

## BOOK REVIEWS

LEE, Sang-kyong: *West-östliche Begegnungen. Weltwirkungen der fernöstlichen Theatertradition*. Darmstadt, Wissenschaftliche Buchgesellschaft 1993. 218 pp.

The book under review is an introduction to the problem of interliterary relationships between the Western and Far Eastern theatre traditions, enriched by the impact of the Balinese theatre. I do not know why one kind of Indonesian theatre was put into the volume entitled *Fernöstliches Theater*, ed. by Heinz Kindermann, Stuttgart 1966, but it seems that Professor Lee has taken over this fact into his conception, although Indonesia is not regarded as a part of the Far East from the geographical point of view. The chapter devoted to Antonin Artaud and Balinese theatre is one of the best in the book, at least according to my apprehension. In these passages which form the second half of the part concerned with France (after *Japonisme* and the theatrical conceptions of other French theatre directors), the author follows an intriguing history of Artaud as a theoretician and director on the background of the stimuli he found in Balinese theatre, its tones, noises, music, rhythms and its message. I read these passages after studying, word after word, the *Conclusion* to Michel Foucault's book *Madness and Civilization. A History of Insanity in the Age of Reason*, New York, Vintage Books 1988: "Artaud's *oeuvre* experiences its own absence in madness, but that experience, the fresh courage of that ordeal, all those words hurled against the fundamental absence of language, all that space of physical suffering and terror which surrounds or rather coincides with the void – that is the work of art itself, the sheer cliff over the abyss of the work's absence" (p. 287). Artaud's "theatre of cruelty" is a product of an ingenious but half-mad mind. Professor Lee does not stress this feature of Artaud's work and with the exception of one short mention of his illness just before the publication of Artaud's book *Le Théâtre et son double* (1938) he does not analyse his mental condition. I do not assert that this is a shortcoming, but I suppose that by pointing out this fact Mr. Lee could perhaps better explain the peculiar features of Artaud's contribution.

It seems to me that the book under review is even stylistically and from the point of view of its construction under the impact of modern avantgarde theatre and its Oriental antecedents or models. It uses shorthand in analysing the theatre situation in France, England, Germany, Russia and America and its most important representatives such as Artaud, Jean-Louis Barrault, Bertolt Brecht, Jacques Copeau, Edward Gordon Craig, Charles Dullin, Sergei Eisenstein, Vsevolod Meyerhold, Max Reinhardt and Robert Wilson. Pleasant exceptions for the reader can be found only in the last passages of the book connected with the American theatre where instead of an expressive style a more narrative one is used.

Mr. Lee, born in Korea in 1934, student of German and English, accustomed to Japan and its literature since his childhood, and therefore very good in Japanese studies, devoted in this book, of course, to the influence of Japanese stimuli on Euro-American theatre from the end of the 19th century up to our time. It seems to me that the Chinese contribution to this intertheatrical process (if we may use this probably new and unusual

term) was neglected to some extent. Maybe that was the reason that Bertolt Brecht's deserts was not so highlighted as those of Craig, Reinhardt, Meyerhold or Eisenstein. As to the last mentioned, I enjoyed very much Lee's exposition of his film theory on the background of the impulses coming from the Chinese characters, *ukiyo-e*, *haiku* and the method adopted by the Japanese film director Kinugasa Teinosuke. Lee did not use the results of Brecht's study by Antony Tatlow, namely his monograph *The Mask of Evil. Brecht's Response to the Poetry, Theatre and Thought of China and Japan. A Comparative and Critical Evaluation*, Bern 1977.

An interliterary process is always mutual, bilateral or multilateral. Therefore in spite of admiration for the work of Eisenstein, it is not possible to agree with the opinion of this great Russian film director addressed to his Japanese contemporaries:

"Instead of learning how to extract the principles and technique of their remarkable acting from the traditional feudal norms of their materials, the most progressive readers of the Japanese theater throw their energies into an adaptations of the spongy shapelessness of our own 'inner naturalism'. The results are tearful and saddening. In its cinema Japan similarly pursues imitations of the most revolting examples of American and European entries in the international commercial film race.

