

Reviews

RAJEEV BHARGAVA / HELMUT REIFELD (eds.), *Civil Society, Public Sphere and Citizenship. Dialogues and Perspectives*. New Delhi, Thousand Oaks, CA, London: Sage, 2005. 420 pp., £ 40.00. ISBN 0-7619-9832-2(hb), 81-7829-309-9 (India, hb)

The three concepts evoked in the title of this collective volume may well be said to refer to issues in social and political theory as well as in political practice that are as central as they are elusive. The majority of the authors of the 16 papers contribute perspectives that demonstrate both potential and problems when such frames of reference, given their obvious origins in Western thought and social experience, are transferred to an Indian setting. The need for such an operation emerges fairly clearly from a consideration of the present Indian state as a modern state – and this in many respects, not least on account of the designs of its architects and its historical, particularly its international, setting. The volume thus addresses a twofold and daunting task: bringing some clarity into the three concepts mentioned in its title and exploring possibilities of their application to India.

One central problem concerns the medium through which the conceptual issues are approached by most of the authors. They take as their main cue Jürgen Habermas' seminal study on the *Transformation of the Public Sphere* which, after its belated translation into English, drew considerable attention in the international debate. Still, this engenders a somewhat narrow approach, given that such an important recent contributor to the international debate as John Keane is barely mentioned and a seminal theoretician such as Antonio Gramsci is completely missing. The problem with this concerns not so much an academic shortcoming in a formal, bibliographic sense, but a thematic lacuna that some contributors have filled rather laboriously in their critiques of Habermas: Overall, it is by no means a foregone conclusion, as might be so implied, that civil society or the public sphere represent a level playing field for free argumentation, devoid of power, privilege, need or violence. Quite the contrary, Gramsci's *società civile* is conceptualised as a vital component of the extended state, deeply determined by power relations and, above all, by hegemony. What is thus at issue is not so much adapting a Western concept to Indian reality, but asserting the critical implications of specific civil society approaches in contradistinction to more affirmative ones.

It is in particular the notion of hegemony from which some of the contributors derive important insights. Farhat Hasan for example explodes the myth that no pre-modern, pre-colonial debating public had existed by tracing such

processes in pre-British India and, significantly, points to the ‘participation of the subordinate classes’, albeit precisely ‘in a manner that ... reinforced elite domination’ yet offering ‘something for the subordinate groups as well’ (96-7) – an apt rendering of the Gramscian concept of hegemony. Later on, Hasan elaborates on the emergence of a vernacular public, the creation of ‘alternative spaces’ (102) and thus depicts the public in India during the 17th and 18th century as anything but ‘unitary and egalitarian’ (102) as some readings of Habermas might suggest, and even as a problem which the British would be challenged to ‘manage and control’ (102). While this is particularly important with respect to other assertions of Habermas concerning the universality of reason, further contributions also underline that when we speak of the public, citizenship, or civil society, we are addressing a contested terrain. What is at stake here is not only the right and the material possibility to speak up and make oneself heard – Hirschman’s ‘voice’ – but the very notions in which these terrains are broached both in the academy and outside. At the same time, engaging these conflicts also leads, almost inevitably, away from empty abstractions where empirical data and observations can merely be measured (and usually found wanting) against templates derived from Western experience.

From this perspective, which, to be sure, is indeed implicit in this volume, a seemingly technical issue such as the constitutional definition of citizenship, dealt with by Valerian Rodrigues in terms of the recognition of various group rights, emerges in the treatment of Gopal Guru as a festering real-life issue of exclusion, if the situation of the dalits is seriously considered – an issue that also haunted the independence movement throughout its existence. The differential treatment of Babasaheb Ambedkar as the mastermind of constitution drafting on the one hand and as champion of the dalit cause on the other is indicative. Struggles over citizenship include further the issue of definition and treatment of refugees and here B.S. Chimni finds both Northern concepts of citizenship and Northern practice lamentably wanting, though he also points to serious problems experienced in India in coping with refugees, particularly in the Eastern states. Modernist conceptions of citizenship were very much at stake both in defining the Indian Union as a secular state and in mapping out the meaning of the term. Not only did this call forth an array of constructions of Indian history, it also spawned an array of conflicts which D.I. Sheth, however, sees as an outflow of the dynamics of ‘the state-centred project of nation-building’ in the sense of the ‘dialectics of democratic politics and social movements’ (397). Sudhir Chandra’s account of ‘Subjects’ Citizenship Dream’, the incipient national movement in the 19th century, emphasises that issues of this sort were inherent in Indian nationalism from the very beginning.

Two particularly fascinating vistas are opened by discussing issues of culture and language in terms of the construction of a (national) public. Ravi S. Vasudevan sees the cinema, particularly in the Third World and more specifically in India, as a public forum where issues of citizenship are played out in terms of state recognition of that forum, but also in concomitant struggles over

propriety and forms of representation. Here, Indian films emerge as distinct and relatively autonomous from the dominant or hegemonic Hollywood approach, and the way stardom is projected also contributes to the political roles played by some outstanding movie stars in South Indian states. Alok Rai's deftly entitled endeavour of 'Thinking through Hindi' takes up the trajectory through which 'the narrow (and narrow-minded) linguistic invention bec[ame] the symbol and vehicle of a "national" claim' in a 'curious symbiosis between the invented language and the nation that was sought to be invented' (195). While the case may not be quite so exceptional globally – Czech, Norwegian, Afrikaans come to mind – Rai does show on what shaky ground the nationalist claims derived from such linguistic constructs are based. Still, the social reality to be addressed includes the fact that somehow and for some time, such designs seem to have worked and still work. This may well indicate another, and important, form in which cultural as well as societal hegemony is expressed and played out.

Reinhard Kössler

JEAN BLONDEL / TAKASHI INOBUCHI, *Political Cultures in Asia and Europe. Citizens, states and societal values.* (Politics in Asia). London, New York: Routledge, 2006. XVI, 189 pp., £ 65.00. ISBN 0-415-40415-0

This book is ten years late in finding the international resonance it merits. It looks at the empirical relevance of a largely theoretical and political debate of the 1990s among a good number of academics and some politicians who tried to utilise it for their own ends. It was the debate on "Asian values". Of course Blondel and Inoguchi are well aware that some politicians had tried to legitimise their authoritarianism by reference to and promotion of "Asian values". But this is not the main focus of their work. Instead, they offer in one chapter a concise and comprehensive overview of this debate and proceed to test empirically if there exists a fundamental conflict of values between East and West. Their results are a disaster for the proponents of a unique set of "Asian values", first, because, whatever differences there are between East and West, they are far from being majority views in the countries of East and Southeast Asia and, second, because the heterogeneity among these Asian countries and their idiosyncrasies are a very far cry from the homogeneity of attitudes implied in the Asian-value debates. If this debate on Asian values had not already lost much of its verve in recent years, here is the proof that it lacked a solid empirical foundation. To have shown this beyond doubt is the particular merit of this book.

Blondel's and Inoguchi's research was supported by the Japanese Ministry for Education and Science and is based on a questionnaire of 13 questions completed by a total of 800 persons in 18 countries. Seven questions cover communitarian, two human rights and four socio-economic aspects. Through factor analysis four factors are obtained: a 'liberalism factor', a 'government restraint

factor', a 'decision-making factor' and a 'social relations factor'. They show for example that "Asian values" in terms of communitarian attitudes and human rights are not upheld by a majority of the respondents in any of the Asian countries under analysis: 28 percent of the European and 36 percent of the Asian respondents held a pro-Asian-value position. As the authors say, such differences are simply too small to claim profound differences between the two regions.

It is clear therefore that East and Southeast Asia and Western Europe cannot be seen as opposing cases in terms of political and social attitudes and values. The often heard claim "Asia thinks differently" is not warranted. There are some differences compared with Europe, yet the differences among the Asian countries of this study are at least as large. If one nevertheless wants to speak of "Asian values" one should be as forthright as Francis Fukuyama who did not hesitate to speak of "Italian Confucianism" when he observed that the family in Italy plays as important a role as in some Asian countries. "Asian values" in Europe – nothing to be surprised about. Blondel and Inoguchi found them in Europe as well.

To repeat, the great achievement of the authors is that they have knocked the empirical bottom out of the Asian-value debate. If the book had appeared 10 years earlier, this would probably have changed the debate fundamentally. Yet, as is said, better late than never. Furthermore, those interested in the differences in attitudes and values within this Asian region will also be rewarded by this valuable book.

Eun Jeung Lee

DOMINIQUE SCHIRMER / GERNOT SAALMANN / CHRISTL KESSLER (eds.), *Hybridising East and West. Tales Beyond Westernisation. Empirical Contributions to the Debates on Hybridity*. (Southeast Asian Modernities 2). Berlin: LIT Verlag, 2006. 344 pages, € 29.90. ISBN 3-8258-0155-1

The heterogeneous use of the terms hybridity, hybridisation, and hybrids in recent academic debate has inspired the editors to evaluate the concept of hybridisation with respect to its usefulness for empirical research. The volume brings together contributions dealing with concrete situations where people hybridise things, practices, ideas, concepts etc., often quite unconsciously. In their introductory chapter the editors not only outline the debate on hybridity and hybridisation, but also critically question the different uses and their innovative potential as descriptive and analytical concepts. Thereby they emphasize that hybridisation is a multidimensional and multidirectional process with quite ambivalent effects. The second theoretical article by Jan Nederveen Pieterse introduces the concept of hybridisation as part of the debate about globalisation and modernisation. He takes a much broader view of globalisation, including not only modern Western globalisation, but also earlier stages when power and in-

fluence centred in the Middle East, in China and India, and in Southeast Asia. From this historical, multicentric perspective it was the East which influenced the West for several thousand years and only in the last 200 years has Western influence been predominant. The author concludes that globalisation goes in cycles and therefore hybridisation is layered and hybridities are braided and interlaced.

After these theoretical considerations, empirical research is presented in the three following parts of the volume. Here diverging views of hybridity and hybridisation are presented, some focusing on hybridity as a phenomenon, others on hybridisation as a process. Moreover, the contributions describe different variants in which changes including blending, mimicry, modification, acceptance, recombination, etc. take place.

