

Qualität und liefern in der Summe ein differenziertes Bild einer von großer Heterogenität gekennzeichneten religiösen Gemeinschaft, welche doch vielfach vor ähnlichen Schwierigkeiten steht.

Pierre Gottschlich

**Pierre Gottschlich:**  
**Die indische Diaspora in den**  
**Vereinigten Staaten von Amerika**

Baden-Baden: Nomos, 2012. 244 S.,  
 EUR 39,00

The Indian diaspora in the USA consists of almost 3 mill. people. Its average per capita income is well above the average of the total population of the USA. About 10 per cent of the Indian immigrants are dollar millionaires. This is, of course, due to the effect of the immigration laws which permit only those to get the coveted "green card" who have high educational qualifications. By now most Indian middle class families have relatives in the USA. The career prospects in America attract many young people in India and this also increases the demand for English as a medium of instruction in Indian schools. After India attained independence, the language policy was aimed at reducing the reliance on English, but the IT-revolution has changed this. India is now proud of its large well-qualified English speaking labour force.

Indian migration to the USA was characterized by distinct phases. They are discussed in detail in this excellent dissertation. Before Indian independence agricultural workers, mainly Sikhs, settled in California. After 1947 Indian professionals found lucrative employment all over the USA. Particularly medical doctors were in great demand. The American Association of Physicians of Indian Origin (AAPI) has about 45,000 members. Since most of them are "old" immigrants, they are usually American citizens and are classified as PIO (= People of Indian Origin) whereas the large number

of recent immigrants are NRI (= Non-Resident Indian), i.e. Indian citizens residing abroad. A veritable sea change of Indian immigration was caused by the Hart-Cellar Act of 1965 which increased the quotas of immigrants. This was topped by a further increase of visas in 1990 for immigrants with qualifications in science and technology. Since this coincided with the beginning of the IT-revolution, the size of the Indian diaspora in the USA expanded from about 800,000 in 1990 to 2.8 mill. in 2010. This rapid growth also contributed to a rising tide of remittances to India. Earlier such remittances would mostly come from the Indian workers in the Gulf states, because they would transfer all their savings to their home country. Indians in the USA spent their savings on building homes in America etc. but in recent years this pattern has changed. From total remittances of 10 billion Dollars in 2001, the figure has gone up to 45 billion in 2008 with more than half of the Indian remittances coming from the USA.

The large and prosperous Indian community, often praised as a "model minority," also has increasing political clout. While the Indians were earlier reluctant to interfere with politics and left such initiatives to the "Indian Caucus" of (non-Indian) members of the House of Representatives, they have now started to donate funds to political parties so as to influence the choice of candidates. PIO-candidates have done well in elections: Bobby Jindal is Governor of Louisiana and Nikki Haley née Randhawa is Governor of South Carolina. Both are Republicans whereas many Indians in the USA tend to support the Democrats. Generally it is regarded as good sign for the integration of minorities when its political activists are seen on both sides of the political spectrum. The Indians in the USA seem to be a "model minority" in this respect, too. The author discusses this classification in detail and warns against the "myth of the model community." He indicates that this idea contains an implicit comparison with the Afroamericans who have not done so well. This is, of

course, unfair, because the Indian immigrants were selected on the basis of their qualifications. Another negative feature of the image of the "model community" is the pressure on the second generation whose members are supposed to conform to the "model" standard. Actually the Indian second generation so far does not cause the kind of trouble which earlier second generation immigrants did among whom the number of juvenile delinquents was very high. This was due to the fact that among earlier immigrants the first generation was poor and uneducated and could not set a good example for the second generation. This is certainly not so as far as the Indians are concerned. The problem of the Indian second generation is different. It is expressed in the humorous term "American Born Confused Desi" (Desi = Indian). The author mentions this term only once in passing. It addresses an important dilemma. The Indian youngsters remain visibly Indian but grow up in an American environment with little knowledge of the India to which their parents are still deeply attached.

Due to its rapid growth, the Indian diaspora has attracted the attention of the media. The author has made perceptive comments on this phenomenon. Among others he notices the prominent American TV-character Apu of the animated films on the Simpson family. Apu is highly educated, resourceful, somewhat wily but otherwise a nice guy whose company the Simpsons enjoy.

The author also describes the religious practices of the Indian community. Impressive temples have come up in many Indian cities and serve as community centres similar to the American churches. He pays attention to the attraction of Hindu nationalism for many Indians in America. The streamlined Hinduism propagated by the Vishwa Hindu Parishad (VHP = World Council of Hindus) sounds convincing for people whose links with India are somewhat attenuated. They even donate money to the VHP and its affiliated organisations. But the Indian commu-

nity is divided in this respect. Those who oppose Hindu nationalism are also active.

Pierre Gottschlich has provided valuable insights into the experiences of this rapidly growing Indian diaspora. His book should be required reading for everybody interested in India as well as in the USA.

Dietmar Rothermund

**Irfan Ahmad:**

**Islamism and Democracy in India. The Transformation of Jamaat-e-Islami**

Princeton: Princeton University Press, 2009.  
328 S., USD 29,95

Viel ist mittlerweile über das Phänomen Islamismus sowie die oft gestellte Frage, ob Islam und Moderne kompatibel seien, geschrieben worden. Mit seiner Monographie über die indische Jamaat-i Islami (JI) hat Irfan Ahmad einen neuen, substantiellen Beitrag zur aktuellen Debatte geliefert. Es ist vor allem die bemerkenswert dichte Ethnografie über den ideologischen Wandel der indischen JI und der mit diesem Wandlungsprozess einhergehenden Konflikte und Ambiguitäten *innerhalb* der Bewegung selbst, die den Wert der Studie begründen. Überdies lenkt Ahmad mit Fokus auf Indien die Islamismus-Forschung in eine Region, in der Muslime als religiöse Minderheit ihren von säkularer Staatsdemokratie und einem virulent-aggressiven Hindu-Nationalismus geprägten Alltag gestalten müssen. Dem Ansatz einer politischen Anthropologie folgend ordnet Ahmed seine Argumentation um den postkolonialen indischen Staat und seine Institutionen Säkularismus und Demokratie an. Der wichtigen Rolle Rechnung tragend, welche die Ideologie des indischen Staates als zentraler Bezugsrahmen für die Mobilisierung von Muslimen im öffentlichen Raum spielt, präsentiert die Studie eine „andere“ bzw. „alternative Genealogie des Säkularismus“, geschrieben aus der Perspektive einer religiösen Minderheit (S. 12ff).