

PO BOX 9515, 2300 RA LEIDEN, THE NETHERLANDS. TELEPHONE: +31-71-527 22 27. TELEFAX: +31-71-527 41 62. E-MAIL: IIAS@RULLET.LeidenUniv.NL. WWW: http://iias.leidenuniv.nl

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Central Asia

The **Tibetica of the British Library** represents one of the largest and most important collection of Tibetan manuscripts and xylographs in the West. In the early 1990s the British Library agreed to provide funds for the production of an automated and comprehensive catalogue. Ulrich Pagel reports.

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South Asia

The importance of the **military factor in South Asian history** is self-evident. Battles have been the most decisive events in the subcontinent's saga. Now, a new generation of military historians is studying these factors. Clive Dewy is one of them.

Performing Arts of South Asia: Sankaran Marar and the Thayambaka drummers.



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Southeast Asia

The IIAS newsletter is publishing a series of five articles by Rens Heringa dealing with **Southeast Asian Textiles Studies**. The first article in the series highlights two textile exhibitions currently on view in Dutch museums, which have diverse ways of presenting Southeast Asian textile themes.



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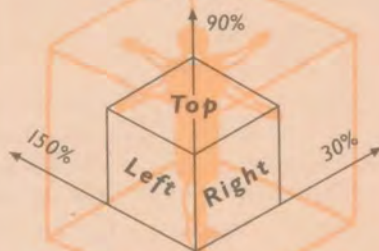
In 1960, Singapore asked **Dr Albert Winsemius** to head an international team of experts in the field of development economics, in order to help find out which chances the future would offer Singapore. He became the driving force of Singapore's economic success story.



Laos is immersed in a process of transformation from a socialist country to a post-revolutionary state of economic liberalization and capital development. Loes Schenk-Sandbergen takes a look at how these processes affect the position of **Lao Women**.

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East Asia



Isometry – like linear perspective – is a graphical method to project three-dimensional space on a two-dimensional picture plane. It is a standard feature in Computer Aided Design systems and most multimedia authoring programs. What is not generally known however, is that isometry has Chinese roots. Isometry is a mixture, as it were, of classic Chinese perspective and European geometry. Jan Krikke explores this **Chinese perspective for cyberspace**.



First page of Genpo's manuscript, containing a translation of part of the Dutch Code of Civil Procedure.

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Internet News

How to motivate peers, clients, and other professionals to utilize relevant Internet resources. 'Techie-talk' and jargon deter non-user colleagues from taking advantage of resources on the Internet and elsewhere in cyberspace. Vincent Kelly-Pollard gives advice and tips for **Entering Cyberspace**.



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IIAS News

Changes in staff and upcoming events at the Institute.



Professor Jurgis Elisonas (IIAS Masterclass, 28–29 May 1996)

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ESF News

What are the basic preconditions for the high economic growth rates achieved in certain Asian countries? John Martinussen explains how the investigations into these preconditions have taken European social science research into two different directions.

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CNWS News

This section will contain updates and information about **Research School CNWS**. In this issue, an introductory article about the Research School.



Joke van Reenen recently defended her PhD thesis on women in Minangkabau. Her thesis has been published by the CNWS. An interview with the new 'doctor'.

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NVAPS Nieuws

This section provides information about the newly-established **Nederlandse Vereniging voor Azië en Pacific Studies** (Netherlands Association for Asian and Pacific Studies).

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Asian Culture



While their Paris home is being renovated, 71 of the greatest **masterpieces of Asian sculpture from the world-renowned Musée Guimet** (France), will be seen at the Kimbell Art Museum in Texas, USA and later this year in the Idemitsu Museum of Arts in Tokyo, Japan.

In the **Art Agenda**, forthcoming exhibitions and performances on Asian art are announced.



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Editorial

By Paul van der Velde
Editor-in-chief

In the previous editorial it was stated that an Asia strategy can never be successful without a cultural dimension. Therefore close synergy between politicians, the business community, and researchers in the field of Asian Studies is indispensable to formulating an effective Asia Strategy. With its presidency of the European Union due in the first six months of 1997 the Netherlands has a historical opportunity to both broaden and deepen the dialogue with Asia and to work on improving the EU-Asia strategy. The Dutch government is actively engaged in formulating and contributing to an Asia strategy which can be deduced from e.g. the speech entitled: 'Europe and Asia. Towards a New Partnership', delivered by the Dutch Minister of Foreign Affairs Hans van Mierlo last year at the IIAS. At the end of this year the Dutch Minister for Economic Affairs, Dr G.J. Wijers, will address the annual IIAS Asian ambassadors' lunch on the changing economic relationship between Europe and Asia. During a recent visit to the IIAS on 20 May, his colleague, Dr. J.M.M. Ritzen, Minister of Education, Culture, and Sciences gave an informal speech in which he put forward two concepts which he believed of crucial importance in the development of Asian Studies in Europe: Concentration and Ownership.

Concentration and Ownership

Ritzen sees Concentration as an even more far-reaching deepening and intensification of research by the formation of strategic alliances between institutes and organizations in the field of Asian Studies at national and international levels. The IIAS with its Memoranda of Understanding with institutes worldwide can be one of the key players in this formation process. The signing of a Letter of Intent in April with the biggest association in the field of Asian Studies the Association for Asian Studies (AAS, Ann Arbor) will be a great boost to international cooperation. A preliminary draft for a joint IIAS/AAS transcontinental convention of Asian scholars in Maastricht in 1998 will be worked out in September. This is an apt juncture to point out that the IIAS has joined the Asian Studies Information Infrastructure Group which consists of internet specialists in the field of Asian Studies from the Australian National University, the AAS, the H-Asia site, and the University of Texas. The Infrastructure Group has set its sights on optimizing the use of and improving the quality of the information available on the internet on Asian Studies.

In his use of Ownership Ritzen means that a strong relationship between the Asianists and the business world should be created in order to enlarge the societal basis for Asian Studies. This is the proper setting for the Asian Ambassadors' lunches organized by the IIAS, to give academicians, politicians, businessmen, and journalists interested in Asia a chance to meet. On 24 August 1996 the IIAS in cooperation with Asia-House, an Amsterdam-based organization for the promotion of business with Asia, will organize a meeting for Dutch ambassadors working in Asia during which lectures will be given by the famous Japanese author Shintaro Ishihara, Dr. F. Godemont, founding member of the Council for Asia-Europe Cooperation, and Professor. T. Svensson, President of the ESF Asia Committee. It is during this kind of meeting that the concepts like Ownership and Concentration put forward by Ritzen can be given a meaningful content.

Euforasia?

In his article 'Deployment of Knowledge and Science between Europe and Southeast Asia', our EU-correspondent Leo Schmit makes it clear that a lot remains to be done before any actual knowledge can be deployed between both continents. As a significant obstacle he singles out: '[...] the reluctance



On 20 May 1996 the Dutch Minister of Education, Culture, and Sciences, Dr. Ir. J.M.M. Ritzen paid a working visit to the IIAS. In a pleasantly relaxed atmosphere he discussed their work with the fellows and exchanged thoughts with the board and staff on the future policy in the field of Asian Studies.

among European institutions to accept parity of competence among Asian professors and researchers.' Schmit also makes a case for the development of research strategies by universities along the lines developed by multinationals with long-term investments in Asia. At first glance it may seem curious that universities and institutes should do so, but on second thought it is not so very curious at all. With the development of long-term research programmes by consortia of institutes it may even be a prerequisite to translate business concepts into academical realities.

That it will take some time before the right balance is struck in this field of force emerges from two letters to the editor which deal with the selection procedures of researchers in the European context. Should 'developed' standards applied in one part of Europe become the standard for the rest of Europe or should consensus be reached on the selection procedures by for example a body like the ESF Asia Committee?

John Martinussen, a member of the ESF Asia Committee, warns against it becoming: '[...] an apex body for directing Asian Studies in Europe. What is needed is not a top-down approach, but a forum for aggregating in a bottom-up manner the priorities of European scholars [...]' (see page 49). Martinussen also points to the overriding Humanities perspective of the European regional organizations and pleads for cooperation with Social Science-oriented disciplinary organizations. To this one could add the question what will be the role of the emerging national organizations in the field of Asian Studies?

These are only a few of the new perspectives we have to come to grips with as European cooperation in the field of Asian Studies grows steadily. Questions of a practical nature will be addressed during the first meeting of editors of European Newsletters on Asia in Europe under the aegis of the IIAS which will take place in Leiden 26-27 September, 1996.

Guide to Asian Studies in Europe '97

Work on the first phase consisting of the collection of basic information about Asianists in Europe for the European Database for Asian Studies (EDAS) is nearing completion. At the beginning of 1996 we had this kind of information at our fingertips on approximately 2500 European Asianists. This does not seem to amount to a great deal seen in the light of the estimate of 12,000 academics in Europe working on Asia made two years ago. A year ago we already mentioned a more cautious estimate of 7000 Asianists (Preliminary Guide to Asian Studies in Europe '95, 2). This estimate seems to be confirmed by two mailings conducted in June of this year in the framework of the EDAS-project.

The first mailing, in which we asked if all the information was still correct, was directed to 2500 respondents. In 50% of the cases corrections or chan-

ges were communicated to us. This response makes it abundantly clear that all information has to be checked at least once a year if we want to lay a claim to reliability. The second mailing was directed to the non-respondents on our mailing list in Europe. The mailing was accompanied by a personal letter asking the people to respond. Notwithstanding that at the time of the mailing everybody was supposed to be on holiday, between 50 to 100 replies a day were pouring in at the end of July. These replies have not yet been processed, but from some samples taken at random it transpires that it will push the number of European Asianists who will be included in GASE '97 to more than 5000. Those who still have not responded will be contacted by telephone in September. When this is set against the number of Asianists included in the Preliminary Guide to Asian Studies in Europe '95, somewhat more than 500, it means that in one year of data collecting the number has been multiplied by ten. GASE '97 will be distributed at the end of the year to all respondents. It will increase both the visibility and the transparency of Asian Studies in Europe. Included in GASE '97 will be a [qualitative] questionnaire asking more specific information about work and experience.

Netherlands Association for Asian and Pacific Studies

In IIAS Newsletter 7, the director of the IIAS Professor W.A.L. Stokhof, argued cogently for the foundation of a Dutch Association for Asian Studies. He made his appeal during a meeting of the working community Southeast Asia and Oceania in January. This organization decided to form a steering group consisting of members of its own organization, the working community South Asia and representatives of other regions in Asia as well as persons affiliated by discipline. The steering group discussed the perspective of a Dutch association and came to the conclusion that enough support was to be found in the Netherlands for such an organization whereupon the Netherlands Association for Asian and Pacific Studies (Nederlandse Vereniging voor Azië en Pacific Studies (NVAPS) was founded 20 August 1996. The association uses a broad definition of Asia. It is open in principle to all people with an interest in Asia and will act as a kind of Asia Platform. It will seek close cooperation with other groups and associations in the field of Asian Studies. The main aims of the organization will be to give greater visibility and transparency to Asian Studies, to act as a forum for non-institutional Asianists, and to have an advisory function in scientific policy making. Last but not least, it will organize an Annual Meeting during which members of the organization will be given the opportunity to present research in different forms. The first meeting will be held in May 1997 in Amsterdam.



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Editorial office

Nonnensteeg 1-3, Leiden
Mailing address:
IIAS
P.O.Box 9515, 2300 RA Leiden
The Netherlands
Telephone:
+31-71-527 22 27
Telefax:
+31-71-527 41 62
E-Mail:
IIASNews@RULLET.LeidenUniv.NL
WWW Homepage:
http://iias.leidenuniv.nl

Editorial Staff

Editor-in-chief
Paul van der Velde
Managing Editor
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Correspondents

Anni Beard (AAS, Ann Arbor);
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(EU, Brussels); Mario Rutten (CASA,
Amsterdam); Willem Vogelsang
(Research School CNWS, Leiden)

Contributors

Victor A. van Bijlert; S. Blackburn;
Anne Booth; L. Chernorutskaya;
A.L. Dallapiccola; Clive Dewey;
Duong Phu Hiep; P.C. Emmer;
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Kees Tamboer; Frederick C. Teiwes;
Deborah Tooker; Olle Törnquist;
Chris Uhlenbeck; Frans B. Verwayen;
Peter Worsley;

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Deployment of Knowledge and Science Between Europe and Southeast Asia

Euforasia

By Leo Schmit

The first half year of 1996 will be recorded in the annals of the European Commission as the Asia semester. At the first Asia Europe meeting (ASEM) in March in Bangkok, relationships between Europe and Asia were strengthened at the highest political level.

Before and after the ASEM three large Europe-Asia forums were held which brought together representatives of universities, business companies, and other civil institutions from both regions. The venues of these other forums were a secluded and foggy monastery on the island of San Giorgio Maggiori in the lagoon of Venice, the monasterial and public sports facilities in the town of Engelberg in the Alps, and the conference rooms of the European Patents Office on the banks of the Isar River in Munich. Workshops and prospective seminars in which many agencies from Europe and Asia have shown an interest have also been organized in Brussels.



The themes of these forums and meetings are derived from the context of the 'New Asia Strategy' of the European Union (EU), especially the relationship of the EU with the Association of Southeast Asian Nations (ASEAN). At the outset, official attention for areas outside the scope of trade and security relationships was small. Gradually the qualitative aspects of this relationship have gained in importance. The themes range from understanding values, religion, regional cooperation, political decision making, and the acquisition of science and technology to interuniversity relationships and university-company relationships between the two regions.

The IIAS and Leiden University have been deeply involved in this endeavour: they were in the forefront in providing advisory services to the Asia Directorate of the European Commission DG I (External Economic Relations) to assist in the organization of the Forum in Venice in January 1996 (IIASN7); then by organizing on behalf of the Asia Committee of the European Science Foundation, a workshop on Education and Culture at the Engelberg Forum in March 1996 (IIASN8); most recently they have done their bit by making a contribution to the workshop on Southeast Asia at the forum on interuniversity relationships at the European Patents Office at Munich in June.

Interuniversity relationships

The forum on interuniversity relationships and university-company relationships between Europe and Asia on 3-5 June was organized by Prometheus Europe and held as mentioned above in Munich.

The participants were given an overview of the latest initiatives taken by the EC DGI Asia Directorate and they learned from the experiences of the managers of ongoing

programmes between European and Asian partners. It also was a good opportunity to reflect on the future of academic partnerships and their links with business (see box).

Issues on the table included:

- How to develop strategies for bilateral and regional academic/business partnerships in the light of global commercial, political, and cultural dynamics?
- How to reach agreement about research priorities and the selection of course modules, methodologies, and operational practices to ensure their relevance to the different educational and research endowments in Asia and Europe?
- How to develop meaningful and viable networks based on personal relationships and to the mutual benefit of the partners?
- How to avoid a brain drain?

There is no disagreement that priorities in interuniversity programmes should be defined bearing the institutional capacities and deficiencies of the partners involved in mind. Yet, when donor funds are involved, priorities tend to be dictated by the tenets of development-related research often with disregard to the specific requirements of Asian partner institutions related to Asia's increasing involvement in world trade and politics and the concomitant educational and research needs in the region. European institutions tend to offer standard, medium, and long-term course programmes and almost all of them have problems in meeting any demand which lies beyond the scope of their areas of specialization. All too often it happens that only a limited number of university staff can be effectively deployed for implementation of programme activities.

Procedural deficiencies which hamper the implementation of cooperation programmes were discussed at great length during the forum: visa application problems; competency for supervision; research and travel permission; and

the circumscribed opportunities for the placement of trainees and staff. Asian participants acknowledged the need for improvement in these areas. They also expressed their concern about the apparent lack of respect shown by their European partners for the mandates which most Asian institutions for higher education are working under in view of their commitments to issues defined in national and regional medium-term plans and their role as policy advisors. This criticism is levelled particularly at European institutions which insist on cooperation in development-related or area-specific research and are unwilling or unable to cater to universal science and knowledge requirements because of the supposed uniqueness of Asia.

Potential partners are also asked to take more notice of the linking and matching schemes which are undertaken at present between institutes of higher education in Asia and Asian and foreign compa-

nies working through networks across national borders. Another request submitted by Asian institutions is to have access to the vast bulk of historical source materials and collections of which Europeans are the guardians. For these institutions, this would establish an essential foundation of knowledge at a moment when these resources risk being passed over through the dynamics of rapid transition. Everybody accepts the premise that a mature partnership implies equality and mutual benefit. Yet a significant obstacle, apart from overcoming differences in enumeration, still exists in the reluctance among European institutions to accept parity of competence among Asian professors and researchers. One striking example of this attitude was given by a statement concerning the acceptability of supervision by professors from Asia of European doctoral or post-doctoral students engaged in 'Asia-specific' topics.

Today networking and building consortia of partners is the way to go about creating a new dynamic in relationships between Europe and Asia. The problem is to make a distinction between a network and a directory. Hundreds of institutes and many thousands of researchers and professionals are seeking involvement in relationships between the two regions. Some form or another of concentration and clustering of activities is required, probably assigning a pivotal role to selected core institutions. The introduction of more flexible modes of

staff deployment and more accurate assessments of the costs and benefits involved is also a must.

One can argue that networks should be of a selective nature, perhaps even taking the form of exclusive functional groupings or, contrariwise, shifting coalitions focused on specific issues. Other networks may be based on sharing collections or laboratories and/or joint management of regional educational and training facilities. As a whole these networks should constitute support infrastructures to be tapped by the partners according to the principle of 'pick and choose'.

In brief there are three aspects of relevance: partnerships concerned with Europe and Asia coping with global changes and domestic adjustments; partnerships concerned with ownership by providing access to universal knowledge taking into account its applicability on the spot; partnerships concerned with concentration of their endeavours by forming temporary strategic alliances rather than fixing relationships in the long term.

Southeast Asia

These foregoing points refer to the situation in Southeast Asia which is rapidly changing in the context of regional approaches such as the Association of Southeast Asian Nations (ASEAN), the Asia Pacific Economic Cooperation (APEC), and the global framework constituted by the World Trade Organization (WTO) and the UN institutions. Southeast Asian nations are keen to diversify their markets with respect to Europe and are upgrading the quality of their products to satisfy the taste of middle-class consumers in the latter region. By analogy there will also be a need for diversification in terms of the sources of knowledge in favour of Europe.


The urgent need to establish sound institutions and reform regulatory frameworks to accommodate the process of rapid transition and growth carries within it the germs of an enormous potential for mounting European involvement. Given the relatively high transaction costs involved in partnerships between regions as diverse as Europe and Southeast Asia, concentration of the effort and targeting of activities to high levels of competence with methodologies and operational modules seems to be the wisest way to go about this.

Most Southeast Asian nations now have a 'critical mass' of people with international levels of scientific qualifications ready for deployment both at the domestic and the regional level. In June 1995 an ASEAN university network was established for that very purpose. Some sort of alignment from European university networks or the European Science Foundation may be helpful in the setting up of partnerships. To be relevant these have to be drawn up by people familiar with the priority areas in regional cooperation and the regional plans of action published by the ASEAN Secretariat at Jakarta.

Forum highlights

The future of inter-academic and university-company relations between the European Union and Asia

- the initiatives taken by the European Commission, DG I External Economic Relations, Asia Directorate to establish European Studies programmes in Thailand and the Philippines, with similar initiatives planned for China and India
- the cooperation between German and Chinese institutes of higher technical education linked to the investment programme of Volkswagen in Shanghai
- the ESA-UNET, European Southeast Asian University Network which is primarily active in the field of environmental technology
- the Austria-ASEA-UNINET programme of the University of Innsbruck with universities from Thailand in the field of science (chemistry) coordinating a graduate scholarship programme for Thai and Vietnamese students and researchers in Austrian universities
- the EC programme for the placement of 675 Asian and 325 European junior executive managers in companies from both regions (with a contribution from the AHOLD Company in its consortium with other Dutch companies in this programme)
- the European Science Foundation Committee for Advanced Asian Studies viewpoints on the deployment of Asian Studies between Europe and Asia
- the official Indonesian presentation of research and education priorities in the light of the dynamics in Asia
- the official Thai programme to combat brain drain and facilitate the return of Thai academics working in Europe to Thailand
- the official German viewpoints on the statement of the Asia-Europe Meeting with regard to strengthening academic and cultural commitments between Europe and Asia

To be continued at the next page. 

Continued from page 3

Strategic reflection

If the backgrounds of the participants in the forums on Europe-Asia relationships are added up and the range of interests which are potentially of mutual benefit are recognized, it is tempting to believe that such a massive deployment of good intentions will be sufficient to gain momentum of its own.

Before this is the case, strategies must be developed and actions undertaken. The notion of strategy is often confused with action or at best understood as finding solutions to operational problems. What needs to be done is the adoption of new rules and parameters for mutual engagement, seizing new opportunities and positions, and defining the long-term objectives to be achieved. Or better, the other way around, but as long as these objectives remain unknown achieving a sense of parity in partnerships is a good way to start.

In tackling the subject of strategy, the university community should take a closer look at the various business strategies that are being used by European companies with a long-term interest in Asia. One very good example is the set of four dimensions of strategy defined by Philippe Lasserre and Hellmut Schütte (*Strategies for Asia-Pacific*, MacMillan Business, London: 1995): ambition, means, investments, and organisation with a breakdown of each category into specific elements. Apart from helping academic managers to make an assessment of the opportunities such company strategies generate for university-company relationships, and as there is already a plethora of them, these strategies can also be adapted to the academic community.

Talking about strategies is useless unless the strategies of other players in the field are also considered, particularly the global players. Given the universality of knowledge and science, European players will have to define the specific advantages of their involvement in this region, which are numerous, in the light of the policy environment, the trade dynamics, and the concomitant knowledge requirements sketched above. Targeting partnerships at high levels of competence is required, a process in which a focus is placed on direct access to sources of knowledge and historical collections, formation of functional networks and establishment of interdisciplinary technical support infrastructures.

The opportunities for the involvement of academics are plentiful. But the academic community will first have to swallow some pride and pay more attention to the priorities set by Asian partners. They will have to develop more empathy with their colleagues working in their specific policy and business environments. There can be no parity in the deployment of knowledge and science between Europe and Asia as long as the requirement of open access to the historical and contemporary sources of knowledge is not fulfilled.

Letters to the Editor

Is larger better?

I should like to comment on the article *Towards a Dutch Association for Asian Studies* written by Professor Wim Stokhof in IIAS Newsletter 8. In his article, Professor Stokhof is singing the praise of American organizations and he was very impressed by a conference of some three thousand Asianists in Hawai'i. He proposed the creation of a Dutch Association for Asian Studies and even a larger one: a European Association.

The article made me wonder if larger in this case is also better. In my experience, the smallest conferences or meetings were the best. I remember taking part in a small conference in Sheffield in which only some fifteen specialists took part, and what a great time we had! On the other hand there was the, then named, CISHAAN conference in Tokyo with so many participants (though less than 3000) that it was difficult to find the people one wanted to meet. Even in the history section of the EASJ conference in Copenhagen in 1994 the question was raised of whether the section should be split up in two parts: one for modern and one for older history.

In a way, Professor Stokhof is contradicting himself. He states that the individual basis will remain a crucial aspect of research in Asia. Then why this megalomania? All individual researchers have their own networks of friends and colleagues in Europe and in Asia. By way of the internet and mailservers like H-ASIA and H-JAPAN, it is easy to keep in touch with them and even to make new friends. I see no need for a Dutch Association which would unite all people in some way concerned with research on Asian subjects whose only point in common is that they research some aspect of an enormously large geographical area which does not even form a unity in itself. I doubt if a larger organization, Dutch or European, would have anything else to offer than some well-paid jobs to just another group of 'regents'.

It does not surprise me that politicians are watching the possible creation of such organizations with interest as it is offering them an opportunity to get another part of society in their grips. I am not eager to see the creation of yet another bureaucracy.

DRS HERMAN J. MOESHART
Department of Archaeology
and Art History, 'Prentenkabinet',
Leiden University

Transparent evaluation?

In March 1994 I was asked by prof. Jan Breman - who did an evaluation of the then existing Nordic research professorship with NIAS (Nordic Institute of Asian Studies) and hence toured our countries to ask senior scholars for their opinions - if I would approve of the proposition that in the future the position would be open to applicants from other countries as well. My answer, of course, was positive. International exchange and competition, I thought, could only benefit the future development of Nordic research on issues related to Asia. Nordic students of Asia should cooperate internally on practical matters, but when carrying out research we must form part of an international scholarly community in the field. A scholarly community within which one must, of course accept and promote free and open competition-cum-discourse on what should be regarded as the scientifically best and most relevant research. Hence, I was quite happy when, one year later, the Asia Committee of the European Science Foundation (ESF) invited anyone qualified to apply for the new professorship with NIAS.

By now, however, my attitude towards the arrangement is much less positive. Not because I want to question the judgement of the selection committee, whose members, I am sure, are highly qualified. And especially not because I myself applied for the position and did not get it. That is not important. I was never presumptuous enough to think that my own merits would be rated best in such a wide international competition. But I was eager to learn from a transparent academic evaluation of my own and others' work. And the real problem - which is of general importance - is that this did not take place. It was not at all the open academic competition-cum-discussion about the best research on Asia that I thought I had approved of, and which I now believe many agree must be established.

As far as I know, the applicants have not even received any information about how the selection committee made their judgements and what arguments they put up for and against the different candidates - only a very brief letter saying that there were nineteen applications and the committee had carefully considered the merits and made its decision; no names were mentioned. According to the director of NIAS, professor Thommy Svensson, all but this (plus the name of the person selected, which was announced in the NIAS newsletter two months later) is classified information. As the director of NIAS and chairman of the Asia Committee he has official access to the adjudications and arguments, in contrast to the democratically appointed board of NIAS which has delegated the issue to ESF. Had this kind of delegation not occurred, or if the board had at least been officially informed, the documents would have been made public, in accordance with Nordic rules.

On the one hand in retrospect, one may say that it was naive of me to assume that standards similar to those applied in Sweden would continue to be followed as we embark on European academic cooperation. Such standards

require that the applicants for a professorship as well as the public are informed about which merits will be considered and how these will be weighted; informed about which experts have been proposed to judge these merits (against whom the applicants can lodge an objection); informed about how the appointed experts have argued for and against the applicants and ranked them; and, finally, informed about who has been selected - whereafter any of the applicants are free, again, to lodge appeals. This does not rule out favourite candidates being selected, but at least the experts must officially argue for these persons and against the others. And even if outside the universities certain research foundations and institutes, like NIAS, are less principled, their decisions, along with the basic arguments are always made public.

On the other hand, if I had been less naive and realized that our codes would not be followed at the European level, the only logical conclusion would have been to turn down the proposition put forward by Jan Breman, despite its basic merits. So now that I, fortunately, was so naive, I must instead proceed by arguing in favour of those principles before, at worst, having to reject the current NIAS/ESF model and propose one which is altogether different.

I know, of course, that there are various traditions of academic administration in the European countries. But just as we all agree to respect universal human rights and basic principles of democracy, I believe we should also follow universal academic principles of primacy of the argument and free and open discourse. Or do we not consider them to be universal? Moreover, I know, of course, of the standard argument within the European Union about the difficulties of negotiating and getting things done if there is full transparency and if all the procedures, criteria, and decisions - along with the basis for them - are made public. But even if I agreed to this argument (which I do not) we may now limit ourselves to the academic sphere. And the very idea of academic work, if I am not mistaken, is that it should not be about negotiations, politics, or entrepreneurship - but about the primacy of the argument rather than power, and about studies and discourse which are as free and open and critical as possible. If this does not prevail shall we otherwise legitimate our work and positions? And how would ESF legitimate its appointments?

In conclusion, therefore, I must first ask the director and the board of NIAS why they surrendered the basic principles we adhere to in the Nordic countries and how they will act in the future? Secondly, I would like to ask the members of the ESF's Asia Committee for their arguments against such principles and if they are prepared to rethink.

OLLE TÖRNQUIST
Reader, Department of Government,
Uppsala University, Sweden

Reply to Olle Törnquist

The ESF Asia Committee (AC) was established in 1994. Its membership is made up of 18 senior scholars selected by ESF member organizations in Italy, France, Switzerland, Austria, Germany, The Netherlands, United Kingdom, and Scandinavia. The AC manages a post-doctoral fellowship programme financed by contributions from ESF-member countries. The first ESF fellows for 1-3 years were selected at a meeting of the AC in August last year, along with the holder of the NIAS Research professorship which was contributed to the programme by the Nordic Council of Ministers.

Törnquist asks how the AC made its judgements about the holders, and is critical of the perceived lack of transparency.

The AC based its decisions on written evaluations of the applicants, made independently from each other by senior experts. These senior experts were selected after consultations among the AC-members to cover different disciplines and countries/regions in Asia. The candidates for the research professorship were evaluated by four senior professors selected by the executive group of the AC for their strong standing in the major fields covered by the applicants. The evaluations assessed the quality of the proposed project in particular with regard to innovative aspects and interdisciplinary, scientific track record, publications, and the appropriateness of the receiving institute for the proposed research. For the Research Professorship, five candidates were shortlisted and their applications circulated in advance to the members of the AC; the other applications were available for inspection at the meeting. The final decision of the AC was in line with the ranking made by the evaluators. As can be concluded from this, an appropriate procedure for serious scientific evaluation has been followed.

There are good reasons to opt for the kind of full transparency requested by Törnquist. It is clear, however, that there are several different traditions in Europe in this regard. We consider it unrealistic to demand that the rules should be entirely in agreement with the selection procedures in each country. When the first round of ESF-fellows were selected last year, the AC had not had opportunity to refine the selection procedure in such detail as is the practice, for instance, in the Scandinavian countries. This meant that the evaluators were not notified in advance that their assessments should be considered to be public documents. For the second round of fellowships, on which the AC will decide in late August 1996, such a policy has now been formulated. It means that the assessments, in anonymous form, will be available for the applicants, if they so wish, and as requested by Törnquist. We believe this will be to the benefit of the European scholarly community in Asian Studies.

THOMMY SVENSSON
Director of NIAS and
Chairman of the ESF/AC

MAX SPARREBOOM
Coordinator of the ESF/AC

The Future of the Past

An Agenda for the History of European Expansion

The following lecture was read at the seminar 'Expansion and Reaction': a reappraisal held on 30 September 1995, to mark the occasion of the retirement of Professor H.L. Wesseling as director of the Institute for the History of European Expansion (IGEER). Professor Wesseling is now the director of the Netherlands Institute for Advanced Studies (NIAS) in Wassenaar.

Professor P.C. Emmer has succeeded Professor Wesseling as Director of IGEER.

By P.C. Emmer



We have come a long way. It seems only a few years ago that the history of the

expansion of Europe was used mainly in order to either defend or attack. During the 1940s and 1950s, historians were recruited to defend the thesis that decolonization was wrong and that the expansion of Europe had bestowed many benefits on the colonial world. In fact, in Portugal the demand for such partisan overseas history still existed as recently as the middle of the 1970s. On the other hand, there was an increasing number of historians, economists, sociologists, and anthropologists, who had joined ranks with anti-colonial groups and who used the history of European expansion in order to construct a colonial past full of murder, rape, exploitation, and negative development, 'coined' underdevelopment.

In many ways, the Leiden Centre - and later Institute - for the History of European Expansion has escaped this ideological divide by concentrating on comparative themes such as colonial administrations, overseas trading companies, colonialism

and racism, and the like. Nevertheless, the term 'European expansion' has sometimes been held against us as if it were a triumphalist term rather than a descriptive one.

The printed result of the efforts of the Institute for the History of European Expansion can be divided into three categories: i) a series of 9 volumes on *Comparative Themes in Overseas History*; ii) a journal *Itinerario*, with a comparative approach to overseas history; and iii) a series called *Intercontinenta* which has mainly been the vehicle for edited source publications with a special focus on the participation of the Dutch in the process of the expansion of Europe.

Although our Institute may have been unique in Europe in that it did not concentrate on the overseas experience of a single European country, in the USA a similar comparative approach has been developed under the name of 'World History'. There are two reasons underlying this development. First of all it could be argued that 'Europe' as such is an American concept, because only in the US was it possible and sometimes necessary to view Europe as a whole, an equation which was transferred to Europe's overseas experience. Another stimulus to the developing of a comparative approach to Europe's expansion overseas

was the fact that the population of US has grown increasingly aware of the fact that not all their roots are European. The teaching of European history has now been incorporated into surveys of many 'world civilizations', lending the expansion of Europe importance as a tool to link the history of various continents. This approach has already become part and parcel of publication programmes of several history textbook publishers, in addition to which a *Journal of World History* has been established, which already has won a prize.

Does all this indicate that our Institute has outlived itself? Has the concept 'the expansion of Europe and the reactions to it' lost its scientific basis? Should we accept the fact that 'World History' is the new name of the game or is it a name for a new game and does 'the expansion of Europe' still constitute a field study in its own right?

The answer must be yes - the concept - 'expansion and reaction' is limited in time, it covers only developments in Europe, Africa, Asia, and the New World, which are linked to the expansion of Europe. In other words: large periods of the history of these continents are not of interest to the historian of 'expansion and reaction', while they are indeed part of 'World History'.

A second difference between *Expansion History* and *World History* is situated in thematic approach. The history of China and Amerindian America might encompass a wealth of interesting topics, such as state formation or agricultural systems, which a *World Historian* would be delighted to use for a comparison with Western agriculture. The expansion historian, however, is mainly interested in Chinese or Amerindian formation and agriculture - or state formation and agriculture in Europe for that matter - in as far as these institutions were affected by the expansion of Europe.

So, if *World History* and *History of Expansion and Reaction* are to remain separate entities, which new developments can we indicate as promising avenues for future research? As far as the Atlantic region is concerned, I would propose three topics: a demographic, a cultural, and an economic one.

Let me start with the recent developments in demography. In the past we wrongly assumed that all men (and women) were born equal and would react similarly to

disease, malnutrition, droughts and relocation. The study of European expansion has refuted this concept. Europeans reacted differently to certain diseases than did Amerindians or Africans. The best way of testing this issue is by studying two ethnic groups, who moved or were relocated to the same new environment overseas. We have discovered that Europeans died much more rapidly in the tropical parts of the New World than they did at home, but that Europeans died even at a greater rate in the tropical parts of Africa. By the same token we have discovered that Africans and Europeans died less frequently in the non-tropical parts of the New World as well as in South Africa, Australia, and New Zealand.

Plants and Seed Imperialism

There is still a lot to be done in this domain as we now have come to terms with the idea that the expansion of Europe was not made possible only by technological superiority, by economic development or by social causes, but the fact that the Europeans were biologically speaking better endowed to relocate than were other ethnicities and the same can even be said about plants and animals from Europe also played a role in this. The documents of the colonial administration, in particular after 1800, contain a wealth of material which will give us new insights into the demography of those who moved because of the expansion of Europe, but also about the resident populations, i.e. via military records. I would like to add that some of the most important work of the economic historian Robert Fogel deals with the timing of the 'adolescent spurt' in several population groups around the globe and that this helped him to win the Nobel Prize.

In addition to disease, immunity, and death I would argue that the history of the expansion of Europe is an excellent testing ground for detecting cultural differences between the various ethnicities. As in the case of the 'plants and seed imperialism', it would be best if and when we were able to study two different ethnic groups, who travelled under the same conditions to the same overseas destination and who developed in different ways, once these two groups had arrived. This type of research, again, goes against the post-WW II assumption that everybody is equal. The US and Israel have been confronted by the effects of the cultural differences between their immigrants, and Europe seems to be standing on the thresh-

old of becoming interested in this problem. In view of that, the experience of the various migrant groups within the expansion of Europe can be used to study these differences and their effects. In fact, next year our Institute hopes to submit a research proposal in order to explain the demographic and cultural differences between migrant labourers from China and Java.

The last topic, which I would like to address is that of unequal economic growth. Again a topic that seems to attract considerable attention today in view of the important differences in economic prospects between the various regions in Europe and in Asia and Africa. During the first phase of the expansion of Europe we can provide a perfect example of such differing results between regions by discussing the disparities between the first and the second Atlantic system. The first Iberian system had almost the same dimensions as that of northwestern Europe: it had trade settlements, plantation colonies, and settlement colonies. Domestically, on the eve of the period of expansion, Spain and Portugal did not deviate significantly from the countries in northwest Europe; in fact, around 1500 Spain and Portugal may have been ahead of their northern neighbours in economic development.

As we all know the economic, technological, cultural, and demographic development within the two expansion systems unfolded very differently. On both sides of the Atlantic the Iberian system showed much slower growth than did the second system. Why was that? My feeling is that we have a good answers for the unique growth of the second system, but that the ins and outs of the Iberian system still remain to be uncovered. If we assume for a moment that southern Europe today faces similar challenges by becoming part of the European Union as they did when expanding around the globe, we need to know fast why they failed the first time around. ☛

Institute for the History of European Expansion (IGEER)

University of Leiden
P.O. Box 9515
2300 RA Leiden

The Netherlands

E-mail: Emmer@Rullec.LeidenUniv.NL

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School of Asian Studies, Sydney

By Peter Worsley

The School of Asian Studies was formed at the University of Sydney in 1991 as a confederation of the existing Departments of East Asian Studies, Indonesian and Malayan Studies, and the staff of the interdepartmental course unit for Indian Studies. The School was established in the Faculty of Arts to focus attention more pertinently on the study of Asian languages and cultural studies. The formation of the School was timely, coming in a period when Commonwealth and State governments in Australia were engaged in strengthening commercial and diplomatic links with the nations to Australia's near north and encouraging better understanding of the cultures of these nations, in part through educational initiatives.



At the present time the School consists of the departments of Chinese Studies, Japanese and Korean Studies, Indian Sub-Continental Studies and Southeast Asian Studies. Teaching and research on Asian countries also takes place at the University of Sydney in a number of other departments in the Faculty of Arts, the Faculty of Economics, the Faculty of Science and in the degree programmes of The Faculty of Engineering, the Faculty of Agricultural Science, the Graduate School of Business, and the Faculty of Education. The university established the Research School for Asia and the Pacific in the 1980s to liaise with the business community investing in and trading with Asian countries.

The University of Sydney is Australia's oldest university, established by an Act of Parliament in 1850. The teaching of Japanese began there in 1917, and is the oldest such course in Australia. In 1918 a Chair of Oriental Studies was established. Japanese was taught at Sydney until the Second World War. Following a break of ten years, the teaching of Japanese was resumed in the 1950s and the Department of Oriental Studies was established which also had as part of its task the teaching of Chinese. At the same time a Department of Indonesian and Malay was established. This department together with the departments at the Australian National University and the University of Melbourne, were the first departments of Indonesian and Malayan studies to be established in Australia, and were the result of the initiative of the Commonwealth Government which directly financed them in their early years.

In 1994 the School had some 30 permanent academic and 5 administrative staff and provided courses for 700 undergraduate students, 34 postgraduate students enrolled in master's programmes and supervised the research of 56 postgraduates. The School's graduates currently hold approximately 35-40 academic positions (including five full professorships) in Australian and overseas tertiary institutions and significant numbers of graduates are currently employed in government, education, trade and business organizations.

Cultural mix

There is a considerable cultural mix amongst the School's student body which varies between the dif-

ferent departments in the school - from a situation of few background speakers of Indonesian and Thai in Southeast Asian Studies to a predominance of background speakers of Chinese in Chinese and Korean Studies, and a complex mix in the case of Japanese. This is an exciting if challenging learning and teaching environment. Staff, supported by the School's newly established Teaching Committee, are designing strategies to address this situation. In language courses, for example, students are streamed through different courses which assume different levels of language proficiency. In cultural studies courses, which are taught in English, teaching and learning strategies are being developed to address English literacy problems amongst students and to provide better for the needs of students with Asian backgrounds whose perspectives on Asia are different from those of fellow students and the scholars who teach them and whose grounding is primarily in 'the Western intellectual tradition'. As elsewhere in Australian universities, the School is involved in the development of criteria to assess the outcomes of student performance on graduation. Criteria are required which describe the relationship between students' language proficiency and cultural knowledge and the levels proficiency and knowledge they require to function adequately in employment. This process shall also involve comparison with similar programmes in other universities in Australia and abroad.

The School's undergraduate courses provide for up to three years of study for a Pass degree and four for an Honours degree. The programme provides the opportunity for students to learn one of the seven Asian languages. These are Chinese, Hindi-Urdu, Indonesian, Japanese, Korean, Sanskrit, and Thai. Students receive instruction in practical communication skills in the language of their choice and, integrated with this, take cultural studies courses which range across a number of disciplines which include cultural and social history, linguistics, literature, philosophy, politics, the visual and performing arts, and religion. In addition to these integrated language and cultural studies courses, the School also participates in a course programme in Asian Studies designed to provide the opportunity for the comparative study of the historical, cultural, political and religious aspects of Asian societies. This programme is supported by the depart-

ments of Economic History and Government and Public Administration, whose primary location is in the Faculty of Economics, and the departments of Fine Arts, History, Music, Performance Studies and the School of Asian Studies in the Faculty of Arts. The School shares staffing appointments with the departments of Fine Arts, Performance Studies, and Religious Studies.

Provision for in-country training has for twenty years been provided for students of Indonesian and Malayan Studies through an agreement with Satya Wacana University in Indonesia. In 1996 a new Diploma in Indonesian and Malayan Studies and the availability of Faculty funds for students studying abroad allows students of Indonesian in the School to take advantage of courses offered in Indonesian universities by the new Australian Consortium for In-Country Indonesian Studies. Less formal provision for programmes of study abroad are also available for students in the School studying other languages within the provisions of agreements between the University of Sydney and universities in a number of Asian countries - Waseda, Hosei, Kwansai Gakuin, and Tokyo Metropolitan universities in Japan and Seoul National and Yonsei universities in Korea - and the School is currently pursuing arrangements for the formal provision of study abroad programmes for students of Chinese, Japanese, Korean, and Thai.

Research

The School provides a number of postgraduate master's programmes. Apart from the programmes of Chinese, Japanese, Korean, and Indonesian and Malay cultural studies special programmes in Chinese Translating and Interpreting and in Applied Japanese for Business Purposes are currently available to students. Staff of the Department of Southeast Asian Studies also participate in the programme of the Master of International Studies offered through the Faculty of Economics. The School is able to offer postgraduate students research supervision in the areas of China, Korea, India, and Southeast Asia in the disciplinary fields of history, linguistics, literature, politics, religion, and the visual and performing arts. It is in these areas that academic staff conduct their research.

The areas of research of particular strength in the School are, in Chinese Studies, Chinese literature, history and thought, particularly literature in the Wei-Jin period (AD 220-316); literature and history of the Song dynasty (960-1279); Buddhist and Taoist studies; Chinese women writers and the social history of Chinese women; 20th century Chinese history and literature.

In Japanese Studies staff research is concentrated in the areas of classical and modern literature, modern social and political history, art history and cultural studies, Japanese linguistics, and Okinawan studies. Staff in the department are involved in international research collaboration. Professor Hugh Clarke has been appointed Deputy Director of

the Research Institute for Okinawan Studies in Tokyo, and Dr John Clark was attached to the International Research Centre for Japanese Studies in Kyoto in 1995.

In the Department of Southeast Asian Studies research is conducted in the areas of the social and cultural history of premodern Southeast Asia, with particular reference to the study of the literature and the art and architectural history of Java and Bali; the social, cultural and political history of modern Southeast Asia in the fields of performance studies, literature, and social and political history. Of particular note is the department's Ford Foundation Grant for a performance studies research project in East Java; the presence of two ARC (Australian Research Council) Fellows, one researching an aspect of the social history of Bali and the other the religious history of ancient Java; and the ongoing comprehensive computerised Bibliography of Indonesian Politics and Economy now in its third edition. Staff in Southeast Asian Studies together with colleagues at the ANU are currently engaged in a major project in Old Javanese studies involving the critical edition, annotation and analysis of the ancient Javanese epic work, the *Sumanasantaka*.

The School is responsible for the publication of two monograph series. Staff of the Department of Chinese Studies edit the *University of Sydney East Asian Series*, *School of Asian Studies Series*. Nine volumes have been published in these two series since 1988. The subjects these volumes cover are the works of a number of Japanese and Chinese writers and thinkers which have been translated, annotated, and commented upon in introductory essays. In addition there are two collections of essays on modernity in Asian art and the modernization of China's past. The School also edits two journals the annual *Journal of the Oriental Society of Australia*, established in 1956, and the *Review of Indonesian and Malayan Affairs* first published in 1967 and published twice a year.

Members of staff have also been responsible for the publication of language textbooks for Chinese, Japanese, Indonesian, and Thai, some of which have been widely used in Australian schools and universities and some of which are marketed in Europe and the United States of America.

School of Asian Studies

University of Sydney
Sydney NSW 2006
Australia

Dr Peter Worsley (SAS, University of Sydney) was an Affiliated Fellow at the IAS from February - May 1996.

Can former students function as goodwill ambassadors?

Dutch Alumni Associations in Asia

In the last forty years, more than 60,000 foreign academics, of whom 30,000 came from Asian countries, have studied in the Netherlands. Maintaining a good relationship with these former students (alumni) is of great cultural and economic importance. A fact which the Dutch government has realized only very recently. The reassessment memorandum of Minister Pronk of Development Cooperation provides money to breathe new life into the Dutch Alumni Associations abroad. A Netherlands expert in this field is The Hague lawyer Evert Jongens, who is known in Asia as Mr. Alumni.