The first part comprises articles on “Everyday cultures and lifestyles”. Jan Kruse traces the hybridisation of the already hybrid figure of St. Nicholas. He suggests that the focus should be placed on the discourse about hybridisation rather than on hybridisation processes themselves, as hybridity is by no means a new phenomenon, but has been discovered only recently as a subject of academic debate. Mariah Miller presents her studies of the Chinese character tattoos in South Africa as an example of the multidirectional dynamics of hybridisation in Western contexts. Jaroslaw Jura critically examines the hybridisation processes of Chinese table manners resulting in the simplification and decline of certain social patterns and interaction rituals. Instead of using the concept of hybridity, Shalini Randeria proposes the term “entangled” modernities as a better description of Indian civil society and its interwoven relationship with the state. Also focusing on India, Gernot Saalman differentiates between various processes of acculturation and mixture – hybridisation being just one of them.

In the second part of the volume articles concerning “Religious cultures” are presented. S.N. Balagangadhara points out the negative sides of hybridity in that he identifies the intent of the Indian elite to establish a secular post-colonial Indian state along Western political and religious lines as the cause of religious violence in India. James Taylor analyses the Thammakaai Movement in Thailand, emphasising that in this hybridisation process something new was created that cannot be reduced to its components. Christl Kessler’s study of the Catholic Charismatics in the Philippines focuses especially on their self-identification as a hybrid but at the same time as a purely religious movement. Siew Nooi Phang and LooSee Beh present the Islam Hadhari, “Civilisational Islam”, a hybrid version of Islam which emphasises universal values and principles and is thus thought to be reconcilable with secular and non-Muslim religious world views.

Finally, Part III assembles contributions on “Scientific cultures and medicine”. Gunnar Stollberg describes the Eastern influence in Western medicine through Chinese acupuncture. Lena Springer also outlines how “Traditional Chinese medicine” has found its way into Western medicine by drawing on life history interviews of first and second generation Chinese doctors in Austria. Dominique

Schirmer analyses Mainland Chinese sociology and traces its history as a hybrid. She points out that hybridising, or in this case sinicising, is understood to be its main characteristic. By applying Bourdieu's concept of the academic field, Boike Rehbein outlines in the last article the changes or hybridisation processes in the Lao academic field.

As the editors admit in their introduction, the volume was not intended to give final answers, but to provide empirically grounded arguments to provoke discussion about the concepts of hybridisation and hybridity. The book at hand is certainly to be recommended as a fruitful endeavour to enrich the ongoing academic debate.

Désirée Kleiner-Liebau

RICHARD DÄHLER, *Die japanischen und die deutschen Kriegsgefangenen in der Sowjetunion 1945–1956. Vergleich von Erlebnisberichten.* (Japanologie, 2). Wien, Zürich, Berlin: LIT Verlag, 2007. VI, 369 S., € 29,90. ISBN 978-3-8258-0542-5

Die vorliegende Studie zu den Erlebnisberichten japanischer und deutscher Soldaten in sowjetischer Kriegsgefangenschaft ist konsequent komparatistisch ausgerichtet. Der Wert solcher Vergleiche liegt nicht nur darin begründet, dass tatsächlich Vergleichbares miteinander in Relation gestellt wird; auch gewinnen durch das komparatistische Vorgehen die Untersuchungsergebnisse an Schärfe und Klarheit. Die bearbeitete Thematik erweist sich allein schon aufgrund des unbeschreiblichen Ausmaßes an menschlicher Tragik, die sich hinter der Problematik der Kriegsgefangenschaft verbirgt, als ungemein bedeutend. Die Japaner stellten ab August 1945 mit rund 600000 und die Deutschen mit 3,15 Millionen Gefangenen die größten Kontingente an Kriegsgefangenen in der Sowjetunion. Zu Recht geht der Verfasser davon aus, dass die Erlebnisse japanischer und deutscher Gefangener in ihren Ursachen aufgrund sehr ähnlicher Bedingungen in etwa gleich gewesen sein müssen; Unterschiede bestehen jedoch in der Wirkung, das heißt in der Art des Erlebens, Erinnerns und Beschreibens solcher Erfahrungen. Im Zentrum der Studie stehen einerseits praktische Fragen nach Abweichungen im Verhalten von Menschen unter dem Einfluss quälenden Hungers, ständiger Erschöpfung, schlechter Gesundheit und Verzweiflung von den im jeweiligen Kulturraum anerzogenen Vorstellungen. Andererseits wird aber auch stets die Frage im Auge behalten, ob kulturelle Unterschiede durch die alles nivellierenden Zustände nicht verwischt und durch eine Lagerkultur stark relativiert wurden.

Die Arbeit richtet sich ganz bewusst an noch lebende Veteranen des Zweiten Weltkriegs und an deren Angehörige. Der Verfasser gibt an, japanische Veteranen zeigten sich öfter daran interessiert, wie deutsche Veteranen über ihre Erlebnisse berichten; umgekehrt gelte dies durchaus auch für deutsche Vetera-

nen. Auch wurde der Verfasser mit Unmutsäußerungen der Veteranen konfrontiert, sie empfänden sich selbst nur als kollektives Untersuchungsmaterial für die Wissenschaft und ihre Gefühle und Bedürfnisse würden übergangen; zudem seien Forschungsberichte in erster Linie für Wissenschaftler geschrieben worden. Der Autor gibt darüber hinaus zu bedenken, dass das Schicksal der Kriegsgefangenen während vieler Jahre kaum in der Öffentlichkeit thematisiert wurde, im Gegensatz zu dem der maßgeblichen politischen und militärischen Akteure. Der Text ist daher in gelungener Weise so angelegt und geschrieben, dass er von seinem wichtigsten Adressatenkreis – den Veteranen – verstanden werden kann, aber dennoch ein akademisches Publikum anspricht. Im Anhang finden sich mehrseitige Übersetzungen des Schlusskapitels „Zusammenfassung und Schlussfolgerung“ in japanischer, russischer und englischer Sprache.

Die Arbeit stellt sich durchaus auch den theoretischen und methodischen Problemen, die sich bei der Beschreibung von Erinnerungsprozessen ergeben. Schwierig zu klären scheint die Frage, ob Verhaltensunterschiede tatsächlich auf kulturellen und gesellschaftlichen Unterschieden gründen. Auch wäre vorstellbar, dass Japaner und Deutsche aus vergleichbaren sozialen Schichten aufgrund ihrer gesellschaftlichen Herkunft ähnlich agierten und reagierten. Jedenfalls bietet der Autor in seinen Schlussfolgerungen ein ziemlich genaues Bild der Unterschiede und Gemeinsamkeiten zwischen den Reaktionen der japanischen und deutschen Kriegsgefangenen in der Sowjetunion. Dazu gehört japanischerseits die tendenzielle Beibehaltung der Tennō-Verehrung, obwohl sich einige Gefangene der kommunistischen Ideologie zugewandt hätten. Der Tennō sei insgesamt aber nicht „wie der deutsche Führer eine den Staat nur während kurzer Zeit bestimmende Figur“ gewesen, so dass seine Position auch „ein verlorener Krieg nicht in Frage stellen konnte“. Im Gegensatz zum radikalen Bruch auf Seiten der Deutschen macht Dähler bei den Japanern eine gewisse Kontinuität sichtbar. Auch sei die japanische Lagergesellschaft „kompakter als die deutsche“ gewesen, da „die Japaner weitgehend in geschlossenen Formationen in Gefangenschaft“ geraten seien. „Religiöses Leben und Stütze durch Religion“ seien in den japanischen Berichten gar kein Thema, auf deutscher Seite eher ein Randthema. Gemeinsamkeiten bestehen Dähler zufolge insbesondere darin, dass Japaner und Deutsche sich im gegenseitigen Vergleich für jeweils „standhafter“ und den „Sowjets unerschrockener belegend“ hielten, was „weitgehend der Unkenntnis der wirklichen Verhältnisse in der anderen Lagergesellschaft zuzuschreiben“ sei. „Höhere Bildung, soziale Stellung und militärischer Rang“ seien „in beiden Lagergesellschaften kein Garant für vorbildliches Verhalten“ gewesen. „Sexualität und Beziehungen zu Frauen“ würden auf beiden Seiten kaum beschrieben, „ebenso wenig Homosexualität, psychische Leiden und eigenes peinliches Verhalten“. (Dähler behandelt diese Bereiche aber dennoch recht ausführlich, indem er die vorhandenen Informationen trotz ihrer Kargheit zusammenträgt und sich teils auch auf von ihm eingeholte schriftliche und mündliche Aussagen von Veteranen stützt, s. S. 225–231 und partiell S. 132–149.) Das Fazit schließt mit der anerkennenden Feststellung, die Mehrzahl der Gefangenen bei-

der Seiten habe die Gewahrsamsmacht „nicht nur durch die von ihnen verrichtete Arbeit, sondern auch durch ihre Haltung“ beeindruckt (S. 251–253).

Die Entstehungsumstände dieser Dissertation sind alles andere als alltäglich, denn es handelt sich nicht um eine Qualifikationsarbeit im herkömmlichen Sinn. Der Autor wurde 1933 geboren und war von 1951 bis 1995 im internationalen Transportwesen tätig, zuletzt als Geschäftsführer einer Schweizer Firma in Tokyo. 1996 nahm er an der Universität Zürich noch ein Studium der Japanologie und Russistik auf und führte seine Studien weiter bis zur erfolgreichen Promotion Ende 2006. Es handelt sich also um die Arbeit einer reifen Persönlichkeit, aber nicht nur das: Der Verfasser dieser Zeilen durfte Richard Dähler als ungemein aufgeschlossenen und warmherzigen Menschen kennen und schätzen lernen, und mit seiner aufrichtigen Anteilnahme am Schicksal anderer steht die Wahl der Thematik denn auch in Verbindung. Die Stärken der vorliegenden Studie liegen dementsprechend nicht in einer stilistisch gekonnten Verarbeitung theoretischer Ansätze oder abstrakter Methodik, sondern in der direkten Präsentation des historischen Materials in all seinen Facetten. Besonders beeindruckend sind die zahlreichen Zeichnungen, Skizzen und Gemälde aus der Hand japanischer und deutscher Kriegsgefangener, die ihre Erlebnisse in der Retrospektive auf visuellem Wege darstellten und verarbeiteten. Diese Illustrationen steigern noch die Attraktivität des Buches, das übrigens so aufgebaut ist, dass selektives Lesen durchaus möglich und sinnvoll erscheint. Insgesamt ergibt sich der Eindruck einer Studie, die ein bislang vernachlässigtes Thema aufgreift und sich so nicht nur gegen historisches Vergessen, sondern auch gegen öffentliches Desinteresse wendet. Das höchst positive Echo auf die Veröffentlichung der Schrift von Seiten japanischer und deutscher Veteranen ließ denn auch nicht lange auf sich warten.

