

the book does relate to more than the village under study. All in all, I would rate *A Korean Village* one of the very best books about Korea in the English language, and certainly an important contribution to the study of social structure.

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Richard W. Wilson, *Learning to Be Chinese: The Political Socialization of Children in Taiwan*. Cambridge, The MIT Press, 1970, pp. 203, \$ 10.00.

This book attempts to study how elementary school children in Taiwan become members of a certain group with particular political attitudes and distinctive political behavior patterns. Chapter I describes group tradition, child rearing, group consciousness, and achievement; Chapter II discusses leadership and political style in relation to the family, the schools, and political training; Chapter III concentrates on the problem of hostility; and Chapter IV gives the conclusion. This study purports to test the hypothesis that "learned patterns of response tend to generalize to situations other than those in which they were learned, the extent of generalization being a function of the degree of similarity" (p. 9. Note: This hypothesis is borrowed from Albert Bandura and Richard H. Walters' *Social Learning and Personality Development*, New York, 1963). The author spent about six months in Taipei, Taiwan, studying five elementary schools through observation, interviews and questionnaire surveys.

Unique as one of the few studies on the political role of the elementary school in Taiwan, this research utilizes well-designed instruments that, as in the interviews, sometimes vividly illustrate the attitudes, thoughts and opinions of the young children. It provides some insights into the subject.

This study could have been more interesting and meaningful had the author presented his research findings more completely and analyzed them systematically. But, falling prey to an obvious passion for theory and abstraction, he has fragmentized his findings, putting them into somewhat arbitrary and artificial categories and mingling these findings with various western theories of child psychology, personality development, socialization, communication behavior, and political science. Throughout the book, selected examples from the author's observations of the Taiwan schools are used to support the theories of Erik Erikson, Fred Greenstein, Theodore Newcomb, Marion Levy, John Whiting, Irvin Child, James Coleman, etc. In turn, these theories are used to explain Taiwan's educational and social phenomena as seen by the author. Such a liberal use of western theories to interpret an eastern culture virtually suggests that they are universal, whereas in fact, these theories have not been proved to be non-spatial and non-cultural. While some of them might be sound and valid in interpreting relevant phenomena in a certain western culture, from which these theories were generated, they might not be appropriately used to explain the school and society in Taiwan. Being an imposition of ready-made categories upon certain subject matter, this study may have committed the "fallacy of the Procrustean Bed" (see J. S. Wu, "The Paradoxical Situation of Western Philosophy and the Search for Chinese Wisdom," *Inquiry*, XIV, 1971, 1-18).

Although the author shows an explicit awareness of the shortcomings of stereotyping Oriental cultures by some western observers (p. 1), he himself could not avoid doing the same. He prejudges the Chinese as a "face"-conscious people, and then proceeds to document this assumption. According to the author, "face" is the "driving force in creating and sustaining [the] Chinese political system." While making such a gross and emphatic generalization, the author unfortunately fails to discuss clearly the original Chinese term for "face." He says that "face" for the Chinese has two meanings: "The first, *mien-tzu*, is the prestige and reputation achieved through material or social success, ostentation or generosity. The second, *lien*, is 'the respect of the group for a man with a good moral reputation'" (p. 22). This reviewer would like to clarify briefly these two terms as follows:

1. *Mien-tzu* and *lien* are synonymous in Chinese; both mean "face".
2. *Mien-tzu* and *lien* in themselves are neutral; i.e., they do not imply to have "face" or not to have "face". They simply designate "face".
3. *Yu mien-tzu* (having *mien-tzu*) means to have "face". This could be the result of having achieved success or honor.
4. Idiomatically, there is no such term as *yu lien* (having "lien") in Chinese.
5. *Mei mien-tzu* (no *mien-tzu*), or no "face", implies not having status, credibility, or being a failure.
6. *Tiu lien* (to lose *lien*) means to lose "face". This is a stronger expression than *mei mien-tzu*, but the difference is one of degree, not of kind.

Despite the above shortcomings, this book is a valuable publication on Taiwan today. It would be a useful reference for those who have some knowledge about Chinese history and culture.

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Hung-Mao Tien, *Government and Politics in Kuomintang China, 1927-1937*. Stanford, Cal., Stanford University Press, 1972, pp. 226, \$ 8.95.

Until the recent appearance of *The Strenuous Decade* (Paul Sih, editor), books dealing with China during the period of 1928-1937 have concentrated on China's external relations or on the Nationalist-Communist struggle. As a result, even the latest general works on modern Chinese history tend to view the 1930's as a prelude to World War II and the eventual Communist triumph. Now we have Dr. Tien's finely wrought study. While its scope is quite limited as contrasted with the Sih book, it effectively presents an alternative view to those more favorable to the Nationalists (Kuomintang). It has the added virtue of bringing modern social science techniques to bear on certain data, an example of which is the analysis of the background and turnover-rate of county magistrates (Chapter 8). There is also a good deal of descriptive material, in which a number of secondary figures, notably Yang Yung-t'ai, Ho Chung-han and Hsiung Shih-hui, all important supporters of Chiang Kai-shek, have been rescued from neglect.

An outgrowth of the author's doctoral thesis, the book is organized into