

**Aline Demay: Tourism and Colonization in Indochina (1898–1939)**

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In former studies both tourism and colonization in former Indochina have been extensively discussed. Some connections between these two issues were made especially about the hill stations in Asia. Aline Demay goes further in her thesis and points out the links of the two topics for Indochina in a wider sense insofar as she not only lines out the development of tourism in Indochina during the colonial period but also looks at the different actors involved. The author's disciplinary approach to the subject is twofold: from the study fields of history and geography. The former allows her to show the historical development of tourism as well as the formation of native identity through tourism development. The latter, however, explains the spatial implementation of state policies and the mechanisms for structuring the territory in question.

The book contains seven chapters which are based on the author's research in colonial archives, a list of illustrations, several coloured maps of the region (including French designations of Vietnamese places and tourist spots), and a bibliography. The first chapter focuses on the origins and the transfer of tourist practices from Europe to Indochina. Demay describes both the links between explorers, tourists, territorial conquest and tourist discovery and the differences between them. There are in particular the explorers who are on missions on behalf of the colonial state and therefore pave the way for conquest, exploitation, and, in a broader sense, for tourism, so that the author calls them proto-tourists. Besides the aspect of discovery, Demay presents that the transfer and origins of tourist practices also lie in attempts to realize leisure and recreation. At the beginning of this development in Indochina the main purpose of building resorts was health-related: colonial servants used sanatoriums, mainly along the Indochi-

nese coast, to rebuild their health, physically and mentally as well, because the colony's climate seemed inappropriate back then. The second chapter deals with a new reading of space. This was necessary because colonizers and colonized had a different view of nature. Due to the formation of the Indochinese Union borders, hierarchies, and other places and spaces were restructured und determined by the colonial authorities. Within this new reading of space they developed seaside resorts and hill stations in order to serve the political, economic, and strategic needs of the colonizers. In the following chapter Demay finds out that fostering tourism was a core issue of colonial policies and tended to be an instrument for colonization. In addition, the colonial authorities connect tourism with the preservation of the Indochinese flora and fauna. The preservation was hampered by the right for hunting for the colonizers and, very limited, for the colonized. Chapter four and five deal with the tourist accessibility and mobility as well as the establishment of accommodation for tourists in Indochina. South Indochina was made more accessible due to the higher number of colonizers and was deemed to be more exotic than Tonkin, the North of the colony. Simultaneously, the authorities tried to open Indochina for international tourism, thus they built luxury establishments. However, second-tier hotels and bungalows attract mainly (French) locals. Interestingly the discussion arouse within the colony about how to involve natives in serving tourists. Then, in chapter six, an analysis of the promotion and marketing installed by the colonial power follows. To promote Indochinese tourist sites accordingly, one has to be aware of its imagination, exoticism and alterity. Through marketing tourism to the homeland and worldwide, the colonizers demonstrate their achievements in the frame of their civilizing mission. Afterwards the author explains in detail how and why special tourist spots were chosen for promotion while others were not and furthermore states that this selection was artificial, and

selected sights should be understood as a creation and instrumentalization by the colonial authorities. The final chapter on "Democratization of Indochinese Tourism" shows that the colonists tried to appeal the native population for tourism due to a decline of international tourism in the 1930s. Excursions were organized and natives, especially from the middle and upper classes, were encouraged to participate in discovery tourism. Recreational tourism for the colonized, however, developed slower and became elitist for the wealthier ones. The author's argument that the process of the Indochinese tourism is democratic seems to go too far, because the promotion of domestic tourism aimed only at specific natives like the middle or upper classes. The last chapter follows with a brief conclusion and an outlook on the development of tourism after the launch of the open door policy in the 1980s and a brief discussion of whether tourist spots established during the colonial period are of ongoing use or not.

The author missed making clear why the first chapter ranges from 1856 to 1910 albeit the time frame for the whole volume is from 1898 to 1939. Aside from the final chapter on domestic tourism, Demay could be more precise about who she meant exactly with the term "colonized" when it comes to tourism during the colonial period. Nevertheless this thesis provides a profound analysis of the development of "tourism in a colonial situation" (p. 3), the transfer of European tourism practices to Indochina and a vivid insight in and detailed description of colonial recreation and tourist sites at that time. The book fills a gap in historical tourism development studies in Indochina and is therefore a compelling reading for researchers of history, tourism and area studies as well as for students. It is well researched and contributes to a deeper understanding of tourism under a colonial power and its implications for contemporary tourism development.

Kerstin Schiele

**Anett Keller (Hg.): Indonesien 1965ff.  
Die Gegenwart eines Massenmordes.  
Ein politisches Lesebuch.**

Berlin: regiospectra, 2015. 213 S., 19,90 EUR

Welch Kontraste! Da stand in diesem Herbst mit Indonesien, dem größten und bevölkerungsreichsten Staat Südostasiens, ein Gastland im Rampenlicht der Frankfurter Buchmesse, das den Auftritt nutzte, um durch seine SchriftstellerInnen auch die kulturelle Vielfalt und landschaftlichen Schönheiten des Inselreiches europäischen Betrachtern näher zu bringen.

Vor fünf Dekaden indes war Indonesien ein dunkler Hort des Grauens. Dort hatte sich mit Generalmajor Suharto ein Militär angeschickt, die Macht zu usurpieren und eine blutgetränkte „Neue Ordnung“ zu etablieren. Die „alte Ordnung“ unter dem nationalistischen, zunehmend der Volksrepublik China zugeneigten Staatsgründer und Präsidenten Sukarno sollte zerschlagen und das Land auf strikten Westkurs getrimmt werden. Mehr noch: Die damals nach der KP Chinas und der KPdSU weltweit drittstärkste Kommunistische Partei Indonesiens (Partai Komunis Indonesia – PKI) sollte physisch liquidiert werden. Diesem Ziel der Militärs unter Suharto fielen in einer beispiellosen Antikommunistenhatz hunderttausende Menschen zum Opfer. Allein die bis heute währende Unbestimmtheit der Opferzahlen lässt einen erschauern – sie schwanken zwischen einer halben Million und drei Millionen!

Wie konnte es zu einem Verbrechen solch gewaltigen Ausmaßes kommen? Wie reagierte seinerzeit die internationale Staatengemeinschaft – vor allem der „Westen“ – darauf? Was wurde und wird getan, um den opferreichen Verlauf der Geschichte ins politische Blickfeld zu rücken, die Ursachen der Massaker zu benennen, die Verantwortlichen zur Rechenschaft zu ziehen und die tief erlittenen (und bis heute manifesten) Traumatisierungen zu überwinden?