

des Autors zu und in Südostasien" entstand und die er mit dem Leser teilt.

In seinem Vorwort spricht der Autor die umstrittene Frage der regionalen Abgrenzung an: Kann Südostasien überhaupt als eine "Kulturregion" gesehen werden? Seine Auswahl deutet an, dass Antweiler davon ausgeht, dennoch hat er bewusst auch Arbeiten erfasst, die eine Sicht von Südostasien als Einheit oder Kulturregion kritisch hinterfragen. Die Frage, ob eine Bibliographie aufgrund der regionalen Entwicklungen der letzten Jahre um Publikationen etwa zum asiatisch-pazifischen Raum erweitert werden sollte, gibt Antweiler an den Leser weiter. Diese für sich selbst zu beantworten, steht jenem frei, da dem Buch wie schon der dritten Auflage des *Dschungelführers* eine CD-ROM beiliegt, die den gesamten Inhalt als Word-Datei enthält. So kann der Leser nicht nur über Stichwörter oder Autorennamen nach bestimmten Titeln suchen, Antweiler gibt dem Leser darüber hinaus die Möglichkeit, sich die Bibliographie zu erstellen, die ihm selbst sinnvoll erscheint. Ein nützliches Hilfsmittel für jeden interessierten Leser.

Stephan Engelkamp

K.S. Nathan and Mohammad Hashim Kamali (eds.): Islam in Southeast Asia. Political, Social and Strategic Challenges for the 21st Century

Singapore: ISEAS, 2005, 362 p., US\$ 32,90

The volume is a compilation of revised papers given at a conference which was organized at the Institute of Southeast Asian Studies, Singapore in 2002. It encompasses a wide range of topics from the history of Islam in Southeast Asia to contemporary political problems and is divided into four parts: 1. Islamic doctrine, history, spread and institutions in Southeast Asia, 2. politics, governance, civil society and gender in Southeast Asian Islam, 3. modernization, globalization and the "Islamic state" debate

in Southeast Asia and 4. the impact of September 11 on Islamic thought and practice.

The first article written by Azyumardi Azra, rector of the Islamic State University in Jakarta, gives an overview on the history of Islamic thought, particularly in Indonesia and Malaysia, and contributes to the debate on whether Islam is to be understood as a unified phenomenon or a plurality of diverse realities. Islamic thought is complex, the author argues, and despite the fact that Islam is one at the level of the scripture, interpretations and expressions of the text and the sunna are manifold. Diversity is not just a matter of approach but also of time, he points out, and opens up the debate to a historical perspective. He illustrates his thesis by sketching out the changes that have occurred within Indonesia's most significant Islamic organizations: the "orthodox" Nahdlatul Ulama, whose leaders now advocate democracy and pluralism, and the "modernist" Muhammadiyah, which "tends to stick only to the idea of purification of Islam without providing any substantial intellectual discourse" (15).

Johan Meuleman from Leiden University complements the history of doctrines with the description of the Islamization of Southeast Asia, putting special emphasis on the heterogeneity of theories which "often complete and refine rather than totally exclude each other" (26). While Meuleman focuses mainly on the Indonesian archipelago and to a certain extent also on Malaysia, Carmen Abubakar, professor and dean of the Institute of Islamic Studies of the University of the Philippines, includes the history of Islam in the southern Philippines where Muslim merchants and missionaries married local women and thus established new Muslim communities. As a consequence Muslim Sultanates were well established long before the Spanish arrived. Abubakar draws a line from past to current conflicts and identifies the colonial politics of dividing Philippine people along religious lines as the origin of

contemporary tensions between Christians and Muslims.

Two contributions provide an overview of Islamic economic institutions in Indonesia (Bahtiar Effendy, the director of the Institute for the Study of Business Ethics) and Malaysia (Mohamed Aslam Haneef) stressing the fact that "Islam is not a hindrance to economic growth" (95).

Part two reflects predominantly Malaysian Islam. It starts with an article of Shamsul A.B., director of the Institute of the Malay World and Civilizations and the Institute of Occidental Studies at the University Kebangsaan Malaysia, who writes about the system of Kerajaan in the Malay world and its transformation under colonial rule. Zainah Anwar, founding member of the "Sisters in Islam", describes how the resurgence of political Islam in Malaysia led to the implementation of unjust laws that mainly discriminate against Muslim women. Lily Zakiyah Munir, director of the Center for Pesantren and Democracy Studies in Indonesia, makes a clear distinction between Islam which stress gender equality and contemporary patriarchal readings of the Qur'an. Like Zainah Anwar she advocates the liberating power of Islam against conservative or fundamentalist forces. Closely related to gender justice are the issues of pluralism and democracy which are seen by some scholars as contradictions to Islam. Patricia Martinez from the Asia-Europe Institute at the University of Malaya discusses this topic and more generally the compatibility of Islam and civil society. Most interesting is her thesis that Arab influence in Southeast Asia is growing steadily, a view which is based on her empirical research among Malay Muslims who express a feeling of inferiority towards Arab Muslims and regard themselves to be Muslims of with inferior religious education who should be guided. Reislamization is the topic of Peter Riddles contribution, too. The author, professor of Islamic Studies in Middlesex, sheds some light on the process in Malaysia and gives

detailed information on the restrictions and prohibitions which had been implemented in some districts after the Islamic Party of Malaysia won the elections.

