

## Reviews

HENRYK ALFF / ANDREAS BENZ (eds), *Tracing Connections. Explorations of Spaces and Places in Asian Contexts*. Berlin: Wissenschaftlicher Verlag Berlin, 2014. 201 pages, €29.80. ISBN 978-3-86573-774-8

How scholarship in and about non-“Western” regions, places and areas ought to be conducted in the twenty-first century is a topical issue in German academia. The last decade has witnessed the results of the constructivist and spatial trends in the social sciences. This and recent debates about the relationship between area studies scholarship and disciplinary social science research have highlighted the weakening of boundaries between contained places and other spatial entities (“areas”) on the one hand and defined the field of area studies vs. disciplinary identities on the other. However, “the days of territorially trapped social sciences” might be over, “whereas the days of state borders are not” (Paolo Novak, p. 34).

The stated objective of the volume edited by Henryk Alff and Andreas Benz is to explore the linkage of flows and fixities, of movement and mobility vs. situatedness, and, as the title suggests, between space and place. They argue that a relational, processual and transactional perspective of interactions across space/s enables a different understanding of “the world”. Accordingly, actors, institutions and places can be interpreted as products of social interactions among people or groups of people across space. Contrary to conventional network theory, which generally relies on depicting one-dimensional mobile practices between agents on one and the same scale, the editors aim to illustrate how “webs of interrelated and overlapping multilocal connections that span across social spaces” (p. 8) and, thus, scales redefine connections and notions of place, situatedness and fixity in Asian contexts.

The volume’s contributions largely stem from original research on mobile practices in the context of trade and migration in Nepal, India, (Western) China, Kyrgyzstan, Afghanistan and Pakistan. Eight of the ten essays have been authored by members and fellows of the “Crossroads Asia – Conflict, Migration, Development” research network using empirical material collected since 2011. Additionally, the conceptual article by Paolo Novak, building on his earlier work on Afghan refugees in Peshawar, enhances the volume by illustrating how the choice of tracing which connection/s in situations where persons, places and processes seem to exist simultaneously is a normative and essentially a political decision each researcher is confronted with. Reflecting then on the connected preference-setting and categorisations, and the resulting general ontological uncertainty, Paolo Novak calls upon researchers to be aware of, first, the perspectives generally adopted vs. those disregarded (and the possible implications thereof),

and, second, of the tension between bordered and connected understandings of places and identities.

The four contributions in Part One examine dynamics and transformations in cross-border trade and the role of connections in borderlands. Tina Harris' article reminds readers of the fact that even an actor-centered approach can make sense only if structural forces are considered as well. Using the example of policy shifts that resulted in new infrastructure and logistical transformations in the Indian-Tibetan borderlands, she shows that evolving new commodity flows and merchant networks led to the creation and recreation of market places. Rune Steenberg's complementary contribution on trade networks across the Xinjiang-Kyrgyzstan border highlights how translocal business relations are secured "from below", for example through marriage relations. Henryk Alff's case study on cross-border bazaar traders in Bishkek's largest market, the Dordoy Bazaar, explores the entrepreneurs' narratives regarding how they have positioned themselves over time by navigating the changing institutional, political and economic conditions in post-Soviet Kyrgyzstan. In her study on interactions across the Line of Control separating Baltistan and Ladakh in disputed Kashmir, Antia Mato Bouzas illuminates the "bordering process", that is, how the political border functions as a separating line for everyday physical interactions across it and how these delimitations undergo imagined (re-)connections through discourse and symbolic practices and relations. The unpredictability of these socio-spatial dynamics significantly effects borderlanders' lives and mobility.

The three contributions in Part Two focus on the implications of different types of mobilities and the translocal social spaces constituted by people's interactions. While Andreas Benz' article on the Wakhi community shows how forging translocal social networks and multilocality can enhance a group's social welfare, Christoph Wenzel's analysis of suburban Mazar-i Sharif as destination of rural migrants highlights the point that there is no guarantee that movement will improve a person's socio-economic status or promote social mobility. From a historical perspective Rana Behal's case study on indentured migrant labour in colonial plantations of South and Southeast Asia re-connects with Harris' reminder of the engineering of movements and connections through policy choices and that the resulting forces then shape and re-shape social spaces and places.

In sum, the book demonstrates the fruitfulness of a relational geographic viewpoint – what Arjun Appadurai called "process geographies" – to investigate the complexity and mobile dynamics of multi- and translocal social practices. All contributions present a processual perspective and the constructedness of places and spaces in Asian contexts. However, in keeping with Paolo Novak's thoughts, one might want to scrutinize which dimension this particular perspective disregards. The (over-)emphasis on the construction of space/s, places and identities as a result of geographic mobility/movements and practices across space calls for an equal consideration of the role of non-movement/s and of other than spatial mobilities. Re-imagining space not only as geographically, but also, as

discursively constructed, draws attention to the contested positions of particular places within discourses and imaginaries. A stronger focus on positionality, which would refer first of all to social situatedness, could add an important layer to the fixity-mobility nexus when tracing connections.

*Katja Mielke*

MATTHIAS SCHMIDT, *Mensch und Umwelt in Kirgistan. Politische Ökologie im postkolonialen und postsozialistischen Kontext*. (Erdkundliches Wissen, 153). Stuttgart: Franz-Steiner-Verlag, 2013. 400 pages, 26 figures, 12 charts, 8 photographs, 12 maps, €52.00. ISBN 978-3-515-10478-4

The starting point of Matthias Schmidt's study on human-environmental interactions in Kyrgyzstan is his general observation that in many postmodern societies the perception is prevalent that people's immediate dependency on land and natural resources for one's own survival is an anachronism. However, for many people living in Central Asia in general, and in rural regions of Kyrgyzstan in particular, the end of the socialist project meant not only a turning point in terms of ideological beliefs and identity, but also a dramatic socio-economic marginalisation and pauperisation. Against the background of economic demise accompanied by the liquidation of numerous enterprises and the privatisation of the means of production, many employees lost their jobs and secure wages. Simultaneously, the state radically cut the provision of economic, social and legal services. The increased socio-economic uncertainty led to rising dependency on access to, and the utilisation of, natural resources for both the national economy and individual households, especially in the countryside.

In the first chapter the author postulates that the shifts and peculiarities of human-environment relations generally are determined by specific interdependencies between the respective political, social and economic system, effective management institutions and the actual usage of the natural resources. Referring mainly to Douglas North, Elinor Ostrom and Anthony Giddens, he introduces his understanding of the concepts "institution", "property regime" and "resource", and their application in his research. Based on the proposition that land and natural resources are objects of interest for different players acting within the context of enabling and restricting societal institutions, the author justifies the application of an analytical approach known as "political ecology" for his study, which focuses on institutions, interest-driven actors and their interactions at different spatial-administrative levels. Matthias Schmidt emphasises that the upheaval in the course of the dissolution of the Soviet Union in 1991 is only the latest of several radical societal breaks since the nineteenth century which have influenced the living conditions and resource appropriation practices in the walnut-fruit forest region in Jalalabad Province in the south-west of the country,

the chosen area of research for this study. Therefore, to understand the topic of investigation more thoroughly it is necessary to look at the post-socialist developments in natural resource management and utilisation on the one hand and, from a post-colonial perspective, at the historical processes of Russian colonisation after 1876, the Soviet regime established after the October Revolution of 1917, and their effects on recent developments on the other.

Whereas the first part of the extensive second chapter is dedicated to the presentation and the discussion of the historical development of geographical research on human-environment relations, and the political and ecological framework applied in the study, the second part critically deconstructs the common concept of post-socialist “transition” and “transformation”, respectively, and proposes, as an alternative research concept, a post-colonial approach to understand the peculiarities of the post-socialist societies in Central Asia. The chapter closes with an outline of the empirical social research methods applied in the study.