By Ad van Schaik



Often Asian students who have studied in the Netherlands return to high positions in

their own countries. 'The students of today are the authorities and the managers of tomorrow,' claims Jongens, who as early as the 1970s was already convinced that the Netherlands made too little use of these former students. On the strength of his conviction, between 1970 and 1980 he set up alumni associations in nine Asian countries (Bangladesh, the Philippines, India, Indonesia, Korea, Singapore, Sri Lanka, Thailand, and Pakistan), in his capacity as head of the department of International Education of Nuffic, the Netherlands Organization for International Cooperation in Higher Education.

The number of former students who have achieved great prominence is impressive. In India one former student became minister for Education, in Indonesia minister for Finance, in Korea minister for Agriculture, in Nepal minister for Irrigation, in Sri Lanka director of Harbour Works, and in Thailand secretary of state for Finance. All of these are posts in which they would have been able to generate a great deal of goodwill for the Netherlands. Since the retirement of Jongens in 1990, the associations have slipped into a fairly dormant state, with the exception of Sri Lanka where the Dutch Alumni Association celebrated its Silver Jubilee this spring.

Idiosyncratic Policy

In comparison to many other countries, the number of foreign students who study at Dutch universities is fairly low. In the 1980s the number of foreign students was only 0.4%, whereas in Germany this was 2%, in England 4%, and in France as high as 8% of the student population. In the eyes of Asian students the Netherlands is a second choice. They prefer the United States, England, or Germany. The Dutch language is not the only hurdle they have to face, in other countries they can study at a university where they can gain a prestigious degree like an MSc in science or a PhD. Most of them who study in

the Netherlands follow only a diploma course at one of the international institutes.

When it comes to offering possibilities for foreigners to study, the Netherlands pursues its own idiosyncratic policy. Top priority is given to the fact that students from developing countries who study there must be prevented from settling in the country after they have completed their studies. This is the reason that, instead of offering complete university courses, the Netherlands tends to arrange short, post-doctoral courses ranging from six to twelve months, in which English is the main language of instruction. The Dutch Ministry of Development Cooperation provides a large number of scholarships for candidates who have had at least three years practical experience after completing their university studies. Their employers are also obliged to guarantee that the scholarship holders will be re-employed after they have completed their study abroad. Experience has shown that this sort of precautionary measure does indeed help to prevent any brain drain. This also plays an important role in Germany, England, and France. This year alone in the Netherlands 300 courses are being organized in which 4000 foreigners will participate.

Cultural and Economic Ties

One famous institute which welcomes foreigners is the IHE (Institute of Hydraulic and Environmental Engineering) in Delft, which works in close collaboration with the Technical University Delft (TUD) in the same city. An important part of this Delft training is a weekly visit to a business. One week this may be a dredging concern, another a business which specializes in environmental techniques or land reclamation.

Students from Asian countries are often civil servants. In many Asian countries the government is playing a key role in industrialization; this despite the fact that privatization is slowly gaining ground in Asia. When students later achieve a high position a good relationship with the Netherlands can mean orders. After all, the students have been given the opportunity to make the acquaintance of the Dutch business community.

It is very useful to have directories, address lists of alumni, which indi-

cate where they are working. Should the Netherlands wish to support or to instigate a project, it is possible to consult the list to see if there is an expert in that country who has studied in the Netherlands.

The oldest international institute in the Netherlands is the ITC in Enschede, the International Institute for Aerospace Survey and Earth Sciences. It was the brainchild of the first post-war prime minister Prof. Schemerhorn who was himself a surveyor. One excellent initiative undertaken by the ITC is the ITC Newsletter, which is filled to the brim with up to date professional information, allowing former students to keep abreast of recent developments in their field. Taking a subscription to foreign professional literature is often much too expensive for people from developing countries. In order for them to keep in touch with developments in the Netherlands in the general sense, those alumni who are interested should qualify for regular receipt of an English language journal like *Holland Horizon*. This is what keeps the ties with Holland alive. And this is what promotes cultural contacts with the country where they once studied. Jongens says: 'The Netherlands is a small country. In Asia it maintains a cultural attaché only in Japan and Indonesia.' Former students could function very well as good-will ambassadors for the Netherlands. This is why it is vitally

important that students return home with good memories of the country. In this context suitable accommodation is of exceptional importance. Through such programmes as 'Meet the Netherlands' and 'Meet the Dutch' students are brought into touch with Dutch society.

In the long run, cultural ties can also prove to be important economically, because as Jongens says: 'The two are very closely connected.' When doing business in Asian countries, a long-standing personal relationship is extraordinarily important.'

Sri Lanka

Jongens' shining example is Sri Lanka where the alumni association has 350 members and has just celebrated its Silver Jubilee. Although the associations in most Asian countries lead a fairly dormant existence, that in Sri Lanka is bursting with activity. The energetic president of the Association, the recently deceased Engineer Sarath de Fonseka, studied in Delft and later would become director of the Port of Colombo, which he extended and updated to become the most modern in South Asia. Contending with a highly attractive offer of financing from Japan, the Netherlands had no role in this, but had it offered competitive prices it would have been in the running to provide the harbour facilities.

The cultural element is important in Sri Lanka because of the time that the country fell under the sway of the Dutch East India Company (VOC) (1656-1796). It still abounds with a great many reminders of this period in the form of forts, buildings, and canals. This explains why the Dutch Alumni Association set its shoulder to the wheel for the restoration of the Dutch orphanage which dates from 1780, in which an interesting museum of the Dutch period is now housed. The work was carried out under the supervision of the Sri Lankan architect Ashley de Vos. The Dutch Alumni Association is also very closely involved in the twinning between

the towns of Velsen and Galle, which is characterized by a plethora of small-scale development projects. These include a sewing school for unemployed girls, 48 houses to replace those demolished in a slum clearance, books for the library, the building of two community centres, support for two old peoples' homes, and the repair of the sewerage system which dates from the VOC period, all of which give this twinning meaning.

Revitalization

The associations of former students are dormant at the moment. Minister Pronk of Development Cooperation wants to pump new life into them. Countries such as England, Germany, and France, not to mention Japan, have long since grasped the value of this sort of after-care. Mr. Jongens is the first to admit that it is difficult to estimate the effects of all these associations. Despite this he is utterly convinced that relations with former students will eventually prove productive. It is not for nothing that other countries invest large sums in this. An article in the influential weekly *The Economist* mentions that by the year 2000 roughly some 100,000 students will have studied in Japan. Japan sees contacts with former students as an extension of its commercial empire. Japanese interest goes so deep that former students who promote Japan once they have returned to their own countries are surprised the day after such a promotion by finding a large floral tribute on their desks. Another leading example is Germany where just the Carl Duisenberg Institute alone has a budget of 3.6 million Deutsch Marks available for 1996. So far, Jongens is convinced, the Netherlands has been particularly parsimonious. This reminds him of an English saying: 'The fault of the Dutch is giving too little and asking too much.'

Translated by Rosemary Robson-McKillop

LONDON, UK

The Hakluyt Society

The Hakluyt Society was founded in 1846 and named in honour of the greatest English editor of travel writings, Richard Hakluyt the younger, 1552-1616. The Society has for its object the advancement of education by the publication of scholarly editions of records of voyages, travels, and other geographic material of the past.



Since it was founded the Society has published more than 300 volumes, about half of which

have been editions of texts translated into English from other European languages. Each volume is placed in the charge of an editor especially competent - in many cases from personal acquaintance with the countries described - to give the reader such assistance needed for the elucidation of the text. In all

cases where required for the better understanding of the text, the volumes are furnished with maps, portraits, and other illustrations, while the author's original plates or drawings are reproduced in facsimile.

Membership to the Society is open to all who are interested in the literature of travel and in the history of geographical science and discovery. The current subscription is £25, payable on January 1 each year. Members of the Society are entitled to receive free of charge all volumes, other than those in the Extra Series of special monumental works usu-



ally in a large format, during the period of their membership. As a guide, this usually amounts to two volumes a year. They may also purchase earlier volumes, Extra Series volumes if still in print, and additional copies of current volumes at specially reduced prices.

Further details of the Society, including a list of publications in print, are available from:

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International Relations and Security in Pacific Asia

The Workshop on International Relations and Security in Pacific Asia April 2-3, 1996, was held at The Netherlands Institute for International Relations 'Clingendael' in The Hague, and organized by the Joint Research Group Pacific Asia and Europe: Developing Interfaces at The Netherlands Institute for Advanced Study (NIAS), Wassenaar.

During the period September 1995 - June 1996 this research group explored the impacts of structural changes in (South)East Asia on Europe, supported by a generous grant from the Royal Netherlands Academy of Arts and Sciences.

By Kurt W. Radtke



Core members of the joint research group are T. Akiyama (Long-Term Credit Bank of Japan,

Tokyo), Dr J.P.M. Groenewegen (Erasmus University, Rotterdam), Dr L.M. van der Mey, Prof. K.W. Radtke (both of Leiden University), and Prof. J. Stam (Erasmus University). The workshop received generous support and cooperation from the Netherlands Institute for International Relations and was also privileged to receive financial support from the IIAS, permitting us to invite two outstanding Japanese scholars to attend the workshop.

The main emphasis of the workshop was concentrated on providing ample opportunity for discussion; nine of the roughly thirty participants from Europe and Asia started off the discussions by presenting a succinct, fifteen-minute statement of major issues, of which one page summaries had been circulated before the workshop. During the first day the following areas received particular attention: the relevance of European models of conflict resolution in Pacific Asia and on the Korean Peninsula; the particular importance of maritime security; and prospects for autonomization in Southeast Asia. The second day focused on the role of outside powers, the United States as the leading maritime power, and Russia as a Eurasian continental power, as well as Europe's growing dependence on East Asia. During the discussion there was also repeated reference to the role of domestic politics as a factor in international relations.

The format of the workshop proved highly successful. The brief introductions were followed by wide-ranging discussions among all participants, thus avoiding the common pattern of long introductions followed by a few questions addressed to the speaker only. A suggestion for greater improvement of the efficiency of such discussion was to have participants type their questions onto micro-computers, observed by the chairman on his computer screen, so as he could guide discussions without having to intrude in ongoing dialogue. Some

scholars also presented information on international research groups making use of Internet (Prof. Igarashi Akio, Rikkyo University, Tokyo, Asia Pacific Network, jpaig@rikkyo.ac.jp).

Prof. Hanns W. Maull (Trier) set the keynote for the first day when he emphasized that the present structure of regional security, built on a balance of power element between the US and its allies on the one hand, counterbalanced by China (resp. North Korea) on the other, but also containing elements of 'Western' hegemony. This hypothesis is probably not sustainable, in part due to shifts in economic and political power, but also undermined by the incompleteness and ambiguity of the US-led alliance in terms of a structure of governance. This includes a less than perfect situation for shared norms and values. The basis for and nature of US leadership formed one important topic in the discussion. Other is-

issues raised during the first morning's discussion related to the different type of heterogeneity in (South)East Asia, divergent to that prevailing in Europe, and 'young nationalism', especially in China. Any solution of outstanding issues, such as exist on the Korean peninsula and between Peking and Taiwan, should allow a major role for the players immediately concerned, a point particularly stressed by Prof. M. Pohl (Hamburg). Another topic of debate was the different patterns of political leadership and business networks, the degree of formal institution building, and the importance of competition and cooperation within and among political and business networks. The afternoon session paid special attention to autonomous developments within Southeast Asia in the area of maritime security and political cooperation (Prof. P. Regnier, Geneva). Gert C. De Nooy (The Hague) and Boris Timmer (Royal Military Academy, Breda) engaged in a fascinating discussion on the role of maritime security, the creation of new legal/treaty frameworks, and the actual influence of military power at sea. Mr Akiyama added that the internationalized registration of commercial fleets, and the globalization of business, have deeply influ-

enced the formulation of security interests leading them away from the traditional perception of security interests by separate nation states. In his comments on Asianization Dr Van der Mey echoed the emphasis on the role of local players already noticed in the case of the two Koreas.

Land bridge

The next day placed (South)East Asia in the context of the global international environment. Gioia Marini and Dr J. Rood (Clingendael) argued that if Europe were to lose precedence, this will be not primarily because of the rise of Asia, but because of the changing position of the US itself in the international system. Yamazawa Ippei emphasized the unique modality of APEC, while remaining consistent to GATT/WTO principles. Returning once more to the issue of 'good governance', Mr Akiyama referred to Singapore's image as 'teacher of the region'. China experts Prof. Hama Kazuhiko and Prof. Yokota Takaaki (Tokyo) commented on the idiosyncratic and unique position of China with its regional and global roles. Turning to a more practical level, Prof. Hama referred to current efforts to build an efficient Eurasian land bridge to link East Asia and Europe by rail.

Dr Klaus Fritsche (Cologne) elaborated the continuing relevance of Russia in East Asian affairs, in particular when it comes to security issues (China, North Korea). Prof. Jean-Pierre Lehmann (Stockholm University) summarized the implications of developments for Europe.

The future prosperity of Europe depends on East Asia to a mounting degree. While economic fundamentals in East Asia are robust and dynamic, in contrast to the ailing situation in Europe, the geopolitics are pretty fragile, indeed potentially explosive. Europe must become more interested and involved in East Asian security affairs, not out of altruism, let alone colonialism, but because Europe's prosperity could be jeopardized by East Asian political instability. The recent meeting of European and Asian leaders in Bangkok (the ASEM meeting) was one step in the right direction.

The activities of this workshop, as well as that of a second one held in May on 'Asian Business Systems and Enterprise Strategies', also contributed to the preparation of a book on 'Dynamics in Pacific Asia' which the IIAS research group hopes to publish by the beginning of 1997.

13-14 MAY
WASSENAAR, THE NETHERLANDS

Asian Business Systems and Enterprise Strategies

As part of a research endeavour of the Royal Netherlands Academy of Sciences, the Netherlands Institute for Advanced Studies (NIAS) joint research group 'Pacific Asia and Europe: developing interfaces', organized an international workshop titled: *Asian Business Systems and Enterprise Strategies*. The workshop was held on May 13 and 14 1996 on the premises of IIAS in Wassenaar and was convened by Dr J. Groenewegen and Professor J.A. Stam.

By J.A. Stam



Twenty-eight participants, scholars, experts and practitioners from Europe and

Asia attended the two-day workshop. The number of speakers was limited and they were invited to introduce their research shortly so as to allow extensive discussion with the other participants. All speakers presented current research.

Starting with an analysis of facts, figures and trends in trade and

investment flows in Pacific Asia (von Kirchbach, ITC, WTO, Geneva) we continued with a characterization of the Asian Business systems, in particular the Japanese keiretsu and *kigyō shudan* (Odagiri, Tsukuba University, Japan). An international comparative perspective was introduced into the discussion by looking at business systems around the world as structures (networks) of power and bargaining (Ruigrok and Van Tulder, Erasmus University Rotterdam). The first day discussions were closed with a challenging analysis of the dynamics and future of business systems in Asia.

The second day started off with

an insider report of APEC (and its latest developments) as a platform for regional integration and facilitator of economic development. The great diversity of interests and the different levels of development in the region affect the regional cooperation under the aegis of APEC (Yamazawa, Hitotsubashi University, Tokyo). Field research among European, American and Japanese companies operating in Pacific Asia revealed a variety of approaches to markets and business management (Mirza, Bradford University, UK) while business support policies and economic development plans were explained in detail by the ASEAN Secretariat (Kee Hwee Wee, ASEAN Secretariat, Jakarta). Case studies on European business strategies in Asia and Asian, i.e. Korean approaches to the European market exemplified the dynamics of the region and completes the discussion (Regnier, Bertsch, Busser, Van Hoessel).

The workshop was facilitated by the generous sponsorship of the International Institute for Asian Studies (IIAS), the Netherlands Institute for Advanced Studies in Humanities and Social Sciences (NIAS) and the Rotterdam Institute for Modern Asian Studies (RIMAS).

The workshop was evaluated as very productive. Boundaries between disciplines and sub disciplines were challenged and research results from both the political sciences and economics domain proved to be contributive to new insights. It was generally understood that economic research on Asia in Europe is well under way. In terms of quality as well as direction. Both the format and the venue of the workshop were very much appreciated. The results of the workshop will be published in one volume together with the results of the political science and security workshop held at Clingendael (see report on this page). The provisional title of the book is: *Dynamics in Pacific Asia. Conflict, Competition, and Cooperation - Opportunities for Europe*.

3-7 JUNE 1996
LEIDEN, THE NETHERLANDS

Islam

and the 21st Century

By Mohan K. Gautam



Panel closing session, from left to right, Vitaly Naumkin (Russia), Atho Mudzhar (Indonesia), Azza Karam (Amsterdam), Nico Kaptein (chairman INIS, Leiden), Johannes Jansen (Leiden), Ali Kettani (Rabat).



Since the INIS has been serving as a bridge between Indonesia in Southeast Asia and the

Middle Eastern and North African countries in the West, the Conference invited more than 150 scholars representing about 25 countries (Japan, the Philippines, Brunei, Indonesia, Singapore, Thailand, Malaysia, India, Pakistan, Saudi Arabia, Syria, Israel, Egypt, Tunisia, Algeria, Morocco, South Africa, Russia, Germany, the Netherlands, Belgium, France, Canada, and The United States).

The main theme of the conference was divided into three categories: 1) Islam and the Global community: new interactions between Southeast Asia, the Middle East, and Europe; 2) Islam and Development: Muslim views on population, resources, and social justice; 3) Islam and Education: recent developments in the Muslim World and Europe.

The opening plenary session was chaired by Prof. L. Leertouwer, Vice-Chancellor (Rector Magnificus) of Leiden University in the auditorium of the main university building. In his inaugural speech he welcomed the national and international scholars and emphasized the need for scientific deliberations in which mutual trust in the sphere of tolerance would enrich not only the scientific discussions but also attempt to conceptualize the theoretical framework of Islamic Studies. The second speaker was Hon. Minister of Religious Affairs of Indonesia, Dr. H. Tarmizi Taher, who stressed the importance of cooperation in Islamic Studies on a global scale and

emphasized the role of Leiden University in this. From the western part of the Muslim world the Hon. Minister of Religious Affairs of Morocco, Mr. Abdelkadir el Alaoui M'Daghri, spoke in Arabic and stressed the need to have academic meetings for understanding the universal elements of Islam. An English translation was provided for those who could not understand Arabic. The next speaker was Dr. P.A.J. Tindemans, representing the Dutch Minister of Education, Culture, and Sciences, the Hon. Dr. J. Ritzen. In his address he reminded the audience that Islam is the second religion in the Netherlands and the study of Islam is inevitable for any smooth integration process of the Dutch Muslims into the Dutch society. Islam is not only a religion, it is also a social system. Empirical research is necessary to correct the sensational, biased image of Islam which is often reflected in public opinion and in media. He expressed his wish that a day would come when Leiden University would develop into a centre of Islamic Studies.

Education will bring knowledge and community together. Finally the keynote address was delivered by Prof. Riffat Hassan, University of Louisville, Kentucky, USA. In her speech she raised the topic 'What does it mean to be a Muslim in 21st century?' Adducing Quranic arguments she argued that being a Muslim does not mean to be a conservative and a fanatic person. She characterized the Quranic message as the Magna Charta of human freedom, constantly concerned with the fundamental rights of human beings beyond the so-called barriers of traditionalism, political or economic authoritarianism, tribalism, racism,

Once again Leiden University true to its old academic tradition of Islamic Studies became the cynosure of scholars when it hosted the First International Conference on Islam and the 21st Century. The conference was organized by the Indonesian-Netherlands Cooperation in Islamic Studies (INIS) and was conceived in Indonesia during an academic meeting (1994) between

Hon. Dr. H. Tarmizi Taher, Minister of Religious Affairs and Prof. W.A.L. Stokhof, the Dutch Programme Director of INIS in Leiden University.

slavery, sexism, and class boundaries. To cope with the modern era specially the non-Muslim countries will need *ijtihad* (independent interpretation of the classic Islamic literature). By quoting the philosopher and poet Iqbal, she justified the reinterpretation of legal principles of Islam in the light of experiences of the people and the ways with which their life styles are changed. Prof. Hassan's speech attracted a lively discussion and raised many issues, such as, the guiding rules and the Quranic interpretations, the ultimate authority in Islam, the unity and the diversity of cultures in Islam, linguistic and philosophical inconsistencies, the understanding of *Quran*, *Hadith*, *ijma*, *qiyas*, and so forth. Prof. Leertouwer rightly reminded the audience that the lively discussions raised by the keynote speech had been a good start for the conference which would offer the intellectual debate in the days ahead.

Regional Identity

In the afternoon the conference started in earnest. There were two types of papers, those based on empirical research on certain areas and the general philosophical-cum-



Centre: the Indonesian Minister of Religious Affairs, Dr H. Tarmizi Taher and his wife during the opening session.

theological conceptual discussions. The deliberations attempted to determine a global trend in Islamic research and compared the facts with other findings. Since the papers were many, the conference was divided into three parallel sessions on globalization, development, and education, arranged by Dr. D. Douwes (INIS).

The most remarkable findings were those which were based on area studies specially from the non-Muslim countries including those in Europe and the Western hemisphere. The paper of Prof. Van Koningsveld (whose illness prevented him from attending but whose paper was distributed), by taking the Netherlands as his example explained that the position of the Dutch Muslims is beyond the traditional notions of *Dar-al-Islam* and *Dar-al-Harb* because they are the settled, neutralized citizens of a secular state and participate in the Dutch political apparatus, serve in the army, and accept the Dutch family law. However, the source of their unity has been the classical notion of Islam, *Al Ummah al Islamiyya* (the community of Islam) as has also been the case in Egypt, Brunei (Talib), Malaysia (Syed Hassan), and Indonesia. The practice of Islam outside the Middle East is not the same and local, regional, cultural, and religious elements are often incorporated in it. This is evident in the case studies of the Cape Muslims (Haron and February), Caribbean Muslims (Gautam), Thai Muslims (Yusuf), Central Asian and Chinese Muslims (Naumkin, Heberer and Gladney), Filipino Muslims (Mastura, Jundam) and many other countries where the followers of Islam had either emigrated and settled or been converted. In the due course, the setting up of a plural

society has consciously incorporated local elements of the Little Tradition into the Normative or High or Great Tradition (Gautam, Taufiq Abdullah and Filali-Ansari). Since the local forms of regional Little Tradition in a plural society are more or less incorporated into the Great Tradition of Islam this has required that the validity of Islam in terms of Islamic norms be proven. The outcome is the creation of a different form of *ijtihad* which has been responsible for identifying the Muslims in terms of regional identities. These regional identities of Islam are legitimized and have created a different picture in the Central Asian countries (Harris, Heberer and Gladney), Turkey, Europe, Canada, and the United States (Hassan, Fiederspiel). Sometimes the character of the plural society has motivated the rise of revival movements urging reformation or has reverted to the fundamental classical roots (Azmi, Abdillah, Malik, Layish, and Filali-Ansari). With the disintegration of the communist block a new social order is emerging in which the Islamic fire is either just being set alight or has already assumed the proportions of a forest fire. It could be claimed that on the eve of 21st century there has been a resurgence of Islamic movements which are trying to preserve the Islamic identity and developing some sort of relations, either hostile or friendly, with the non-Islamic world. These movements are labelled fundamentalist-cum-traditionalist, moderates-cum-reformers, and the democratic-cum-secularists. The influence of Westernization and industrialization has meant that the identity of Muslims

To be continued at the next page. ➤

Continued from page 9.

has been limited by the regional boundaries. The Uighur, the Kazaks, the Kirgiz and others in Central Asia now use Turkish or Pan-Islamic terminology. The interpretation and understanding of Islamic philosophy defines the Islamic identity. The painting of Islam in rich regional colours on the mundane canvas has made the picture more beautiful. This beauty lies not in its homogeneity, but in the colours of local regional differences.

Islam in the Eastern region is wide-spread not only in Indonesia but also in the Philippines, Burma, Thailand, Malaysia, Singapore, and other countries. Though the model of these countries has been the classical Islam of the Middle East, in practice regionalisms differentiate them from each other. The process of legitimization and codification of Islam has a different connotation. For example, the concepts of *Fatwa*, *Ifta* and *Ummah* do not depend on Mecca but consider the extent of their operation to be within the confines of the entire Archipelago of Indonesia (Kaptein). The concepts of *Ummah*, *Ulama*, *dakwah*, *adat*, *madhab* and *Jahiliyya* in Indonesia strengthen the local Muslim identity. They are given greater exposure through intellectual publications (Peeters, Fadjar, Madjid). Because of the plural cultural heritage of Indonesia and many other similar countries the Council of Indonesian Ulama accepts inter-religious harmony (*Djama'at*). Intriguingly, the Islamic diversities are unique which creates a global Islamic identity, on one hand, and functional regional identity on the other hand, such as the Islamic identity of Sundanese, Javanese, Minangkabau, and so forth (Taufiq Abdullah). The regional organizations, though assiduous in maintaining intellectual connections with the Middle East, are also simultaneously busy developing global Islamic 'splinter' movements, like *Jama'ah Tabligh*, the *Darul Argam*, the *Hizb al Tahrir* and so on (Azra). The Middle East, secure in its Quranic source, occupies a position of 'purity' while following this line of thought the other countries have succumbed to 'laxity' (Abaza). For example, the Muslim Intellectual Society of Indonesia (ICMI) not only accepts the Normative or High Islam of the Great Tradition but also incorporates the local traditions (Nakumara, Madjid, Federspiel).

Gender in Islam

Turning to the issue on gender in Islam in Indonesia, Central Asia, and Caribbean countries, equality between men and women is considered necessary (Hassan). In some cases the growing use of the *jilbab* (veil) reveals a the Muslim background and social status (Feillard). In Indonesian Islam the women have freedom of movement, have social status, and often reject polygyny. Such tendencies are more evident among the overseas Islamic diaspora. The historical reason for this has been the conversion to Islam of the local people. In India and the Caribbean countries Islam still preserves Hindu elements yet

the followers perceive themselves as the 'good Muslims' (Gautam). In some cases the fusion of the elements of Great Tradition and Little Tradition is such that overtly what appears to be Normative Islam is inwardly different. The question of how a man conceives his faith and identifies himself with the local norms and the values of the region has to be seen in the framework of his functional surroundings (Filali-Ansari, Kettani, Kramer). In the countries in which Islam enjoys a minority status, the process of integration has already become an ongoing phenomenon. We may not like it but it is a fact which cannot be ignored, as it has been the case up to now in Western European countries and North America. Even the non-Muslim festivals such as the *Sinterklaas*, *Christmas*, *Holi*, and *Devali* are being accepted and integrated. Certain reform movements such as the *Ahmadiya*, though prohibited by certain Muslim countries, are still existing side by side with the other classical forms of Islam (Mahasin, De Groot).

With these new movements and developments in Islam the perception and the self-assertion of the people on the issues of gender, health, education are changing beyond all recognition. The reform in the education system is inspired by the very feeling of reinterpretation of the classical Islamic literature, otherwise in practice the values become obsolete. The need to modernize Islam, while yet believing in the essence of Islam, has become a compulsion in most of the countries (Faraq). The problems of identity crises are being faced by the middle-class (Mustafa, Abdel Fattah, Meuleman). The rediscovery by the new generation of European Muslims of the *Quran* and the *Sunna* has helped to promote *ijtihad* and has influenced the Muslim thinkers (Kettani, Machasin, Layish, Hisyam).

Finally, it was unanimously accepted that for understanding Islam the institution of the school has to be used as an instrument not only for the enrichment of Islam but also for a European integration as has been the case of the Netherlands (Van de Wetering, Van den Boom, Van Koningsveld).

The conference realized the dream of many scholars who were waiting to find an opportunity to express their views about Islam, its role and function in theory and practice. The concluding panel consisted of Vitaly Naumkin (Russia), Atho Mudzhar (Indonesia), Azza Karam (Amsterdam), Nico Kaptein (chairman, INIS, Leiden), Johannes Jansen (Leiden), and Ali Kettani (Rabat). It was accepted that the role played by Leiden University through INIS should continue to encourage international cooperation in the field of Islamic Studies, and that Indonesia could serve as a bridge between East and West including the Middle East and North African countries. The dates of the next conference was decided for 1998 and was promptly sponsored by Indonesia. The INIS will bring out a publication of the selected papers of the conference in a very near future.

4-7 SEPTEMBER 1997
LIVERPOOL, GREAT BRITAIN
INHPH/SSHM CONFERENCE

Health in the City

The second conference of the International Network for the History of Public Health (INHPH) and the annual conference of the Society for the Social History of Medicine (SSHM) will be a joint meeting held in Liverpool from Thursday 4 to Sunday 7 September 1997.



CALL FOR PAPERS
This meeting will explore the history of urban public health from its origins to the present day by addressing a variety of key themes which are reflected in the sessions listed below. It coincides with a major new exhibition at the Merseyside Maritime Museum which looks at the history of public health on the 150th anniversary of the appointment of Dr William Henry Duncan in Liverpool as Britain's first Medical Officer of Health.

Sessions

Sessions include:

1. The urban/rural divide: changing patterns of demography and public health. This session addresses geographic variations in an interdisciplinary perspective.
2. 'In the beginning there was dirt and disease ...': origins of urban public health. This session focuses on pre-19th century public health initiatives in a variety of locations.
3. Moving people, moving disease. This session aims to discuss such issues as port health, ethnicity, the lodging-house culture.

4. Comprehending the masses: ordering the public for the public health. This session investigates the different languages which have been employed to talk about the population or the crowd or the mass.

5. Centres and peripheries. This session will look at the role of colonial agencies and international health organizations, and non-government organizations in urban health.

There will be a further session following this call for papers, two round tables and a poster competition. One of the round tables will look at 'Reinventing public health - modern public health agenda'.

Offers of contributions by 30-09-1996 (including an abstract and e-mail address) or enquiries for registration should be sent to:

Sally Sheard

Department of Economic and Social History and Public Health
University of Liverpool
P.O. Box 147, Liverpool L69 3BX, U.K.
Tel: +44-151-7945593
Fax: +44-151-7945588
E-mail: hel@liv.ac.uk (Helen Power)

A Bio-bibliographic Dictionary of Soviet/Russian Orientalists

A bio-bibliographic dictionary of Soviet/Russian orientalists (henceforth, BD), compiled by S.D. Miliband, is a new, revised, and considerably enlarged version of the first, one-volume edition of 1975. The BD comprises information (personalia) about more than 3,000 orientalists whose scientific career fell, either totally or partly, within the period from the foundation of Soviet Russia in 1917 and thereafter, later to be called the Soviet Union.

By Leonid Kulikov



Each of personalia includes the following information: date of birth; scientific degrees and titles awarded; affiliation; participation in international congresses; and a short bibliography of scientific works, more specifically, of those related to Asian or African studies.

There is no reference work comparable to the BD in terms of the sheer volume of data and completeness of the bibliography. Some criticism ad-

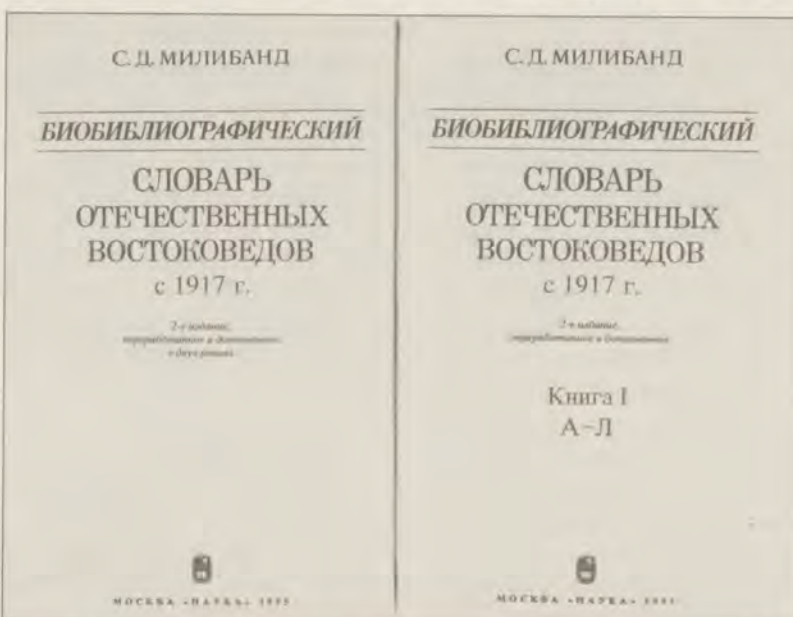
ressed to the first edition has been heeded, so that a number of shortcomings have been removed. One of the important and very positive achievements of the BD is that finally information about emigrant Russian scientists is included, a subject which was of course taboo before Perestroika. The BD is also unique because of the information it contains about Oriental Studies outside the two main Russian centres of Humanities in Moscow and St. Petersburg. It has data on orientalists in Siberia, in the Transcaucasian (Armenia, Azerbaijan, Georgia) and Central Asian (Uzbekistan, Kazakhstan, etc.) republics, which are usually very difficult to ob-

tain. There are some annoying mistakes and gaps; for instance, an indologist will notice the absence of personalia about B. Oguibene and A. Syrkin. These lacunae are easy to fill, however, and they do not diminish in any way the importance of the BD. It is remarkable to consider that this work, which would be no easy task even for a big department, is prepared by S.D. Miliband on her own, without the assistance of any supporting staff!

It is worth mentioning that the BD is free of any partiality, which is not a feature characteristic of official Soviet editions of such a kind, where personalia of bureaucratic staff of the Academic Institutes often predominated, namely of persons of whom some are authors of but a few political and ideological pamphlets, rather than of scientific works proper, while the information about 'untitled' scholars ranking low in the official Soviet hierarchy was quite scarce. In the BD we find personalia of both eminent academicians and professors alongside those of young researchers. Times have changed, and we finally have a reference book which represents Oriental Studies in the Soviet Union and CIS in a more impartial and exhaustive way than any reference work has done before.

By S.D. Miliband

Biobibliograficheskij slovar' otechestvennyx vostokovedov
s 1917 g.
(A Bio-bibliographic Dictionary of Soviet Orientalists from 1917 onward)
2 vols.,
Moscow: Nauka, 1995.



A unique spanish guidebook with practical information about Asia

Oriéntate en Oriente

Two years of research in Asia and Europe have led to the publication in Spain this Spring of the guidebook *Oriéntate en Oriente*. This is the first comprehensive assessment in Europe of all kinds of sources of international and Asia-related information.

By César de Prado Yepes



The first Asia-Europe summit in Bangkok in March this year, showed the great need

to bring both continents closer together and especially for Europe to learn more about Asia. This may be done by a number of measures, in which the support of information and educational exchanges is one of the most important one. One can expect that *Oriéntate en Oriente* will greatly help in this difficult task.

Although this edition is in Spanish and some information appeals mainly to Spaniards, much of the content would be very helpful to anyone in Europe interested in taking advantage of the wealth of possibilities to study, work, travel, or live in a globalized world. It is possible that a European edition in English will be published in the future.

The first edition of *Oriéntate en Oriente* is published by the 'Fundación Universidad Empresa' of Madrid,

a semi-private foundation dedicated to the promotion of academic and work related activities. The author has also received the collaboration of Florentino Rodao of the 'Instituto Complutense de Asia' who, in his prologue, explores the history of orientalism in Spain.

Despite its long history of contacts with Asia and other parts of the world, Spain has only in the past few years stressed its external economic, cultural and political dimension. To this end, a number of academic institutions have started to offer in their curricula some courses or seminars on Asia. But it has been the decisive impulse of Florentino Rodao which has made the Universidad Complutense de Madrid the only university in Spain to offer programmes on Asia at the Undergraduate, graduate and doctoral levels. *Oriéntate en Oriente* should also contribute to the efforts in Spain to catch up with other European countries in the field of Asian Studies.

The guidebook, with more than 200 pages of information and an alphabetical index listing around 800

entries, is the synthesis of many hard-to-find guides and a thorough personal research. It compares and contrasts all the sources so as to quickly guide the reader and give him or her the precise value to each entry. Also, full addresses to most of the entries are provided.

Contents

Oriéntate en Oriente is divided into 18 sections. It begins with the possibilities to study Asian languages in Spain, the rest of Europe and Asia. Of interest to those already hooked up to the information society is an introduction to the possibilities to be found using computers and telecommunications modems. Then the guide takes the reader to the possibilities of Asian studies in Spain, the whole of Europe and the rest of the world. It also lists the main academic associations related to Asian Studies.

Then, there are two sections on programmes of international relations and international business all over Europe and beyond followed by a section on studying in Asian countries. Scientists looking for information to do research in Japan will also find valuable information in this section.

Given the great expenses often involved in studying or doing research in East Asia, the reader will find a detailed account of the possibilities provided by Spanish, European, Japanese, Korean and Taiwanese sources of

scholarships and financial aids to study or investigate in that part of the world. Later in the book one also finds information on prizes and other events aimed at young Europeans. The guide also wants to be of use to young students so it presents the most relevant high school international exchange programmes.

The guide continues with information about international work possibilities. It starts exploring some sources in Asian related business jobs, including various opportunities for medium-term training in a number of business sectors given by Spanish and European administrations. Later, it pays special attention to the world of Spanish and multilateral diplomacy. Next it gives an overview on the activities of non-governmental organizations. The following section deals with the international business information and promotion activities of Spanish national and local governments.

Three sections can be found presenting sources of information aimed to the public in general. First are the activities of the international press and media. Then data on libraries and archives, including a list of the libraries around the world specialized in Asian subjects and finally there is information on the main bookstores in Spain and beyond dealing with international and Asian subjects.

Then there is a section on Asian art, culture, and religion listing all the museums in Spain with Asian art collections. The reader will become acquainted with some aspects of Asian cinema, cuisine, martial arts, as well as the activities of some cultural associations in Spain and in Japan. There is also a list of sister-city programmes between Spanish and East Asian cities.

The last two sections are helpful to find the best travel and living arrangements for those going to Asia on their own. It presents travel guidebooks, tourist information centres and travel agencies specialised in Asia. And the reader will find information on homestay programmes in Japan and China as well as details on other living arrangements in Japan.

For more information please contact:

César de Prado Yepes

European University Institute
Badia Fiesolana - Via dei Roccettini 9
I - 50016 San Domenico di Fiesole
Firenze, Italy
Fax: +39-55-599887
E-mail: deprado@datacomm.iue.it

or

Florentino Rodao

Instituto Complutense de Asia
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Copenhagen, Denmark

Oral Literature in Modern China
Vibeke Børdahl, Ramstadaasveien 19,
1322 Hovik, Norway,
tel/fax: +47-67123881

29 AUGUST -

1 SEPTEMBER

Bruges, Belgium

(Tele)communications policies
in Western Europe and Southeast Asia:
cultural and historical perspectives
Prof Jan Servaes (coordinator),
Dept. of Communication,
Catholic University of Brussels,
tel: +32-2-4124278, fax: +32-2-4124200,
e-mail:
Jan-Servaes@ufsal3.KUBrussel.ac.be

30-31 AUGUST

Stockholm, Sweden

Political Keywords in 20th Century China:
What 'Progress'? Whose 'Democracy'?
Keywords Conference Secretariat,
c/o CPAS, Stockholm University,
S-106 91 Stockholm, Sweden,
tel: +46-8-1628 97/99, fax: +46-8-1688 10,
e-mail: CPAS@orient.su.se

2-6 SEPTEMBER

Leiden, The Netherlands

6th International Conference
of EurASEAA
Dr Marijke Klokke, IIAS,
tel: +31-71-5272227, fax: +31-71-5274162,
e-mail: IIAS@Rullet.LeidenUniv.nl

6-8 SEPTEMBER

Oslo, Norway

The 'House' in Southeast Asia:
a changing social, economic, and
political domain
Stephen Sparkes (doctoral fellow),
Dept. and Museum for Social
Anthropology, University of Oslo,
Frederiksgt 2, N-0164 Oslo, Norway,
tel: +47-2-2859991, fax: +47-2-2859960

10-12 SEPTEMBER

Beijing, P.R. China

Chinese Business Connections in Global
and Comparative Perspective
Dr Borge Bakken, Nordic Institute of
Asian Studies, Leifsgade 33,
2300 Copenhagen S., Denmark,
fax: +45-32962530

12-13 SEPTEMBER

Leiden, The Netherlands

Pilgrimage in Tibet
Dr Alex McKay, IIAS,
tel: +31-71-5272227, fax: +31-71-5274162,
e-mail: IIAS@Rullet.LeidenUniv.nl

12-13 SEPTEMBER

Leiden, The Netherlands

New Directions in the History of Chinese
Women, 1000-1800 A.D.
Dr H. Zurndorfer, University of Leiden,
Sinological Institute, Leiden,
tel: +31-71-5272522

15-20 SEPTEMBER

Tashkent, Uzbekistan

Timur and the Timurids
Diloram Yunusovna Yusupova,
Institute of Oriental Studies, prospekt
Akad. Khabiba Abdullaeva, 81
700170 Tashkent, Uzbekistan,
tel: +7-371-2625461

24-28 SEPTEMBER

Antananarivo, Madagascar

The Abolition of Slavery In Madagascar
M. Ignace Rakoto, B.P. 564,
Musée d'Art et Archéologie,
17 rue Dr Vilette, Antananarivo,
101 Madagascar.
fax: +261-2-28218

26-27 SEPTEMBER

Leiden, The Netherlands

Meeting of the Editors of European
Newsletters on Asia
Paul van der Velde and Ilse Lasschuijt,
IIAS, tel: +31-71-5272227,
fax: +31-71-5274162, e-mail:
Lasschuyt@rullet.leidenuniv.nl

27-29 SEPTEMBER

Stockholm, Sweden

Nordic Central Asian Studies
Symposium
Language - Culture - Society
Dr Birgit N. Schlyter, Institute of
Oriental Languages, Dept. of Central
Asian Studies, Kraftriket 4,
S-106 91 Stockholm, Sweden,
tel: +46-8-163119, fax: +46-8-155464,
e-mail: Birgit.Schlyter@orient.su.se

27-30 SEPTEMBER

Brisbane, Australia

The Asia-Pacific Triennial
Contemporary Art
from the Asia-Pacific Region
Queensland Art Gallery, Queensland
Cultural Centre, P.O. Box 3686,
South Brisbane, Queensland 4101,
Australia,
tel: +61-7-8407333,
fax: +61-7-8448865

1-4 OCTOBER

Sankt Augustin (Bonn), Germany

Fachsprachen des Chinesischen
und ihre Didaktik
Dr Peter Kupfer, Fachverband
Chinesisch, Postfach 1421,
D-76714 Germersheim, Germany,
fax: +49-7274-508429

3-6 OCTOBER

Madison, Wisconsin, USA

Workshop on Central Asian Studies
Prof. Uli Schamiloglu,
Dept. of Slavic Languages,
1432 Van Hise Hall, 1220 Linden Drive,
University of Wisconsin,
Madison WI 53706, USA,
tel: +1-608-2626222, fax: +1-608-2652814,
e-mail: uschamil@mac.wisc.edu

9-12 OCTOBER

Munich, Germany

Tenth German Speaking Japanese
Studies Conference
Japan Centrum der Ludwig-
Maximilians-Universität,
Wagmüllerstrasse 23, 80538 München,
Germany,
tel: +49-89-2110630,
fax: +49-89-2110631

10-13 OCTOBER

Noordwijkerhout, The Netherlands

XXIX International Conference on
Sino-Tibetan Languages and Linguistics
George van Driem, tel: +31-71-5272725,
fax: +31-71-5272615
(att. Himalayan languages Project),
e-mail:
Himalaya@Rullet.LeidenUniv.NL

11-12 OCTOBER

Noordwijkerhout, The Netherlands

Second International Himalayan
Languages Symposium
George van Driem.
tel: +31-71-5272510, fax: +31-71-5272501.
e-mail:
Himalaya@Rullet.LeidenUniv.nl,
homepage:
http://IIAS.LeidenUniv.nl/host/himalaya

14-17 OCTOBER

Chiang Mai, Thailand

The Sixth International Conference
on Thai Studies
Dr Rujaya Abhakorn,
tel: +66-53-221 154/699 ext. 4501,
fax: 66-53-222766/21952,
e-mail: thaistudy@chiangmai.ac.th

14-18 OCTOBER

Bishkek, Kyrgyzstan

Mountain Research - Challenges and
Directions for the 21st Century
Dr Elisabeth J. Kirk,
American Association for the
Advancement of Science, 1333 H. Street
NW, Washington DC 20005, USA,
tel: +1-202-3266493, fax: +1-202-2894958,
e-mail: ekirk@aaas.org

18-20 OCTOBER

Montreal, Canada

Le Rituel en Asie Orientale
Comité Cooperation Europe-Amérique
du Nord en études sur l'Asie orientale
Pierre-Etienne Will, Collège de France,
11 Place Marcellin Berthelot, 75231 Paris
Cedex 05, France

25-26 OCTOBER

Ogden, Utah, USA

Western Conference of the Association
for Asian Studies, WCAAS'96
Dr Gordon K. Harrington, Dept. of
History, Weber State University,
1205 University Circle, Ogden,
Utah 84408-1205, USA,
tel: +1-801-6266781, fax: +1-801-6267703,
e-mail: gkharrington@weber.edu

25-27 OCTOBER

South Orange, New Jersey, USA

25th Annual Meeting of
the Mid-Atlantic Region Association
for Asian Studies
Vinay Bahl, MAR/AAS Program Chair,
South Asia Regional Studies,
820 Williams Hall, University of
Pennsylvania, Philadelphia,
PA 19104, USA,
e-mail: AnnBurton@aol.com

28-30 OCTOBER

Amsterdam/Leiden, The Netherlands

Von Siebold bicentennial
commemoration
The Mission of Hippocrates in Japan
Foundation Four Centuries of
Netherlands-Japan Relations,
Ms J. Meerman,
voice: +31-20-6274564,
fax: +31-20-6253501.
Internet: http://minf.vub.ac.be/~ifmbe
/siebold/siebold.html

28-31 OCTOBER

Paris, France

The Conduct of Relations between States:
War and Peace in Southeast Asia
Prof Nguyễn Thế Anh, Lab. Péninsule
Indochinoise, URA 1075,
Maison de l'Asie, 22 avenue du
Président Wilson, 75116, Paris, France,
fax: +33-1-53701872

7-8 NOVEMBER

Tokyo, Japan

20th International Conference
on Japanese Literature
National Institute of Japanese
Literature, 1-16-10 Yutaka-cho,
Shinagawa-ku, Tokyo 142, Japan,
tel: +81-3-37857131,
fax: +81-3-37854455

8 NOVEMBER

Nijmegen, The Netherlands

closed workshop
Property Rights and Economic Development
in Southeast Asia and Oceania
Dr Toon van Meijl, Centre for Pacific
Studies, University of Nijmegen,
tel: +31-24-361 5579/2361,
fax: +31-24-361 1945,
e-mail: T.vanMeijl@maw.kun.nl

8-10 NOVEMBER

Los Angeles, USA

The Seventh Japanese/Korean
Linguistics Conference
UCLA, East Asian Languages and
Cultures, B316, Murphy Hall,
Los Angeles CA 90095-1540, USA,
e-mail: akatsuka@Humnet.ucla.edu

26-29 NOVEMBER

Pondicherry, India

Approaching the Roots of Chess
Dr C. Panduranga Bhatta, reader,
Dept. of Sanskrit, Pondicherry
University, Pondicherry, 605 014 India,
fax: +91-413-852265 / 852211

28-30 NOVEMBER

Jakarta, Indonesia

The Second International Seminar and Festival of Nusantara Oral Traditions
Drs Suryadi, orla Traditions Association, Jl. Campaka II, No. 3, Perumahan Bumi Malaka Asri, Buaran, Jakarta 13460, Indonesia, tel/fax: +62-21-8619181, e-mail: budhaya@rad.net.id

9-13 DECEMBER

KITLV, Leiden, The Netherlands

11th Annual KITLV Workshop (The Study of) Endangered Languages and Literatures of Southeast Asia
Kees van Dijk, KITLV, P.O. Box 9515, 2300 RA Leiden, The Netherlands, tel: +31-71-5272295, fax: +31-71-5272638, e-mail: kielv@rullet.LeidenUniv.nl.

