

“Earlier Islamic Movements”, which have had an impact on the Taliban in some form. Chapter 3 “The Mujahidin” provides a clear sketch of the seven major groups which fought the Soviet occupation; all of these groups were Sunni dominated, and all but one were also predominantly Pashtun – two major factors of relevance for the rise and development of the Taliban discussed in Chapters 4, 5 and 8. The last three chapters consider the Taliban in a broader international context, with specific reference to humanitarian agencies working in Afghanistan, and the relationship between the Taliban, the USA, Pakistan, Saudi Arabia and some Central Asian states, etc.

The greatest merits of this study lie in its demonstrating that the Taliban – like every other complex political phenomenon – do not represent a homogeneous group, and, secondly, in its implicit advocacy of coming to terms with their political presence rather than continuing to treat them as political untouchables. However, Marsden could and should have gone much further in his analysis of the complexity of the Taliban. He hints at ‘a possible struggle’ within the movement ‘between hardliners and relative moderates’ (p. 45); he also briefly touches upon the traditional ‘tension between Pushtunwali and Islam’ (p. 86), represented by the tribal leaders and the Ulema respectively. But he does not discuss either point further. Although often referring to Pashtun vs. non-Pashtun tensions, he does not enter into details about the historical and ethnic complexities that obtain within the Taliban, nor about the clan/tribal and regional affiliations of the various competing power groups and factions.

All in all, *The Taliban* is an interesting and well written introduction to this little known movement that has impacts not only on Afghanistan, but also on Pakistan, Central Asia, Iran, India – and Western policies towards a large part of Asia. It deserves to be read by all interested in the politics of a large part of South, West and Central Asia.

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ANIL BHATTI, JOHANNES H. VOIGT (eds.), *Jewish Exile in India 1933–1945*. New Delhi: Manohar in association with Max Mueller Bhavan, 1999, 195 pages, Rs 300,– ISBN 81-7304-237-3

That British India was a chosen destination for many German and Central European Jews in search of refuge from the atrocities of Nazism, is scarcely known. The newly published anthology *Jewish Exile in India 1933-1945* shows how Indian and British-Indian authorities hesitated to give them asylum: during the 12 years of Nazi rule only about 1000 refugees were accepted. The book introduces the reader to the manifold aspects of this field of research. It contains contributions from the fields of history, social sciences and literary criticism which scholars from India, Germany and Israel first presented in 1995 at a symposium organized by the Jawaharlal Nehru University and the Max Mueller Bhavan, New Delhi.

In order to structure the vast subject the anthology has been divided into three sections, the first of which outlines British-Indian and Indian policies and Jewish and Indian responses to the emigration. The second comprises essays on four Jewish

emigrés, their biographies and work, whereas the third part entitled "Receptions and Reflections" consists of analyses of literary work centred around the theme of Jewish exile in India.

As a broad introduction to the book the German historian Johannes H. Voigt, co-editor together with the Indian scholar Anil Bhatti, professor of German, describes the increasing nationalistic and anti-Semitic tendencies in Germany: The publication of Hitler's *Mein Kampf*, Nazi strategies to forcibly remove Jews from all areas of life in Germany up to the so-called "Final Solution", the mass murder of 6 million Jews. Voigt also sums up the international reactions to the Holocaust. There was hardly any country which, in face of the barbarous events in Germany, agreed to accept a larger number of refugees.

British India raised its barrier of entry in early 1938, either for fear that it would be burdened with meeting the expenses of people stranded there or because of protests from various sections of Indian society against the immigration of European Jews. By recourse to a large number of sources in British and Indian archives Joachim Oesterheld reconstructs the political and legal framework under which German-speaking emigrants found asylum in India: They had to prove that they were not politically undesirable in India, and that they had friends or relatives in India who would guarantee their permanent maintenance. A long-term contract of employment promised by a responsible Indian firm was a necessary precondition as well. With the outbreak of World War II all German nationals, including Jews, were regarded by the colonial government as "enemy aliens". In 1939 and 1940 they were confined in internment camps, and only in some camps did the authorities try to distinguish between pro-Nazi German nationals and Jewish refugees.