Harald Meyer

WALTRAUD ERNST / BISWAMOY PATI (eds.), *India's Princely States. People, princes and colonialism*. (Routledge Studies in the Modern History of Asia, 45). London, New York : Routledge, 2007. XII, 231 pp., £ 75.00. ISBN 0-415-41541-1

The anthology *India's Princely States. People, princes and colonialism* draws attention to “The Other India” – the states which were officially not a part of British India. Against the backdrop of the establishment of the British Raj in 1858 and the launch of the ‘subsidiary alliance’ policy and the ‘doctrine of lapse’ on the subcontinent, this collection of essays provides an account of the complex relationship between the British Indian government and the governments of the princely states, which were less autonomous than their rulers ‘imagined’. The thirteen authors concentrate mainly on the process and effects of social, economic and political change on non-elite groups, minorities and society as a whole in the

princely states. The range of topics extends from cultural issues of legitimation, and oriental topoi, economic struggles over narcotics, agrarian (re-)structuring, military collaboration, and political movements to progressive medical care as well as questions of gender and thus mirrors the dynamic development and transformation of structures in the course of regular exchange between a superior Western power and local South Asian societies.

In her programmatic article, Hira Singh points out that the evidence of such important entanglements within the princely states is widely neglected in the historiography of South Asia. For this reason, Singh demands closer investigation of the social and economic developments in the princely states during the colonial period, in order to overcome the deficits of the prevailing notion of 'indirect rule'. The uncritical acceptance of this concept is responsible for the widespread neglect of 'The Other India' and has promoted a strong tendency to describe the princely states in terms of a western-dominated colonial historiography. Hira Singh pursues her thoughts on the need for a reorientation of the historiography of princely India by dismantling the 'little kingdom' model of Nicholas Dirks, which, as she points out, neglects the important division of British and Indian India and thus also fails to account for the role of rural society in and its implications for the developments on the subcontinent during the 19th century.

The marginalization of 'Indian India' is further reflected in the contemporary literature of the second half of the 19th century. Indrani Sen depicts impressively the use of colonial imperialistic language in colonial fiction. To a masculine Western civilization the 'Indian Prince' appears in different concepts of feminisation and traditionalism as the 'Other' and thus cultivates colonial prejudices through novels like Taylor's *Ralph Darnell*. Indrani Sen shows that the negative devices used to describe local Indian rulers played an even stronger role in the so-called 'Mutiny novel', which shows the princes as cruel despots, lecherous and with degenerated morals in comparison to the well-behaved and educated British. Sen stresses that these literary prejudices did not reflect the loyal behaviour of most Indian princes towards the British colonial government during and after the mutiny. Furthermore, her analysis of fictional texts like Edward Money's *The Wife and the Ward* reveals the literary stereotyping even of female rulers as 'lustful villains' and demonstrates how stereotypes were formed around issues of gender, class, race, sexuality and power. Another approach to the issue of gender was chosen by Siobhan Lambert-Hurley who analyses the role of Muslim women in the societies of the princely states in the writings of the female ruler Sultan Jahan Begam. Hurley demonstrates that Jahan Begam argued for a conservative "proper treatment" of women by men, which must be seen in the context of Western civilizing missions and the Muslim concept of "new patriarchy".

Reflections on issues of economic exchange and development are provided by Amar Farooqui in the study on the drug trafficking in Sindia state, and on the restructuring of revenue settlements in Jammu and Kashmir by Shakti Kak.

While Farooqui stresses the point that the trade in opium and a very large army provided Sindia with a strong basis for negotiations with the East India Company, which had to come up with “strategies of imperial control” to subdue Sindia’s ruling class, Shakti Kak concentrates on the agrarian sector in Jammu and Kashmir. Kak argues that by the introduction of British revenue settlements and the payment of taxes in cash rather than in kind, the colonial power adapted the tax collection and the grain trade in their own favour, but failed to improve the position of the cultivators low on the social scale. These still had to pay native intermediaries whose exploitative methods did not change.

These studies of the economic entanglement of Western and local traditions are followed by investigations of cultural legitimization processes. Biswamoy Pati draws attention to Hinduization processes in the tribal societies of Orissa and the awareness of traditions and methods of legitimization which underlay the negotiations between the British and local elites, thereby demonstrating the “tailor-made ways” of treaties. Fiona Groenhout’s examination of the deposition of princes also focuses on how the British used tradition and local ways of thinking in their argumentation for or against the deposition of a local prince. To this end, the colonial government often followed a line of argument that questioned the sanity of the ruler, thus medicalizing princely misconduct, a strategy which depoliticized the misdemeanour of a prince, making his dismissal easier.

The analysis of the military collaboration between the India princes and the British by Samiksha Sehrawat reveals the role of the princely states in the recruitment of the Imperial Service Troops (IST). It is apparent that the reorganization of these troops was only possible after World War One when the colonial government had also met the demands and expectations of the princely states relating to the equipping and organization of the ‘local troops’.

While Hari Sen’s article on the ‘Eki’ movement in Mewar concentrates on popular protests and social turmoil resulting from a complex political relationship between the nationalistic movement and colonial activities, the contributions by Barbara N. Ramusack and Thozhukkat V. Sekher focus on the improvement of medical care in the princely state of Mysore. Ramusack gives a detailed account of the cooperation between British and Indian officials “to extend allopathic medical care to women” in the ‘progressive state’ of Mysore. In her analysis, Ramusack points out the difficulties posed by traditional caste behaviour to the introduction of Western scientific methods of parturition. A particular obstacle for both the colonial and Indian governments in reducing infant mortality was the recruitment of lower caste midwives. In political terms, this lessened colonial and princely power over the subjects. Political restrictions were however clearly no problem for the organization of influenza relief during the pandemic of 1918 which is presented in an informative account by T.V. Sekher. The efficient administration during this crisis represents an impressive example of the ability of a ‘progressive state’ to develop useful political and social instruments to deal with calamities of this kind.

Finally, the paper by Manjiri N. Kamat illuminates the role of the strong princely state of Hyderabad during the transition from British rule on the sub-continent to the Indian Union. Kamat highlights the dilemma of the Nizam between the Muslim-backed declaration of 'Azad Hyderabad' and the benefits from the integration of all princely states into an Indian Union by the government of India. The study gives a fine description of small border incidents and the provincial constraints that led to political and military actions on both sides, rather than concentrating solely on talks between political elites.

This collection of essays is an excellent contribution to the historical discussion of native and local developments within 'modernization' processes and the formation of non-local governmental rule in South Asia.

Alexander Drost

THEO DAMSTEEGT, *The Present Tense in Modern Hindi Fiction*. (Gonda Indological Studies, 12). Groningen: Egbert Forsten, 2004. VIII, 243 pp., € 50.00. ISBN 90-6980-147-7

On the subject of narrative techniques Theo Damsteegt investigates the use of the present tense in Hindi fiction as observed in more than three hundred short stories and novels of well-known writers, predominantly published in the second-half of the twentieth century, though some attention is also given to texts published forty years previously.

The introduction contains a survey of the subjects. By means of examples in English translation Damsteegt presents situations in which the present tense is used in Hindi. *Termini technici* are also explained. He considers diverging positions of authors in this field and illustrates his application of relevant terms. In altogether fifteen chapters the use of the present tense in the context of various narrative techniques is treated.

Tacitly following the arrangement of Dorrit Cohn's *Transparent Minds* (1983), the first five chapters are devoted to Hindi literary texts with third person narrators, chapters seven and eight focus on the first person, while the sixth chapter deals with the two types of present tense to be observed in Hindi, i.e. *vah likhtā hai* "he writes" and *vah likh rahā hai* "he is writing".

With recourse to concepts such as Direct Discourse, Indirect Discourse, and Free Indirect Discourse, terms discussed by Geoffrey Neil Leech and Michael H. Short, Damsteegt investigates the use of the present tense and its linkage to emotional involvement in connection with the notion of external and internal focalization, the latter either implicit or explicit. The use of tenses in the context of what he calls "Internal Focalization of Awareness" (cf. Theo Damsteegt, "The Present Tense and Internal Focalization of Awareness", in: *Poetics Today*, 26, 1 (2005), p. 42) is discussed in terms of an "actorial" as opposed to a "nar-

ratorial” perspective. Various means of conveying psychological insight in early texts of the twentieth century are then examined in the third chapter. Both Free Indirect Discourse and Internal Focalization of Awareness are found to be involved when it comes to the investigation of consonant psycho-narration, a term discussed in detail by Dorrit Cohn. Since the 1950s this technique, often featuring the present tense, has been widely used.

In the seventh chapter Damsteegt expands upon his discussion of the use of past and present tenses begun in the preceding chapter. With regard to first person narrators, consonant self-narration corresponds to consonant psycho-narration, including its affinity with the present tense. This technique had rarely been used in Hindi fiction before the second half of the twentieth century. Interior monologues form the focus of the eighth chapter.

Under the generic term “mental images” the use of tenses in flashbacks, dreams and visions is surveyed. “Camera-eye” is a technique seldom found in modern Hindi fiction. Performing narrators – either non- or character-bound – as well as the use of the present tense to authenticate a single event are dealt with in the twelfth chapter. In addition, some special cases are examined, i.e. texts written in the second person, designed as diaries or letters. In the final chapter Damsteegt discusses some publications relating to the present tense in Hindi (Siegfried Lienhard, Paul Hacker, Koenraad De Vreese, and Konrad Meisig).

In conclusion, Damsteegt highlights the significance of his study and suggests areas of future research. The appendices include a bibliography, subdivided into primary and secondary sources, as well as indices of concepts, authors, and titles.

This study links narratology with linguistics. Though, at times, Damsteegt pursues his central theme in a somewhat disjunctive manner, he shows restraint regarding topics further afield when investigating quoted passages. The book contains detailed insights into the use of the present tense in modern Hindi fiction within the context of diverse narrative techniques. An abundance of examples are presented in English translation with relevant original passages or expressions in parenthetical Roman transliteration. The book will thus help avoid many of the mistakes commonly made in translating Hindi fiction due to misapprehension of the intended tense. Moreover, it deepens our knowledge of well-known narrative techniques used in modern Hindi fiction.