9-13 DECEMBER

West-Sussex, UK

Wilton Park Conference
China's International Role: friction or cooperation?
Wilton Park Conferences, tel: +44-1903-815020, fax: +44-1903-815931

11-13 DECEMBER

New Delhi, India

National Identity and Regional Cooperation: experiences of European Integration and South Asian Perceptions
Elide Ricadat, Centre for Sciences Humaines, 2 Aurangzeb road, New Delhi 110011, tel: +91-11-3014173, fax: +91-11-3018480, e-mail: ricadat@csh.delnat.ernet.in

12-15 DECEMBER

Münster, Germany

Asian Minority Cultures in Transition: diversity, identities and encounters
Prof. J.D.M. Platenkamp, Institut für Ethnologie, Westfälische Wilhelms Universität Münster, Studtstrasse 32, 48149, Münster, Germany, tel: +49-251-834575, fax: +49-251-834576.

13-15 DECEMBER

Copenhagen, Denmark

ESO Conference
Pacific peoples in the Pacific Century: society, culture, nature
Bente Wolff, University of Copenhagen, tel: +45-33-473233, fax: +45-35-323465, e-mail: es-bw@palais.natmus.min.dk

15-19 DECEMBER

Bonn, Germany

Reciprocal Perceptions of Different Cultures in South Asia
Dr Jamal malik, Regina-Pacis-Weg 7, 53113 Bonn, Germany, tel: +49-228-737460, fax: +49-228-735601, e-mail: jamal.malik@uni-bonn.de

17-18 DECEMBER

Leiden, The Netherlands

Identities: nationally, regionally, religiously and ethnical
CNWS, Culture Studies in Southeast Asia, Frans van Baardewijk, tel: +31-71-5272558 or Coen Holtzappel, tel: +31-71-5273499

19-20 DECEMBER

Paris, France

Second Colloquium of the French Association for Japanese Studies Secretariat SFEJ, c/o Institut des Hautes Etudes Japonaises, 52 Rue du cardinal Lemoine, 75005 Paris, France.

1997

2-5 JANUARY

New York City, USA

1997 Annual Meeting of the American Historical Association
Human Rights
Maragret Strobel, Women's Studies Program, c/o Office of Social Science Research, B-110 BSB, 1007 W. Harrison, University of Illinois at Chicago, IL 60607-7136, USA

3-9 JANUARY

Bangalore, India

Tenth World Sanskrit Conference Secretariat, tel: +91-80-3430017/3332759, fax: +91-80-3334541

6-8 JANUARY

New Delhi, India

The 18th South Asian Languages Analysis Roundtable (SALA XVIII)
Anvita Abbi, Centre of Linguistics and English, School of Languages, Jawaharlal Nehru University, New Delhi 110067, India

11-13 JANUARY

Pondichery, India

Sources and Time: the future of texts
Dr Jackie Assayag, French Institute of Pondichery, fax: +91-413-39534

13-16 JANUARY

Pune, India

International Seminar on Indology: Past, Present, Future
Saroja Bhate, Head, Dept. of Sanskrit and Prakrit Languages, University of Pune, Pune 411007, India

15-16 JANUARY

Pondichery, India

The Resources of History Traditions: transmission or invention?
Dr Jackie Assayag, French Institute of Pondichery, fax: +91-413-39534

15-16 JANUARY

Leiden, The Netherlands

Mysticism in South and Southeast Asia
Prof. Ben Arps, tel: +31-71-5272222

LATE FEBRUARY

Leiden, The Netherlands

Transformation of Houses and Settlements in Western Indonesia: changing values and meanings of built forms in history and in the process of modernization
Prof R. Schefold, Faculty of Social and Behavioral Science, University of Leiden, P.O. Box 9555, 2300 RB Leiden, The Netherlands, tel: +31-71-527 3450, fax: +31-71-527 3619

24-27 MARCH

Singapore

Tribal Communities in the Malay World: historical, cultural, and social perspectives
Cynthia Chou, IAS, tel: +31-71-5272227 or Geoffrey Benjamin, National University of Singapore, tel: +65-7723823

APRIL

Leiden, The Netherlands

Encompassing Knowledge: Indigenous Encyclopedias in Indonesia in the 17th-20th Centuries
Prof B. Arps, Dept. of Languages and Cultures of Southeast Asia and Oceania, University of Leiden, P.O. Box 9515, 2300 RA Leiden, The Netherlands, tel: +31-71-527 2222

3-4 APRIL

Leiden, The Netherlands

The Overseas Trade of Quanzhou in the Song and Yuan Dynasties
Dr Angela Schottenhammer, IAS, e-mail: schottenham@rullet.leidenuniv.nl

3 APRIL - 7 JULY

Washington DC, USA

Conference & Exhibition on Mongolian Culture
Tom Oller, The Mongolian Society, National Geographic Society, tel: +1-617-8640737, e-mail: oller@husc.harvard.edu

17-21 APRIL

Stockholm, Sweden

The 1997 AKSE Conference
Staffan Rosén, Institute of Oriental Languages, Stockholm University, S-10691 Stockholm, Sweden

24-27 APRIL

Pattani, Thailand

International Seminar on Islamic Studies in the ASEAN Region
History, Approaches, and Future Trends
Dr Isma-ae Alee, College of Islamic Studies, Prince Songkla University, Pattani Campus, Pattani 94000, Thailand, tel: +66-73-331305, fax: +66-73-335128

28-29 APRIL

Aix-en-Provence, France

The Third European Conference on Philippine Studies
Philippine Communities between Local Traditions and Globalization
Institut de Recherche sur le Sud-Est asiatique IRSEA, 389 avenue du Club Hippique, 13084 Aix-en-Provence Cedex 2, France, fax: +33-42208210, e-mail: irsea@romarin.univ-aix.fr

19-21 JUNE

Leiden, The Netherlands

Sixth International Conference on Chinese Linguistics, ICCL-6
Rint Sybesma and Jeroen Wiedenhof, tel: +31-71-5272227, fax: +31-71-5274162, e-mail: ICCL6@Rullet.Leidenuniv.nl

25-27 JUNE

Amsterdam, The Netherlands

Third Euroviet Conference
Vietnamese Society in Transition: continuity or change?
Dr John Kleinen, Anthropological Institute, University of Amsterdam, tel: +31-20-5252742

7-12 JULY

Budapest, Hungary

The 35th International Congress of Asian and North African Studies, ICANAS
Oriental Studies in the 20th Century: State of the Art
Tamás Iványi, Körösi Csoma Society, Museum krt. 4/b, H-1088 Budapest, Hungary, fax: +36-1-2665699, e-mail: ivanyi@osiris.elte.hu

1-4 AUGUST

Calcutta, India

International Conference of the Society for Indian Philosophy
Relativism: science, religion, and philosophy
Dr Chandana Chakrabarti, CB 2336, Elon College, NC 27244, USA, tel: +1-910-5382705, e-mail: chakraba.@numen.elon.edu

2-4 AUGUST

Tokyo, Japan

People in East Asia during the Transitional Period 18th-19th centuries
Prof. Katsumi Fukaya, Waseda University, Dept. of Literature, 1-24-1 Toyama Shinjuku-ku, Tokyo 162, tel: +81-3-32034113, fax: +81-3-32037718, e-mail: fky@mn.waseda.ac.jp

25-29 AUGUST

Budapest, Hungary

8th Conference of the European Association for Japanese Studies
Dr Andras Hernadi, Japan East & Southeast Asia Research Centre, P.O. Box 936, 1535 Budapest, Hungary, fax: +36-1-1620661, e-mail: h10864her@ella.hu

26-30 AUGUST

SOAS, London

Fifth Asian Urbanization Conference
Prof. G. Chapman, Dept. of Geography, U. of Lancaster, tel: +44-542-65201 ext. 3736, fax: +44-542-847099, e-mail: g.chapman@lancaster.ac.uk

4-7 SEPTEMBER

Liverpool, UK

INHPH / SSHM conference
Health in the City: a history of public health
Sally Sheard or Helen Power, Depts of Economic and Social History & Public Health, University of Liverpool, P.O. Box 147, Liverpool L69 3BX, UK, tel: +44-151-7945593, fax: +44-151-7945588, e-mail: hel@liv.ac.uk

1-4 OCTOBER

Tokyo, Japan

Trade and Navigation in Southeast Asia
Prof. Nguyễn Thế Anh, Lab. Péninsule Indochinoise, URA 1075, Maison de l'Asie, 22 avenue du Président Wilson, 75116, Paris, France, fax: +33-1-53701872

3-5 OCTOBER

Lahti, Finland

Symposium of the Nordic Association for China Studies
Education and Minorities in China
Pertti Nikkilä, Nordic Association for China Studies, Ranta-Nikkiläntie 2, 37800 Toijala, Finland, fax: +358-0-19123591.

FALL 1997

Utrecht, The Netherlands

Islam, Ethnicity and Secularism in Central Asia and the Caucasus (part II)
Dr D. Douwes, IAS, tel: +31-71-5272227, fax: +31-71-5274162

18 DECEMBER 1997 -

2 JANUARY 1998

Taipei, Taiwan

Eighth International Conference on Austronesian Linguistics
Prof Paul J.K. Li, Academia Sinica, Taipei, fax: +886-2-7868834, e-mail: hspaulli@ccvax.sinica.edu.tw

1998

3-6 SEPTEMBER 1998

Hamburg, Germany

Second EUROSEAS Conference
Southeast Asia: Looking forward, looking back
The EUROSEAS Secretariat:
Ms Ageeth van der Veeh, KITLV, P.O. Box 9515, 2300 RA Leiden, The Netherlands, fax +31-71-527 2638, e-mail: euroseas@rullet.leidenuniv.nl



The Asian Studies Society of New Zealand has just published the 2nd edition of its Directory of Asian Studies and Expertise. This is the most comprehensive and authoritative guide to Asian Studies and Asian specialists in New Zealand. Some 350 pages long it is divided into three parts. The first contains entries from the main universities and polytechnics outlining the state of Asian Studies in the institution, giving the names of people involved and courses. The third section is comprised of individual entries from 167 Asianists, giving information on courses taught, publications, research interest, etc. In between these two sections is one comprised of indexes and lists. There are two keyword indexes, one by subject and one by geographical area, to enable readers to locate relevant individual entries. There are also two composite lists of Asian Studies courses and specialists in NZ universities.

Copies of the Directory may be obtained from the Editor:

Dr Tim Beal

Centre for Asia/Pacific Law and Business,
Victoria University of Wellington,
PO Box 600, Wellington, New Zealand.
Tel: +64-4-495 5079/80.
Fax: +64-4-496 5413.
E-mail: Tim.Beal@vuw.ac.nz.
The Directory is also available on the world wide web at http://www.vuw.ac.nz/~caplab/nzasia.htm

Academic publisher E.J. Brill N.V. (est. 1683) this year celebrates its centenary as a 'limited liability company', and has been accorded the predicate 'Royal'.

Twelve research institutions in Asia and Europe have agreed to form the Council for Asia-Europe Cooperation (CAEC). The decision is stimulated by the specific request for greater Asia-Europe exchange and cooperation at the ASEM summit in March 1996. The main purposes of the CAEC is to encourage and facilitate greater cooperation among Asian and European intellectuals and policy specialists in order to enhance discussions about the future direction of Asia-Europe relations. The Asian secretariat of the CAEC will be the Japan Center for International Exchange (JCIE) in Tokyo. The European secretariat will be the International Institute for Strategic Studies (IISS) in London.

Afghanistan • Kazakhstan
Kyrgyzstan • Mongolia
Tadjikistan • Tibet
Turkmenistan • Uzbekistan
Xinjiang-Uighur



Soviet Russia's Policy towards Mongolia 1919-1924

Export of the Revolution

The history of the relations between Russia, Mongolia, and China from 1920 to 1924 appears to have been a minutely researched subject in traditional Soviet and Mongolian historiography. However, while acknowledging the considerable contribution of researchers to the study of this issue, one cannot help noticing a somewhat embroidered and formalized assessment of the key events of the period that recurred in papers written over the 1960s to 1980s, which was only to be expected, given the general ideologization of history at the time. It is still not clear how policies towards China evolved in the Soviet Union and Mongolia and what the true reasons were behind the decisions taken by the Soviet leadership at the time. It is also unclear what Mongolia was to Moscow in these troubled years; was it a small coin changing hands in Soviet-Chinese relations or a proper party in the triangle, with its own approach to various problems?

By Sergei Luzianin



The earliest premeditated steps taken by the Soviet government with regard to Mongolia go back to the time of the Civil War. In July 1919, the government made public its appeal of Soviet Russia to the government of Autonomous Mongolia and the Mongolian people, which listed the general principles of Soviet policy in the East. This policy included the abrogation of treaties, agreements, and concessions of tsarist Russia in Mongolia counterbalanced by an offer of fair official relations on an equal footing to the government of Mongolia. The appeal did not reach Urga until 1920 and there was virtually no response to it.

The actual policy Soviet Russia pursued in Mongolia focused on revolutionary work within the framework of the underground activity of the Mongolian-Tibetan branch of the Communist International (Comintern) set up in Irkutsk in 1920.

The Irkutsk section of the Comintern focused not only on Mongolia; its 'Oriental Peoples Section', that included the various branches, was the chief centre of 'revolutionary diplomacy' for the neighbouring countries of the Far East. The section

was supposed to train and organize communist groups and parties in China, Mongolia, Japan, and Korea. Its task was to stimulate and support all that could be subsumed under the heading of 'export of the revolution' to the East.

December 1920 the key item on the agenda of the section's meeting was the problem of setting up a united national front in Mongolia to fight Chinese imperialism. The peripatetic activities of the White Russian Baron Von Ungern-Sternberg in Mongolia subsequently expelled the Chinese from Mongolia in February 1921. This victory made the Comintern task more urgent and more concrete. 'The capture of Mongolia by Ungern jeopardizes the revolutionary base of the Comintern and Soviet Russia, Japan is building up the maritime provinces, Manchuria and Mongolia, into a kind of black buffer zone(...). The current mission of the Comintern and Soviet Russia is to demolish this buffer, or at least its Mongolian segment.' In political terms the Comintern's task was simplified as the restraining Chinese factor had been pushed to the background and the cause of liberating Mongolia was beginning to assume the nature of an effort to destroy a 'class enemy', and at the same time to eliminate the dangerous bridgehead in Mongolia that was a threat to the Siberian borders.

The Mongolian Revolution

So on June 1921, a Soviet expeditionary corps joined Sukhebaator's Mongolian army and marched on Urga. In July they entered the city without meeting any resistance; Ungern-Sternberg had already fled the city. The provisional revolutionary government, established at the Siberian town of Khiakhta in 1920, was installed.

Immediately upon the completion of the operation, the events were assessed by one of the Mongo-

lian 'revolution makers', B.Z. Shumiatsky. He wrote in a letter: 'We have made a certain number of friends among the Mongolian masses who connect the cause of their unification and even a part of their existence with Soviet Russia. We have provided ourselves with an ally who will cover the most vulnerable sections of our 1,000 kilometre long border (...). And we're already getting a chance to instigate peaceful economic relations with Mongolia.' Not all comments were as favourable. One of the more promi-

Mongolia
was the
most
sensitive
spot in
Soviet
Russia's
China
policy.



Statue of Sukhebaator, Ulaanbaatar, Mongolia.

nent Soviet diplomats, A.A. Ioffe, visiting China in 1922, wrote a letter to the Soviet leaders in Moscow. He argued that 'Mongolia's sovietization was not the result of any well-considered and organized plan'.

The Mongolian revolution of 1921 was in fact a combination of two opposing phenomena. On one hand, there was the traditional desire of the Mongols for sovereignty and independence based on the dual foundation of pan-Mongol ideas and anti-Chinese feelings. This was counterbalanced by the influence from outside by Soviet Russia and the Comintern that saw Mongolia as a major target for their revolutionary policies within the general global revolutionary strategy in the East.

The official status of Outer Mongolia was still unclear. The position of Outer Mongolia in Soviet-Chinese relations fuelled a great deal of political debate among the Soviet leadership about continued support for the Mongolian government and the conclusion of an agreement with it. From the viewpoint of geopolitical and revolutionary goals, Soviet Russia had an urgent need to consolidate the results of the 1921 revolution by giving official recognition of the people's power in Mongolia. However, diplomatic objectives pursued by the people's Commissariat for Foreign Affairs in China made such an agreement extremely undesirable, as it would have aggravated the already tangled problem of establishing official relations with the Beijing government even more.

After many conferences and debates, a Soviet-Mongolian agreement was at last signed on November 1921. This agreement on 'the estab-

lishing of friendly relations' was the first international act that signalled the formation of a political alliance between Russia and Mongolia in which the latter had to be content with a subordinate role. Mongolia profited from Soviet Russia's official recognition because it now had some political and military guarantees preserving its statehood and even a chance to get rid of the Chinese suzerainty and achieve full independence. The gain on the Soviet side, apart from ideological considerations as support for national revolutionary movements in the East, was the formation of a friendly buffer state at its border, which was of great importance in case of any confrontation with China or Japan.

Chinese resistance

Victory celebrations in Moscow and Urga were well under way, but the signing of the Soviet-Mongolian agreement was only a prelude. Real action did not begin until the arrival of the Soviet plenipotentiary Paiké at Beijing on December 1921.

The 'Mongolian' section of Paiké's negotiation programme was based on three points: participation of Mongolian representatives in the talks; Russian mediation; and autonomy for Outer Mongolia. The programme had been drawn up in Moscow during the Soviet-Mongolian talks. The Soviet leadership was hoping to agree with China on a form of existence for Mongolia that would be acceptable to all parties concerned. They had no desire to yield the ground already gained. At the same time Soviet Russia did not seem to appreciate the gravity of the situation; China for all its domestic feuds had no intention of accepting in principle the Soviet method of dealing with the Mongolian issue. Besides, Paiké had Moscow's orders to pass over the Soviet-Mongolian friendship agreement in silence, which was a tactical mistake. The Chinese press and officials reacted furiously when they learned about the agreement. 'Our government hereby wishes to express its vigorous protest and declares that none of the treaties concluded between the Government of Workers and Peasants and Mongolia shall be recognized by the Chinese Government'. In spite of the powerful pressure exerted on him Paiké fought to the bitter end to carry out Moscow's orders, but he failed to bring the mission to a successful conclusion.

In 1922 a new representative arrived in China: A.A. Ioffe. He wrote: 'Mongolia is the most sensitive spot in our China policy.' He argued for the adoption of a different approach to the Mongolian problem. He stated that 'giving up' Mongolia would benefit the revolutionary movement in China and, ultimately the global revolution. The Chinese revolution differs from other kinds in that it was bound up with the struggle of the south against the 'duijong', the provincial militarists, who were associated with the idea of 'autonomy' in China. Soviet support for Mongolian autonomy is seen in China 'not merely as interference in their internal affairs but also, which is far worse, as an anti-

revolutionary stand directed against Sun Yatsen'. Ioffe also mentioned that the right to self-determination and separation from China for the Mongols was becoming both 'harmful and unnecessary' in view of the grandiose tasks facing the revolutionary movements.

This kind of 'revolutionary' cynicism and the trading of the future of whole nations and states for a 'great cause' was nothing extraordinary at the time. Another argument adduced had to do with the specific political alignment in China. Sun Yatsen and his temporary ally, Wu Peifu, both of whom were at the time courted by the Comintern, wanted China to be unified and centralized: in their conception was no room for the autonomy of Outer Mongolia.

At last Moscow changed its approach and gave up the idea of autonomy for Mongolia. In February 1924 a Soviet representative stated: 'the question of Mongolia is in fact trivial. We consider Mongolia a part of the Chinese republic. China's sovereignty in Mongolia is something we do not doubt'. Still this new diplomatic interpretation of Mongolia's status did not result in a weakening of the Soviet position in Mongolia itself. The proclamation of the Mongolian Peoples Republic on November 1924 signified a further political rapprochement with Soviet Russia; 'the constitution adopted by the Great Khural brings Mongolia nearer to making-up a Soviet type of state.'

Concessions

The Soviet leadership had followed a difficult and changing policy in its attitude towards the Mongolian issue. Its preferences changed from autonomy for Mongolia to the recognition of China's full legal sovereignty over Mongolia. This was mainly due to the high expectations it entertained of a revolution in China and, through that, in the rest of the world. Simultaneously the Soviet leadership accomplished its tactical goals in China by retaining its old allies in the south and acquiring new ones in the north; the official government in Beijing. As for Mongolia, Soviet Russia continued to step up its influence each passing year notwithstanding its recognition of China's sovereignty. In a broader sense the Mongolian 'concession' by Soviet Russia was evidence of the fact that the revolutionary and class principles still dominated Soviet diplomacy, though the rift between the revolutionary class and the state diplomatic approaches was beginning to take shape. The Chinese revolution was the last hope of the Russian Communists for a 'global conflagration' in which, they sincerely believed, it was worth using a number of smaller nations as kindling and the waiving of international legal norms without demur.

Sergei Luzianin is currently working on a PhD thesis at the Institute of Oriental Studies of the Russian Academy of Sciences, Moscow.

THE BRITISH LIBRARY

Automated Cataloguing of Tibetan Manuscripts and Blockprints

The Tibetica of the British Library represents one of the largest and most important collection of Tibetan manuscripts and xylographs in the West. It encompasses several thousand literary documents of varying dates, contents, formats, and provenances. In recognition of the collection's outstanding importance, in the early 1990s the British Library agreed to provide funds for the production of an automated and comprehensive catalogue.

By Ulrich Pagel



The first concrete measures leading to the development of the automated catalogue were taken in 1993. The database parameters were defined by a number of library-internal decisions, influenced by criteria such as budgetary restraints, format, contents, production cost, and the final appearance of the printed product. From the very beginning, it was agreed that the database should be designed in such a way as to allow for traditional publishing in book format and for electronic publication, possibly on CD ROM or the Internet. The selection process of a suitable database application extended over two months, during which six different commercially available packages were tested. The following criteria were taken as benchmarks in the selection process:

First, the application had to support unlimited field capabilities. This was essential since the catalogue was to contain numerous manuscripts requiring a very large number of different data fields per entry. Second, it had to be structured so as to meet very detailed record retrieval stipulations, allowing for searches on any one field, in isolation and in combination with others. Third, it had to be capable of supporting Tibetan, Chinese, and Indian scripts, since script inclusion is indispensable for accurate and unambiguous representation of the original titles. Fourth, it had to possess picture capabilities, needed for image representation of particularly interesting or valuable palaeographic exemplars. Fifth, it had to be cross-platform compatible, in order to link the British Library catalogue electronically with Tibetan cataloguing projects taking place in France, Germany, and Japan. Sixth, it had to support a relational file structure, imperative for efficient database management, since searching for information in large flatfile databases is prohibitively slow and inefficient. Seventh, the application had to be extremely flexible, permitting changes in the design at any stage to allow for the recording of unforeseen manuscript peculiarities.

Very soon it became apparent that of the six database packages tested only one would meet all seven

requirements. This is 4th Dimension[®] developed by ACI France in the late 1980s. 4th Dimension[®] not only proved to be the most stable and versatile product, but ACI also agreed to put one of its senior consultants at the disposal of the British Library to assist in resolving structural intricacies in the design of the Tibetan cataloguing database and to fine-tune the user-interface in order to ease data input and to systematize record retrieval.

Data input and retrieval

Apart from secure storage, the inputting and outputting of data are, of course, the most important functions of databases in general. Data input has to be intuitive and labour efficient while data output should be flexible, detailed, and systematic. Data retrieval needs to be flexible because most catalogue databases are multi-functional. On the one hand, bibliographic databases are research tools that serve as points of access to the texts catalogued and provide ancillary bibliographic information which is sufficiently detailed to be of use in academic investigations. On the other hand, they have an important library-internal use, aiding rapid text identification, housekeeping duties, project-related calculations and so forth. Complete control over the inputting interface and virtually unlimited data retrieval options provided for by the source application (4th Dimension[®]) allowed the British Library to customize its Tibetan database into an extremely resourceful cataloguing tool. For example, with the present file structure, it is possible to search by author, title, folio number, date, format, and script all at the same time, producing finely grained retrieval results. Equally impressive is 4th Dimension[®]'s handling of data retrieval procedures that can be very effectively employed in stocktaking exercises: the total number of folios in the collection (e.g., for micro-filming purpose), average format (e.g., for storage purposes), maximum and minimum number of folios per volume (for boxing purposes), concordances, title sorting, select bibliographies; this, and many more types of information can now be retrieved within a matter of seconds. Another important criterion in the database selection process was printing capability, since most public enquiries are still conducted in writing. 4th Dimension[®] supports a very large number

of printing templates that may be used to obtain paper copies of retrieval results. Once created, these templates may be used to specify exactly the amount of data printed for each entry, depending on the purpose to which the print-out is to be put. Flexibility in the design of the printing templates means that their lay-out can be adapted to match that of printed catalogues, approaching publication quality.

During the past two years, there have been a number of European and Japanese institutions which have expressed interest in the catalogue structure of the British Library Tibetan database. For the most part, these institutions plan to use it in the cataloguing of their own Tibetica. However, there is nothing intrinsically Tibetan about its current structure apart, perhaps, from its font specifications. Similar database structures are used in the International Dunhuang Project and in the cataloguing of the British Library Khotanese and Burmese collections. The user friendliness of the source application means that it is perfectly feasible—within a few days of basic programming activity—to adapt its present structure and functionality to bibliographical material in practically any language. Many of the fields do not need to be changed at all, since they relate to general bibliographical aspects such as title, author, physical condition, colophons, dates, provenance, housekeeping, etc. In cases where changes do have to be made, it is usually sufficient to rename the fields in question. Because 4th Dimension[®], and all databases created with 4th Dimension[®], are cross-platform compatible (the Windows 95 version was launched in October 1995), 4th Dimension[®] databases can be run on PCs and Apple Macintoshes. The database structure developed for the British Library Tibetan collection is available free of charge to bonafide scholars and institutions. The source application required to drive the structure is commercially available.

All enquiries should be directed to

Dr. Ulrich Pagel

Curator (Tibetan Section)

The British Library, Oriental and India

Office Collections

197 Blackfriars Road

London SE1 8NG

United Kingdom

The Commonwealth of Independent States

Contemporary Issues
of the New Central Asian States

By L. Chernorutskaya
and M. Nikolaeva

The Commonwealth of Independent States (CIS) was founded on the basis of a treaty signed in Minsk by the Russian Federation, Byelorussia, and the Ukraine on 8 December 1991.

Two weeks later, on 21 December 1991, eight more countries joined the Commonwealth: the Azerbaijan Republic, the Republic of Armenia, Republic of Kazakhstan, the Kirghiz Republic, the Republic of Moldavia, the Republic of Tadjikistan, Turkmenistan, and the Republic of Uzbekistan.

In December 1993 the Republic of Georgia also joined.

A Council of Heads of States and a Council of Heads of Governments were established to coordinate activities and to make decisions in the most important spheres of internal and foreign policy.

The practical and organizational work for the meetings of these bodies is carried out by the Executive Secretariat of the CIS, with its headquarters in Minsk.



On 21 October 1994 in Moscow, the Council of Heads of States decided to create the

Interstate Economic Committee of Economic Union, which has been given the authority and power to make obligatory decisions about certain preconcerted problems; to guide the formation and all the work of the Economic Union; to elaborate joint projects for the development of industry, agriculture, and other spheres of the economy; to control the fulfilment of the obligations by the states, and to implement restructuring of the economic system.

Foreign Policy

The basic documents of the CIS reflect the task of developing cooperation between the states in the field of foreign policy. The prime representatives of these are the Foundation Treaty of the CIS and the Alma Ata Declaration, which provide the legal basis for the interaction between the member states in the sphere of external policy through coordinating bodies. Further development of these cooperation principles is reflected in the CIS Charter, adopted on 22 January 1993, which stresses that coordination of external policy is the mutual task of member states. The Charter underlines the fact that the member states pursue concerted policy in international security, disarmament and arms control, the building up of the armed services and the provision of internal security in the CIS, by all possible means, including the use of groups of military observers and collective peace forces. Following the decisions of the Council of Heads of States and the Council of Heads of the Governments, the council of foreign ministers is then responsible for directly coordinating the external policy of the member states, including their cooperation with international institutes, and organizes consultations on world policy problems of mutual interest.

CIS members realize that the international obligations devolving on CIS members require a common economic, military, strategic, and legal approach to the practical task of harmonization and the implementation of their foreign policies today and in future. The fruit of the coordinated efforts of the CIS members was shown in a UN resolution passed on 24 March 1994 which grants the CIS the status of observer in the UN General Assembly. This status allows the CIS to establish itself in the world community as an international regional organization. Russia is endeavouring to profile the role of the CIS in the world, so as to consoli-

date its position in the OSCE. The policy of the CIS is to be represented in the OSCE as an interstate organization, for which an appropriate application has already been sent to the OSCE. Likewise, within a framework of forming European policy contacts between the CIS and the European Community are being established as one of the key aspects of international activities. By means of bilateral and multilateral negotiations carried out by the ministries of foreign affairs of the CIS members, new approaches for establishing and developing partnerships between the CIS and the EU are being investigated. Practical steps have been taken towards promoting of ties between the CIS and UNESCO, the 'Rio Group', the Organization of American States, and ASEAN.

Collective Security Treaty

In order to provide security within the territory of the CIS, to prevent or settle internal conflicts, the concept of collective peaceful undertakings must be realized, with due consideration given to the fact that the main emphasis should fall on peaceful political and legal methods for the resolving of possible contradictions. Much will depend on how fast a process of institutionalization in this sphere can be completed, ensuring that the united peace forces of the CIS will be able to react quickly and effectively in potential conflicts, while strictly observing international legal norms when military power is implemented.

Interaction with foreign countries and international bodies during the settlement of conflicts in the CIS must be carried out taking into account the vital mutual interests of Russia and all the other states of the CIS in such spheres as economy, defence, security, and the human rights of Russian population in the region.

The legal basis of this system is a Collective Security Treaty (CST) signed on the initiative of Russia by the heads of six states in Tashkent on 15 May 1992 (Russia, Armenia, Kazakhstan, Kirghizia, Tajikistan, Uzbekistan). Later on Azerbaijan, Byelorussia, and Georgia joined this Treaty. In April 1994 the Treaty was ratified by all these countries and came into effect. On 10 February 1995 in Alma Ata the heads of the states, who had appended their signatures to the CST (except Azerbaijan), signed a concept of collective security, general trends for strengthening military cooperation, and a declaration of the constituent states of the CST which will permit them to solve the problems of collective security on a practical basis. Three and a half months later, in Minsk, on 26 May 1995 participants in the CST (except Azerbaijan) signed a plan of implementation of the concept of collective security and

general trends in military cooperation in which concrete measures for providing collective security were defined.

The concept of collective security is a totality of views of the constituent countries about preventing wars and eradicating the threat of war, joint defence against aggression, protection of their independence and territorial integrity. It reflects the common interests as well as the military and political aims of the constituent states, demonstrating their intention to provide for their security by means of a collective security system. The system of collective security will be created step by step on the basis of consensus keeping a weather eye on the political situation in the world.

Economic Union

Russia is paying close attention to the consolidation of the integration process and the developing close and mutually beneficial relation with the CIS countries. On 14 September 1995 the president of Russia, B.N. Yeltsin, signed a decree confirming a document called 'Russia's Strategic Line with the CIS Countries'. This document defines the tasks of the institutions of the Russian Federation at all levels assigned to promote close ties actively with the Commonwealth states and the strengthening of the CIS.

Russia believes that the basis for the integration and functioning of the CIS is broad economic cooperation which will gradually lead to the creation of a common market as well as payment and currency unions. This task is to be implemented through the mechanism of an economic union.

Highly significant was the agreement about the creation of an interstate economic committee (IEC) of economic union signed in October 1994. The IEC is the first body in the CIS authorized to take compulsory decisions concerning defined issues. The time is now ripe to intensify economic activities in the CIS as those will certainly be beneficial for the whole process of integration in the Commonwealth.

Another very positive step was taken in the economic sphere: the formation of customs union of Russia, Byelorussia, and Kazakhstan is under way. Russia and Byelorussia have full-scale free trade. They have abolished customs on the border. Agreements with Kazakhstan have also been successfully implemented. This triple alliance in many ways determines the vectors of the further integration of the CIS.

The alliance is open to other countries that are ready to accept the terms of the membership. The leaders of Kirghizia, Uzbekistan and Tajikistan have declared their willingness to join the customs union.

The plan is that the customs union is not the simple abolition of trade barriers but is primarily a coordination for the carrying out of reforms, the unification of the economic mechanism, and implementing the agreed external economic policy regarding other foreign countries. Unification of the legislative systems, trade and customs regulations, joining up of the customs territories into one customs area still remain to be accomplished. Within the Commonwealth there is also the Inter-Parliamentary Assembly of CIS Countries (except Ukraine). In May 1995 heads of the states signed a convention on an inter-parliamentary assembly of the CIS member states.

Human Rights

Russia has cautioned that all CIS countries should respect international standards with regard to minorities and human rights. On 21 October 1994 a convention on minorities' rights was signed by 9 states - Azerbaijan, Armenia, Byelorussia, Georgia, Kazakhstan, Kirghizia, Moldavia, Russia, Tajikistan. This event was of special significance for the CIS, in view of the complicated situation with regard to human rights in several of the countries of the Commonwealth.

On 26 May 1995 in Minsk at the meeting of the council of heads of the states, the CIS convention on human rights and basic liberties was signed which was the fruit of much political and diplomatic work of Russia with her partners. It was signed by 7 states: Armenia, Byelorussia, Georgia, Kirghizia, Moldavia, Russia, Tajikistan. It is open to be signed by the remaining states of the CIS and Russia will do her best to persuade them to join the convention.

In January 1996 the meeting of the council of heads of the states took place. The most important outcome of this meeting was an agreement on the consolidation of customs and payment unions and a concept for preventing armed conflicts and the proliferation of terrorism in the CIS. A decision was taken about establishing a council of ministers of internal affairs of the CIS countries.

President Yeltsin, who was chairman of the meeting, said that the main result was the fact that all the CIS members had demonstrated a tendency towards voluntary integration. Despite such efforts towards economic integration, the preservation of the sovereignty and independence of all the CIS states, including those in Central Asia, is beyond all doubt.

Dr Lyubov I. Chernorutskaya
is the Head of the Information Department
of the Institute of Oriental Studies of
the Russian Academy of Sciences in Moscow.

10-12 MAY 1996
BONN, GERMANY

Mythos Tibet

An international symposium on 'Mythos Tibet' was held at the Kunst- und Ausstellungshalle in Bonn from 10-12 May. This coincided with the exhibition *Wisdom and Compassion. The Sacred Art of Tibet*. (For a review of this exhibition, see IIAS Newsletter, No.8, Spring 1996, p.55)

By A.C. McKay



The symposium attracted more than 400 people on each of the first two days, bearing witness to the continuing fascination which Tibet continues to exert in the West. But the land attracting such attention is not necessarily Tibet as understood by Tibetans. Tibet has often been confused with 'Shangri-la' in the popular imagination, and its image in the West is the repository for wishful fantasies, alternative spiritualities, and imagined constructions of a utopia on the 'roof of the world'.

While virtually all of the 18 papers were academic, many of the audience were drawn by the very images of Tibet which the presentations were criticizing. The biggest applause was reserved for the speaker who gave the audience his personal impression of a Tibet which was all they hoped for; demilitarized, purely Buddhist, eco-friendly, and non-patriarchal; a utopian home for the 'little people from the roof of the world'. That this construction was inaccurate, and firmly rejected by the Tibetans present, did not dislodge the preconceptions of many participants.

Yet this blending of specialist and non-specialist was perhaps the most valuable aspect of the conference. The varying standpoints of those

present challenged the validity of purely academic constructions, raising unexpected questions and approaches. At this conference, speakers were not preaching to the converted: academia faced the challenge of interpreting its findings to the outside world.

Two papers in particular challenged Western understandings of Tibet. Donald Lopez outlined the work of one of the 'Great Mystifiers', T. Lobsang Rampa, whose books describing his life in Tibet played an important part in creating Western images of an occult Tibet. Mundanely, Lobsang Rampa was actually a British plumber, who had never been to Tibet; his 'facts' were fiction. Lopez felt it is the task of scholars to question such easy assumptions. He located Rampa within questions of authority in Tibetan Buddhism. While Western scholarship rejects such inventions, there are precedents within Tibetan culture for similar charismatic authority, which many scholars deem legitimate. Lopez's stimulating interpretation received unexpected support from a Tibetan participant, who confessed to having read and enjoyed, (although not believed) all of Rampa's works, while one of the conference organizers admitted that these books had originally stimulated his own interest in Tibet, proving that it is the results which matter, not the point of entry.



Ushnisha-tatapatra. Tibeto-Chinese, 18th century. Chased Brass, partly gilded, composed of several parts. H: 102 cm. State Museum Hermitage, St-Petersburg. Collection: Prince Uchtomskij.

Tony Huber's paper provided the greatest challenge to 'Environmental, Pacifist and Feminist Tibet Images'. He described a 'Reverse Orientalism', in which the Tibetan community-in-exile had created images of Tibet in response to Western concerns, and argued that these represent unprecedented contemporary concerns rather than the maintenance of ancient traditions. The creation of images is by no means a monopoly of Western powers.

This critique of modern constructions of Tibet was the focus of other papers. Elliot Sperling gave us exam-

ples of violence within Tibetan authority and history, Frank Korom traced the origins of Tibet's role in the New Age movement back to social utopian ideals in England in the mid-19th century, and Per Kvaerne examined the religious and ideological orientations of several renowned Tibetologists.

Older image constructions were also put under examination. Peter Bishop discussed images from Western literature, Poul Pedersen analysed the role of the Theosophical movement, Peter Hansen dissected the image of Tibet in early film and cinema. Heather Stoddart and Thomas Heberer discussed images in art, Geoffrey Hopkins spoke eloquently on competition within Tibetan monastic colleges. A notably original contribution was Reinhard Greve's study of paradoxical Nazi images of Tibet. One group viewed Tibet as the centre of a Buddhist conspiracy for world domination, another, which appealed in particular to Himmler, saw Tibet as an Aryan homeland. It was this latter view which led to the German mission to Tibet in 1938-39 composed of a party of SS men.

The Tibetan perspective on these issues was the question most frequently asked, and a panel composed of Tibetans participants, from varying backgrounds, were united in the conclusion that, while images of Tibet may have been politically useful, 'ordinary existence in the here and now' is the Tibetan's main con-

cern, and Western scholars need to recognize that concern. What the Tibetans want is truth, not image.

Much of the final day of the conference was devoted to panel discussions. Here the 'gap between reality and image' varied in breadth. While some specific myths were rejected, hopefully forever, others will remain fixed in some minds - one audience member probably spoke for many when she stated that she preferred to keep her idealized images. Yet for all participants, both European and Tibetan, this was an extremely valuable opportunity to move closer to a realistic understanding of Tibet.

Dr Alex C. McKay is an affiliated fellow at the IIAS.



Düsum Khyenpa of the 1st Karmapa-Lama. Central Region Tibet or Eastern Tibet. 14th century. Brass inlaid with gold, silver and lapislazuli. H: 33 cm. Courtesy of A. and J. Speelman, Ltd., London.

BOOKREVIEW

A Bibliography of Tibetan Medicine

Aschoff, Jürgen C.

Annotated Bibliography of Tibetan Medicine (1789-1995)

Kommentierte Bibliographie zur tibetischen Medizin (1789-1995)

Fabri Verlag (Ulm, Germany) & Garuda

Verlag (Dietikon, Switzerland)

1996. 426pp. ISBN 3-9802975-9-4

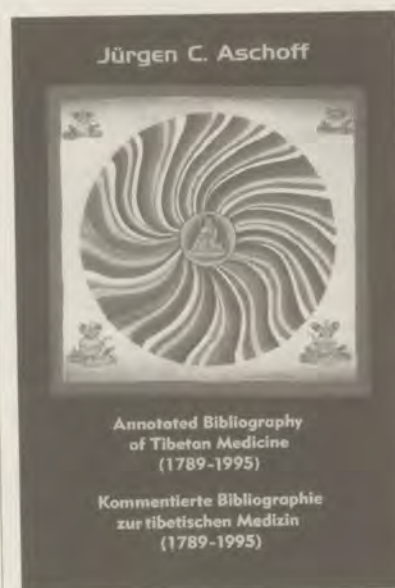
By A.C. McKay



Jürgen Aschoff's new bibliography of Tibetan medicine is a remarkable resource for

scholars, medical practitioners, and students of the subject. It contains over 1,700 entries, listed alphabetically by author.

Interest in the use of Tibetan medicine has spread rapidly in the West during the decades following the Dalai Lama's flight to India in 1959. But the high percentage of texts listed here which originate in Russia reflects the fact that Tibetan medicine became popular in St. Petersburg in the latter part of the 19th century, with pioneering studies of the subject by Peter Badmayev (1811-1923). While this is the first such bibliography in the English language (and certainly the first to also be available on the internet)



the author identifies three previous such works originating in Russia.

Given that Tibetan influence spread widely in South and Central Asia, references from India, Nepal, Mongolia, Zhang-zhung, and the Russian Buriats are included. The policy of the author, a neurologist at the University of Ulm with extensive experience of Tibet and its surrounding regions, is clearly all-inclusive. Several entries are of only peripheral relevance to the subject, including general works on Tibet and travel writings which include references to medical practices. Even the fake and the fanciful find a place in this book. Lobsang Rampa, Theodor Illion, and Timothy Leary



Georgina Hermann of the Institute of Archaeology, University of London has

been awarded the 1996 Laureate Rolex Award for Enterprise in the category 'Exploration and Discovery' for her project exploring the Great Silk Road site of Merv (Turkmenistan). In order to ensure this famous site's preservation, she and her fellow archaeologists are hoping to secure UNESCO World Heritage Status for Merv.

are all here, their lack of authority duly noted. As the works cited are all published in some form, there is no mention of the records of British Medical Officers who practiced in Tibet during the first half of this century. Their reports, preserved in the India Office, contain valuable statistical information on the frequency of diseases and accidents in Tibet.

Both English and German are used for the annotations, a somewhat unsatisfactory system, but doubtless necessary to broaden the market for what is a very specialised work, attractively produced. This is an essential reference work for specialists.