Using a diachronic approach, in Chapters Three, Four, and Five, respectively, Matthias Schmidt analyses the shifting land and natural resource management and utilisation regimes in the course of Russian colonisation, the establishment of Soviet power, and the post-Soviet upheaval. It should be mentioned that his statements are based on many otherwise unknown historical sources and on empirical information that he generated during extensive field research conducted over several years. Based on such a rich database, the author proves his hypothesis that the region’s development and autochthonous society have been strongly influenced by external interventions and a pervasive institutional presence since pre-colonial times. In conclusion, he points out that current arrangements and processes in post-socialist societies cannot be explained solely by uni-linear explanations and local factors, but rather by cross-linked and overlapping developments and processes at diverse spatial-administrative levels. Informative additions to the text include glossary with selected Russian and Kyrgyz terms used in the historical sources and the daily life of the people living in the walnut-fruit forest region as well as a collection of coloured maps and photographs.

Matthias Schmidt’s habilitation thesis delivers a detailed and sophisticated contribution to post-colonial, post-socialist, and geographical development studies and can be recommended to all students and scholars interested in these fields.

*Andrei Dörre*

KATJA MIELKE / CONRAD SCHETTER, *Pakistan: Land der Extreme. Geschichte – Politik – Kultur*. (Beck'sche Reihe, 6166). München: Verlag C. H. Beck, 2013. 256 Seiten, € 14,95. ISBN 978-3-406-65295-0

Die Literatur zu Pakistan ist überschaubar, zumal in deutscher Sprache. Das vorliegende Werk bietet eine willkommene aktuelle Einführung in ein Land von mehr als der doppelten Größe und Einwohnerzahl Deutschlands. Katja Mielke forscht und lehrt am Bonner Zentrum für Entwicklungsforschung mit Schwerpunkt Zentralasien, Afghanistan und Pakistan. Conrad Schetter ist Professor für Friedens- und Konfliktforschung an der Universität Bonn und Direktor des Bonner International Center for Conversion.

Das neue Buch über Pakistan beginnt mit einem geographischen Überblick und beschreibt in Kapitel 1 den Natur- und Kulturraum, der sich vom Karakorum über Kaschmir und die nordwestliche Grenzregion bis zum Punjab, Sindh und den Wüsten Belutschistans und Cholistan erstreckt.

Kapitel 2 stellt Pakistans Bevölkerung vor: Pakistan als „Land der Jugend“, eine Bevölkerung, die „ohne Ende“ (S. 21) wächst, die Stellung der Frauen, die Facetten des Islam, die spezifischen Formen sozialer Organisation, also das für den Punjab und Sindh charakteristische System der *biraderi* (Clans), die Stammesstrukturen der westlichen Teile des Landes und schließlich ganz allgemein die ethnische Vielfalt.

Das dritte Kapitel ist der Geschichte des „Landes der Reinen“ gewidmet. In chronologischer Reihenfolge geben die Autoren einen Überblick über die frühen Hochkulturen, das Vordringen des Islam, das Reich der Moguln und die anschließende britische Kolonialherrschaft, den Weg in die Unabhängigkeit und die sich abwechselnden Perioden ziviler und militärischer Herrschaft. Die Abhandlung dieser Etappen ähnelt dem Aufbau pakistanischer Geschichtsbücher – auch dort ist kein Platz für Regionalgeschichte, obwohl diese für das Verständnis der aktuellen bewaffneten Auseinandersetzungen, insbesondere im westlichen Teil des Landes (Khyber Pakhtunkhwa; vormals North-West Frontier Province, NWFP) und Belutschistan, von größter Bedeutung ist.

Politik und Kultur stehen im Fokus des vierten und längsten Kapitels; Pakistan wird hier als „Land der Gegensätze“ dargestellt. Aus gutem Grund beginnt es mit der Rolle des Militärs und der politischen Kultur, dann wendet es sich dem wenig begründeten Anspruch auf eine Wohlfahrtsgesellschaft und der dazu in drastischem Widerspruch stehenden Realität zu. Der Bundesstaat ist in höchstem Maße durch Separatisten, sich zunehmend radikalisierende Islamisten und Sektierer bedroht. Den Wandel der Gesellschaft beschreiben die Autoren unter der Überschrift „Zwischen Bollywood und Familienpolitik“.

Das fünfte Kapitel ist den ineinander verwobenen innen- und außenpolitischen Konflikten vorbehalten. Der Epilog schließt mit der Erkenntnis, dass „die gesellschaftlichen Strukturen äußerst stabil“ sind. „So verändern sich die sozio-ökonomischen und politischen Gegebenheiten des Landes nur sehr schleppend.“

[...] Auch wenn es immer wieder zu spektakulären personellen Änderungen an der Spitze kommt, wird strukturell vieles beim Alten bleiben.“ (S. 233).

Inwieweit man die Einschätzung der Autoren teilen mag, hängt davon ab, wie man gesellschaftliche Struktur und Wandel definiert. Heiraten innerhalb der engsten Verwandtschaft, vor allem in den ländlichen Gebieten des Industals, halten die Segmentierung der Gesellschaft aufrecht. Dies gilt jedoch weit weniger für die *mohajirin*, die Flüchtlinge aus Indien in Karachi, und für die Stammesgesellschaften der Paschtunen und Belutschen. Dass ein Zusammenbruch der Wirtschaft noch nicht „eingetreten und vorerst wenig wahrscheinlich“ ist (S. 144), ist der Auslandshilfe und den Heimatüberweisungen der zahlreichen pakistanischen Gastarbeiter aus dem Ausland geschuldet. Die modernen Medien (Mobiltelefon, Fernsehen, Video und Internet) erreichen immer mehr auch diejenigen, die selten das Haus verlassen, also insbesondere die Frauen und Mädchen. Die zunehmende Verschleierung der Frauen dürfte daher eher ein Indikator für sozialen und politischen Druck konservativer Kräfte sein, „die den Aktionsradius der Frau auf Heim und Herd beschränkt sehen möchten“ (S. 188).

Das kenntnisreiche Buch spiegelt die Sympathie der Autoren für ein Land wider, das außer in seinen Hochgebirgsregionen kaum Touristen anlockt und von nur wenigen Reisenden besucht wird. Die Berichterstattung in den Medien hat zwar das Interesse am Land geweckt, doch wird es vorwiegend als Krisenherd präsentiert. Das Ziel, „ein halbwegs realistisches Bild von dem in vieler Hinsicht [...] faszinierend vielgestaltigen Land am Indus zu zeichnen“ (S. 8–9), kann als durchaus gelungen bezeichnet werden. Dabei helfen kleine, abgeschlossene Beiträge. Eine Zeittafel, eine Karte, ein Abkürzungsverzeichnis, 14 Tabellen mit statistischen Angaben, eine Liste mit Literaturhinweisen und ein Personenregister runden den lesenswerten Band ab.

Charakteristisch für ein durch Separatismus in seinem Bestand bedrohtes Land (S. 157ff.) sind die häufig umstrittenen Fakten und widersprüchlichen Angaben, auf die eine Einführung, wie die vorliegende, nicht eingehen kann; der Verzicht auf einen wissenschaftlichen Apparat mit Quellenangaben und Hinweisen auf die oft zweifelhafte Datenqualität ist vom Verlag vorgegeben und den Autoren nicht anzulasten.