To understand and apply her cultural peculiarities to the cinema, this is the task of Japan! Colleagues of Japan, are you really going to leave this for us to do?" (p. 142 quoted from *Film Form*, trans. by Jay Leida, New York, p. 44).

It is good that the Japanese did not follow Eisenstein's advice. As seen from the *Preface* to the book under review, Professor Lee did not follow him either. The East-West synthesis is probably the best solution. At least for our days. *West-östliche Begegnungen* is a good introduction to this extremely important topic in literary relations.

Marián Gálik

BAUER, Wolfgang – CHANG PENG – von MINDEN, Stephan (eds.): *Das chinesische Deutschlandbild der Gegenwart. Teil A: Deutsche Kultur, Politik und Wirtschaft im chinesischen Schrifttum. Teil B: Karl Marx und Friedrich Engels im chinesischen Schrifttum. Eine Bibliographie 1985-1986*. Stuttgart. Franz Steiner Verlag 1991. 792 pp.  
BAUER, Wolfgang – von MINDEN, Stephan (eds.): *Das chinesische Deutschlandbild der Gegenwart. Teil A: Deutsche Kultur, Politik und Wirtschaft im chinesischen Schrifttum. Teil B: Karl Marx und Friedrich Engels im chinesischen Schrifttum. Eine Bibliographie 1986-1988*. Stuttgart, Franz Steiner Verlag 1992. 820 pp.

The books under review are the works of several collaborators organized by the Institute of East Asian Studies, University of Munich, under Professor Wolfgang Bauer, and are the fourth and fifth in the series that have been published in more than twenty years of research and searching for materials dealing at first with the influence of German culture (or better to say intellectual history) in the twentieth century and later on with the image of Germany in Chinese writings in relation to culture, politics and economy.

The last two bibliographies show a relative progress in comparison with the two preceding ones and especially the introductions by Chang Peng and Stephan von Minden in the fourth and the last mentioned in the fifth, are excellent guides analysing the *topoi* of the bibliographies and overall situation in China, mostly in the PRC.

The first volume under review offers the interested readers the bibliography of books, articles and translations of the years 1985–1986 which present the climax of the Chi-

nese “open door policy” in culture after its start at the end of the 1970s. It holds for the whole world, not only for Germany, and researchers may find there many data confirming this reality. They can be informed here about the materials coming from more than a thousand newspapers, journals and publications of a similar kind. Altogether 5,273 different titles are bibliographically processed here involving philosophy, language, religion, literature, art, economy and society, psychology, education and science, politics, history, military science, law and sports from the German speaking countries.

