

Thomas Krafft's contribution, 'Contemporary Old Delhi: Transformation of a historical place' (pp. 65-91) gives a superb insight into socio-cultural change in Old Delhi after Indian independence. Partition in 1947 led to a clear structural change in the ethnic demography. 329000 Moslems left the city between 1947 and 1951, and in the same period almost half a million refugees arrived in the Delhi area from the Panjab. The marginalisation of India's Muslims also had its consequences in the capital.

The renewal programme enacted by the Delhi Development Authority that divided the slum areas, as large parts of Old Delhi were labelled, into Conservation, Rehabilitation and Clearance Areas, had particularly serious repercussions. It was partly the vehement and militant resistance of the population which put an end to the „Master Plan for Delhi. Perspective 2001“. Nevertheless large-scale alterations to Old Delhi's social structure saw whole residential and service quarters torn down and replaced by multi-storey office blocks. The Muslim minority was once again most affected by the modernisation drive. The increasing commercialisation of Old Delhi played its part in permanently changing traditional structures.

Together, these contributions offer a many-faceted picture of Shāh-jahānābād/Old Delhi from its beginnings in the mid-17th century as a Mughal residence to the problems of a city undergoing extensive urbanisation and modernisation in the present day. This collection should bring new impetus to the study of the urban history of Old Delhi.

Michael Mann

DIETRICH SCHMIDT-VOGT, *High Altitude Forest in the Jugal Himal (Eastern Central Nepal). Forest Types and Human Impact.* (Geo-ecological Research 6). Stuttgart: F. Steiner Verlag 1990. 64 figs., 28 tabs., 58 plates, 210 pp. with a supplement of 32 profile diagrams, paperback edition, DM 74.-

D. Schmidt-Vogt's study gives an account of the forest types and the human impact on them at an altitude between 2700 m and 3700 m in an area between the Indrawati and the Balephi valley in the eastern part of Central Nepal. The data were collected throughout 1983/84. The author divides his book into three main sections: an introduction (A.), the presentation of the research data on forest types (B.I), the human impact of forest use (B.II) and, finally, a synthesis of the interaction between man and forest in the area of investigation (C.). These sections are followed by a bibliography

(D.), tables of tree age and regeneration (E.), summaries in English and German (F.) and a supplement of 32 profile diagrams in a separate booklet.

The introduction consists of a description of the study area and the survey and evaluation methods adopted by the author in his forest survey and human impact study. In the description of forest types (B.I), Schmidt-Vogt identifies eight forest types in the upper belt of the 'tropical evergreen upper montane forest' zone and two in the 'subalpine forest' zone. This section is followed by an account of forest use and a description of the human impact on the extent of forested areas and forest structures. As it is meant to be a geographical or, rather, a geocological study, the author combines geographical methods, dendrometrical methods from the forestry sciences and observation and interview methods from the social sciences. This interdisciplinary approach aims at giving a comprehensive view of the environmental situation in this part of the Nepalese highlands. The emphasis is the study of interaction between the local population and their environment, dendrometry being the main methodology. What at a first glimpse looks like a scholarly piece of work by a dendrometrists turns out to be an interesting attempt to detect man's impact on the different types of forests and the forestry landscape of this region in general. Schmidt-Vogt shows in his study that the changes in the high altitude forests in eastern central Nepal which are predominantly caused by man, 'have brought about degradation' (p. 175). The author shows by empirical data that in this part of Nepal natural forests above 2800 m do not exist even in remote places and near far-off villages. Its major theoretical claim is that 'man [...] has become part of the ecosystem in the high altitude forest; [...]' (ibid.). The highly selective or even exclusive use of particular species in a mixed high altitude forest alters the face of such a forest and so do forest fires which badly affect some species and favour the growth of others. The particular way of using wood and forest products shapes the forest landscape and the succession of flora as well as wildlife.

Maybe this environmental investigation could have gained a deeper insight if an attempt had been made to consider the theoretical consequences of the data collected more closely. The fact that forests themselves are largely the result of human intervention over centuries – and here Schmidt-Vogt follows J. Ives' questioning of the theory of Himalayan degradation (ibid.) – shows that forests which are used by man are man-made in their structure, and this means that they are a product of culture at a certain location over a period of time. So, in a strict sense one cannot speak of an interaction between man and forest, because this interaction is already inherent in the particular shape of the forest. A forest structure is a

mirror of a society's demands as far as wood and non-wood products are concerned. The merit of this study is that this is supported by empirical evidence in the different types of high altitude forests.

From the perspective of ecology it may be asked whether the use of forest as common property by local villagers is really unregulated and destructive, as the author claims (e.g. pp. 21, 160), or whether it is not the specific way a forest is used that regulates it in that very way. One should be aware of the fact that free access towards the forests which are a man-made resource, is a kind of regulation through which man and nature have built up a highly selective process of succession of trees in specific forest types. This is not a regulation through social or customary norms, but one that is generated through the interplay of human activity and natural events.

D. Schmidt-Vogt's book is a valuable contribution to the contemporary discussions on mountain ecosystems. It will certainly get the attention it deserves.

*Klaus Seeland*

WOLFGANG MÖLLERS, *People Power macht nicht satt. Die Philippinen unter Corazon Aquino*. (Sozialwissenschaftliche Studien zu internationalen Problemen, Band 181). Saarbrücken/Fort Lauderdale: Breitenbach Publishers 1992. 283 pp., DM 42.-. ISBN 3-88156-574-4

Long virtually unnoticed, the so-called People's Power Revolution all of a sudden catapulted the Philippines into the limelight of German media. For quite some time in the mid-80s the Far Eastern archipelago became an almost daily news item. Initially depicting the EDSA revolt in glowing colors as a peaceful revolution, a miraculous change from dictatorship to democracy, disappointment began to overshadow the reports when it became increasingly clear that the Aquino government was unable to live up to its lofty reformist agenda. Subsequently the Philippines was again featured as a feudal society ruled by a numerically small oligarchy and a „changeless land“. By the early 1990s the country had virtually disappeared from the public interest.

With his book Wolfgang Möllers has made a determined effort to correct the sometimes biased and emotionalized picture of the Philippines in the German public. Conceptualized as a reader, the book is a sequence of essays written between 1985 and 1991 – reflecting the author's six years of working experience in the country.