

bring to bear on political decision-making processes. The second part, entitled "Economic development and political behaviour", is devoted to election returns, public opinion polls and interviews with politicians.

In the first part, K. graphically describes how special interest groups, parties, ministries, advisory bodies, etc., are organized and operate. The wealth of sources used — including the author's own interviews with experts in the field — testifies to K.'s detailed knowledge. Two leitmotifs run through this first part. On the one hand, K. attempts to show that what he calls the "overrepresentation of manifest interests" poses a greater threat to political equilibrium in Japan than in other industrial societies. On the other hand, and in contrast to Hermann Kahn's notion of "Japan, Inc.", K. stresses the frictions in the political process caused, for example, by conflicting interests on the part of the various associations representing business and industry, factionalism in the political parties, ministerial rivalries, as well as by the general circumstantiality of the process itself.

In part two, K. draws on public opinion and election trend analyses in maintaining that the ruling Liberal-Democratic Party will face a growing loss of voter support if it fails to curb the influence of business interests on the formation of policy. The best insurance for keeping the present government in power is, to his mind, the major opposition party's inability to take an adequate stand on the issues that arouse public protest. This section of the book is weaker than the one preceding it: the material is not as well presented, and the author's argumentation is not as plausible.

In conclusion, K. predicts that after two decades of stability in both foreign and domestic affairs, an internally unstable Japan is about to face a reorientation in foreign policy.

The English "Summary" at the end of the book is misleading; it contains not a resumé of the more important aspects of K.'s analysis, but rather only a few concluding remarks which, moreover — in contrast to the "Conclusions" (in German) — shift the emphasis into matters dealing with the governing party's internal reform. This "Summary" detracts from the book's actual strength: its convincing analysis of the political process in Japan.

Ulrich Teichler

Dietrich Krusche: *Japan — konkrete Fremde. Eine Kritik der Modalitäten europäischer Erfahrung von Fremde.* München: Meta-Verlag Peter Lang, 1973. 159 S., DM 18,80.

Dietrich Krusche tries to show, through his own experience, how unfamiliar Japan is to a European and that this unfamiliarity is deeply rooted in the different cultural and historical developments. Thus about half of this book covers the history of Japan, in particular its relations with foreign countries. In this way the author convincingly proves his theory of strangeness ("Fremdheit"). These parts of the book are well worth reading and could be recommended to all those who meet Japan for the first time, although nothing new is reported here. The interesting chapter on the activities of missionaries deserves special recommendation.

The problematic chapters, however, are those where the author tries to combine his own experience in present day Japan with his notion of strangeness. It seems highly doubtful whether it is correct to generalize from one's own experience of Japanese to a "typically Japanese" pattern of behaviour. Japanese behaviour towards foreigners differs widely from that towards their own countrymen. The very image-oriented Japanese often tries to convey to the foreigner the most sympathetic impressions of his country.

One would, thus, have to observe Japanese within their environment and judge them according to the rules of their society. Unfortunately Dieter Krusche did not do so. This is the decisive weakness of this well written and partially even stimulating book.

To mention only a few examples of the many misleading statements: It is simply wrong to say that there are almost no unmarried men in Japan and that being unmarried for a man is "exceptional and anti-social" (p. 95). According to the *Statistic Yearbook of Japan* there were in 1970 about 12.3 million unmarried men, i. e. almost 30 per cent of all male adults!

It may fit into the society of Japan as Dieter Krusche sees it that functions are more important than the individual — the example used, however, to prove this is again wrong: It is very

unusual to print name cards with the name of the firm one is working with in bold letters and the name of the person in small print beneath, as he claims on page 68.

Completely wrong also are Dietrich Krusche's remarks on the Japanese language (p. 77-78). The examples he quotes in order to prove an alleged tendency of the speaker to vague statements have very little in common with Japanese. The statement that the Japanese sentence is not based on "the pattern of abstract-grammatical logic of language" only shows that Dietrich Krusche ignores the results of linguistic research done in Japan and in foreign countries during the last twenty years.

There are so many examples of this kind in Dietrich Krusche's book that he should forgive any reader who may doubt the conclusions drawn from such inaccurate premises.

Joachim Glaubitz

Horst E. Wittig (ed.), *Menschenbildung in Japan. Beiträge aus der pädagogischen und bildungspolitischen Diskussion der Gegenwart*. München/Basel: Ernst Reinhardt, 1973. 214 pages, DM 36.—.

With the title "Menschenbildung in Japan (Education in Japan)" the professor of comparative education Horst E. Wittig has compiled and presented an outstanding collection of essays concerning the current discussion of educational policy in Japan. This is the first contribution on this topic in German and is comparable with the exceptional English anthologies such as "Education in Japan 1945-1963" in the *Journal of Social and Political Ideas in Japan*, 1963, and "Educational System in Japan" in the *Education in Japan - Journal for Overseas*, 1967.

In the present collection one finds mainly authorized translations of Japanese experts on education. Names of famous scientists such as Teiyu Amano (former Minister of Education), Kazuo Okochi, Tokiomi Kaigo and many others are not lacking in this comprehensive volume.

In his introduction H. E. Wittig points out that in his selection of essays he attempted to apply Chie Nakane's theory of a "unilateral society" to the "educational world" of Japan. This seems to indicate a misunderstanding, however, because one cannot claim that every analysis stressing Japanese peculiarities necessarily corresponds to the theory of Chie Nakane.

The title of the book recalls the discussion on "the education of people in Japan (Nihon ni okeru ningen keisei)" in the mid 1960's. Regretfully one misses a translation of the important statement on this subject released by the Central Council of Education: "The Image of an Ideal Japanese (Kitai sareru ningenzo)". The concept of "education" in this book is very generally presented — mainly as educational anthropology and the contents of the essays treat other subjects as well.

H. E. Wittig has succeeded in offering a broad spectrum of topics. Altogether he includes twenty-two individual essays, arranged in five chapters which are at times somewhat vague.

First the history and the basic problems of an "educational society (gakureki shakai)" are dealt with. In the second chapter one finds the discussion about educational policy and the education system in the 1960's. Then comes the category "Innovation in the Schoolsystem and Teachers' Problems". The relation between higher education and the national economy is treated in the next chapter, and in the last one the discussion on educational reform is introduced.

A chronologically compiled selective bibliography (of nearly 400 titles) (in Western languages) complements and underlines the documentary character of the volume splendidly.

This collection of essays of Horst E. Wittig is a standard reference work for anyone concerned with educational problems in East Asia.

Friedrich Voss