

Weiterhin werden soziale Probleme wie z. B. die steigende Zahl von Singlehaushalten behandelt. Damit einhergehend wird das boomende Geschäft in den Rotlichtvierteln und den Sexarbeit-nahen Sektoren in Tokio beschrieben.

Coulmas vergleicht Tokio sehr häufig mit anderen Metropolen der westlichen Welt, um die Einzigartigkeit Tokios hervorzuheben. Hierbei wären für Asienwissenschaftler auch Vergleiche mit Städten wie Seoul, Singapur oder Shanghai von Interesse gewesen.

Coulmas gelingt es durch sein umfangreiches Wissen der Hintergründe und Geschichte, ein spannendes Werk über Tokio und seine Probleme zu schreiben. Er greift jeden Aspekt der Komplexität von Metropolen auf und erklärt deren Funktionsweise in Tokio sowie kritische Faktoren. Das Werk schließt mit einem Ausblick auf die Olympiastadt Tokio 2020.

Das Buch ist aufgrund seiner eingängigen und kurzweiligen Schreibweise auch für Nicht-WissenschaftlerInnen geeignet und bietet zugleich dem Fachpublikum durch das Literaturverzeichnis und die Quellen im Anhang Anhaltspunkte für weitergehende Forschung. Es liegt in der Natur der Sache, dass ein so komplexes Konstrukt wie die Metropole Tokio auf 240 Seiten nicht endgültig analysiert werden kann. Aufgrund der Aktualität und Kompaktheit ist Coulmas' Werk dennoch sehr lesenswert.

Sebastian Michael Tobginski

Paul P. Mariani: Church Militant. Bishop Kung and Catholic Resistance in Communist Shanghai

Cambridge: Harvard University Press, 2011. 282 S., 42,00 USD

This is a story whose ending is well known. Nevertheless, Mariani is able to successfully produce a unique perspective on this regime consolidation narrative that subtly highlights the tenacious resistance without excessive scenes of brutality and suppression. As a

Jesuit, Mariani is mindful with his prose to present a significant religious event without overt religious overtones. With abundant materials from Chinese and Jesuit archives, this book is supported by solid research and qualified sources and could be of interest to historians, regional experts and social scientists in general.

It has been long-held assumption that the Chinese Communist Party (CCP) was able to consolidate the regime with relatively little resistance in the early years of the People's Republic of China (PRC) and nearly all organized resistant groups were co-opted, coerced, or crushed by mid-1952 (p. 6). However, Mariani challenges this conventional notion by focusing on a specific group of resistance — the Shanghai Catholic Church — against the mighty regime in the 1950s. The study mainly answers the question: how was the Shanghai Catholic Church able to resist encroaching communist power for so long?

The insightful and compelling narrative unveils the effective combat methods of the Shanghai Catholic community, which forced the CCP to change its tactics and ultimately resort to methods of coercion to overcome the Catholic Church. It was the combination of a unifying ideology, a strong leadership, and a well-articulated organization (p. 226) that fortified the strength of the Church's resistance. However, it was also the integrity to faith, the tenacity under pressure and the firm fidelity to belief that reinforced the power of this resistance. The Catholic community was extremely nettlesome for the regime, because they were utilizing tactics and techniques which the Communists had previously perfected during the guerilla wars.

After the peaceful takeover of Shanghai in March 1949, the CCP initially started with a soft strategy to deal with religious work. Through the "Three-Self Reform Movement" (self-governing, self-propagating and self-financing), the CCP announced an indigenization of religious life, although a

declassified “secret” document clearly stated that the ultimate goal was to achieve an atheist Marxist society. The modest approaches of “ideological remoulding” (*sixiang gaizao*) and financial intervening failed to sabotage the normal religious life of the Catholic community. In the meantime the Catholic Youth (the Marian Sodality and the Legion Mary) emerged as a strong force and the connection to the Vatican was maintained by the Jesuits. Nevertheless, when the North Korean Army crossed the 38th Parallel into South Korea, the uneasy but bearable co-existence of the Catholics and CCP was shattered. It was exactly the turning point of many domestic policies in China, including those for religious work. CCP’s ambition of absolute control was amplified. Foreign missionaries were by definition imperialists and Chinese clergy were categorized as “imperialist running dogs” and counterrevolutionaries. This time the United Front and Public Security Bureau developed elaborate plans against its enemies. Certainly, the CCP is not a monolith, but a body of diversified functions. The first thing done was the unification of strategy and ideological consolidation within the Party. Even Pan Hannian, a close friend of Chen Yun (Mayor of Shanghai), was not able to survive the internal self-reflection and the movement to criticize religious work. The gradualists, who feared the Catholics would protest and therefore preferred a gradual approach of re-education, were then all marginalized and kept silent. Once consolidation within the Party was achieved, large-scale arrests of missionaries and clergymen in the Shanghai diocese followed. Through denunciation and confessions, evidence of imperialist activities and espionage channels were collected so that the key leaders of the Catholic Church could be sentenced. The foreign missionaries were slowly expelled from the country. Jesuit McCarthy’s confession became decisive, as it disclosed key evidences for further arrests, including Bishop Kung Pinmei. A small piece of his confession was released in the

newspaper which shattered the trust among the Catholics. Finally, the Shanghai Catholics failed to survive. However, the CCP could not eradicate the Church as a whole and it was only able to divide it — which provides some explanation of the origins of the current split of the Catholic Church in mainland China: a puppet Church (the Chinese Catholic Patriotic Association) and an underground Church.

Weijing Le

Meng Lingqi: Der Wandel der chinesischen außenpolitischen Interessenstruktur seit 1949

Wiesbaden: Springer VS, 2012. 205 S., 34,95 EUR

Infolge des Wechsels an der Führungsspitze des chinesischen Partei-Staates 2012/2013 ist in der internationalen Chinabeobachtung die Frage nach Kontinuität und Wandel der chinesischen (Außen-)Politikgestaltung zu „der“ zentralen Forschungsfrage avanciert. Die Annahme einer Veränderung in der internationalen Positionierungsstrategie der VR China war zuvor bereits im Zusammenhang mit Chinas sichtbarem ökonomischen Bedeutungsgewinn, der insbesondere seit dem Ausbruch der globalen Banken- und Finanzkrise 2007/2008 die internationale Aufmerksamkeit auf sich gezogen hatte, diskutiert worden. Indigene wie exogene Faktoren werden somit als potentielle Auslöser einer strategischen Neupositionierung angenommen.

Meng Lingqi unternimmt in seiner Untersuchung den Vorstoß, den Wandel der außenpolitischen Interessen seit der Gründung der VR China (1949) zu untersuchen. An theoretisch-konzeptionellen wie auch empirischen Untersuchungen zur chinesischen Außenpolitik besteht sicherlich kein Mangel. Die vorliegende Monografie unterscheidet sich jedoch von diesen darin, dass sie sich insbesondere auf chinesischsprachige Quellen zur Außendiplomatie der VR China stützt.