

ses und die Notwendigkeit deutsch-vietnamesischer Zusammenarbeit im Hochschulbereich“. Im Gegensatz zur Ankündigung im Vorwort steht hier allerdings eindeutig die ökonomische Perspektive im Vordergrund, diskutiert werden vor allem die Entwicklungen seit Beginn der Reformperiode (Doi Moi). Die Notwendigkeit zur Kooperation im Hochschulbereich (S. 118f) ist unbestritten, daß aber eine solche zum Beispiel zwischen den Universitäten Hanoi und Passau schon seit 1987 besteht und recht erfolgreich arbeitet (u.a. sind aus ihr bisher 7 Dissertationen und 5 Buchpublikationen zum großen Teil über Probleme des neueren Vietnams hervorgegangen), ist nicht erwähnt. Auch die Südostasienabteilung der Universität Hamburg unterhält seit langem gute Beziehungen zu Vietnam. Es wirkt daher arrogant oder zumindest irreführend, wenn man liest: „Vietnamstudien mit sozial- oder wirtschaftswissenschaftlichem Bezug gibt es in Deutschland nicht.“ (S. 119) Ergänzt werden die Ausführungen zu Vietnam durch einen Überblick von Bui Cong Tho über die deutsch-vietnamesische Zusammenarbeit auf dem Gebiet der Bildung seit den Zeiten der DDR.

Der dritte Teil der Broschüre enthält das Programm und einen Teil der Vorträge eines 1999 von der KAAD an der Universität Hue durchgeführten Seminars über „Naturwissenschaften und das moderne Leben. Ein vietnamesisch-deutscher Dialog“. Abgedruckt sind Referate von Peter Hünemann (Universität Tübingen), „Naturwissenschaften – Weltanschauung – Glauben“, von Jürgen Sauer (Universität Regensburg), „Die Explosion des Wissens im Bereich der Naturwissenschaften – Der Rückblick eines Chemikers auf die letzten 50 Jahre“, und von Truong Van Lung (Universität Hue), „Biochemische Untersuchungen und Anwendungen in Vietnam“.

Im Anhang findet man noch eine Anzahl hilfreicher Informationen für Interessierte: das Scholarship Program of KAAD, Asia Department. Eligibility Criteria for Study Programs in Germany; ein Announcement KAAD-AIT Scholarship Program for Studies at AIT, Bangkok; die Adressen der KAAD Committees in Asien und die des KAAD-Ausländerdienstes in Bonn. Nach den „Kriterien“ haben zumindest Katholiken oder der katholischen Kirche nahestehende Personen aus Asien die Möglichkeit, von dieser neuen Bildungsinitiative des KAAD zu profitieren.

Bernhard Dahm

HELMUT BUCHHOLT, *Zwischen Macht und Ohnmacht. Die chinesische Minderheit in Südostasien*. (Culture, Society, Environment – South and Southeast Asian Studies, 2). Münster: Lit, 1998. VII, 337 pages, 13 maps, DM 54,-. ISBN 3-8258-3593-6)

The title of the book, *Between power and powerlessness. The Chinese minority in Southeast Asia*, could lead the reader to believe that all countries of Southeast Asia are treated in this study. This impression is further enhanced by the text on the back cover where only the general tropes of the prosperous growth region of Southeast Asia and the economically powerful, but politically weak Chinese minority are presented. There is no hint at a regional limitation of the study.

In fact, however, this book does not offer any in-depth analysis of, say, the Chinese minorities of Malaysia, Thailand, Vietnam, Laos, Cambodia, Myanmar, etc. Rather, these countries are covered in only a few paragraphs (cf. for instance Malay-

sia, p. 47f). One problem of such short overviews is an over-simplification of complex phenomena, e.g. the use of the term "Indochina", without referring to the fact that in the countries concerned this name is often heavily criticized as a colonial creation. The author would have been well advised not to include these country "profiles" and not to advertise his book with the catch-all term "Southeast Asia".

Instead, what the reader can find in Buchholt's book is a comparison of the Chinese minorities in Indonesia and the Philippines. The general approach is informed by a sociological perspective. This includes a reference to theories of ethnic relations (pp. 13-24) and a short overview of trader minorities in postcolonial societies worldwide, especially in Africa and the Caribbean (pp. 25-36).