The full text of the book can be read and searched in the internet through:
<http://www.uni-ulm.de/~jaschoff/>

Dr Alex C. McKay is an affiliated fellow at the IIAS.



Vaishnavana. Thangka: Gouache on cotton, 81,5 x 73,5 cm. Central Region Tibet, 15th century, Private collection.

Bangladesh
Bhutan • India • Nepal
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3-5 MAY 1996
GEORGETOWN UNIVERSITY, WASHINGTON DC

31st Bengal Studies Conference

By Victor A. van Bijlert

The interdisciplinary study of South Asian regions has a long history in the USA. As far as Bengal is concerned, the tradition goes back to the early sixties in Chicago, where scholars like Edward Dimock used to promote multidisciplinary studies of this region. In many ways Bengal is a fascinating region for multidisciplinary analyses. Bengal is no longer a single country or state. Its western part is the Indian state of West Bengal, its eastern part is Bangladesh. What binds both political entities together are the Bengali language and culture and a long shared history. From this perspective Bengal is studied as a historical and cultural entity, straddling two nation-states.



Since the sixties Bengal studies have been kept alive by the Bengal Studies Association, a loosely knit group of students and scholars with an interest in Bengal. The association meets every year at a Bengal Studies conference. This year the conference was very ably organized by Prof. Enayetur Rahim and Dr Henry Schwarz at Georgetown University, Washington DC. The modern, yet attractive, Inter-Cultural Center on the campus was chosen as the venue. Almost anybody who is somebody in Bengal studies in the USA or has a keen interest in Bengal, had come to Washington, with some notable exceptions like David Kopf. Some participants had come all the way from Bangladesh and West Bengal, while only three came from Europe (including myself).

As is usual with large conferences, almost all panels were run simultaneously, so that it was necessary to shift between the two halls in order to follow important papers. The panels reflected major fields of interest in Bengal Studies: the Bengali diaspora; community building in Britain and the US; sustainable development in Bengal; identity through Bengali literary canons; Rabindranath Tagore; regional issues; innovations in development in Bangladesh; Bengali philosophy and psychology; the Islamic identity in Bengal; folklore; democracy and development; gender studies; tribals; science and technology and urban space; management, export and rural banking; sovereignty and international bridge-building.

The panel on the Bengali diaspora had some interesting papers on the creation of Bengali magazines, radio programmes, and the sociology of Bengali food habits in Britain and the US. Ranajit Datta talked about the radio broadcasts in Bengali from the Voice of America. He claimed that, as the media in the South Asian countries themselves are controlled by the government, the

Voice of America has a large audience, as it gives news quickly and without bias. Tazeen Murshid (University of North London) spoke about the assertion of religious identities in Britain and the influence of British minorities' policies which were creating alienation among minorities. Krishnendu Ray's (Culinary Institute of America) paper dealt with Bengali immigrants in the US and their Bengali cooking as a reaffirmation of Bengali identity. Identity through Bengali literary canons inspired papers by such people as Parveen Elias (Catholic University) and Khwaja Hassan (Allen University) on the state of being-in-between, liminality, and the feeling of being an outsider respectively, two themes that reflect the problematic of modernity in some contemporary South Asian novels.

Rama Datta's (Fayetteville State University) paper on the problems of Self dealt with the question how Tagore reconciled the Buddhist view of Self as a bundle of perceptions to the Vedantic view of a universal Self as a spiritual substance without dimensions: she argues that Tagore believed the Self transcends itself in illumination and thus becomes self-less. My own paper dealt with the alleged mystical experiences of Tagore and claimed these significantly influenced his religious poetry and humanistic/religious world-view. Suchismita Sen (Pennsylvania State University) discussed Tagore's interest in Bengali folk-rhymes and their seemingly irrational, dreamlike playfulness. In Tagore's eyes, these rhymes reflected feminine creativity and spontaneity.

At an energetic round table on how to teach about Bengal across the disciplines many new approaches to teaching in a multi-disciplinary mode were discussed. The participants had brought summaries of their courses on Bengal. The books they prescribe range from literary texts in translations, original primary sources, sociological analyses, to works on economic and political history. Rachel McDermott's course (Barnard College) is intended to give

students a comprehensive view of the Bengal Renaissance. Judith Walsh (State University of New York) teaches convergences of cultures in the nineteenth century, comparing East India with Japan. She is especially interested in the way Bengali urban women outwardly wished to emulate the British. Tim Bryson (Harvard University) teaches on 'how to construct the Other' from the perspective of the work of Edward Said, Ronald Inden, and the Subaltern Studies. Clinton Seely (University of Chicago) teaches Bengali language and literature (he is especially known for his exemplary study on the Bengali poet Jibanananda Das). Carolyne Wright (Harvard University) - known for her translations of Taslima Nasrin's poetry into English - teaches Ben-

Many important Bengali texts of the literary canon are not yet available in good translations



gali poetry by showing the original in transcription along with a literal translation. She encourages students to make their own poem out of this material. As the discussion moved around the theme of translations, it was suggested that many important Bengali texts of the literary canon were not yet available in good translations. A case in point is Bankimchandra's novel *Anandamath*.

Islamic identity

A special panel was devoted to the Islamic identity of Bengal. Richard Eaton (University of Arizona) gave the historical background to this panel by developing his moving frontier theory for the Islamization of East Bengal between the fifteenth and the seventeenth century in more detail. He preferred to see this phenomenon as a complex process of continuous renegotiation than as a monolithic 'lava-flow'. Between the sixteenth and the eighteenth century, Bengal became important because of its rice cultivation. The sultans of Bengal developed a particular Bengali style of culture. He called Bengal geographically a cul-de-sac and compared it with the sultanates in the Deccan. The latter were in the centre of the Islamic world, unlike Bengal. In the context of contemporary Bangladeshi politics, Enayetur Rahim (Georgetown University) spoke on the Islamic fundamentalism of the Jamat. Rahim argued that Bangladeshi nationalism was based on secularism, but there is no clear concept of what secularism means, either in the Islamic world, or even in the West. Making a controversial statement, Rahim claimed that it is difficult to be Muslim and secular. In this connection he referred to Turkey. In Bangladesh the Jamat is a violent organization, well-organized, tightly knit and with good access to the mosques, unlike other parties. Alamgir Sirajuddin (Chittagong University) spoke on Islamic family law. In Bangladesh an official commission was set up to make recommendations concerning Islamic family law. The majority of the commission consisted of modernists who argued that the law can be interpreted according to the demands of the times. A conservative minority point of view believed that the law is fixed for all time. Whoever tries to interpret it, commits heresy. The recommendations of the commission were subsequently whittled down in a conservative direction. Sirajuddin contended that Islamic family law in Bangladesh, Pakistan, and India was more conservative than in countries like Syria, Egypt, Tunisia, Kuwait, and Jordan.

The panel on Gender Studies had some notable speakers: Asfia Duja (Dhaka University), Roushan Jahan (Women for Women), Jock McLane (Northwestern University), and Carolyne Wright (Harvard University). Duja asserted that although women's education had opened up opportunities for women in Bangladesh, especially in the better-paid professions, there is still discrimination, abuse, and violence perpetrated against women, for instance at home. Duja emphasized that

17 FEBRUARY 1996

Silver Jubilee of the NAAL



THE NETHERLANDS ALUMNI ASSOCIATION OF LANKA

By Ad van Schaik

On February 17 1996 many members of Netherlands Alumni Association of Lanka (NAAL) met in the Sri Lanka Foundation Institute in Colombo to celebrate the 25th anniversary of the Association which numbers over 350 Sri Lankans who attended an international post-graduate course in the Netherlands.



During a seminar on Educational Opportunities in the Netherlands for Overseas Students

representatives of the leading Dutch centres of international education like the International Institute for Aerospace Survey and Earth Sciences (ITC), International Institute for Infrastructural, Hydraulic, and Environmental Engineering (IHE), the Institute of Social Studies (ISS) and the International Agricultural Centre (IAC) informed the audience of the latest developments at their institutes. As it is essential in the technical field for knowledge to be updated constantly, refresher courses are being arranged in Asia on a regular basis.

That evening the guests were offered a dinner party in the beautiful garden of the former Dutch orphanage, nowadays the Dutch Period Museum where the Dutch Alumni Association has its secretariat.

On the following day, the seminar participants visited Galle, 110 kilometres south of Colombo, where the NAAL is closely involved in a number of projects being carried out in the context of the twinning programme between

Galle and the Dutch city of Velsen.

The Sri Lanka Daily News of February 17 published messages of congratulation from the president of Sri Lanka, Mrs Chandrika Bandaranaike Kumaratunga, the ambassador of the Netherlands Mr B. Körner, the president of NAAL, the Commissioner of Labour Mr R.P. Wimalasena, and the co-founder of NAAL and Director of the Netherlands-Sri Lanka Foundation, Mr E. Jongens.



physical appearance. Even today wandering, non-settled tribes are regarded by 'common sense' to be criminal.

The last panel was on Management, Export, and Rural Banking. The most notable speakers - all originally from Bangladesh - were Kabir Hassan (University of New Orleans), Sirajul Alam Khan (University of Wisconsin-Oshkosh) and Zillur Khan (do.). Hassan's paper was a reaction on the economic situation of Bangladesh. The volatile exchange rates after the 1970s had a positive impact on the economy according to some, while others thought they had had a negative influence. In order to measure the influence, Hassan proposed introducing more variables. Since 1983 the export of traditional goods such as jute has declined, but the manufacture of finished products has increased. What is being exported now is not raw goods but in fact the labour that went into the making of these finished products. Hassan recommends diversifying the export. The well-known Bangladeshi political activist, Bangladeshi nationalist, and former freedom-fighter Sirajul Alam Khan began his presentation with a personal note. He had been put in jail by the Bangladeshi government in 1992 for his expressed belief in regional cooperation between the two Bengals. The government of Bangladesh apparently thought Khan had said he wished to reunite the two Bengals politically, which he had never suggested. The Indian government had also been unhappy with him for the same reasons. What he suggested in his actual paper was that regional economic cooperation could cut across the political boundaries of nation-states. He presented the audience with a map of South Asia and the areas he thought could cooperate viably. Despite his Bangladeshi nationalism he believed modern nation-states would have to turn with greater insistency to regional cooperation. In his paper, Zillur Khan endorsed this view and believed to have seen enough signs in South Asia that politicians and high civil servants were realizing the need for meaningful dialogue and cooperation.

General observation

A regional conference such as this one is a rewarding and important event. Its passionately intellectual and yet friendly ambiance also offered ample opportunity to discuss our respective interests informally with colleagues from elsewhere. This was also possible during the remarkable banquet that was arranged on the evening of the second day of the conference. Prof. Ainslie T. Embree (Columbia University) had been invited to give the keynote address in which he stressed the dynamism of modern South Asian countries. Personally I very much benefited from long conversations during and after the conference with Farida Majid, Richard Eaton, Andre Wink (not a participant), and Clinton Seely. Prof. Enayetur Rahim has promised that the papers will be published soon in Dhaka.

more study of the social attitudes toward women is needed. Also, we need more studies on what happens to women in the market situation and in religious institutions. Jock McLane spoke on male gender and Hindu nationalism. His thesis was that communal Hindu nationalists were and are seeking to regain their lost manhood in order to protect the honour of their women. Roushan Jahan discussed the ideas of the feminist Bengali writer Lokeya Hasawat Husein, who proposed women's rights more radically in her writing than most late nineteenth-century male social reformers in Bengal. These reformers wanted to educate women in order that they might better fulfill their culturally prescribed role, prescribed by males! Lokeya wanted to liberate woman completely. Carolyne Wright raised the issue of Taslima Nasrin and how the latter wished to present herself to the West. The overall impression was that Nasrin has a habit of making blunt statements and saying what her Western audiences want to hear, especially on the alleged oppressive character of Islam. In an intervention in the discussion Farida Majid said Taslima Nasrin lacked the genuine scholarship and cultural refinement to be able to state anything seriously about Islamic culture or anything else. Taslima is the product of a Westernized education and knows nothing about real Islam.

In the panel on Women, Peasants and Tribals: Marginal Subjects in Bengali Culture, Robbins Burling (University of Michigan) talked about the Garos in the far east of Bengal and their view of Bengali settlers in the region. Burling asserted that the Bengalis behaved in an almost colonial fashion: they thought they were bringing the light of civilization to the Garos. The latter wanted to neither become Bengalis, nor Muslims, nor Hindus, so they opted for Christianity. This gives them a distinct identity. Julie Pal (Georgetown University) discussed the gender relations in the Bengali novel *Rain through the Night* by Buddhadev Bose (translated into English by Clinton Seely). The main female character, the middle-class Malati, rebels against the role prescribed by her husband. She does this by starting a love-affair with a lower-class man. Sangeeta Ray (University of Maryland) talked about Bankimchandra's Hindu nationalism and the role of women in his later works. Women are the fiercest warriors in his novels. They sometimes act the role of women, sometimes they also act the part of the man. In order to construct Hindu nationalism, Bankim had to generate a Hindu masculinity which rejects all direct relationships with women so that the land itself becomes the mistress. Henry Schwarz (Georgetown University) devoted his paper to criminal tribes in Bengal. In the nineteenth century, British colonial policy prescribed that wandering tribes which refused to settle could be regarded as criminal, to be either shot on sight or punished in other ways. Some British colonial anthropologists claimed to have been able to recognize criminal tribes from their

17 MAY 1996
OXFORD, GREAT BRITAIN

Contemporary Politics and Foreign Relations of Pakistan

About 30 Pakistani, Indian and British South Asianists heard 12 specialized presentations on Pakistan at a Workshop in Oxford on Friday, May 17, 1996. The seminar was formally inaugurated by Syed Wajid Shamsul Hasan, Pakistan's High Commissioner in London and was organized under the auspices of the Quaid-i-Azam Chair at Oxford.

By Iftikhar H. Malik



The participants heard two papers by Dr Ian Talbot (Coventry) and Dr Javed Majeed (London) in the first session. Talbot argued that it is only by reverting to regional histories and political culture bequeathed by the Raj that Pakistan's political inheritance can be presented in its entirety. Javed Majeed, in his paper on Allama Iqbal, the poet-philosopher, contemplated the interrelated issues of *ummah*, nation, *qum* and *millat*. The discussion following these two presentations dwelt on issues of state formation, Islam and ethnic activism in their Pakistani context.

The second session of the seminar, chaired by Dr David Washboork, heard presentations by Dr Sarah Ansari (Royal Holloway), Dr David Taylor (London), and myself. After a brief theoretical foreword to the concepts of community and communalism, Dr Ansari concentrated on the political history of Sindh during the 1940s. In his paper, Dr Taylor deliberated upon the interlinked issues of authority, legitimacy, and consensus which seem to create a plethora of ambiguities and dissensions. The role of the state in politicisation of regional identities and its diverse attitudes towards different issues generated an absorbing discussion on both the papers.

Kashmir dispute

The third session of the seminar was devoted to Pakistan foreign relations with reference to the Kashmir dispute and Southwestern Asia. Victoria Schofield (free-lance journalist) analyzed the historical injustices done to Pakistan and Kashmiris in 1947 and ever since in her paper. She underlined the need for a meaningful dialogue between Indians, Pakistanis, and Kashmiris to resolve the age-old deadlock. My own paper discussed Pakistan's relations with the neighbouring Muslim world. I argued that the dissolution of the Soviet Union and emergence of the Muslim Central Asian Republics caught the Pakistani Foreign Office and the political leadership unawares. There is a greater need for coordination, consensus, and positive initiative on

Afghanistan. Similarly, there is a greater need to strengthen bilateral and regional relations with China and Iran without ignoring Pakistan's links with the other Muslim countries such as Saudi Arabia, Turkey, and Malaysia. These two papers generated quite a discussion in view of the situation in Indian-held Kashmir, violence in Afghanistan, and Pakistan's diminished clout in Kabul. It was felt that Islamabad needed to do more homework, and without losing any more time on rhetoric must build up positive strategic plans by coopting various forces within and outside the country.

The final session of the seminar, chaired by Professor Francis Robinson (Royal Holloway), heard two complementary presentations on British Pakistanis. Dr. Tariq Maudood of the Policy Institute, London, illustrated less-than-satisfactory records of Pakistanis and Bangladeshis in areas like education, jobs, and housing. Dr Yunas Samad (Bradford) informed the participants of his ongoing research on British Pakistanis in West Yorkshire. He also looked at inter-generational tensions within the diasporic communities with religion providing a superordinate identity. Discussion on both the presentations focused on inter-ethnic relationship and the role of the majority viz-a-viz the minorities.

Dr. Iftikhar H. Malik is attached to the School of History, Bath College of Higher Education, Newton Park, Bath, BA2 9BN, UK.

31 MAY - 1 JUNE 1996
SOAS, LONDON, UK

Performing Arts of South Asia

A Symposium on the Performing Arts of South India was held at the School of Oriental and African Studies in London on 31 May and 1 June 1996. Scholars from South India, USA, Europe, and the UK presented papers to an audience of seventy persons.

By S. Blackburn



The lectures presented were as follows: A Critical Survey on Performance Studies in South India (S. Blackburn, SOAS); The Evolution of the Kuravanci Genre (I. Peterson, USA); The Cattu Tradition in South India (D. Shulman, Israel, and V. Narayana Rau, USA); Storytelling in Performance (V. Naidu, Birmingham); The Evolution of Bharata Natyam (R. Nagaswamy, Madras); Performing Arts in Visnu Temples in Tamilnadu (F. Hardy, King's College); Performance in Dalit Visual Art (G. Tartakov, USA); and Procession in a Medieval Tamil Poem (D. Ali, SOAS)

Papers and subsequent discussions focused on three primary questions. The most heated debate centred on the invidious distinction between 'folk' and 'classical' in the performing arts. Several speakers pointed out interactions, borrowings, and mutual influences between these supposedly separate traditions, although few were able to dispense with these labels altogether. Realizing that some distinction is useful we explored possible criteria for classification by posing a series of questions: Are there formal, intrinsic criteria for differentiating performing arts? Or, should we group them according to public perception of their social status? Similarly, are there regional patterns of performance that are distinct from patterns in other regions? Is there,



Performer of the Yaksagana Troupe

indeed, anything like a 'South India' pattern to performing arts? The second question concerned the value of a sociological versus a religious approach to performance: some speakers favoured an event-centred approach, whereas others preferred to seek meaning in the ritual and religious significance of a performance. For example, is a Bharata Natyam performance an important part of a young woman's marital eligibility as well as an expression of religious devotion? Does the one cancel or supersede the other? A third issue discussed was the

Sankaran Marar and the Thayambaka drummers

need to orient research to the performers' and patron's perspective; examples from the *teru kuttu* folk theatre of Tamil Nadu and the Dalit artists of the northern Deccan provided evidence of the value of such an orientation in order to identify the intentions and aesthetics of the performers or makers of art.

Drummers

'One performance is worth ten papers,' remarked one participant after everyone viewed two spectacular performances held during the symposium in the new Brunei Gallery at SOAS. In the morning of the first day, Sankaran Marar's troupe of *thayambaka* drummers from northern Kerala displayed their virtuosity; the four *ceda* (barrel) drummers and two *illatalam* (cymbal) players demonstrated complex patterns and remarkable physical coordination. In the afternoon, Shambu Hegde and his troupe from Uttara Kanara District in Karnataka performed Yaksagana theatre. Selecting the *gadayutam* episode from the *Mahabharata*, the company of nine actors and three singers and musicians held the audience spellbound for two hours with their sensitive portrayal of the 'villain' (Duryodhana) and the overweening pride of the victorious Pandavas. Following each performance, the performers answered questions from the audience (sometimes in translation). These sessions provided the audience with valuable information about the historical development of these arts, the performers' perspective on audience, and various technical issues. Much more of this sort of dialogue and understanding between scholars and performers, it is obvious, would refine our understanding of performing arts.

The two-day symposium was followed by yet another two-day event, a conference on the Sacred and Royal Art and Architecture of Kumbakonam, Tamil Nadu, hosted by the British Museum and the Cambridge Project on Kumbakonam (see page 21). Both these conferences were held in conjunction with the larger Festival of India's South which was held through London during May and June.

Dr S. Blackburn is affiliated to the Centre of South Asian Studies of SOAS, London. He can be reached by e-mail at: SB12@SOAS.AC.UK



3-4 JUNE 1996
THE BRITISH MUSEUM, LONDON, UK

Kumbakonam sacred and royal city of Tamil Nadu

Kumbakonam, an ancient South Indian city located in the Kaveri basin, the core of Tamil civilization, probably dates from back early centuries of the Christian era, and epitomizes the traditions of urban Tamil culture through its mythology, urban configuration, its temples and tanks, its palaces and its institutions both scholarly and philanthropic.

As part of the festival of India's South, a two-day conference on Kumbakonam was organized jointly by the British Museum and the Department of Architecture, University of Cambridge.

By A.L. Dallapiccola



In the winter of 1995/96 an interdisciplinary research team (Dallapiccola, Michell

and Nanda) headed by Mr P. Carl of the Department of Architecture of the University of Cambridge commenced work at Kumbakonam. The aim of the project is an interpretative understanding of this city. The particular character of Kumbakonam cannot be addressed from any single point of view, but rather from the reciprocities and relationships between ritual and civic life and their embodiment in architectural settings. While the main scope of the research is in the field of art and architectural history, scholarship from the related Humanities: epigraphy, history, religious studies, literature, and the social sciences has been taken into account. One of the aims of the team is to encourage as much as possible other scholars, local and foreign, to contribute to the project's monograph series.

The prime objectives of the conference were, on the one hand, to draw in multidisciplinary input from various scholars working in related fields, and on the other, to present the research team's findings after the first season of fieldwork.

The proceedings were opened by Mr Vivek Nanda (Dept. of Architecture, Cambridge) who set the following papers into context by familiarizing the audience, by means of maps and slides, with the city of Kumbakonam. Professor D.D. Shulman (Institute of Advanced Studies, Hebrew University, Jerusalem) spoke on 'Kumbakonam as a Cosmogony', thus revealing the intricate cluster of myths woven around the town. An archaeological aperçu of Kumbakonam, during the Chola period, was delivered by Dr R. Nagaswamy (Madras) and Professor Champakalakshmi (Jawaharlal Nehru University, New Delhi) expanded on the intricate economic relationships between the city of Kumbakonam and its hinterland, the Kaveri Valley. Dr Sanjay Subrahmanyam (Delhi School of Economic

spoke on Kumbakonam in 'The Context of Maratha Thanjavur' and the first day closed with the paper of Dr Marie-Louise Reiniche (EFEO, Pondicherry) on 'Dual Sovereignty of Shiva and Vishnu at Kumbakonam'.

The following day, devoted to the work of the research team, opened with the paper of Mr Vivek Nanda 'Urbanism and Cosmic Geography at Kumbakonam' followed by Dr Françoise Hernault's (EFEO, Pondicherry) who analyzed the Chola architecture and sculpture at Kumbakonam.

The paper by Dr G. Michell (Dept. of Architecture, Cambridge) focused on the latter, mainly Nayaka and Maratha, architectural traditions in the area and was followed by my own contribution on temple painting and sculpture of Kumbakonam. The last speaker of the day was Mr Pierre Pichard (EFEO, Pondicherry) who described the urban texture of the rural agrahara at Kumbakonam.

The conference was attended by numerous specialists in the field as well as the interested public. The lively discussions after each paper revealed the multiple points of view and different aspects from which a city and its environments can be interpreted.

The proceedings of the conference will be published by the British Museum Press. The volume is planned to appear in late 1997.

Professor Anna L. Dallapiccola is attached to the University of Edinburgh and is part of the interdisciplinary research team which studies Kumbakonam

The New Military History of South Asia

The importance of the military factor in South Asian history is self-evident. Battles have been the most decisive events in the subcontinent's saga. Empires have risen and fallen according to the efficiency of their military machines, not the articulacy of their party congresses. Every Indian schoolboy knows - or knew - how Kurukshetra opened up the plains of Ganga to the Aryan invaders and Plassey redrew the political map of Bengal. The economic impact of war has been almost as great. Armies have absorbed the bulk of the revenue of every Indian state, have been the largest employers of skilled labour, have used the most sophisticated technology, have consumed vast quantities of supplies.

Now, a whole generation of historians is waking up to the fact that military factors have to be taken into account across the whole spread of South Asian history.

By Clive Dewey



Wherever one looks, cities - Delhi, Vijayanagar - have been devastated by fighting

or rejuvenated by demand. Mass enlistment, also, has had crucial social implications. Armies with a hereditary officer corps have reinforced traditional ascendancies; armies holding out careers open to the talents have created meritocratic societies, by making upward mobility possible. In the seventeenth-century Punjab Rajput warrior tribes acting as military subcontractors to the Mughals extracted tribute from the Jat villages they overawed; in the eighteenth-century Punjab, Sikh war-bands recruited from the ranks of the Jats cut down the tall poppies, reducing their erstwhile rules to obscurity and impotence.

Yet no one, in respectable academic circles, has been willing to admit to being a military historian. In an age in which every self-respecting historian of the Third World was vaguely left of centre, military history fell on the wrong side of an ideological divide. Armies were authoritarian organizations; soldiers were the personification of macho values; their entire *raison d'être* was to kill people. Every colonial empire in Asia was conquered by armies recruited from the subject peoples they were supposed to exploit; so the history of the military became the history of collaboration. Indigenous armies were no better. Freedom-fighters rebelling against alien regimes set up predatory empires themselves, as soon as they got the chance. Maratha rebels against Mughal overrule created military despotisms holding millions of non-Marathas down.

As a result, military history tended to be abandoned to enthusiastic amateurs. At their best, they pro-

duced racy narratives of campaigns; at their worst, they were antiquarians obsessed by the minutiae of uniforms, weapons, units, skirmishes. Without systematic analysis of cause and effect, without interest in the wider political or economic or social ramifications of their subject, they had nothing to say to historians working in related fields. Their research existed in a ghetto of its own. Of course there were exceptions. A handful of brilliant monographs appeared: one thinks of John Pemple's *Invasion of Nepal*, Eric Stokes' *The Peasant Armed*, or Dirk Kolff's *Naukar, Rajput and Sepoy* - a definitive account of a British-Indian campaign, the most profound work on the mutiny, a pioneer study of the North Indian labour market. But they were isolated peaks.

Serious analysis

Now at last, a whole generation of historians is waking up to the fact that military factors have to be taken into account across the whole spread of South Asian history. One reason has been the publication, over the past two years, of four exceptional books. Jos Gommans' *Indo-Afghan Empire*; Seema Alavi's *The Sepoys and the Company*, Douglas Peers' *Between Mars and Mammon*; and David Omissi's *The Sepoy and the Raj* have permanently changed the face of Indian military history. A reputable field for research has been established, with an agenda of its own. Out goes the interminable description - the 'first this platoon assaulted this hillock, then that platoon assaulted that hillock' approach. In comes the serious analysis: major changes in the art of warfare, the relationship between armies and states, the culture of the soldiers, the multiplier effects of defence expenditure, the impact of enlistment on the great recruiting-grounds. Equally important, historians who will never write a book on military history have begun to integrate the military factor into research on adjacent topics. Studies of kingship, of state formation, of

town-building, of identity, of caste, of technology, of orientalism, are drawing the military in.

The amazing thing is that South Asian historians have never had a chance to get together to discuss the military history of the Subcontinent. There have been lively panels on military history at Heidelberg (the Modern South Asian Studies Conference), at Birmingham (the British Association for South Asian Studies), at Madison (the War and Society in South Asia Group), and at Honolulu (the Association for Asian Studies). But they were small-scale affairs. Only a tiny fraction of all the potential participants took part, and only a tiny fraction of all the potential issues was discussed. There has never been an international conference exclusively devoted to the military history of South Asia - until now. Provided the necessary grants are forthcoming, it is hoped to hold a three-day workshop on *The New Military History of South Asia* at Wolfson College, Cambridge in July 1997.

The provisional programme includes sessions on Mughal Warfare, on the Armies of the Successor States, on Logistics, on Recruitment, on Indian and European Soldiers, on Military Orientalism, on Military Science and Militarized Societies. It should come as no surprise that, without a public call for papers, the workshop is already over-subscribed. Participants from eleven different countries - from post-doctoral research fellows to the doyens of the profession - have promised papers; and two of the best-known military historians in the world have agreed to act as discussants. With any luck, their deliberations should restore a neglected subject to its rightful place in the constellation of South Asian studies. Just as battles are too important to be left to generals, military history is too important to be left to amateurs.

Dr Clive Dewey was a Senior Visiting Fellow at the IAS in April 1996. He can be contacted at Wolfson College, Cambridge CB3 9BB, United Kingdom.

11-13 DECEMBER 1996
NEW DELHI, INDIA

National Identity and Regional Cooperation

Jawaharlal Nehru University (JNU), the Centre de Sciences Humaines (CSH), and the Konrad Adenauer Stiftung (KAF) are jointly organizing an international seminar on National Identity and Regional Cooperation: Experiences of European Integration and South Asian Perceptions, to be held from 11-13 December 1996 at the India International Centre in New Delhi. The main objective of this seminar is to reflect upon the notions of identity and regional cooperation or, more specifically, the construction of a 'regional' entity.



The notions of regional identity and entity lead us very quickly to reflect upon their dialectic articulation which is composed of both similarities and contradictions with the national identities and the States occupying the space of the 'region' concerned. One interesting 'regional' example, that of Europe, immediately springs to mind, leading to thoughts about the European identity and the European construction. Although this is an interesting example, it does not constitute a role model, being encumbered by the vastness of its specificity and the complexity of the process of its construction, which has known its successes but also its failures. In this sense, the comparison between the European Union and the SAARC – the South Asian Association for Regional Cooperation – is difficult, since there is a greater risk of highlighting the differences rather than the common traits. Bearing this in mind, the following questions can still be posed in both the cases, and the dialogue to be engaged in around these questions between European and South Asian scholars should be particularly fruitful.

- Of what is a 'regional' identity composed? How is it connected to national identities? Would the actors in the different countries answer these questions in the same way? What are the past strengths, present stakes, and hopes or fears of the future? Is there one identity or are there many 'identities'? What geographical demarcations are possible? In short, what is 'Europe'? What is 'South Asia'?
- In the case of the European Union, a common European culture preceded its construction. What was its strength during the process of construction? On the other hand, what part was played by external pressures: the fear of war; the need for peace and reconciliation between the people; the fear of decline; the fear of the USSR; the fear of economic competition; the American pressures or, conversely, the need to feel a European specificity in relation to the Atlantic ally? Similarly, what is South Asian identity? Did it exist before SAARC? Or are we waiting for this entity to produce an identity?
- What obstacles stand in the way of the construction process? Should it go all the way up to integration, which implies a certain dose of supranationality, or

should the process be limited to intergovernmental cooperation, which will conserve the national sovereignties? What are the choices for South Asia?

- Through which medium do the constructions in Europe and South Asia pass or hope to pass? economy? defence? institutions? culture?

In this perspective, the seminar will be divided into four sessions, respectively entitled:

1. Development and Perception of European Unity
2. Economy and Finance in the European Context
3. International Politics and Security Matters: European necessities
4. European Unification and South Asian Perceptions and Experiences

In each of the first three sessions, three to four papers will be presented by European scholars taking the following guidelines: a) the major stages of European construction in the different fields of culture, mentalities, Franco-German relations, industry, agriculture, finance, law, defence, etc.; b) the role played by the different political, institutional, social, and economic actors in the process of European integration; c) how these take the supranational dimension into account in their policies; d) the emergence of an awareness of a European identity, especially among the post World War generations. All of these papers will be discussed by South Asian scholars, and then followed by an open discussion. In the fourth session, South Asian scholars will present papers on the past and present experiences of South Asia in order to develop their own perceptions of 'regional' cooperation. The discussions which are provoked should conclude the debate and promote a meaningful dialogue between Europe and South Asia. The inaugural function of the seminar will include the ambassadors of France and Germany accredited to India, the Head of the European Commission in Delhi, and the Vice-Chancellor of JNU, New Delhi. The acts of the seminar should be published in a book in early 1997.

For further details, please contact:
Elide Ricadat or Jean-Marie Lafont
Centre for Sciences Humaines
2 Aurangzeb road
New Delhi 110011
Tel: +91-11-301 4173 or 6259
Fax: +91-11-301 8480
E-mail: ricadat@csh.delnat.ernet.in

13-16 JANUARY 1997
PUNE, INDIA

Indology: Past, Present, Future

A brief survey of the progress of Indology from its classical phase characterized by a romanticist approach, to the modern phase characterized by a variety of approaches – Orientalist, Nationalist, Eurocentric, to name a few – reveals that Indology today stands at a crossroads. The shift of the accent from ancient and medieval India to contemporary India is due to the fact that India is no more a 'matter of the past'.



It has been said by W. Halbfass (India and Europe, First edition, Delhi: MLBD, 1990, p. 44) that 'In the modern planetary situation Eastern and Western 'cultures' can no longer meet one another as equal partners. They meet in a westernized world, under conditions shaped by western ways of thinking.' If this is true, is 'European' or 'Western' discourse the destiny of Indology? Will the Neo-Hindu attempts to actualize ancient Indian teachings for the present succeed in establishing a stronger alternative? Will there be an Indian discourse in Indology? Will it serve as the best solution for the present predicament? Indologists today have to address themselves to many questions of the kind mentioned above. It is proposed to offer a forum for Indologists to discuss these and many other issues related to Indology. This is the first announcement of the International Seminar of Indol-

ogy: Past, Present, and Future. Presentations dealing with the state of the art in Indology in different countries along with some major issues connected with it are invited from Indologists all over the world. The proposed Seminar will be organized by the department of Sanskrit and Prakrit Languages (University of Pune) from the 13th to the 16th January 1997. Papers are invited in areas such as: (1) The state of Indology in different countries with reference to areas such as philology, religion, philosophy, arts, architecture, technology, sociology, and anthropology; (2) Challenges of contemporary Indology; (3) New horizons of Indology; (4) Any other topic from related areas.

For further information:
Saroja Bhate
Head, Department of Sanskrit and Prakrit Languages,
University of Pune,
Pune - 411007
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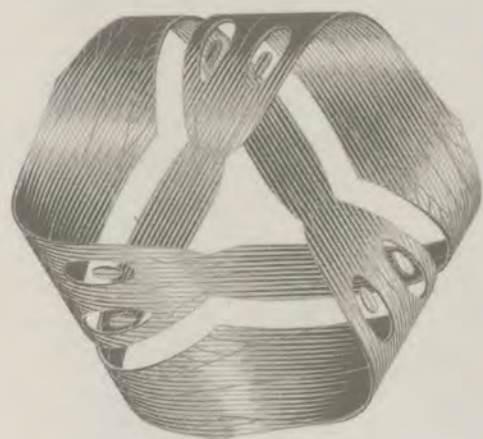
**CHARBO'S
ANTIQUARIAAT**
Koninginneweg 79
NL-1075 CJ Amsterdam
The Netherlands
Telephone: +31-20-676 12 29
Telefax: +31-20-676 17 26

Jan E.M. Houben

The Sambandha-Samuddesa

(CHAPTER ON RELATION)

AND

Bhartrhari's Philosophy of Language

Bhartrhari on linguistic and logical relations

Houben, Jan E.M.

The *Sambandha-Samuddesa*
(Chapter on Relation)

and *Bhartrhari's Philosophy of Language*

Egbert Forsten, Groningen 1995. ISBN 90-6980094-2.



Last century, the work of the grammarian-philosopher Bhartrhari (c. 5th century

AD) attracted the attention of indologists like Kielhorn and Bühler, who still had to work with the manuscript sources then accessible. Bhartrhari studies made only slow progress in the decades which followed, and as recently as in 1977, Hartmut Scharfe could write that 'The study of Bhartrhari's thought is still in its infancy; critical editions and usable translations come forth only slowly.' Nearly twenty years later, the grammatical and linguo-philosophical contents of Bhartrhari's work, especially of his *magnum opus* the *Vākyapadīya*, are receiving mounting scholarly attention. One of the reasons for this must be that the subject matter of the *Vākyapadīya* is strongly consonant with crucial themes in twentieth century Western thought, in spite of the very different background and elaboration of the issues. Scholars have compared

Bhartrhari's ideas with those of Saussure, Wittgenstein, and Derrida. One theme which pervades the entire *Vākyapadīya* is the relation between language, thought, and reality. In several Indian traditions, a proper insight into this relation was (and still is) considered to be of importance for attaining 'liberation'. One chapter of the *Vākyapadīya* is devoted especially to 'relations' from different linguistic, logical, and philosophical points of view.

It is this chapter and the theme of the relation between language, thought, and reality which are central to Houben's *The Sambandha-Samuddesa*. Some points of special interest are Bhartrhari's discussion of how 'relations' can be expressed in language (likewise an important problem to many 20th-century philosophers), and his approach to the logical problems of the Liar and related paradoxes. The book contains translations and elaborate discussions of each verse of Bhartrhari's *Sambandha-Samuddesa*, as well as a complete translation the first of its kind in a European language of Helārāja's erudite yet lucid commentary. ❧

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For information write to:

VU University Press

De Boelelaan 1105

1081 HV Amsterdam

The Netherlands

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or to the General Editor of the Series:

Peter Kloos

Department of Anthropology

Vrije Universiteit Amsterdam

De Boelelaan 1081c

1081 HV Amsterdam

The Netherlands

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The Centre for Advanced Research on Indigenous Knowledge Systems (CARIKS) in Mysore, has a new telephone and fax number. The new numbers are:
Tel.: +91-821-542467,
Fax.: +91-821-542459.

The International Institute of India Studies (Canada) has launched a new journal *International Journal of Hindu Studies*, which will serve as a forum for the presentation of research studies on Hindu societies and cultures. Editorial correspondence should be addressed to: the Editorial Secretary, International Journal of Hindu Studies, Center for the Study of Hindu Thought, International Institute of India Studies, 1270 St-Jean, St-Hyacinthe, Quebec, Canada J2S 8M2, e-mail: mittals@ere.umontreal.ca.

The Indo-Dutch programme on Alternatives in Developments (IDPAD) has launched a new journal named *IDPAD NewsBrief*, which will function as a medium through which news about IDPAD activities can be shared with other scholars interested in exploring alternative policies and institutions for development, and alternative strategies for social, economic and political change.

For further information contact: Mrs Dr R. Barman Chandra (India), fax: +91-11-3388037, e-mail: icsr@ren.nic.in or Mr H. Coppens (the Netherlands), fax: +31-70-4260329, e-mail: coppens@nufficcs.nl. The Dutch IDPAD secretariat has its own WWW page on the internet: <http://www.nufficcs.nl>

French art restorer Sabine Cotte has received the 1996 Associate Laureate Rolex Award for Enterprise in the category 'Environment' for her project on Bhutan's fortified monasteries, Dzongs. She is producing a bilingual manual setting out inexpensive conservation and maintenance procedures to help preserve the dzongs.

The European Institute for South and South-East Asian Studies in Brussels has changed its name to European Institute for Asian Studies. In this manner the geographical scope of the EIAS has been enlarged so it now mirrors the geographical scope of Asia in the New Asia Strategy of the EU. The chairman of the EIAS, Oscar Debunne, stated during the Annual General Meeting of the EIAS that this change of name is part of a process of transformation to enable the EIAS to become a fully-fledged EU research facility concentrating on Asia: The Institute is also concentrating on developing its role as a thinktank. The study on *Understanding Asian Values...* has now

been completed and accepted by the European Commission. New studies are already under way on EU-India relations, on APEC's significance for Europe and on the impact of Asia's economic development on jobs and wages in Europe.

Source: EurAsia News 4 Spring 96.



George van Driem of the University of Leiden, has been awarded the 1996 Associate Laureate Rolex Award for Enterprise in the category 'Exploration and Discovery' for his project on Himalayan Languages. He and his team of researchers are systematically studying these languages and the people who speak them.

Brunei • Burma • Cambodia
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The State of the Art South East Asian Textile Studies

The IAS newsletter is publishing a series of five articles by Rens Heringa dealing with Southeast Asian Textiles Studies. This is the first, introductory, article in the series. It highlights two textile exhibitions currently on view in Dutch museums, which have diverse ways of presenting Southeast Asian textile themes.

By Rens Heringa



Traditional textiles from Southeast Asia have been collected by travellers, missionaries and colonial officials since the early decades of the nineteenth century. Evidence of this is provided by extensive holdings in numerous private collections, as well as in ethnographic and art museums, bearing eloquent witness to the fact that these cloths have long been appreciated by the outside world as one of the region's outstanding forms of artistic expression. Initial interest shown by collectors and museum curators alike was captured by the sumptuous pieces originally worn by the elite, their main value being in their pleasing aesthetic quality. One disadvantage of this was that most pieces were collected separately or at the most as part of a costume. Ideas have changed during the past twenty-five years, and textiles and costumes have begun to be studied in their cultural context, which has led to insights into their social and symbolic meaning going far beyond the contemplation of beautiful objects. Anthropological fieldwork gave the main impulse to the desire to relate the museum pieces to their origin.

At this point the study of Southeast Asian textiles has developed into a specialty in its own right. Since 1979, a series of international symposia, that have often been organized in connection with innovative exhibitions, has offered an opportunity for regular contacts between textile scholars. The range of regional specialisms and disciplines involved is expanding every year. An extensive literature on the subject includes exhibition catalogues, collections of symposium papers, monographs, and PhD theses (see selected bibliography). The complexity of the subject becomes abundantly

clear from the contents of these, mostly well-illustrated volumes.

Despite such exposure, a lack of information can still be noted among a wider academic audience, as the specialty has been operating partially outside the mainstream of academic studies. At a more general level though the interest for the subject generated among the general public is producing an ever mounting pile of visually attractive 'coffee table' books. Although some are written by scholars, many volumes can only be described as hastily compiled commercial publications, marked by out-of-date information which is often also erroneous.

A series of informative articles may therefore be of interest. The theme of this first contribution highlights two exhibitions at present on view in Dutch museums, concentrating on their relevance to the international framework of textile studies. The diverse ways of presenting Southeast Asian textile themes is a fine opportunity to touch first upon the historical importance

of Dutch textile collections to the field and the revival of an early research approach at the Royal Tropical Institute in Amsterdam. The second exhibition, organized by the Museum of Ethnology in Rotterdam in cooperation with the Barbier-Mueller collection in Geneva, derives its interest from its relation to the pioneering impulses generated in the early 1980s in the United States and the huge extension of theoretical and geographical scope they set into motion.

Indonesian Textiles in the Netherlands

In collections belonging to ethnology museums and private persons in the Netherlands, Indonesian textiles are most prominent, the natural outcome of centuries of Dutch colonial presence in the Archipelago. Many of the cloths can be dated relatively early and the regional variety is extensive. Initially museum curators, mostly men and generalists, had little affinity with the textiles or costumes, matters usually considered to be women's lore. The objects were mainly – in a few cases carefully – just catalogued and described; research was limited to the technical aspects of weaving and looms. In the 1930s



Hundred year-old cloth from Lampung, South Sumatra with ships motives. From the exhibition: Woven Documents. Tropenmuseum 1 April – 1 October 1996.

textiles eventually moved beyond ethnography; the motifs, often resembling those found on other types of artefacts, caught the attention of scholars involved in the diffusionist studies of the period. Motifs on cloths from different regions – in particular those which appeared to a Western eye as look-a-likes – were compared in efforts to seek cultural parallels. Similarities were thought to relate to a communal past or cultural affinity. Though foreign cultural contacts are indeed a pervading aspect of Indonesian cultures, the conclusions, based purely on Western concepts, often led to unfounded guesses. A second hypothesis, possibly inspired by colonial attitudes, postulated spiritual decline as the cause for the development from naturalistic so-called stylized forms (see also Van Duuren in Bakel et al 1996:63-72).

These historically interesting methodological approaches have partially determined the choice of textiles from the Georg Tillmann Collection of Indonesian Art shown at the Tropenmuseum in Amsterdam. On 28 June 1994, this collection, on loan for over fifty years and consisting of some 2000 items (including 670 textiles), was formally donated to the museum by the collector's heirs. Tillmann himself never visited Indonesia; the bulk of his collection was bought on the Art and Curio market in Europe or by a dealer who travelled in Indonesia to fill orders for museums and collectors. Most of the cloths are exhibited in geographical sequence. Tillmann's choice of objects was also influenced by the theories of the day, which inspired him to publish several comparative articles. One of these is included in the catalogue to the exhibition, translated from the original Dutch. The comparison of textiles from various regions decorated with ship motifs discussed in the article is brought to life in the exhibition, as are those with so-called arrow points, and crocodile and lizard motifs. The organizers have taken the comparative theme further by the choice of a series of floral motifs and elephants resembling those found on textiles imported into the Archipelago from India, which also belong to the collection. Regrettably, the arguments offered in recent publications for this particular comparison have been barely touched upon. Other blanks are an effort to situate the various motifs in the Indonesian conceptual context as it is known today or make a comparison of the regional similarities which might have widened and updated the scope of the venture.

Nevertheless, the art historical perspective gives an interesting slant to the simple but quite effec-

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Exhibitions

- *Geweven Documenten - Woven Documents*. Textiles from the Georg Tillmann Collection, 1 April - 1 October 1996. Tropenmuseum / Royal Tropical Institute, Amsterdam.
- *Power and Gold - Jewellery from Indonesia, Malaysia, and the Philippines*, from the Collection of the Barbier-Mueller Museum, Geneva. December 16 1995 - May 19 1996, extended until September 15 1996. Museum for Ethnology, Rotterdam.

