

The next chapter focuses on the American rule from 1898 to 1941. Although anti-American documents were forbidden, several newspapers and journals were able to show their opposition to the American rule. From 1920 onwards the emergence of a Philippine literature in English language can be noticed. Buhain too mentions the growing number of publications in various sections from newspapers and journals to the first comics and cooking books (p. 34).

After a few pages on the war years we finally arrive in the independent Philippines. Again Buhain gives a wide choice of different publications: From the modern Philippine "classics" like Nick Joaquin, N.V.M. Gonzales or Bienvenido Santos to the developments in scholarly publishing, children's books and text books many different kinds of publications were presented here and show a great number of publishing activities in the Philippines. Naturally only a few faces of modern Philippine printed works have been chosen to appear in this book, of course following the personal tastes of the author.

This book is a valuable introduction not only to bibliophiles, but to researchers as well. Especially the second and the third chapter show a great variety of publishing activities in the Philippines before 1941. One would assume, where you publish books, magazines or newspapers, there must be a readership as well. This readership must have been by far larger in number at least in Luzon in the 19th century than in regions of Malaysia and Indonesia at the same time.

Holger Warnk

Natalie Mobini-Kesheh: The Hadrami Awakening. Community and Identity in the Netherlands East Indies, 1900-1942

Studies on Southeast Asia No. 28. Ithaca, N.Y.: Southeast Asia Program, Cornell University 1999, 174 pp.

This book fills a gap in the historiography of colonial Indonesia. Surprisingly it is one of the first longer treatments in English on the Arab community (communities?) and outlines the history of Arab migrants from Hadramawt to Indonesia in the late nineteenth and first half of the twentieth century. Although the title of this study covers the whole archipelago, the author emphasizes the developments in Java (without forgetting to mention events in Sumatra and elsewhere, if necessary). Due to the far greater number of Arab migrants at the northern coast of Java and the more prominent and active role of members of the Arab merchant communities in the Pesisir region in Indonesian history this seems appropriate.

Some minor inaccuracies irritate while reading the text. So the author reports on Sayyid Abdurrahman al-Zahir that he came to Aceh in 1864 "after leaving the employ of the Sultan of the Malay state of Johor" (p. 23), while Johors ruler at that time still bore only the title *Temenggung* (or is she referring to Sultan Ali residing in Muar?).

Mobini-Kesheh's study delivers a fascinating picture of an immigrant community in colonial Indonesia. The seven chapters of this book open up valuable insights into

one of the most important non-European trading communities and its socio-political world. Although colonial (and other) statistics always must be read with care, a census dated 1930 gives more than 70.000 Arabs living in the Netherlands Indies (p. 21). The Hadrami trading network in the nineteenth century was organised in terms of kinship and linguistic-ethnic affinities. Sometimes, however, religious knowledge and reputation seemed to be important too for local rulers or states to encourage Arabs to migrate in their country. This is exemplified with the short biography of the already mentioned Sayyid Abdurrahman al-Zahir who became one of the most influential figures in the Sultanate of Aceh in North Sumatra in the 1870s.

The main focus of the study lies on the formation and construction of a distinct Arab identity, its transformation into nationalistic terms and the institutions which functioned as catalysts in this process. These institutions were mainly organisations which were involved with educational efforts like the first modern Hadrami society in the Netherlands East Indies, *Jam'iyah Khayr*, founded in Batavia in 1901. Unfortunately the author does not analyse the impact of the change of the colonial policies towards Islam in the late nineteenth and early twentieth on these and further developments. Mobini-Kesheh discusses at length internal conflicts between traditional leading figures — the *Sayyids* who claimed to be descendants of the Prophet — and those groups and lineages of 'lower' descendance who saw an urgent need to reform the (migrant) Hadrami society. Efforts of the latter finally resulted in the foundation of the Arab Association for Reform and Guidance *Al-Irshad* in 1914. Both *Jam'iyah Khayr* and *Al-Irshad* almost immediately started to open schools in more or less all important Arab settlements in the Netherlands Indies. This stresses Anderson's important assumption on the impact of the colonial education systems on rise of nationalism in the European colonies.