Sonja Wengoborski

LI ONESTO, *Dispatches from the People's War in Nepal*. London, Ann Arbor: Pluto Press / Chicago: Insight Press, 2005. XIII, 256 pp., £ 14.99 / US\$ 22.95. ISBN 0-7453-2340-5 (pb, Pluto), ISBN 0-9760-2360-1 (pb, Insight), 0-7453-2341-3 (hb, Pluto)

Most accounts of the Maoist insurgency in Nepal have been based on observations from outside, often leaving space for interpretations and speculations. Only few outsiders had the chance to study the insurgency from inside over a longer period of time. The most outstanding direct report from within is the book here reviewed. The author is an American citizen, though obviously with Chinese ancestry. As a convinced communist, she has been actively involved in international radical communist circles like the Revolutionary Internationalist Movement (RIM). A number of her articles have been published in RIM's periodical *The Revolutionary Worker*. Two or three years ago when she toured several European countries accompanied by members of the Communist Party of Nepal (Maoist), she tried to evade questions by reputed Nepal scholars that did not fit into her conception of the insurgency and the ideology of its leaders. One must be aware of this personal background of Li Onesto when reading her book.

When the author first visited the Maoist heartland in the Nepalese districts of Rukum and Rolpa in early 1999, the conflict was already three years old but it had not yet entered the escalation phase which started in November 2001. Onesto was ideologically well prepared and because of her well-known sympathy for the Maoist revolution she easily found access to the Maoist circles that operated from their basis in the hills of mid-western Nepal. She was allowed to accompany the Maoist troops during some of their campaigns and movements. During this time, she had the chance of long interviews with Maoist leaders as well as cadres.

The author's observations during these weeks on the mountain trails and in the villages comprise the main part of her book. Included in these reports are numerous interviews, not only with Maoists but also with civilians in the Maoist areas. Thus, the book reads like a diary. It provides a vivid impression of the situation in this mountainous area of Nepal during the Maoist insurgency. The interviews with Maoist leaders, fighters and civilians present a picture of their ways of living and fighting as well as of their thinking. Maoist atrocities that have been prominent in reports from outside, are not totally denied but they are justified in the name of the revolution. Oppositional thinking or even behaviour is not reported. One gets the impression that the people in general were very happy with the Maoist insurgency, of course with the exception of the 'enemies of the people' like landlords and exploiters who were punished by the Maoists and driven away from their lands.

It can be admitted that in 1999, when the author visited the Maoist areas, the people generally had great sympathy with the Maoist insurgents and their 'people's war'. After all, the Maoists addressed numerous failed socio-political developments of the Nepalese state. Thus, they gave hope to the disadvantaged and marginalized masses. This sympathy faded more and more when the conflict escalated and civilians became victims of Maoist and state offences in different ways.

Onesto's book does not cover the phase of the reconciliation and peace process that started in November 2005. The Maoists became part of government and parliament in early 2007. After a period of stagnation, the parties managed to hold elections for a constituent assembly on April 10, 2008. The CPN (Maoist) won half the 240 direct mandates and another 40% of the 335 seats from the lists of proportional representation. In a first analysis, one can say that the people punished especially the Nepali Congress and the CPN (UML) for their bad and non-inclusive politics since 1990 and for their conservative stance during the past two years of the peace process. The people have pinned their hopes on the Maoists who proved to be the most inclusive party in the elections.

Currently, the Maoist leaders are trying to form a new government with participation of the other parties while the latter still have difficulties in understanding their defeat in democratic elections. The Maoists themselves have greater problems in taming their youth wing, the Young Communist League (YCL). Increasingly the YCC has adopted a political behaviour and thinking similar to that described by Li Onesto in her book, which gives it a value that goes far beyond the description of a process that is history. Anyone desirous of understanding the ambiguity of the Maoist leaders and the growing rioting of the YCL is advised to read Onesto's book. As recent developments show, the Maoist insurgency is a problem the Nepali people will have to live with for quite some time, though it seems that it is becoming more and more an issue of ethnicity, inclusion and separatism.

Karl-Heinz Krämer

DAGMAR HELLMANN-RAJANAYAGAM, *Von Jaffna nach Kilinocchi. Wandel des politischen Bewusstseins der Tamilen in Sri Lanka*. (Beiträge zur Südasiensforschung, 199). Würzburg: Ergon Verlag, 2007. XVII, 556 S., € 78,-. ISBN 978-3-89913-544-2

Der Bürgerkrieg in Sri Lanka steht zwar nur bedingt im Mittelpunkt des internationalen Interesses, wird aber von der Wissenschaft gerne als ein exemplarischer Fall eines ethnischen Bürgerkrieges und der Entstehung nachkolonialer Nationalismen herangezogen. Die meisten dieser Untersuchungen beziehen sich auf die singhalesische Mehrheitsbevölkerung, ihre Politik der wirtschaftlichen und sozialen Ausgrenzung der tamilischen Minderheit, ihren religiös-chauvinistischen Nationalismus und den Bürgerkrieg zwischen der tamilischen Gueril-

la und dem singhalesischen Staat. Den Tamilen wird weitaus weniger Beachtung geschenkt. Tatsächlich sind verschiedene Studien zur Herausbildung des tamilischen Nationalismus, zur tamilischen Guerilla sowie einige „Chroniken“ tamilischer Elitefamilien erschienen. Allerdings: auf ein Werk, das den Zusammenhang zwischen diesen Einzelaspekten herstellt und die Grundlagen der neu entstehenden tamilisch-nationalistischen Kultur und Ideologie beleuchtet sowie diese mit ihren sozialgeschichtlichen Wurzeln verbindet, wartete man bisher vergeblich.

Dagmar Hellmann-Rajanayagam – eine ausgewiesene Kennerin der Tamilen – hat diese Lücke mit ihrem neuen Buch gefüllt. Eingebettet in eine theoretische Diskussion um das Wesen und die Form des Nationalismus, hat sie eine umfassende Arbeit über den Wandel des politischen Bewusstseins der Tamilen in Sri Lanka vorgelegt. Mit ihrer Darstellung weist sie auf ein wichtiges Faktum hin, das selbst heute noch in Sri Lanka höchst umstritten ist oder gar negiert wird: den sehr lange (d. h. schon unter der britischen Kolonialmacht) bestehenden Antagonismus oder die zumindest latent vorhandene Konfliktbereitschaft zwischen Singhalesen und Tamilen. Detailliert zeigt die Autorin auf, welche tatsächlichen und wahrgenommenen Unterschiede existieren und wann latente in offene Konflikte umgeschlagen sind. Um die Veränderungen in der Selbstwahrnehmung der Ceylon-Tamilen nachzuzeichnen, nimmt sie eine analytische Trennung zwischen ethnischem und nationalistischem Bewusstsein vor und prüft, welche Inhalte (beispielsweise Sprache, Religion, Ethnie/„Rasse“) mit den einzelnen Konzepten verbunden sind und wann diese zum Tragen kommen.

Sie macht deutlich, dass sich der erste große Bruch im Selbstverständnis der Tamilen bereits zwischen 1910 und 1940 vollzogen hat. Der politische und soziale Status der Tamilen als zweite „major community“ neben den Singhalesen wurde durch die zunehmende Demokratisierung bedroht. Interessant ist in diesem Zusammenhang die These Hellmanns, dass die Tamilen zum Zeitpunkt der Unabhängigkeit zwar de facto schon eine benachteiligte Minderheit waren, sich aber noch wie eine privilegierte Gruppe verhielten. Um diese Diskrepanz aufzulösen, d. h. den ursprünglichen Status wieder herzustellen, greifen die Tamilen zu immer radikaleren Forderungen.

Die Autorin sieht den Wandel des politischen Bewusstseins der Ceylon-Tamilen gleichzeitig von zwei weiteren Faktoren bedingt: dem entstehenden singhalesischen Nationalismus und der nationalen Bewegung in Indien, insbesondere in Tamil Nadu. Zwar kann der tamilische Nationalismus einerseits als eine antagonistische Reaktion auf den singhalesischen Chauvinismus gesehen werden, andererseits wurde er aber auch zum Spiegelbild der singhalesischen Vorstellungen. Der Anspruch, als erste Bevölkerungsgruppe Sri Lanka besiedelt zu haben und die überlegene Rasse zu sein, sowie die daraus abgeleitete Forderung nach einer dominanten politischen Stellung in Staat und Gesellschaft finden sich in der tamilischen und der singhalesischen Nationalismus-Variante. Ferner beeinflusste Indien den tamilischen Nationalismus. Die Tamilen in Indien und

Sri Lanka stehen schon lange in einem regen Austausch, der sich auf sehr unterschiedliche Bereiche erstreckt. Er zeigt sich in gemeinsamen Ursprungslegenden und einer kulturellen Zusammengehörigkeit ebenso wie in sozialen, politischen und wirtschaftlichen Verflechtungen. Die Autorin stellt fest, dass die Sri-Lanka-Tamilen Indien zwar bewunderten und in vielerlei Hinsicht als Vorbild betrachteten, aber längst nicht alle politischen und kulturellen Ideen übernommen haben.

Abschließend betrachtet Frau Hellmann-Rajanayagam die Entwicklungen in der neueren Geschichte Sri Lankas. Sie zeigt, dass der Aufstieg der tamilischen Guerilla (der Liberation Tigers of Tamil Eelam, LTTE) den (vorerst) letzten großen Bewusstseinswandel der Tamilen auslöst. Den Rebellen gelingt es, die soziale und nationale Wahrnehmung der Tamilen noch einmal zu verändern. Gegen die soziale Starre Jaffnas stellt die LTTE das Konzept eines unabhängigen und „sozialistischen“ Tamil Eelam. Die Tiger schließen dabei einerseits an traditionelle Werte an (vom heroischer Krieger bis zur Bildungstradition), re-interpretieren diese jedoch und verbinden sie mit modernen Ideen von sozialer Gerechtigkeit und Gleichheit.

Mit ihrem Buch hat Dagmar Hellmann-Rajanayagam eine äußerst interessante, umfassende und überzeugende Darstellung der Genese des tamilischen Bewusstseins und des tamilischen Nationalismus auf Sri Lanka vorgelegt.

Mirjam Weiberg

MIKAEL GRAVERS (ed.), *Exploring Ethnic Diversity in Burma*. (NIAS Studies in Asian Topics Series, 39). Copenhagen: NIAS Press, 2007. XX, 283 pp., 3 maps, US\$ 35.00. ISBN 978-87-91114-96-0

Burma's crisis has long been predominantly described in terms of the political stalemate situation which characterises the conflict between the ruling military regime and the democratic opposition led by Noble Peace Prize winner Aung San Suu Kyi. Recently, however, the debate has become more diverse and more attention is starting to be given to the country's various ethnic conflicts. The importance of ethnic issues in Burma cannot be underestimated as about one third of the population belongs to ethnic minorities and the military continues to portray its authoritarian grip on power as a necessity to preserve national unity in an ethnically fragmented country.

