

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;

Brunhild Staiger analyzes the image of Confucius in the People's Republic of China (PRC) as a consequence of the national consciousness, newly revived through the open-door policy; Michael Quirin presents a knowledgeable survey of the current Chinese discussion on morality; Fu Shufang, Cheng Hanbang and Zhang Qizhi stress, with different emphasis, the current, international significance of Confucian ethics; Lau Kwok Keung and Xinyang Wang give particular importance to the dynamic modernization potential of Confucian virtues, and demand that they receive greater consideration in the PRC; King-yu Chang comes to the conclusion that Confucianism in Taiwan played a much more positive role in the modernization of the country than Marxism-Leninism did in the PRC; Helwig Schmidt-Glintzer considers the current relevance of Max Weber's study on Confucianism; Sergej Belousov sees a structural parallel between the Confucian Mandarins and today's Chinese intellectuals in their role as political advisors; Thomas Metzger, in a thought-provoking article, attempts to show that Confucianism emphasizes the moral autonomy of the self (p. 349); Wu Teh Yao views Chinese reform policy from the perspective of the teachings of the Yi Jing; Gong Dafei handles Confucian doctrine in terms of its applicability in international relations; Thomas Scharping analyzes Chinese reform policy as the transition between tradition and modernity; Wang Haibo gives insight into the economic reform of the PRC since its founding; Guy Kirsch and Klaus Mackscheidt present the theory that the predominating order in present-day China is a vertical one influenced by Confucianism; contrary to this, Armin Bohnet and Karl Waldkirch expect a rapid change in values as a result of economic reform; Shmuel N. Eisenstadt examines the interrelationship of cultural tradition, institutional structure and dynamics, based on the successful economic development in countries which seem oriented toward Confucianism (p. 445); Krzysztof Gawlikowski investigates three approaches to the topics of war and struggle in classical Chinese thought; Hans van de Ven is concerned with the ideas of early Chinese communists on the tension between Confucianism and Marxism-Leninism; Shun Chang-jiang offers a view of Confucianism as representative of cultural traditions; Oskar Weggel analyzes the characteristics of Chinese "meta-Confucianism"; Peter J. Opitz deals with the political ethic of Confucian teaching; Anne Cheng sheds light on aspects of the reception of Confucianism in French sinology; Barnabas Csongor discusses the limits of anti-Confucianism; Arnold Sprenger considers the actuality of Confucian doctrine from the perspective of education.

The greatest merit of the collection is certainly its broad spectrum, encompassing different approaches to the topic *Confucianism and the Modernization of China*, even though contributions from Hong Kong or Japan, where

the debate on Confucianism and East Asian modernization began, are lacking. The editors see the answer to the question whether Confucianism could have a positive, supportive influence on economic and political reform processes as twofold: first, Confucian heritage works in hidden ways as an undercurrent in the continuity of tradition, subordinate to Maoism; second, answers to the challenges of our age which attempt to find a compromise between the ideal social order and the autonomy of the individual are sought in open ways by the neo-Confucianists (pp. 6,7). The topics and contributions in the book need to be more structured, perhaps through a more extensive introduction, in order to deal with the many different points of reference which Confucianism offers for the economic success of the "four little dragons", on the one hand, and the discussion on reform perspectives in the People's Republic, on the other.

A critical note is necessary regarding the translations from English and Chinese papers. The Chinese transliteration does not always correspond to the German translation; if the terms referred to are fixed titles or names, these should at least be designated as such (e.g. pp. 308, 348). And finally, inaccurate, confusing terminology seems to result from the literal retranslation of German terms of Max Weber from the English translations back into German. For example *eiserner Käfig* - iron cage in the English translation - appears instead of Weber's own term *Gehäuse der Hörigkeit* (pp. 45, 259) and *instrumental rationality* becomes *instrumentale Rationalität* instead of Weber's *Zweckrationalität* (pp. 47, 257). In view of the great significance given to the often cited work of Max Weber, as a specific "undercurrent" in the discussion on Confucianism and the modernization of China, accurate terminology is to be expected.

Despite these shortcomings the volume is very stimulating, predominantly due to several outstanding contributions. It introduces a topic which will most certainly continue to be relevant in the 1990s, especially with the transfer of rule in Hong Kong and the process of reorganization between Taiwan and the PRC.

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