Im Detail würde man sich dennoch mehr Genauigkeit erhoffen: So wird zum Beispiel die Zwei-Nationen-Theorie erst einmal Zulfikar Ali Bhutto und erst später Muhammad Iqbal und Muhammed Ali Jinnah zugeschrieben (S. 41, 62, 65). China besetzte den Aksai Chin bereits in den 1950er Jahren – einer der Gründe für den indisch-chinesischen Krieg von 1962 (S. 78). Der Brand der US-Botschaft in Islamabad im Jahr 1979 markierte den Tiefpunkt in den bilateralen Beziehungen, leider wird er nicht erwähnt (S. 90). Präsident Ghulam Ishaq Khan wurde keineswegs vom Militär eingesetzt, sondern trat als Vorsitzender des Senats verfassungsgemäß die Nachfolge Zias an (S. 93). Nawab Sharif war nicht Premierminister von 1990 bis 1999, sondern bekleidete das Amt zweimal

in dieser Zeit (S. 97). Der (in der offiziellen Statistik durchaus berücksichtigte) informelle Sektor kann keinen Anteil von 90 Prozent an der Wirtschaftsleistung, aber nur 30 Prozent am BIP haben (S. 144). Die Autoren schreiben richtig, dass die Landwirtschaft traditionell weitestgehend von der Besteuerung ausgenommen ist (S. 147), die landwirtschaftliche Produktion konnte also schwerlich „die Haupteinnahmequelle des Staates darstellen“ (S. 148). Dass es heute „im Gegensatz zu den 1970er Jahren weniger offene Kämpfe zwischen separatistischen Gruppen und der Armee“ in Belutschistan gibt, mag bezweifelt werden, nicht ohne Grund spricht man vom fünften Krieg dort (S. 161). Dass ein unabhängiges Kaschmir nicht im Teilungsplan vorgesehen war, ist richtig, aber nur insoweit, als dass der Indian Independence Act 1947 nur Britisch-Indien betraf. Zugleich verabschiedeten sich die Kolonialherren aus den Verträgen mit den Fürstenstaaten. Die Einzelheiten des Beitritts Kaschmirs zu Indien sind heftig umstritten (S. 202). Pakistan hat sich übrigens im Falle Kalats über die Wünsche des (muslimischen) Herrschers hinweggesetzt und den Beitritt mit Gewalt erzwungen.

Derartige Fehler und Unklarheiten könnten ohne großen Aufwand in der nächsten Auflage beseitigt werden. Diese ist dem Werk zu wünschen, weil es einen kenntnisreichen und lesbaren Überblick über die politischen und gesellschaftlichen Probleme des Landes bietet.

Wolfgang-Peter Zingel

ROBIN JEFFREY / RONOJOY SEN (eds), *Being Muslim in South Asia. Diversity and Daily Life*. New Delhi: Oxford University Press, 2014. 356 pages, 3 maps, 10 photographs, £35.99. ISBN 978-0-19-809206-3

More than 500 million Muslims live in South Asia. Although about one third of the world's Muslim population is South Asian, academic interest in the disciplines of Islamic studies and Islamic theology mostly revolves around Arab countries – the Near Eastern and North African states, where about a quarter of the world's Muslim population lives. The editors, Robin Jeffrey and Ronojoy Sen, are affiliated with the Institute of South Asian Studies at the National University of Singapore and the book is the result of an international workshop organized by the Institute. Containing several excellent articles, this volume of fifteen essays is a major and most relevant contribution both to modern Islamic studies in general and to the study of Islam in South Asia in particular.

Barbara D. Metcalf's chapter "Islam and Democracy in India" (pp. 18–41) on the impact of nationalist discourses on Islamic interpretations contrasts Muhammad Ali Jinnah with Maulana Husain Ahmad Madani ("nations are based on homelands, not religion", p. 26), Abul A'la Maududi and Maulana Ghulam Muhammad Vastanvi. "Democratic reality appears to be the antidote to totalitarian theories of any kind" (p. 30) is Metcalf's explanation for a mode of Islamic pol-

itics in India in which home-grown Islamic militancy is strikingly absent. This observation is highly relevant if, for example, one seeks to understand why the Deobandis in Pakistan developed so differently from the Deobandis in India: “Since the Taliban share the sectarian orientation of Deoband, and since Deobandis have been known for radical militancy in Pakistan, Indian Deobandis have been particularly challenged to insist that they are wholly distinct from these positions” (p. 36). Although its title suggests that the article is mainly about India, the findings are vital for Pakistan.

In his contribution “Islam and Modernity in South Asia” (pp. 1–17) Muhammad Khalid Masud explores different notions that Muslim thinkers have attributed to modernity. Masud argues that Sir Syed was the first Muslim to realize in the 1870s a need for a new Islamic theology (*jadid ‘ilm al-kalam*), bringing religion and science together by developing new principles of interpreting scriptures. This point is crucial as the standard story of Islam and modernity usually begins with Jamaluddin Afghani and his disciple Muhammad Abduh, thus focusing more on the Arab Middle East and ignoring the contributions of South Asian Muslim thinkers. As Muslims in South Asia used the printing press earlier than in Egypt, modernization began earlier for Muslims in South Asia (p. 6). Pakistan’s national poet Muhammad Iqbal understood the challenge of modernity as an issue of autonomy of the self (*khudi*) and called for its empowerment. Maududi, however, equated modernity with secularism or the denial of religion (*la-diniyyat*). “Sir Syed’s movement for new theology appeared to have receded against the movements for Islamization” (p. 13), and “neglecting religious reforms and education, Muslim thought in South Asia came to its present intellectual impasse” (p. 17).

Matthew J. Nelson (pp. 161–180) presents important data, including an excellent theoretical reflection from his research on religious education and the role of madrasas in Pakistan that he conducted in cooperation with Gallup Islamabad. He found that more than 70 per cent of Pakistani children are enrolled in madrasas on a part-time (non-residential) basis (p. 164). This is an important figure as most previous studies focus on full-time or residential madrasa enrolment – the World Bank study for example states that “less than 2%” of Pakistani children live in a madrasa and, hence, suggests that madrasas are statistically far less significant than they are in reality.

Khaled Ahmed’s chapter “Media in Pakistan” (pp. 269–288) explores English and Urdu print media (in a ratio of 5:95), radio and television channels and explains in great detail how the Islamic republic has turned into such a dangerous place for journalists of the Urdu press, who are threatened by Islamic militants and state agencies alike for critical reporting. While the ideology of the Pakistan movement and the two-nation theory plays a central role in Urdu journalism, secular perspectives and economic analysis are almost absent and Urdu still struggles with the vocabulary of economics.



Dennis B. McGilvray writes on matrilineal marriage residence patterns and property rights of women among the Moors of Sri Lanka (pp. 87–115). The Moor belief that daughters require dowry houses in order to be married (p. 91) – unlike in India, dowry is legal in Sri Lanka – means that the husband is expected to devote his loyalties to his wife’s family. Parallel cousins (a father’s brothers’ children and a mother’s sisters’ children) are classified as siblings among Moors and marriages with them are subject to an incest taboo. Cross cousins (a father’s sisters’ children and a mother’s brothers’ children) are considered permissible and sometimes even preferred marriage partners. However, this matrilineal marriage system is challenged by *tawhid* reformist clerics.

Mubashar Hassan (pp. 224–248) discusses recent political clashes between Bengal nationalism and Islam, with the patriotic movement demanding the death penalty for Islamist leaders and the Muslim mob destroying national symbols in their demands for the death penalty for the so-called blasphemous bloggers. As bloggers are still being killed, this article is essential reading for political analysts.

