

As Schult conclusively argues, the year of Philippine independence (1946) designates for Mindoro less a break with the past than a continuation of political and social conditions which in essence persist to this day. Meanwhile, however, the social "period of grace", which Mindoro had enjoyed thanks to its delayed development, has terminated. Reckless foresting has led to severe ecological damage. Although President Marcos succeeded in increasing rice production considerably and ameliorating the food situation by intensifying irrigation, his ambitious development programs, sold as "Mindoro Strategy", failed, as did his land reform. Poverty among the rural population as well as oppressive tenancy relations are growing.

The study is especially informative thanks also to insights into the structure and functioning of Philippine politics and society; for instance patronage, the formation of factions centered less on programs than individual persons, or the debt of gratitude principle (*utang na loob*) and its consequences. The author further presents evidence for the astonishing adaptability and tenaciousness of the native leading classes, which managed to survive largely intact all reverses of history up to the present time. Finally, Schult gives a revealing description of the elites' ability to dodge and bend, for example, American colonial policy and - as with property laws - to use it for their own ends.

One point of criticism - the reader has to do such analytical interpretation him/herself, for the facts are mostly offered in narrative form. Some may also miss a more extensive consideration of the problems concerning the development of tourism in and around Puerto Galera. However, these objections cannot detract from the overall positive impression of the study, which provides those already familiar with the Philippines with an in-depth history of Mindoro and gives the novice a substantial introduction to the history of the Philippines as exemplified by one of her islands.

Reinhard Wendt

KAUKO LAITINEN, *Chinese Nationalism in the Late Qing Dynasty: Zhang Binglin as an Anti-Manchu Propagandist*. (Scandinavian Institute of Asian Studies. Monograph Series, vol. 57). London: Curzon Press, 1990. xiv + 209 pages. £ 10.50

Coming shortly after Young-tsu Wong's *Search for Modern Nationalism: Zhang Binglin and Revolutionary China, 1869-1936* (Hong Kong 1989), this is the second monograph on the famous revolutionary writer and activist to be

published within a year. Kauko Laitinen has chosen a narrow focus. His book concentrates on the issue of anti-Manchism in Zhang Binglin's career and *oeuvre* up to the revolution of 1911. The author neither aims at a full political biography of the man who in China has come to be respected, together with Sun Yatsen and Huang Xing, as one of the "Three Elders of the Revolution", nor does he more than hint at Zhang Binglin's achievements as a thinker and scholar. Zhang is mainly seen as "a propagandist rather than an ideologue" (p. 5), a propagandist who addressed himself more to the students and the literati, on the mainland and in exile, than to a wider audience. None of the works by the "learned revolutionary" (as Lu Xun called him) ever rivalled the public success of his friend Zou Rong's celebrated pamphlet *The Revolutionary Army* (Gemingjun), published in 1903.

Kauko Laitinen mostly summarizes, quotes and restates Zhang Binglin's views on the question of anti-Manchism. He closely follows his sources, only providing rough sketches of their wider historical background. An appendix presents a motley collection of Zhang Binglin's ideas on topics other than the role of the Manchus in Chinese history and politics. The book might have benefited from working this material into the main body of the text.

Before the abortive Reform Movement of 1898, in which he took an active part, Zhang Binglin had been concerned about imperialism as a "white peril", against which all "yellow" people should fight for their survival (a few years later he was to include the Indians in his Asian united front against the West). From 1898 onwards, and especially after the suppression of the Boxer Rebellion in 1900, he took a far more critical view of the Qing government and its determination and ability to oppose the imperialist powers. His anti-Manchu fervour reached a peak during the years 1900 to 1903. After 1907, anti-Manchism again gave way to explicit anti-imperialism.

As Kauko Laitinen succeeds in showing, Zhang Binglin used anti-Manchism above all as a tactical device. The ideas and sentiments associated with hostility towards the Manchus were vague enough to unite a broad coalition ranging from secret societies to intellectuals. Given the lack of agreement on a positive programme for a new China, the desire to expel the Manchus was the only common goal shared by the various anti-Qing opposition forces. A second advantage was the use that could be made of anti-Manchism in "revolutionary" polemics against the more sober "reformers", headed by the exiled Liang Qichao.

Thus, anti-Manchism as expressed by its most vocal spokesman, was little more than anti-imperialism camouflaged for maximum propagandistic effect. It was merely "a practical means for strengthening nationalist spirit" (p. 148). Kauko Laitinen also refutes the idea of a long-term continuity of anti-Man-

chiasm from the Ming loyalists of the 17th century into the age of revolution. On the one hand, the heroic myth of early anti-Qing resistance among the country's leading scholars owed as much to retrospective legend-making as to historical record. On the other hand, there was no real common ground between Zhang Binglin's response to the current political situation and the second kind of traditional anti-Manchism: agrarian discontent with the reigning dynasty. In all this, Zhang Binglin was a modern thinker. And yet, his political modernism existed side by side with an old-fashioned sweeping rejection of Western civilization. Deeper insights into the complicated relationship between Western power and culture were left for others to find.

Jürgen Osterhammel

SILKE KRIEGER, ROLF TRAUZETTEL (eds.), *Konfuzianismus und die Modernisierung Chinas*. (Deutsche Schriftenreihe des Internationalen Instituts der Konrad-Adenauer-Stiftung, Vol. 20). Mainz: v. Hase & Koehler, 1990. 572 pages, DM 48.-

In 1988, at a time when the Chinese Communist Party was discovering Confucianism as a vindication for its rule, an international Confucius Symposium took place in Bonn. It was sponsored by the Konrad Adenauer Foundation, in cooperation with the Confucius Foundation, *Qufu*, of the People's Republic of China, founded in 1984. The goal of the symposium was to encourage consideration of the question "whether Confucianism could have a supportive influence on economic and political reform processes" (p. 6). The book documents the more than thirty talks given at this symposium.

Kuang Yaming presents a positive assessment of the Confucian doctrine on humanity (*renxue*); Hans Stumpfheldt questions Confucianism in its function of legitimizing the "everyday business" of politics; Tu Wei-ming, in his fundamental contribution on the industrial advancement of East Asia, gives a critical interpretation of Max Weber from a neo-Confucian perspective, aimed at overcoming the dichotomy between the categories of tradition and modernity; Rolf Trauzettel deals with the possibilities of and the limits to the universalization of Confucianism; Yu Dunkang attempts to present a harmony-oriented perspective on development, based on historical parallels to the time of the Warring States; Wolfgang Kubin tries to derive China's modern age from the understanding of self in Confucianism; Lee Cheuk Yin depicts the concepts of loyalty (*zhong*) and filial piety (*xiao*) as an expression of the dichotomy between the consciousness of state and family;