

Leben in Deutschland sowie die Chancen und Grenzen von Integration anregt.

Die Studierenden erarbeiten die Lebensgeschichten detailliert und mit großem Engagement (herausragend sind die Beiträge von Eva Stackelberg, Heike Gruber, Ina Mitscherling und Niko Karajannis); gleichwohl bleibt das Buch hinter den Möglichkeiten der Biographieforschung zurück. So stellt sich beim Lesen der Wunsch nach einer abschließenden vergleichenden Analyse ein, welche Gemeinsamkeiten und Unterschiede der verschiedenen Fälle herausstellen könnte. Die Biographien stehen eher nebeneinander, ohne dass Verbindungen zwischen den einzelnen Fällen gezogen werden. Kritisch bleibt zudem anzumerken, dass in jedem Beitrag neu auf bestimmte historische Ereignisse, wie z.B. die Kulturrevolution, hingewiesen wird, die schon in der Einleitung zentrales Thema waren.

Ungeachtet dieser Kritik liegt die Stärke des Buches in den bewegenden Darstellungen der verschiedenen Lebensgeschichten. Der Leser bekommt sowohl Einblicke über das Leben in China und die Integrationsleistungen einer bisher kaum beachteten Migrantengruppe als auch eine andere Perspektive auf das Leben in Deutschland. Dabei wird das tägliche Ringen von Migranten um Zufriedenheit und Glück in einem neuen Land deutlich.

Stephanie Römer

**Yoshiko Ashiwa, David L. Wank
(eds.): Making Religion, Making the
State. The Politics of Religion in
Modern China**

Stanford: Stanford University Press, 2009,
304 S., EUR 18,99

According to Robert Weller, himself an expert in this field, "everyone who works on Chinese religion will have to read this book". And Robert Weller is right – because the editors and authors of this rather small volume do offer new perspectives for the

analysis of religions in China. Instead of following dichotomous frameworks that emphasize recurring patterns of state control over religion throughout Chinese history the analytic concern of the authors is with the implementation of the modern category of 'religion' through various actors within religions and in the state. Yoshiko Ashiwa and David Wank see institutionalization as proceeding through interactions among multiple actors in the state and religions. For them 'religion' and 'state' are two categories that "appeared as necessary components of the doctrine of modernity" for enlightened elites in Asian countries (p.6).

In his analysis of the late-imperial Chinese state Timothy Brooks observes three main approaches with regard to religion: patronage, prohibition, and regulation (p.23). Interestingly Brooks sees the 1950 legislation on religion replicating much of the regulations that the Hongwu emperor introduced during Ming dynasty. According to Brooks the local elites in the Ming dynasty as well as in the People's Republic of China "found the hostility to religion at the core of both Confucian and Communist ideologies a convenient weapon in their ... struggles to dominate local society." (p. 40) Yoshiko Ashiwa in his study on Buddhism in today's China states quite clearly: "The basic condition that the state imposes on religion is 'love the state, love religion' (aiguo aijiao), which means loyalty to the Party and government above all else: it should never be 'love religion, love the state' (aijiao, aiguo)." (pp. 58-9) Still he sees religion in China performed to the maximum extent possible within the limits set by the state.

Richard Madsen's and Fan Lizhu's research focus is the Catholic Pilgrimage to Sheshan, a small mountain located near Shanghai. For the authors the Marian cult does not straightforwardly reflect anyone's interests. Though foreign political powers, the Vatican, the Catholic Patriotic Association and the underground "all at times tried to control the Marian cult ... the control could never be

complete. They all are drawn to the mountaintop, but forced to share it ... as common ground." (p. 94) Carsten T. Vala's findings on the Protestant Church in this volume are rather surprising. He states massive support on the side of the Chinese Communist Party for patriotic training of pastors in the established Protestant Church. But Vala found out that instead of bolstering Party authority, the process for training 'patriotic' pastors appears to weaken its authority, as pastors-in-training are increasingly likely to reject the churches of the Three-Self-Patriotic-Movement as being 'false' churches (p. 96). Many departing pastors are turning to unregistered churches instead or simply abandon church work altogether. Vala's assessment does not seem to leave much hope for the theological training of the established Protestant church in China as it is practiced today.

Chapter 7 is focused on Islam in China. Dru C. Gladney comes to the conclusion that China's policy of intolerance toward dissent coupled with a state generated economic stimulus has not been able to resolve the issue of how to integrate a strongly religious minority into a "Marxist-capitalist system" (p. 174). One of Adam Yuet Chau's findings is that ironically, during the reform era the state's control over the five recognized religions remains firm, whereas its grip on popular religion is relatively loose. According to Chau this is due to the fact that folk religious temples try to protect their religious activities "by highlighting its cultural-artifactual, environmentalist and educational" aspects (p. 232). Non-religious aspects of a temple's arrangements and practices often play the role of legitimizing its religious aspects.

This small volume with its research focuses and findings is indeed a very helpful contribution to the study of religions in modern China.

Monika Gänßbauer

Yasheng Huang: Capitalism with Chinese Characteristics. Entrepreneurship and the State

Cambridge et al.: Cambridge University Press, 2008, xviii+348 S., GBP 16,00

Führende Chinawissenschaftler werden durch die intelligente Analyse in „Capitalism with Chinese Characteristics“ des Professors für Politische Ökonomie am Massachusetts Institute of Technology dazu gezwungen sein, ihre noch kürzlich veröffentlichten Grundannahmen hinsichtlich der Entwicklung Chinas zu überdenken.

„Capitalism with Chinese characteristics is a function of political balance between two Chinas – the entrepreneurial, market-driven rural China vis-à-vis the state led urban China“ (xvi). Das allein ist nichts fundamental Neues im wissenschaftlichen Diskurs um China, doch Yasheng Huang argumentiert diese These in historisch vergleichender Perspektive auf die chinesische Wirtschaft in den 1980er und 1990er Jahren, denn „getting the China story right requires a dynamic perspective“ (145). Um China zu verstehen, sei es sehr wichtig zu erkennen, dass Chinas Wirtschaftswachstum seit Beginn der 90er Jahre nicht mehr auf einer Wirtschaftsordnung beruhe, die gesamtgesellschaftlichen Wohlstand befördere. Sie lasse sich vielmehr als „commanding-heights economy“ (239) beschreiben, die privaten Akteuren nicht etwa Wohlstandssteigerungen, sondern -einbußen beschere und einem nachhaltigen Wirtschaftswachstum in China entgegenstehe.

In der Argumentation dieser These belichtet der Autor die verschiedensten Wirtschaftsakteure und Wohlstandsindikatoren. Er analysiert die Genese der *Town and Village Enterprises* innerhalb der vergangenen 30 Jahre ebenso wie die Rolle von Staatsbetrieben und Direktinvestitionen aus dem Ausland. Dabei betrachtet er die sich wandelnden politischen Rahmenbedingungen und erklärt die Auswirkungen verschiedener Politiken auf die Wohlstandsentwicklungen von ein-