

324 gestures with variations. The structure of individual entries is identical throughout the dictionary: each entry comprises a table and a photo with the individual gesture under discussion. The table provides the reader with rich information: the generic meaning of the gesture, physical description, specific message (verbal context in individual cultures) and a detailed sociolinguistic context which presents information on the appropriate usage of the gesture (formality, gender, age, social status). Almost always there is also a short comment on the gesture. As shown in the individual entries, the author benefited from the insider knowledge of her numerous informants belonging to the four cultures (especially in the part which characterizes the social context of the gesture). Often the reader will find a number of variations of individual gesture (e.g. anger A to anger H; pp. 111-114) which illustrate the full range of this gesture in the cultures under discussion. I consider a little bit problematic the inclusion of the specific verbal message: there is quite a high level of homogeneity in the usage of a gesture in the context of the given culture, but I doubt whether the verbal message which accompanies individual gesture could also be squeezed into a unified pattern found in the dictionary. The four appendices (pp. 180-192) conclude the dictionary by a very helpful and illustrative presentation of common features of the gestures belonging to the four categories included in the dictionary. Especially the part dealing with the cultural variations shows that one can find gestures which are shared either by all the given cultures, or are exclusive for one culture or can be found in almost any combination of the four cultures included in the picture dictionary (e.g. gesture identical in Chinese and Slovak cultures; or in American, Slovak and Japanese cultures, etc.).

The author, Eva Ružičková, successfully and lucidly presented to the reader an intricate topic. She has stated (p. 10) that her dictionary is intended mainly for the global villager: diplomats, managers, businessmen, journalists and other professionals seeking to pursue their careers outside the convenient realm of their native culture where the danger of ill-communication (verbal or non-verbal) is not so strongly present. The publication under review provides them and other students of intercultural communication with a useful tool which helps to bridge the gap between East and West.

*Martin Slobodník*

FRAZIER, Mark: *The Making of the Chinese Industrial Workplace. State, Revolution, and Labor Management*. Cambridge, Cambridge University Press 2002. xvii + 286 pp. ISBN 0521 80021 8, hbk

Mark Frazier's study is a detailed analysis of modern history of Chinese enterprise management. The author focuses on a Chinese work unit (*danwei*) in the period from the 1920s (the beginning of experiments with the application of Western theories of scientific management in Chinese enterprises) until the 1990s. In the opinion of respected scientists, such as Tianjian Shi, William Parish, Martin Whyte and especially of Andrew Walder, the establishment of *danwei* as a basic unit of state workers' control was a unique product of the communist regime. Mark Frazier in his book argues why and how the key principles applied in a *danwei* developed already during the rule of the Guomindang. As he explains some researchers have already supposed this development but it has still not been complexly explained. The study is based on the analysis of four enterprises in the textile and shipbuilding industry in Shanghai and Guangzhou: namely of

Shenxin Number Six Mill, Jiangnan Shipyard, Guandong Textile Mill and of Huangpu Naval Shipyard. The author applies the empirical approach using as much as possible of available historical records of selected factories, which means that Frazier has studied the archives of the factories and cities stated before as well as approximately 200 volumes of existing literature concerning the topic.

In the first three chapters the author explores the founding of labor management institutions (Frazier's translation of *danwei*) during the Nationalist Regime. He describes the development from guilds and from the system of contractors, which had the decisive role in labor management, to the system of shop floor overseers. He examines the background of people who directed the reform being interested in the situation of the private as well as of the state enterprises. Frazier then investigates the worker's fight for increased wages, for the allocation of resources and for the influence of the criteria for their allocation, as well as the effort of the state to inhibit the growth of salaries and to determine the inflow of materials.

In the fourth chapter Frazier writes about takeover policies and the labor politics of the communist regime in the period 1949-1952. He describes the expectations of workers from the new regime and on the other hand the huge problems workers and state had to face, especially the issue of inflation. He gives attention to the measure adopted in order to stop inflation as well as to the great revolts and protests of the workers. He explains how the state tried to eliminate the disagreement, precisely different campaigns and their influence on the system of labor management. In the opinion of author the campaigns resulted in stronger state control of the workers although the campaigns were initially intended to increase production.

