

hörden und der Qualität der staatlichen Infrastruktur. Hardys Studie kommt somit zu dem hybriden Ergebnis, dass die staatliche Migrationspolitik zwar die allgemeine Richtung vorgab, letztlich aber die lokale Praxis und Flexibilität den Erfolg ihrer Umsetzung bestimmten.

Nicht alle Migranten nahmen an einem staatlichen Programm teil. Insbesondere nach Beginn der Reformpolitik Mitte der 1980er-Jahre entschlossen sich viele Umsiedlungswillige, auf eigene Faust ihr Glück in den Bergen zu suchen. Sie sind das Thema des vierten Teils der Studie. Im Gegensatz zu den Hochlandsiedlern der 1960er- und 1970er-Jahre, die sich vornehmlich aus Armut oder aus patriotischen Gründen zur Migration entschlossen hatten, verfügten die freien Migranten häufig über eigenes Investitionskapital. Der Staat war und ist nunmehr gezwungen, seine Politik der Migrationspraxis anzupassen und sieht sich zunehmend mit dem Dilemma konfrontiert, dass die Gebiete rebellischer ethnischer Minderheiten einerseits von einer wachsenden Zahl von staatstreuen Vietnamesen bevölkert werden, die jedoch andererseits außerhalb der staatlichen Kontrolle agieren und demzufolge auch beträchtliche ökologische und soziale Probleme verursachen.

Hardys "multi-lokale" Ethnographie ist reich an narrativen Details und analysiert zahlreiche Diskussionsstränge in der vietnamesischen Debatte um die Migrationspolitik und -praxis seit der späten Kolonialzeit. Der Autor nimmt dabei bewusst in Kauf, dass diese Reichhaltigkeit zugleich die Begrenzung der Studie darstellt, indem viele seiner Ausführungen sprung- und skizzenhaft an der Oberfläche bleiben. Diese Einschränkung ist sicherlich auch zu einem Teil in den Restriktionen begründet, denen jegliche Forschungstätigkeit in Vietnam bis heute unterliegt, insbesondere wenn sie von ausländischen Wissenschaftlern und in (Berg-)Regionen mit potenziellen Unruheherden durchgeführt wird. Begrenzt bleibt aber auch die Reflexion der vietnamesischen Erfahrun-

gen über ihre Berghöhen hinaus. Eine stärkere Einbettung der Ergebnisse in den breiteren akademischen Diskurs um theoretische, methodische und konzeptionelle Herangehensweisen an das Thema Migration und Mobilität hätte der Arbeit sicherlich einen nennenswerten Mehrwert verschafft. So bleibt das Buch vor allem für Vietnamwissenschaftler eine unschätzbare Quelle zum Verständnis vietnamesischer Bevölkerungspolitik, die zugleich vielfältige Anknüpfungspunkte für zukünftige ethnographische, demographische und historische Forschungsarbeiten bietet.

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**Ministry of Foreign Affairs and Trade;
OSCE (eds.): New Security Threats
and a New Security Paradigm.
Consolidated Summary and Papers of
the 2005 OSCE-Korea Conference**

Seoul: MOFAT, Vienna: OSCE, 2005, 162 pages

The absence of a collective security system – like the one provided by the OSCE in parts of Eurasia, stretching from Vancouver to Vladivostok – is painfully felt in Northeast Asia, a region still beset by very conventional military tensions. Hence the Korean initiative to organize a high level conference in April 2005 attended by senior foreign ministry officials, diplomats and established academics from both the OSCE region and from Northeast Asia (from where Japan, Korea and Mongolia – together with Thailand – enjoy the status of OSCE "partners" as upgraded observers) was well received.

In general, conference volumes of this sort do not make particular exciting reading. One is usually left ploughing through turgid bureaucratic prose, searching for hidden – and frequently in-existent – messages between the lines of repetitive commonplaces and diplomatic niceties. The editors tried to facilitate reading by providing summary

reports by the co-chairmen and rapporteurs of the meeting. They surely give useful orientations, but often tend to synthesize towards lofty diplomatic abstraction. Hence in search for intellectually more nourishing substance, the reader is well advised to revert to the originals, most of which are reproduced verbatim at all levels of quality, ranging from thoughtful original analysis to an annotated slide show.

Prima vista the Korean position, restated at differing degrees of assertiveness by senior MOFAT officials and academics, appears as a strikingly attractive idea. The prospect of reenacting Europe's fairly successful OSCE experience is envisaged to follow upon the eventual conclusion of the six-party talks over North Korea's nuclear (dis-)armament, with South Korea, distrusting her neighbors and allies, foreseeing for herself a pivotal mediating position in the future. How this should work in an institution based on unanimity, and hence on mutual confidence and good-will, is not spelled out. Ditto for Korean unity which has to be premised on the same factors, sadly absent in the region.

