

schen Selbstexotisierung durch „doing indianness“ (S. 193) auf der einen und Assimilierungsversuchen (S. 195) auf der anderen Seite.

Irgendwo dazwischen bewegen sich die Geschichten, von denen jede ganz individuell ist, und doch scheint es verbindende Momente zwischen den in diesem Buch versammelten Menschen zu geben. Besonders hervorzuheben ist auch die gelungene Einleitung. Die Entstehung des Bandes wird hier transparent gemacht, und wir erfahren von den Konflikten, Absagen und Titeländerungen. Auch eine übersichtliche Einführung in die Geschichte der Migration von Indien nach Deutschland erleichtert die Kontextualisierung der folgenden Texte. Nicht zuletzt sorgen die anfangs aufgeworfenen Begriffsdiskussionen um die Definitionen der Menschen, die dieser Band zusammenbringt, für einen erkennbaren roten Faden durch dieses sehr heterogene Buch.

Eine weitere Besonderheit liegt in der Möglichkeit, das Projekt durch eine Online-Plattform weiter wachsen zu lassen. Unter <http://urmila.de/inderkinder> finden sich sowohl Informationen zum Buch und seinen AutorInnen als auch die Einladung an „InderKinder“ unter den Lesenden, ihre eigenen Geschichten beizusteuern.

Insgesamt handelt es sich somit um ein ehrgeiziges Projekt, das nicht den Anspruch an Vollständigkeit sondern an die Vielfalt der Repräsentationen erhebt. Dies ist eindrücklich gelungen.

Fritzi-Marie Titzmann / Maria Rost

PIERRE GOTTSCHLICH, *Die indische Diaspora in den Vereinigten Staaten von Amerika*. (Studien zu Ethnizität, Religion und Demokratie, 14). Baden-Baden: Nomos, 2012. 244 pages, € 39.00. ISBN 978-3-8329-7146-5

The creation of the Indian High Level Committee on the Indian Diaspora in 2000 was an indication of the Indian government's growing awareness of the increasing economic and political importance of non-residential Indians (NRIs) and people of Indian origin (PIOs) for the country. One of the largest, fastest growing and most influential Indian communities resides in the United States of America. Pierre Gottschlich's study *Die indische Diaspora in den Vereinigten Staaten von Amerika* is the first attempt to capture this community in its entire complexity. In doing so, this comprehensive survey treats the Indian American community as an empirical case study of the growing influence of diaspora populations in political processes and decisions. It puts into relief the conditions which enabled the Indian American community to become involved in both Indian and American politics in the past two decades and will shape any further political commitment.

Reviewing major contributions to the discussion on diaspora and transnational politics, Pierre Gottschlich fleshes out a viable working definition of diasporic formations that enables him to focus his research on the interactive

and communicative network between homeland, host country and other Indian communities around the world. Throughout his study, he shows that this network is decisive for the politics of diasporas. In a process reminiscent of opening a Russian doll, he uncovers the increasing political significance of global diasporas in general and the Indian diaspora in particular as a backdrop to his critical assessment of the manner in which the Indian American community's socio-economic status, its perception by mainstream American society, its self-image and its socio-religious structure affect its responses to and participation in US-American and Indian politics, and *vice versa*.

Even though Pierre Gottschlich does not discuss the Indian American community's links with other Indian diasporic groups in great depth, his analysis of the interrelationship between Indian Americans and their country of origin as well as their country of residence is very detailed. Although India's reliance on remittances and foreign investments by Indian Americans and its resultant readiness to allow non-residential Indians easier access to the Indian market may seem a fairly clear-cut exchange between India and its diaspora, Pierre Gottschlich's research points to a more complex picture. He explains that Indian Americans' exceptional socio-economic position (and its concomitant disposable wealth) is a result of the growing focus on skills in US immigration policies since the 1960s.

As Pierre Gottschlich shows, India was able to provide the sought-after skilled immigrants because the country had greatly improved its education system after independence in 1947. Further elaborating on these complex relations, he argues that by disregarding the actual reasons for the socio-economic success of the Indian American community and the group's heterogeneity, the majority population has been able to apply the stereotype of the *model minority* to the Indian American diaspora. Drawing on Richard Alba and Victor Nee's new assimilation theory, he contrasts the homogenizing effects of this stereotype with the different kinds of identity and integration of first and second-generation Indian Americans.

Thus, Gottschlich is able to show that while Indian Americans have acquired the economic and social means to become a political force within the United States, their political activities are still determined by their heterogeneous cultural, religious and ethnic identifications. The manner in which these identifications influence Indian Americans' political commitments becomes clear in Pierre Gottschlich's final discussion of the topics which are part of the political agenda of the Indian American community. In keeping with the group's profile, these range from US immigration policies, through Indo-American foreign relations, to the rights of NRI and PIO in India. Gottschlich concludes that the Indian American community's political potential with regard to their country of residence and their country of origin has not even begun to be tapped.

One of the many strengths of this work lies in Pierre Gottschlich's ability to blend his highly diverse and numerous source materials into a carefully structured and well-integrated whole. He manages to draw a comprehensive picture of the Indian diasporic community in the United States and their political aspirations, involvements and influence. Thus, his is not only an interesting counterpart to the large number of studies of particular linguistic or religious groups within the Indian American community or particular areas of Indian settlement in the US, but also an excellent starting point for those beginning their research on the Indian American community from the perspective of political science.

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ANDREA FLESCHENBERG / CLAUDIA DERICHS (eds.), *Women and Politics in Asia. A Springboard for Democracy*. Singapur: Institute of Southeast Asian Studies, 2012. 173 pages, US\$ 35.60. ISBN 978-981-4311-7-1 (Co-published with Lit Verlag, Münster / Berlin. € 24.90. ISBN 978-3-643-90099-9)

This book is a welcome contribution to an important emerging field of study. Gender-focused perspectives are all too rare in the field of transition studies in Asia. This volume offers six highly interesting case studies that raise an array of essential questions. The contributions are divided into three parts. Part I deals with political participation, Part II focuses on varieties of women's movements and their approaches to questions of religion, and Part III deals with gender mainstreaming and public policies.

The introduction summarizes the wide array of questions. Part I looks at women's political participation and representation, raising questions about political actors and institutions, quotas and campaigns. In his chapter on a women's candidacy initiative during Malaysia's general elections in 2008, Julian C.H. Lee takes a specific case to exemplify major structural obstacles for women in the Malaysian voting system. More importantly, his example of the 'Aunty Bedah' campaign presents an alternative form of activism and its short-term as well as possible long-term effects. Vasundhara Mohan Rallapalli's chapter on political participation by Muslim women in India shows the complexity of multiple discrimination against Muslim women as members of several disadvantaged groups, ranging from economic hardship to increasingly orthodox and patriarchal interpretations of Islamic traditions.

Part II of the book focuses on women's movements and the challenges of religion. In her comparative chapter on women's rights and morality in Indonesia and Malaysia, Christine Holike shows how neo-conservative tendencies are connected with Islamization processes that aim to regulate sexual morality and behaviour. Especially for Malaysia, she illustrates how certain interpretations of