

Neben Fallbeispielen zur Lage der buddhistischen Nonnen in den verschiedenen Ländern Asiens (Kap. 4: "Nonnen in den buddhistischen Traditionen") informiert der Band durch redigierte Nachschriften über die Darstellungen, die während der Konferenz zu den folgenden Themen gegeben wurden: "Ordination als buddhistische Nonne" (Kap. 2), "Die Entwicklungsmöglichkeiten von Frauen im Buddhismus" (Kap. 3), "Ausbildung für buddhistische Frauen" (Kap. 5), "Nonnen in der Gemeinschaft" (Kap. 6), "Leben nach dem Vinaya in der heutigen Zeit" (Kap. 7), "Die Frage der Bhikṣuṇī-Ordination" (Kap. 8), "Der Lebensunterhalt des Sangha" (Kap. 9) und "Als Nonne im Westen leben" (Kap. 10). Es macht die Beschreibungen und Überlegungen besonders wertvoll, daß sie wann immer möglich, "authentisch" und auf Grund eigener Erfahrungen formuliert wurden. Bemerkenswert auch, daß die Konzils-Sprache Englisch war und nur für Teilnehmerinnen ohne Kenntnis dieser neuen Verbreitungssprache des Dharma in "lokale Mundarten" übersetzt wurde.

Inzwischen hat als erste "Folgekonferenz" im Dezember 1991 (vgl. den Bericht hier auf S. 191) eine zweite Zusammenkunft von buddhistischen Nonnen und engagierten Laiinnen in Bangkok stattgefunden, in einem Land also, in dem die Diskriminierung von Frauen auf dem buddhistischen Läuterungsweg ganz besonders offensichtlich ist; und dem Vernehmen nach soll eine weitere Konferenz in zwei Jahren in Sri Lanka stattfinden!

Detlef Kantowsky

KLAUS FLEISCHMANN, *Die Kommunistische Partei Birmas. Von den Anfängen bis zur Gegenwart*. (Mitteilungen des Instituts für Asienkunde, 171). Hamburg: Institut für Asienkunde, 1989. XII + 431 pp.

KLAUS FLEISCHMANN (ed.), *Documents on Communism in Burma 1945-1977*. (Mitteilungen des Instituts für Asienkunde, 172). Hamburg: Institut für Asienkunde, 1989, XVI + 278 pp.

In March and April 1989 the largest armed guerilla movement in Myanmar (formerly: Burma) split up; communist underground fighters, mostly members of ethnic minorities in whose territories their organization had been waging an "armed struggle" to replace the Yangon government by its own dictatorship, drove many of their leaders, mostly ethnic Burmese, into exile in Communist China. Subsequently many of the guerillas ceased fighting, in return for government permission to keep their arms

and possibly other prerogatives. These events have not entirely terminated the communist movement in Myanmar, but reduced it to a rather minor threat to the military.

When Klaus Fleischmann, the author of several other books on Myanmar, finished writing his manuscript on the Communist Party of Burma (CPB) in 1988, he of course could not foresee what was going to happen. Yet his concluding analysis pointed in the right direction: The Communist Party of Burma (CPB), according to Fleischmann, was not, and would not in the immediate future be a decisive factor in Myanmar politics - its ideology of centralist control and its "fixation" on communism in China clearly being unpopular among both the ethnic Burmese and members of ethnic minorities. The one chance mentioned by him for the CPB to rise to importance again, namely, a Yangon government implementing a policy unwelcomed by Beijing and thus leading to possible resumption of Chinese material support to the CPB, still stands; in practice, however, the military government, in power since 1988, has somewhat deviated from the traditionally neutralist foreign policy of Myanmar and moved closer to the PR of China (and Thailand), as a result of pressure from some other countries.

In the first of his two volumes on the CPB, Fleischmann provides a detailed description of the development of the Party since its establishment in 1939, its brief above-ground existence from May 1945 through March 1948, the splitting off in March 1946 of the "Red Flag Communist Party" under Thakin Soe (which for practical purposes ceased to exist in the mid-1970s), the varying relations with Communist China, and temporary tactical alliances with several armed ethnic minority groups, including the "Kachin Independence Organization" (KIO), etc. At the same time we learn interesting details of Myanmar history in general and the character of leading political figures, such as national hero Bogyoke Aung San, who is quoted as not given to hiding his personal attitudes towards others, sometimes having fits of temperament, silent at times but discoursing for hours when in the right mood.

The second volume provides documentary material arranged in 13 chapters, commencing with the legal period of the CPB and leading up to 1977, and including such subjects as the "Red Flag" communists, the (unsuccessful) peace talks with the government in 1963, relations with insurgent groups of ethnic minorities, etc. The reason given for not continuing beyond that year is that major documents of the subsequent period were published in 1984 by Charles B. Smith Jr. in Singapore.

As the subject of both volumes is the modern history of an underground organization, sources have not always been readily available. Fleischmann thus sometimes mentions that points are open or uncertain. There are very few other recent publications in either English or German dealing with the same subject, unless one were to work through annuals or look for occasional information in more general books on Myanmar history. Notable exceptions are Charles B. Smith's *The Burmese Communist Party in the 1980s*, published in 1984 by the Institute of Southeast Asian Studies in Singapore but with a rather brief text part, and, very recently, chapters on the communist movement in Martin Smith's recommendable *Burma. Insurgency and the Politics of Ethnicity* (London & New Jersey 1991). Thus the carefully researched books by Fleischmann, which are based on, or include, materials which would otherwise be rather difficult to obtain, go a long way to closing a gap in "Western" information on this highly important factor in modern Myanmar history. It is regrettable that access to this wealth of information has not been facilitated by an index for quick reference, but well-structured lists of contents make up partially for this lack.

To those not specializing on the CPB, two volumes on this subject might at first glance appear deterring. This impression, however, may soon change to fascination for the characters and their actions once one has started reading.

Günter Siemers

HANS U. LUTHER, *Konfliktfeld Bildung. Lehren und Lernen in Thailand*. (Arbeitsmaterialien für den landeskundlichen Unterricht, Heft 18). Bad Honnef: Deutsche Stiftung für Internationale Entwicklung, Zentralstelle für Auslandskunde, 1990. 102 S., DM 20.-

Bildungskonzepte in der Dritten Welt sind seit den 70er Jahren zunehmend in die Krise geraten. Der Bildungsoptimismus der ersten beiden Entwicklungsdekaden erwies sich als trügerisch und die in jenen Anfangsjahren entworfenen Modelle haben sich durchweg nicht realisieren lassen. Weder die Expansion des sekundären und tertiären Bildungsektors, noch alternative Konzepte einer Pädagogik für die Dritte Welt, die stärker auf die konkrete Lebensumwelt der anvisierten Bevölkerungsgruppen abzielten, zeitigten die erhofften Ergebnisse. Nur allzu oft sind sie über ein Pilotstadium nicht hinausgekommen. Aufgrund dieser