Chun Jung-woo, Korea's deputy foreign minister, repositions his country's orientations in a remarkably frank manner: "Korea's economic future lies more with China than [with] any other traditional trade partner" (p. 40), and: "Likewise, our energy security [...] may lie as much with Russia" (p. 40). He sees Korea's role as a "balancing middle power" (p. 161), with the "ROK-U.S. alliance [...] remain our ultimate insurance policy". Whether the U.S. will happily agree to this ascribed role of volunteer underwriter of future Korean balancing acts, is not spelled out, but may safely be doubted. Rather this scenario fuels lingering U.S. suspicions that Seoul has perceptively shifted towards Beijing where it rightly or wrongly sees the key to unity. In Chun's presentation there is also a strong sense of historical victimization: "the Korean peninsula always ended up the hapless victim of rivalry among our neighbors" (p. 40), although we have a

different recollection on the origins of the Korean War (1950-53). Chun phrases Korean frustrations with the lack of progress on the Northern issue politely as "major countries" were not as interested in regional integration in NE Asia as they were in Europe (p. 158). Clearly, discount North Korea's nuclear armament and all of these "major countries" seem content with the status quo.

Professor Lee Geun of Seoul National University defines the new security threats produced by globalization as terrorism, illegal migration, trafficking of drugs, arms and humans, transnational crimes and environmental degradation, which under new borderless conditions spread like viruses (p. 64). He states however that very few of these evils exist in Northeast Asia (p. 66), rightly so, if we disregard the run-down Russian Far East. Rather, and disconcertingly so, Prof. Lee sees Japan with her "remilitarization, glorification of imperialistic history, and efforts to change the territorial status quo" (p. 66) as the main threat.

For Ruan Zongze, Vice president of China's Institute of International Studies, new security threats are part of globalization and interdependence (p. 67). In his view non-state actors make these non-traditional security threats more pronounced. Clearly his civil society includes war lords, drug kingpins and terrorist gangs prominently. Not surprising then the Shanghai Cooperation Organization (SCO) appears as a model organization which has shown "outstanding progress in building mutual trust and developing state-to-state relationships based on partnership rather than alliance as well as anti-terrorist cooperation" (p. 70). So much for multilateral solidarity among dictatorships.

Senator Sam Brownback from Kansas then engages in some straight talking. He recalls the realities across the DMZ just 34 miles away, with up to 200,000 political prisoners in deadly labour camps, as well as Chinese refusal to allow UNCHR access to North

Korean refugees, and Russian companies' use of cheap bonded North Korean labour, contracted with North Korean authorities for use in the Russian Far East (p. 127). The Republican senator then recommends a more active Asian role in the OSCE's human dimension activities (p. 128). Referring the Northern artillery threat to Seoul, Thomas Wuchte and Eliot Kang of the US State Department not without reason argue that declaring a "new security paradigm" for NE Asia to be premature (p. 139). Like others they argue for more ARF contacts, the use of confidence and security building measures (CSBM), as well as ODHIR democracy enhancing activities as a future side event.

As Northeast Asia remains wedded, seemingly incurably, to notions of national sovereignty, participants noted as three major obstacles to an effective security dialogue: no commonality of security, no tradition in resolving common security issues through dialogue, and no sense of urgency (p. 26). The region, it was observed, historically was never accustomed to multilateralism, but to unilateralism under Chinese suzerainty. In compliance Taiwan, threatened by Chinese missiles from Fujian, was never properly addressed as the region's second major threat.

Deputy minister Chun had mentioned Europe as a "shining example" to turn historical animosities into contemporary friendships (p. 41). For genuine reconciliation to be effective, in Northeast Asia as in the rest of the world, it surely takes both sides to tango. Blaming Japan and other neighbors for all of the nation's past and current ills is simply not good enough. Korea needs to address her ethnocentric passions seriously, if she wants to overcome her tragic division with external assistance peacefully and subsequently to play a constructive role in multilateral regional security system from which she has probably most to gain. As long as this readiness remains elusive, the transferability of Europe's OSCE experience

will stay a pipedream of expensive conferences.

Albrecht Rothacher

Susanne Formanek und William R. LaFleur (eds.): Practicising the After-life: Perspectives from Japan

Wien: Verlag der Österreichischen Akademie der Wissensch., 2004, 536 S., 69,80 €

Im Frühjahr 1999 fand in Wien die Konferenz "Popular Japanese Views of the After-life" statt, im Rahmen derer der Übergang vom Diesseitigen zum Jenseitigen im japanischen Kontext diskutiert wurde. Ein Hauptziel der Konferenz war die Betonung von Konzepten über das Leben nach dem Tod und der anderen Welt (jap. *takai*), die nicht ausschließlich Gegenstand theologischer und scholastischer Auseinandersetzung waren, sondern ebenso eine Bedeutung für Leben und Praktiken der einfachen Menschen und der Laienschaft hatten. Dieses Buch, mit seinen 20 Aufsätzen, gründet in dieser Diskussion und ist im Jahr 2004 erschienen. An dieser Konferenz haben international anerkannte Fachleute teilgenommen, die im Anhang des Buches kurz vorgestellt werden.

Ausgehend von der Tatsache, dass die meisten Menschen in modernen Gesellschaften dazu neigen, Konzepte über ein Leben nach dem Tod von sich zu weisen und solche Ansichten als Notwendigkeit für Menschen in frühen Zeiten, die früh und häufig unerwartet starben, zu betrachten, schlagen die Aufsätze, welche chronologisch geordnet sind, einen Bogen von der japanischen Frühzeit, der Jōmon- und Yayoi-Periode, bis in unsere Gegenwart. Die gegenwärtige Tendenz, Konzepte über die andere Welt als Fiktion abzutun, ist gerade im modernen Japan verbreitet: "During most of the 20th century it was commonplace for Japanese people in general and for Japanese scholars of religion in particular to play down the degree to which the afterlife and