Against this backdrop the anthology edited by Mikael Gravers is both timely and politically highly relevant. It analyses the historical formation of ethnic identity in Burma in relation to British colonial rule and the post-colonial Burmese state with its emphasis on unitary nationalism and its efforts to promote "Myanmarification".

The title of the introductory chapter written by the editor suggests two interrelated questions: Has ethnicity in Burma historically been formed in opposition to the (central) state? And has state-building occurred to counter ethnic diversity? Against the background of these questions Mikael Gravers also elaborates on two related core issues of the volume as a whole: Why has ethnicity acquired such an important role in post-colonial Burmese politics? And why has violence remained such a persistent feature of ethnic identification up to the present day?

Mandy Sadan deals with the construction of Kachin identity in the colonial and post-colonial Burmese state. She portrays the label 'Kachin' as a contested category and draws attention to the importance of sub-category level diversity which characterises Kachin identity formation.

Sandra Dudley analyses how the Karenni exile community constantly reshapes its identity. She makes the interesting point that exile has reinforced a self-serving nationalism among the exiled Karenni which she describes as both a way of coping with being a refugee and as a process of collective identity formation in reaction to the fact that in exile the Karenni perceive themselves as being part of the international system of nation states.

F.K.L. Chit Hlaing elaborates on ethnicity theory in the context of Southeast Asia with special reference to the Burmese ethnic groups of the Kayah and the Kachin. Drawing upon his work on ethnicity as a cognitive category he provides theoretical and empirical evidence that ethnicity is both a political relation and a social identity which serves to assign meaning and as cognitive process, thus proving that ethnicity is far from primordial.

Karin Dean maps the Kachin political landscape and elaborates on how the Kachin define their space, arguing that the Kachin ethnic and social space which exceeds beyond Burma's state borders has become more meaningful to them than the territory officially attributed to them within the Burmese state.

Ashley South's article focuses on the re-emergence of civil society in the Mon ceasefire areas. According to the author the ceasefire process has induced a change in state structures which has profoundly affected the patterns of historical formation and mobilisation of ethnic identities in Burma. He argues that civil society can depoliticise the struggle for ethnic rights and thus reduce ethnic violence.

Takatani Michio offers an ethnological perspective of the Shan and how they preserve a collective identity under the political pressure of Burmanisation. Reinforcing the recurrent theme of the book that ethnic identity is relational he concludes that Burmanisation and Shanisation can be considered as two sides of the same coin.

Lian H. Sakhong analyses the relation between Christianity and Chin identity. He argues that a link between indigenisation and the rapid growth of Christianity among the Chin community was one reason why Christianity pro-

vided the Chin with a means of preserving and promoting their identity in the face of change.

In the last chapter Mikael Gravers explores the complex relations between conversion, religion and Karen identity. He points out that while religion has created internal cohesion and common identification beyond local communities, it has also led to new internal divisions within the Karen community as a whole.

The very comprehensive volume indeed achieves the aim embodied in its title: exploring and portraying the multifaceted picture of ethnic diversity in Burma and the complex historical trajectories in which it is rooted. Moreover, all authors shed light on the fact that ethnic identities in Burma are historically and politically constructed and as such often part of political strategies, thereby providing valuable insights into the root causes of ethnic conflicts in the country. In this regard the editor rightly emphasises that ethnic violence in Burma is politically generated in the process of ethnicisation and not a property of ethnicity as such. The book can thus be highly commended to Burma experts. Moreover, it will also appeal to social scientists with a general interest in ethnic issues as it tackles many subjects relevant to the broader discussion about ethnicity, such as the relation between ethnicity on the one hand and the state and nationalism on the other, the complex relationships between ethnicity and religion as well as between ethnicity and exile and the relevance of ethnic and social vis à vis territorial spaces.

Criticism? Even though the editor is right to point to the need of moving beyond generalisations towards portraying complexity and multiple voices, it would have been illuminating to include a comparative concluding chapter illustrating the common features as well as the differences in ethnic identity formation in respect of the various ethnic groups presented in the volume. Moreover, more explicit attention could have been given to current interactions between different ethnic groups, as insight into the patterns of such interactions could constitute a starting point for the development of political strategies of national reconciliation.

Jasmin Lorch

BOIKE REHBEIN, *Globalization, Culture and Society in Laos*. (Routledge Studies in Asia's Transformation). London, New York: Routledge, 2007. 192 pp., £ 85.00. ISBN 978-0-415-42634-3

Laos is generally considered as one of the last communist states in the world. Yet, the ruling Lao People's Revolutionary Party allowed economic liberalization more than two decades ago and is increasingly developing a market economy while strictly preserving the one-party state. Heavily dependent on international financial aid and development cooperation, the Lao government is faced with both economic and political challenges due to the integration of Laos into the

globalized world. Lao society is currently transforming rapidly, national identity politics replace socialism, and the mainly subsistence-based peasant economy is being confronted with a growing, internationalized market economy.

These tendencies are reflected by sociologist Boike Rehbein (University of Freiburg), one of the few German experts on Lao language, culture and society. In his book *Globalization, Culture and Society in Laos* the author provides profound insights into the transformation of the modern Lao nation state which is increasingly being affected by globalization. Based on various edited articles and papers, this book presents a manifold and in-depth analysis of Lao culture and society. Rehbein carried out extensive field research using a variety of methodological approaches over a period of more than ten years. A specialist in Pierre Bourdieu's sociology, Rehbein applies and modifies theories and concepts of the French sociologist, reassessing them in the Lao context. The author creatively develops this theoretical approach while criticizing Eurocentric models. He comes up with the concept of *sociocultures* which encompasses cultural patterns and social differentiation. In Rehbein's view, different layers of sociocultures and hierarchical fields constitute variable configurations of Lao society. By adopting a historical perspective, he identifies the existence of pre-modern sociocultures within contemporary social structure, stressing the distinctiveness and complexity of the contemporary Lao nation state. Thus, Rehbein also works out a theoretical framework for analyzing the impact of globalization in non-Western contexts.

After dedicating the first two chapters of his book to theoretical conceptions and a general historical survey of Lao sociocultures, he explores specific fields such as economics, identity politics, language, higher education, music, and religion – or, in the author's words, “aspects of the kaleidoscope which is contemporary Lao reality” (143). In chapters 3 and 4, Rehbein discusses the developments and transformations of the Lao economic field, analyzing social structure and economic habitus in both centre and periphery. Chapter 5 provides the accurate observation that globalizing forces need not necessarily weaken the Lao nation state. Rather, globalization assists in the standardization of the state, e.g. of the financial, legal and administrative systems. Yet, these transformations hardly affect the political system, where the party continues to claim strict control over the public sphere and national identity politics. This leads over to a profound study of the Lao language (Chapter 6). Discussing Bourdieu and Wittgenstein on language, Rehbein concludes that Lao society now faces both linguistic differentiation and standardization (i.e. sociolects vs. official public language). Furthermore, Rehbein explores recent tendencies of hybridization within the Lao academic field (Chapter 7) and in Lao music and youth culture (Chapter 8). Finally, the author discusses configurations of Buddhist and animist belief systems, which, in their interrelatedness and transformation, are affected by processes of social differentiation and urbanization (Chapter 9).

The merit of Rehbein's work is to show the complexities of Lao culture and society in interaction with a globalized world. He presents his findings clearly to scholars and students of both Lao studies and social studies in general. The various chapters can be read separately since recurrent theoretical references make them intelligible. However, this means a lot of repetitions and redundancies, as the author admits in his introduction (11). Some topics could have deserved even closer scrutiny and call for further investigation. After all, there are many more Lao fields awaiting research (e.g. law, public health, sports, gender relations, ethnic minority sociocultures) for which Rehbein's approach can prove stimulating and serve as a starting point.

In his conclusion Rehbein states that the ruling party and the political field are still dominant in Laos, although they are being increasingly challenged by the economic field and "threatened by symbolic phenomena such as language, cultural expressions, non-Lao identity symbols and globalizing cultural trends" (140). It remains to be seen if the fledgling urban middle-class, more self-confident ethnic minorities or the internationalization of public discourses can contribute to the transformation of the political system of Laos. Boike Rehbein will certainly be one of the first to notice.

Oliver Tappe

MARC ASKEW / WILLIAM S. LOGAN / COLIN YOUNG, *Vientiane: Transformations of a Lao Landscape*. London, New York: Routledge, 2007. XXI, 265 pp., 6 figures, 5 tables, and 31 plates, £ 75.00. ISBN 978-0-415-33141-8 (hbk), ISBN 978-0-203-39252-2 (ebk)

Guide books and travelogues describe Vientiane, the capital of Laos, as a dreamy, rustic town, which – almost village-like in appearance – is the perfect mirror image of a predominantly agrarian country, not yet urbanised. To do away with this stereotype is the stated intention of the authors of this book: Marc Askew, an Associate Professor at Victoria University, Melbourne, Australia, who has published extensively on urbanism in Thailand and Laos, William Logan, Professor at Deakin University, Melbourne, author of a monograph on Hanoi (2000), and Colin Long, also of Deakin University, an expert on urban planning and cultural heritage protection. To be sure: a visitor to Vientiane may still wake up in the middle of the city from the sound of cocks crowing in the neighborhood. Having read this book one is, however, less likely to interpret experiences such as these as indicating an overall lack of urbanisation, and one will have learned to expect that they will soon be a thing of the past given the rapid urban development that is presently taking place.

The current modernization of Vientiane is just one of many transformations that are the subject of this book. Reading it leaves one amazed at the ruptures and discontinuities that have gone into the making of this deceptively tranquil

town and which reflect the turbulent history of the region, especially during the 19th and 20th century. One is also amazed, however, at the strong undercurrent of continuity which nevertheless runs through its history. Each of the various transformations of Vientiane is treated in a separate chapter, applying what the authors refer to as a landscape concept. By this they mean an approach which links the physical and imagined elements of the urban landscape to key phases in the history of Vientiane, and the city proper to its regional context.

