

themselves can or even must be seen as one tool of indignization - rather than being treated completely separately.

Due to continuing rapid changes, Wolfgang Klenner's article on "The Co-operation of the People's Republic of China with Foreign Enterprises" cannot be anything but a snapshot. But it is done in a very informative way with regard to various aspects especially of equity joint ventures (choice of technology, protection of property, management, distribution of profits etc.).

Finally, "The Role of Joint Ventures in Taiwan-China" by Peter Lemke and Tzen Ping Su offers some interesting insights into differing entrepreneurial skills of national and "foreign" Chinese, before joint venture experiences with Japan, Europe and the USA are characterized in more detail.

Reviewing a book would be incomplete without mentioning the flaws as well: thus it may be asked here whether partial overlappings - such as between Becker/Thiel and Hottes - or the manifold repetition of joint venture motives (Uhlig, Becker/Thiel, Ahn) could not have been avoided. In addition, the reader will be puzzled by the poor language of one or two of the translated papers. In sum, though not the best in a by and large attractive series, the volume sharpens understanding of the multiplicity of joint venture-forms existing in large parts of Asia.

Jürgen Reinhardt

DORIS THURAU: Gründe der Asylsuche von afghanischen Asylantragstellern in der BRD. Berlin: EXpress Edition, 1984. VI + 160 pp., DM 24.80

Studies of alien cultures in our own country are rare. There are a few accounts of the Turks in Germany, a very good report on the Tibetans in Switzerland, a longish article on the Eritrean refugees and a study in the making of the Vietnamese in the Federal Republic. A large number of lawyers, administrators and social workers are concerned with refugees and persons seeking political asylum. Only a few, however, concern themselves with the cultural background of their clientele. And the few who do often have no access to relevant information about the respective countries. This not infrequently results in wrong legal decisions and mistakes in caring for political refugees.

Doris Thureau's study of Afghan applicants for political asylum contributes to amending this deficit. It is an empirical study of 25 applicants, which may seem a very small number - doubtless many colleagues will express their doubts about the representative nature of such a small group. From my own knowledge of the milieu of Afghan political refugees I myself consider the group to be representative. It consists of members of the upper-middle or of the upper class, of the urban intelligentsia with a tendency to mobility and at

least partially orientated towards Western cultural models. From simple observation we know that among the Afghans seeking asylum in the Federal Republic there are only a few isolated instances of members of the lower classes; usually the applicants have fled on their own or, at most, in a small group, quite unlike the mass exodus to Pakistan and Iran. Afghans seeking political asylum in Germany do so not only because of persecution in Afghanistan but above all because of the expectations they have: of a free life, of being able to study, of earning money and attaining social status. ...

Doris Thureau describes the backgrounds of the 25 respondents. She covers the course of their flight, including interesting details of the stages of flight, namely Iran and Pakistan. She gives a vivid account of the difficulties that young, liberal Afghans encounter with the opposition parties, if they do not share their fundamentalist goals. Precisely this aspect is scarcely taken into account in the treatment of applicants for political asylum in Germany, even though it also figures as motive for fleeing their home country resp. as grounds for the granting of asylum with other groups as well, e.g. with Tamils and Eritreans.

Social workers in charge of political refugees who might like to imagine that their clientele belong to the poorest of the poor will certainly be disillusioned by Doris Thureau's analysis. For this very reason I strongly recommend them to read it.

Franz-Josef Vollmer

PETER MEYER-DOHM / SHANTILAL SARUPRIA: RAJASTHAN - Dimensionen einer regionalen Entwicklung. (Bochumer Materialien zur Entwicklungsforschung und Entwicklungspolitik, 31). Stuttgart: K.Thienemanns Verlag, 1985. 594 pp., DM 85.-

In colonial India, the British Crown exercised control only over the regions of British India. Hundreds of quasi autonomous principalities remained intact, to be incorporated into the Indian Union only after India's independence. Rajasthan, the second largest Indian state, was established between 1948 and 1950 through the consolidation and incorporation of approximately twenty of these Rajputana states in which modern technology, economies and administration had remained largely unknown. In 1936 Jawaharlal Nehru considered that the political phenomenon of the Indian principalities was probably the most extreme form of autocracy of that time. He found it hard to believe that feudal enclaves could have survived world history and been preserved unscathed until the mid-twentieth century. The air that one breathes there, he said, is heavy and stands virtually still. Whoever arrives there for the first time is charmed to a certain extent. For he is also confronted with the contrast