The greatest attention has been paid to philosophy and literature, and since it is in these two branches of scholarship that I am mainly interested, they will constitute the subject of this review. In the years 1985–1986 liberal tendencies achieved their apogee and therefore both these realms, as most important from ideological point of view, especially in the PRC, were widely used when searching for new possibilities of the development after the intellectual cataclysm of the “Cultural Revolution”(1966–1976). Except for a great number of German philosophers, repeatedly or for the first time introduced into China, two series concerned with German philosophy only, appeared in the Chinese book market: *Deguo zhexue (German Philosophy)* and *Kangde Heigeer yanjiu (Studies in Kant and Hegel)*. When browsing through the few accessible issues of the first series, I found that these are also mostly analysing the works of Kant and Hegel, who after Marx and Engels, are the most studied foreign philosophers in China. Nietzsche seems to be on the third place among the German philosophers after Hegel and Kant, where Zhou Guoping, working in the Philosophical Institute of the Chinese Academy of Social Sciences, was certainly most productive; even in his essays we may find the traces of Nietzsche’s impact. Before him and together with him the well-known introducer of Nietzsche both to Taiwan and PRC was Chen Guiying, who was the main initiator of *Nietzsche-Fieber* in the PRC in the 1980s, where Nietzsche was up to that time always regarded as a reactionary and proto-Nazi thinker. It is interesting that Chen was very much under the impact of Walter Kaufman’s existentialist book entitled *Nietzsche. Philosopher, Psychologist, Antichrist* from the year 1950. I should like to be allowed to inform the readers that on the other end of the Eurasian continent, in Munich in 1970, I was working on my long study *Nietzsche in China (1918–1925)*, *Nachrichten der Gesellschaft für Natur- und Völkerkunde Ostasiens* (Hamburg), 110, 1971, pp. 5–47, using Kaufman as the *Kronzeuge* of my contribution. Walter Kaufman, Professor of Princeton University, famous scholar on Nietzsche and Goethe, became the first *spiritus movens* of interest in Nietzsche both in Eastern and Western Sinology. On the Chinese Mainland to write about Nietzsche in positive way was allowed only at the beginning of the 1980s, see Yue Daiying’s article: *Nicai yu Zhongguo xiandai wenxue (Nietzsche and Modern Chinese Literature)*, *Beijing daxue xuebao* (Learned Journal of Peking University), 3, 1980, pp. 20–33, later quite a few times reprinted in China and translated into English in slightly shortened form in the *Journal of the Oriental Society of Australia*, vols. 20–21, 1988–1989, pp. 199–219.

In literature Goethe was more analysed than other German classics. This became a tradition in Chinese literary criticism. Old Feng Zhi, the most important student of German literature until his death in 1993, found in 1986 the possibility to publish a booklet *Lun Gede (On Goethe)*, with his contributions to the life and work of Goethe in the years 1941–1947 and 1978–1984. The thin volume shows relatively deep understanding of the treated subjects, but shows, especially with its *lacuna* nearly forty years long, the miseries of literary criticism and history on the mainland, where due to some not very sound opinions of the “classics” of Marxism-Leninism, often a most valuable literary topic could not be properly discussed for decades. From modern literature in German, it was Franz Kafka

who was more translated and studied than others, but also Erich Maria Remarque, Gerhart Hauptmann, Thomas and Heinrich Mann, Reiner Maria Rilke, Hermann Hesse, Stephan Zweig, Bertolt Brecht and Elias Canetti, Nobel Laureate for 1981.

The second volume under review shows the same character as the first one and analyses even more items, altogether 5,465. In the years 1987–1988, before the Tiananmen Incident on June 4, 1989, the Chinese were also mostly interested in German philosophy. It is necessary to point out that its framework was slightly broader, e.g. the first Chinese translation of Martin Heidegger's *Sein und Zeit* and Hans-Georg Gadamer's *Wahrheit und Methode* appeared in this period. In the steps of Soviet philosophers, Chinese scholars began to devote their attention to the problems of *rendaozhuyi* (*humanism*) of the socialist kind, which was impossible during the "Cultural Revolution", and also to Neo-Marxist theories. Erich Fromm, as a Neo-Marxist socialist humanist, was translated more than other German-writing philosophers and psychologists, including Sigmund Freud. According to the *Introduction* to this volume, altogether fourteen of his books, were published in the years 1987–1988 in the PRC (p. xxiv).

The situation in literature was likewise similar to that in the years 1985–1986; once again Goethe and Kafka were in the centre of attention. The first Chinese book devoted to Goethe's *Faust* by Dong Wenqiao appeared in this year. Between them was put Heinrich Heine, probably as a kind of return to the older taste before the "Cultural Revolution", when Heine was highlighted as a paragon of the socialist literature of Marx's time.

In the *Preface* to the second volume written by Professor Wolfgang Bauer we read that it is the "recent and so far the last result of the detailed inquiry into the Chinese image of Germany as reflected in Chinese writings" (p. xiii). It is hard to believe that after twenty years of the successful work on the prolonged project his chief manager should declare anything like that in front of the researchers in many branches of Sino-German relations. But there is still a sparkle of hope. According to Bauer, the end of the bibliography of such a great extent does not mean the end of all bibliographic work concerned with Germany and China. It would be a loss for all sinological researches in regard to these countries and would make scholarly work extremely difficult in the years to come due to the great extent of materials to be bibliographically processed, searched for, found and finally studied. This is completely impossible to do on the basis of the endeavour of individual researchers.

