

## Reviews

The reviews in Internationales Asienforum try to give a brief evaluation of recent German publications

Bernhard Dahm, Emanzipationsversuche von kolonialer Herrschaft in Südostasien. Die Philippinen und Indonesien, ein Vergleich. (Schriften des Instituts für Asienkunde in Hamburg, Bd. 37). Wiesbaden: Otto Harrassowitz, 1974. 171 pages. (English summary) DM 58,-.

This is the first of two volumes dealing with the struggle for independence in the Philippines, Indonesia, Burma and Thailand. Although, as the author notes, the Philippines and Indonesia share a similar geographical structure, racial composition, mode of production and climatic conditions, their responses to the colonial powers differed widely. He analyses the reasons for this divergent development and finds four main factors. Firstly, the Spanish came to the Philippines with much religious zeal and immediately penetrated the interior to Christianize the population. The Dutch colony was long run by a private company, interested in trade only. Thus, Islam had time to establish itself before the Dutch started trying to Christianize Indonesia. The Indonesian islands had their own strong cultures, which the Philippines lacked. So, during their struggle for emancipation, the Indonesians were able to fall back on their own cultures with their animistic, Buddhist, Hindu and Islamic elements. In contrast, the leaders of the Philippine revolutionary groups identified with the Christian values and philosophy of their colonial masters. Finally, the Dutch put the Chinese between themselves and the Indonesians, thus preventing the development of an Indonesian middle class, whereas the Philippine middle class was indigenous. What makes this work so interesting is that the author pays considerable attention to the relations between the leaders of revolutionary groups and their "masses" and shows how the leaders appealed to and dealt with their followers. The leaders in the Philippines were influenced by liberal ideas (independence came in 1898, when the USA had taken over from Spain). In Indonesia, to which independence came half a century later, after the Japanese had been thrown out in 1945, socialist and communist ideas influenced the leaders. The difference lies in the fact in the Philippines western culture penetrated the whole population, because every village had its priest; whereas the Indonesian "masses" were hardly affected by western ideas. Some less careful treatment of concepts (e.g. Minangkabau is a matrilineal, not a matriarchal society; pusako means family or state property; adat refers to the whole way of life, customary law is hukum adat) does not lessen the importance of this new way of viewing revolutionary movements.

Keebet von Benda-Beckmann

Peter Dittmar, Wörterbuch der chinesischen Revolution. Freiburg im Breisgau, 1975. 224 pages, DM 6,90.

Those who try to follow the twisting roads of Chinese domestic politics are often puzzled by odd expressions and new creations of Communist terminology. Dittmar has written a book to meet their needs.

There are already some books – dictionary-like – which help the expert and the interested layman to understand Chinese terminology (political as well as scientific), but a certain knowledge of Chinese is the necessary prerequisite of reading them.

Dittmar compiled about 180 key-words (terms and historical events), to which the Chinese name is given in transcription, followed by a more or less sufficient explanation. All this