

the Comintern-line in the party, close to Stalinist historiography. His "History of Chinese Philosophy" is mainly a Chinese communist propaganda-manual for the intellectuals, in which he arranged the historical facts according to the official party-line. One can therefore only agree with the statement made by Ch'ien Mu in 1939 that the Marxist historians abused historical slogans as a means of propaganda for the reform of the present (quoted in Pilz, p. 38). Historiography as well as Marxist philosophy in general had become the handmaiden of party politics. I cannot, however, agree with the very optimistic view on Chinese Marxist historiography expressed by the author on the last pages of his study. For him historiography had become the handmaiden of the party only in the 1960s, while the scientific *Errungenschaften* (achievements) of historical materialism in the 1930s and 1950s were undeniable.

Now, looking at the present situation of historiography (as well as other social sciences) in the People's Republic of China: Anyone who has anything to do with Chinese communist historians is deeply concerned about the low standard of research and facilities, due to the rule of communist historiography in the last 40 years and of its foundations laid down in the 1930s. It will take decades to do away with the consequences.

Nevertheless, Erich Pilz has provided a solid description of the development of historiography, especially for the 1950s, a period little researched so far. His book is a useful survey of the materials published by Chinese Marxist historians.

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THOMAS HEBERER, *Korruption in China. Analyse eines politischen, ökonomischen und sozialen Problems. Mit einem Anhang "Gesetze, Kommentare und Falldarstellungen zur Bekämpfung der Korruption in China"*, bearbeitet von Konrad Wegmann. Opladen: Westdeutscher Verlag 1991, 363 pages, DM 54.- (ISBN 3-531-12271-1)

Slogans against the corruptness of privileged cadres were one of the foremost criticisms during the Chinese protest movement of 1989. They have to be seen against the background of two developments during the 1980s in the People's Republic of China (PRC): After years of accusing each other of corruption, conservatives as well as reformers within the Communist Party were confronted with something that neither had been striving for: More and more Chinese were losing faith in the credibility of

the Party leadership as a whole. In addition to this, China's educated youth had to adjust to a new social environment of marketization, combined with new aims and forms of competition. As they prepared for competition - in education, jobs, life chances - they became sensitized to the lack of equal opportunity. Why should they be motivated to learn, they asked themselves, if participation in social wealth and power was determined not by knowledge and achievements, but by family connections, going through the back door, banquets and bribes?

The challenges of the Chinese protest movement roused the interest of Thomas Heberer to analyze the phenomenon of corruption in China (p. 5).

Starting with a discussion of general research on the forms, contents, causes and effects of corruption, the author aims to work out "the specific 'Chineseness' of corruption" and to prove the relevance of the results of his analysis for international research on corruption (p. 14). A short overview of definitions of corruption (abuse-advantage approach, damage of interests approach, economic approach, moral approach) leads Heberer to distinguish three main forms of corruption: active bribe, passive bribe, and nepotism and patronage (p. 14). Discussing the reasons for corruption given in the general literature, he concludes that what is needed is a nation-specific approach to the reasons for corruption (p. 37).

Heberer gives an outline of corruption in Chinese history and describes the problem of (ineffective) efforts to overcome it in traditional China as follows: "In order to secure themselves against accusations, officials, including (high-ranking) officials from the provincial level and the imperial court, often knitted together into old boy networks and interest groups. If an indictment were made at all, it was the result of rivaling groups, whereby it was merely a matter of political interest and not of struggle against corruption." (p. 79f.) This characterization remains true for contemporary China, as emerges from the detailed description given by the author of forms, causes and effects of corruption in the PRC, especially during the reform decade and the beginning of the 1990s (see pp. 145f, 165, 211, 218f). Heberer sees "developmentally caused shortages, traditionally caused patterns of behavior as well as structures of a centralized (socialist) economy" as related factors leading to corruption (p. 152).

The book's nation-specific approach is undoubtedly appropriate for painting a picture of the present situation of corruption in the PRC. But as the author is interested in the specific "Chineseness" of corruption

(and its relationship to the state of international research on this topic) one may ask: What about the buying of votes in Taiwan, the apparent lack of corruption in Singapore or the various attempts to control corruption in Hong Kong? It might have been a fruitful supplement if the author had not only dealt with the situation in the PRC, but had included a comparison of the corruption phenomenon in different Chinese societies.

The two most widely used terms in the Chinese language for corruption are *tanwu* and *fubai*. *Tanwu* mainly refers to those aspects of corruption which are relevant to criminal law, and *fubai* mainly denotes a deterioration of morals. It seems fitting that Heberer, who sees the main task of research on corruption as a "gauge of the decay of dominating norms" (p. 13), takes the term *fubai* with its more political-ideological and moralistic connotations as his main term. Corruption as a potentially politically explosive force - this is the most thought-provoking question raised in the book. It seems to be just this point which sometimes overshadows the more economic and social aspects of the problem. This impression is strengthened by the extremely short discussion, yet vigorous criticism of functionalistic interpretation patterns of corruption (pp. 43ff, 188ff).

All in all, the book is an important contribution to the discussion on corruption in China. Works in the German language on this topic are still sadly lacking, and Heberer's book not only gives insight into the international discussion on corruption as well as into manifold aspects of the problem in the PRC, but also presents the problem in a clearly arranged manner. It concludes with an appendix on "laws, commentaries, and case descriptions of the struggle against corruption in the PRC", translated by Prof. Konrad Wegmann.

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CARL STEENSTRUP, *A History of Law in Japan Until 1868*. (Handbuch der Orientalistik, V. Abt.: Japan, 6. Bd., 2. Abschn., 1. T.). Leiden, New York, København, Köln: E. J. Brill, 1991. 202p., Gld. 120.- (ISBN 9-004-09405-9)

Since the *spiritus rector* and editor of the Japanese section of the *Handbuch der Orientalistik*, Horst Hammitzsch, passed away in late 1991, the publication of its single parts has become even more uncertain. At least