particular thoroughness and clarity).

Inevitably in a work of this scope, some areas have to be neglected. Explicitly omitted are religious and cultural aspects, if not in direct relation to politics. Organic views, sometimes indicated (e.g. pp. 25,44), might have been avoided. On the other hand, economic aspects receive particular emphasis, especially foreign trade from the earliest times of Indian history, a subject I have never before found so clearly dealt with. Modern sociological research, however, is totally omitted. With respect to single items, most obviously missing are agricultural politics (from the consequences of the Permanent Settlement to Panchayat dreams and realities in our time) and some psychological factors (of the intellectuals' trauma and the Indo-capitalist failures in the 19th century).

On the whole, I think the author sees the domestic political situation a trifle too optimistically (influenced perhaps by his personal inside knowledge). Thus he believes that the Dominion-status for an undivided India might have been achieved in the 1920s by C. R. Das (the author's mentor) if he had not suddenly died. Here, I think, Das' role is overrated — at least the thesis of the missed non-partition is contradicted a few pages later by the correct analysis of Jinnah's position (pp. 639 vs. 644, 666). As for the present situation, the profound analyses of India's future possibilities in world politics tend to overlook the very unstable socio-economic basis for any kind of politics.

The strong points of the book are the numerous impulses for thinking which the reader is given by unorthodox queries and by cross-references to similar developments in European

history. Some scholars may not like this kind of history-writing, but I think that even India-experts will profit by new points of view.

The book's weakest point is its form. Sometimes other authors are named, very rarely quoted, and there is no literature index at all. Similarly, one misses a subject index very much since the construction of the book makes it difficult to look up an item quickly. The map-appendix is rather confusing. And, as a last wish, could the publishers please afford a corrector for the many misprints and even blank pages? If so, the second edition will be highly recommendable!

Hans-Joachim Schwarz

Horst E. Wittig, *Bildungswelt Ostasien* (Uni-Taschenbuch, Nr. 78). Paderborn: Schöningh, 1972. 253 pages, DM 14,80.

Klaus Luhmer, *Schule und Bildungsreform in Japan. Japanische Bildungspolitik im internationalen Vergleich. Erster Band. Gestaltungsfaktoren, Aufbau, Strukturwandel und Verwaltung des allgemeinbildenden Schulwesens*. Tokyo: Japanisch-Deutsche Gesellschaft, 1972. x + 365 pages.

Klaus Luhmer, *Schule und Bildungsreform in Japan. Japanische Bildungspolitik im internationalen Vergleich. Zweiter Band. Die japanische Universität und ihre Studenten. Der japanische Lehrer*. Tokyo: Japanisch-Deutsche Gesellschaft, 1973. v + 393 pages.

Although German scholars have written numerous books on the Japanese economy and politics, it was not until recently that two of them published studies of Japan's education system as a whole.

Horst E. Wittig, a specialist in comparative education, has done a great deal to promote the reception of East Asian education in Germany in his capacity as editor of the journal, *Paedagogik und Schule in Ost und West*, and of the reader, *Menschenbildung in Japan*. Furthermore, he has had first-hand experience of teaching in Japan, at both the high school and college levels. The sixteen articles contained in his *Bildungswelt Ostasien* were written between 1961 and 1971 and do not represent a systematic introduction to the field, but rather an effort to arouse interest in East Asian education and stimulate more detailed studies. One whole article is devoted to W.'s concept of *Bildungswelt*, with which he demonstrates his particular interest in the intellectual and philosophical forces in culture and their bearing on education.

Even though two thirds of the volume is devoted to China, Korea and East Asia in general, it seems justified to review this book in the context of recent publications on Japan. For pre-war Korea and both post-war Korean states are allotted no more than two brief descriptions, and the extensive section devoted to China — concentrating on the Peoples' Republic from 1958 to 1968 along with short historical background sketches — is less satisfactory than the author's analysis of Japanese education as there is more overlapping and the period under consideration is shorter. Furthermore, complaints are made about an ideologization and "forced collectivization" which the author sees as more radical than in the USSR, about a polytechnical orientation that leaves out the humanism of the young Marx, and about the way this has supposedly lowered the educational niveau — despite the fact that information about educational objectives and programs remains vague and W. has a tendency to disregard remaining traditional elements of education as well as the economic background of the reform and the relationship between socialization in school and outside it.

On the other hand, W. gives us a graphic description of educational thought, the system of education, educational policy and reform considerations in Japan from the beginning of modernization to 1966. He devotes particular attention to relations between Japan and Germany in this field.

Klaus Luhmer has spent the past three decades in Japan, where he has gained wide experience as a school teacher, and as a member, in various capacities, of the administration of the Roman Catholic Sophia University, where he is currently professor of education. In the first of his two volumes under review, L. deals with the "origins and determining factors" of Japanese education, the structure of the school system, ideas about educational reform, and administration. The second volume deals with the structure of higher education