

Japanese People and Politics. By CHITOSHI YANAGA. (New York: John Wiley. 1956. Pp. ix, 408. \$7.50.)

Since 1952 and the conclusion of peace the Japanese political system has been on its own, and an attempt to study it in its new phase has prompted the publication of several new books. However, Professor Yanaga's study is outstanding in that it is exceptionally well organized, readable for the "non-specialist" on Japan and makes frequent and helpful comparisons with the British, French, and American political systems with which the Western reader is more familiar.

Of prime significance are the first four chapters in which the author focuses the reader's attention — and rightfully so — upon the sociocultural behavior patterns in Japanese society that affect the political process. Such factors have been found to be so deep-rooted that despite more rapid change in postwar years, they remain evident and influential in political behavior. The concern that Yanaga gives to this phase of his study is evidenced by the fact that a little more than a quarter of his book is devoted to analyzing the Japanese people, their character and social structure. For such sociopolitical traits as authoritarianism, traditionalism, pragmatism, kinship feeling, status consciousness — to mention a few — play a decided role in the Japanese political system.

Once these fundamental influences are clearly defined, the author proceeds to illustrate their effect upon the nature and speed of the political change occurring between the Meiji Restoration (1868) and World War II, and finally those changes brought on by the Occupation and the post-Treaty period. All the fundamental elements of the post-Restoration political system such as constitutional development, the legislative structure, the new role of the citizen and the Emperor, the bureaucracy, political parties, and the creation of a national economy are thoroughly and coherently discussed. Thus, through the combination of an historical presentation of the evolutionary change in Japanese politics and an analysis of relative behavioristic patterns the reader is able to make some critical judgment of both the successes and failures of political democracy in Japan.

Although the author has made many efforts to avoid unfounded generalizations in his analysis of Japanese society, there are several instances which merit critical comment. For example, the author categorically denies the existence of racial antipathy, declaring: "Racism therefore has been unknown throughout her history and racial problems have never arisen in Japanese politics for racial groups have never existed to form a minority of any sort." The prevalent antipathy toward the Koreans and Chinese populace in Japan suggests a possible "exception." Although it may be argued that this antipathy is fundamentally political, it can also be viewed as racial

since it often transcends the bounds of political disapproval. Yanaga views the nature of Japanese politics as one of pronounced "moderation," noting that extremes are frowned upon and blurred compromises are more common. However, he should differentiate between the nature of the decision-making process, in which consensus is usually the keynote, and the nature of political decisions which have often been harsh and extreme, as evidenced by the Tokugawa policy of exclusion. Moreover, in the recent past even the decision-making process, at least on the national level, has been assuming more extreme proportions, as evidenced by occasions of physical violence in the Diet Chamber. Furthermore, in suggesting "assimilativeness" as a Japanese characteristic, Yanaga declares that "nothing which the Japanese borrowed from abroad remained in its original form." To a large extent this may be true, as evidenced by the changes made in the T'ang Penal Codes (702) when they were adopted. However, his strong statement implies that the Japanese never really copied but merely received suggestions; but such an idea cannot be maintained when one considers the nearly wholesale borrowing of such things as Chinese Buddhist architecture, and in more recent times, the frequent duplication of scientific contrivances.

Such "pitfalls" in generalities can hardly be avoided entirely, and by and large Yanaga avoids them. His work should be very useful for the specialist, the layman, and the student of government who may be considering ways to analyze political science in the light of other social science disciplines.

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Commentary on the Constitution of India. By DURGA DAS BASU. 3d ed. (Calcutta: S. C. Sarkar & Sons, Ltd. 1955. 2 Vols. Pp. lvi, 875; 847 \$17.00.)

The Indian constitution is the longest in the world; it consists of three hundred and ninety-five articles and eight schedules. In part this extraordinary length was occasioned by the intricate political problems the constitution was intended to solve; but there was also an attempt to anticipate and solve legal problems which had arisen in other jurisdictions. For this latter purpose there was included an extensive section on fundamental rights as well as "directive principles" which are merely precatory in character.

Federalism and judicial review are common to India and the United States; other features of the Indian constitution are derived from British practice and local conditions. Mr. Basu has annotated to the Indian constitution some thousands of cases from Commonwealth and American