With this broad and general approach, the author tries to demonstrate that trader minorities are a global phenomenon, and not just unique to Southeast Asia or the ethnic Chinese there. However, as the author argues, there are great differences between areas, regions, and cultures. This is at least the conclusion of his short survey of the Chinese minority in Southeast Asia. The author therefore maintains that one has to study the phenomenon on a smaller scale, as he does with his comparison of Indonesia and the Philippines. In these parts of his study, he does acknowledge several important differences between the two countries, for instance concerning the specific mixture of antisinitic stereotypes and violence. The results of these case studies are then generalized for the analysis of the social position of the ethnic Chinese throughout of Southeast Asia, as follows (pp. 287f):

1. The social position and the economic role of the ethnic Chinese in the countries of Southeast Asia have been determined by various factors. The process began in the colonial era, if not earlier. European colonial policy determined the role of the Chinese on a long-term basis. It also caused the formation of anti-Chinese stereotypes and prejudices.
2. The Chinese traders linked the cities and the hinterland through their trading activities. This supported the social and economic transformation process of agrarian societies. Their potential as an "innovative" elite was, however, not fully utilized.
3. By skimming off agrarian surpluses and accumulating them, the Chinese traders, monopoly rentiers, and money lenders were able to create capital for manufacturing industries in the context of the commercialization of agriculture and integration in global markets.
4. As mediators of new socio-cultural patterns (like the monetarization of the economy) and because of their high mobility, they contributed to changes in the traditional value systems.
5. Indirectly, as an intermediary stratum between the colonial power and the local population, they thus accelerated the transformation of an agrarian subsistence production into a market economy (cash crop production). In the mid-term perspective, this destroyed traditional institutions of social security, and, in the long term, it caused the pauperization of large sectors of the population.
6. As interest groups, Chinese traders participated in various ways in the process of creating cities/states as well as classes.

7. By integrating local, regional, and international trading networks, Chinese businessmen contributed to the integration of local units into the capitalist world economy.
8. Tensions with the local population(s) as well as with competing groups result from this economic and social role, both in colonial times and since independence.

These "Southeast Asian" findings (which in fact refer only to Indonesia and the Philippines) are finally discussed in the context of a general theoretical approach to the phenomenon of trader minorities in global(izing) capitalism. Buchholt's book thus reverts finally to the original theoretical questions from which the whole case study embarked.

Several groups of readers might consult this book with interest. Sociologists and political scientists with a special emphasis on social theories (especially theories of development), will find in Buchholt's study a well-written and well-researched comparative case study from an important area of the world. Since the approach is theory-led, its conclusions may also be of theoretical value. Another target group are Southeast Asianists from other disciplines, like history, anthropology, geography, or media studies. For these, some of the detailed information from the country case studies (based on extensive field-work) may prove interesting and valuable. Geographers or city planners, for instance, might find the comparative historical maps of the "Chinese" quarters of Bandung, Ujung Pandang (Makassar), Surabaya, and Manila quite useful. For media studies, the passages on anti-Chinese stereotypes in the Indonesian and Philippine media represent a good departure point for further research.

On the other hand, readers from the non-sociological disciplines may well criticize Buchholt's book, since many questions relevant in these other research contexts are not addressed. From the point of view of comparative Southeast Asian Studies a problem might well be the fact that the social position and the perception of the ethnic Chinese vary greatly from country to country in Southeast Asia. Are the Chinese in Vietnam, for instance, really a good example for the thesis of "trader minorities"? Or, how could one explain the difference in perception of that minority between, say, Indonesia and Thailand? Questions like these could lead to a different emphasis on the problem of perception, and hence the historical and cultural factor in general.

This possibly mixed reception of Buchholt's comparative case study on the Chinese minority in Indonesia and the Philippines is in itself probably a good indication of the relevance and complexity of the issues addressed in the book. Buchholt does indeed offer a thorough analysis, based on influential sociological theories. This makes his book commendable, even as teaching material for (controversial?) class discussions.

Arndt Graf

LYNN PAN (ed.), *The Encyclopedia of the Chinese Overseas*. Richmond: Curzon Press, 1999. 399 pages, maps, tables, photographs, US\$ 45.34. ISBN 0-7007-1122-8.

*The Encyclopedia of the Chinese Overseas* is an ambitious project of the Chinese Heritage Centre in Singapore under the aegis of the editor, Lynn Pan, and with the