

PETER HANSER: *Krieg und Recht. Wesen und Ursachen kollektiver Gewaltanwendung in den Stammesgesellschaften Neuguineas*. Berlin: Dietrich Reimer Verlag, 1985. 430 pp., DM 58.-

The author analyses the violent disputes and fierce struggles within the acephalous societies of New Guinea, aiming at a hypothesis which could explain the causes of wars in this area. Appropriately his concept is a holistic one ("wars are total social phenomena", p.5) and therefore he examines war on different levels, the religious and ideological as well as the political, social and economic level. At the same time wars are historical processes and in analysing them they require the diachronous level, not only a functionalistic one. The author is close to the 'extended-case method' without mentioning it explicitly, nor does he make full use of the instruments of this method developed in connection with the 'conflict theory' in British Social Anthropology.

In Part I the author presents a careful recapitulation of the scientific occupation with 'primitive war' until now ('history of ideas', including the view of war held by missionaries or colonial people) and deals with method and source criticism. In Part II he analyses the morphology of wars in New Guinea societies: origin, rise and causes of wars (struggle for prestige or for women, acts of vengeance after murder, manslaughter or theft and in consequence of boundary litigations), process of wars (types of conduct of war, warfare, tactics such as sudden attack and ambush), results and consequences of wars (e.g. migrations), and methods of peace making. The sources are based almost exclusively on New Guinea highland societies. In Part III the author discusses different theories on the causes of war. He argues that in the case of the pre-colonial acephalous societies of New Guinea, the causes and motives of war are to be found in the absence of functioning instruments for conflict management and dispute settlement; therefore the main means to enforce 'right' is self-help, thus triggering off chains of conflict. This conclusion is acceptable. - In the appendix one finds several useful lists, tables, registers, and maps.

This Ph.D.thesis (Freiburg University) can be recommended as being an interesting and comprehensive study.

Erhard Schlesier

AKTIONSGRUPPE PHILIPPINEN (ed.), *Philippinen - wenn der Bambus bricht*. (rororo aktuell 5739). Reinbek bei Hamburg: Rowohlt, 1986. 219 pp., DM 10.80

This book is written with an intention. The intention of showing the evil of the Marcos Government and the need to put an end to the wretched state of affairs.

The Filipinos who more often than not compare themselves with the bamboo that gently sways and survives the worst storms, have started to take their fate into their own hands. The bamboo can't stand it any more: it breaks.

'Hunger, misery, suppression' - so the title of the first chapter (p.12-40) - can be expressed in bare figures and configurations, whether it is the peasants, the slum dwellers, the so-called 'Minorities', the women, or the suppressive 'law and order agencies' (police, paramilitary, penal institutions).

The mode of exploitation and suppression has its roots in the Spanish and American colonial periods (p.42-48), in Martial Law under the 'smiling dictator' Marcos (p.50-78) and the team player known as the International Monetary Fund (p.80-113), with its capitalist medicines of cash crop promotion and export orientation. The analysis of the economic and social effects of that policy on the majority of the poor population is very well done and can act as an example for many other countries beset by similar problems: the exporters will win, the producers will lose (p.104-105). Part of this is the glimpse of hope kindled by the prospect of the land reform (p.108-113), which was, however, never really implemented even in its moderate form.

Resistance grew, resistance in all sectors of society, the churches, the trade unions, in cultural life and in the press (p.116-159). And this resistance had no other choice than to articulate itself through action. It balanced on the tight rope of legality of a martial law regime (p.162-170) or formed itself in the underground as the National Democratic Front, the coalition of oppositional forces and the New People's Army, which operates in two thirds of the country. And this not only by military means but also by providing the poor with assistance in health, business and legal matters (p.171-189). The survey of emergence, programmes and performance of these oppositional forces is enlightenment in its best form: critical and supportive.

This book would not have been published by an action group if there were not the appeal to the (German) reader to overcome the notion that the Philippines are a remote country. The connections between the Federal Republic of Germany and the Philippines abound and we have no reason to feel offside (p.192-200).

The appendix contains useful tables with basic facts, historical details and a selective bibliography of German publications on the Philippines.

The book is presented with telling photographs, translations of Philippine literature, poems, songs and comments. Even though the sources are not always quoted, the conclusions are well founded and demonstrate a remarkable knowledge of the history, economy, politics and culture of this archipelago. The work appeared in March 1986 and now reads like an obituary of the the Marcos dictatorship. The bamboo may be broken - but this book shows under what difficulties the new one has to be planted and: is being planted!

Frank Hirtz