

On the contrary, differences in opportunities for self-realization in the realm of work appear to have a strong effect on other areas of life. The English summary does not do justice to the author's differentiated interpretation of the data, which - particularly in Sections II.2, III.2, IV.2 and Chapter V - justifies ranking this study as an important contribution to social research on contemporary Japanese society.

Ulrich Teichler

Ulrich Lins, Die Omoto-Bewegung und der radikale Nationalismus in Japan. Studien zur Geschichte des neunzehnten Jahrhunderts, Bd.8 (Abhandlungen der Forschungsabteilung des Historischen Seminars der Universität Köln). München, R. Oldenbourg Verlag, 1976, 300 pages, DM 39.-.

In his dissertation the author describes the historical development of the Shintoist Omoto sect from its beginnings in the last decade of the 19th century to its political suppression in 1936. Critical of the dominant tendency in historical interpretation, which is to concentrate on the strong influence Japan's political elite has had on the broad masses since modernization set in, Lins focusses here on a movement that was periodically quite influential and had its social and ideological origins in the lower classes. This movement was, in Lins' words, "a reaction against the inroads made by Western technology into the Japan of the Meiji era, which effected enormous changes in people's habits and ways and created severe psychological adjustment problems for large sectors of the population" (p. 250). Impoverished peasants in particular, along with increasing numbers of people from other walks of life, saw in traditional community relations a hope of maintaining social harmony in the face of growing competition in society as a whole. Their justification, which was that they had to defend what they took to be the Emperor's true will against the political authorities, provoked political persecution in 1921 and again in 1935-36. The author describes the sect's development from its founding up to 1921 primarily from a sociology-of-religion point of view, as an almost inevitable sort of harmonistic wishful thinking, culminating in chiliarism. In the second part of his study the author concentrates mainly on the connection between the sect's religious development and its leaders' cooperation with right-wing radical political groups.

The author's frequent change of approach in presenting his material and conclusions lays him open to criticism. Furthermore, the reader has the impression that with all his details the author occasionally loses the thread. All in all, however, this study gives a very lively picture of a certain mentality and political mood as revealed in one segment of Japanese life in the first three decades of this century, and its author has succeeded in casting light on far more than the narrow subject of the Omoto movement. It

would indeed be desirable to see more studies of this nature published in German, though hopefully on historically somewhat more relevant topics.

Ulrich Teichler

Dieter Blaschke, unter Mitarbeit von Ingrid Lukatis, Probleme interdisziplinärer Forschung. Organisations- und Forschungssoziologische Untersuchung der Erfahrungen mit interdisziplinärer Zusammenarbeit im SFB 16 unter besonderer Betonung des Dhanbad-Projektes. Wiesbaden, Franz Steiner Verlag, 1976.

The ill-fated Dhanbad Project as an object of study! The authors have tried to analyze it as an example of interdisciplinary research and link their findings to the general theories of organizational theory and the logic of scientific discovery and its organizational prerequisites. As a close participant in the project for nearly three years I cannot help wondering about the methods of an interpretative process in the course of which social actions are transformed into sociological explanations. This is of course a problem of the social sciences in general. Yet here I still have my doubts whether this project really was a good example for studying "problems of interdisciplinary research", as the title suggests. I think it would take a long time to find another project in which personality factors and personal antipathies mattered so much and structured formal behavior to such an extent. This is also one of the main findings of the interviews which, together with the many internal documents and protocols, form the material basis of the study. In my opinion, it would have been better to limit the study to a well-documented report on this project, which has, on the whole, not had a very healthy impact on the relationship between Indian and German social scientists.

It is for precisely this reason that I would have appreciated it if the Deutsche Forschungsgemeinschaft had made funds available to publish an English translation. The seven pages of the English summary are not enough to show our colleagues in India that we have tried to learn from our failures.

D. Kantowsky

Mohammed Saeed Chaudhry, Der Kashmirkonflikt: Seine Ursachen, sein Wesen sowie Rolle und Bemühungen der Vereinten Nationen. München, Weltforum Verlag, 1977; 3 Vol., XXXV + 1444 pages, DM 156.-.

The Kashmir conflict has its origin in the creation of the two nation-states, India and Pakistan, after the withdrawal of the British from their colonial possessions in the Indian sub-continent. To recapitulate: In the independence movement against British Imperialism in South Asia, the two most important political parties, the Indian National Con-