The fifth chapter focuses on the first five-year plan in China and its realization in the state directed enterprises. It describes the ways by which the production plans, allocation of resources, investment and also the nomination of directors were subsumed under the competence of the ministries in Beijing. It investigates one of the crucial problems of labor management, the workers' salaries, and how the government tried to solve the problem with the introduction of eight wage categories. Frazier argues that this critical reform brought hardly any change: workers continued to depend on the directors of the enterprises, particularly on the shop floor overseers. Reform could not motivate workers to be more effective mostly because seniority became the chief factor of worker's remuneration and because of too small differences between the wage categories.

In the last two chapters Frazier examines four enterprises in the period of directed economics: he explains the conflicts between workers and labor management regarding wages and the welfare system and he concentrates chiefly on the employees' and managers' opposition to the new rules imposed by the state. The last chapter is focused on the reform of labor management which began in 1957 and introduced the system of labor management through party committees instead of the central direction on the level of ministries. Frazier describes why the decentralization did not bring more power to the directors of enterprises and did not result in increased production as planned. He concludes that this change did not create a new system of labor management but cemented the institutions that had existed before 1945: "Labor supervisors gained substantial personal authority over the workforce (though not to the degree enjoyed in the 1930s), wage determination evolved into a rigid seniority system with narrow wage differentials, initiatives to establish scientific management and material incentives were scrapped as they had been in limited experiments in the 1930s and 1940s, and finally enterprises throughout China became by the early 1960s... sealed off from the outside world and dominated by party activist with links to patrons in party committees at higher levels."

In the conclusion and epilogue Frazier examines the cultural roots of the institution of *danwei* and he compares cultural aspects of Chinese labor management with those in former Soviet Union, in some other former socialist countries, in Japan and in the USA. At the end he briefly discusses the present and future of labor management in China.

Mark Frazier is interested in an important problem of Chinese history as well as of the Chinese present and future. His study is an actual contribution to the discussion about the future of state owned enterprises in China, which according to author in the 1990s employed 100 million workers with this number declining by about 5 – 6 million every year. Frazier describes the painful and slow process of change in the labor management of Chinese enterprises in the past 70 years, which has been hampered by the constant fight of workers and managers in order to fill new structures imposed by the state with old content. The author underlines steady pressure of workers in order to achieve higher wages and welfare contributions and the opposing pressure of labor management whoever it represented. He stimulates readers' considerations of to what degree the present state owned enterprises in China struggle with the same problems.

Frazier brings a new understanding to the problem and disproves previously accepted views of some scientists. His study is based on perfect argumentation: on logically clear arguments as well as precise numbers and facts. No deviation from the problem and central question can be found in his book. The chapters continue without interruption and the very dense text requires a concentrated reader. Finally, the book is based not only on quantitative arguments, but also brings witnesses of concrete people and this way it attracts the reader directly to people's fates: to observe their hopes, fears, losses and victories and their striving for a better life.

Gabriela Gregušová

DAWA NORBU: *China's Tibet Policy*. Durham East Asia Series. Richmond, Curzon Press 2001. 470 pp. ISBN 0-7007-0474-4. Price £ 75.

The publication under review represents a rich source of information on the Sino-Tibetan relationship, which is presented by a well-qualified Tibetan academic, Prof. Dawa Norbu, affiliated with the Jawaharlal Nehru University in New Delhi. The author has so far written a number of important papers on this issue, which were published in either scholarly journals or proceedings of Tibetological conferences. His present publication is an outcome of his lasting interest and it also comprises some of these previously published papers, which were partly enlarged and updated for the present volume (chapters 10, 11, 13, 16, 17 and 18 which deal with the non-coercive character of the Tibetan regime, the concepts of Tibetan "autonomy" and "suzerainty", the developments which resulted in the 1959 revolt, the place of Tibet in Sino-Indian and Sino-Taiwanese relations, and finally the analysis of the post-1979 Sino-Tibetan dialogue). It does not offer a diachronic overview of Sino-Tibetan relations (like the recently published book by W. W. Smith, Jr., *Tibetan Nation: A History of Tibetan Nationalism and Sino-Tibetan Relations*, Boulder 1996), but it touches upon numerous problems related to this issue. The book is divided into five parts in which the reader finds a number of chapters, which reflect upon the general topic of the individual chapters (i.e. "Patterns of the Sino-Tibetan Past and Cultural Political Realities", pp. 13-122; "China and Tibet in War and Peace", pp. 123-176; "Tibet in Communist China", pp. 177-260; "Tibet in International Poli-