

war. Zugleich ist aber auch deutlich, dass nigerianische Historikerinnen und Historiker ihrem eigenen Land (bzw. dem Land ihrer Herkunft, soweit es die akademische Diaspora betrifft) weiterhin eine enorme Aufmerksamkeit widmen, und dass die Geschichtsschreibung Nigerias in vielerlei Hinsicht ihren eigenen, durch nationale Fragestellungen und Debatten bestimmten Richtungen folgt. Angesichts der Größe des Landes und des (bei aller Weltoffenheit und internationalen Vernetztheit) hohen Grades an Konzentration auf sich selbst ist dies letztlich wenig überraschend. Nigeria diskutiert sich kontinuierlich selbst – seine Realität, seine Hoffnungen und seine Defizite. Es tut dies mit großer Intensität. Debatten über und Referenzen auf die nigerianische Geschichte sind ein integraler Bestandteil dieses Diskurses, der sich nicht nur in der Fachliteratur, sondern fast täglich in den Kommentarspalten der Tageszeitungen finden.

Insgesamt bietet der Band von Falola und Aderinto eine exzellente Einführung in die Geschichtsschreibung Nigerias. Die Auswahl der „Hauptdarsteller“ (dies umfasst Personen ebenso wie Debatten) ist angemessen, und die Autoren behandelten sie fair und mit Respekt. Für nicht mit Nigeria vertraute Leserinnen und Leser stellt das Buch ein Standard- und Referenzwerk dar, doch auch für diejenigen, die die nigerianischen Debatten besser kennen oder gar ein Teil von ihnen sind, bleibt der Band aufgrund der Diversität der hier behandelten Themen eine wahre Fundgrube.

Christopher J. Lee (Hrsg.): Making a World after Empire. The Bandung Moment and Its Political Afterlives, Athens: Ohio University Press, 2010, 280 S.

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This collection of essays on the 1955 Asian-African Conference (a.k.a. Bandung Conference) and its legacy is an ambitious project aimed at assessing the historical, political and cultural significance of the Bandung Conference in shaping global history in the latter part of the 20th century. Against the conventional discourses on decolonization, postcolonialism, and international relations – and, crucially, the disjunctures between them – the contributors interrogate the effectiveness of the Bandung Conference as an exercise in imagining new ways of socio-political thinking, doing, and being beyond the hegemonic subjectivity of the nation-state and the world of inter-*nation*-al relations that have hitherto enthralled global life. Not least of all, they look at how the Bandung Conference furnished ideas and visions on “new forms of ‘political community’ beyond the nation-state” (p. 4), in the words of Christopher J. Lee, the editor of the anthology. Chronologically bookended at the mid-point of the 20th century by the end of modern European imperialism and the start of the Cold War, Bandung, fairly or otherwise, has been linked to a host of

developments, real or imagined – as a symbol of Third World solidarity, as incontrovertible evidence of the Third World as agent rather than adjunct, as unequivocal rejection of cultural, economic and political subalternism vis-à-vis the First and Second Worlds, and the like – all summed up by the notion of the “Bandung Spirit,” so-called.

The anthology has three parts. The first part (comprising essays by Dipesh Chakrabarty, Michael Aidas, and Julian Go) introduces the conceptual tools – anticolonialism, postcolonialism, globalization – that inform the volume’s reflections as well as the historical, cultural, intellectual, political, and strategic contexts within which the Bandung Conference arose. The second (with essays by Laura Bier, James R. Brennan, G. Thomas Burgess, Jamie Monson, and Lee himself) is a compilation of empirical investigations on the “multiple afterlives of the Bandung moment” (p. 30): various national and regional – and, in Lee’s biographical piece, even interpersonal – movements and developments that took their inspiration, directly or indirectly, from Bandung. The third part (comprising essays by Denis M. Tull and Jeremy Prestholdt) returns the audience to “the present,” assessing contemporary issues such as China’s growing engagement with Africa and the symbolic value of Osama bin Laden on Afro-Asian political ideologies. Finally, Antoinette Burton closes the anthology with an appeal to rescue Bandung from anonymity and to revive critical inquiry “about how – and whether – our collective lives have been conscripted by the species of postcolonial history [Bandung] apparently set in motion” (p. 359).

The book is a welcome addition to the literature on the Bandung Conference. Ironically, to the extent Bandung at all facilitated prospects for thinking, doing, and being political community beyond the nation-state, a key legacy of Bandung has arguably been the expansion and consolidation – the normalization, if you will – of the nation-state as the principal form of political subjectivity. Indeed, against the recent efforts by some scholars to promote Bandung as a kind of normative precursor to contemporary institutional expressions in solidarity/sodality in Southeast Asia or, more broadly, the Asia Pacific, Bandung has also been seen as a rival to the idea of region and/or regionalism, not least because of the detrimental impact the newly reconfigured, postcolonial nation-states had on older regionalisms of the colonial era, and/or the exclusion of Malaya from the Bandung Conference. For sure, Bandung proffered us all a cursory glimpse of what a trans-regional community of nation-states – *Afro-Asian* – might conceivably look like, except it did not last long enough to translate such a vision, if indeed one existed, into reality.