Samia Huq (pp. 249–268) observes that the secularists have left Islam to Islamists in Bangladesh and explores the potential for pluralist Islamic interpretations that could ease the tensions between nationalists and Islamists. Arif A. Jamal writes on “the Ismaili Conciliation and Arbitration Boards in India” (pp. 141–160), which currently deal with about 300 cases a year, more than 80 per cent of which are matrimonial disputes; thus far it has operated on a conciliation basis in 100 per cent of its cases (p. 151). Salim Lakha (pp. 116–140) describes the development of dense community networks among Khoja Ismailis in East Africa. Torsten Tschacher (pp. 64–86) looks into the “caste” narratives of Tamil Muslim communities in South India. Taberez Neyazi portrays the Darul Uloom Deoband (pp. 181–200). Riaz Hassan (pp. 42–63) explains the impact of Salafism (a mix of Salafism and Wahhabism) on different notions of Islamic consciousness in Pakistan, but uses for the most part dated data published by himself earlier in 2002 and 2008. Irfan Ahmad (pp. 289–329) comments on the media debates on terrorism in India and Ronjoy Sen (pp. 330–351) introduces India’s Mohammedan Sporting Club.

Both glossary and index are useful. Although some readers might wish for at least one contribution on Barelwis or Sufism – the majority of Sunni Muslims in South Asia follow Barelwi beliefs – or another chapter on Afghanistan or one on the Maldives, this volume includes plenty of excellent contributions that cover an impressive diversity of regions and foci. Compared to other readers on South Asian Islam that come to mind, this volume can be strongly recommended. It is essential reading for anyone interested in Islam in South Asia.

*Thomas K. Gugler*

SABINE PREUSS (ed.), „*Ohne Toleranz funktioniert nichts.*“ *Indisch-deutsche Technische Zusammenarbeit: Berufsbildung, Hochschule, ländliche Entwicklung (1958–2010). Reportagen, Interviews, Portraits.* Frankfurt / Main: Brandes & Apsel-Verlag, 2013. 192 pages, €17.90. ISBN 978-3-955-58006-3

In the first 50 years of Germany's development cooperation with India, vocational training, cooperation with universities and rural development were key areas of cooperation. The author describes these projects and contextualises them socio-politically in a historical retrospective. Sabine Preuß, herself a long-term staff member of GTZ (today renamed GIZ) in India, has compiled background information interviews with Indian and German staff members as well as beneficiaries in these projects. Historical and current photos taken during project visits illustrate the case studies.

The book showcases a success story of German development cooperation. For five decades, Germany transferred technology and technological know-how to India. Armies of consultants – mostly male, rarely female – were sent for short- and long-term assignments to India to help to establish training schools for master craftsmen (the German “*Meisterschule*”), training institutions, research laboratories and technical universities and provide advisory services to these institutions. Looking back, the author concludes that valuable stimuli had been given for the development of emerging industries. The first public-private-partnerships emerged during that time and subsequently became fashionable in many other countries in the 21st century.

Since its inception, development cooperation has been implemented as industrial and economic promotion by both Germany's federal states and the central government. The need of German companies for qualified Indian workers for their plants in India gave the first impetus for cooperation in the area of vocational training. In agriculture, German agricultural machinery, seeds and fertilizers contributed to the increase in food production in the mountain regions of Himachal Pradesh and the Nilgiri Hills. The establishment of a milk industry through “modern” methods of cattle breeding and the construction of milk processing plants, the so-called “White Revolution”, was supported by German technology and dairy equipment.

The interview partners also highlighted intercultural experiences: Indian respondents were impressed by the discipline, punctuality, focus on quality, and the hands-on approaches of their German counterparts. Instead of merely delegating tasks to lower-level staff, as was the common practice in India, German advisors themselves often rolled up their sleeves. On the other side, Germans learnt to engage with tact, they were impressed by rituals and ceremonies during inaugurations and other festivities, and adapted to the complexities of India's political and bureaucratic systems. Indians and Germans benefited during their cooperation and learned from each other through the exchange of different working cultures and by working through conflicts and jointly developing solutions.

The author observes that rural development projects have contributed to the enhanced roles and positions of female farmers. German development approaches at the time, however, were rooted in a growth model of economic development. Technical advisory services were addressed to landowning farmers, who were thus able to increase their income and welfare; whereas this approach side-lined landless people and small landholders. Some respondents critically reflect in retrospect on some problems of project conception and implementation. However, an overall critical analysis of the contribution of German development projects to poverty reduction in India is missing, and the – potentially negative – impact on resource-poor communities is not taken into account. In spite of all development cooperation efforts, India continues to lag behind on key poverty indicators, such as life expectancy, infant and maternal mortality rates, vaccination rates and years of education.

Overall, the book provides valuable insights into 50 years of development cooperation with India and captures multiple voices, often quoted directly. The learning experiences described are still relevant to the debate on the successes, errors and overall validity of development cooperation. However, a critical discussion of a Eurocentric – or even Germany-centric – perspective on development at the end of the book would have been desirable.

*Hildegard Scheu*

ZOLTÁN BIEDERMANN, *The Portuguese in Sri Lanka and South India. Studies in the History of Diplomacy, Empire and Trade, 1500–1600.* (Maritime Asia, 25). Wiesbaden: Harrassowitz, 2014. X, 205 pages, €56.00. ISBN 978-3-447-10062-5

The beginnings of the age of globalization – the complex process of increasing economic, political and cultural interaction on a global scale – can be traced back to the 15th century. Despite great geographical distance and a lack of technical innovation (especially in land transport), the colonial expansion of some European empires ushered in political and economic interactions which after a gradual start spread rapidly. When the Portuguese explorer Vasco da Gama set foot on Indian soil in 1498, he opened up a sea route to India and the neighbouring states for European explorers, traders and missionaries. Over the next few centuries the Estado da Índia, the Portuguese State of India, heavily influenced trade in the Indian Ocean by establishing coastal forts and trading settlements (including Cochin, in India and Colombo, in Sri Lanka). Local politics and religious affairs, especially in the coastal areas, were also affected to some degree by Portuguese or Catholic interests. After the mid-17th century Portuguese dominance in this part of the world was ended by the arrival of Dutch, who were soon followed by English and French, traders and conquerors.

Focusing on this timeframe, *The Portuguese in Sri Lanka and South India* by Zoltán Biedermann (Senior Lecturer in Luso Brazilian Studies, University College London) traces the Portuguese imperial infiltration of India and in particular Sri Lanka over 150 years (1500–1650). From a historical perspective Biedermann emphasizes diplomacy and negotiations as two fundamental initiating and coordinating factors of the Portuguese expansion in Asia. The central idea formulated and illustrated by Biedermann is that the prevailing circumstances such as relative curiosity, impartiality and the existence of perceived parallels concerning general gestures or human behaviour enabled an initial Portuguese-Asian (or more generally a European-Asian) encounter based on processes of negotiation. Imperialistic tendencies, along with expeditions of conquest and sectarian iconoclastic demolitions, are phenomena of a later period (after the mid-16th century).

The book is a collection of partly revised and updated earlier articles and book chapters. The resultant chapters are loosely linked and harmonized with regard to their contents. Biedermann develops his thesis about diplomacy and negotiations in six main chapters, each of which represents “an attempt at innovating without throwing overboard what is most valuable in the existing historiography” (p. 5). The research methodology chosen by the author combines socio-cultural, political and economic approaches and, thus, places Luso-Lankan and Luso-Indian relationships within the transnational as well as the country-specific contexts of the time.