Perhaps financial difficulties or the duration of the project created this *impasse*, but it is necessary, by any adequate means to find the way out from this blind alley, as soon as possible. The delay in proceeding with the project will cause only new difficulties and damage the good name of German scholarship in the world. The splendour of German culture, the successes in economy and politics will remain in shadow which is certainly not the intention of those who are responsible for distributing the financial means for scientific and scholarly purposes.

Both volumes are wholeheartedly recommended to Western and Chinese Sinologists and interested persons.

*Marián Gálik*

WUNSCH, Cornelia (Hrsg.): *XXV. Deutscher Orientalistentag vom 8. bis 13.4.1991 in München. Vorträge*. Stuttgart, Franz Steiner Verlag 1994. 540 pp.

This volume of selected papers read at the 25th Conference of German Orientalists in Munich, April 8–13, 1991, forms the 10th Supplement of the famous *Zeitschrift der Morgenländischen Gesellschaft*. Its arrangement follows the organizational framework of the conference and is divided into nine sections: Ancient Oriental Studies and Semitology, Christian Orient and Byzantium, Arabic and Islamic Studies, Turcology and Central Asian Studies, Iranic Studies, Indology, East Asian Studies, African Studies, South East Asian and Pacific Studies, and last but not least, Oriental Art and Archaeology.

For obvious reasons I shall devote attention only to the topic which reflects my own scholarly interests and I am obliged to put aside the majority of other subjects.

I was impressed by hearing during the conference and by reading later the keynote speech entitled *Europa und die islamische Welt im Dialog durch die Jahrhunderte* by Paul Kunitzsch (Munich). According to him the Judeo-Christian world now approaches the year 2000, but Moslems are only in their 1400. The Renaissance, Enlightenment, French Revolution, human rights, democracy and the technical revolution were quite remote from the world of Islam, and if the Muslims are enjoying at least partly their fruits, they are often negating them now by their fundamentalist aspirations. At the beginning of its 15th century, the world of Islam, quite aware of its shortcomings in technical and scientific matters, tries to compete with the Judeo-Christian realm while searching for the roots of its great age long before the year 1492 (fall of Granada and discovery of America), and hopes to find a remedy of remedies in the *Koran* and Islamic tradition. The Islamic *'umma* (Community of the Faithful), or great parts of it, defends its supposedly original values against human rights, bourgeois democracy and the position of women. In otherwise critical paper, Professor Kunitzsch highly extolls the contributions of Arabian countries to European philosophy, mathematics, medicine and international trade in previous centuries.

A very similar spirit is found in two other contributions to the volume under review: *Säkularismus und Islam in Ägypten* by Alexander Flores (Erlangen) and *Die Korrektur der Irrtümer: Innerislamische Debatten um Theorie und Praxis der islamischen Bewegungen* by Gudrun Krämer (Munich). The first mentions the assassinations of President Anwar as-Sadat and of the journalist Farağ Föda, who lost his battle against the fundamentalist Ġādalḥaqq 'Alī Ġādalḥaqq. The second one is more broad taking into account the fundamentalist vs. secularist movements in different Muslim countries.

The topic of death, an eternal theme of humankind, is a subject of the contribution entitled *Die Vorstellungen vom Tode und dem Zustand danach in den Hymnen des Rgveda* by Annemarie Etter (Bern). Thanatology is much discussed now in the Judeo-Christian world, e.g. in the works of Philippe Ariès *Western Attitudes toward Death*, or *The Hour of Our Death* and other scholars. For good reason it is in India and in other countries, such as China, different. According to A. Etter there is no concept of *samsāra* (ever-recurring transmigration of souls) before the *Upaniṣads*. From her study of *Rgveda-Samhita* it ensues that there is no trace of the idea of metempsychosis. In the earlier version of the *Rgveda* death is mentioned, but the place where dead persons are going to, is not specifically indicated, and it seems that *pitṛ* may be more or less identified with the area where they lived. In the later version only heaven is specified with Yama as its ruler. The existence of hell is on the basis of *Rgveda* (12th–8th cent. B.C.) uncertain, although possible, and at least suggested. The Immortal soul or Atman is known only to *Upaniṣads* and later. The same is the opinion of S.V. Shastri: *The Concept of Death in*