Vientiane or Viang Chan was first mentioned in 1292 and became capital of the Lao kingdom of Lan Xang in 1560. Lan Xang encompassed not only most of what today constitutes Laos, but also large parts of northeastern Thailand. A historical hiatus took place in 1828 when Siamese troops invaded and destroyed the town, and appropriated Vientiane's hinterland on the other side of the Mekong. When Francis Garnier and the French Mekong Expedition passed by in 1866, they found only the ruins of Vientiane already overgrown by forest. France took over Laos in 1893 and resurrected the city in order to provide a capital for the new addition to French Indochina. In the process of rebuilding Vientiane, the French retained the basic layout of the former city and restored some of the old buildings, such as the Tat Luang, the most important religious site in Laos. Laos was not an important component of the French colonial empire in Southeast Asia, and Vientiane, severed from its immediate hinterland, could not regain its former significance. The Cold War, which followed upon the demise of French colonial rule, however, thrust the city and Laos onto the center stage of world politics. During the second Vietnam War, the Americans maintained a formidable presence and used Vientiane as the basis of operations against the Pathet Lao and the Ho Chi Minh trail that runs through eastern Laos. When the Pathet Lao rose to power following the withdrawal of the Americans, Laos and Vientiane entered a period of socialist rule under Russian guidance, which since 1990 has been followed by a period of adjustment to the forces of globalization.

The authors show in meticulous detail how each period has left its imprint on Vientiane. Despite the various additions to the physical and symbolic landscape of the city, it is noteworthy, however, that those in power – especially under colonial and socialist rule – have again and again returned to the symbols of the old empire of Lan Xang to legitimize their role. This book is much more than just a monograph of the city. The authors go to great lengths to provide the historical and cultural background necessary for understanding the transformations of Vientiane so that the reader picks up en route a solid knowledge of the history of Laos and of the larger Mekong region.

For a book that places such an emphasis on geography, some geographical errors are surprising, but not more than minor irritants, e.g. a sentence on p. 75 which locates Kratie and the Sambor rapids, which were part of Cambodia even at the time of the French Mekong Expedition that is the subject of this passage, in southern Laos, and the use of the name Dong Dok University for the Dong

Dok Campus of the National University of Laos on the map “Vientiane at the beginning of the twenty-first century” on p. 190.

The authors draw on a variety of sources: scientific publications and government documents, but also on travelogues and novels which, together with their own familiarity with the city and its recent past, add vividness to their writing. In the bibliography one misses, however, a reference to the book *Vientiane, portrait d'une ville en mutation* by Chaypeth Sayarath, which was published in 2005 and contains excellent material on the city, especially in the form of pictorial documentation.

This is a fascinating and well-documented book on a unique place, which like no other in mainland Southeast Asia epitomizes the dynamics of the entire region. 120 US dollar is a stiff price to pay for a book of 260 pages. It is, however, a worthwhile investment for anyone interested not only in Vientiane, but also in urbanism and history in Southeast Asia.

Dietrich Schmidt-Vogt

HARALD HOLZ / KONRAD WEGMANN (Hg.), unter Mitarbeit von HERBERT GÖTZL, *Rechtsdenken: Schnittpunkte West und Ost. Recht in den gesellschafts- und staatstragenden Institutionen Europas und Chinas*. (Strukturen der Macht. Studien zum politischen Denken Chinas, 13). Münster: LIT Verlag, 2005. 392 S., € 39,90. ISBN 3-8258-8695-6

Die inhaltliche Spannweite des verdienstvollen Bandes erstreckt sich vom altrömischen bis zum antikchinesischen Recht. Er ist in fünf Kapitel unterteilt. Kap. I: Rom und China (3 Beiträge); Kap. II: Die Ursprünge der Rechtskonstitution Roms und ihre Fortsetzung in der römischen Kirche (2 Beiträge); Kap. III: Was ist „Recht“ im asiatischen Kontext? Chinas und Japans Entwicklung vor dem „Einbruch“ der Europäer (3 Beiträge); Kap. IV: Westliches Kolonialrecht als Ausgangspunkt der Diskussion über Menschenrechte: Die Idee eines spanischen „Kaisers von China“ (2 Beiträge); Kap. V: China „lernt“ von Europa (2 Beiträge).

Dem Band sind zahlreiche treffliche Einsichten zu entnehmen. So wird die konfuzianische Doktrin von der „Mitte“ hervorragend erläutert. In der Tat beinhaltet die von Konfuzianern hochgehaltene „Mitte“ das präzise Einhalten von Tugend. Es ist also „zwischen Extremen“ (S. 58) genau die Mitte der Tugendhaftigkeit zu treffen, ohne „Auswüchse und Übertreibungen“ (S. 59). Die deutsche Benennung der Tugend namens „yi“ mit „Pflichtschuldigkeit“ (S. 218) finde ich hervorragend. Üblich ist die meines Erachtens zu stark europäisierende Bezeichnung „rigorousness“ (S. 324). Ausgezeichnet gefallen mir die Überlegungen Gregor Pauls über das Verhältnis zwischen Wort und Begriff (S. 246). Der allgemeine Rat zur „Vorsicht vor allzu schnellen Urteilen und Verallgemeinerungen“ (S. 183) ist gerade im Hinblick auf das Thema des Bandes, aber auch allgemein,

beherzigenswert. So gäbe es noch viele Kostbarkeiten, die in dem Band verstreut sind, zu loben. Im folgenden möchte ich aber auf einige Aussagen in dem Buch eingehen, die zur Diskussion anregen.

Recht sei „Grundvoraussetzung für das Bestehen sowie das Überlebenkönnen eines jeden Gemeinwesens“ (S. VII). Ist das vielleicht zu europäisch gedacht? Wird diese These nicht schon dadurch widerlegt, dass in einem der Beiträge dem europäischen Recht nicht etwa das chinesische (Gesetzes)recht, sondern die chinesischen Riten bzw. die „Ritualistik“ gegenübergestellt werden (S. 16, 17)? Ich würde eher zur These neigen, kein Gemeinwesen könne ohne (amtliche) *Normen* bestehen, wobei dies im Einzelfall nicht unbedingt Rechtsnormen im westlich-juristischen Sinne zu sein brauchen. Nach meiner Auffassung verengt sich das Thema „Recht“, sobald man darüber nicht in deutscher, sondern in chinesischer Sprache spricht und nachdenkt. Denn das chinesische Wort „fa“ oder „falü“ für „Recht“, das in der VRCh meist im Sinne von staatlichem „Gesetzesrecht“ verstanden wird, hat nicht die tendenziell uferlose Bedeutung des deutschen Wortes „Recht“, das zu allem noch objektives mit subjektivem Recht vermengt.

Von dem Vergleich zwischen westlichem und chinesischem Recht heißt es, er könne „natürlich immer nur in Form historisch relevanter ‚Stichproben‘ vorgenommen werden und ergibt einen (guten) Sinn, wenn man sich nicht an einzelnen Begriffen festhakt, sondern über ‚isolierte Vokabelhuberei‘ hinaus den Blick frei macht für sinnfunktionale Zusammenhänge, die sich als semantisches ‚Funktions-Gesamt‘ darbieten.“ (S. VIII). Den Ausdruck „semantisches ‚Funktions-Gesamt‘“ verstehe ich nicht. Ferner wird gesagt, „für die Auswahl eines echten *tertium comparationis* zum Zweck einer tiefer reichenden Kulturvergleichung dürfte immer [...] entscheidend sein, einen Gesichtspunkt zu finden, der über alle punktuelle Vokabelschneiderei hinaus das struktural bedingte, funktionale Verhalten charakteristischer Bereiche innerhalb zweier Kulturkörper [...] unter einem um einen Grad formaleren Aspekt herausstellt.“ (S. 16) Als ein Beispiel wird eine bestimmte Rechtseinstellung in Europa einer gewissen Riteneinstellung in China gegenübergestellt (ibid.). Es scheint hier schlicht und einfach um die sogenannte funktionale Vergleichsmethode zu gehen, die in der Rechtsvergleichung eine anerkannte Rolle spielt. Offenbar wird in dem Band die Meinung vertreten, die Funktion, die in Europa das Recht spielte, hätten in China die Riten ausgeübt. Der Gefahr trotzend, der „Vokabelhuberei“ bezichtigt zu werden, wage ich zu fragen, ob all die Normen, die in dem Band den „Riten“ zugeordnet werden, im alten China wirklich als „li“ (Riten) betrachtet wurden. Es gab doch den weiten Bereich der Sitten und Gewohnheiten (*fengsu xiguan*). Eduard J.M. Kroker hat eine Untersuchung chinesischer Gewohnheiten dokumentiert und in einem dreibändigen Werk unter dem Titel „Die amtliche Sammlung chinesischer Rechtsgewohnheiten“ (Frankfurt a. M., 1965) veröffentlicht (S. 85, Fußnote 45, 97). Er vermied es, dieser Publikation den Titel „Die amtliche Sammlung chinesischer Riten“ zu geben. Im alten China scheinen mir, und das hat auch der japanische Fachmann der chinesischen Rechtsgeschichte Shiga Shuzo (Universi-

tät Tokyo) betont, Rechtsgewohnheiten und Riten zwei unterschiedliche Normensysteme gewesen zu sein (wenn auch sicher die Riten Teile der Gewohnheiten beeinflusst haben mögen), die – „Vokabelschneiderei“ hin oder her – auseinanderzuhalten sind. Es gab im vormodernen China neben den unbestrittenermaßen wichtigen Riten – ob man nun darunter die im Band praktisch nicht erwähnten kaiserlich kodifizierten Riten oder im Volk lebendige ungeschriebene Gewohnheiten versteht – eben doch auch staatliches Gesetzesrecht. Wenn man nun europäischem Recht chinesische Riten gegenüberstellt, welche Normen in Europa will man dann umgekehrt dem chinesischen Gesetzesrecht gegenüberstellen? Soll dieses ohne Vergleichspartner bleiben? Wenn ich mir den Inhalt des kaiserlichen Tang-Ritenkodex vor Augen führe, scheinen mir die kaiserlich verkündeten Riten teilweise ganz andere Bereiche geregelt zu haben als das kaiserliche Gesetzesrecht in Gestalt beispielsweise des Tang-Kodex. Ich denke hier etwa an die im Tang-Ritenkodex verankerten Audienz- sowie Armeeeriten. Ich habe den Eindruck, dass es schwer ist, in Europa etwas zu entdecken, das den kaiserlichen Ritenkodices entspricht. Die funktional begründete Gegenüberstellung von europäischem Recht und chinesischen Riten erscheint mir daher fragwürdig.

