

digt die portugiesischen Missionen in China, das Buchwesen im 16. Jh. und u.a. die Verdienste Mateo Riccis. Alfons Văth S.J. (1874–1937) schreibt über den gebürtigen Kölner Johann Adam Schall von Bell und das Jahr 1622. Der Katholizismus in der Dichtung der Qing-Zeit Macaus wird von Zhang Wenqin vorgestellt. Domingos Maurício Gomes dos Santos beschreibt die erste westliche Universität im „Fernen Osten“ (gegründet 1594) und Aloysius Berchmans Chang S.J. das St.-Pauls-Universitätskolleg. Sepp Schüler berichtet über P. Simon a Cunha (Wu Yushan) und die ersten Jesuitenmaler, Manuel Teixeira über herausragende Frauengestalten und Jost Zetzsche über die erste chinesische Bibel von Robert Morrison (1782–1834) in Macau. Berichte über Nachklänge der Revolution von 1910–1911 in der Diözese Macau und die Situation von 1917 erläutern die schwierige Lage.

Im IV. Teil behandelt Antonio Ng Kuok Cheong u.a. das Verhältnis von Staat und Kirche in der Zivilgesellschaft. Gary M.C. Ngai verleiht in einem Ausblick seiner Hoffnung Ausdruck, daß Macaus Zukunft seiner vielfältigen Herkunft entsprechen möge. Historische Quellen aus den Jahren 1987 bis 1993 und ein zwölfseitiges Glossar ausgewählter chinesischer Autoren, Begriffe und Werke beschließen den Band.

Die Publikation ist ein Standardwerk. Sie bietet eine gute Einführung in die spezifische macanesishe Tradition, ihre Kultur und Glaubensvorstellungen in Geschichte und Gegenwart. In Zukunft sollten allerdings die Bezeichnungen „Ferner Osten“ oder „Fernost“ vermieden werden. Sie passen nicht in unsere Zeit. Eine Benennung nach Himmelsrichtungen wie „Ostasien“ wäre präziser.

Josefine Huppertz

EYAL BEN-ARI, JOHN CLAMMER (eds.), *Japan in Singapore. Cultural Occurrences and Cultural Flows*. Richmond: Curzon Press, 2000. VII, 238 pages, £ 40.00. ISBN 0-7007-1245-3.

Singapore is home of one of the biggest Japanese expatriate communities in the world with some 20,000 expatriates and their families working and living in this Southeast Asian city-state. It dates back to the early 1970s when the city-state began to stand "at the forefront of Japan's move into Southeast and South Asia" (p. 7), and today Japanese firms account for nearly one quarter of Singapore's GDP. In the last two centuries Singapore became an important regional centre of a new international division of labour wherein Japan's economic presence in Southeast Asia is most visible.

The Japanese impact on Southeast Asia in general and on Singapore in particular has been profound not only in economic terms – Japanese corporations, investment flows and technology transfer – but also in terms of its cultural presence – ranging from food, films and fashion to consumer styles, management practices and social values. This development has been deeply influenced by the fact "that Japan is Asian: it is assumed this model is more suitable to Asia than European or North American alternatives" (p. 75). After all, it is Japan's presence as a 'non-Western' influence in contrast to Western influences on Singapore's society that can be traced back to its colonial past. Singapore is now "open to the influence both of its re-

gional members and the operation of the world system as a whole" (p. 5). This sets the background to the eight contributions in this book edited by Eyal Ben-Ari from the Hebrew University of Jerusalem and John Clammer from Sophia University, Tokyo.

Focussing on the working and living conditions of Japanese managers sent to Singapore by their firms Ben-Ari aims "to situate the case of Japanese business expatriates in Singapore within a much wider (indeed, world-wide) context of social and cultural aspects of globalization" (p. 38). As part of new forms of international migration flows within a network of so-called global cities these expatriates have developed a certain set of metaphors helping them to deal with their specific situation – called the 'global-human-situation' – as Ben-Ari points out in his research findings. Japan is seen as a core country in contrast to a peripheral Singapore, while at the same time the expatriates interviewed also pointed to the uniqueness of Japanese society and culture. In this context social contacts between expatriates are of quite some importance. Social activities – mostly of Japanese males – such as golfing, and dining out and drinking together are not only intended to strengthen the community's internal cohesion abroad but must also be seen as providing information, thrust and reputation among its members. Although these activities are seen as "not precisely work" (p. 150), they are important elements of careering, given the importance of interpersonal relations in Japanese companies and the Japanese stress on human relationships. Taking into account both the discursive and cognitive dimensions as well as the behavioral level Ben-Ari makes clear that Japanese business expatriates in Singapore show very few symptoms of internationalization 'neither in the sense of creating and maintaining contact with locals or other foreigners in Singapore nor in the sense of a greater awareness of the culture of "others" (p. 173).