*the Upaniṣad*. In: Filippi, G.G. (ed.): *Salute, malattia, morte. India ed Europa a confronto*. Milano 1991, p. 281.

*Das Böse nach Kitarō Nishida* by Johannes Laube (Munich) is an impressive study concerning such an important problem of mankind as Evil. Evil is an everlasting phenomenon of life and has its theory and history. Here just as in the problem of death, the Judeo-Christian world is also more interested than other religions and cultures. In the study under review a representative of Mahayana Buddhism from Japan tries to put a new light on the ethical message of this great Buddhist school, or better to say, of its many branches: Jōdo-shin-shū by Shinran Shōnin (1173–1262). Shinran is understood by Nishida as a silly, stupid (*gu*) and powerless (*toku*) man. He is a good specimen of a human being, of his existential impotence in the face of Buddha or God (both hypostases of the Absolute). As such he is just fitting to be the object of salvation. The origin of Evil is self-deception. Nishida puts together the selfishness and wrath of human beings. “Man is a self-negation of God” (p. 142). If it is so, then world is bad and his world is a world of devil. He asserts also that God is negating himself and his love reaches the most mean evil-doer and is prepared to save even the most depraved rogue. Nishida partly follows the ideas of Nicolas Cusanus and Immanuel Kant, but from Laube’s exposition does not ensue his treatment of Jewish or Christian theologians who pondered much about this very open question of ethics and ontology.

The analysis of 5 papers in this review makes only a very small part of more than 50 papers in the volume. More than 200 were announced by about 400 scholars participating at the conference held for the first time after more than 40 years of separation of German Orientalists. The colleagues from East Germany could be present for the first time, and many foreigners, including those from Eastern Europe, followed the invitations and came to deliver their contributions. German Orientalists in the City with Heart (Stadt mit Herz) proved to be good hosts and companions.

Marián Gálik

KROPÁČEK, Luboš: *Islámský fundamentalismus* (Islamic Fundamentalism). Praha, Vyšehrad 1996. 263 pp.

Islamic scholar of today can hardly ignore the political connections involved in his field of research. The new social and political dynamism of Islam and its growing presence in the Western environment are more and more often perceived as a political, social and demographic threat. The most common diagnosis of the danger reads Islamic fundamentalism (IF).

Luboš Kropáček is certainly qualified to provide an educated reader with a well-informed and balanced picture of this highly complex phenomenon. As the term *fundamentalism* itself is vague and can mean different things to different people, the author starts his study with an attempt to elucidate the basic concepts currently used by both Islamic scholars and political writers. He comes to the conclusion that the basic principle of all kinds of fundamentalism is the conviction of the exclusive possession of truth. As a result, fundamentalism is intolerant, unyielding and insensitive. IF uses the Koran to justify its own position, not so much religious as political. It is highly critical of what it sees as anti-Islamic elements within the Islamic societies of today, and above all, of all kinds of Western influence. Islamism, in turn, is an effort to establish a totalitarian Islamic society. Extremism and terrorism represent the radical, violent forms of Islamism. In this context, the author looks for the roots of fundamentalism in Islam. He

rejects the idea of fundamentalism as inherent in the religion, as a tendency which, under certain conditions, erupts to the surface. He seems to believe that IF is unthinkable outside the context of the modern Euro-American civilization and its global influence. IF has become the ideology of the urban, predominantly technical intelligentsia, deeply disappointed with the state of their own society and, at the same time, distrustful of what modernism has to offer. These people find the solution in sticking to Islam as they understand it, that is, to Islam in its strict legalistic form.