Part three of the book is dedicated to Islamic responses to modernity and globalization. It begins with a discussion of development theories and the emergence of the idea of an Islamic economy as an alternative to capitalist and socialist models. The sociologist Syed Farid Alatas from the National University of Singapore provides not only an excellent overview of this crucial topic but also a sharp analysis of current problems that present themselves when the utopian ideas are put into practice. The next two authors turn to issues of postcolonialism. Abdul Rashid Moten from the International Islamic University in Malaysia accuses modernization and globalization as a Western imperialist project, followed by Shad Saleem Fariqi a professor of law from Malaysia who describes Malaysia as a successful model for an economic and political alternative. The Islamic state which is implicitly or explicitly referred to in the Islamic discourse of alternative modernities is the concern of Mohammad Hashim Kamali from the International Islamic University in Malaysia.

The last part of the book responds to the debate on radicalism and terrorism after September 11. Hasan Noorhaidi, a PhD-candidate at the International Institute for Asian Studies at Leiden, points to the implications for Indonesia and analyses particularly the emergence of radical Islamic groups in the Post-Suharto era; while Bernard Adeney-Risakotta from Duta Wacana Christian University in Yogyakarta broadens the scope of extremist Islamic groups to Southeast Asia, generally.

Although the book is a good introduction to Southeast Asian Islam, it focuses mainly on Indonesia and Malaysia. The Philippines are the subject of just one article, whereas Muslims in southern Thailand and Cambodia are only casually mentioned. The articles, thus, all reflect the views of intellectuals in coun-

tries where Muslims comprise the majority of the population. Nevertheless, the authors' political and theoretical approaches show great differences and are sometimes even contradictory. This makes the book interesting since the reader is provided good insight into the varieties of Islamic thought in Southeast Asia.

A weakness of the compendium lies in its structure as a collection of conference proceedings: Many articles address the same issues and particularly historical retrospectives are often redundant. Contributions differ significantly with regard to quality, ranging from excellent academic analyses to illustrations of common knowledge and formulations of rather tendentious opinions. Even so, the book can be recommended to scholars who might find thought-provoking new aspects of Southeast Asian Islam and for students who want to get an overview of the most important fields of discourse that shape this phenomenon.

Susanne Schröter

**Karen Fjelstad and Nguyen Thi Hien
(Eds.): Possessed by the Spirits:
Mediumship in Contemporary
Vietnamese Communities**

Ithaca, NY: Cornell Southeast Asia Program Publications, 2006, 186 S., US\$ 25,00

Die vietnamesische Regierung verabschiedete 1986 eine Reihe von ökonomischen und sozialen Reformen, welche die staatliche Kontrolle von religiösen Praktiken gelockert und Vietnam in die globale Marktwirtschaft eingegliedert hat. Seitdem werden in Vietnam populäre Rituale wiederbelebt: Vietnamesen stellen Rituale offen dar, indem sie Tempel bauen und Verehrungsstätten renovieren, religiöse Objekte kaufen und verkaufen sowie aktiv an privaten und öffentlichen Ritualen teilnehmen. Hierdurch werden Rituale nicht nur modernisiert, sondern selbst

zu einem wichtigen Indikator und Motor von Modernisierungsprozessen.

Dieses Buch ist eine Sammlung von Aufsätzen, die sich auf eines der populärsten Rituale in Vietnam konzentrieren, das Geisterbesessenheitsritual *len dong*. *Len dong* ist mit der Religion der Mutter Göttin (*Dao Mau*) verbunden, einer der ältesten religiösen Traditionen in Vietnam. In ihren Tempeln, die in ganz Vietnam und ausländischen Exilgemeinden verbreitet sind, verehren die Praktiker des *len dong*-Rituals die vier Paläste des Universums (*Tu Phu*), den Himmel, die Erde, das Wasser sowie Berge und Wälder. Jede Göttin eines Tempels hat eine Anzahl an Geisthelfern, von denen viele kulturelle Helden sind, die in Geisterbesessenheitszeremonien inkarniert werden. Wenn die Geister während des mehrstündigen *len dong*-Rituals ihre Medien in Besitz nehmen, tanzen sie durch die Medien zu Musik, verteilen geeignete Geschenke (*loc*), interagieren mit dem Publikum und geben Segnungen.

Die mitwirkenden europäischen, vietnamesischen und US-amerikanischen Anthropologen, vergleichender Musikwissenschaftler und Volkskundler beziehen sich in ihren Beiträgen auf selbst durchgeführte ethnographische Studien in multiplen Settings in Vietnam und den USA. Aus einer konsequent emischen Perspektive dokumentieren sie die Veränderungen in der religiösen Praxis, die aus den sozioökonomischen und politischen Reformen resultieren.

Dabei lassen sich die Beiträge in zwei breite Ansätze unterteilen. Der erste handelt von der Beziehung zwischen *len dong* und dem Individuum. Die Autoren dieses Ansatzes untersuchen, wie und warum Individuen Geistermedien werden und betrachten die Biographien der Frauen und Männer, die an Geisterbesessenheitszeremonien teilnehmen. Der zweite Ansatz analysiert *len dong* als soziokulturelles Phänomen. Die Autoren dieses Ansatzes beschäftigen sich mit der Geschichte von *Dao Mau* und dem *len dong*-Ritual und schauen auf die Beziehung zwi-