The investigation is based on case studies mostly in Luso-Lankan and less often Luso-Indian relationships and involvements regarding tribute, trade and socio-cultural transformation processes. After an introductory chapter, Biedermann charts significant, multifaceted goals (such as the revival of *Reconquista*, hopes of expanding Christianity and complex mercantile ambitions, p. 10) and factors that regulate the Portuguese hegemonic impulses in Asia. In this context, the author focusses on key contributions of the intercultural and diplomatic competencies and skills of the Singhalese in Sri Lanka as much as the Portuguese office holders to the relatively peaceful start of Portuguese-Sri Lankan interactions (pp. 15ff.). From the mid-16th century onwards the initial Portuguese tendency to favour a politically neutral, trade-oriented relationship with the island’s inhabitants gave way to a new policy of territorial conquest (p. 45). In Chapter Three the author analyses this turn in detail at the local (divergent political systems in Portugal and Sri Lanka) and global (Spanish annexation of Portugal in 1580) levels. In considering the influence of the Habsburg monarchy on the Portuguese Empire (including the process of intensified evangelization, rejection of the anti-conquest policy, and different points of opinion regarding the concept of empire), Biedermann underlines the complexity as well as the transnationality characterizing these socio-political transitions, which were first initiated in Portugal and subsequently in Sri Lanka and South India (p. 58–72).

The fourth chapter illustrates the great benefit of cartographical materials in understanding historical circumstances and developments, such as the aforementioned socio-political transformations in Sri Lanka. In Chapter Five the author considers how the transition to Portuguese colonial rule was shaped not merely by transnational Iberian activities, but also by those of the local, i.e. Sinhalese, elites. These processes were characterized not just by dichotomies of conqueror and conquered. At least elements of the Sinhalese elites capitalized on the transition to colonial rule, using negotiation and diplomatic skills to enhance their privileges and powers (p. 101).

In the sixth chapter Biedermann argues for the importance of port cities as “multi-ethnic melting-po(r)ts” that best reflect socio-cultural transitions. A fundamental understanding of these processes can be achieved by considering the circumstances from various angles: ignoring local impacts and explaining developments in terms of apparently opposing concepts like “Portuguese” versus “Dutch”, “Asian” versus “European” and “Southern” versus “Northern” is a simplification of complex developments. An analytical approach should allow equal room for local, precolonial specifics and for distinct acculturation processes during the colonial era.

In addition to the highly coveted and profitable spices such as cinnamon or pepper, commodities shipped from India and Sri Lanka to various European countries also included elephants. The final chapter “Change and Resilience under Colonial Rule: The Hunting and Trading Elephants in Sri Lanka, 1500–1800” outlines the commodification of elephants as “comparatively rare, but highly valued commodities” (p. 167) over almost the entire colonial period. The edited data based on notes in various travelogues from the colonial period provide an insight into the extraordinary charges associated with the export of such big animals – charges which are in marked contrast to the perceived uselessness of the elephants in the destination countries. This chapter illustrates once again the historical importance of various records such as contemporary maps, travelogues and letters as well as the study of rare commodities like elephants to understand such a complex course of events as Portuguese expansion in Sri Lanka and South India.

All in all, Biedermann offers many valuable insights into the Estado and the Portuguese presence in Sri Lanka and South Asia. Certainly, colonialism involves violence, suppression and exploitation. But an important aspect of Biedermann’s monograph is that it provides a corrective to a homogenizing view of colonial rule. By stressing diplomacy and negotiations as two main factors – albeit practised primarily in the early stage of the colonial period – the reader gains comprehensive and differentiated access to colonial developments. Both the geographic-cultural diversities and the pioneering role of the Portuguese in the Asian context required an approach specifically based on these two factors. Considering the geographic extent and manpower of the Portuguese at this time, this strategy seems to be more than reasonable.

*The Portuguese in Sri Lanka and South India* is a well-written monograph containing a carefully selected body of case studies. It is especially useful for readers familiar with the colonial histories of Portugal, Sri Lanka or South India or interested in using new supplementary sources to study the beginnings of the age of globalization and deepen points of interest.

*Perathiba Mohanathas*

ZHENG YONGNIAN / LYE LIANG FOOK / WILHELM HOFMEISTER (eds),  
*Parliaments in Asia. Institution Building and Political Development.*  
(Politics in Asia). London / New York: Routledge, 2014. XX, 297 pages,  
\$155.00. ISBN 978-0-415-68158-2

This is the second book on parliaments sponsored by the Konrad Adenauer Foundation, after *Parliaments and Political Change in Asia* by Jürgen Rüländ, Clemens Jürgenmeyer, Michael Nelson and Patrick Ziegenhain (Singapore: Institute of Southeast Asian Studies, 2005; see review by Marco Bünte in issue 3–4/2010 of this journal). In contrast to the systematic approach of the earlier book, Zheng Yongnian, Lye Liang Fook and Wilhelm Hofmeister opted for a collection of country studies, including Singapore, China, Vietnam, Thailand, Indonesia, the Philippines, Japan, South Korea, India, Hong Kong and Taiwan. Normally, one expects such a book to start with a systematic introduction, including perhaps a brief outline of a common framework for the country chapters, and end with a conclusion that draws together important issues and identifies differences in the operation of parliaments in the countries covered. A conclusion could also have served to support the initial claim that “parliaments do matter” (p. 5), and to explain in greater depth their contribution to “political development” in Asia (as compared to other factors). Regrettably, this publication includes neither such an introduction nor a concluding chapter.

It seems somewhat odd that the first three country chapters deal with authoritarian countries: Singapore, China and Vietnam. After all, it is worth pondering whether in these countries one can even speak of parliaments in the usual sense since their existence might not be institutionally independent of the respective ruling party. This reviewer was mildly amused by the claim that the “people’s congress system has exercised a more and more important role in promoting political democratization in China” (p. 47). The chapters on China and Vietnam read like formalistic official texts issued by the respective communist parties. Generally, the authors brought together in this book do not seem to have empirical first-hand knowledge of the workings of the parliaments they write about. Moreover, it is not clear what “parliament” is supposed to refer to. Thus, readers are treated to an almost entirely legalistic text about the Philippines. The author on Taiwan dedicates his text to the constituency services offered by

the representatives to their electorate, a vital aspect which is missing from all the other chapters. However, are constituency services actually a function of parliament, or are they tasks for political parties and representatives aiming for re-election? Institutionally, do these activities fall within the remit of parliament or of political parties? Where are the boundaries? On this point, the chapter on South Korea notes that the “fluidity of Korean political parties [...] makes it difficult for the National Assembly to act as a coherent whole” (p. 195). Indeed, one might well ask to what extent parliaments can be considered unified institutions in view of the fact that they are made up of political parties and individual representatives and explicitly incorporate an internal division between government and opposition. Is parliament’s contribution to “political development” independent of that of political parties, Members of Parliament, voters, the executive, the election system, or constitutional development?

These issues point to the lack of a proper conceptualization of parliaments in the political systems that the book covers, including the notion of “political development”. Is the relatively small amount of legislation passed by the Thai House of Representatives negative by comparison with the very large number of bills proposed and passed by the South Korean National Assembly? To reach a conclusion about such a vital question, these chapters should have done what the editors promised in their introduction, namely detailed the respective “local context”. The way these data are presented, readers are unable to understand what the different figures for Thailand and South Korea mean for the fulfilment of their parliaments’ legislative function, or what they indicate about different stages of institution-building and political development. At the same time, one learns that the South Korean National Assembly “is now an object of deepening public disenchantment”, despite its “legislative activism” (p. 204). Thus, it seems that introducing and passing bills does not necessarily represent institutional advancement, or political development, at least not in the perception of a public that bemoans the “naked power struggle” (p. 204) in parliament. The authors of the chapter on Indonesia also seem to have serious doubts when they ask, “After all the elections and power struggle, where is the substance? Where is the development that democracy has promised us in the first place?” (p. 107). And the author on Japan speaks of “de-parliamentarization” (p. 156) due to an overpowering central bureaucracy. Given the subtitle of the book, it should have been the task of the editors to reflect on such issues.

