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## SUMMARIES

### **Arndt Graf: Zur Entmagsisierung des Regenwaldes in Indonesien - Problem-darstellung und Verhaltensmodelle im literarischen Werk von Mochtar Lubis** *ASIEN*, (Januar 1995) 54, S. 7-18

According to Wahab Ali from Malaysia, a process of a steady secularization (**penduniaan**) of the perceptions of nature is to be found in Malayo-Indonesian literature over the last two hundred to three hundred years. Under European influence, a world-view full of magical and mystical beliefs has been increasingly replaced by more "concrete" and "secular" orientations. The starting point of this article is whether that spectre is also apparent in contemporary perceptions of the rain forest. As a case study, the literary works of Mochtar Lubis, one of the most well-known authors of modern Indonesia, are regarded.

In fact, in Mochtar Lubis' literary works not only the range of attitudes towards nature postulated by Wahab Ali can be found. Also the factors of the process of **penduniaan** become more clear. Western influence seems to be not the only reason for this great cultural transformation. Islam appears to have at least an impact of similar importance. The process itself is found to be described at best as **demagisasi** ("Entmagsisierung"), a constant decrease of the importance of magical elements in the syncretistic mixture of attitudes towards the forest. Further inquiries could concentrate on the question whether this **demagisasi** can also be found in literary works of other authors, as well as in non-fictional perceptions of the forest in contemporary Indonesian and Malaysian society.

### **Dirk Bronger: Anzahl und Verbreitung der wichtigsten Kasten Indiens** *ASIEN*, (Januar 1995) 54, S. 19-34

Primary data of the single castes (**jatis**) including their quantitative distribution by districts have been published in the Census of 1931. This compilation for the first time refers to the boundaries of India. Previous investigations apply only to single **jatis** resp. caste groups or they are related to British India as a whole. Because only a few number of the districts are effected by the partition of 1947 it is possible to get an almost accurate picture of the present situation, i.e. the number and the spatial distribution of the most numerous castes at least for 1931. In those cases where the data of the Census 1931 are seemingly inaccurate (e.g., the former Madras State) the figures of the preceding Census 1921 were taken.

The all in all 227 listed **jatis** including the "scheduled castes/tribes", the Sikhs and around 40% of the Muslims represent 224 million inhabitants, equivalent to around 83% of the population at that time. In the explanations the interdependencies between the numerical strength, their occupation and their spatial distribution are analysed.

### **Christian Wagner: Demokratischer Wandel und politische Stabilität? Die Parlaments- und Präsidentschaftswahlen in Sri Lanka 1994** *ASIEN*, (Januar 1995) 54, S. 35-47

The elections of 1994 have changed the political system in Sri Lanka fundamentally. The pre-election period was shaped by a high level of political violence. The United National Party (UNP) which ruled the country since 1977 was defeated by the People's Alliance (PA) in parliamentary election in August. The new prime minister Chandrika Kumaratunge was able to win the presidential election in November. Although the new President enjoys great popularity, the PA has only a narrow majority of one vote in the new parliament. It remains open whether this will be sufficient to reach a peaceful settlement with the Liberation Tigers of Tamil Eelam (LTTE) to end the civil war.

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**Karl-Heinz Krämer: Nepals ethnische Gruppen organisieren sich. Soziokulturelle Beschränkung oder politisches Engagement?**

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Beginning at the time of the national referendum in 1979/80 and intensified after the successful democracy movement in 1990 Nepal's numerous ethnic groups show growing concern about their situation as suppressed classes of the Nepalese society. So they have started to form ethnic organizations to demand equal rights and opportunities in politics, economy and society. Today 22 such national ethnic organizations have joined together under some kind of umbrella organization called **Nepal Janajati Mahasangh** (Nepal Federation of Nationalities, NEFEN). The word **janajati** translated as "nationalities" which stand for the recollection of the traditional cultures and values of their ethnic groups. They reject the influence of the Hinduization lasting for centuries. The article analyses the background of the formation of NEFEN, and summarizes the politics and demands as set up by this organization on the occasion of its second national conference in May 1994.

**Gudrun Timm: Reformen im chinesischen Bankensystem**

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The Chinese reform policy aims at the introduction of indirect control and the reduction of central planning because economic failure has been attributed to the centralisation of economic decisions. The decentralisation of economic decisions has not been achieved in all sectors to the same degree. The Chinese banking system in particular has so far not been able to enact its role as a financial intermediary and contribute to the economic development adequately. The mainly monopolistic organisation and planned credit allocation have prevented Chinese banks from dealing as independent actors in the financial market and reacting to the central bank's monetary policy.

This article presents the reforms in the chinese banking system with reference to the shortcomings and improvement of credit allocation. Portraying in detail the bank of Communications as an experiment of the banking reform, it further explains the development of a new typ of bank in China, the commercial bank. The main characteristics of commercial banks, profit orientation and a wide range of financial services, have been appreciated by Chinese reformers as a blueprint for the transformation of the special banks. This next step of banking reform has been made part of the decision of the CPC Central Committee concerning the establishment of a Socialist Market Economy in November, 1993.