

resource management and local development in a surveyable way. On the other hand, since most of my remarks have related to geographical questions, one questions the chosen set-up at the same time. Perhaps, for instance, it would have been better to find some way of including Borneo as a separate geographical section.

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Monika Schlicher, *Portugal in Ost-Timor; Eine kritische Untersuchung zur portugiesischen Kolonialgeschichte in Ost-Timor, 1850 bis 1912*. Hamburg: Abera-Verlag, 1996, 347 pp. ISBN 3.931567.08.7. Price: DM 79.90 (paperback).

M.J.C. SCHOUTEN

This handsome book discusses the expansion and consolidation of the Portuguese colonial authority in Timor, interwoven with developments in Portugal. In the 1850s, Portugal and the Netherlands officially agreed on the boundaries between the territories of Timor under their respective influences. In the following decades, the establishment or maintenance of supremacy, by force of arms, dominated the activities of the Portuguese in eastern Timor, while, on the economic front, the cultivation of coffee was greatly expanded. Measures such as the increase of the poll tax and reforms in land tenure were probably the basic motives for the massive uprising of Timorese in 1911-1912. With the suppression of this revolt, the eastern part of Timor and the enclave Oikusi effectively submitted to the authority of Portugal.

In Schlicher's study, Timor's (and Portugal's) history is examined over a longer period than the one indicated in the title. Thus, the Portuguese contacts with the Timor zone since the early sixteenth century, and events in the late colonial period and during the occupation by Indonesia are dealt with. Unfortunately, the switches to discussions of more recent times are often too abrupt. The diffuse chronological structure, and the sometimes confusing arrangement of chapters and sub-chapters, easily give rise to anachronisms or apparent contradictions. The reader is not helped much here by the end-notes, which do not include the years of publication of the sources; while her or his persistence is further put to the test by the bibliography, which is split into various parts, and by the lack of an index.

A constant in Portuguese colonial policy was the ideology that Portugal – a poor country, and since the end of the seventeenth century in a dependency relationship with England – had to fulfill a civilizing mission in its colonies, which were pictured as an integral part of the nation. There were several theories, such as the *Integralismo Lusitano*, to support these views.

More recent, and still popular, is the thesis of Lusotropicalism (which, however, is not as closely connected with the Integralismo Lusitano as the author suggests).

Considering these ideologies, it is remarkable that in this study no attention is paid to missionary activities in East Timor, and that the schools appear on stage only in the epilogue. Any discussion of colonialism is incomplete without examining cultural influences. These are also relevant to the present situation in East Timor, of which the author, witness her introductory chapter, sought a better understanding through her historical research. Today, Roman Catholicism, and, to a certain degree, the Portuguese language, have a key role in providing an identity for the inhabitants of East Timor. To be sure, as the author also mentions, in 1974 only 30 percent of the population was Christian, and only 15 to 20 percent familiar with Portuguese. As she shows, in the practice (and also in the discourse) of most Portuguese officials, in Timor and other colonies, the bringing of civilization was identical with 'teaching to work' – under constraint, that is. The author rightly reminds us of the defective educational system in Portugal itself.

Not surprisingly, the Portuguese had scant respect for the ideas and customs of the colonized peoples, and carried out few ethnographic studies. This is, however, no excuse for the flaws in the present book with respect to its discussion of topics such as ethnic religion and traditional political organization. In broaching these, the author betrays a lack of anthropological background or familiarity with the Southeast Asian cultural context. Although she shows an acquaintance with some good anthropological literature on Timor (such as that by H.G. Schulte Nordholt and Elisabeth Traube), the sources she has plucked from are mainly accounts by officials and travellers, and recent works of a journalistic or political character.

In her discussion of warfare-cum-headhunting, the extensive attention paid to Marvin Harris' controversial thesis about war as a form of ecological adaptation seems unjustified. In the epilogue the author comes back to this theme, providing dubious arguments for her statement that the recent ecological degradation of East Timor is partly the result of the cessation of internal warfare since 1912. Leaving the interpretations of the author for what they are, data presented throughout the study reveal the important role of headhunting in the subjugation of East Timor by the Portuguese. The chance to hunt heads raised levels of motivation among the indigenous auxiliary troops, whose Portuguese leaders, in this case, did show a pragmatic respect for tradition. The scale and seriousness of the massacres in this so-called pacification process have been depicted in detail by René Pélissier in his recent book *Timor en guerre*.

Schlicher shows that internal developments in Portugal had significant effects on Timor, notwithstanding the huge distance and difficult commun-

ication. The governor was usually an ally of the groups in power in Lisbon, which changed frequently until 1926. On the other hand that prototype of autocracy, Celestino de Silva, was able to remain in office for the exceptional period of fourteen years because of personal bonds with nobody less than King Carlos I; his dismissal followed the regicide in 1908. Regrettably, too little information is given about two (interim) governors of Timor (Pimenta de Castro and Filomeno da Câmara) who went on to play important roles in the political life of Lisbon.

The comprehensive and multi-faceted character of the book may help explain the occurrence of several minor errors and incongruities. Some mistakes, such as the use of the designation João IV for (the Portuguese king) João VI, are recurrent. It is also repeatedly stated that the English naturalist Alfred Russel Wallace spent some time in East Timor in 1857. In reality this was 1861, a not unimportant difference because in that year the much-cited governor Afonso de Castro was in office, and the visit coincided with a major revolt. Non-German names and words should have been checked better for correct orthography.

Despite its weak points, I enjoyed reading this book. It is a vital and original complement to our knowledge about East Timor, and I would recommend a translation into English or Portuguese. Such a new version might provide the author with an opportunity to make things easier for the readers by reorganizing the text to some extent.

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Leo Dubbeldam (ed.), *Values and value education*. The Hague: Centre for the Study of Education in Developing Countries (CESO), 1995, 183 pp. [CESO Paperback 25.] ISBN 90.6443.220.1. Price: NLG 25,00.

KAREL STEENBRINK

Education is not a goal in itself. For individual people (children and parents alike) it may be seen as an indispensable programme for acquiring a good position in society. For institutions like states or religions, it is an essential prerequisite for providing enculturation within a social system. For the editor of this anthology, it is mainly a problematic means of assuring 'development' without losing cultural identity. In order to reinforce a cultural identity, besides the common subjects of formal schooling, more attention should be given to value education. A problem here is that value education cannot easily be organized or regulated. It starts mostly with informal education, long before children go to school. Value education is not only a matter of the fam-