In sum, although this book leaves this reviewer dissatisfied, it nevertheless provides readers with some basic information on parliaments in Asia, a field of study that has, perhaps understandably, been neglected compared to other elements of the region’s political systems.

*Michael H. Nelson*

HUBERT HEINELT (Hg.), *Modernes Regieren in China*. Baden-Baden: Nomos Verlagsgesellschaft, 2014. 184 Seiten, € 34,00. ISBN 978-3-8487-0336-4

Chinas rasanter wirtschaftlicher Aufstieg sowie der wachsende politische Einfluss rücken die Volksrepublik zunehmend in den Fokus von Öffentlichkeit und Wissenschaft. Dabei wird China oft als einheitlicher Akteur unter Kontrolle der Kommunistischen Partei Chinas (KPCh) dargestellt. Zwar steht die KPCh im Zentrum des politischen Systems der Volksrepublik, doch existieren innerhalb und außerhalb der Partei verschiedene Formen von Interessensvermittlung. Diese werden im vorliegenden Sammelband untersucht – ausdrücklich nicht mit dem Ziel, Indizien einer Demokratisierung aufzuspüren, da dies normative Überlegungen einbezieht, die aus Sicht des Herausgebers die Perspektive auf bestimmte Formen der Interessensvermittlung verstellen könnten.

Die Autoren des ersten Aufsatzes, Hubert Heinelt und Chunrong Zheng, analysieren anhand eines theoretischen Modells die verschiedenen Aspekte organisierter Interessensvertretung in China. Die Untersuchung zeichnet sich durch eine klare Struktur und Methodik aus, einzig die häufige Einbettung englischsprachiger Zitate in den deutschen Text erschwert den Lesefluss. Die vorgelegte Analyse verdeutlicht, dass die Formen der Interessensvermittlung, auch bedingt durch die Doppelstruktur von Partei und Staat, vielfältiger sind als im Allgemeinen angenommen. Der Leser erhält einen Überblick über die Organisationsformen auf lokaler Ebene, parteiinterne Strukturen und die Rolle von formellen und informellen Netzwerken. Der Zugang zu allen Formen ist nur begrenzt möglich, dennoch hat dieser Umstand nach Einschätzung der Autoren weder dem wirtschaftlichen Aufstieg noch der politischen Stabilität Chinas bislang geschadet.

Falk Hartig und Mai Cheng beschäftigen sich mit der innerparteilichen Demokratie der Kommunistischen Partei Chinas. Sie legen dar, dass es durchaus Tendenzen einer weiteren Demokratisierung innerhalb der Parteistruktur gibt, wenngleich diese nur sehr langsam voranschreitet. Zudem weisen die Autoren darauf hin, dass die Ausweitung innerparteilicher Demokratie die Gestaltungsmöglichkeiten der Parteimitglieder zwar verbessert, aber nur in einem sehr begrenzten Rahmen. Auch diene dieser Prozess der Parteiführung eher als notwendige Anpassung zum Machterhalt und sollte nicht als Hinwendung zu westlich liberalen Modellen verstanden werden.

Anschließend bietet Gunter Schubert in seinem Beitrag eine präzise Darstellung der Entwicklungen auf unterster Verwaltungsebene. Ausgehend vom Organisationsgesetz aus dem Jahr 1987, werden Erfolge und Probleme der Reformen von Dorf- und Gemeindewahlen aufgezeigt und eingeordnet. Indem auch die Rollen der KPCh und einflussreicher Familienclans in die Analyse einbezogen werden, erhält der Leser einen interessanten Einblick in den Wahlvorgang.



Im nächsten Beitrag beschäftigt sich Anna L. Ahlers mit weiteren Aspekten administrativer Interessensvermittlung. Sie stellt heraus, dass trotz neu geschaffener Partizipationsformen eine direkte Einflussnahme auf politische Entscheidungen oberhalb der dörflichen Selbstverwaltung äußerst eingeschränkt ist. Eine interessante These stellt die Autorin auf, wenn sie Demonstrationen und Proteste als „informelle Institutionen von *local politics* im gegenwärtigen China“ beschreibt und deren Funktion als „informell institutionalisiertes Ventil“ sowie als eine weitere Kontrollmöglichkeit, sowohl durch die Zentralregierung als auch durch die Bevölkerung, charakterisiert (S. 107).

In welchem Verhältnis Minderheiten, die Zentralregierung in Peking und die lokalen Behörden zueinander stehen, erläutern Susanne Weigelin-Schwiedrzik und Sascha Klotzbücher unter anderem am Beispiel kasachischer Nomaden. Dabei wird deutlich, dass die von der Regierung häufig betonte Autonomie der Minderheiten nur so weit reicht, wie sie dem Herrschaftsinteresse Pekings nicht entgegensteht. In diesem Interessenskonflikt wissen sich die lokalen Behörden oft nicht anders zu helfen, als Vorgaben aus Peking nur verzögert oder abgeschwächt umzusetzen.

Mit der Analyse von Governance-Konzeptionen der aktuellen chinesischen Führung befasst sich Nele Noesselt. Diese stellt sie entsprechenden Konzepten vorangegangener Führungsgenerationen gegenüber und arbeitet Übereinstimmungen und Unterschiede heraus. Auch die heutigen Entscheidungsträger in Peking sind demnach an einer graduellen Anpassung interessiert. Unter Berücksichtigung der Geschichte Chinas und anhand der Analyse anderer Systeme formulieren sie abstrakte Zielvorgaben, die sie mit experimentellen Schritten zu realisieren versuchen. Bemerkenswert ist die These der Autorin, dass die relative Stabilität des chinesischen Staatsmodells, verglichen mit der Krisenanfälligkeit westlich-liberaler Systeme, zu „einer Orientierungsvorlage für andere Staaten“ werden könnte (S. 153).

Im letzten Beitrag erläutert Tobias ten Brink Formen der Interessensvermittlung in Arbeitsbeziehungen. Der Autor zeigt auf, dass nach wie vor keine effektive gewerkschaftliche Organisation der Arbeiter stattgefunden hat. Die von der Regierung eingeführten Reformen zur Verbesserung der Lage der Arbeiter werden meist nur lückenhaft oder gar nicht umgesetzt. Weiterhin sieht Tobias ten Brink in der prekären Lage vieler Arbeitsmigranten und dem weitgehenden Fehlen einer unabhängigen Zivilgesellschaft eine mögliche Wachstumsbremse, die langfristig „sogar den politischen Status Quo gefährden“ könnte (S. 180).

Der vorliegende Sammelband enthält eine eindrucksvolle Zusammenstellung aufschlussreicher Beiträge, die aus verschiedenen Blickwinkeln und mit verschiedenen Schwerpunkten einen fundierten Überblick über die Formen, Chancen und Probleme der Interessensvermittlung im heutigen China geben. Die Literaturverzeichnisse sind dem Leser wertvolle Hilfen zur Vertiefung der einzelnen Themenbereiche. Das Buch eignet sich für eine Vielzahl am modernen China interessierter Leser.