Ich meine, bei interkulturellen Vergleichen von amtlichen Normen ist eine präzise Terminologie unverzichtbar. Die Begriffe, welche die chinesischen Termini beinhalten, sind eingehend zu erforschen und auszuloten. Ausgangspunkt der Begriffsanalysen sollten die entsprechenden chinesischen Wörter bzw. Termini und nicht die deutschen Fachausdrücke sein.

Im vorliegenden Band haben einzelne Verfasser die Pinyin-Umschrift nicht immer sachgemäß eingesetzt, sodass ein chaotischer Eindruck entsteht. Nicht nur bei der Pinyin-Umschrift ließen die Herausgeber gleichsam Maos Polaritätsnorm „Lasst hundert Blumen blühen“ walten, sondern insbesondere auch bei der deutschen und englischen Wiedergabe chinesischer Termini. So werden Ausdrücke wie „fajia“ und „li“ von verschiedenen Autoren unterschiedlich übersetzt. Die Vielfalt der deutschen oder englischen Umschreibungen ein und desselben chinesischen Terminus stört den Sinologen nicht unbedingt. Vielleicht genießt er gar die Buntheit der ihm angebotenen Übersetzungsvarianten. Aber Laien, die das Buch lesen, dürften, da sie den chinesischen Originalterminus nicht vor Augen haben, manchmal etwas verwirrt sein.

Insgesamt hat mich die Lektüre des Bandes bereichert. Besonders viel gelernt habe ich von Chong-Ying Chengs fesselnder Analyse des holistischen Gesellschaftsführungskonzepts des Philosophen Xun Zi (um 313–238 v. Chr.). Aber auch Jack P. Doyles Ausführungen haben mich fasziniert, weil sie mir völlig unbekanntes Fakten aus der viel zu wenig erforschten, im vorliegenden Band aber verdienstvollerweise in Erinnerung gerufenen europäischen Kolonialrechtsgeschichte vor Augen führten. Ich freue mich auf weitere Bände in der von Harald Holz und Konrad Wegmann herausgegebenen Reihe.

Harro von Senger

DIRK HOLTBRÜGGE / JONAS F. PUCK, *Geschäftserfolg in China. Strategien für den größten Markt der Welt*. Berlin, Heidelberg, New York: Springer-Verlag, 2005. XII, 255 Seiten, € 44,95. ISBN 978-3-540-25406-5

Geschäftserfolg in China lautet der verheißungsvolle Titel des Buches von Dirk Holtbrügge und Jonas Puck. Mit dem Ziel, Bedingungen wirtschaftlichen Engagements in China zu klären, stellen die Autoren komprimiert Informationen zu Rahmenbedingungen, ausgewählten Investitionsregionen, Markteintrittsstrategien, Marktbearbeitungsentscheidungen, Organisation, Personalmanagement, Controlling und Public Affairs Management zur Verfügung. Ergänzende Fallstudien runden das angesichts dieser thematischen Fülle erstaunlich schmale Buch ab. Trotz oder gerade wegen seiner Handlichkeit, vor allem aber aufgrund seiner klaren Sprache und guten Gliederung, eignet es sich ausgezeichnet als einführendes Nachschlagewerk für Unternehmer und Entsandte in Führungspositionen, die noch keine Erfahrungen in China sammeln konnten. Demzufolge finden sich zu Beginn allgemeine Informationen zu Klima, Wirtschaftssystem, politischen, rechtlichen und kulturellen Bedingungen, die in den folgenden Kapiteln aufgegriffen und in Bezug zur unternehmerischen Praxis gesetzt werden.

Mit der Kurzbeschreibung der fünf bevorzugten Investitionsregionen Beijing, Shandong, Shanghai, Fujian und Chongqing werden Besonderheiten wie Sonderwirtschaftszonen, politische, wirtschaftliche und rechtliche Rahmenbedingungen sowie Investitionsklima abgesteckt.

In den anschließenden Kapiteln wird es für den chinaorientierten Unternehmer konkret. Systematisch werden Möglichkeiten eines Markteintritts sowie Bedingungen der jeweiligen Ansiedlungsformen und Optionen der Marktbearbeitung aufgezeigt. Manche Aussagen erscheinen wenig spektakulär, wie beispielsweise die Feststellung, die Überprüfung von Zielkomplementarität eventueller Joint-Venture-Partner und deren Ressourcenausstattung sollte an erster Stelle stehen. Solche grundlegenden Hinweise gehen jedoch mit zahlreichen, spezifischen Zusatzinformationen und Details einher, was den wesentlichen Nutzen dieses Buches ausmacht. Fragen zu Organisation und Personalmanagement, angesichts des häufigen Stellenwechsels zentrale Instrumente für die erfolgreiche Gestaltung einer Unternehmung in China, leiten zum Controlling über. Bei einer systematischen Due Diligence in der Anbahnungsphase weisen die Autoren auf die Bedeutung der personellen und kulturellen Aspekte hin, beispielsweise persönliche Kontakte und Beziehungen. Abschließend werden Mittel und Wege des Public Affairs Managements beschrieben, bei dem die Autoren das Lobbying hervorheben, das im Vergleich zum Einsatz von Rechtsmitteln nach wie vor von elementarer Bedeutung ist.

Dieses Buch wird insbesondere für kleinere und mittelständische deutsche Betriebe von Wert sein. Beinahe ist es schade, dass Holtbrügge und Puck die Bedürfnisse und Problematik dieser Zielgruppe nicht stärker in den Fokus rücken. Es wäre sinnvoll gewesen, die am Ende des Buches aufgeführten Fallstudien zu VW, Siemens und Transrapid mit weiteren Beispielen von kleineren Unterneh-

men zu ergänzen. Auch fehlen Hinweise auf alternative Standorte, die aufgrund ihrer Kostenvorteile, guten infrastrukturellen Bedingungen und unmittelbarer Nähe zu den weitaus teureren Orten wie Shanghai oder Beijing durchaus vielversprechende Vorteile bieten. Dies gilt vor allem für kleinere Unternehmen, die auf lokale Zulieferer angewiesen sind und erfolgreiches Lobbying betreiben wollen.

Etwas stiefmütterlich werden die kulturellen und sozio-ökonomischen Aspekte behandelt. Der Verweis auf Hofstede, der in so gut wie keinem wirtschaftswissenschaftlichen Werk zu China fehlen darf, erfolgt auch hier, allerdings mit zu geringer kritischer Distanz. So wird zwar auf die Komplexität der chinesischen Welt hingewiesen und die Ergebnisse Hofstedes für China als unzureichend beurteilt, doch lösen sich die Autoren im weiteren Verlauf nicht von diesen reduktionistischen Deutungsmustern. Festzuhalten bleibt aber, dass angesichts der ausgezeichneten, praxisorientierten Strukturierung und des hohen Informationsgehaltes der Darstellung diese Punkte kaum ins Gewicht fallen. Zu hoffen bleibt vielmehr, dass Holtbrügge und Puck diesem handfesten Werk ein weiteres Buch folgen lassen, das die Situation der nun verstärkt nach China strebenden kleinen und mittelständischen Unternehmen ausführlicher ins Auge fasst.

Florian Feuser

EDDY U, *Disorganizing China. Counter-Bureaucracy and the Decline of Socialism*. Stanford, CA: Stanford University Press, 2007. XVI, 276 pp., US\$ 55.00. ISBN 0-8047-5689-9

The author sets out to demonstrate that, right from the start, the People's Republic of China has been burdened with a malfunctioning type of bureaucracy which lasted throughout the Mao period and has still not been sufficiently reformed. Contrasting it with Max Weber's concept of modern bureaucracy, which the author treats as if it was fully put into practice in Western countries, he calls the Chinese model "counter-bureaucracy". To outline the presumed characteristics of the Chinese bureaucracy, he presents as example his archival research on secondary schools in Shanghai during the Mao period, complemented by personal interviews with teachers up to 2003.

Weber's notion of bureaucracy is paraphrased as: single hierarchy, competent staff, rule-based management, and rational compensation. Held to this theoretical standard, a mixed picture emerges of Shanghai teachers and school management. After 1949, the Chinese Communist Party (CCP) massively expanded school enrollment. In 1952 alone, enrollment increased by 43 percent, while the number of teachers had grown by only five percent since 1949. The CCP had to hire unemployed intellectuals, housewives, even former regime officials as teachers. Eddy U blames it for destroying the social homogeneity of faculty. Yet viewed from a different perspective, it is rather surprising how accommodating the CCP was, permitting even officials of the old regime to serve as teachers.

The author criticizes that pay was unequal, the highest paid being experienced teachers retained from the previous regime, while all newcomers got less. Yet he never discusses the huge financial and organizational challenges for a regime emerging from war and civil war to fight large-scale illiteracy. His interesting description of political tensions among faculty traces the learning process of school management over the years, including how teachers had to deal with a major political setback like Mao's instigation of the Cultural Revolution (whose origins from Beijing University leadership struggles the book describes).

The author does not compare the counter-bureaucracy with real-life Western bureaucracies, where infighting, nepotism, corruption, and questionable political loyalties also exist to various degrees. The smooth transition of German bureaucracy to Nazism is a reminder that bureaucracy is not the main firewall against political extremism. That calls into question his implicit argument that another type of 'more rational' bureaucracy might have saved China from the horrors of the Great Leap Forward and the Cultural Revolution.

At the beginning and end of the book, Eddy U very briefly states as his thesis that socialism needs renewal to compete with capitalism and that socialism will survive only if it develops an efficient bureaucracy. The author does not discuss how China today is evolving in ways that can no longer be aptly characterized by the historical term 'socialism'. While his concern for China is valid, an in-depth study of effective regulatory structures in the ministerial bureaucracy might be a good focus for future work, preferably comparing best practices across China and in other countries, rather than focusing so much on negative examples.

Sabine Grund

EUN-JEUNG LEE, *Korea im demokratischen Aufbruch – Politische Kultur und Kulturdiskurse*. (Mitteldeutsche Studien zu Ostasien, 10). Leipzig: Leipziger Universitätsverlag, 2005. 246 pp., € 30.00. ISBN 3-86583-082-X

When the Korean Peninsula receives attention from the Western media, it is mostly a consequence of heightened political crisis involving its northern part or events such as the UEFA Football World Cup which South Korea co-hosted with Japan. Largely unnoticed here, South Korean society has undergone rapid and dramatic transformations in the two decades since democratisation. While some of South Korea's biggest companies have become household names in the West with their cell phones, cars, computer monitors and television sets, it is less well known that South Korea has become the tenth largest economy in the world and has been a member of the industrialised nations' club OECD for over a decade. Most people in the West would be surprised to learn that South Korea has among the highest percentage of Internet users, namely 74 per cent of the population in June 2004, surpassing not only all EU countries except Sweden

but also the US. The “Country of the Morning Silence” has also the highest rate of broadband Internet access, with 21.9 per cent as of 2002.

