
SUMMARIES

Wolfram Wallraf: Wirtschaftliche Integration im asiatisch-pazifischen Raum

ASIEN, (April 1996) 59, S. 7-33

The Asia-Pacific region has been and will continue to be the most dynamic part of the world economy at least till the first decade of the 21st century. This growth cannot be explained without a balanced and critical consideration of the relevance of domestic growth-related political, social and cultural potentials and the impact of the evolving system of international division of labor within the region, referred to as "flying geese pattern" or "industrial transformation chain". The rapid export-oriented industrialization in East Asia caused a growing density of economic interaction and a trend towards regionalization form of networks, subregional transnational "growth triangles" and special economic zones, thus creating "intermediate structures of integration". On the intergovernmental level we can identify and compare the more conservative institutionalistic undertaking of ASEAN/AFTA and the rather innovative "open economic association" of APEC with its strategy of concerted unilateral trade liberalization, its philosophy of macroeconomic harmonization through communicated market driven creation of common norms and standards, and its development programs and cooperation schemes using flexible forms of participation and responsibility.

Kersti Aßmann: "Gurkhaland und kein Ende?"

ASIEN, (April 1996) 59, S.34-50

The article focuses on one of the many regional movements in India. A Gurkhaland movement with the demand for autonomy started already in the beginning of this century. In the eighties, the Gurkha National Liberation Front began a bloody campaign for more rights of the Nepalese speaking people in the Darjeeling hill area. The Indian government tried to handle the conflict as an "law and order" problem. A reduction of tension could be reached only after conclusion of the Gurkha Accord. The Darjeeling Gorkha Hill Council was a first step on the way for more autonomy. Some groups were not satisfied with the results which could be reached so far. They tried to form a new, that means democratic, movement for Gurkhaland.

Mona Abaza: Die Islamisierung des Wissens und der Wissenschaft in Malaysia

ASIEN, (April 1996) 59, S. 51-70

This paper attempts to analyze the debate of Islamization of knowledge in Malaysia. It will highlight the international networks which nurture such a debate without denying the significance of the local dimension. Could one talk about an Islamic sociology and Islamic sciences? Or would such propositions simply deny any universality of thought? Questions related to the sociology of knowledge, and whether it is possible to indigenize social sciences and search for alternative forms of knowledge, will be also discussed. This paper will also highlight the subtle differences between Islamic oppositional ideologies and established Muslim academics who advocate the line of Islamization within the official educational channels, and which are encouraged by the Malaysian government.