Exhibition Catalogues

- Koos van Brakel, David van Duuren en Irie van Hout. *A Passion for Indonesian Art. The Georg Tillmann Collection at the Tropenmuseum*. Amsterdam: Royal Tropical Institute / Tropenmuseum 1996. ISBN 90-6932-261-3. The English catalogue contains a series of contributions, several of which specifically dealing with the textiles, by Irie van Hout, Curator of Textiles. A full list of all textiles is included. Illustrations in colour and black and white
- Susan Rodgers. *Power and Gold. Jewellery from Indonesia, Malaysia and the Philippines*, from the Collection of the Barbier-Mueller Museum, Geneva. Geneva: The Barbier-Mueller Museum 1983. Third edition 1995. ISBN 3-7913-0859-9. The third edition, in English, was published on the occasion of the European tour of the exhibition.

tive presentation of outstanding and in some cases unique textiles. Hopefully this is but a start for further presentations from the Tropenmuseum's famous collection of textiles.

American Contributions: Function and Meaning of Textiles

A fascination with hand-made objects inspired many of the Americans working and travelling in Indonesia in the late 1960s to collect antique and recent textiles. Originally a hobby, the interest ended up a profession for some of them. Thus Indonesian textiles continued to take pride of place among those studies, especially after the American scholars discovered the wealth of antique cloths in Dutch museums. In an upsurge of material culture as a field of research, textile studies gained academic standing in the United States. Since the 1960s fieldwork data have become indispensable to anthropologists all over the world in order to achieve a meaningful analysis (see selected bibliography). Not surprisingly, as in island Southeast Asia, textiles belong to the women's domain, the majority of textile scholars are women.

In the wake of this interest, several important and among scholars now generally accepted observations have emerged: first, practically every ethnic group in Indonesia uses textiles and costumes as a means to indicate its cultural values. Structural aspects of the cloths contribute important clues: the layout of the cloths may, for instance, indicate the social organization of a community (see Adams in Fox 1980:208-220). Textile motifs or colours may express social status, age, gender, or place of residence of its wearer. Secondly, in spite of the enormous variety of textile techniques and forms encountered among different ethnic groups, certain of these basic concepts are similar or at least comparable throughout. The complementary relationship between textiles and metal objects (such as jewellery and weapons) forms one of these concepts, with the first category often considered female and the second male. Together the two categories form an indispensable element of costume all over the Archipelago.

The data gave a new dimension to the study of museum artefacts. A series of exhibitions, initially presenting private collectors' holdings of recently-made Indonesian textiles, reached a zenith in 1979 with Marti-belle Gittinger's pioneering effort *Splendid Symbols* (see bibliography). High-quality nineteenth-century textiles, carefully chosen from European museum collections, were presented in their role as costume, ceremonial gift, or as documents expressing a wealth of visual meanings. Textiles and their connection to the people who made and wore them formed the main theme of the exhibition. *Power and Gold* is its natural successor, taking as its central theme the weapons and jewellery that are the obvious complement to the textiles.

Unaccountably, and bringing to mind the use of textiles in early

exhibitions as a mere backdrop or (unnamed) base to other, more prestigious objects, a review of the exhibition in IAS Newsletter nr. 6 barely mentions the textiles, which form half of it. The exhibition was first shown in 1983 in the United States and has now started on a second tour, travelling throughout Europe in specially designed cases. As one of the first examples of a wider Southeast Asian overview, it includes artefacts from a variety of cultures beyond the Indianized court civilizations of island Southeast Asia: textiles and ritual jewellery from Nias, the Toba and Karo Batak, Dayak groups from Kalimantan and Sarawak, Toraja groups from Central Sulawesi, ethnic groups from Flores, Sumba, Timor, and Tanimbar and lastly from Northern Luzon in the northern Philippines. The catalogue by Susan Rodgers is also the result of a rare combination: meticulous, though brief, fieldwork and library research were undertaken especially to document and analyze the fabulous private collection. The anthropologist is nevertheless fully aware of the limitations of a situation in which in most cases Indonesian - an outsider's medium in most villages - had to serve as intermediate language. Many of the intricate and layered symbolic meanings therefore necessarily remained obscure. Despite this handicap common themes are noted. There is an explanation of how, among all ethnic groups and in spite of differences in social organization, jewellery and textiles express concepts of wealth, power, prestige, sacredness, and exchange, and also show an amazing unity of design motifs, including mythically important animals like cocks, crocodiles, horses, and serpent-dragons. In the catalogue, descriptions of costumes and illustrations of textiles, either as separate pieces or as part of ceremonial costume, and worn together with the jewellery, are found throughout the text. Turning to the exhibition itself, apart from a warrior's costume from Nias, the textiles are on display in a separate section. This may be due to the special low light levels required for their protection, but it hampers the general public's understanding of the close connection between the two categories. Interesting early film fragments shown as an accompaniment, could have done without some explanation. Though researched over a decade ago, the exhibition is still fresh in its approach.

Rens Heringa is an anthropologist and freelance curator of textiles.

12-16 MARCH 1996
CIPANAS, INDONESIA
PIA-VII AND KONGRES IAAI KE-7

Indonesian Archaeologists Conference

The Association of Indonesian Archaeologists (Ikatan Ahli Arkeologi Indonesia, IAAI) organizes a conference, *Pertemuan Ilmiah Arkeologi (PIA)* about once every three years, which coincides with a congress of the same Association (Kongres IAAI). The seventh PIA and Kongres IAAI, which was recently held in Cipanas, from 12 to 16 March 1996, was attended by 238 Indonesian archaeologists and five participants from abroad (Malaysia, The Netherlands, France, and Singapore).

By Endang Sri Hardiati
and Marijke Klokke



The Indonesian participants came from various institutions which are involved in

archaeological research or the excavation and/or preservation of monuments and artefacts, including: the Pusat Penelitian Arkeologi Nasional (National Research Centre of Archaeology) in Jakarta and various of its branches (in Sumatra, Java, Bali, Kalimantan, and Sulawesi); the Direktorat Perlindungan dan Pembinaan Peninggalan Sejarah dan Purbakala (Directorate for the Protection and Restoration of Historical and Archaeological Remains) in Jakarta and a number of its provincial offices (in Sumatra, Java, Bali and Sulawesi); seven universities with departments of archaeology (in Sumatra, Java, Bali, and Sulawesi); and six museums (in Java, Sumatra, Bali, Kalimantan and Irian Jaya).

The theme of the seventh PIA was: *Sumbangan Arkeologi Bagi Jatidiri Bangsa* (The Contribution of Archaeology to the Identity of the Nation). A total of 113 papers was presented in

12 plenary sessions and 24 parallel sessions. Their scope was not restricted to archaeology, but also reached out into related disciplines such as geology, biology, and palaeoanthropology.

The conference, which was officially opened by the Minister of Education and Culture, Professor Wardiman Djojonegoro, commenced with a paper by the keynote speaker, Professor Edi Sedyawati, professor of Indonesian classical archaeology and Director General of Culture. She went into the problem of interpretation and emphasized the importance of archaeological research and the necessity for critical and creative scholarship.

A number of papers presented in the plenary sessions were reviews of recently published or defended Indonesian dissertations. These included the dissertation of Professor R. Soekmono about the function and meaning of Indonesian temples, which has recently been published in English by Brill in Leiden; the dissertation of Professor Edi Sedyawati about Ganesa statuary in the Kadiri and Singhasari Periods, also recently published in English by the KITLV in Leiden; the unpublished dissertation of Professor Mundardjito on the ecological considerations underlying the location of

archaeological sites in the region of Yogyakarta dating to the Hindu-Buddhist period; the unpublished dissertation of Dr. Noerhadi Magetsari who wishes to demonstrate the importance of the worship of the Tathagata in Java in the 9th century through an interpretation of Borobudur based on a detailed study of the Old Javanese text *Sang Hyang Kamahayanikan*; the unpublished dissertation (in French) of Professor Hasan Muarif Ambary about the art of Islamic graves in Indonesia; and the unpublished dissertation of Professor Ida Bagus Rata about the most important temple of Bali, Pura Besakih.

Most of the other papers in the plenary sessions focused on archaeological theories, methods, and techniques, on the handling and safeguarding of objects of cultural heritage, and on institutional developments and organizational matters.

The papers in the parallel sessions consisted of excavation reports and results of recent research. They dealt with a large variety of subjects, touching upon topics as: prehistory, ceramics, epigraphy, architecture, iconography, urbanization, Islamic archaeology, and Dutch remains.

The most important event of the Kongres IAAI ke-7 was the election of a new chairperson. With almost complete consensus Professor Edi Sedyawati was elected to replace Professor Hasan Muarif Ambary.

The proceedings of the seventh PIA will be published by the Pusat Penelitian Arkeologi Nasional in Jakarta, as were the proceedings of the previous PIAs. Professor Hasan Muarif Ambary is the head of the Pusat Penelitian Arkeologi Nasional. Mrs. Endang Sri Hardiati is the head of the subsection for classical archaeology, and Dr. Harry Truman Simanjuntak is the head of the subsection for prehistory.

Pusat Penelitian Arkeologi

Jl. Raya Condet Pejaten No. 4
P.O. Box 292/Kby.
Jakarta 12001, Indonesia
Tel: +62-21-7998171
Tel/Fax: +62-21-7998187.

PERTEMUAN ILMIAH ARKEOLOGI VII DAN KONGRES IAAI KE-7 CIPANAS, 12 - 16 MARET 1996



Left to right: Prof. Hasan M. Ambary, head of the National Research Centre of Archaeology; Prof. Wardiman Djojonegoro, Minister of Education and Culture; Prof. Edi Sedyawati, Director-General of Culture; Ms. Endang Sri Hardiati, head of the Organizing Committee PIA-VII.

Gender Consequences of Economic Transformation

Lao Women

By Loes Schenk-Sandbergen

Today Laos is a country of paradoxes. In remote places it is still an untouched peasant society. Abject poverty, pollution, exploitation, or landlessness are extremely rare in the rural villages. The degree of self-reliance of peasant families is impressive, and resembles what might be called a pure, natural economy. In Vientiane, the capital, in contrast, there is irrefutable evidence that the country, like China and Vietnam, is immersed in a breathtaking process of transformation from a socialist country to a post-revolutionary state of economic liberalization and capitalist development. Loes Schenk-Sandbergen takes a look at how these processes affect the position of Lao women.



Since 1986, the government of the Lao People's Democratic Republic has placed a great importance on implementing the New Economic Mechanism (NEM) policy: privatization, market economy and foreign investments are encouraged to foster the economic development of the country. Nightclubs and discos are no longer taboo, and Vientiane is humming with walkmans, Japanese motorcycles and cars, Shell, Caltex and other Western petrol stations. The dilapidated French villas are now renovated and occupied by foreign investors. Most Western consumer articles can be bought in the supermarkets. In the villages the rapid expansion of the use of small television sets with a bamboo antenna, often run on batteries, heralds the new era of economic reforms.

Theravada Buddhism has been accepted 'by itself' as the state religion by the Lao government. Three years ago the hammer and sickle in the national emblem was replaced by the depiction of the 'That Luang Pagoda'. The interaction between the traditional values of Theravada Buddhism and Marxism in contemporary Laos is unique in the worldwide context of Marxist adaptations.

Matrifocal Culture

In view of the lack of data on Laos, in particular on rural women of the various ethnic communities, it might be useful for interested readers to know that a small book has been published on four gender specific case studies. The data have been collected in the framework of an institutional irrigation project financed by the Asian Development Bank.

The book gives an insight into the unique history and cultural heritage of women's roles and gender relations in Laos, which form the foundations of the very strong and emancipated position of the majority of Lao women. Laos is one of the very few countries left in the world in which matrilineal kinship and residence patterns, and matrilineal inheritance patterns still exist for a large group of women. In other



Hmong mother with child

countries these potentially favourable gender systems, which imply high status and a goodly measure of power for women have been destroyed by the penetration of capitalist modernization processes. Certainly, the present condition of all Lao women should not be generalized, or even romanticized, as there are also patrilocal and patrilineal communities where sex discrimination is dreadful, and the life of women is very hard. But, the book reveals that the influence of the dominant matrifocal Lao Lum culture exerts a positive effect on the social environment of women living in such a subordinated position. The social structure may offer men the position of authority, but women's socio-economic power often

counterbalances socially sanctioned male domination. The socio-economic power base springs from a collective spirit among women, and from the options for economic autonomy available to them, both based on women's identity. Being a woman in Laos, even in a patriarchal context, implies a potential for

society, a scope which cuts across cultural patterns of matrilineal/matrilocal or patrilineal/patrilineal communities. For example, in Vieng Xay the bulk of the investment in irrigation comes from the income earned by the mothers and daughters from weaving. The small amounts of cash in the Hmong and



Girl volunteer crossing the irrigation canal

economic autonomy and self-reliance, as crucial economic sectors and activities by women, sanctioned by the division of labour, are monopolized by women. Therefore women are prominent and have more scope for earning cash in Lao

Khamu households come from the sale of vegetables, forest products, and grass roof sections by the women. There is even a case cited of a Xieng Khouang village in which women saved money to invest in an irrigation reservoir and canals.

One of the crucial question raised in the book is, 'How long can the wonderful matrifocal and matrilineal Laotian culture be protected against undermining forces generated by the current new economic transformation process?'

Lao women have managed to maintain their sources of power while passing through numerous series of historical events. Through war, socialist revolution, and recent economic liberalization women have been able to continue to retain their access to economic resources on which their high status is based. However, the data in the book reveal alarming indications that the favourable gender position is seriously endangered by threatening changes such as: mechanization and modernization of agriculture, land legislation and land title developments designed to increase the state revenues by collecting more land tax, logging of forests, and the import of factory-made cloth compet-



Hmong grandmother with grand-daughter

ing with women's home-produced goods. On the other hand the economic transformation has undeniably generated more opportunities for women to earn an income in the 'free markets' and to develop their skills and talents. The book shows that buying and selling vegetables and handicrafts are very lucrative trades in which many women participate.

Mechanization

Field visits in villages along the Mekong, and particularly in the province of Bolikamxay, revealed that one of the most important transformations spring from rural mechanization is the change from buffalo to (the walk-behind) power tiller or small tractor. This technological innovation increases male dominance in agrarian production as it changes the division of labour, and the general opinion is that only men can work with the power tiller. This kind of gender ideological notions are from French colonial times in Laos are quickly re-emerging, due to the economic reforms in which commercial rice production, in particular in the dry season, is being strongly propagated and supported. The use of tractors automatically introduces a field of male decision making in modern inputs (chemical fertilizers, pesticides) that did not exist before, and reduces surreptitiously the traditional female skills, knowledge and approach in rice production. The process of the nurturing of the soil by the use of organic cow pats is slowly slipping away out of the hands of the women and being replaced by male control with detrimental gender-specific, environmental and animal protection effects. Along the Mekong the buffaloes are sold, and women lose some of their control and have less



Fetching water out of the irrigation canal in Bung San village

access to the agrarian cycle, but are burdened by a greater workload to generate more income to pay for the mechanization. Fortunately, a strong women's resistance can be noted in matrilineal villages along the Mekong in Khammuan Province challenging the changing of the centuries' old ecological cycle in terms of abandoning the cattle in favour of the adoption of power tillers and dry season irrigation. Mechanization, modernization, and the implementation of irrigation



Hmong woman and grinding stone

schemes, in particular of the large river-lift pump irrigation schemes, open the way for male dominance in management, decision making, and access of the irrigation facilities. Insidiously, these generate related processes of access to credit, insecticides, and fertilizers which become male-controlled domains. The very worst aspect is that the customary female land (inheritance) right supporting the economic autonomy tradition of Lao-Lum women is seriously endangered by the consequences of new land legislation.

Land rights and legislation

The greatest threat to the women's power resources in agrarian production is posed by land legislation. Laos is going through a phase of rural transition in which collective and traditional structures are being transformed into private individual land ownership. The State is exploring every possibility to enrich its treasury, and land tax forms a substantial contribution. Large-scale land surveys are being carried out (often contracted out to private firms from Vietnam) to determine individual land ownership in order to upgrade the pre-war cadastral surveys and the allotment of land titles. At present, it seems that all the land is registered in the name of the 'head of the household': usually men. Only in case of female-headed households (war-widows) is the land title given in her name. This male-dominant classification of land titles may cause a dramatic loss of the most basic and vital customary power resources of Lao-Lum women: the land they have inherited from their mother. Turning to irrigation it can be assumed that the settlement of property rights on land will be given priority in areas with irrigated agriculture geared towards growing a second crop. These areas will produce a high yield of rice and as the land tax collection is based on the cumulative output of the land (the more output the more tax), these areas will be the first in which the State will be interested to complete cadastral operations.

It is in the urban areas, where there is an increase in the number of divorce cases, that women are starting to realize that ownership of land and property formally registered in their name is an important safety-net for economic and emotional security in life.

Women in Water Users' Organisations

The book shows that in the local traditional schemes men and women participate on an equal footing in the planning, construction, use and maintenance of irrigation schemes. However, as soon as the irrigation schemes become formalized with more complex technology and institutionalized according to Western development models, such as Water Users Groups and Committees, women become invisible and are left out, in particular in the management and decision-making roles. These models contain gender-ideological notions regarding urban class and gender-biased views on gender roles and the sexual division of labour. Consequently male irrigation officials and NGO representatives approach 'the farmer' as the male head of the household. He is consulted and addressed as it is assumed that he controls the household resources and labour, and takes the decisions on behalf of his 'dependent family'. Even in attempts to address



Girl preparing seed for seedbeds

the 'household' or 'farmer family', women are considered to be of marginal significance to the functioning of the irrigation scheme as the perception is that their first responsibility is to be mother and housewife. These assumptions are far from being the reality as the four village case studies in the book show.

Deforestation and Resettlement Policy

The opening up of the 'free market' accelerates the commercial logging of forests on a wide scale. This endangers the livelihood of, in particular, the Lao Sung and Lao Thung women. For them foraging of forest products is a question of survival. In Laos forest and agriculture cannot be separated. People live from the products of both. Furthermore, Lao Lum women living in the valleys supplemented their diet with mushrooms, wild berries, fruits, nuts, honey, and all types of earthworms and shrimps to make soup. Assaulted by indiscriminate forest logging not only does the environment deteriorate, but with this the status and position of women declines, as they are deprived of their main sources of livelihood. Moreover, the increase in environmental awareness in official government circles about the need to protect the forest has reinforced the policy in which tribal groups, practising

slash-and-burn farming systems, are encouraged to leave the forest and to resettle in the lowlands. The resettlement of Hmong groups and Lao Thung people creates a very difficult position as the workload for resettled women increases. The case studies of Ban Dong Dan and Nong Ja Ma in the book illustrate this point very well. Yet another alarming gender effect of the resettlement policy for women is a rising child mortality rate. Contact with the villagers in the plains, a lower immunity combined with a new life are factors resulting in a high death toll. The women, as mothers, have to bear the main burden of the resettlement.

Import of ready-made cloth

Weaving, in particular in the dry season, is a main source of cash income for rural households of all three ethnic groups studied. The import of factory-made cloth and the new Vientiane joint textile ventures (T-shirts) compete with women's home-produced goods, and are another threat that will have a future negative effect on the income position of rural women. The more so as it is accompanied by the introduction of notions that it looks more fashionable to wear jeans instead of home-woven cloth. The crucial meaning of the selling of hand-woven Lao skirts for irrigation development receives ample attention in the village case-study of Vieng Xai. No substantial evidence could be found that weaving has decreased as an activity in those schemes in which irrigation has raised the workload for women in the dry season. Nevertheless, replacement of the mother by the elder daughters who take over the weaving work of their mothers was noticed, as the mothers have no time for weaving and have to spend their time cultivating a second rice crop. This is a disadvantage for the younger female generation as it hampers their opportunities to attend secondary education.



Hmong girl coming home with firewood



Drinking water in drums in the river

Loes Schenk-Sandbergen & Outhaki Choulamany-Khamphoui
 Women in Rice Fields and Offices: Irrigation in Laos, Gender specific case studies in four villages, Empowerment, Heiloo: 1995.
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An evaluation through contact situations between the 13th and the 19th century

Convergence and Divergence Between Southeast Asian Societies and States

A series of annual international conferences held alternately in Paris and Tokyo between 1986 and 1989 on the theme 'Religions and Asian Societies' - their proceedings have been published in four separate volumes, *Catholicisme et sociétés asiatiques* (Paris, L'Harmattan, 1988), *Bouddhisme et sociétés asiatiques: Clergés, sociétés et pouvoirs* (Paris, L'Harmattan, 1990), *Confucianisme et sociétés asiatiques* (Paris, L'Harmattan, 1991), *Cultes populaires et sociétés asiatiques: Appareils culturels et appareils de pouvoir* (Paris, L'Harmattan, 1991) - have brought European and Japanese scholars together to discuss the complex interconnectedness between religion and society in various Asian countries. These meetings have provided the opportunity for renowned specialists to share their expertise and research experiences. Deeming it worthwhile to pursue such fruitful cooperation, the Laboratoire 'Péninsule Indochinoise' (research unit sponsored by both the CNRS and the IVE Section of the Ecole Pratique des Hautes Etudes), the Institute of Asian Cultures (Sophia University, Tokyo), and the International Institute for Asian Studies have decided to forge on with the organization of joint workshops focusing on what has set Southeast Asia apart as a distinctive region in its own right. Specifically, a common reflection stressing the conditions allowing Southeast Asian societies to converge or to diverge seems to be of particular interest.



In order to keep the project from boiling down to a mere inventory of resemblances and differences, in which various phenomena would be placed on the same plane, without the essential being distinguished from secondary considerations, the emphasis will be on: 1) the historical approach, 2) the study of contact situations, 3) the period from the thirteenth to the end of the nineteenth century.

The study of dynamic historical factors - both convergent and divergent - that have determined the history of the diverse Southeast Asian societies; that have drawn

them together or set them against each other during their historical evolution; that are at the origin of contemporary splits and have, nevertheless, led to the emergence of an original area, in which the different societies are growing steadily more conscious that they are bound by a common destiny.

It is assumed that a society reveals itself best in what it enshrines as most fundamental (i.e., economic and demographic concerns, ethical, cultural, and religious systems, socio-political structuring ...) in such situations. 'Contact situations' is interpreted to mean: the phenomena of diffusion, the situations of conflict (or of peace), the various movements of exchange between diverse societies; the reactions to

outside events, either from other Asian areas or from the West (trade, Christianity, etc.) between the sixteenth and the beginning of the nineteenth century; and the first 'contacts' with the colonial powers.

If the truth be told, the history of the 13th-19th century has been so far neglected, particularly when it comes to Mainland Southeast Asia. This remark is equally pertinent of the history of pre-thirteenth century 'great builder kingdoms' or of modern history since the beginning of the 20th century, or of investigations into political science or ethnology in the societies of today.

An understanding of this period is crucial to the comprehension of the present, particularly regarding the formation of the modern states; the determination of vast cultural zones (Theravāda Buddhism countries, Confucian and Mahāyāna Buddhism countries, Islamized or Christianized societies); and the representation of the position of Southeast Asia in the Western world vision (including Europe's interests and ambitions), then the partition of this region into areas of colonization or of influence.

For more information

Prof. Nguyễn Thê Anh

Directeur d'Etudes, EPHE (Sciences historiques et philologiques)
Director, Laboratoire 'Péninsule Indochinoise'
URA 1075 - Maison de l'Asie
22 Avenue du Président Wilson
75116 Paris, France
Fax: +33-1-53701872

28-31 OCTOBER 1996
PARIS, FRANCE
WORKSHOP 1

The Conduct of Relations
between States:

War and Peace in Southeast Asia



The themes offered for discussion in this workshop include:

- What does peace mean in each of the societies considered? Visions of a country's space, its internal order, its relations with neighbouring societies; Diplomatic relations.
- 'Internal' conflicts: causes, forms, and developments. Conflicts between majorities and minorities: causes, forms, and developments; conflicts between states; the basic factors (in particular economic and demographic) of the conflicts; the 'foci' of these conflicts (short historical account); the 'pretexts' that were

put forward; the stakes: territories, frontiers (what are the 'borders' in a Southeast Asian context?); the conduct of the conflicts (the army as a revealing element of the links between the governing power and the subjects; the art of warfare); how the conflicts were concluded (slavery, territorial conquests, what symbolized that peace was considered achieved with the victorious or defeated country?)

c. The conflict as conducive to a 'common history' (under this somewhat provocative heading particular attention will be paid to analyzing the Vietnamese case - especially the situation of Tonkin in which concerns were essentially turned towards China: does Tonkin belong to Southeast Asia?).

(Advertisement)

1-4 OCTOBER 1997, TOKYO, JAPAN, WORKSHOP 2

Trade and navigation in Southeast Asia



The objective to be pursued, which consists fundamentally in eliciting 'convergence and divergence between Southeast Asian societies', will, it is hoped, contribute towards correcting the abusive generalization of trendy theorizations that tend, for instance, to present Southeast Asia as a region entirely innervated or alternately vitalized by international trade, or as comparable to a 'Mediterranean' world. This workshop will therefore emphasize:

- The exchanges (products, circuits, and markets) and their evolution
Long-distance flows; products, junctions and ports of call (or markets) of the inter-Asiatic trade and of the intercontinental trade; axial routes; secondary (maritime and mainland) routes and stages; short-distance flows (for instance, lowlands-highlands, hinterland-delta); connections and deviations.
 - The practices and their evolution
Practices of the governing power and commercial practices; the countryside and the markets (peasantry and trade); examples of traders.
 - Exchanges, economic changes, social changes, cultural changes
Trade flows and religious diffusions (or mutations?); trade and the socio-economic crises prior to Western colonization; trade as a factor of integration and regional identification?
- Of great significance is the question of whether trade transactions, on the one hand, and relations regarding trade, on the other, would provide the scope to outline designated subgroups in Southeast Asia.

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Albert Winsemius: 'founding father' of Singapore

By Kees Tamboer



Dr Winsemius' first impression was anything but hopeful. 'It was bewildering,'

he remembers. 'There were strikes about nothing. There were communist-inspired riots almost every day and everywhere. In the beginning one has to be very careful about passing any judgement - one does not know the country, one does not know the people, one does not know the men and women who are trying to steer this rudderless ship. But after a couple of months the pessimism within our commission reached appalling heights. We saw how a country can be demolished by unreal antitheses. The general opinion was: Singapore is going down the drain, it is a poor little market in a dark corner of Asia.'

Within a year, on 13 June 1961, the Winsemius team offered Singapore a development plan. The final assessment was written by Winsemius personally: 'Expectations and Reality' was his motto. This was permeated with an emotional appeal for unity, a passionate warning that time was running out if Singapore was not to sink away into the mud. The gloom was not completely unrelieved, there was one bright spot on the horizon: 'In our opinion', wrote Winsemius, 'Singapore has the basic assets for industrialization. Her greatest asset is the high aptitude of her people to work in manufacturing industries. They can be ranked among the best factory workers in the world.'

Shirts and Pyjamas

After delivering his development plan in the summer of 1961, Winsemius became the chief economic adviser to the Singaporean government. He held this function for al-

most twenty-five years, and at no time was there ever any written contract. The collaboration was based on mutual trust. Twice a year Winsemius flew to Singapore to spend about a fortnight there - one time it was to help drafting the plans for the coming year, the other time for checking and steering. Part of the deal was that he would come immediately should the government let him know that his help was needed at short notice, which was, for instance, the case in 1965.

'When we started with the implementation of the first development programme, Winsemius recalls, 'I was convinced that a policy of protection of the home market would come to nothing, because there was almost no home market. I immediately advised them to try and form an economic federation with Malaya. As soon as this aim was achieved, I assumed, we would be able to move over to the next phase and try to conquer a position on the world market. Four years later Singapore was expelled from the Federation, and there were the signs of some initial panic in the state. In my opinion there was no longer any reason for such a reaction. On the contrary, this is the best day of my life, I told my friends in Singapore, for in those first years of development Singapore had proved that it was able to overcome internal antithesis and to work together to build up a manufacturing industry that would certainly be competitive in the long run.'

Albert Winsemius distinguishes five main phases in the economic development of Singapore.

'The first step', he explains, 'was to set up low-value industries, such as the production of shirts and pyjamas in factories in which women could work. The contribution made by the women during the initial years of industrialization has never really been properly studied. This contribution can easily be underestimated. It was the only manufacturing activity then with sufficient experience. The sewing machines could be rented, and the girls and women had experience in working with them. Therefore a very quick start was possible in the field of shirts and underwear. This aspect of early industrial development deserves more attention than it has received so far.'

Upgrading

The Separation in 1965 marked the beginning of the second phase. The Housing and Development Board (HDB) started with an enormous building programme, under the leadership of Mr. Howe Yoon Chong.



Dr Albert Winsemius

'This was very inspiring, people could see what was being achieved. On Sundays fathers and mothers showed their children in what kind of new dwellings they would live presently. In that same period we succeeded in interesting, just as had happened in Holland fifteen years earlier, big oil companies like Shell and Esso in establishing refineries in Singapore.

The third phase was that we started as soon as possible with the upgrading. Singapore became very active in promoting education for technical jobs, especially for the electronics industry. In the beginning it was quite a difficult job for me to convince people at the top of the big Dutch electronics company Philips to set up production plants in Singapore. I went to Eindhoven, where the headquarters of Philips are situated, to warn them: you have to hurry, I told them, otherwise there is a very real danger you will be too late and then you will be sure to miss the boat in the growing market of Southeast Asia. The result is that Philips is now one of the big investors in Singapore and is doing a very fine job there.

The fourth phase was to make of Singapore an international financial centre. Formerly the young state was bound to the English pound sterling. I knew a Dutchman who had lived and worked in Singapore; he was an employee of the Bank of America in London at that time. I visited him and told him we wished to transform Singapore into a financial centre for Southeast Asia within ten years. He told me it could be done in three or four years. He took a globe and showed me a gap in the financial market of the world. Trading, he explained, starts at nine o'clock in the morning in Zurich in Switzerland. An hour later London opens. When London closes, New York is already open. After closing time on Wall Street, San Francisco on the American west coast is still active. But as soon as San Francisco closes, there is a gap of a couple of hours. This gap can be filled by Singapore, should the government not shun taking some drastic measures - such as cutting its links with the British pound.

Container harbour

And the fifth and last phase was that we transformed Singapore into a centre of international traffic and transport. My advice was: build an airport where the biggest aeroplanes can land and let everyone know that they are welcome to land there. In other words, do not use landing-rights to protect your own Singapore Airlines. They followed this advice and it became a success. And thanks to this initiative Singapore has become a tourist centre too, especially for short stays. In the same vein, we started to construct a big container harbour. In Holland I had been chairman of a committee to advise the Dutch government on the problems to do with shipbuilding, so I had some knowledge about what was going on in that world. I saw the enormous growth of container transport between the United States and Europe, concentrated initially in the harbour of Rotterdam. So I advised the construction of a big container terminal in the harbour of Singapore, taking the risk of overcapacity and unoccupancy during the first years for granted. The advantage was evident: Singapore would be the only harbour in the region with container facilities. Nevertheless it was a hard job to convince the harbour authorities. Only after a small conversation with the minister the decision could no longer be postponed. Nowadays Singapore, after Rotterdam, has the second container harbour in the world. That surely is something of which to be proud.'

'In my opinion', says Dr. Winsemius, 'it would be next to impossible to transplant the Singapore wonder elsewhere. I have experienced it in other countries. I have given advices to the government of Greece and, for five years, to the government of Portugal. It is senseless to launch an economic development programme in a country which lacks political stability and does not have a government that sticks to that programme in the knowledge that, one day, it will be recognized and rewarded by the voters.'

Kees Tamboer is the economic editor of the Dutch daily Het Parool

Nowadays Singapore has
the second largest container
harbour in the world.
That surely is something
of which to be proud!



27-29 MARCH 1996
THE HAGUE, THE NETHERLANDS

Netherlands-Indonesian relations between 1945-1950

The Lion and the Banteng

After almost three decades of research the official sources of Dutch-Indonesian relations between 1945-1950 have been finally brought together in twenty volumes of the *Officiële bescheiden betreffende Nederlands-Indonesische betrekkingen 1945-1950* (Official Documents relating to Dutch-Indonesian relations 1945-1950). To celebrate this event the ING (Institute of History of the Netherlands) and KNHG (Royal Dutch Historical Society) organized a three-day conference in The Hague, the Netherlands, from 27-29 March 1996.

By **Olaf Oudheusden**



A variety of scholars from Indonesia, England, Australia, the Netherlands, and the USA contributed giving papers on subjects concerning the decolonization of Indonesia between 1945-1950. The seminar, which was divided into four sessions, highlighted all the parties that were involved in the struggle for Independence of Indonesia. The guiding theme for this seminar was introduced by Professor H.W. von der Dunk in his keynote speech 'Intention and effect'. Von der Dunk concluded that the intentions behind the official policy in the Netherlands between 1945 and 1950 can be judged only by historians. Their ability to take an impartial distance from the facts of the period of decolonization is necessary to estimate intentions and effects. On the last day the participants discussed the writing of historiography and the perspective of the public opinion. This produced a vivid debate between scholars, journalists, and those who were interested in this period of Dutch colonial history. At the end of the conference the twentieth volume of the *Officiële bescheiden* was presented to the Dutch Minister of Education, Culture and Science, Prof. J.J.M. Ritzen and the ambassador of the Republic Indonesia in the Netherlands, Mr. J.B.S. Kadarisman. In view of the extent of this conference this report will focus only on a few highlights.

Prof. William H. Frederick used an example of local history as a key to understanding the British intermezzo in Java during the revolution in 1945. He stated that the Battle of Surabaya (November 10, 1945) was not only started to divide extremists and moderates, but that British feelings of revenge compounded by ignorance played a major role in this confrontation. The British troops around Surabaya believed that launching mass actions against the Republic would divide the extremists from the moderates. A miscalculation as the use of violence had the opposite effect and made the Republican efforts even more

ferent. Frederick concluded that to achieve a better understanding of the processes in diplomatic and local history needs a kind of working dialogue between the two fields. Frederick believes that this is the best foundation for a genuinely useful 'international' history.

Prof. G.D. Homan's contribution dealt with the American involvement in the Dutch-Indonesian conflict. It was not until the summer of 1948 that the USA relinquished its pro-Dutch position in the dispute. The reversal of stance, from the Dutch to the Indonesian camp, was not based simply on the fear of the rise of communism in Indonesia. The major factor that led to the reversal of USA standpoints was disappointment with the Dutch decolonization policy. By mid-1948 Washington concluded that the Dutch plans for Indonesian self-government lacked sincerity. The man who played a key role in changing the USA policy was Dean Rusk, director of the Office of Special Political Affairs. He wanted the UN to play a more important role in world affairs and outmanoeuvred the Europeanists, such as Acheson, in the State Department. Homan's conclusion ended with the remark that the Netherlands should change its view about the American policy, because it had saved the Dutch from fighting a protracted and exhausting war against the Indonesians.

The intentions behind and the effects of Dutch politics during 1945-'50 were highlighted with detailed research subjects presented solely by Dutch scholars. Dr. H. Meijer gave an example of the rational, post-war Secretary of State of the Finance Department, Liefstinck. He was very successful in his efforts to reform Dutch finances after World War II. Meijer makes it clear that Liefstinck was solely responsible for deciding how far the Indonesian policy could go. He was one of the first politicians to insist on a rapid military action against the Republic. The first military action in the summer of 1947 did indeed result in an economic and financial resurrection of the Netherlands. Liefstinck will go down in history as a pragmatic politician who put the national interest above party politics. The final results of the Round

Table Conference in The Hague 1949 can to a certain extent be credited to the personal efforts of Liefstinck.

How strongly the personal efforts of some of the officials concerned effected the policy of decolonization was revealed by drs. B.G.J. de Graaff in his contribution about the 'boundary riders' inside the Department of Overseas Territories. Three officials, Bot, Nagtegaal, and Frederici, purposely leaked secret information from their department to the Ministry of Foreign Affairs. This was a deliberate attempt to damage their own Secretary of State, Van

raphy on Sjahrir, gave a lively impression of this first prime minister of the Republic. Sjahrir represented the Partai Sosialis Indonesia and this made him popular above all other Indonesian revolutionaries popular in social democratic circles in the Netherlands. During the negotiations between the Netherlands and the Republic in 1946-'47, most Dutch politicians supported Sjahrir in favour of Soekarno. It is surprising that a man, on whom all Dutch intentions were focused, has fallen into oblivion with Dutch historians and the general public anno 1996. Mrázek stated that the left-wing politics, which Sjahrir represented, were given scant recognition in the Republic of 1945. Although Sjahrir had formal power, he stood squeezed in between the radical demands of 100% *merdeka* (freedom) of his people and the tenacity of the Dutch. The tragedy of socialism in Indonesia during the revolution period was the lack of support for it among the Indonesian people. Both the Netherlands and Soekarno's republic realized that the limited reach of Sjahrir's politics would have little effect on future developments. In response they changed their policies, after the Linggadjati agreement of March 1947.

The importance of the military forces as a foundation for the newly emerged Republic is a matter of dispute between military and political historians. The fact is as Jaap de Moor declared in his paper, that after the Linggadjati agreement the Dutch general Spoor worked, on plans for cooperation between Indonesia and the Netherlands. Spoor's intentions behind this cooperation could be construed as neo-colonial because a combined Indonesian-Dutch army would have retained a major influence in the republican politics. But the military strategy and preliminary research carried out by Spoor came to nought useless after 1949. Because after the official transfer of sovereignty, the Republican army (TNI) was transformed into the Angkatan Perang Republik Indonesia Serikat (APRIS), and the Dutch intervention bore Dead Sea fruit. By that time Spoor had died. He would have been disappointed with this outcome. He believed his resolution to strengthen the forces was the only opportunity to retain some influence in the Republic.

After two stimulating days, the seminar was closed with a sketch. Four historians played the characters of Dutch politicians during the negotiations at Linggadjati in November 1946. Prof. Fasseur shone, proving his histrionic talents as a convincing Schermerhorn.

Popularization

The last day of this conference De Leeuw en de Banteng was devoted to historiography and public opinion. Gathered in the Nieuwe Kerk in The Hague, scholars, journalists and politicians discussed decolonization and the importance of historiography when a national trauma, such as the decolonization of Indonesia is felt by some groups in Dutch society, has to be handled.

Elsbeth Locher-Scholten posed the question of why so little attention is paid to the *Officiële bescheiden* in the national press and the recent discussion on the colonial trauma. Locher-Scholten spoke of the necessity of popularizing the knowledge that can be found in twenty volumes of the *Officiële bescheiden*. Their contents link up closely connection to the evocation of the chairman of the Dutch Parliament, Mr. Deetman, who asked historians in general to collect the personal experiences of those who were involved in the decolonization of Indonesia. Deetman pleaded for new research in the future, following clearly in the path of the Oral History Project of Prof. H. Sutherland from the Vrije Universiteit in Amsterdam. From that perspective the *Officiële bescheiden* can play an important role because the official sources need to be made more accessible to the public.

The three-day conference was a great achievement for the organizing committee and was a worthy honour for the compilers of the *Officiële bescheiden*, S.L. van der Wal, P.J. Drooglever, and M.J.B. Schouten. In many respects it was a last opportunity for the eye-witnesses, scholars, and journalists to meet each other. Finally, after fifty years the Netherlands have had their official documents concerning the last years of colonial era published. Should the Indonesian government take equivalent action for their history of the period, a valuable record of the decolonization of the Indies could be presented on the centenary of the Republic of Indonesia in 2045.

The intentions behind the official policy in the Netherlands between 1945 and 1950 can be judged only by historians



Sassen. The roots of this concerted action were anchored in their pre-war education in the Indies. Their ethical convictions made them committed to the Indonesian Independence and opposed the conservative stance of Van Sassen.

In contrast to the preceding section, research and writing on Indonesian history is still a field unexploited by Dutch scholars. The session on the Indonesian Republic was presented exclusively by foreigners. Professor R. Mrázek, who recently published a detailed biog-

25-27 APRIL 1996
LONDON, GREAT BRITAIN

The 16th Annual ASEASUK Conference

The 16th Annual Conference of the Association of Southeast Asian Studies in the United Kingdom was held on 25-27 April 1996 at the School of Oriental and Asian Studies in London. Thirty-two papers were delivered in four panels.

By Rachel Harrison, Pauline Khng and Jean Michaud



The 1996 conference opened with a panel of five papers examining the topic of Gender and

Identity in the region, with particular reference to Malaysia and Indonesia. Enid Nelson discussed the Rejang of southwestern Sumatra, examining the notions of power and identity associated with marriage customs. Monica Janowski spoke on the topic of the Christian Kelabit of Sarawak and their gendered perceptions of God. Rosnah Baharudin addressed the conference on the nature of women characters in the novels of A Samad Said.

Remaining with the theme of the representation of women, this was followed by two substantial papers on Indonesia: Astri Wright spoke on the subject of contemporary female artists and their preoccupation with discovering and representing the marginalized female self; and Saskia Wieringa analysed the way in which the Indonesian state manipulated public opinion to misrepresent Gerwani (Gerakan Wanita Indonesia or Indonesian Women's Organization) women as whores who mutilated the sexual organs of army generals in 1965. Both papers highlighted the tension between the sexes in South-

east Asia that runs parallel to the notion that gendered difference is often of little importance in the region.

In the evening, Mary Somers-Heidhues, the keynote speaker, addressed a well-attended gathering on the subject of 'Identity and ethnicity in Southeast Asia' paying particular reference to the Chinese 'minority' of the region and using the Chinese of Kalimantan as a case study. Her paper was both authoritative and provocative, eliciting numerous questions from the floor.

Islam, Christianity and Hinduism

The nine papers in panel 2 covered Islam, Christianity, and Hinduism. Larissa Efimova discussed the Islamic vision of a traditional kyai and a modern intellectual - Abdurrahman Wahid - regarded as the leading ideologist of Nahdatul Ulama. Peter Riddell spoke on Malaysian and Indonesian Islamic issues as these are identified in sermons in mosques and in the mass media including regular newspaper columns, television programmes, and published tracts. Ungku Maimunah described the evolution of Islamic literature in Malaysia, which abjures literature as art for society or art for art's sake. Moving to the Philippines, Jamail Kamlian spoke on the historical evolution of the Bangsamoro people. Examining the Bangsamoro's 'systematic opposition' particularly in the 1960s to the 'neo-colonial state'

(the Philippine government), Kamlian sees in this reaction the development of a new 'national' Bangsamoro identity overriding a fractious past emphasizing religious differences and which now even encompasses the Lumad and Christian groups in Mindanao, should they choose to identify with the Bangsamoros.

An interesting account of a dispute which split the Indonesian Toba Batak church, the HKBP, and which originally arose from disagreements over state-sponsored economic programmes that not only caused pollution but led to land disputes was delivered by Indira Simbolon. Jean-Marc de Grave studied an Indonesian Roman Catholic school for the martial arts which teaches Javanese traditional silat techniques (once considered secret) and is also bound to a wider world of open silat competitions. Nick Barker's paper discussed religious self-mortification in Southeast Asia, more comprehensively in the Philippines where it has been promoted in tourist brochures.

A lively and candid account of the Hindus in Malaysia was given by K. Ramanathan. There are 18,000 Hindu temples in Malaysia ranging from the Agamic ('Great Tradition') to the simple popular/folk ones - of which all were built from public donations. He also discussed problems such as financial mismanagement, insensitive state officials, and the encroachments of other religions.

Finally, James Chin spoke on the Chinese in Sarawak wanting the best of both worlds by voting SUPP at the state level and voting the opposition DAP at the federal level as the latter, being a national party, could enunciate Chinese grievances more effectively.

Regional Development and National Identity

This panel was very pressed for time with eight papers in three hours. The first three papers dealt with historical material. Jean Michaud presented an up-to-date account of what is found in late 19th and early 20th century archives, principally the French, about the migrations of the Hmong minority group from Guizhou into highland Mainland Southeast Asia. Jeroen Touwen examined the role of the Chinese intermediary traders in the economy of the Outer Islands of Indonesia in the late colonial period, arguing that the participation of the Outer Provinces in world trade and the subsequent increase of domestic trade in the Archipelago was of significant importance in the emergence of an Indonesian colonial state. Simon Smith analysed the challenging of the established monarchical order by

Malay nationalists between 1946 and 1957.

Then, the five subsequent papers presented contemporary views touching Thailand, Burma, and Indonesia. The first in this group, Emma Porio, painted a sound and very convincing transnational portrait of the predicaments of urban governance. Her analysis highlighted the socio-political tensions in and the potentials for urban governance engendered by the nature of state-civil society relations viewed in their national and regional contexts, and stimulated a fascinating debate in the audience. Koen de Wandeler presented contemporary Bangkok as an object of representations, arguing that the very awakening of Thai national identity was firmly rooted in this city: reacting to its intense exposure to 'other-ness' Bangkok society generated the elements required for the construction of a powerful paradigm that was to dominate the development of Thai nationalist discourse. Rebecca Elm-hirst observed the relations between local communities in southern Sumatra and the arrival of Javanese transmigrants, putting forward three case studies to sustain her argument that the politics of social identity in transmigration created a fissure between the practices of the two groups. Through a case study of Karen forest management in Kawthoolei in Burma, Raymond Bryant explored some of the links between resource use, sovereignty, and ethnic minority identity, suggesting that the Karen have derived cultural meaning from the forest. And, finally, Tim Forsyth reviewed recent approaches to environmental civil society in Thailand, with the aim of explaining biophysical processes and representing local knowledge within national and international environment campaigns.