Eun-Jeung Lee’s book stands out among German language publications in that it offers a unique view of South Korean society today. Lee addresses conventional wisdom and general stereotypes, e.g. about the meaning of Confucianism for modernisation, and puts them into the perspective of real cultural and political developments.

The book is divided into three parts. In the first, *Development and Change*, Lee gives a brief overview of Korean history before turning to the relationship between Confucian culture and modernisation, exemplifying the forms and effects of the latter by Seoul’s rapid urban growth and breathtaking economic development often referred to as the “Miracle on the River Han”.

The second part focuses on contemporary South Korea’s Political Culture and takes a closer look at the continuing controversy among Koreans over their conflicting attitudes to the late military dictator Park Chung Hee and his rule. The impact of the Internet and its role for political activists who successfully use it to bypass the conservative mainstream media, is also addressed. For its considerable influence on the outcome of two presidential and parliamentary elections, Lee even calls the Internet “The Fifth Power”.

In the third part, *Political Culture and Cultural Discourses*, Lee provocatively asks if it is necessary for Korea to give up its Confucian heritage in order to fully benefit from social and economic progress. She continues her description of what she terms the “Park-Chung-Hee Syndrome” by analysing the cultural impact of *The Eternal Kingdom*, a novel that reinvigorated a conservative perspective on Korean history. Next, Lee considers the varying ways in which Koreans have viewed Ahn Choong Kun, the early twentieth-century Korean nationalist who assassinated a former Japanese Prime Minister, as a source of national self-definition. Finally, the growing influence of Korean culture on its own society through such transforming cinematic events as “Joint Security Area”, as well as on its neighbours through the success of TV soap operas and pop music, is taken into account.

Korea im demokratischen Aufbruch is a formidable introduction for anyone with little knowledge of present-day South Korea, and highly recommendable additional reading for those already more familiar with the subject. Throughout the book Lee convincingly highlights the interchanging relationship between cultural and economic processes, potentially also making it valuable for more business-minded readers. Having said that, a closer look at the deep impact on South Korea’s soul of the 1997 economic crisis and the ensuing IMF measures would have been helpful.

Jan Schönfeld

REINHARD ZÖLLNER, *Geschichte Japans. Von 1800 bis zur Gegenwart*. (UTB, 2683). Paderborn u. a.: Schöningh, 2006. 457 S., € 24,90. ISBN 987-3-8252-2683-1

Jede Generation tendiert dazu, längst abgeschlossene historische Ereignis- und Handlungszusammenhänge für sich neu zu entdecken und dann auch zu beschreiben. Dies gilt nicht nur für die Geschichte des eigenen Landes, sondern auch für die weit entfernter Regionen. Im Falle Japans erfolgt im deutschsprachigen Raum auf die „Generation“ Hans Adalbert Dettmers (vgl. z. B. seine *Einführung in das Studium der japanischen Geschichte*, Darmstadt: Wissenschaftliche Buchgesellschaft, 1987) mit Reinhard Zöllners *Geschichte Japans* gewissermaßen ein solcher Generationenwechsel, der sich freilich durch eine Art fließenden Übergangs auszeichnet (vgl. hierzu z. B. Manfred Pohl, *Geschichte Japans*, München: C. H. Beck, 2002). Wurde damals die deutsche historische Japanforschung von Dettmar nach vorne gebracht und der Rückstand zur anglo-amerikanischen teilweise wettgemacht, so kann Zöllner auf diese Arbeit aufbauen und eigene, gewichtige Akzente zu setzen. Das vorliegende Werk reiht sich also nicht einfach in die früher erschienenen Gesamtdarstellungen der japanischen Geschichte im Sinne eines Beitrags der gegenwärtigen Generation von Japanwissenschaftlern ein, sondern bildet eine willkommene Ergänzung, die überhaupt erst vor dem Hintergrund der theoretischen Weiterentwicklung der Geschichtswissenschaften in den letzten zwei bis drei Dekaden entstehen konnte. Zöllners Gesamtdarstellung der neuzeitlichen und modernen Geschichte Japans darf nämlich als ein gelungenes Zusammenspiel von Ereignis-, Institutionen-, Politik-, Sozial-, Wirtschafts-, Ideen-, Medien- und teilweise sogar Mentalitäts- und Körpergeschichte gelten – sie verbindet somit traditionelle Ansätze und Gegenstände mit postmodernen.

Es stellt sich die Frage, wie er diese verschiedenen Perspektiven und Anliegen historiographischen Arbeitens alle unter einen Hut bringt, ohne den roten Faden zu verlieren. In diesem Zusammenhang fällt auf, dass der Autor häufig von „Räumen“ spricht, von „symbolischen Räumen“ und „sozialen Räumen“ etwa. Von Anfang an ist sogar von „Unterräumen“ die Rede, um z. B. das rund 250 Jahre überdauernde Machtgefüge der Tokugawa zu erklären. Zöllner führt drei solche „Unterräume“ auf: 1. den „Machtapparat des Hauses Tokugawa“, 2. die „japanischen Fürstentümer“ und 3. den „Hof des japanischen Kaisers“ (S. 19). Holzschnittartig werden hier vorweg Strukturen herausgearbeitet, die auf den folgenden dreißig Seiten mit Inhalten gefüllt werden. Ähnliches gilt für die Darstellung des „sozialen Raumes im frühneuzeitlichen Japan“ (S. 49–66), dem, zumindest implizit, auch ein „geistiger Raum“ hinzugefügt wird – dies machen die Kapitel „Unterdrückte Neugier (1793–1808)“ (S. 66–85), „Selbstentdeckung (1808–1823)“ (S. 85–102) oder „Stabilisierungsversuche (1823–1838)“ (S. 102–124) deutlich. Diese Kategorien werden auch auf die Spätmoderne übertragen (vgl. etwa das Unterkapitel „Bürokratie und sozialer Raum“, S. 428). Dabei handelt es sich nicht um den ungelungenen Versuch einer Anwendung kompli-

zierter historischer Theoriemodelle, sondern um eine sprachlich brillante Darstellung; Geschichte wird so fast schon dreidimensional erlebbar gemacht. Überhaupt scheint ein solches Projekt einer historischen Gesamtschau nur zur Hälfte von der Selektion und Organisation von Inhalten abhängig zu sein, die wichtige andere Hälfte besteht aus der gekonnten Darstellung komplexer Handlungs- und Ereigniszusammenhänge. Und hier spielt Zöllner seinen „Heimvorteil“ aus: Es handelt sich im Gegensatz zu den deutschen Übersetzungen von Gesamtdarstellungen zur japanischen Geschichte aus dem Englischen und Japanischen auch in sprachlicher Hinsicht um eine Originalarbeit. Jedenfalls wirkt der Text ungewein ansprechend (auch und gerade in den Passagen zur frühen Neuzeit), insgesamt sogar packend und fesselnd. Mitunter vereint er in sich die besten Eigenschaften eines guten alten historischen Romans, ohne freilich je vom Feld des faktischen und dokumentarischen Erzählens in die Welt der Fiktionen vorstoßen zu wollen.

Insofern eignet sich die vorliegende *Geschichte Japans* hervorragend für die Lehre. Zumeist kurz gehaltene Sätze und Abschnitte wie auch Unterkapitel kommen den Lesegewohnheiten eines jungen Publikums sehr entgegen und werden honoriert. Auch die im Haupttext vorhandenen Verweise auf die Illustrationen, die nie einfach nur als spärlich kommentierte Schmuckelemente dastehen, beleben die Darstellung. Eine ähnliche Wirkung entfalten sogar die tabellarischen Darstellungen und Statistiken und die hier und da in graphisch abgehobenen Kästchen dargebotenen Quellenzitate, die zur Diskussion im Unterricht anregen können. Schließlich geht das Buch über eine reine Einführung in die japanische Geschichte hinaus, bietet es doch Studierenden dank der Hinweise auf die deutsch-, englisch- und japanischsprachige Literatur auch eine Hilfe bei der Abfassung von schriftlichen Arbeiten. Ein wirklich gut verwendbares Werk, dem über den kleinen Kreis von Fachleuten hinaus aufgrund seiner breit angelegten Ausrichtung eine entsprechende Verbreitung zu wünschen ist.

Harald Meyer

ISA DUCKE, *Civil Society and the Internet in Japan*. (Routledge Contemporary Japan Series, 13). London, New York: Routledge, 2007. XIV, 194 pp., £ 70.00. ISBN 0-415-41864-X

During the 1990s a number of discourses on the potential of the Internet for increased information and participation and its implications for democracy emerged. As Isa Duce points out, most books and articles in these debates on the Internet mention civil society, but, in stark contrast to government and political parties, only a few focus directly on the impact of the Internet on civil society. In this book Isa Duce analyses the effect of Internet use on citizens' groups in Japan. She deals with questions like: How do Japanese civil society actors use the Internet? How useful is it for their work? Does the potential of

Internet tools change the way citizens' groups work? Does it influence the level and the quality of their activities? Does it do so differently in Japan compared to other countries?

Through a number of case studies she shows that the impact of the Internet on civil society activity in Japan is not as great as expected. In Japan the Internet developed more slowly than in Europe and North America, but usage rates have increased greatly in recent years and are now similar to those of many European countries. Even though the Internet has not really taken root among Japan's civil society groups nor is their use of the Internet particularly innovative, Isa Duce believes that they could profit considerably from using it. It could for example provide citizens' groups with a tool to improve their visibility in the public sphere.

Since the late 1990s civil society groups have multiplied, yet many of them have not even mastered the initial stages of using the Internet effectively. Most networking among citizens' groups still takes place off-line. Their capacity to reach a wider public and win new members and supporters is limited.

Surely the Internet has, as Isa Duce stresses, a large potential to improve the visibility and effectiveness of citizens' groups, in particular of small groups dealing with limited issues. However, as she demonstrates through her case studies, an improved usage of the Internet as such does not guarantee success. Success depends on other conditions and perhaps a bit of luck.

Isa Duce draws a realistic and detailed picture of civil society and the Internet in Japan. The latter's usage has been limited, yet she is moderately optimistic: "There is no major turning point in sight but, little by little, citizens' groups will realize and utilize this potential". How much longer will that take?

Eun-Jeung Lee