Part Two – *Themes of disagreement* – is the core of the monograph. The author analyses basic concepts as they have been formulated in the Euro-American culture and are being imposed on the rest of the world, such as democracy, human rights, women's rights, etc., and tries to map the main differences between values predominant in the West and those rooted in the tradition of Islam. With stress being laid on the nomocratic character of contemporary Islam, the cleavage between the two sets of values has become more visible than before. In the past, Islam showed a considerable degree of adaptability and elasticity of thought in assimilating many elements of culture and many varieties of legislation from the neighbouring peoples. Rejecting all foreign influence and foreign values has always been seen as a radical position in Islam. Today, this position is taken over by fundamentalists who, however, differentiate between Western science and technology which they accept and make use of, and Western cultural climate they reject. Islam, unlike Christianity, has from the very beginning been a self-governing polity. It does not differentiate between religious and secular, between what is God's and what is Caesar's. In the wording of Hasan al-Bannā, the founder of the Muslim Brotherhood, even Caesar himself belongs to God. Most Muslim thinkers positively value this phenomenon. In theory, Muslim community is governed by the Law, *sharī'a*, equally applied to all its members. It is the duty of government to order. The system, however, has no legal possibility of replacing the government in case the ruler acts against the Law and tyrannizes his subjects. In the past, the Law was applied to Muslims only while the religious minorities stayed under the jurisdiction of their own communities. Extension of the Law over the whole population of the state has been taken over from the West. According to Sayyid Qutb, the project of the Islamic order – *nizām islāmī* – is the situation where the Law is applied in full to all subjects of the state regardless of the form of the government, be it republican, monarchic or other.

The author explains both traditional and fundamentalist attitudes to the themes examined and points to solutions offered by the Koran. Although there are some Western concepts compatible with the *sharī'a*, there are also spheres where such a compatibility is rather difficult to achieve – religious rights, equal rights for men and women, corporal punishment – to name the most obvious ones.

Part Three presents the state of the Muslim community, the *'umma*, in the Islamic states and those Western countries where Muslims form important minorities. The author is aware of the fact that the Western public perceives Islam as a monolith, as a united and potentially dangerous force. Muslim countries, however, display a quite amazing diversity - linguistic, ethnic, social, political. They span the whole range from the richest to the poorest countries of the world, from the countries developing at a high rate to those lagging behind. The core of the *'umma* itself, the Arab countries, are torn by significant political and ideological differences. Scanning the whole spectrum of situations and their reflexes in thinking and in political and social practice, the author helps the reader to arrive at a better understanding of the world of today.

IF is undoubtedly a phenomenon of global importance. In Part Four the author ponders the choices open to the West in dealing with the problem. Islam with its inner ten-

sions and ambitions can easily be interpreted as a likely source of global conflict. Such negative expectations are stressed by the mass media and are deeply implanted in the minds of the public. There is, however, another possibility: taking IF for what it really is, for merely one section, although the most conspicuous, of the modern Islamic reality. Looking beyond fundamentalism, we can see the rich texture of Islam as an authentic religious system, the way of life of hundreds of millions of men and women all over the world. Extremists, using Islamic slogans to perpetrate heinous crimes, have to be exposed and prosecuted. Totalitarian aspirations of Islamism require an adequate political approach. It is the ideological background of these phenomena that represents the real challenge to the cultural potential of the West, both religious and secular. Although fundamentalism is, by definition, a negation of a dialogue, such a dialogue is, no doubt, in the interest of all.

In his effort to show the problem of IF in its complexity, the author could hardly avoid certain fragmentation, which can be a disadvantage for a less informed reader. On the other hand, it enabled him to present some less currently known connections. The monograph is more than a valuable source of information and ideas. It invites the reader to overstep the boundaries of the environment he takes for granted and try to see the world through the eyes of another culture. The benefit of this kind of exercise cannot be overestimated.

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