One reason for this generalization of German missionaries, German emigrants and German nationalists as the "German conspiracy" was a general British xenophobia that emerged during World War II, states the historian Majid Hayat Siddiqi in his essay. He gathers arguments and anecdotes that reveal the "wholly utilitarian manner of the colonial state's policy towards refugees". The fact that the British fought against German fascism did not mean that they cared for its victims.

Indian national leaders, though too preoccupied with their struggle against the British, expressed their sympathy with the fate of the Jews. Tilak Raj Sareen quotes in his essay on "Indian Responses to the Holocaust" compassionate but mostly ineffective statements of Jawaharlal Nehru. Mahatma Gandhi caused a controversy when he propagated his principle of non-violence as the only way for German Jews to fight against Nazism. He did not see that British rule in India and Hitler's rule in Germany were worlds apart, politically and morally. News about the fate of Central European Jews in Indian nationalist newspapers did, however, result in the widespread boycott of German goods and German firms.

Some help for European Jewish emigrants came from the Jews who had already settled in India. In 1934 they founded the Jewish Relief Association that cared for economic and social integration of the emigrants in Bombay, Calcutta and Madras. Shalva Weill's article gives a very informative and detailed survey of these three

Jewish communities, each of which had its own traditions, history and relation to other parts of Indian society.

As diverse as Indian Jews were the experiences and identities of the emigrants. The second part of the book provides us with four biographical sketches of eminent Jews: Agata Schindler writes on the composer, conductor, pianist and musicologist Walter Kaufmann who worked as a director of All India Radio, promoted Western classical music in India and later published two standard reference books about North and South Indian Ragas. With Kaufmann's help Willy Haas, journalist and publisher of the renowned cultural magazine *Die Literarische Welt*, could come to India. How the emigrant experienced the land he had dreamt of as a child is sensitively analysed by Anil Bhatti. Martin Kämpchen portrays Alex Aronson, who temporarily taught at Rabindranath Tagore's university in Shantiniketan and after World War II – settled in Israel like many Jewish refugees – confessed: "I am by definition an outsider."

These articles as well as Johannes Voigt's essay on Dr. Margarete Spiegel who greatly admired Gandhi and lived in his Ashram for a year and a half, bring out the complex ambivalence faced by Jewish refugees in India: They lived in a country where an anti-imperialist struggle was directed against the very same British to whom they might have felt a certain gratitude for fighting against the Nazis. And there is another ambivalence: The fascination of many German Jews for the nativist, ethnic romanticism towards India "gave rise to the conception of an Indo-Germanic culture, which on the one hand led to some of Europe's greatest artistic and philosophical achievements, but, in a bitter irony, led to the rationalisation of some of its most cruel, even inexplicable, ideas. It is from the implementation of these ideas as deeds that some German Jews fled in the 1930s and 1940s and reached India." (Weill)

This interdisciplinary research is exceptional in that it breaks with orientalist dichotomies, focussing on people whose multilayered identities and biographies contradict nationalistic and essentialist stereotypes of victims and aggressors or East and West: Willy Haas, for example, who had been forced to go into exile in Prague and after the invasion of Czechoslovakia by German troops fled to India, returned as a British press-officer to Germany. The differing experiences of the migrants are also expressed in literature, the source for analysis in the important third part of the book. Baumgartner, the protagonist in Anita Desai's famous novel *Baumgartner's Bombay* is a Jew in Germany, in British India an "enemy alien" and in independent India "firanghi", a foreigner. Rekha Kamat and Rainer Lotz establish in their exceptional interpretation "Interculturality: A view from below" that the migrant is not the post-modern cosmopolitan who celebrates his multicultural existence, but lives indifferent to all assertions of cultural identities and origins.

The book is an important contribution to the history of Jewish emigration which hitherto focussed mainly on North and South America, Switzerland and other parts of the Western World as well as the former Soviet Union as destinations of Jewish refugees. Like the publications on Jewish exile in Shanghai between 1933 and 1945 this book offers an at once descriptive and analytical access to a field of research yet to be explored through more case studies.