Florian Siekmann

BYUNG KHWAN KIM / GI-WOOK SHIN / DAVID STRAUB (eds), *Beyond North Korea: Future Challenges to South Korea's Security*. Stanford, CA: Shorenstein Asia-Pacific Research Center, 2011. 281 pages, US\$28.95. ISBN 978-1-931-368-19-3

Although somewhat dated, this volume is an exceptionally well-researched and – given that it was written five years ago – surprisingly relevant contribution to the analysis of South Korea's security situation. Part One of the book consists of a single chapter, a comprehensive overview of South Korea's security challenges, by Donald W. Keyser, a former US career diplomat. Its leitmotif could hardly be more topical: it is the illusive search for a resilient Northeast Asian security architecture in "a region in sweeping change, transitioning to the unknown" (p. 29). To be sure: presidential power in Seoul has changed hands since that overview was written, and Kim Jong-un has succeeded his father in Pyongyang, i.e. power in North Korea's peculiar communist dynasty has passed to the third generation. Nevertheless, many of the elements considered by Keyser in the quest for a Northeast Asian security architecture are unchanged (such as the rise of China, the uncertainties surrounding North Korea's domestic politics and its nuclear programme, the question marks over America's future role in the region and Japan's efforts to become a "normal" country).

Part Two discusses the "North Korean challenge to the security of South Korea". Its first chapter was penned by one of the editors, Byung Kwan Kim. Kim has a military background and served as Deputy Commander of the ROK-US Combined Forces Command. He offers a fascinating scenario-based assessment of the military security challenges facing South Korea that stem from the North's unstable economic and political situation. Again, on some of the details of Kim's analysis (e.g. those concerning the military balance in the region), developments have moved on, but the overall picture today is remarkably similar to that five years ago; Kim's analysis therefore remains pertinent. The second chapter of this part of the collection dealing with North Korea is by Jongseok Lee, a senior fellow at the Sejong Institute and a former Minister of Unification under President Roh Moo-hyun. It is somewhat less persuasive, largely because of one crucial (and to this reader dubious) assumption he makes: "There is still clearly a high probability that North Korea can be induced to abandon nuclear weapons" (p. 120). Many others would be less optimistic. Still, the chapter is valuable for its systematic and sophisticated articulation of the "progressive" view on how to deal with North Korea's nuclear capabilities.

Part Three deals with South Korea's relations with its neighbours China, Japan and Russia. The three chapters are all contributed by prominent scholars and experts: Chung Jae Ho (China), Benjamin Self (Japan) and Alexandre Mansourov (Russia). Of those, readers might find Chung's contribution the most interesting. Not only does he document the Korean-Chinese "honeymoon that was only too brief" (p. 138) and the rise of concern in Korea about China as a potential source of insecurity for South Korea. He also shows, through careful

process-tracing based on extensive interviews, how the government of President Lee Myung-bak, carefully nudged and enticed by Beijing, stumbled into a “Strategic Cooperative Partnership” with China, which his government had not really thought through and might not have wanted if it had.

Part Four covers, again in three chapters, the security threats posed by economic, energy and demographic developments. Kyung-Tae Lee surveys the challenges facing South Korea’s economic competitiveness; Ji-Chul Ryu discusses South Korea’s heavy dependence on imports of oil and natural gas; and Seongho Sheen explains the implications of South Korea’s rapidly ageing and declining population. The latter is one of the particularly strong chapters in this collection. It spells out succinctly the breath-taking speed of South Korea’s demographic transition from an aging to a super-aged society – that is, from a society in which seven per cent of the population are 65 years or older to one in which 20 per cent or more are – within the extremely short time span of 26 years. This is considerably faster than Japan, where this transition took 32 years, and much more rapid than in Germany, where the same processes of aging took 77 years. Germany, of course, has been a super-aged society since 2009, whereas the South Korean population over 65 will reach the 20 per cent threshold only in 2026. But for South Korea, the speed of the demographic transition will make the adjustment much more wrenching, and it will undoubtedly have far-reaching repercussions, some of which are explored here: on economic growth, on the strength of the armed forces and on government expenditure.

In Part Five, the conclusion, Thomas Fingar looks at the prospects of the alliance between the United States and South Korea against the background of the Global Trends 2025 scenarios developed in 2008 by the US National Intelligence Council. His conclusion – that, given the likely far-reaching changes in the global context, “old approaches to updating and reinvigorating the alliance will almost certainly be inadequate” (p. 260) – still holds true, even in the light of the National Intelligence Council’s subsequent set of scenarios in its Global Trends 2030 analysis. Overall, this excellent collection of articles offers much useful material and quite a few ideas and insights that are still relevant today.

*Hanns W. Maull*

EILEEN CHANIN, *Limbang Rebellion. Seven Days in December 1962*. Singapore: Ridge Books, 2013 (reprinted by Pen & Sword Military, 2014). XXII, 249 pages, \$28.00. ISBN 978-9971-69-775-4 (pbk)

This book is family history, military history, colonial history and political history in one. The rebellion of the title took place in Borneo during the decolonisation era. The author, Eileen Chanin from the University of New South Wales, is a prize-winning historian. Her new book, many years in the making, is based on extensive research in Sarawak (Malaysia), Singapore, Australia and the United Kingdom (pp. 205–36). She also trawled the archives of the Imperial War Museum, the Royal Marines and the Mill Hill Missionaries. Telling use is made of her own family's papers: her parents-in-law were Richard and Dorothy Morris, an Australian in the British Colonial Service and his wife, who were taken hostage by rebels in Sarawak in 1962. They were released unharmed following military action by a vastly outnumbered detachment of Royal Marines. Five comandos were killed and six wounded during the engagement.

Captain Richard Holywell Morris OBE SMB (1915–2000), an only child of Anglo-Welsh heritage, with but a “patchy education” (p. 28), arrived in Borneo in 1945 with the Australian Imperial Force. After the war he was appointed to the Sarawak Civil Service, in which he served until his retirement in 1964. By November 1962, when he took up his appointment as Resident (administrator) of the Limbang District, he had worked in all five administrative divisions of the crown colony, in addition to a long spell (1954–8) in neighbouring Brunei. The author remembers him as “a naturally gracious man with a cheerful and caring disposition”. Dorothy Morris (died 2002), daughter of a bank manager, was reared in country towns in New South Wales (p. 28). Blessed with a “sunny personality”, she organized social events for the benefit of the Red Cross, for which she was a life-long volunteer, a matter of some importance during the ordeal she was to undergo in December 1962. The Morrisises were both fluent in Malay and Iban; Richard was also competent in Cantonese and written Arabic, while Dorothy was a “ready listener and inveterate letter-writer”.

The main body of the book (Chapters 2–8) delivers a blow-by-blow account of the uprising, with each chapter devoted to one day, starting on Friday, 7 December and ending on Thursday, 13 December 1962. The Morrisises were taken prisoner at the outset (p. 51); the book portrays their “highs and lows” before their “knights in shining armour” duly arrived five long days later. Similarly, the emotions of the marines, their fear and tension before going into battle (many for the first time), are excellently captured by Chanin. The assault force suffered from many handicaps: a lack of information about the movements of the enemy, no adequate maps, poor equipment, and deficiencies in transport. Owing to their excellent training, the marines were able to overcome all of these problems.

Sheikh Ahmad Azahari (1928–2002), the leader of the Brunei revolt, does not get a “good press” here. The most interesting insurgent is perhaps Salleh bin Sambas, known as Salleh Jangut, the bearded one, who was 30 years old in

1962. A former member of the Sarawak Field Force, he was a master of the Bren gun. Leading the assault on Limbang, he saw himself as a freedom fighter, like Rosli bin Dobhi (assassin of Governor Stewart in 1949). After the Royal Marines recaptured Limbang, Salleh, though wounded in the arm and chest, escaped on a bicycle. He lay low for a lengthy period and was eventually captured near Serdang by Gurkhas acting on information from a food carrier. He was subsequently sentenced to 15 years in gaol. Released after only a decade, Salleh later became a *penghulu* and a village hero in Limbang (pp. 31–2, 163, 173–4, 196, 203, 223).

