

scendence with the cosmic principle of the unfolding of creativity, which enables human beings to cultivate a life of interaction between individual and community and of harmony between nature and the human species, leading to a mutual responsiveness between the Way of Heaven and the human heart/mind.

Religion and philosophies are tested by being transported to other cultural contexts. Christianity has from the outset claimed to belong to all people in the world. Asian philosophies, among them Confucianism, are now gaining interest among a wider Western audience, among those dissatisfied with representatives of established Christian religion as well as those who want to discover the richness of other religions/philosophies – and their contributions to Western culture.

Sabine Grund

GEOFFREY MURRAY / IAN G. COOK, *Green China. Seeking Ecological Alternatives*. London and New York: Routledge, 2002. XVI, 254 pages, € 65.00. ISBN 0-700-71703-X

It's not their first book on China (cf. Cook, I.G./Murray, G., *China's Third Revolution: Tensions in the Transition to Post-communism*, London: Curzon 2000), but this time it's on issues of global concern – the Chinese environment. "We have set out to provide a fairly exhaustive study on the problems facing China today, as well as considering both existing remedies and possible scenarios for the future" (p.xiii).

With *Green China* Murray, originally a journalist and now research associate, and Cook, a professor of human geography, both from the Centre for Pacific Rim Studies at Liverpool John Moores University, have presented a fine study on a par with some other important environmental books written by Westerners, particularly R.L. Edmonds (*Patterns of China's Lost Harmony: A Survey of the Country's Environmental Degradation and Protection*, London: Routledge 1994 and *Managing the Chinese Environment*, Oxford: Oxford University Press 2000), and V. Smil (*China's Environmental Crisis: An Inquiry into the Limits of National Development*, Armonk, New York and London: M.E. Sharpe, 1993), and some articles that attracted great attention (e.g. L.Brown/B.Halweil, "China's Water Shortage Could Shake World Food Security", in: *World Watch*, 1998, July–August issue).

On account of its sheer size, its population of 1.3 billion, its rapid industrialisation and urbanisation, China's environmental problems are also our problems. This is certainly true for some global goods, like climate and biodiversity, but possibly also for some private goods, like oil, minerals and food, where a dynamic, fast growing Chinese economy is affecting price and scarcity of resources on the world market. China has made a great leap forward, economically. But it was progress at high environmental cost.

The book is full of evidence of this, land degradation, water shortage, biodiversity loss, waste, industrial pollution and consumerist pressures like vehicle exhaust in the large cities. The authors, however, do not want to castigate China, they just think it vital to have an open debate on all the issues so that workable solutions can be found.

They start by identifying key issues in the opening chapter ('Overview', pp. 1–23), and then provide two chapters of historical context, dealing with the Chinese people's relationship to the environment throughout history ('Ancient Legacies', and 'Politics in Command', pp. 24–53). The following two chapters are devoted to the current level of environmental deterioration, i.e. large-scale industrialisation and urban demographic and consumerist pressures (pp. 54–97). In chapters 6 and 7 the authors present two case studies: the Three Gorges Dam project, and the plans to divert water from the Yangtze River to the Yellow River (pp. 98–135). Chapter 8 is entitled 'Ecological Trappings' (pp. 136–156), a term coined to highlight the impacts of urban and industrial growth. Chapter 9 deals with pollution on the periphery, understood by the authors as Hong Kong, Taiwan, and Tibet (pp. 157–177). Chapter 10 concentrates on what is presently being done on environmental policies (pp. 178–209). The final chapter rounds up the book by considering different future scenarios: "rosy", "gloomy", and "doomsday" – which should appeal to the individual interests and judgements of a varied readership.

The book undoubtedly provides abundant evidence that China's ecological systems have been deteriorating, especially over the last fifty years; that their carrying capacity was constantly overstressed or overshot. Excessive harvesting of forests, grasslands, fish stock, and overuse of water resources have led to ecological imbalances, aggravated soil erosion and desertification. More recently, solid waste and pollution of air and water have increased as a result of the strong industrial and consumerist pressures. So, there were poverty induced environmental impacts, and affluence induced impacts. The increase in overall income (gross national product) was not sufficiently de-coupled from the use of resources (low resource productivity) and the generation of harmful emissions (high emission intensity).

Though not mentioned by the authors, China thus seems to follow the well-known "Environmental Kuznets-Curve". So the question arises whether China has now passed the peak and is on the easing side of that curve. Unfortunately, not much can be found in the book that could answer this question, that might be called "ecological modernisation", e.g. energy intensity of production, resource productivity, environmental industry – or even industrial ecology.

China is not green yet. This overall message comes over clearly, but to what extent China is now greening, this globally relevant question remains more or less open.

Mention is made (though wrongly quoted) of the China Council for International Cooperation on Environment and Development (CCICED) which has ex-

isted for more than ten years now. But the work of the Task Forces of that council is not quoted. Is China learning from best practices abroad, or is it still self-contained in finding answers to pressing problems? Is China going to be a major global player in environmental politics, for instance in climate politics, or will she remain what she historically was – the “empire of the centre”?

Well, the authors of *Green China* are geographers, not economists or political scientists. This said, it is astonishing to find no maps presented in the book. China has lost much of her endemic biodiversity; but the country itself is so diverse that a regional presentation of problems and solutions should have been taken into consideration. This missing link could be addressed in the second edition, or in a follow-up book.

Udo E. Simonis

AKITOSHI SHIMIZU / JAN VAN BREMEN (eds.), *Wartime Japanese Anthropology in Asia and the Pacific*. (Senri Ethnological Studies 65). Osaka: National Museum of Ethnology, 2003. VII, 300 pages, ill. ISBN 4-9019-0621-6 [The publications of Senri Ethnological Studies are not for sale, but are distributed to a limited number of libraries worldwide]

The conflicts in ex-Yugoslavia, the Near and Middle East and Africa with large numbers of refugees, their integration as well as that of emigrants in culturally very different countries is becoming an increasingly acute problem, calling for the expertise of anthropologists. Such expertise also played an important role before and during World War II.

The editors explain how anthropology was influenced by colonialism and imperialism from the 18th century onwards. Colonial powers like the Netherlands, England, the USA etc. were interested in the characteristics of peoples in the newly acquired territories. Anthropology witnessed quite a boom with World War II, when all powers were in urgent need of understanding their enemies for propaganda purposes and in order to prepare themselves for the occupation and administration of enemy territory.

In “Wartime Anthropology: A Global Perspective”, van Bremen compares war anthropology in Japan and the United States, and to a lesser extent in Great Britain and the Netherlands. Both USA and Japan realized how important a broad and deep understanding of the enemy was. Findings of researchers like Ruth Benedict had a major impact on how the US dealt with Japan towards the end of and after the war.

Akitoshi Shimizu deals with “Anthropology and the Wartime Situation of the 1930s and 1940s: Masao Oka, Yoshitaro Hirano, Eiichiro Ishida and their Negotiations with the Situation”. By taking full control of Manchuria in 1931 and subsequently invading China, Japan became socially, ideologically, economically and politically directed towards total war efforts, to which anthropology had to contribute its share.