Democratization

The morning session in panel 4 provoked a storm of debate which is only to be expected from five papers on Democratization. While John Sidel disclaimed 'valorizing' democracy in his comparative historical analysis, and Leslie Palmier to 'demonizing' the state, the consensus among panel speakers was that most Southeast Asian countries have authoritarian governments, even if there was disagreement on which countries were authoritarian. The Philippines was considered democratic by all panel speakers, whilst there was disagreement over Thailand. Sidel queried why only the Philippines and Thailand have established democratic regimes in the past ten years whilst others, despite higher economic growth rate, have not done so. Drawing on Barrington Moore's ideas, Sidel proposed that a vigorous and independent bourgeoisie is an essential, if insufficient, reason for democratization. He then discussed the role of Chinese immigrants and their assimilation in the Philippines and Thailand as opposed to their being alien/pariah entrepreneurs in Malaysia and Indonesia. James Putzel pointed out that in Thailand, Malaysia, and Indonesia those businessmen of Chinese origin have been decidedly ambivalent about democracy and

understandably so as these minority communities have been in a state of siege. He added that the ordinary citizen placed value on political stability and economic growth. Mark Thompson spoke on 'Asian values' as a reverse 'Orientalism' since it is a term which reifies the dichotomy between East and West. He considered that this ideology has set the political agenda since there are even some dissidents who agree with it, thereby lending credence to a discourse for regime legitimation. ASEAN has not only encouraged dictatorships such as Burma to ignore criticisms of human rights violations but has actually opposed the declaration of human rights. Gerard Clarke spoke on the massive proliferation of NGOs in the region. His analysis following both De Tocqueville and Gramsci was that NGOs strengthen civil society by improving interest articulation but they also institutionalize existing patterns of political disputes within and between civil society and the state. He shared Carl Land's opinion that NGO proliferation does not equate to Western-style democracy since most Southeast Asian countries eschew liberal democracy in varying degrees. Leslie Palmier stated starkly that there is either democracy or no democracy, but not variations such as semi-democracy, Pancasila democracy etc.

The afternoon session grouped four papers. William Callahan discussed the forms of democracy in Asia between liberalism and communitarianism, in the perspective of the differential conceptual weight given to the terms 'Asia' and 'democracy' in academic discourse, concluding that the burgeoning 'Asian civil society' is the place to look for a progressive form of communitarian democracy. Duncan McCargo then challenged the very idea that Thailand is democratizing, arguing that the period 1988-96 has not seen a progressive, incremental process of democratisation.

A flamboyant Giles Ungpakorn showed, with strong conviction, how the re-interpretation of the 1973 and 1992 civil-military clashes in Thailand led to stripping the working classes of their essential participation in the opposition movements to the profit of a pseudo middle-class, the very existence of which Giles challenged. To conclude this session, Desmond Smith considered the political and historical background to the formation of the Philippine middle-class, their differentiated class factions, and their participation in the 'EDSA revolt' of 1986, by examining the latter through the press during the years 1983-86.

The conference was convened by Anne Booth with Ulrich Kratz, Rachel Harrison, and John Sidel chairing the panels. The help of Irene Cummings, who shouldered much of the administrative workload was appreciated. Robina Maguire, Jennifer Bright, Derek Cramer and Julian Hokken as well as the British Council were thanked for sponsoring the three Malaysian participants. The 1997 ASEASUK conference will be held at the University of Hull.

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12-18 MAY 1996

CHIANG MAI / CHIANG RAI, THAILAND

SECOND INTERNATIONAL CONFERENCE ON HANI-AKHA CULTURE

Indigenous Participation at the Hani-Akha Conference

No Longer the 'Other'

The Hani and Akha are closely related ethnic groups living in the border areas of Yunnan, China, Northern Thailand, Northeast Burma, Northern Laos and Northern Vietnam. They live largely in mountainous areas and it is believed that they have emerged from a high mountain wet rice terracing complex which the Hani of the Red River area still practice. The more southern Akha groups are presently shifting agriculturalists. Hani and Akha are Tibeto-Burman languages and both cultures have elaborate (and quite similar) oral textual traditions and long interrelated genealogical and ritual practices.

This conference continued the Chinese initiative of Prof. Li Zi Xian, (Yunnan University, Kunming, China) who was the lead organizer of the (First) International Conference on Hani Culture held in China in 1993. The latter served as a catalyst for bringing together the dispersed researchers in the field of Hani-Akha Studies. This field was further moulded and in a sense created by the second conference.

By Deborah E. Tooker



What was unique in the first conference and was further seen in the second conference was the

degree to which the field is constituted mainly by Asian researchers. The areas in which the Hani and Akha peoples live have, with the exception of Thailand, been closed for some time to Western researchers. Thus, the number of Western researchers in this field is small. With recent, more open policies in these countries, Western researchers have now been put in contact not only with Hani-Akha communities in these countries, but also with significant indigenous research traditions, especially in China where minority institutes exist.

Additionally, a main goal of the conference was to include as many knowledgeable Hani and Akha as possible, even in areas where only (or mainly) non-formal educational practices prevail. The latter group was not required to give a written paper but each was required to give an oral presentation, all of which were taped. This also meant that the conference created the unusual context of bringing together Hani and Akha peoples from China, Thailand and Myanmar; peoples who are normally living at some distance from each other and are not in regular contact. This convergence produced lively comparative discussions on Hani and Akha culture and genealogical systems. Mr. Baw Lo Tsa Joe Mah Po (Akha, Phami village headman, Thailand) described this convergence as like the strength derived when rivers come together to form a sea.

In all, there were 47 presentations from people based in 11 countries, 26 of which were by Hani-Akha indigenous researchers based in China, Thailand and Burma. Other countries represented were Netherlands, United States, Sweden, Germany, Australia, New Zealand, Japan, and Russia. Additionally, eight other people based in France, China, Vietnam, and Thailand submitted papers but were not able to attend the conference.

One purpose of the conference was to overcome linguistic isolation in order to allow for more creative interaction of traditions. Thus, three main languages were used: English, Chinese, and Akha with all presentations being simultaneously translated into the other two languages.

Hani-English Dictionary

In his opening speech, Mr. Chantaboon Sutthi, Director of the Tribal Research Institute, Chiang Mai, Thailand, provided an historical overview of the Akha in Thailand, including their migration into Thailand from Burma (Myanmar). A representative from each of the organizing groups also gave some brief remarks, including a brief speech by a representative from the Netherlands Embassy to Thailand, Mrs. Drs. Annelies Boogaardt. This was followed by two speeches to introduce participants to the main conference theme of culture and development in the Hani-Akha areas. One speech by Dr. Chayan Vadhanaputhi, Director of the Social Science Research Institute, Chiang Mai University and a second by Dr. Leo A. von Geusau. These were followed by Dr. Paul Lewis who introduced the first Hani-English Dictionary which was being published by the IIAS and Kegan Paul International in conjunction with this conference.

Participants were introduced to the six main conference themes through keynote speeches on each. The six themes were: (1) Ecology, introduced by Mr. Li Qi Bo (Hani, Institute of Nationalities Studies of Honghe Prefecture, China); (2) Traditional Medical Systems, introduced by Mr. Ah Hai G'oemeh (Akha, Xishuangbanna Dai Autonomous Prefecture Nationalities Committee, China); (3) The Position of Women in Hani-Akha Society, introduced by Mrs. Cheng Guifen (Akha), of the Nationality Committee of Jinghong City, China. Mrs. Cheng discussed the image and reality of the life of Akha women with 'a carrying basket on their backs, a baby in a sack around their shoulders and spinning cotton with their hands' from a PRC 'feminist' perspective; (4) Traditional non-formal educational systems, introduced by Mr. Qian Yong (Hani name: Alo, Yunnan

Federation of Literary Art Circles; Vice-Chairman of the Hani Nationality Studies Commission of Yunnan); (5) Genealogies, Ancestor Service and Modernisation, introduced by Mr. Mao Youquan (Hani, Institute of Nationalities Studies of Honghe Prefecture, China); and (6) Hani-Akha and Inter-ethnic Relationships, joint panel with Mr. Buseu Dzoebaw (Akha of Thailand), AFECT, Mr. Li Qi Bo (Hani of China), and Mr. A Hai (Akha of China).

A Strand of Hair

After these introductions, participants broke down into parallel working panels on each of the conference themes. Each working panel had to report back at a general meeting. The common themes were striking. It was generally recognized that the complex socio-cultural and historical formations of Hani-Akha culture contained within them a tremendous amount of knowledge accumulated over many generations. The importance of preceding generations is recognized in the Akha ancestor-complex ('With a strand of hair from each ancestor, one would have to hold nine handfuls of hair'). In some native perspectives, the power of ancestors was very much present. The varieties of knowledge discussed were: historical knowledge [for exam-

important position of women in this knowledge transfer was also recognized.

It was also recognized that the following factors were contributing to the breakdown in inter-generational transfer of this knowledge:

1. With population pressure/land pressure, loss of forested areas, economic 'development', modernization, the movement to market economies and urbanization, the traditional subsistence rice-growing economy which attempted to maintain a balance with nature, was disappearing. Mr. Bai Yubao (Hani, Yunnan Museum of Nationalities, Kunming, China) saw this as a general 'imperial' trend in history in which man tries to control nature. The rice agricultural cycle is intimately linked to traditional knowledge transfer.
2. In formal educational systems, the younger generation is learning a new mode of communication and knowledge transfer: writing. These formal educational systems are not connected to the traditional knowledge systems.
3. With formal schooling and life in cities, the younger generation was no longer learning from the older, knowledgeable generation.
4. Women seemed to be in an especially disadvantaged position with these developments (for example, in the selling of girls into prostitution to obtain cash in the new monetary economy).

With the recognition of the value of Hani-Akha knowledge as an important cultural resource, and the need to provide a legacy for future generations of Hani-Akha and improve the position of women, several suggestions were made concerning

ancestral help and protection as a positive resource was also asserted by some villagers. Genealogical knowledge was also seen as a way for Akha and Hani to locate themselves in a large transnational network despite the fact that they are a stateless people.

5. Creating botanical gardens (to preserve medicinal plants with the disappearance of the forest).
6. Stimulating traditional non-formal educational transfer, such as having school students return to villages to learn.
7. Strategizing means of dealing with different governmental systems in different countries.

These are all ways of creating new Hani-Akha identities based on new socio-historical circumstances.

Brothers and Sisters

The closing ceremonies were presided over by the Governor of Chiang Rai Province, Mr. Ramon Booncherd, who announced the establishment of a new university in Chiang Rai to be named Mae Fa Luang University (after the good works of the King's Mother among Thai hill tribes) and opening next year (1997). Recognizing the relatedness of peoples in this region (as 'elder and younger brothers/sisters'), the university will accept students from all four of the Mae Khong Quadrangle countries (Thailand, Burma, Laos and China) and provide scholarships for minority students.

The conference also concluded with a determination to carry out the third conference (as Mrs. Midjeu (Akha, Kengtung, Burma) said: 'If you come often, we are like relatives; if you come rarely, we are like strangers.'). A Committee was set up headed by Mr. Ah Hai (Akha) of Xishuangbanna, China. Plans are to hold the next conference in 1999 in Jinghong City, Xishuangbanna, Yunnan, China. The co-organizers are also currently putting together the conference volume which will be a selection of the best papers offered at the conference.

The Second International Conference on Hani-Akha Culture took place in Chiang Mai and Chiang Rai, Thailand from 12 May to 18 May, 1996. The conference was organized by the International Institute for Asian Studies (IIAS), Leiden, the Netherlands (Dr. D. Tooker) and the Southeast Asian Mountain People's Organization (SEAMP), an NGO located in Chiang Mai, Thailand (Dr. Leo A. von Geusau, Netherlands), with Dr. Inga-Lill Hansson of the Department of East Asian Languages, Lund University, Sweden serving as a third co-organizer. The Association for Akha Education and Culture in Thailand (AFECT), under the leadership of Mr. Aju Jupoh (Akha), provided on-the-spot conference organization as well as artistic leadership for the evening cultural events of Akha music and dance. The Tribal Research Institute, Chiang Mai, Thailand served as the government host institution for the conference. Financial sponsors were: the IIAS, the Asia Committee of the European Science Foundation, SEAMP-Nederland, SEAMP-Thailand, Development Agriculture and Education Project for Akha (DAPA), and AFECT.



Left to right: Ms Zhang Man (Chinese translator); Dr Inga-Lill Hansson (University of Lund, Sweden); Mr A-Je Kukaewkasem (Akha translator); Dr Deborah Tooker (IIAS)

ple, oral texts and ritual practices of the Akha are deeply embedded with images of high mountain wet rice terracing systems, suggesting that the Akha were originally terrace farmers (Tooker); political knowledge and knowledge of inter-group relationships, ecological knowledge, medical knowledge (both of medicinal plants: Mr. Ah Hai: at least 500 known medicinal plants as well as medicinal practices such as bone-setting, massage, blood-circulation techniques for infections, nutrition), knowledge of material techniques and the production of material culture, oral and non-verbal communication techniques, interpersonal relationships, genealogical knowledge, ritual knowledge, and philosophical/religious knowledge about the place of humans in the universe. The

ways to preserve traditional knowledge while adapting to new circumstances:

1. Writing down traditional knowledge.
2. Using modern technology (radio, TV, video, etc.) to preserve traditional knowledge. Example: AFECT, Thailand is producing Akha music that is similar to Thai popular songs in melody but uses Akha poetic language.
3. Reaching out internationally for help in preserving traditional knowledge and for women's support networks (to Hani-Akha in other countries as well as to foreign sources of funding).
4. Encouraging respect for ancestors/elders through genealogical knowledge and the carrying out of ancestral service. Here the power of

11-15 APRIL 1996
HONOLULU, USA

48th Annual AAS Meeting: Southeast Asia

The 48th Annual Meeting of the Association for Asian Studies, which was held 11-15 April 1996 in Honolulu, consisted of more than 200 sessions, among which 31 were devoted to Southeast Asia. The most interesting ones I attended were those on Pramoedya Ananta Toer (*Apa itu Pramoedya?*), 'Materializations of Modernity in Indonesia', 'Local Readings of Global Culture', and 'Directions and Priorities of Research on Southeast Asia'.

By Huub de Jonge



The presentations on Pramoedya focused primarily on the writer as a public figure,

an intellectual leader, a critic of the Indonesian regime, and a source of inspiration to younger generations. Ben Abel dealt extensively with the way Pramoedya used and developed his language to make sure that his frustrations and aspirations were made plain to all levels of society. Julie Shackford-Bradley illustrated the way Pramoedya changed the one-sided emphasis on male characters in Indonesian novels ('print patriarchy') by paying ample attention to the role of women in the struggle against Dutch supremacy and the formation of the Indonesian nation. Sumit Mandal's presentation discussed Pramoedya's resistance to the anti-Chinese measures introduced by the government in 1960. The letters Pramoedya wrote about this policy in *Bintang Minggu* (later published in *Hoa Kiau di Indonesia*) contain words and expressions 'which disturbed contemporary assumptions about nation and community.' Benedict Anderson noted that this session was the first ever held to discuss Pramoedya's work explicitly and pleaded for further research as the impact of his work and deeds will become more apparent in the coming years.

Globalization

The sessions on 'Materializations of Modernity in Indonesia' and 'Local Readings of Global Culture' each dealt with the effects of globalization from a different (specific) angle. The first session focused primarily on the use of things, material objects or commodities, in the process of modernization in Indonesia. Patricia Spyer and Henk Schulte Nordholt, for example, paid attention to the relationship between styles of dress and colonial as well as Indonesian state formation. Among other points raised, they made clear that different

societal groups used clothes to mark their place in the rapidly changing society. Danilyn Rutherford showed how by fetishizing outside objects, the people of Biak succeeded in deferring modernity. The second session dealt with the way outside ideas in Southeast Asia were used to suit local realities. Nancy Lutz argued this has often led not only to new cultural expressions, but also to either the reinforcement or disappearance of traditional ones.

Also very interesting were the two sessions on the 'Direction and Priorities of Research on Southeast Asia' in which scholars from Thailand, Vietnam, Myanmar, Malaysia, the Philippines, and Indonesia discussed scientific priorities, trends, and perspectives in their countries of origin. Almost all speakers emphasized the need for an insider's perspective on development in their country as a counterweight to the outsiders' view of westerners. In doing so they also acknowledged that they realized how difficult it is to free themselves from Western scientific ideas (post-modernism was, by way of exception, seen as a positive approach). It was generally agreed that topics of research are still decided by the 'needs of their country'.

Their governments are opposed to research which does not contribute to the stability and development of the population at large. It was interesting to see that a distinction was made between societal trends which deserved scientific attention (e.g. changing lifestyles, Islamization, new middle class) and developments which were less interesting, but still had to be studied.

My own contribution was entitled 'Pilgrimages and Local Islam on Java'. I presented it in the form of a poster during a session in which several participants explored the role of pilgrimages visually and verbally in different types of societies. ☺

Dr Huub de Jonge is senior lecturer at the Institute for Cultural and Social Anthropology, Nijmegen University, the Netherlands.



Brakel-Papenhuyzen, Clara
Classical Javanese Dance
VKI 155.
KITLV Press 1995
ISBN 90 6718 053 X

The core of this book is an encyclopaedia of Javanese terms for individual dance positions and movements, with detailed drawings by Marjolijn Groustra. This central part is preceded by a discussion of the significance and function of the art of dancing in Javanese culture, complemented by lengthy excerpts from treatises written by Javanese specialists, and by a survey of the different genres and choreographies of traditional Javanese dance.

New Publications by KITLV Press

CLASSICAL JAVANESE DANCE



CLARA BRAKEL-PAPENHUYZEN
KITLV PRESS

Berg, René van den,
in collaboration with La Ode Sidu
Muna-English Dictionary
KITLV Press 1996
ISBN 90 6718 101 3

This dictionary is intended to be a thorough documentation of the vocabulary of the Muna language, a regional language spoken in Southeast Sulawesi, Indonesia. Anticipated users are primarily linguists and anthropologists wishing to learn more about this language and the Muna culture. Therefore, as much information as was available was included, thereby sometimes overstepping the boundary between dictionary and encyclopaedia.



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The candidate should have a PhD in Sociology or Rural Sociology.

Application

Applicants are to submit a letter of application, resumé, academic transcripts, and the names and addresses of three references to the address below. Closing date for applications is October 15, 1996.

Professor Shelley Feldman
Chair, Search Committee
Department of Rural Sociology
133 Warren Hall
Cornell University
Ithaca, NY 14853
USA

The University of Passau (Germany)
invites applications
for the tenured position of a:

Chair of Southeast Asian Studies

to be appointed
as from October 1, 1997

The applicant will be expected to make a positive contribution to both research and teaching in the department. Therefore the applicant is expected to teach the MA and Diploma in International, Cultural, and Business Studies at the University of Passau and to cooperate in the Bavarian Research Union for Area Studies (FORAREA).

The main requirement is to be able to teach the recent history of Southeast Asian states.

Requirements

The applicant is expected to have done some research on two or more Southeast Asian countries with different cultural traditions and have both a written and a spoken knowledge of at least one major Southeast Asian language - preferably Indonesian.

A university degree, PhD and habilitation, or qualification equivalent to a habilitation as well as teaching experience are further requirements for the position. A good knowledge of German is required.

At the time of appointment, the applicant must not be older than 52.

As the University of Passau is endeavouring to increase the number of women in research and teaching, qualified female applicants are particularly invited to submit their applications.

Applications from seriously disabled persons will be given preference in the case of equal qualifications.

Application

Applications accompanied by a curriculum vitae with a detailed description of the academic career, diplomas, a list of publications, and a list of courses taught should be submitted by October 31, 1996 to:

The Rector of the University of Passau
Dr-Hans-Kapfinger-Strasse 22
D-94032 Passau, Germany

China • Hongkong

Japan • Korea

Macao • Taiwan



A Chinese Perspective for

By Jan Krikke

For users of Computer Aided Design programs it is a well-known phenomena: isometrical perspective.

Isometry (like linear perspective) is a graphical method to project three-dimensional space on a two-dimensional picture plane.

Isometry is a standard feature in CAD systems and most multimedia authoring programs. What is not generally known is that isometry has Chinese roots.

Isometry is a mixture, as it were, of classic Chinese perspective and European geometry.

RESEARCH PROJECTS

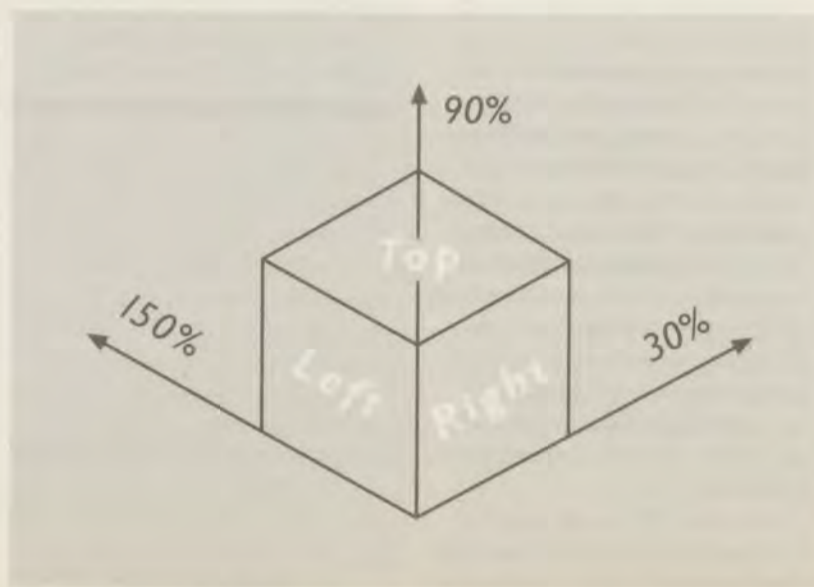
With an isometrical perspective, the length and width of a cube are placed on the horizontal line of projection with an angle of 30 degrees (see Fig. 1). Because of its standardized geometry, isometry is ideal for CAD applications. The three dimensions of a cube are projected onto the picture plane without optical distortion. Height, width, and length are true to scale. Isometry is especially valuable in architecture and technical working drawings.

The projection of three-dimensional space onto the two-dimensional picture planes is an age-old problem. In Europe, the problem was tackled by the Renaissance artists Brunelleschi and Alberti. The most important development in this period was the discovery of the so-called vanishing point, whereby the lines of projection meet at an imaginary point at the horizon. This resulted in linear perspective, which came to be the basis of the pictorial language of European art.

In the 17th and 18th century, linear perspective underwent greater development. The mixture of geometry and optics gave linear perspective a mathematical foundation which could be easily followed by artists and architects. The correctness of the system was confirmed in the 19th century with the advent of photography. The French artist Delacroix, for instance, stated that painters could use photography as an aid to structure perspective in their paintings.

Axonometry in Chinese scrolls

Europe was not alone in developing a method to project space on the two-dimensional picture plane. The Chinese developed axonometry, *dengjiao toushi* in Chinese, which translates as 'equal-angle see-through'. Unlike linear perspective, axonometry is not based on optical principles. Axonometry has no vanishing point, and hence no optical distortion (see Fig. 2). In a painting showing a building interior, structural members like pillars and beams will remain strictly parallel



(Fig. 1.) Illustration of William Farish's isometrical perspective. In CAD systems and multimedia authoring systems, isometry is a standard feature. Note that the height, width and length of the cube are rendered in equal measures. The cube can easily be measured, scaled, rotated and otherwise manipulated by using algorithms. The distinction between isometry and axonometry hinges on its angle of projection and the manner of foreshortening. However, definitions of axonometry and isometry are not uniform.

if they are parallel in reality. Moreover, as can be seen in the Japanese print (see Fig. 3), beams and pillars do not taper off; their size and geometry remains constant.

Axonometry was used not only in wood block prints but also in the classic Chinese scrolls, the vertical hanging scrolls and the horizontal hand scrolls. Classic Chinese hand scroll were up to ten metres in length, and are viewed by unrolling them from right to left. Hand scrolls are based on a (pictorial) synthesis of space and time. Rather than having a 'subject', the scroll is based on a 'scenario'. For instance, a scroll may depict 'life along a river.' Upon unrolling the opening sequence of the scroll, we may see people boarding a boat on a river. As we unroll the scroll further, we see the boat cross a lake, navigate rapids in the river, stop at a small harbour, and lastly arrive at its destination at the sea shore. In other words, the scroll has taken the viewer through an experience in space and time. (Importantly, scrolls were not a collection of separate pictures, but rather a continuous and seamless visual image.)

The scroll as a textual format was, of course, also known in the Occidental world. But the Chinese also developed the scroll as a pictorial medium. This partly explains the conceptual basis of axonometry. Unlike linear perspective, axonometry has no vanishing point, and hence it does not assume a fixed position by the viewer. This makes axonometry 'scrollable'. Art histori-

ans often speak of the 'moving' or 'shifting' perspective in Chinese paintings.

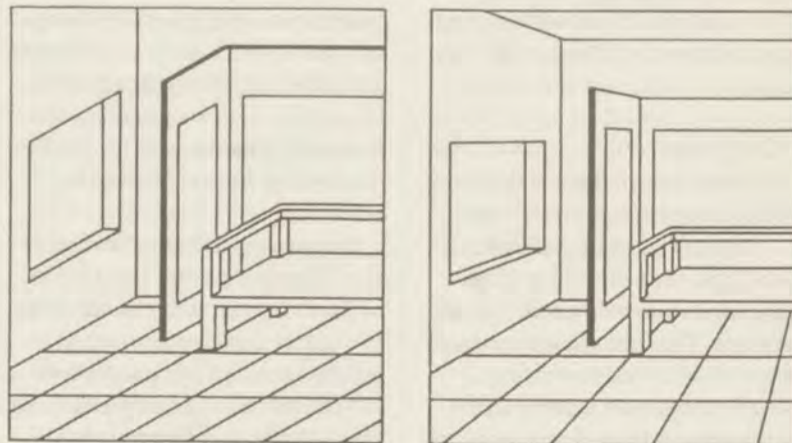
Axonometry was introduced to Europe in the 17th century by Jesuits returning from China. The Chinese projection systems was initially used for technical and military purposes, such as diamond cutting and ballistic measurements. (Axonometry eliminates blind angles and simplifies calculations, which explains its usefulness in CAD systems). However, the wider acceptance of axonometry had to wait until it was given a mathematical foundation.

Western Architecture

It was Englishman William Farish who provided axonometry with its geometrical basis. In 1822, Farish

published a paper entitled 'On Isometrical Perspective'. Farish recognized the need for accurate technical working drawings free of optical distortion. This would lead him to formulate isometry. Isometry means 'equal measures' because the same scale is used for height, width, and depth.

From the middle of the 19th century, isometry became an invaluable tool for engineers, and soon thereafter axonometry and isometry were incorporated in the curriculum of architectural training courses in Europe and the U.S. (Please note that definitions of axonometry and isometry differ in the USA, Britain, and the continent of Europe.) The popular acceptance of axonometry came in the 1920s, when modernist architects from the Bauhaus



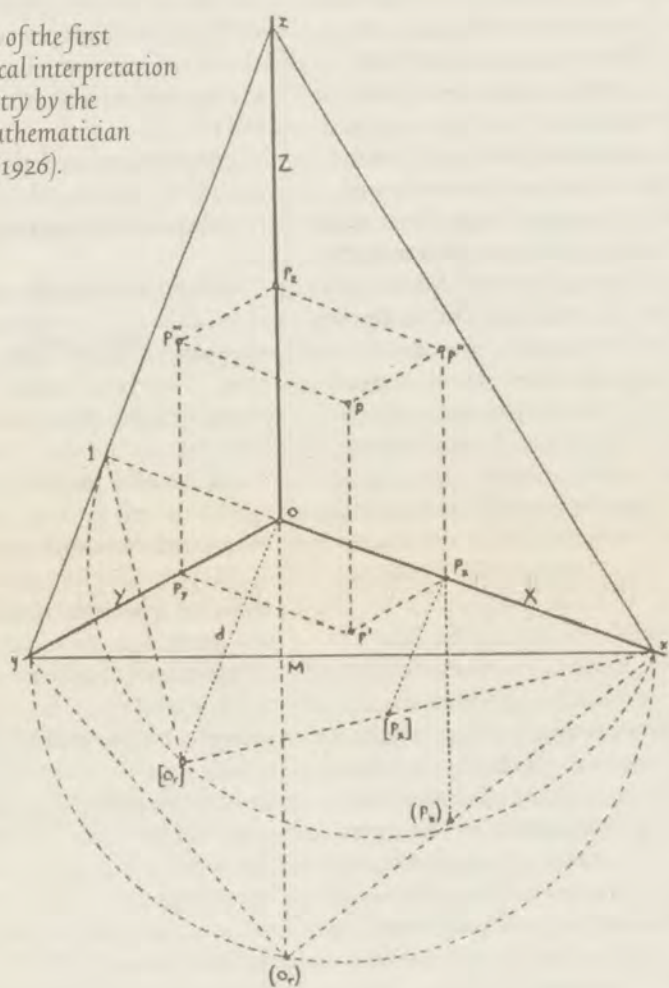
(Fig. 2) Illustration of the difference between axonometry as it is used in Chinese painting (left), and linear perspective. The key features of axonometry are its high vantage point and the parallel lines of projection in the three principle directions. The latter point explains why axonometry is often referred to as 'parallel perspective'.



(Fig. 3) Illustration of axonometry in Japanese wood block print (section). Note that the size of the figures in the foreground and background remains constant, and that shadows are absent. Axonometric space is neither fully 3D nor 2D. Computer graphics manuals often refer to axonometry as 2.5D.

Cyberspace?

(Fig. 4) Illustration of the first mathematical interpretation of axonometry by the German mathematician Schuessler (1926).

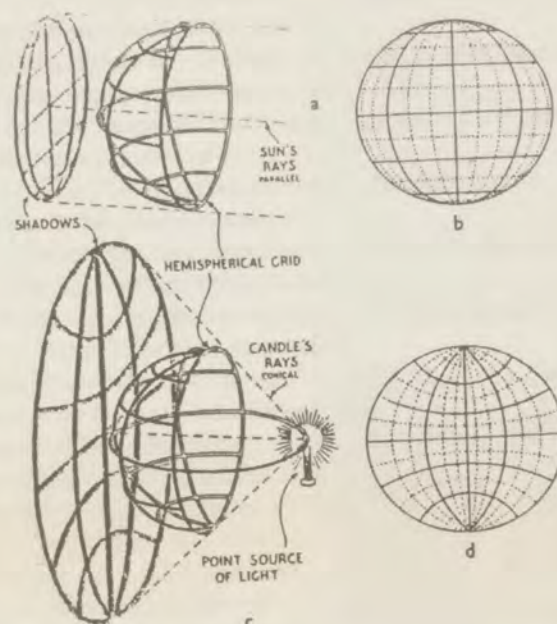


method to create pictorial space. Moreover, axonometry may have a bright future in the artificial world of visual computing.

After all, the digital media (computer graphics, Virtual Reality, and digital cinematography) no longer rely on the input of a camera. Instead of optical input, digital artists can use either linear perspective or axonometry, and even a combination of both systems. As William Mitchell wrote in his book *The Reconfigured Eye: Visual Truth in the Post-Photographic Era*: 'The digital image blurs the customary distinction between painting and photography and between mechanical and handmade pictures'.

Axonometry is already used in computer games, and computer simulations of industrial processes. It may also find applications in Virtual Reality. Among those who anticipated the usefulness of the isometrical variation of axonometry was American author and architect Claude Bragdon. In his book *The Frozen Fountain*, published in the 1930s, Bragdon illustrated the spatial quality of isometry with an ingenious drawing (see Fig. 6). Bragdon gave isometry a glowing description. He wrote:

'Isometric perspective, less faithful to appearance, is more faithful to fact; it shows things nearly as they are known to the mind. Parallel lines are really parallel; there is no



far and no near, the size of everything remains constant because all things are represented as being the same distance away and the eye of the spectator everywhere at once. When we imagine a thing, or strive to visualize it in the mind or memory, we do it in this way, without the distortion of ordinary perspective. Isometric perspective is therefore more intellectual, more archetypal, it more truly renders the mental image - the thing seen by the mind's eye.'

(Fig. 5) Illustration of the origin of orthogonal and stereographic projection. Isometry is a mixture of Chinese axonometry and European projective geometry.

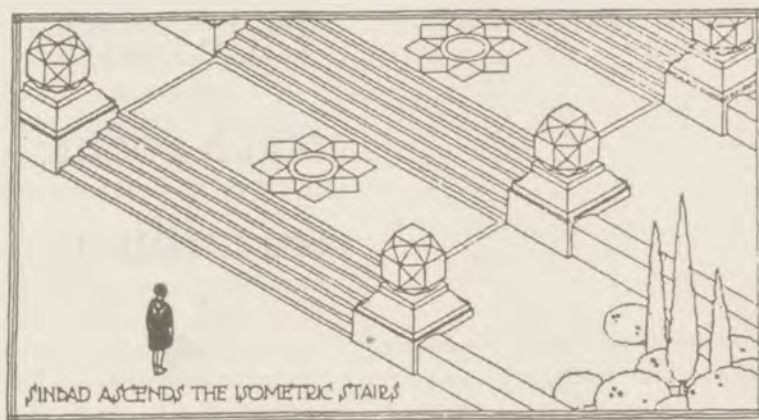
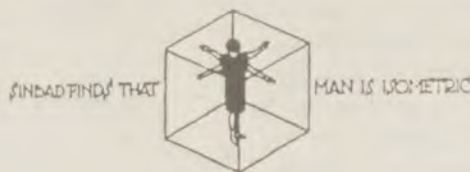
and De Stijl embraced it. De Stijl architects Theo van Doesburg and Cornelis van Eesteren used axonometry for their architectural designs, which caused a sensation when exhibited in Paris in 1923.

Despite its importance to modern architects, engineers, and graphic designers, the history of axonometry has been somewhat obscured. The reason may well be the mathematical treatment axonometry has received in Europe. Axonometry is often confused with orthographic projection (see Fig. 5). Orthographic projection is of Greek origin. It was originally a two-dimensional projection which, in the late Renaissance, developed into a three-dimensional system (see Fig. 4). However, it is important to distinguish between three-dimensional geometry and axonometry. The former is a mathematical, theoretical space, while the latter is a pictorial space. Axonometry as it was used by classic Chinese artists had its own (non-optical) pictorial grammar.

The Chinese artist ignored the optical law of diminution, (whereby figures and objects in the background are smaller than those in the foreground), and the effects of light and shadow, (clair-obscur). Figures in the Chinese painting are not modelled in clair-obscur; they are rendered as flat, two-dimensional figures which are placed in 3-D axonometric space (see Fig. 3). This explains why computer graphics manuals often refer to axonometry as 2.5D.

Visual computing

With the advent of the digital media, and especially the latest techniques in visual computing, the age-old problem of projecting space on the two-dimensional surface has gained a new topicality. Admittedly, both European and Chinese perspective are based on a compromise between the two-dimensional picture plane and real three-dimensional space. But axonometry illustrates that optical perspective is not the only, and not always the best,



(Fig. 6) Claude Bragdon's illustration of isometric space.

Jan Krikke is a free-lance publicist. He can be contacted by e-mail: 106116.3460@compuserve.com

Population Ageing and the Old-Age Security System in China

By Sun Changmin

Population ageing in China has emerged too early and too rapidly, under circumstances of relative socio-economic under-development. This transformation of society has placed the traditional old-age support of the family in jeopardy.



As a result of China's family planning policy and the improvement of medical care, population development in that country has entered a transformation process of 'low fertility - low mortality - negative growth.' Shanghai took a lead in this process and became the first area with an old population structure. By the end of 1992, there were 2.06 million people aged 60 and over in Shanghai, which was 16% of the total city population; 1.39 million people, or 11% of the total, were aged 65 and over; and 198,000 people were over 80 years of age, which accounted for 9.62% of the 60-plus group. According to projections, the number of people over 65 will reach a peak of four million in the year 2025, and then occupy 29% of the total population. This exceptional character of the age structure of the population of Shanghai lends the trend of ageing a degree of seriousness which exceeds anything found in other countries or regions.

Historically, the phenomenon of population ageing in such European countries as Holland emerged after or simultaneously with the attainment of high socio-economic development levels. The transformation of a mature into an old population age structure in these countries usually took 50-60 years, and they generally have a greater capacity to deal with the resulting economic and social problems. In stark contrast, in mainland China it is estimated that this ageing process will take 18 years, and in Shanghai only six. In China, population ageing has emerged too early and too rapidly, under circumstances of relative socio-economic under-development. At present, quite a few regions in China have entered the phase of population ageing, and, like Shanghai, some major provinces and municipalities such as Jiangsu, Zhejiang, Beijing, and Tianjin have stepped into the ageing process too early. It is estimated that by the year 2020, the number of people aged 60 and over in the whole of China will reach about 400 million.

Socio-economic problems

Just as the rapid growth of the Chinese population in the 1950-60s attracted world-wide attention, the current dramatic increase in the aged population has captured the interest of international scholarly circles, because this ageing is the price China is paying for its population control policy.

Family care has been China's traditional mode of old-age support for several thousand years. At present, in the countryside, the family is still the most reliable support for the elderly, and there 80% of the aged live with their children or other family members. The majority of the elderly continue to work because they have no retirement pensions. By comparison, urban workers can usually enjoy state retirement pensions provided by the enterprises for which they worked. Of course, this is an extremely complicated system, founded on the principle of covering current expenses from current dues, which has come under reform only very recently. In practical matters and psychologically speaking, the family

is still the mainstay of daily life for the aged, both in the cities and in the countryside. However, the transformation of society has placed this traditional family old-age support model under attack from all sides, and the old-age support function of the family is weakening. The main problems are the following.

(a) Changes in family structure and residential modes. Just as families are becoming smaller and more nuclear, the aged are losing the position of respect and care they had within the family in petty production society. Urbanization and industrialization have weakened family members' dependence on the family; and as young peasants migrate to cities, the care for the aged that the family provided in the past is pushed on to the shoulders of society. (b) The assault of the growing 'generation gap' on family old-age support. The development of the market economy changes people's ways of living and their values, and traditional ethics and morals also come under attack because of this. All kinds of differences between the young and the elderly in ideas, customs, interests, and preferences lead to a tendency towards separate residence of the two generations, and has brought about an increase in the number of elderly living on their own. (c) The contradiction between the high efficiency and rapid pace of life on the one hand and the gravely deficient, low-efficiency, social services on the other. For a long time, the service sector in China was severely underdeveloped. Investigations show that at present the burden of care for the elderly falls mainly on middle-aged people, in particular middle-aged women. Not only do they need to participate in social productive activities, but they also shoulder the double burden of bringing up the youngest generation while taking care of the older generation. Rushing between work and family, it is hard for them to provide good care to the elderly. (d) The present situation of one-child families has drastically changed the structure of care provision in the family. As the rights within the family shift towards the young, and the focus of

the family shifts towards the child, the attitudes of younger family members towards respect and care for the aged become weaker, and the difficulty of family care is increasing.

Reform of the social old-age security system

In investigating the social benefits and old-age security enjoyed by the elderly in such European countries as Holland, we found that, in order to improve the standard of living and the quality of care of the elderly, it is necessary to develop the economy, and simultaneously create a complete social old-age security system.

In China, between the 1950s and 1970s, although retirement dues were nominally deducted from the wages of workers in state-owned enterprises, this money actually became 'fake profits' for the enterprises, and has been spent a long time ago. The people working during those years are now on the threshold of old age and have become a heavy millstone around the neck of the new generation. If you walk into a collectively-run roadside barber shop which was set up in the 50s, the young hairdresser will tell you: 'I am cutting your hair for Mr Zhang who now is 70 years old.' The elderly of today still have many children on whom to rely, but 20 years from now, will the present single children be able to support the retirement life of two generations of the elderly?

Faced with an existing system of retirement pensions that was on the verge of collapse, in 1993 Shanghai put a new system of old-age security into practice. As this is in fact a combination of an accumulative system and one that covers current expenses from current dues, it has created a series of new dilemmas. In establishing a new system the question of what kind of policy should be adopted in order to mitigate the increasing social differences between city and countryside, between different cities, and between different regions, is perhaps the most crucial problem for a China where a consistent view on what kind of old-age security policy ought to be established has not yet emerged.

'It is estimated that by the year 2020, the number of people aged 60 and over in the whole China will reach about 400 million.'

Sun Changmin was a Visiting Exchange Scholar at the IIAS sent by the Shanghai Academy of Social Sciences from 20 April to 20 July 1996.

A Critique of Western Studies of CCP Elite Politics



Canon Europa NV has inaugurated the Canon 400 Programme through which ten Japanese graduates, aged 20-29, will be offered a unique cultural experience in the Netherlands. The students will spend a training period up to a year in a Dutch-based organisation in celebration of four centuries of Japanese-Dutch relations. The programme will run annually from 1997-2000. It consists of an intensive introductory course to the Netherlands and Europe, including a period of home-stay with a family in the Netherlands. After the introduction, Dutch companies and institutions will host the trainees for seven months.

For further information, contact:

Canon 400 programme

Rijnsburgerweg 3

2334 BA LEIDEN

the Netherlands

Telephone: +31-71-5156555

Fax: +31-71-5157027

E-mail: foundation@cenv.canon.nl



Prof Tae-Jin Kim.

Professor Tae-Jin Kim of Chonnam National University in Kwangju, Korea has made a Korean translation of Hendrik Hamel's *Journal of the Unfortunate Voyage of the Ship the 'Sparwar'*.

The book can be obtained from:

The Korean Trade Club

P.O. Box 73

2000 AB HAARLEM

the Netherlands

Telephone: +31-23-5159141

Professor Frederick C. Teiwes (University of Sydney) was an Affiliated Fellow at the IIAS from 1 April - 1 July 1996.

By Frederick C. Teiwes



Limited source material is an unavoidable problem for all students of CCP elite politics both inside and outside of China. The availability of material varies significantly for different periods in CCP history, but whatever the period the research must be very detailed to have any validity. If the material is too thin, then the research should be put on hold until more evidence is available. Unfortunately, many Western scholars have proceeded on the basis of inadequate information, often filling the gaps with unreliable sources, the logic of official (or quasi-official) Chinese viewpoints, or simply intuitive speculation. A particularly insidious aspect of this shortcoming is the belief that certain 'facts' are beyond dispute, when it is often the case that such 'facts' are official distortions which have been recycled from one scholarly study to another.

Suspect Sources

Western studies of elite politics have frequently used sources that have not been verified and in some cases are demonstrably false. This is the case with certain alleged CCP *neibu* documents that have been published in Hong Kong or Taiwan. The problem is complicated in that some documents published by the same agencies are clearly genuine. Yet serious scholarship requires an attempt to verify such documents before using them rather than simply citing them and building analyses around them because they have come to hand. A particularly vexing variant of this tendency is the extensive use of Hong Kong press reports concerning alleged power struggles within top CCP circles in analyses of the reform period. Such reports are notoriously unreliable, even if specific reports may be true, yet they are used indiscriminately in many studies.

Cultural Sensitivity

Many Western studies assume that politics in the Politburo and other peak CCP organs must bear great similarities to politics in their own cultures. A clear example is the inability of many Western scholars to conceive of the totally dominant position of Mao in the post-1949 period. If even Roosevelt, Churchill, and De Gaulle had significant limits to their power, they find it hard to accept a Mao who could dismiss anyone with a word or have any policy adopted merely by insisting on

it. Similarly, since political leaders in the West deal in the coin of policy positions and given the coincidence in timing with his fall, analysts have insisted that Lin Biao must have opposed the opening to the US despite the virtual absence of evidence to this effect, or indeed that Lin advocated any foreign policy position, in order to fill the gap in explaining Lin's differences with Mao. A final example concerns the argument made in David Bachman's book, *Bureaucracy, Economy, and Leadership in China* (Cambridge University Press, 1991), that the Great Leap Forward had its origins in the victory of a 'planning and heavy industrial coalition' in a bureaucratic conflict, with Mao only playing a secondary role. This is based on Western assumptions concerning the importance of bureaucratic institutions, but it ignores both extensive evidence pointing to Mao's decisive role and the strong leader oriented nature of CCP elite political culture in that period.

Chinese Interpretations

Western studies have repeatedly adopted official Chinese views in analysing CCP politics. The clearest example, one which resulted in repeated erroneous interpretations in the studies of the 1970s, was the uncritical use of the 'two line struggle' model of elite politics which dominated official and Red Guard sources during the Cultural Revolution. While Western interpretations were recast into social science language, they basically accepted the notion of a bitter long-term struggle between Mao and his alleged opponents in the Party apparatus and attempted to fit inadequately understood 'facts' into this perspective. Although criticism of this model has meant that few Western scholars now use 'two line struggle' analysis in its crude form, the idea of significant political opposition to Mao at various points during the post-1949 period is still influential. Indeed, even the memoirs of Mao's doctor (Li Zhisui, *The Private Life of Chairman Mao*, Chatto & Windus, 1994) adopts this perspective in many respects despite overwhelming evidence to the contrary from his own personal experience, undoubtedly to a large extent due to the influence of his American collaborator and other US scholars.