Unlike their male counterparts Japanese female expatriates are usually not sent to Singapore by a Japanese firm but come on their own to work here. Employed by local or foreign companies they usually receive lower wages and fringe benefits than their male colleagues. And as single females they are usually not part of the Japanese expatriate community in Singapore. While often trying to escape the confinements of traditional role models for women in Japan, interviews with these female expatriates showed that traditional male-female relations are largely reproduced in Singapore. The authors therefore see these female expatriates as twice marginalized: "As expatriates they are distanced from local Singapore society [and] as single working women they are also estranged from their male colleagues and from their wives." (p. 110)

In the city-state the Japanese model of economic development has a major influence on both governmental and public thinking (p. 63). Economically, this is true for the process of industrialization, especially in the wake of Singapore's 'Second Industrial Revolution' from the late 1970s onwards when Japan attracted the attention of Singapore's development planners and politicians. Japan's economic and social success has been seen as a model primarily to justify increasing the Singapore state's authority and control over society and economy – e.g. its tight labour market controls – and less as a blueprint for industrial development (p. 76f.). As for the question whether Japan is an important influence on consumerism and leisure in Singapore, Chua seems to be more sceptical. From his research on cultural aspects

such as fashion, mass media and food the author assumes that "[there] is no 'Japanization' of Singaporeans [...] there is no significant 'Japanese-ness' in the Singaporean consumer culture" (p.134).

Globalization forms the wider theoretical background to this book wherein the way Japanese expatriates view themselves – their sense of homogeneity and uniqueness – and of Singaporean identity – drawn from the background of colonialism – as well as their relationship to each other must be seen. But while most of the articles in this book deal with some of the most important aspects of globalization, other aspects are missing: such as the role of Japan as an increasingly important destination for labour migration from Southeast Asia, the discrepancy between the importance of Japanese studies at Southeast Asian universities compared to Southeast Asian studies at Japanese universities, or the rise of criticism in Southeast Asia of Japan's economic dominance and 'cultural imperialism'. While 'Japan in Singapore' gives a good insight into the thematic field of 'culture contact' under globalization, it also needs further research and discussion on this issue.

Rolf Jordan

MARIE SOEDERBERG, IAN READER (eds.), *Japanese Influences and Presences in Asia*. (NIAS Studies in Asian Topics 25). Richmond: Curzon Press, 2000. 266 pages, £ 40.00. ISBN 0-7007-1110-4

This is an interesting volume on an interesting subject. But the frequently contradictory conclusions of its individual contributors leave a certain feeling of ambivalence, which not even the editors' (over-)long preface can remedy. A few authors see a strong influence of Japan as Asia's largest economic and technological power notably on the East Asian political economies and on their people's lifestyles, while most, however, more or less emphatically deny any significant Japanese cultural or political influence outside its insular borders.

The ten articles of this volume were originally presented at a workshop in Stockholm in 1996. Admittedly the subject of inquiry is complex. The influence of a national culture, of its political system and its economy on its neighbors is difficult to define and to quantify. Some authors, like Brian Moeran and Eyal Ben-Ari, attempt scientific purity in employing long-winded definitions and home-made concepts which however do not seem to yield much insight. Most articles cover narrower subjects and leave it to the reader to draw conclusions.

In his empirical research Ben-Ari treats Japanese business executives in Singapore. Their perception in corporate headquarters back home is of prime importance for their future career. The views of locals are of no importance and consequence. Mitchell Sedgwick reviews Japanese industrial investments in Thailand which are managed conventionally. None of the famed Japanese production techniques (quality circles, job rotation, just-in-time delivery etc) are being applied. Rather, Japanese expatriate managers remain in full control, with little management and know-how transfers to local Thai employees. Marie Soederberg gives a brief account of the declining role of the Japanese general trading companies (*sogo shosha*). However, the purpose of this article remains unclear.