

main theme is the politics of Taiwan's religions – not just control of religion and adoption of a kind of Confucianism for schools. Andre Laliberte contrasts three Buddhist organizations; the semi-governmental Buddhist Association of the Republic of China and the two biggest foundations of the Buddhism of engagement in the world, the Foguangshan and the Ciji foundations. The leader of the Foguangshan has identified himself closely with the most conservative Kuomintang elements, while the leader of the Ciji has scrupulously avoided every political party to receive the necessary support to build its medical and educational institutions. Barbara Reed's chapter on published narratives by men who in times of war and resettlement in Taiwan sought the aid and solace of the bodhisattva Guanyin contrasts with the more usual concerns of ordinary Taiwanese seeking her aid, and both contrast with the more active responsibility to be the eyes and arms of Guanyin advocated by the Venerable Zhengyan, leader of Ciji. All these Buddhists are in sharp contrast with the Presbyterian Church; Murray Rubinstein writes an admiring and absorbing story about their nearly 150 years on the island. The Presbyterians have not only established their own autonomy as a Taiwanese church within international Christian and mission organizations. They have also acted as advocates and protectors of Taiwanese political autonomy and democracy. Another less principled and more opportunistic side of Presbyterian evangelical politics comes to light in a passing observation in Huang's chapter. Presbyterian missionaries took advantage of the Ami sense of having been liberated from the Japanese by the US forces by calling their God, in the language of the Ami, the American God.

There is much intriguing detail of this kind and much food for connective thought about religious trends in Taiwan in this book. It is up to the reader to do the work. What the volume establishes beyond doubt is the importance of religion in Taiwan's politics and social welfare.

STEPHAN FEUCHTWANG

Transformation! Innovation? Perspectives on Taiwan Culture. Edited by CHRISTINA NEDER and INES SUSANNE SCHILLING. [Wiesbaden: Harrassowitz, 2003. 235 pp. €58,00. ISBN 3-447-04791-7.]

Taiwan studies in Europe are still underdeveloped and have largely concentrated on political issues rather than culture. *Transformation! – Innovation? Taiwan in her Cultural Dimensions* addresses this critical absence. It is a collection of 14 papers, compiled after an international workshop held at Ruhr University in 2001. This volume not only analyses literary and artistic expression, but also explores the drastic cultural change that has taken place since the lifting of martial law in 1987. The democratization of Taiwanese society in the 1990s led the old China-centric ideology and cultural hegemony that had dominated Taiwan under

Kuomintang (KMT) rule to be overturned within a few years. Rather than focusing on political reform, this book concentrates on cultural issues, such as the rise of indigenous literature, the changing status of traditional arts, and the impact of cultural policy during this period.

A central concern of the book is Taiwanese literature. Some articles look at the construction of Taiwanese indigenous literature, some examine a particular genre, while some analyse individual writers, their influence and literary significance. For example, Pei-yin Lin argues that the politicization of Yang Kui's works undertaken by both the KMT and the Democratic Progressive Party (DPP) governments is futile, and draws readers' attention to Yang's humanist love towards his people. Ya-chen Chen points out the anti-colonial feminist position of Wang Zhenhe's *Meigui Meigui wo ai ni* (*Rose, Rose, I Love You*), contrasting it to the opera *Madam Butterfly* and musical *Miss Saigon*. Miriam Lang takes the example of romantic writer Qiong Yao to challenge the current ethnocentric bias of romance theory, raising the possibility of establishing a non-Western discourse. Ines Susanne Schilling tackles the genre of the Taiwanese self-help book, arguing that its content, function, and categorization are unique and merit further investigation.

Issues of sexuality are also a concern of the book. Carsten Storm analyses the double alienation (both from 'normal' sexuality and traditional family ties) embodied in the homosexual protagonists of Taiwanese novels and film. Jens Damm explores the discourses on homosexuality in radical magazines and the development of "coming out" in Taiwanese society as a way of recognizing one's unique sexual/cultural/national identity. He also argues that the emerging homosexual discourse in Taiwan, while partly a result of globalization and cultural imperialism, is also a local phenomenon.

Although literary works are the focus of this volume, its underlying concern is the cultural trend of 'nation-building' in Taiwan. Most impressive in this respect are Jeremy Taylor's and Henning Klöter's papers, both based on original research employing primary materials. Using the example of Zuoying old city wall, Taylor demonstrates how the authorities use antiquity and heritage to "make history." Furthermore, he points out that the tactics of using heritage employed by both the KMT and DPP are similar, even though their political ideologies differ. Henning Klöter examines the development of different systems of written *Taiyu* (Taiwanese language), and also explores their relationship with Taiwanese identity.

This collection of essays examines numerous aspects of Taiwanese culture from a variety of angles. A passion for establishing a discourse on Taiwanese culture is strongly expressed, as is an anxiety to reconstruct Taiwanese history and a national narrative. The articles by Peng Hsia-yen, I-wen Miao, Sao-Wen Cheng and Shih-Ying Chang demonstrate an enthusiasm for the prospect of building a new Taiwanese culture, an indigenous literary canon, and most of all, the constructing a national narrative. Nevertheless, concerns about a total de-Sification process and the instrumental use of culture are also raised. For example, Christina

Neder worries that the ideological tendency of building “correct” literary canons risks an irrational glorification and mystification of “blood and soil” literature; Lloyd Haft talks about the illusory nature of a fixed identity; and Katie Su of the bitter struggles between traditional art forms competing for resources under different political regimes.

This volume not only shows the complexity and multifaceted nature of Taiwanese culture, it also demonstrates, that a versatile process of nation-building is underway.

BI-YU CHANG

Banking in Modern China: Entrepreneurs, Professional Managers, and the Development of Chinese Banks, 1897–1937. By LINSUN CHENG. [Cambridge: Cambridge University Press, 2003. xvi + 277 pp. £47.50; \$65.00. ISBN 0-521-81142-2.]

A History of Modern Shanghai Banking: The Rise and Decline of China's Finance Capitalism. By ZHAOJIN JI. [Armonk, New York and London, England: M.E. Sharpe, 2003. viii + 325 pp. \$69.95. ISBN 0-7656-1002-7.]

The unstable banking sector presents great challenges to the economy in contemporary China: state-owned banks carry large portfolios of non-performing loans and China's increasingly affluent population produces a rising flow of deposits, but foreign banks are still seriously restricted in their ability to take deposits. Two recently published monographs on the history of banking in modern China put current economic and financial reforms in context by explaining the historical development of modern Chinese banks, their management, and political manoeuvres, especially in the old and new financial capital of China, Shanghai.

In *Banking in Modern China*, Linsun Cheng focuses on banking institutions from the founding of the first modern Chinese bank in 1897 to the beginning of the Japanese invasion and occupation in 1937. During those 40 years, China encountered many political and economic crises impacting on the growth of banks. Whereas earlier studies have to some extent acknowledged the achievements of modern Chinese banks during the Republican period, Cheng's contribution lies in the documentation and analysis of these banks' financial performances, managerial structures, and business practices based on previously inaccessible archival records and bank documents held in Shanghai and Nanjing.

In the first three chapters Cheng offers a concise and yet detailed survey of the transition from traditional to modern banking institutions. *Piaohao* dominated the interregional remittance business, *qianzhuang* specialized in money exchange and served local business communities while foreign banks introduced modern banking to China in the mid-19th century, quickly coming to dominate the financing of the export and import trade. However, capital required for the purpose of building