One slight unease, however, remains. The sole theoretical basis of the authors' discussion of the developments within the Hadrami community is Ben Anderson's *Imagined Communities* [1983]. Mobini-Kesheh avoids to clarify whether the Arab awakening is an ethnic or a national one. When do we better speak of Hadrami/Arab ethnicity and when of nationalism? Mobini-Kesheh successfully shows how inter-related both terms might be in this specific case of the Hadramis in Indonesia, but does not move on with this point in her analysis. Probably a deeper look into the literature on the relations between ethnicity and nationalism such as Ernest Gellner's *Nations and Nationalism* [1983], Werner Sollors' *The Invention of Ethnicity* [1991], Eric Hobsbawm's *Nations and Nationalism since 1780* [1990] or the works of Anthony D. Smith would have sharpened the argumentation. In the author's argumentation it seems to be the first generation of migrants who started to develop an ethnic awakening. These were mainly people with Arabic as mother tongue and a certain fluency in Malay (and probably Dutch). But as Mobini-Kesheh mentions earlier in her study the migration of Arabs and Hadramis in particular was not a new phenomena in Indonesian history. She does not explain why such a dominant and important ethnic consciousness did not emerge much earlier in history. The second generation then often already lost its fluency of Arabic, was to be trained in this language again, but already had Malay-Indonesian as its first language and therefore much closer relations to the socio-political arena in the Indonesian archipelago in the

first half of the twentieth century. This finally led to the foundation of the *Persatoean Arab Indonesia* in 1934 whose members argued now for joint efforts together with native populations and second-generation Chinese (*Peranakan*) for their common country.

Nevertheless Mobini-Kesheh's book provokes a lot of thought. The reviewer here only wants to call attention to two points. The first leads to the relations of Indonesians Arabs to the Hadrami community in Malaya: Some Indonesian reformers published in Singapore's Malay-language journal *Al-Imam* (a magazine associated at that time in Malaya with Islamic and social reform) while political organisations like the *Persatoean* which focused on a common Indonesia were not paralleled in Malaya. Regarding to Indonesia this book gives stimulation to rethink some views of the modernisation of Islam, particularly in Java, which is illustrated by the cooperation of several Hadramis in the early years of the *Sarekat Islam*.

Holger Warnk

Uta Hohn: Stadtplanung in Japan. Geschichte – Recht – Praxis – Theorie

Dortmund: Dortmunder Vertrieb für Bau- und Planungsliteratur 2000, 616 S.

"Globalisierung" im Sinne einer weltweiten Integration ursprünglich nationaler Gesellschaften und Wirtschaftskreisläufe wird als Begriff seit Jahren arg strapaziert. Dennoch werden neue Themen und Fragestellungen in der sozialwissenschaftlichen Literatur weiterhin nahezu ausschließlich am Fall Europa und Nordamerika und nicht am Beispiel Japan trotz seiner Rolle als drittes Globalisierungszentrum entwickelt.

Dies gilt auch für den Bereich der Städteforschung. Dabei ist in jüngerer Zeit durchaus einiges über japanische Städte geschrieben worden, doch, von wenigen brauchbaren Beiträgen in Aufsatzsammlungen abgesehen (vgl. Fujita und Hill 1993,¹ Karan und Stapleton 1998,² Shapira, Masser und Edgington 1994³), herrschen anthropologische Sichtweisen vor (vgl. Ben-Ari 1991,⁴ Bestor 1989,⁵ Clammer 1995,⁶ Jinnai 1995⁷), die aus ihrer starken Mikroperspektive so manches über den japanischen Städter, aber wenig über die japanische Stadt aussagen. Wie

¹ Fujita, Kuniko und Richard Child Hill (Hg.) (1993): *Japanese Cities in the World Economy*. Philadelphia: Temple University Press.

² Karan, P.P. und Kristin Stapleton (Hg.) (1998): *The Japanese City*. Lexington: The University Press of Kentucky.

³ Shapira, Philip, Ian Masser und David W. Edgington (Hg.) (1994): *Planning for Cities and Regions in Japan*. Liverpool: Liverpool University Press.

⁴ Ben-Ari, Eyal (1991): *Changing Japanese Suburbia: A Study of Two Present-Day Localities*. London: Kegan Paul International.

⁵ Bestor, Theodore C. (1989): *Neighborhood Tokyo*. Stanford: Stanford University Press.

⁶ Clammer, John (1995): *Difference and Modernity. Social Theory and Contemporary Japanese Society*. London und New York: Kegan Paul International.

⁷ Jinnai, Hidenobu (1995): *Tōkyō. A Spatial Anthropology*. Berkeley, Los Angeles und London: University of California Press.