American Academic Fashions

The shift in the balance of power towards disciplinary departments and away from area studies centres in leading American universities over the past two decades has meant

an increasing emphasis on 'theoretically relevant' analyses, often to the extent of forcing Chinese realities into inappropriate Western models reflecting the latest academic fashions. A case in point is Bachman's study of the origins of the Great Leap Forward which clearly reflected the influence of the 'new institutionalism' literature in Western political science in the 1980s, but had the effect of ignoring the overwhelming evidence of Mao's central role. Another aspect of this tendency, reflected most clearly in Avery Goldstein's highly regarded book, *From Bandwagon to Balance-of-Power Politics* (Stanford University Press, 1991), is that the emphasis on theory undermines the importance attached to empirical research. Goldstein, who attempts to explain the differences between the 'hierarchical' elite politics of the pre-Cultural Revolution period and the 'anarchical' structure of 1966-76 politics, does no primary research but instead relies on existing Western secondary sources to illustrate his theories. While the result is interesting and in some respects closer to the mark than many previous Western studies, nothing new is uncovered concerning events or the underlying dynamics of elite politics. The gaps in knowledge are filled by Western theories of questionable relevance rather than by intensive empirical research.

The above shortcomings have seriously limited the value of many Western studies of CCP elite politics. Only when a relentless pursuit of all available information is linked to a refusal to use questionable sources except as guides to possible questions, an end to imposing Western preconceptions on Chinese developments, a questioning approach to all official and unofficial Chinese interpretations of events, and an insistence on a sound empirical basis for any theoretical speculations, will Western scholarship dealing with Party history reach its full potential. ☛

Early Reception of Western Legal Thought in Japan, 1841-1868

By F.B. Verwajen

RESEARCH PROJECTS

This lack of attention for the translations springs, it may be assumed, from the reason that they have exerted no perceptible influence on the final shape of the Japanese codification, and, perhaps more importantly, from the fact that very little is known about the circumstances under which they were made. Therefore, our knowledge about the translations has, thus far, not extended beyond the fact that they were commissioned, the names of those who were charged with the translation, and the fact that the translations of the Dutch Constitution (in 1843) and of the Criminal Code and Code of Criminal Procedure (in 1848) were eventually completed.

That a translation of the Code of Civil Procedure had been attempted by Mitsukuri Genpo has hitherto remained unknown, although there was the record of the existence of a manuscript from Genpo's hand, allegedly containing the translation of a legal text. Despite their subsequent neglect, it can be argued that these translations, constituting the first substantial introduction of Western legal ideas can rightly be taken as the starting point of the

reception of Western law in Japan, and as such merit more attention than they have received until now.

Precisely because they form the first introduction of ideas that were largely alien to the indigenous Japanese culture, the translations of the Dutch codes present us with some highly interesting questions, such as, for instance, how these concepts were understood by the translators and what Japanese words were used to render them. Mostly these questions can best be answered by studying the text of the translations and comparing these with the original Dutch text. In view of the almost total absence of other relevant materials, this is virtually the only available method.

Indeed, an analysis of Genpo's translation of Articles 329 to 383 of the Dutch Code of Civil Procedure, which is what is contained in the manuscript alluded to above, leads to interesting, though not particularly surprising, conclusions. It shows that some essential elements of the Dutch law text, their inherent legal logic and implicit recognition of fundamental legal principles, have completely eluded Genpo. In many instances, his translation shows a lack of understanding of the legal institutions mentioned in the text,

First page of Genpo's manuscript, containing a translation of part of the Dutch Code of Civil Procedure.

和蘭律書
 第六編 一州の訟廷に出訴をす
 公事引せし事
 三百二十九條 諸の一州訟廷にて高

箕作 純
 甫度 儒
 譯



Mitsukuri Genpo (1799-1863)

The fact that in 1841 Mizuno Tadakuni, first councillor of the shogun, had already ordered translations to be made of the Dutch law codes is either ignored or played down by those who write about the reception of Western law in Japan, and who, for the most part, tend to limit themselves to the actual codification in the years after the Meiji Restoration in 1868. These translations can, however, be taken as the starting point of the reception of Western law in Japan, and as such merit more attention than they have received until now.

which can be attributed clearly to the differences between Japanese and Western ideas about law. Even in places where we find indications that Genpo has understood a legal notion unknown in Japan to a certain extent (as is, for instance, the case with his translation for the Dutch word *regt* -right-) his translation suffers from the fact that the Japanese language lacked the words to express such concepts adequately. A comparison with the original text of the translation of the Dutch Code of Criminal Procedure by Udagawa Yōan, shows that he, too, has struggled - and largely in vain as well - with similar difficulties.

Legal notions

It may safely be assumed that the results of the translators' - doubtlessly prodigious - efforts would not have met the expectations of Mizuno Tadakuni (no longer in office anyway by the time of their completion), who had wished to obtain some useful information about the Dutch legal system. This may also have been the reason why the translations were not referred to when, after 1868, more extensive knowledge about Western legal systems was sought.

Although this seems unpromising, there is reason to assume that the translators have not toiled totally in vain and that, through their work at least some fragmentary knowledge about Western law was acquired, which was passed on to a next generation. When we compare the translations of Dutch legal terms that can be found in the *Oranda Ji-i*, a Dutch-Japanese dictionary that appeared in the years 1855-58, with those devised by Genpo, we see that in the meantime the understanding of certain legal notions had developed. It is also significant that those who were to take an interest in Western law after the opening of Japan in 1854, like Nishi Amane, Tsuda Mamichi, Kanda Takahira, and Katō Hiroyuki, were either pupils of Genpo or of Sugita Seikei, translator of the Constitution, or worked with them at the *Bansho Shirabesho*, the institute for the study of Western books established in 1854.

Of the four scholars mentioned, Katō was to become the author of several influential works on constitutional law. Nishi and Tsuda would go to Holland in 1862 and follow private lectures on natural law, constitutional law, international law, economics, and statistics in Leiden. The translations of their lecture notes, notably

those on constitutional law made by Tsuda, and those on natural law by Kanda Takahira, published in the first years of Meiji, would be the first useful introductions in these subjects to appear in Japanese. Unlike the earlier translations of the Dutch law texts, they offer a comprehensible explanation of the principles of Western law, thus succeeding, where Tadakuni's translation project had been bound to fail.

Although it can be said that the translations ordered by Tadakuni have never served the purpose for which they were intended, and have not exerted a direct influence on the wider reception of Western law, it cannot be denied that they were instrumental as the first step in bringing knowledge about Western legal systems to Japan. A story survives about Sugita Seikei, translator of the Constitution, which offers a striking illustration of the impact this knowledge had on those who first acquired it. In the short biography of Seikei by Ōtsuki Shuji, we came across the following passage:

'Because he devoted his attention to the political systems and customs of the Western countries since, at one time, he had to translate books on political matters, he discovered for the first time the meaning of what was called *vrijheid*. This is the same word as *freedom* in English: that is to say: to uphold spiritual autonomy and freedom of thought as personal rights. The people of the present world talk about human rights, and advocate and applaud the plead for freedom under new circumstances. To the master however, in the early days several decades ago, such advocacy was unknown. On the contrary, because at that time people like Takahashi, Watanabe, Takano, and Takashima, having started to explain things foreign, had been convicted of crimes against the government, the master, fearing to bring disaster down upon himself, took care to restrain himself, lest such things should recklessly escape his mouth. Only when he was drunk, having drowned the pain that grieved his heart in sake, he would not restrain himself, and start crying: *Vrijheid!*'

This article contains the summary of a thesis on which the author gained his doctorate at the University of Leiden on 2 May 1996.

HANOI, VIETNAM

Centre for Japan Studies in Vietnam

The Centre for Japan Studies (CJS), established in 1993 by a decree of the Vietnamese Government, is a sub-section of the National Centre for Social Sciences and Humanities of Vietnam. The Centre's fundamental function is to study Japan in all its aspects in order to provide scientific bases for the government to formulate domestic and foreign policies and at a more general level to popularize knowledge on Japan for the Vietnamese people.

By Duong Phu Hiep



In concrete terms, the CJS has the following duties:

1. Constructing and undertaking both long-term and short-term research programmes on the country, the people, the history, the economy, the politics, the society, the culture, and the linguistics of Japan;
2. Coordinating and cooperating with domestic and international institutions for studying and exchanging materials and information related to Japan;
3. Taking part in training and expanding the knowledge of researchers doing research on Japan;

4. Popularizing knowledge and providing information about Japan so as to broaden the knowledge about Japan for the Vietnamese people; and
5. Gradually building the information-documentation-library system and material-technical bases needed for Japanese Studies in Vietnam.

Organizational Structure

The director of the Centre is Prof. Dr Duong Phu Hiep; the vice-director is Dr Nguyen Duy Dung. At present, the CJS has 30 full-time staff members structured into 5 research departments and 2 functional departments as follows: (1) Department of Japanese Economy; (2) Department of Japanese Politics and Society; (3) Department of Japanese History; (4) Department of Japanese Culture and Linguistics; (5) Department of Vietnam-Japan Relations;

(6) Department of Information, Document, and Library; (7) Department of Administration, Personnel, and International Relations.

Research

CJS publishes a quarterly Japanese Studies Review of which 5 issues have appeared. The Centre also publishes books and translated books introducing the fruits of research about Japan by both domestic and foreign scholars.

In the years to come, the Centre concentrates on studying the following research projects:

1. Economics: (a) Japan's economic structural changes from the Second World War to the present; (b) Japan's achievements in the modern scientific and technological revolution and their significance for Japan's economic development; (c) The role of State in stimulating the process of industrialization and modernization in Japan; (d) Japan's experiences in promoting private investment, mobilizing domestic capital, and reforming of state-owned enterprises; (e) Japan's experiences in developing the medium and

small-scale enterprises; (f) Studying the Japanese-styled management experiences; (g) Studying the Japan's business organizations and investment law.

2. Politics, Society, and Law: (a) Japanese state's bodies: the Diet, cabinet, and Judiciary; (b) The role of the prime minister; (c) Japan's Constitution and the system of laws; (d) Japanese political parties and the role of the Liberal Democratic Party; (e) Japanese non-government social organizations; (f) Economic development and social equality in Japan; (g) Social structure in Japan; (h) Population and family in Japan; (i) Japan's social-welfare system; (j) Japan's experiences in organizing the state apparatus and recruiting, arranging, and using the officials; (k) Japan's experiences in solving social problems.
3. Culture and Education: (a) Japanese culture in comparison with other regional cultures; (b) Japan's experiences in selectively accepting human cultural achievements in bringing Japanese culture from the traditional to the modern, but still maintaining its national characteristics; (c) Religions in Japan, especially Confucianism, Buddhism, Taoism and Shinto; (d) Impacts of culture on industrialization and the modernization process; (e) New trends in education in Japan;
4. History: (a) Japanese methodology in evaluating historical events and persons; (b) Studying the periodical-division in Japanese history; (c) Comparative study of Japanese and Vietnamese ideolog-

ical history; (d) Comparative study about the methods of thinking between the Japanese people and the Vietnamese people.

5. Japan's foreign policies and Vietnam-Japan relations: (a) The role and impact of Japan on economic development of countries in Asia, particularly Vietnam; (b) Japan's ODA for Southeast Asian countries and Vietnam; (c) History of the Vietnam-Japan relations; (d) Japan's FDI in Southeast Asian countries and Vietnam; (e) Japan's foreign trade with Southeast Asian countries and Vietnam; (f) Japan's experiences in transferring its technologies to Southeast Asian countries and Vietnam; (g) Japan-US economic relations and their impact on the Asia-Pacific region; (h) Japan-US relation in the post-Cold War era; (i) Relations between the USA-China-Japan triangle in the post-Cold War era; (j) Japan's security policy in the Asia-Pacific region in the post-Cold War era.

The Centre for Japanese Studies expects to develop close relations with institutions all over the world for coordinating and cooperating in the field of Japanese Studies.

Centre for Japan Studies

H1 Building
Kim Ma Thuong St.
Cong Vi, Ba Dinh
Hanoi, Vietnam.
Tel: +84-4-8325 178 / -181 / -185
Fax: +84-4-8326653

BOOKREVIEW

The Origins of Japanese Trade Supremacy

Japan has emerged since the Second world War as the world's most powerful trading economy. In his book 'The Origins of Japanese Trade Supremacy', Christopher Howe makes a striking analysis of Japan's economic progress. He takes us back into Japanese history and throws new light on the background and nature of Japan's industrial revolution.

By Anne Booth



The economic development of East Asia is hardly a neglected topic, but it is

still the case that economists tend to concentrate on recent economic developments, and ignore, or underplay, the historical origins of what the World Bank has recently dubbed the East Asian 'miracle economies'. In much of the writing on Japan (to say nothing of South Korea, Taiwan or the ASEAN economies), there is a tendency to assume that modern economic growth began after 1945, and that before

that time there is little to attract the attention of the serious economist. Certainly such views are less widely held in Japan than elsewhere in the region, not least because so much outstanding work has been done on the pre-1940 'origins' of the Japanese economic miracle by Japanese scholars. As Professor Howe points out in the preface of his book 'The Origins of Japanese Trade Supremacy', Japanese economic scholarship makes little distinction between economics and economic history. Thus it is refreshing to welcome a book by a European scholar which sets out so lucidly why the Japanese economy managed to emerge after 1945 as the world's most influential trading economy.

Christopher Howe

The Origins of Japanese Trade Supremacy



Christopher Howe

The Origins of Japanese Trade Supremacy

London: Hurst and Company, 1996

Professor Howe is certainly well qualified to write such a book. He began his academic career as a student of Chinese economic development, and it was research into the pre-war Chinese economy which drew him towards the Japanese literature on technology. Much of this book is in fact about technology transfer, and especially about how Japan, after the opening to the outside world which occurred in the 1850s, was able to absorb so much, so quickly, from the industrialized countries of Western Europe and

North America. The cotton textile industry is given special attention, as this was the industry which developed most rapidly, first to cater for the domestic market, and then for markets in other parts of Asia in the inter-war years. But these achievements could only take place within a public policy framework which was supportive of export-oriented industrialization. Not just exchange rate policy but also education and training policies were geared towards the development of industries which supported the over-riding national priority of technology 'catch-up'. Professor Howe devotes a chapter to the stated development of such strategic industries as ship-building, aircraft, and electrical appliances in the early decades of this century. He stresses in particular that leaders in both public and private sectors grasped the comprehensive nature of the technology acquisition process and thereby ensured that the acquisition of equipment was accompanied by development of the full range of skills and knowledge, and by the business systems needed to adapt and exploit such equipment to the maximum effect. The western specialists brought with them not only working experience of the new technologies but, increasingly, the wider scientific and contextual knowledge needed for further Japanese discrimination, adaptation, and innovation.

The last part of the book looks at the economic impact of Japanese imperial expansion in Taiwan, Manchuria, and China in the early part of this century. Professor Howe has much to say on the fascinating, and as yet grossly under-researched, topic of Japanese commercial penetration of the Chinese and Southeast Asian economies in the inter-war era. He rightly concludes by pointing out that if modern economists has paid more attention to this phase of Japanese economic development, there might have been less surprise at the post-war success of Japanese exporters in other parts of world. This is a book which any scholar with a serious interest in the economic development of East Asia will want to own; it will repay repeated study. The publishers have done their author proud, with impeccable presentation of text, figures, and photographs, including one plate showing the author's great-uncle, a representative of the Eastman Kodak Company, attending a business dinner in Japan before the First World War!

Professor Anne Booth is attached to SOAS, University of London.

Joining the Electronic Seminar

Entering Cyberspace

By Vincent Kelly Pollard



The Problem: How to motivate peers, clients, and other professionals to utilize relevant Internet resources. 'Techie-talk' and jargon deter non-user colleagues from taking advantage of resources on the Internet and elsewhere in cyberspace. So, what is a proven motivator?

From participating in one-on-one conversations and helping organize small-group workshops and large-group panel presentations since late 1993, I have observed that enumerating the professional advantages I derived from the 'virtual' aspect of my academic and professional life generates interest, questions - and subsequent involvement among undergraduates, graduate students, and staff. The same advantages can accrue to other professionals in Asian Studies.

The Internet is a network of computer networks in cyberspace. There are many points of entry, each offering specific benefits. One is the e-mail discussion 'list'. The minimum for getting started is a personal computer, modem, and telephone line, or access to personal or shared e-mail accounts at your university.

Discussion lists

What is a 'list'? A list is a special kind of electronic seminar. Like signing up for a seminar, one must subscribe to a list. This requirement differentiates lists from the notorious newsgroups with which some Internet users may be familiar. One sends a subscription command to the listserver; thereafter, one is enabled to participate in discussions by posting e-mail to the list - or simply by 'lurking' in the background reading (or deleting) communications posted by other subscribers. Every subscriber in the group - whether there are fifty or five hundred - receives every message anyone else posts to the list.

The listserver's electronic address is different from that of its corresponding list. It may be helpful to think of the listserver (often shortened to listserv as an impersonal computer 'guard' who permits personal computerized exchanges between human beings on the list. For example, the listserv address for PhilippineStudies-L, an interdisciplinary and international list is listserv@coombs.anu.edu.au, while the list address is philippinestudies@coombs.anu.edu.au. In sending the typical subscription command, one leaves the subject line blank; and omits any extra spaces or punctuation. The subscription command is your message, and the computer will not understand it if you embellish it with extra spaces or punctuation. (Thus, if you have a 'signature file,' you must turn it off.) Usually, a subscriber receives (1) confirmation of the subscription, (2) an electronic memo outlining the expectations of the list manager and members, and (3) a friendly invitation to introduce oneself and one's interests to the rest of the list membership.

May anyone join any list? A list 'owner' may 'screen' prospective subscribers, asking them to answer a brief questionnaire. Membership fees for academic list memberships are not common. Typically, list owners and managers just decide how much discussion there will be and on what kinds of topics. Increasingly, list managers (and, occasionally, subscribers) may set and enforce standards encouraging civility and discouraging 'flaming' cybernetic insults and criticisms.

What kinds of lists are available?

There are at least 3,000 political science-focused lists. PSRT-L, the Political Science Research and Teaching List, periodically makes available to its subscribers a compilation of these lists, their focus and their electronic addresses. To subscribe to the Political Science Research and Teaching List, send the com-

mand subscribe PSRT-L to the following Internet address: listserv@mizzou1.missouri.edu. Or, if you are familiar with gopher, one may dig up 'The Political Science List of Lists' at <gopher://rs600.cmp.ilstu.edu:70/00/depts/polisci/list.of>.

If your interests are more historically oriented, H-NET (Humanities On-Line) already offers fifty-seven lists. Each has an editor and a board of moderators. Their focus ranges from women's history and Asian history to quantitative history. For more information on the rest of the H-NET lists, sent a request to Richard.Jensen@uicvm.uic.edu. In reply, you will receive an informative electronic memo. To subscribe to H-Asia, the Asian history list, send your subscription command subscribe H-Asia to listserv@uicvm.uic.edu.

On the other hand, if you prefer regular discussion about statistical packages, lists focused on SAS and SPSS may offer the kind of intellectual stimulation you desire. Still others centre on Asian Studies, technology and privacy, environmentalism, distance education, security studies, or political philosophy. Somewhere, there is a list matching your interests. Send the command (message) `list global` to listserv@listserv.net. There is no period at the end of that address; again leave the subject line blank. Again, no punctuation. In reply, you will receive a short message with further instructions outlining your options.

Why should you subscribe to a list?

Some Internet enthusiasts have romanticized the bumpy 'information highway.' So, why should Asian studies professionals subscribe to lists? I will limit my supporting arguments to actual examples showing how I have benefited from active participation since late 1993. Participating in Internet lists can (a) speed completion of individual and group projects, term papers, dissertation chapters, conference presentations and (b) otherwise improve their quality. Specifically, the Internet puts scholars in touch with professionals who can help a person accomplish what he or she has already set out to do. Internet resources may suggest additional questions to ask about research you have already undertaken. Lists make possible a dimension of collaborative research beyond the reach of many researchers, especially if one's financial resources are limited. Therefore, seek and find congenial virtual sites in comparative politics and international relations where you can read, discuss, contribute, and learn.

What is the 'recipe' that I have followed in all my dealings with scholars and other people out there on the Internet. If you know what kinds of discussions and information you are looking for and why, 'Pollard's Formula' calls for a judicious mix of (1) subscribing to lists and (2) supplementing this with private e-mail.

International
Institute
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Studies



Visiting address:
Nonnensteeg 1-3
LEIDEN

Postal Address:
P.O. Box 9515
2300 RA LEIDEN
THE NETHERLANDS

Telephone: +31-71-527 22 27

Telefax: +31-71-527 41 62

E-mail:
IIAS@RULLET.LeidenUniv.NL

(Newsletter contributions:)
IIASNews@RULLET.LeidenUniv.NL

WWW: http://iias.leidenuniv.nl/



The IIAS is a post-doctoral institute jointly established by the Royal Netherlands Academy of Arts and Sciences (KNAW), the Vrije Universiteit Amsterdam (VUA), the University of Amsterdam (UvA), and Leiden University (RUL). The main objective of the IIAS is to encourage the pursuit of Asian Studies in the Humanities and Social Sciences, nationally as well as internationally.

To achieve this end, the constituent institutes have agreed upon the following activities, which were defined in the Agreement on National Cooperation in Asian Studies signed by all parties in 1993.

1. to set up and execute a post-doctoral programme for Dutch and foreign researchers;
2. to organize international scientific gatherings;
3. to act as a national centre for Asian Studies in order to improve international cooperation in the European context;
4. to develop other activities in the field of Asian Studies, such as the publication of a newsletter and the establishment of a data base, which should contain up-to-date information on current research in the field of Asian Studies.

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[vacancy] 'Changing Lifestyles in Asia'

Please Note

All those who received the mailing with an overview of personal data to be published in the 'Guide to Asian Studies in Europe' are kindly required to send in the revised version before September 15, 1996.

New IIAS Publications

IIAS Lecture Series #6

- Wang Gungwu
The Revival of Chinese Nationalism (Leiden, 1996).
ISBN 90-74917-16-x.
Dfl. 10,-

IIAS Yearbook 1995

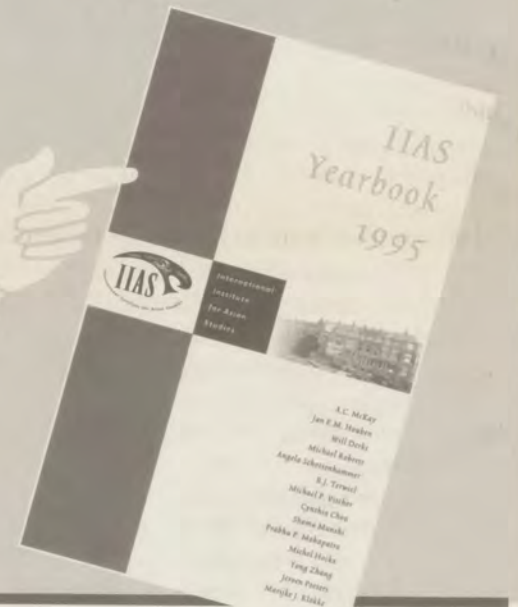
- Contains 14 contributions by IIAS Fellows (Leiden, 1996).
ISBN 90-74917-17-8.
Dfl. 35,-

IIAS Working Papers Series #4

- Brakel, C (ed.)
The Performer as (Inter)cultural Transmitter (Leiden, June 1996).
ISBN 90-74917-15-1.
Dfl. 30,-

IIAS Annual Report 1995

(Leiden, 1996).
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One of the most important policies of the IIAS is to share scholarly expertise by offering universities and other research institutes the opportunity to benefit from the knowledge of resident fellows. IIAS fellows can be invited to lecture, participate in seminars, cooperate on research projects etc. The IIAS is most willing to mediate in establishing contacts. Both national and international integration of Asian Studies are a very important objective.

The IIAS distinguishes between seven categories of fellows:

1. research fellows
2. senior visiting fellows
3. professorial fellows
4. visiting exchange fellows
5. affiliated fellows
6. ESF fellows
7. Dutch seniors

More detailed information can be obtained via the IIAS secretariat: +31-71 - 527 22 27. As it is one of the policies of the IIAS to stimulate (inter)national exchange, we will gladly mediate in establishing contacts and availability in delivering lectures, organizing seminars, etc.

1. Research Fellows (post PhD, < 40 years)

- a. individual
- b. attached to a programme, i.e. 'Changing Lifestyles in Asia'; 'Cultural Traditions in Endangered Minorities of South and South-east Asia'; 'International Social Organization in East and South-east Asia: Qiaoxiang Ties in the Twentieth Century'.

They are attached to the IIAS for 1 to 3 years, carrying out independent research and field-work, and organizing an international seminar once per year.

At present the IIAS is host to ten research fellows. Below you will find an overview of their names and research topics:

Dr Cynthia G.H. Chou

(Singapore):
Dr Chou is working within the programme Cultural Traditions in Endangered Minorities of South and Southeast Asia on 'Money, Magic and Fear: exchange and identity amongst the Orang Suku Laut (sea nomads) and other groups in Riau and Batam, Indonesia'.

Period: Until 1 June 1997

Dr Will A.G. Derks

(the Netherlands):
Dr Derks' topic is 'The Search for Malayness' within the collaborative framework of Changing Lifestyles.

Period: Until 1 July 1997

Dr Michel Hockx

(the Netherlands):
Dr Hockx is carrying out research on 'Literary Societies and the Literary Field in Pre-war Republican China (1911-1937)'.

Period: Until 1 August 1997

Dr John Knight

(United Kingdom):
Dr Knight was selected as a new individual research fellow. He is specialized in Japan Studies and will work on 'A Social Anthropological Study of Contemporary Japanese Forestry: Commercial and Environmental Perspectives'.

Period: Until 1 September 1999

Dr Prabhu P. Mohapatra

(India):
Dr Mohapatra is studying 'The Making of a Coolie: recovering the experience of indentured Indian migrants in the Caribbean sugar plantations, 1838-1918'.

Period: Until - 16 September 1996

Dr Shoma Munshi

(India):
Dr Munshi is working on the topic 'The Representation of Women in Media, Both Print and Visual, in India' within the framework of the programme Changing Lifestyles.

Period: Until 1 April 1997

The IIAS is saying farewell to:

Dr Jan Houben (departure: 1 July), taking up an NWO fellowship to start research on the three-year project 'Theory and Practice of the Pravargya Ritual: Developments in the Vedic and Post-Vedic periods'. Dr Houben will be stationed at the Kern Institute of Leiden University, and he will remain affiliated to the IIAS.

Dr Marijke Klokke (departure: 1 July), continuing two part-time jobs with the Department of Languages and Cultures of South-east Asia and Oceania, and the University Library, and

Dr Deborah Tooker (departure: 1 August), continuing her job with Le Moyne College, Syracuse, USA. We wish them all the best in their future careers, and want to thank them for the valuable contributions they have made to the Institute.

2. Senior Visiting Fellows (post-PhD)

The IIAS offers senior scholars the possibility to engage in research work in the Netherlands. The period can vary from 1 to 4 months.

Dr Tej R. Kansakar (Nepal)

Field of research: linguistics
Proposed research: 'The Grammar of Tantrakhya - a classical Newari Text of the early 16th century'
Period: 7 October - 15 Nov. 1996

3. Professorial Fellows

The IIAS assists in mediating between universities in the Netherlands and Research Institutes in Asia, inviting established scholars (minimum requirement: assistant professor level) to share their expertise with Dutch scholars, by being affiliated to Dutch universities for a period of one to two years.

The IIAS has assisted in mediating between the University of Ramkhamhaeng, Thailand, and the Leiden University. **Dr Archara Pengpanich** (an associate professor at the University of Ramkhamhaeng) arrived in the Netherlands in January 1995. She is offering courses in Thai language and culture for two years at the universities of both Amsterdam and Leiden.

Prof. Abdul Wahab bin Ali of the University of Malaya will be resident in the Netherlands from 1 May 1995 to 31 May 1997 as guest professor in Malayan Studies.

NIAS, Copenhagen
Dr Bert Edström (Center for Pacific Asia Studies, Stockholm University) project title: 'Swedish-Japanese Relations, 1869-1996' irregular visits to the Netherlands

Dr Mason Hoadley (Institute for East and Southeast Asian Languages, Lund University) 'The Feudalization of Central Java: A question of ownership, 1771-1812'
Period: 6 - 21 October 1996

Dr Geoffrey Robinson (Center for Pacific Asian Studies, Stockholm University) 'The Origins of Political Violence: rethinking the role of foreign powers in Indonesia's 1965 coup'
Period: 26 October - 16 November 1996

Dr Paulos Huang (Institute of East Asian Studies, University of Helsinki) 'Chu State Ethnology and Culture: The earliest Chinese Bamboo Slips Classics'
Period: 18 November - 13 December 1996

ÖAW, Vienna
Dr Max Nihom, finishing his book with the preliminary title 'Studies in Indo-Indonesian Saivism'
Period: 1 August - 1 December 1996

SASS, Shanghai
Prof. Huang Renwei (Shanghai Municipal Center for International Studies) 'The International Economic Environment of Asian-Pacific Area and the Competitiveness of China in the 21st Century'
Period: 1 October - 20 December 1996

5. Affiliated Fellows (post-PhD level)
The IIAS can offer office facilities to fellows who have found their own financial support and who would like to do research in the Netherlands for a particular period. The IIAS is host to the following affiliates:

Dr Alex McKay (research award granted by the British Leverhulme Trust) 'The History of the Multi-Faith Pilgrimage to Mount Kailas in Western Tibet'
Period: 15 Nov. 1995 - 15 Nov. 1996

Prof. Chen Xiaoming (Chinese Academy of Social Sciences, Beijing, supported by the Netherlands Royal Academy of Sciences) 'Pluralistic Difficulties: contemporary Chinese culture in a transition period'.
Period: 15 Dec. 1995 - 15 Dec. 1996

Dr Kathinka R. Sinha-Kerkhoff (Asian development Research Institute, India) Affiliated to the IIAS for the duration of the WOTRO-sponsored project 'Globalization and the Construction of Communal Identities'
Period: until October 1999.

Research Fellows at the IIAS

Dr Jeroen C.M. Peeters (the Netherlands):
Dr Peeters cooperates with other fellows in the programme Changing Lifestyles, investigating 'Islamic Youth Groups in Indonesia: globalization and universalism in a local context'.
Period: Until 1 May 1997

Dr Angela Schottenhammer (Germany):
Started mid-April 1996 with 'History of the Overseas Trade of Quanzhou in the Chinese Province Fujian from the 10th to the early 14th centuries' as an individual fellow.
Period: Until 15 April 1998

Dr Michael P. Vischer (Switzerland):
Dr Vischer, working within the programme Cultural Traditions in Endangered Minorities of South and Southeast Asia, is undertaking research in 'Origin Structures: a comparative socio-cosmological study'.
Period: Until 1 February 1997

Dr Yong Zhang (People's Republic of China):
Dr Zhang's research topic is 'Taxation Laws in East Asia'.
Period: Until 15 September 1997

Expected:
One vacancy (for three years, within the third research programme 'International Social Organization in East and South-east Asia: Qiaoxiang Ties in the 20th Century') is expected to be filled by the end of August 1996.

The IIAS will be host to several senior visiting fellows in the period 15 August - 15 November 1996:

Dr Deepak Kumar (India)
Field of research: Indian colonial history
Proposed research: 'Science and Colonization: a comparative study of the Netherlands Indies and British India, 1900-1945'
Period: 1 May - 1 September 1996

Prof. Dharma Kumar (India)
Field of research: Economic, social and cultural history
Proposed research: 'Trade as a Variable in Determining Lifestyles: Indian merchants in the Indian Ocean Trade'
Period: 15 June - 31 August 1996

Dr Gwyn R. Campbell (South Africa)
Field of research: Malagasy / Indian Ocean history
Proposed research: 'The Origins of the Malagasy'
Period: 1 July - 1 October 1996

Dr Dilip Chandra (India)
Field of research: socio-politics
Proposed research: 'The Role of Islam in Contemporary Indonesia - an alternative perspective'
Period: 1 September 1996 - 1 January 1997

Dr Karin Kapadia (Norway/India)
Field of research: anthropology
Proposed research: writing of her book with the tentative title: 'Gender, Bonded Labour and Rural Industry in South India'
Period: 1 October 1996 - 1 February 1997

4. Visiting Exchange Fellows (post-PhD level)

The IIAS has signed several Memoranda of Understanding (MoU) with foreign research institutes, thus providing scholars with an opportunity to participate in international exchanges. The Nordic Institute for Asian Studies (NIAS) in Copenhagen and the Australian National University (ANU) regularly send scholars to the Netherlands to do research for a period from 1 to 6 months. In exchange, Dutch scholars can apply to be sent abroad to the MoU institutes of the IIAS.

Close cooperation with the Nordic Institute of Asian Studies (NIAS) and the Australian National University (ANU) has resulted in a regular exchange of scholars. Contacts with Vietnamese universities will become more regular in the near future, as it is hoped others will follow. The IIAS will be host to the following scholars in the coming period:

ANU, Canberra
Dr Baogang He (University of Tasmania) 'The Politics of National Identity and Democratization in East Asia'
Period: 5 July - 5 October 1996

Dr Alison Murray (ANU, RSPAS) 'Cultural practice among the Kalinga of Luzon and the Kenyah of Kalimantan, Indonesia'
Period: 1 August 1996 - 1 Feb. 1997

Dr Helen Creese (ANU, RSPAS) 'Balinese Chronicle Traditions'
Period: 3 to 4 months at the end of '96

Dr Hans Hägerdal (University of Lund, grant from the Swedish fund 'Knut och Alice Wallenbergs stiftelse'), collecting materials and ideas for a deeper study of colonial discourses and ideologies in modern European history.
Period: 1 Sep. 1996 - 1 Sep. 1997

Dr Ian Kerr (University of Manitoba, Canada) 'Historical Research on Colonial India'
Period: 22 Sept. - 27 Oct. 1996

Dr Carine Guerassimoff (Lavoisier Foundation, French Ministry of Foreign relations) 'Chinese Migrations and Security in Asia Pacific Region'
Period: 1 October 1996 - 1 October 1997

6. ESF fellows

Selected by the Asia Committee of the European Science Foundation (ESF-AC) and attached to the IIAS.

Dr Françoise Delvoye (France) 'The Case of Nayak Bakhshu, Court-Musician to Sultan Bahadur Shah Gujurati (r. 1526-1537)' within the framework of 'Social and Literary History of Court Musicians in Western India, 14th-18th century'. She is employed by the ESF-AC.
Period: for one year until 6 November 1996

Dr Joachim Mittag (Germany) 'Sources of Chinese Historiography and Historical Thinking from the beginnings to the Present'. He will be employed via the ESF-AC and IIAS, and will be stationed at the Sinological Institute in Leiden.
Period: per 01-10-1996 until 01-10-1998

7. Dutch seniors

Max. two Dutch seniors per year can apply for this position of max. 6 months each at the IIAS. A Dutch senior should have obtained a PhD degree more than five years ago, and be academically very productive. The stay at IIAS (not abroad!) can be used for further research. Funds are made available to finance the temporary replacement for teaching activities of a senior at his/her home university.

Dr Lloyd L. Haft (Sinological Institute, Leiden University) 'Aspects of the Twentieth-Century Sonnet'
Period: 1 August 1996 - 1 February 1997

Dr Wim van Zanten (CA/SNWS, Leiden University) rewriting a proposal 'Performing Arts in Asia: Traditions and Institutions'
Period: 1 July - 1 October 1996 (2 1/2 months)

IIAS Visiting Exchange Fellowships



The IIAS signs Memoranda of Understanding (MoUs) with research institutes in the

field of Asia Studies all over the world, in order to stimulate greater cooperation in this field, and to improve the mobility of scholars through the exchange of research fellows at a post-PhD level. The period of exchange can vary from one to six months, depending on the relevant MoU.

Both parties commit themselves to supporting these visiting exchange fellows, by offering office facilities, and in some cases temporary housing and reimbursement of travel costs.

The IIAS welcomes Dutch scholars (or holders of a permanent residence permit in the Netherlands who are affiliated to/and or employed by a Dutch research institute) at post-PhD level to apply for a visiting exchange fellowship under the following MoUs:

1. Nordic Institute for Asian Studies (NIAS), Copenhagen
2. East-West Center in Hawai'i (EWC), and the Research School of Pacific and Asian Studies of the Australian National University at Canberra (RSPAS-ANU)
3. Division of Social Sciences and Humanities, Indonesian Institute of Sciences (LIPI), Jakarta
4. Institut für Kultur und Geistesgeschichte Asiens der Österreichischen Akademie der Wissenschaften, Vienna

5. The Institute of Oriental Studies (IOS) of the Russian Academy of Sciences, Moscow
6. Vietnam National University Hanoi (VNU), Hanoi
7. The University Grants Commission (UGC)/Ministry of Education, Islamabad
8. The Shanghai Academy of Social Sciences (SASS), Shanghai

In all cases the applicants are required to send in a curriculum vitae, an outline of the proposed research (i.e. work plan), a letter of recommendation, and reasons for seeking placement at the other institute.

Selected candidates are supposed to present a progress report to the receiving institute before departure, and to write a report for the sending institute.

IIAS maintains good relations with the following institutes and can mediate in establishing contacts with them:

L'École Française d'Extrême-Orient (EFEO), Paris and Asia; l'Institut National des Langues et Civilisations Orientales (INALCO), Paris; The Institut de Recherche sur le Sud-Est Asiatique (IRSEA), Aix-en-Provence; The Maison des Sciences de l'Homme, Paris; The School of Oriental and African Studies (SOAS), London; The Institute for Chinese Studies, University of Oxford; The Centre for South-East Asian Studies, University of Hull; The Instituto Italiano per il Medio ed Estremo Oriente (IsMEO), Rome; The Instituto di Diritto e Politica Internazionale, Milano; the Asia Departments of the University of Hamburg, Hamburg; The Südasiens Institut and the Sinologisches and

Japanologisches Seminar, Heidelberg; The Institute of Oriental Studies, St. Petersburg; The Institut für Ethnologie, Bern; The Centro de Estudos de Historia e Cartografia Antiga, Lisbon; The Centro de Historia de Alem Mar, Lisbon; The Institute of South East Asian Studies (ISEAS), Singapore; The Oriental Library, Tokyo; The Institute of Eastern Culture, Tokyo; The Institute of Oriental Culture, Tokyo; The Toyota Foundation, Tokyo; The Japan-Netherlands Institute (Tokyo); The Institute of Developing Economies, Tokyo; The Center for Southeast Asian Studies, Kyoto; The Institute for Research in Humanities, Kyoto; The Chulalongkorn University, Bangkok; The Thammasat University, Bangkok; The Ramkhamhaeng University, Bangkok; The National Institute of Historical and Cultural Research (NIHCR), Islamabad; The Pakistan Institute of Development Economics, Islamabad; The Asia Departments of the University of Peshawar, Peshawar; The Central Asia Study Center Peshawar, Peshawar; The Asia Departments of the University of the Punjab, Lahore; The Centre for South Asian Studies, Lahore; The Asia Departments of the University of Sindh, Jamshore; The Centre for South and Southeast Asian Studies, University of Madras, Madras; l'Institut Français de Pondicherry, Pondicherry; The Indian Council of Historical Research, New Delhi; The Indian National Research Council, New Delhi; The School of International Studies, Nehru University, New Delhi; The Indian Council for Cultural Relations; The Indian Council of Social Science Research (ICSSR), The Delhi University, New Delhi; The University Grants Commission, New Delhi; The Association for Asian Studies, Ann Arbor; and others.

Researchers contacting the IIAS for mediation are requested to send in a curriculum vitae, an outline of the proposed research (i.e. work plan), a letter of recommendation, or any other relevant information.

The IIAS can provide you with more information. Please contact Ms S. Kuypers at the IIAS, tel: +31-71-527 2227



Professor Jurgis Elisonas (IIAS Masterclass, 28-29 May 1996)



Participants in Professor Elisonas' Masterclass (28-29 May 1996)

PHOTOS: WIM VREEBURG

Introduction to Quanzhou Trade

The Overseas Trade of Quanzhou in the Song Dynasty

By Angela Schottenhammer

Since April 1996 the IIAS has been sponsoring a new individual research project entitled 'The Overseas Trade of Quanzhou in the Song Dynasty'



In the Confucian tradition neither trade nor the social status of merchants were looked upon as worthy of appreciation. While this should be acknowledged, caution should be observed about generalizing this negative attitude towards trade in ancient Chinese history. We know that commercial relations in China have never been completely suppressed, interregional trade especially has indeed even been promoted by certain emperors. Archaeological evidence has proved that early interregional trade relations can be traced back at least to the 6th and 7th centuries BC, for some luxury articles like lapis lazuli perhaps even to the third millennium BC. The goods that were to be exchanged were transported from China to the West and vice versa along the famous 'Silk Road'. Silk, as the epithet 'silk road' already suggests, was the supreme Chinese export commodity, the epitome of what all foreign merchants longed for, at least at this early date. Overseas trade relations have existed since the Han Dynasty (206 BC - AD 220); in this era it is possible to find documented evidence for the dispatch of envoys from the Roman Empire to China. Moving on to the first centuries of the Christian era Persian and Arabian merchants played a prominent role in building up and consolidating commercial contacts with countries to the east, including various kingdoms in India, in the Street of Malacca, and the Malay Peninsula, to mention only a few of their ports of call. They also extended their networks to the Chinese mainland. These merchants had already established foreign settlements in Guangzhou (Canton) by the 7th and 8th centuries.

Quanzhou in the province Fujian is also well-known for its historical overseas trade relations. From the 9th to the 11th century its overseas trade experienced an unremitting boom period and by the Southern Song (1127-1278) and Yuan Dynasties (1279-1367), it reached its zenith. We know this from several Chinese and foreign sources, which describe the lively commercial intercourse at Quanzhou and the great number of ships, which arrived there every year in very general terms. But where did this flourishing overseas trade come from and what particular features characterized it in the Song Dynasty, the very time period during which the trade

underwent decisive political and economic changes? It serves little purpose to try to explain this economic surge in its own terms using arguments like 'The economic upswing took place because of steady economic development'. This can be dismissed as a tautological circle, which is unfortunately a relatively favourite way of argumentation.

An explanation of the special development of Quanzhou's overseas trade during the Song Dynasty, demands more than a study of the contemporary local political, economic and geographical circumstances - by analysing both written sources and archaeological remains -, it requires the simultaneous consideration of the nation-wide politico-economic interrelationship of Song China; that is to say, the local development of Quanzhou cannot be satisfactorily explained by leaving aside or neglecting the development of the central state, of which it was part. The Song government did indeed exert a significant influence on the progressive development of this local trade, although, in the beginning, officially it took only a cursory interest in it. There can be no doubt that it is essential to explain the specific relationship between the state and this locally-based trade.

Some current, overwhelming Chinese, explanations tend to trace the economic boom in the overseas trade back to deficiencies in local agricultural conditions which prompted the people of Quanzhou to look for destinations overseas from where they could procure their food supplies, as well as other products not native to the region. Close examination shows this is unfounded. Firstly, to develop international trade relations all parties involved must have adequate economic means at their disposal and a surplus of products which they can exchange. If the people of Quanzhou were so destitute, what would they have used as an exchange commodity in order to procure what they lacked? Deficiency in a local economy can therefore never be the reason for the development of a flourishing trade. The idea that it was only after Quanzhou had once been forced to import grain from other regions (because of increasing population) that the local farmers were compelled to redirect their land use towards the production of commercial articles or otherwise allow their land to lie waste in order to engage in some profit-yielding activities, also seems unlikely. The second consideration hinges on the fact that it was not

agricultural produce which formed the mainstay of this trade. This honour fell to items like porcelain and silk, aromatics, jewels and the likes, namely products which can be categorized as luxury goods. Following this logic yet another question obtrudes: who would want and could buy all the articles foreign and Chinese merchants brought to Quanzhou if everybody was poor? Even, if all the articles were transported directly to the Imperial Court, some Chinese merchants had first to advance the money.

We know from the written sources that it was not the Song government which 'initiated' this overseas trade. In fact it did not even show any particular ambition to promote it at the inception of the dynasty, only engaging in it at a time when it was already flourishing.

A contrary picture emerges from a more serious study of sources. These tell us that the description of Quanzhou varies at different periods of time and, cogently, complaints about bad agricultural and living conditions, as a rule, were not expressed during Northern Song Dynasty. Pertinently archaeological evidence has proved that a considerable area, which later became waste land, was densely populated and built up in Song times. We can also learn more about the specific relationship of the flourishing port and the direction of its hinterland to commercial purposes, a fact which turns out to be very interesting in connection with the development of local industries.

Starting port

In modern Chinese articles dealing with the history of this overseas trade, Quanzhou is, generally speaking, referred to as 'the starting port of the overseas silk and porcelain road'. This is intriguing as that in Song times silk was not produced on a large scale in Quanzhou. Does this mean, that this main export commodity was produced at other places and had to be transported to Quanzhou first? Also very famous kilns for the production of porcelain were - with the exception of Dehua - situated at other, different places. Interestingly, the written sources tell us that it was usually not high quality porcelain that was exported, but products of a medium or lower quality, items which would be more likely to meet the criterion of being suitable to 'survive' transportation by ship. So, was it really porcelain that was exported from Quanzhou or various kinds of stoneware?