The rebellion certainly revealed to the colonial regime its own unpopularity. “It now seems fairly certain”, Morris himself stated shortly after the trouble had subsided, “that virtually all Malays and Kedayans in Limbang district had a foreknowledge of the intended rebellion. This knowledge in some cases appears to have been quite detailed. Despite this, no information was passed either to the Police or to myself” (p. 175). For Dorothy, things could never be the same again: “Our dear friendly Sarawak” had suddenly become hostile; “those long stretches of river where we always waved to fellow voyagers”, she added, “I’m sure I could never travel happily on those again; where any bend could produce some snipers” (p. 149).

Mention must be made here of the Limbang postmaster, Abang Omar bin Abang Samaudin, who ministered to the captives as a Red Cross volunteer, surreptitiously giving them the latest news and keeping up their morale. He was awarded the Queen’s Commendation for Brave Conduct and died in 1992 (pp. 36, 73–4, 110–14, 183, 200, 203).

There are a few factual errors: Duncan Stewart (p. 18) was never awarded a knighthood; the Governor of Sarawak was “High Commissioner” rather than “Governor” (p. 15) of Brunei in 1948–59; to describe Morris as “Minister of Economic Development” (p. 16) is rather grandiose, given that the sultanate did not have a cabinet in 1958; finally, the Brunei honour “SMB” awarded to Morris appears to have been gazetted originally in 1966, not 1970 (p. 201, see Brunei Government Gazette, 5 November 1966: 260). But these are quibbles.

Overall, *Limbang Rebellion. Seven Days in December 1962* sets the benchmark for any future study of the Brunei Revolt and its spillover effects elsewhere in Borneo. Eileen Chanin is a very careful historian; and she has produced an exemplary narrative. The strength of the monograph is its first-hand testimony, produced here for the first time; its glaring deficiency is the lack of original documentation reflecting the rebel perspective. Given that the outcome is known in advance, some narrative tension is lost; even so, the interest of the reader is retained from first to last.

*Anthony V.M. Horton*

ROLF JORDAN / GUNNAR STANGE (Hg.), *Aktuelle Herausforderungen der internationalen (Entwicklungs-)Zusammenarbeit in Südostasien. Nothilfe, Wiederaufbau und Entwicklung im Diskurs*. (Abhandlungen zur Geographie und Regionalforschung, 15). Wien: Institut für Geographie und Regionalforschung der Universität Wien, 2012. 182 Seiten, € 18,00. ISBN 978-3-900830-81-6

Der vorliegende Sammelband widmet sich dem umfangreichen Themengebiet der internationalen (Entwicklungs-)Zusammenarbeit in Südostasien. Die zentrale These lautet, dass entwicklungstheoretische Debatten und praktische Erfahrungen nicht ausreichend miteinander verknüpft werden, sodass die unterschiedlichen Akteure kaum von ihren gegenseitigen Erfahrungen profitieren können. Die Herausgeber möchten deshalb einen Beitrag leisten, Theorie und Praxis der internationalen Zusammenarbeit zusammenzuführen.

Das Buch gliedert sich in zwei Teile. Der erste („Betrachtungen zur langfristigen Entwicklungszusammenarbeit“) verschafft dem Leser einen Überblick über die wesentlichen Entwicklungslinien der bi- und multilateralen Entwicklungszusammenarbeit mit Südostasien in den letzten zwei Jahrzehnten. Zudem setzt er sich kritisch mit dem Diskurs zu Mikroversicherungen auseinander und untersucht, inwiefern Mikroversicherungen tatsächlich zur Armutsreduzierung beitragen. Weiterhin findet sich ein Beitrag zu den Reformen des Sicherheitssektors, der, ausgehend vom Beispiel der ASEAN, die Kluft zwischen Ideal und Wirklichkeit aufzeigt.

Im zweiten Teil geht es um „Entwicklungszusammenarbeit unter den Bedingungen von Konflikten und Katastrophen“ und um die Frage, ob Entwicklungszusammenarbeit in einem instabilen Umfeld nachhaltig sein kann. Anhand der Fallbeispiele Mindanao, Aceh und Birma wird deutlich, auf welcher unterschiedlichen Weise Konflikte und Katastrophen Entwicklungszusammenarbeit beeinflussen können. So kann es geschehen, dass Hilfsgüter in Krisengebieten nicht ihre eigentlichen Adressaten erreichen, sondern im Vorfeld nach politischen, wirtschaftlichen und militärischen Interessen oder entlang religiöser Zugehörigkeit umverteilt werden. Dies passierte beispielsweise in Mindanao, als Bürgermeister und Provinzgouverneure aus ihrem „Hass gegen Muslime öffentlich keinen Hehl“ machten und die Vermittlung von Hilfsgütern an diese Bevölkerungsgruppe behinderten (S. 108). In einem ähnlichen Dilemma befand sich die internationale Gebergemeinschaft in Birma nach dem Zyklon Nargis, als deutlich wurde, dass Hilfeleistungen für die betroffenen Menschen an Bedingungen des dortigen Militärregimes gekoppelt werden mussten. Dabei musste abgewogen werden, inwiefern eine Zusammenarbeit mit dem international isolierten Regime überhaupt sinnvoll ist. In Aceh wiederum ließen sich nach dem Tsunami 2004 unterschiedliche Entwicklungen feststellen. Einerseits bot die Naturkatastrophe einen günstigen Anlass für die Konfliktparteien, in Friedensverhandlungen einzutreten, was auch geschah. Die internationale Medienaufmerksamkeit und die darauf folgenden Spendenflüsse hatten zudem eine

stabilisierende Auswirkung auf den Friedensprozess. Andererseits schaffte die Medienöffentlichkeit einen enormen Leistungs- und Konkurrenzdruck unter den Hilfsorganisationen, was negative Folgen für die Qualität ihrer Arbeit hatte. Viele Organisationen entschieden sich dafür, „photogene bzw. videogene Projekte“ durchzuführen, die sich zwar gut vermarkten ließen und die Erwartungen der Öffentlichkeit nach vermeintlich schnellen Erfolgen erfüllten, oft aber nur begrenzt Rücksicht auf die Bedürfnisse der Betroffenen nahmen (S. 135).

Das Buch macht die Vielschichtigkeit von Entwicklungszusammenarbeit deutlich und wirft Fragen auf, die auch in Zukunft aktuell bleiben, beispielsweise die Frage, inwieweit man Kompromisse mit diktatorischen Regimen eingehen kann/sollte, um Hilfe in Krisengebieten zu leisten. Ein Schwachpunkt des Sammelbands ist allerdings seine einseitige Perspektive. Sowohl die Herausgeber als auch die Autorinnen und Autoren kommen allesamt aus Deutschland. In einem Werk, das sich mit internationaler (Entwicklungs-)Zusammenarbeit in Südostasien beschäftigt, könnte man erwarten, dass auch Stimmen aus der Region selbst Gehör finden, auf die sich der Band explizit bezieht. Zwar wird das Werk seinem Anspruch gerecht, entwicklungstheoretische Debatten und Praxiserfahrungen der Entwicklungsarbeit besser miteinander zu verknüpfen, jedoch büßt es durch die eingeschränkte Auswahl der Autorinnen und Autoren etwas an seiner Aussagekraft ein.

*Nina Rothermel*