If at least some of the products

were also produced in Quanzhou, we have to ask, where were they produced, how did they rank in the quality stakes, and who provided the financial means for the production? To give more satisfactory answers to these questions recent archaeological excavations in Quanzhou and its hinterland as well as an investigation of the local natural and technical conditions should be instigated and the results compared with the written sources. A more detailed analysis of archaeological relics and written sources could thus provide further information about the structure of local craft and manufacturing during the Song Dynasty. (The fact that by Song times Quanzhou was integrated into a supraregional transport and market system has already been sufficiently proved by several Chinese, Japanese, and Western scholars). A comparison with remains of porcelain found overseas shows which products were specially produced for export and to which countries they were shipped. The situation with silk is a bit more difficult, because it is highly unusual for any of it to have survived. For the most part we are forced to rely on contemporary written sources and subject them to a critical investigation. Yet another item which requires deeper examination is the local metal manufacturing.

Only by examining this local development within its specific historical context will it be possible not only to state facts, but also to explain an early example of a local economic boom, based mainly on overseas trade. This is why the specific reference of the Song government to the flourishing overseas trade in Quanzhou may not be overlooked. The government did not decide to organize and promote this overseas trade officially before the late 11th century, in other words at a time when the economic rise of the Quanzhou overseas trade was already an established fact.

Maritime Office

Indubitably, the history of the official institution which monopolized the overseas trade of Quanzhou from late 11th century onward, the 'Maritime Office' or 'shibo si', and the numerous discussions in the purview of the Song officialdom on the advisability of central or local financial organization structures can teach us a lot about changes in the government's political and economic deliberations. It was a political discourse which gained in importance especially as the background to the reform and anti-reform movement in 11th-century China. These changes in the government's attitude towards overseas trade can also be observed by studying the history of a rapidly expanding contemporary industrial sector, which can be regarded as a *sine qua non* of overseas trade, - the shipbuilding industry.

The results of the research work will be published with the organizational and financial support of the IIAS in some articles and one monograph. ❧

Dr Angela Schottenhammer started mid April 1996 as an individual research fellow at the IIAS studying the 'History of the Overseas Trade of Quanzhou in the Chinese Province Fujian from the 10th to the early 14th centuries'.

3-4 APRIL 1997 (TENTATIVELY)
LEIDEN, THE NETHERLANDS
INTERNATIONAL CONFERENCE

Overseas Trade of Quanzhou



Within the framework of the research project on the overseas trade of Quanzhou in the Song Dynasty an international conference will be held on the topic 'The Overseas Trade of Quanzhou in the Song and Yuan Dynasties'. It will take place at the International Institute for Asian Studies in Leiden on April 3 and 4 1997 (date provisional). The conference will provide scholars working on the various aspects of this topic with a possibility to present the actual results of their research, introduce research projects, and discuss several problems to which no real satisfactory solution can be found. It will also be a chance for anybody who is interested in the

history of the Chinese Song and Yuan Dynasties and in overseas trade to learn more about this topic and discuss their ideas with experienced scholars. Papers will be presented by some 8 historians and archaeologists from all over the world, who have been working in this field for many years. Their papers will cover such topics as the characteristics of export ceramics, the local textile industry, the social impact of the trade, problems of interpreting archaeological evidence and written sources and the like.

For more information please contact:

Dr. Angela Schottenhammer
at the IIAS

E-mail:
SCHOTTENHAM@RULLET.LeidenUniv.nl

Minister Ritzen at the IIAS



The Minister of Education, Prof. ir. dr. J. Ritzen, visits the IIAS, 20 May 1996

From left to right (foreground): F. Hüsken, B. Arps, J. Ritzen, D. Kolff, S. Kuypers, P. van der Velde, M. Sparreboom

PHOTO: WIM VREEBURG

OCTOBER 1997
LEIDEN, THE NETHERLANDS

Changing Perspectives on the Bird's Head of Irian Jaya

The International Institute for Asian Studies (IIAS) in cooperation with the Indonesian Science Foundation (LIPI) and the Irian Jaya Studies Programme (ISIR/NWO, the Netherlands Organization for Scientific Research) is organizing a first International Interdisciplinary Conference on Changing Perspectives on the Bird's Head of Irian Jaya, Indonesia.



The Bird's Head area of Irian Jaya, which has always fascinated scientists, is being studied more intensively than ever at the moment by researchers from various disciplines and backgrounds. For example, the Dutch Irian Jaya Studies programme (ISIR), working in cooperation with the Indonesian LIPI, focuses exclusively on this area.

There is still so much that we do not know about this area that some scholars will deem it premature to discuss the issue of interdisciplinary perspectives. Archaeological research, for example, is clearly at a stage in which sorting out the basic data of the first diggings is the job to be tackled. It seems useless to try to integrate facts into a wider perspective if there are hardly any facts to integrate. However, other disciplines have collected more significant amounts of data and discussion of perspectives helps to formulate research questions and broadens the view of researchers beyond the borders of their own field.

Inevitably, the various disciplines have different perspectives on the Bird's Head. For example, for the earth sciences the area is the promontory of the Australian continental plate, and the area with the first and longest contact with terrain of Eurasian affinity. From a linguistic point of view, the area is, roughly speaking, a middle ground between predominantly Papuan areas towards the East and Austronesian areas towards the West. For historians, the Bird's Head is a part of New Guinea with many old links to other parts of Eastern Indonesia (e.g. the North Moluccan sultanates) and old trade links reaching into China. For anthropologists, the Bird's Head is in some respects an area in between two traditional fields of study: Eastern Indonesia and Melanesia. The presence of specific culture areas within the Bird's Head (e.g. the Biak-Numforese area in the north and north-east coastal zones), each to be placed in its own regional and historical contexts, indicate the impossibility of developing a unified anthropological perspective on the Bird's Head. From the point of view of development administration scholars, the

central theme is the local administration at the interface of national and local identities.

Of course, these aspects of the various disciplines are the subject of constant internal debate, they are changing perspectives. For example, in the past the languages of the Bird's Head tended to be viewed from the perspective of central New Guinea languages, and thus appeared as a kind of peripheral Papuan languages, but now the perspective seems to shift towards the middle-ground perspective mentioned above.

Conference Aims

The aim of the IIAS conference Changing Perspectives on the Bird's Head of Irian Jaya is twofold. First, to inform Bird's Head researchers about the current perspectives in other disciplines in order to facilitate integration of the findings of the various disciplines in wider frameworks. Secondly, to stimulate internal debate within the various disciplines on the changing perspectives on the area.

To reach these goals, the IIAS conference is set up in such a way as to facilitate both discipline-

internal discussion of perspectives (in oral sessions and poster sessions) and interdisciplinary discussion (in plenary sessions).

Deadline abstracts: 1 January 1997. All articles submitted in the correct version according to the conference style sheet will be published in the Proceedings.

For more information:

ISIR Secretariat

Nonnensteeg 1-3

P.O. Box 9515

2300 RA Leiden

The Netherlands

Tel: +31-71-5272419

Fax: +31-71-5272632

E-mail: projdiv@rullet.leidenuniv.nl



INTERNATIONAL INSTITUTE FOR ASIAN STUDIES

Agenda

1996

21-24 AUGUST

ESF seminar: The 14th European Conference on Modern South Asian Studies (in Copenhagen)

24 AUGUST

Dutch Diplomats' Day

A day for Dutch Ambassadors to other (Asian) countries
Organized by IIAS and Asia House

Lectures by: Prof. François Godement (senior research fellow of l'Institut Français des Relations Internationales);
Mr. Shintaro Ishihara (co-author of the 1995 bestseller *The Voice of Asia: two leaders discuss the coming century*);
and Prof. Thommy Svensson (director of the Nordic Institute of Asian Studies, Denmark)

29-30 AUGUST

Narrative Sculpture and Literary Traditions
in Central, South and Southeast Asia
Masterclass by Dr Jan Fontein

29 AUGUST - 1 SEPTEMBER

ESF seminar: (Tele)Communications Policies in Western Europe and Southeast Asia: Cultural and Historical Perspectives (in Brugge)

2-6 SEPTEMBER

6th International Conference of the European Association of Southeast Asian Archaeologists (EurASEAA),
organized by Dr M. Klokke (IIAS)
combined with:
Masterclass by Dr Jan Fontein (29-30 August)
Parallel session on Champa Sculpture
by Tran Ky Phuong, Vietnam

10-12 SEPTEMBER

Joint NIAS/ESF seminar: Chinese Business Connections in Global and Comparative Perspective (in Beijing)

12-13 SEPTEMBER

IIAS seminar: Pilgrimage in Tibet
Organized by Dr Alex McKay, affiliated fellow

12-13 SEPTEMBER

RUL/IIAS seminar:
New Directions in the History of Chinese Women
for the Period 1000 - 1800 A.D.
Organized by Dr H. Zumdorfer

26-27 SEPTEMBER

Meeting of the Editors of European Associations on Asia
Organized by Paul van der Velde and Ilse Lasschuijt (IIAS)

10-11 / 14-15 OCTOBER

Labour Relations in Asia, preparatory meeting
for a long-term research programme
IIAS/NIAS-DK/NIAS-Wassenaar/ANU/IISG

28-31 OCTOBER

The Conduct of Relations between States:
war and peace in Southeast Asia (In Paris)
Prof. Nguyễn Thế Anh (Ecole Pratique
des Hautes Etudes, Paris), convener
Sponsored by URA 1075 'Péninsule indochinoise'
(CNRS/EPHE-IVe section); Institute of Asian Cultures
(Université Sophia, Tokyo) and the IIAS

12-15 DECEMBER

Asian Minority Cultures in Transition: diversity, identities and encounters
Organized by Prof. J. Platenkamp in Munster, financed by the ESF

EARLY 1997

Islam, Ethnicity and Secularism in Central Asia and the Caucasus',
part II (in Amsterdam)
Organized by Dr Dick Douwes and
the Institute for Oriental Studies, Moscow

EARLY 1997

ESF seminar: The Lhasa Valley. Conservation and Modernisation
in Tibetan Architecture (in Meudon)

11-13 JANUARY

Sources and Time. The Destiny of Texts (in Pondichéry, India)
Co-organized by the Centre of Indology of l'Ecole Française d'Extrême
Orient; the Department of Indology of l'Institut Français de Pondichéry,
and supported by the Centre d'Etudes de l'Inde
(Dr F. Assayag) and the IIAS

15-16 JANUARY

Resources of History. Traditions: Transmission or invention?
(in Pondichéry, India)
Organized by the Department of Social Sciences of l'Ecole Française
d'Extrême Orient, and supported by l'Institut Français de Pondichéry;
the Centre d'Etudes de l'Inde and the IIAS.

LATE FEBRUARY

ESF seminar: Transformation of Houses and Settlements in Western
Indonesia: Changing Values and Meanings of Built Forms in History
and in the Process of Modernization

MARCH

Workshop 'library affairs' (acquisition, coordination
and virtual collections in Asian Studies)
Organized by the IIAS Platform Asian Collections
and the Royal Tropical Institute (KIT), Amsterdam

3-5 MARCH

Modernization processes in Asia: Economic, Social and Cultural Perspectives
(1800-2000). A joint Beijing University - IIAS seminar on
the historical East West relations, to be held in China

20-22 MARCH

Crime and Punishment: Criminality in Southeast Asia
(at CASA, Amsterdam)
Workshop jointly organized by IIAS / Joint Committee for Southeast
Asia / Social Science Research Council (SSRC) /
American Council of Learned Societies

24-27 MARCH

Tribal Communities in the Malay World: Historical, cultural
and social perspectives (in Singapore)
IIAS/ISEAS/Institut für Ethnologie/Centre for Environment,
Gender and Development.

MARCH / APRIL

Islam and Mass Media (in Leiden/Amsterdam)
Organized by Dr Jeroen Peeters, IIAS

SPRING 1997

Strengthening East-West Scientific Relationships:
The Southeast-Asian-Asian Connection (in Hanoi)
Co-organized by IIAS, NIAS (DK), CASA and the Toyota Foundation

SPRING 1997

IIAS/IISG Conference: Labour relationships in Southeast Asia

3-4 APRIL

The Overseas Trade of Quanzhou in the Song and Yuan Dynasties
Organized by Dr Angela Schottenhammer (IIAS)

APRIL

IIAS/SOAS/NIAS seminar: Burma Studies (in London)

APRIL

Incorporation, Transformation and Mobilization; impacts of colonial
penetration, national integration and globalization in Indonesia and India
(in New Delhi)
Dr E.B. Locher-Scholten (IIAS), Dr J. van Goor (University of Utrecht),
Dr R. Barman Chandra (ICSSR)

APRIL

ESF seminar: Encompassing Knowledge: Indigenous Encyclopedias
in Indonesia in the 17th-20th Centuries

MID APRIL

Changing labour relations and internal migration (in Beijing)
Co-organized by Zhang Yunling, Asia-Pacific Studies of the Chinese
Academy of Social Sciences, IIAS and the Institute of Social Sciences

19-21 JUNE

6th International Conference on Chinese Linguistics (ICCL-6)
(in Leiden)
Organized by Dr Rint Sybesma en Dr Jeroen Wiedenhof

2-4 JULY

Third Euroviet Conference:
Vietnamese Society in Transition, continuity or change?
(in Amsterdam)
Organized by Dr John Kleinen (CASA), and IIAS

1-4 OCTOBER

Trade and Navigation in Southeast Asia (in Tokyo)
Prof Nguyễn Thế Anh (Lab. Péninsule Indochinoise, Paris), convener

AUTUMN

The Cultures of the Northern Moluccas and the Bird's Head
in the context of Pacific Cultures
Co-organized by LIPI, Pattimura University (Ambon),
University of Nijmegen and IIAS

DECEMBER

History of Hindustanic Music: 13th-20th Centuries
organized by Dr Françoise Delvoye (ESF-fellow),
Dr Joep Bor (R'dam Conservatory)
and Emmie te Nijenhuis

The European Science Foundation is an association of its 56 members research councils, academies and institutions devoted to basic scientific research in 20 countries.

The ESF assists its Member Organizations in two main ways: by bringing scientists together in its Scientific Programmes, Networks and European Research Conferences, to work on topics of common concern; and through the joint study of issues of strategic importance in European science policy.

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ESF Office: 1 Quai Lezay-Marnésia, 67080 Strasbourg Cedex, France
Tel.: +33-88767126, Fax: +33-88370532

Asia Committee

EUROPEAN SCIENCE FOUNDATION

EUROPEAN ASSOCIATIONS FOR ASIAN STUDIES

1.
Association for Korean Studies in Europe, AKSE
Prof. Dr B.C.A. Walraven, President
P.O. Box 9515, 2300 RA Leiden, The Netherlands
Tel: +31-71-527 2541
Fax: +31-71-527 2215

Secretary
Dr R. Wien
Korea Verband e.V., Asienhaus
D-45327 Essen, Germany
Tel: +49-201-8303 812
Fax: +49-201-8303 830

2.
European Association of Chinese Studies, EACS
Mrs M. Bastid-Bruguière, President
92, Boulevard de Port Royal,
75005 Paris, France
Tel: +33-143 262 051
Fax: +33-143 547 202

Secretary
Prof. Dr R. Wagner
Universität Heidelberg
Sinologisches Seminar
Akademiestrasse 4-8, D-69117
Heidelberg, Germany
Tel: +49-6221-5424 65
Fax: +49-6221-5424 39

3.
European Association for Japanese Studies, EAJS
Prof. Dr I. Hijiya-Kirschner, President
Ostasiatisches Seminar-Japanologie
Podbielskiallee 42, 14195 Berlin
Germany
Tel: +49-30-83 83 857
Fax: +49-30-83 13 008

Secretary
c/o Prof. Dr W. Pascha
East Asian Economic Studies
Duisburg University
47048 Duisburg, Germany
Tel: +49-203-3789 114
Fax: +49-203-3789 157

4.
European Society for Central Asia Studies, ESCAS
Dr E.A. Chylinski, President
Taasingevej 19, DK-6710 Esbjerg V
Denmark
Tel: +45-75 123744
Fax: +45-75 452701

Secretary
Dr T. Atabaki
University of Utrecht
Vakgroep Oosterse Talen
Drift 15, 3512 BR Utrecht
Tel: +31-30-253 6132
Fax: +31-30-253 6138

5.
European Association for Southeast Asian Studies, EUROSEAS
Prof Th. Svensson, President
Nordic Institute for Asian Studies
Leifsgade 33, 2300 København S
Denmark
Tel: +45-315 48844
Fax: +45-329 62530

Secretary
Prof. Dr P. Boomgaard
Royal Institute of Linguistics and Anthropology, KITLV
P.O. Box 9515, 2300 RA Leiden
the Netherlands
Tel: +31-71-527 2639
Fax: +31-71-527 2638

Asia Committee

EUROPEAN SCIENCE FOUNDATION

TASKS & SCOPE

The Asia Committee of the European Science Foundation was established in 1994 for an initial period of three years.

The task of the Committee will be to:

- strengthen and co-ordinate European research on Asia
- develop closer links between academia and political decision-making and provide academic and strategic information for the development of a new European Asia policy
- initiate and support new, border-transcending research with an emphasis on interdisciplinary cooperation.

The Committee seeks to achieve these ends through:

- creating and administering a European post-doctoral fellowship scheme
- organizing and funding international workshops on well-focused themes

- strengthening the infrastructures of the professional, regional associations by setting up a directory/database
- promoting collaboration with scholars and institutions in the USA, Australia and, in particular, Asia.

The disciplinary and geographical scope of the Asia Committee covers the study (ancient and modern, humanities and social sciences) of the languages, cultures, societies and economies of South, Central, South-east and East Asia.

The Committee is at present composed of scholars from France, The Netherlands, Scandinavian countries, Germany, Great Britain, Switzerland, Australia, Italy.



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École Française d'Extrême-Orient, Paris

Secretary:

Professor Wim Stokhof
International Institute for Asian Studies, Leiden.

Secretariat of the ESF Asia Committee:

International Institute for Asian Studies
att. of **Sabine A.M. Kuypers**
P.O.Box 9515
2300 RA LEIDEN
The Netherlands
Tel: +31 - 71 - 527 22 27
Fax: +31 - 71 - 527 41 62

Asia Committee

EUROPEAN SCIENCE FOUNDATION

MEMBERSHIP

Prof. J.C. Breman
Centre for Asian Studies,
University of Amsterdam
Netherlands

Prof E. Collotti-Pischel
Istituto di Diritto e Politica
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Milan, Italy

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École Pratique des Hautes Études,
Paris, France

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(Executive Group)
Institute for Chinese Studies,
University of Oxford
Great Britain

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Istituto per il Medio ed Estremo Oriente,
Roma, Italy

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Ostasiatisches Seminar,
Freie Universität Berlin
Germany

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Centre for Southeast Asian Studies,
University of Hull
Great Britain

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(Executive Group)
Fakultät für Ostasienwissenschaften,
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Prof. B. Kölver
Institut für Indologie und
Zentralasienswissenschaften,
Universität Leipzig
Germany

Dr U. Kratz
School of Oriental and African Studies,
London, Great Britain

Prof. D. Lombard
(Executive Group)
École Française d'Extrême-Orient,
Paris, France

Prof C. MacDonald
Institut de Recherche sur le Sud-Est
Asiatique, Aix-en-Provence
France

Prof. W. Marschall
Institut für Ethnologie,
Universität Bern
Switzerland

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Institute of Development Studies,
Roskilde University
Denmark

Prof Nguyễn Thế Anh
École Pratique des Hautes Etudes
IVE section, France

Prof J.R. Pitte
Institut de Géographie,
Université de Paris IV
France

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(Executive Group)
Sinologisch Instituut,
University of Leiden, Netherlands

Prof. E. Steinkellner
Institut für Tibetologie
und Buddhismuskunde,
Universität Wien, Austria

Prof. W.A.L. Stokhof
(Executive Group)
International Institute for
Asian Studies, Leiden, Netherlands

Prof. Th. Svensson
(Executive Group)
Nordic Institute for Asian Studies,
Copenhagen, Nordic countries

Prof. P.-E. Will
Collège de France, Comité des
Orientalismes, CNRS, France

Observers

Mrs M. Boiteux
Ministère de l'Enseignement Supérieur
et de la Recherche, Paris, France

Mrs M. van Hall
Ministry of Education, Cultural
Affairs and Science, Zoetermeer
Netherlands

Prof. C. Gluck
The Association for Asian Studies,
Ann Arbor, USA

Mr Chimaki Kurokawa
The Toyota Foundation,
Tokyo, Japan

ESF Office

Dr M. Sparreboom
(Executive Group)
European Science Foundation,
Strasbourg, France

Asian Studies and European Social Science

Since 1960, eight high-performing East and Southeast Asian economies have grown at more than twice the rate of the rest of the countries in the region, roughly three times as fast as Latin America and South Asia, and five times faster than Sub-Saharan Africa. The eight countries are Japan, South Korea, Taiwan, Thailand, Malaysia, Hong Kong, Singapore, and Indonesia. In recent years, China appears to have joined this major league of fast-growing economies. Similarly, the better-off half of the Indian population has experienced considerable growth over the last five years.

These are some of reasons why economists and other social scientists in Europe have been paying increasing attention to developments in various parts of Asia. This has generated a great deal of research some of which is still in the process of being carried out, in an attempt to reveal the basic preconditions for the growth rates achieved and, in some countries, sustained for decades. In the context of the present article particular interest is concentrated on investigations into these preconditions which have taken European social science research into two different directions.

By John Martinussen

FORUM On the one hand, scholars have tried to identify specific conditions, or sets of conditions, obtaining in the high-performing Asian economies and societies which are not present in low-growth or stagnant economies and societies. This kind of research, which by its very nature is comparative and non-ethnographically oriented, relies to some extent on area-specific competence, but the overall perspective is essentially global. In this sense, these sorts of social science approaches are not really part of what is conventionally referred to as Asian Studies.

On the other hand, scholars have attempted to reveal critical aspects of the internal dynamics in the Asian societies concerned. This has prompted them also to look for clues in the ethnographically oriented traditions of the Humanities. As a corollary, they have applied a much longer-term perspective than that which is prevalent among mainstream economists. This kind of research relies much more on area-specific competence and may be seen as extensions of Asian Studies into the Social Sciences.

Now, the point I want to make is that this latter type of research is on the increase in Europe – and rightly so, because there is little doubt that our understanding of societal development and transformation in Asia is enhanced by combining Social Science perspectives and efforts to generalize within a comparative framework with Humanities perspectives and efforts to ground the observations in unique historical preconditions in individual societies and regions. This has been widely recognized among political scientists and sociologists for some time. What is really new here is that even hard-core economists now tend to pay more attention to the broader settings, including various non-economic factors and dimensions. This is particularly evident among those economists and development economists who apply modes of analyses often referred to as the 'new political economy', 'new institutional economics',

and 'public' or 'rational choice' approaches.

Humanities vs the Social Sciences

Against this backdrop, I find the formation of the ESF's Committee for Advanced Asian Studies (henceforth referred to as the Committee) occurring at just the right time from a research perspective. It is to the credit of the organization's Standing Committee for the Humanities that it took the initiative and equally commendable that the Standing Committee for the Social Sciences decided to support the endeavour. Having been established with representatives from both these broad research areas, the Committee is in a good position to play a role as facilitator for combining (not 'merging' as the Chairman of the Committee recently wrote in his introduction to a booklet about the work of the Committee!) Social Science perspectives with the research traditions of the Humanities. The Committee can promote and inspire dialogue and research in which social scientists and scholars from the Humanities learn from each other – where the former learn about *la longue durée* and the paramount importance of the cultural heritage for contemporary societal development, and where the latter are persuaded to add comparative perspectives and efforts to generalize about causal relationships at more abstract levels.

I want to emphasize the facilitating role, but at the same time warn against transforming the Committee into an apex body for directing Asian Studies in Europe. What is needed is not a top-down approach, but a forum for aggregating in a bottom-up manner the priorities of European scholars in which they are assisted in achieving a critical mass of researchers and resources for carrying out on a larger scale European research on Asian societies and cultures. The Committee may aptly play a pro-active role by adding particular emphases to some of these priorities, but it should not attempt to replace the mechanisms of priority setting and 'competition' among research communities in Europe.

In relation to the Social Sciences, and particularly in relation to economics, there may be a special need

for a pro-active role in order to persuade more researchers to engage in area-specific studies of regions and countries in Asia. The first round of applications for workshops and post-doctoral fellowships processed by the Committee revealed that several more meritorious scholars came forward from the Humanities than from the Social Science disciplines. This trend was undoubtedly a reflection of the priorities prevailing among the different groups of researchers in Europe, but this exactly reveals a weakness where the Committee may be of assistance in providing an incentive structure that can promote more area-based studies in the Social Sciences and more collaboration between social scientists and scholars from the Humanities. It is not likely that the Committee can achieve any impact upon mainstream Social Science research and theory formation, nor is this called for. But it may add some important marginal value to Social Science contributions by supporting their attempts to anchor their analyses in an historical and cultural setting. At the same time, the Committee may help expose more scholars from the Humanities to Social Science perspectives.

Existing and emerging European associations and conference networks for Asian Studies have been taken into account by the Committee. A strategy has been elaborated for collaborating with these associations and networks. I fully support that, but again there is a need to take into consideration that these area-based organizations are dominated by the perspectives of the Humanities. Therefore, the Committee should not confine itself to collaborating with the said organizations but look for possibilities for cooperating with international associations that organize different Social Science disciplines. These often comprise groups of scholars with particular interest and expertise in Asian societies, who at the same time, however, have a preference for associating with other scholars from their respective disciplines rather than with researchers with whom they share a special area-specific interest in their empirical studies. That should not disqualify them from receiving support and encouragement from the Committee.

European focus

It is an essential part of the mandate of the Committee to strengthen European co-operation in Asian Studies and create a network of existing centres of expertise and institutions specialized in Asia. I fully support this endeavour; yet I would like to add a few reservations. Seen purely from a research perspective, it may be difficult to justify more emphasis on European cooperation than on research collaboration between European and Asian scholars, or for that matter scholars from elsewhere in the world who deal with Asia. It is only when we add to our identity as scholars another identity as Euro-

peans, as belonging to a multinational community separate from, and possibly in competition with our Asian colleagues and the communities to which they belong, that the particular emphasis on Europe becomes justified. I recognize that to some extent and in certain areas we do have to add this identity and that as researchers we are expected to provide inputs to awareness-creation and decision-making in our own countries. These are important roles and by performing them well the Committee and the European research communities may contribute to a better and more adequate understanding of Asian societies and Asian perceptions among policy makers and citizens in general. My point is that the Committee should balance its various roles very carefully and should never be seen as a body representing narrow European interests in opposition to Asian or specific regional interests.

Therefore, the European focus should always – as intended with the formulation of tasks – be combined with the aim of promoting cooperation with scholars and research institutions in Asia.

The final point I want to make is that the Committee can fulfil the roles referred to above only if this is accepted by most scholars in the field and this, in turn, is highly dependent upon the resource flows managed by the Committee and the extent to which the Committee is capable of providing substantive and good-quality advice and encouragement to scholars and decision makers.

John Martinussen is professor of International Development Studies, Roskilde University; member of the ESF Executive Council and of the Committee for Advances Asian Studies. He is former chairman of the Danish Social Science Research Council and served as a member of the ESF Standing Committee for the Social Sciences 1993-95.

WORKSHOPS '96/'97

21-24 AUGUST 1996

Copenhagen, Denmark

The 14th European Conference on Modern South Asian Studies,
Dr Peter Andersen, Dept. of History of Religions, University of Copenhagen,
Njalsgade 80, 2300 Copenhagen S., Denmark. Tel: +45-35328957, Fax: +45-35328956.
Homepage: <http://nias.ku.dk/nasa.html>

29 AUGUST - 1 SEPTEMBER 1996

Bruges, Belgium

(Tele)Communications Policies in Western Europe and Southeast Asia:
Cultural and Historical Perspectives.
-Prof. Dr Jan Servaes, Dep. of Communication, Catholic University of Brussels (KUB),
Vrijheidslaan 17, 1080 Brussels, Belgium.
Tel. +32-2-4124278, Fax: +32-2-4124200.
-Prof. Dr Jean-Claude Burgelman, Free University of Brussels (VUB),
Pleinlaan 2, 1050 Brussels, Belgium. Tel. +32-2-6292414, Fax +32-2-6292861.
-Dr. Anura Goonasekera, Asian Mass Communication and Information Center
(AMIC), 39 Newton Road, Singapore 1130, Republic of Singapore.
Tel. +65-2515106, Fax: +65-2534535.

10-12 SEPTEMBER 1996

Beijing, P.R.China

'Chinese Business Connections in Global and Comparative Perspective'
-Dr. Borge Bakken, Nordic Institute of Asian Studies,
Leifsgade 33, DK 2300 Copenhagen S, Denmark. Fax: +45-32962530
-Dr Zhang Yuyan, CASS/Institute of World Economics & Politics,
5 Jianguomen St., 100732 Beijing, PRC. Fax: +86-10 512 6105.

12-15 DECEMBER 1996

Münster, Germany

'Asian Minority Cultures in Transition: Diversity, Identities and Encounters'
-Dr J.D.M. Platenkamp, Institut für Ethnologie, Westfälische
Wilhelms-Universität, Münster, Stadtstrasse 21, D-48149 Münster, Germany.
Tel. +49-251-834575, Fax: +49-251-834576.

LATE FEBRUARY, 1997

Leiden, The Netherlands

'Transformation of Houses and Settlements in Western Indonesia: Changing Values and Meanings of Built Forms in History and in the Process of Modernization'
Prof. Dr R. Schefold, Faculty of Social and Behavioural Science, University of Leiden,
P.O. Box 9555, 2300 RB Leiden, The Netherlands.
Tel.; +31-71-5273450/3451/3475, Fax: +31-71-5273619.

APRIL 1997

Leiden, The Netherlands

'Encompassing Knowledge:
Indigenous Encyclopedias in Indonesia in the 17th-20th Centuries'
Prof. Dr Bernard Arps, Department of Languages and Cultures
of Southeast Asia and Oceania, University of Leiden,
P.O. Box 9515, 2300 RA Leiden, The Netherlands. Tel. +31-71-527.2222/527.2418

1997

Meudon, France

The Lhasa Valley. Conservation and Modernisation in Tibetan Architecture
CNRS UPR 299, Dr Heather Stoddard, Institut National des Langues et Civilisations
Orientales, c/o 127, Rue de Sèvres, Paris 75006, France. Tel/Fax: +33-1-45679503

Research School CNWS, Leiden University

School of Asian, African, and Amerindian Studies



In 1988, the Faculty of Arts and the Faculty of Social Sciences, Leiden University, joined forces in the establishment of the Centre of Non-Western Studies (CNWS). The inception of the Centre marked a turning point in the development of Non-Western Studies in Leiden. It ended a long period in which Asian, African, and Amerindian studies suffered a sharp decrease in their share of available funds, and consequently a drastic reduction in the number of researchers. On 17 June 1993, the CNWS amalgamated with two Leiden-based research institutes, the Centre for the History of European Expansion (IGEER), and the

ogy, art history, development sociology, history, law, linguistics, literature, and religion.

Composition and organization

The Research School CNWS facilitates the research of the senior scholars who are appointed members to the School by the Faculty of Arts, Leiden University, on the recommendation of the Board of the CNWS and after consultation with the relevant faculty and department. The members spend at least fifty percent of their research time on projects included in the Research Programme of the CNWS.

The School is governed by a Board consisting of five members. The meetings of the board are attended by a representative of the CNWS PhD students. The board members

departments. In this way the clusters hope to provide new stimuli for research.

At present, the CNWS is responsible for the research of some 120 senior researchers, and for the work of some 85 junior researchers (PhD students). The junior researchers include the so-called 'Aios' (who are appointed by the University) and the 'Oios' (who are appointed by the Netherlands Organization for Scientific Research, NWO, The Hague).

Publications

The School also publishes the *CNWS Publications*. This series was started in 1991, and since then, 46 books have appeared. The series was established as part of a deliberate policy to publish research which having little commercial visibility would otherwise never reach a wider audience. The books are moderately priced and published within a short time after being submitted. All the manuscripts are adjudicated by outside experts in the field before the editorial board passes the manuscript for publication.

PhD training

The main day-to-day activities of the CNWS are related to the supervision and training of PhD students, of whom all attend courses and seminars. These are organized at various levels. Firstly, at the beginning of their training, the students attend a number of short introductory courses on various thematic and practical subjects, including the study of history of the non-Western world; narrative structures; gender aspects; the use of audio-visual means in research; the writing of academic reports in English, and the like. Secondly, the students, throughout the whole period of their appointment, attend meetings organized by their supervisor. During these meetings, the students present and discuss the results of their work so far. Thirdly, there are courses and seminars organized by the research cluster to which the students belong. These activities are often attended by nationally and internationally renowned scholars. These, and other staff, present papers which are discussed with the students. Advanced PhD students are also often encouraged to contribute. Finally, all PhD students have a personal supervisor, in some cases more, who, in conjunction with the Director of the CNWS, is responsible for the progress of the student's work. The students receive tutorials from their supervisors, and present parts of their written work to their supervisor for correction.

Fellowships

In order to be admitted as a graduate or PhD student at the Research School, the student's proposal should be supported by a member of staff of the School who is prepared to be his/her supervisor. Admission allows the student to use all the university facilities, including tutorials and libraries.

Each year the Research School grants a limited number of PhD scholarships for a maximum period of four years with the specific task of writing a PhD thesis. In order to apply for such a fellowship, the student should present a research proposal plus further information (C.V., etc.). As in the case of other admissions, such a proposal should be supported by a professor attached to the CNWS who will act as 'promotor'. The advertisement for these appointments is normally published at the beginning of the year, and enrolment takes place on 1 September.

Information

More detailed information about the CNWS can be obtained via the CNWS Homepage, Internet, that is linked up to the IAS Homepage. Brochures, leaflets, and catalogues of books published by the CNWS can also be obtained via the CNWS secretariat.

Twice yearly the School publishes the *CNWS Newsletter*. This Newsletter is sent free of charge to interested universities and institutes in Holland and abroad. It includes information on the CNWS, research projects, seminars, and congresses held in Leiden, etc. Those who would like to receive the Newsletter are asked to contact the CNWS secretariat. The Newsletter is not sent to individuals. The Newsletter can also shortly be consulted via Internet.

cnws

Research Institute for Descriptive and Comparative Linguistics (IBVTW). This merger coincided with the official recognition of the CNWS as a research institute. Soon after, the Faculties of Arts of the Vrije Universiteit Amsterdam and Nijmegen University joined the Institute. On 16 June 1994, the Research School CNWS, as it was called henceforth, was officially recognized as a Research School by the Royal Netherlands Academy of Sciences. In the autumn of 1994 the CNWS moved into the Nonnensteeg building, in which the IAS also has its premises.

Aims

The aim of the Research School is to encourage Asian, African, and Amerindian studies in the Humanities, the Social Sciences, and Law; to strengthen cooperation between the disciplines involved, to intensify the collaboration with national research institutes and museums in Leiden, and to stimulate internationalization of research and teaching in the various relevant areas and disciplines. Geographically, the focus of attention is on Africa, the Middle East, South Asia, Southeast Asia and Oceania, the Far East, South and Meso-America, the Caribbean islands, and Indian North America. Each of these areas is studied from various disciplinary angles, notably archaeology, anthropol-

ogy, art history, development sociology, history, law, linguistics, literature, and religion.

are appointed for a period of three years by the Faculty of Arts, Leiden University. Chairman of the Board is Prof. P. W. Klein. The daily activities of the CNWS are supervised by a Director and Joint Director, who are assisted by a staff of four people. The Board is supported by four advisory committees that advise on general matters and on activities related to the academic functioning of the CNWS, its training programmes for PhD students, and the CNWS publication projects.

All of the research projects which are being carried out by the Research School are grouped into sixteen separate research clusters. These clusters are made up of the members of the Institute, who are teaching in one or more non-Western departments of Leiden University (Faculties of Arts, Law, or Social Sciences), Amsterdam Free University (Faculty of Arts), and the Catholic University of Nijmegen (Faculty of Arts).

All clusters are set up on the basis of one or more academic disciplines. There are two monodisciplinary clusters, working in the field of linguistics. The interdisciplinary clusters are organized either regionally or thematically. Their emphasis on a particular region or theme cuts across the profiles of the undergraduate non-Western

CNWS secretariat

Nonnensteeg 1-3
PO Box 9515
2300 RA Leiden
The Netherlands
Tel: +31-71-5272171
Fax: +31-71-5272210

New Publications by the Research School CNWS

By Dick van der Meij

State and Islam

C. van Dijk
A.H. de Groot

Volume 31:
C. van Dijk and A.H. de Groot (eds)
State and Islam
ISBN 90-73782-37-6

The volume contains eleven papers written by internationally renowned scholars tackling the relationship between Islam and State in countries geographically as far apart and as different in culture as Iran, Turkey and Egypt in the Middle East, Indonesia and Malaysia in Southeast Asia, and Cameroon in Africa. Most papers deal with the tension that may be inherent in the differences in outlook between a government that has to cope with the practicalities of everyday social and political life, and groups in society which have their own distinct ideas about what form an ideal Islamic society should take. Contributions by B. Lewis, A.K.S. Lambton, H.L. Beck, A.H. de Groot, E.J. Zürcher, C. van Dijk, M. van Bruinessen, J.J.G. Jansen, O. Farouk Bajunid, R. Peters and J.C.M. van Santen are included.

Volume 42:
Signe Howell (ed.)
For the Sake of Our Future.
Sacrificing in Eastern Indonesia
ISBN 90-73782-59-7

Cycles of birth, death, and rebirths are promoted through the deliberate taking of life – whether actual or symbolic. This book seeks to fill both ethnographic and theoretical lacunae in the study of sacrifice by focusing on such practices in nineteen different societies in Eastern Indonesia. This volume comprises a selection of revised papers originally presented at a conference held at the University of Oslo in 1992 entitled Sacrifice in Eastern Indonesia.

Contributions are included by Maribeth Erb, Olaf H. Smedal, Gregory Forth, Signe Howell, E.D. Lewis, Karl-Heinz Kohl, Penelope

Graham, R.H. Barnes, Brigitte Renard-Clarmagrand, Danielle C. Geirnaert, Janet Hoskins, H.J. Seran, Roy Ellen, Valerio Valeri, Benno Grzimek, Jos Platenkamp, Susan Mckinnon, and Cecile Barraud and Claudine Friedberg

Central Pillars of the house

sisters,
wives,
and mothers
in a rural
community
in Minangkabau,
West Sumatra



Volume 45:
Joke van Reenen
Central Pillars of the house. Sisters,
wives, and mothers in a rural
community in Minangkabau, West
Sumatra
ISBN 90-73782-66-X

This study is about matriliney and gender. The principal aim is to examine the views, experiences, and strategies of Minangkabau village women as actors within networks of family and kin, in the context of a rapidly changing environment. The women are revealed in their key roles of mothers, wives, and sisters in relation to their male and female siblings. The female views are being set in the framework of observable, socio-economic developments over the past one or two centuries both in the local community and the wider regional context.

All correspondence should be addressed to:
Dr. F.E. Tjon Sie Fat, Chief-editor
CNWS Publications
c/o Research School CNWS
Leiden University
P.O. Box 9515
2300 RA Leiden
The Netherlands.

Women in Minangkabau

On 11 June 1996 Joke van Reenen defended her PhD Thesis entitled: Central Pillars of the House: sisters, wives, and mothers in a rural community in Minangkabau, West Sumatra. Her position as AIO, Doctoral Assistant (PhD student) at the Research School CNWS: School of Asian, African and Amerindian Studies at Leiden University, had come to an end in December 1995. Discussing the position of assistant and the subject of her passion: Minangkabau, we present a portrait of Joke van Reenen.

By Dick van der Meij



The first question that springs to mind is rather predictably: Why Minangkabau?

In 1984 an anthropologist and a sociologist specialized in non-Western societies were invited to Padang to help developing a Department of Anthropology at Andalas University in this West Sumatran city. This request for funding was submitted to the Dutch Minister for Development Cooperation and to the – then called – Netherlands University Foundation for International Cooperation (Nuffic). So I went to Padang. I spent 5 years in West Sumatra setting up the Anthropology Department and training university staff. While I was there of course I had the opportunity to look around and conduct some research of my own. After my appointment had ended I had the opportunity to do yet another six months of research, so I had a fairly good idea of what I wanted to do and Minangkabau presented itself as the ideal and natural choice.

The second question: Why women?

Gender relations and women's views on gender have always had my special interest. I had conducted earlier research on female perspectives in Tunisia, and it seemed to me to be a natural progression to continue investigating female views in the Minangkabau matrilineal setting. As a matter of fact, I do feel that to try to understand a culture, or even part of it – how can one even begin to try to understand a whole culture? – it would be best to study both male and female roles and perspectives. However, since the roles and perspectives of males had already been studied, I decided to make a complementary study of the female views.

One of the most striking phenomena in Minangkabau is merantau, going out of Minangkabau and seek experience elsewhere. How does this affect the lives of the women who stay behind?

It very much depends on the individual. Many women have no problem at all seeing their husband leave for abroad. Some even encourage their men to leave and find a way to earn money. You see, the problem is that agriculture is no longer sufficient to make a living. There is very little cash around to pay for school



Joke van Reenen

fees, uniforms, transportation, and what have you, so the men are forced to leave for longer or shorter periods to earn money. It is really as simple as that.

Some women are really very low after their husbands have left, and some also spoke of the sexual problems this causes, but on average, they can cope fairly well. I have not come across any instances where the women have actually forced their husbands to leave to get rid of them, but this may occur. Nowadays many women follow their husband out of the Minangkabau area, joining them for instance in Jakarta or other places in Java to be with them. Women themselves go out to merantau, for instance for study or in order to find a job. It is no longer an exclusive male prerogative. Another new phenomena is the permanent merantau situation where a single man or a couple decide to stay away from the Minangkabau area, permanently settling elsewhere.

I have the feeling that matrilineal systems like that of the Minangkabau are very rare in the world, is this indeed so?

Actually not really. There are quite a lot of societies which might be labelled matrilineal. However, societies which combine matriliney with matrilineal residence are rare. Intriguingly, there are certain features of Minangkabau matriliney which may be called unique. In Sumatra we have evidence that other societies used to be matrilineal too. For instance, in Aceh where the kinship ties are now organized bilaterally but the settlements are matrilineal, in some aspects the situation resembles that in Minangkabau. Similar systems also existed in South Sumatra, for instance Enggano springs to mind.

At present the matrilineal organization is being evaluated by the Minangkabau people themselves and the views they express are far from unanimous. Many Minangkabau are critical of certain aspects of their own culture, yet few would actually advocate the abolition of the matrilineal kinship system.

What are your feelings about the phenomenon 'Doctoral Assistant'?

Well, before I begin on that, let me tell you that I have been very lucky throughout. I had already done a fair amount of research when I started as assistant and, of course, I knew the field very well. Another great help was that I already had my assistants in the field. So my experiences are not really comparable to those of the average AIO who starts with his/her research in a field he/she does not know. Also, because of my prior research I have used much more than the 4 years allotted to an AIO. By the way, I really needed that time!

While gratefully acknowledging these advantages, I have some criticisms. Even though I feel that 4 years is not unreasonable, I have the impression that both AIOs and their supervisors are still uncomfortable with that time limitation. Sometimes the scope of the research is too ambitious in relation to the time available, thus causing a lot of time to be lost by using it for problems which would have been avoided.

In fact, on the bottom line what I mean to say is that what happens now is that people are required to write a traditional book in a modern setting. Those two are incompatible.

A question of equal importance is: What are we to do with all those young people who have just defended their thesis? Especially, is you remember that the traditional network is still very much in effect, it seems to be fairly pointless to produce a breed of young doctors who will have a terribly hard time to find a suitable job. Many young people who are now doing research have so little experience in anything but research that they find themselves caught short in the skills needed to find a job outside academia. Sadly, in academia, jobs are very rare at the moment. So, I have my reservations about the effect of the new system, but perhaps everything will turn out fine in future.

What are your plans for the future? Going back to Minangkabau and doing more research?

O, yes indeed. I would love to go back to Minangkabau. Of course, I would like to present my book to the people there. They have every right to know what I have made of their information.

On the other hand, I would also like to go back to the Ministry of Development Cooperation. I feel it would be a good thing to work on defining new projects and making contacts with new counterparts. It need not necessarily be in the field of Indonesia, or Southeast Asia. Other places in the world are equally interesting and I am open to whatever job presents itself.

Oprichting

Nederlandse Vereniging

Adhesiebetuigingen:

Martin van Bakel
 Jet Bakels
 Adriaan Bedner
 Marrik Bellen
 Peter Boomgaard
 Ad Borsboom
 Jan Breman
 Jan van Bremen
 F. Brinkgreve
 Koen De Ceuster
 Freek Colombijn
 Leo Douw
 C. van Dijk
 Bibiane Ety
 N. Evers
 S. Evers
 Douwe Fokkema
 David Stuart Fox
 Beatrice van der Goes
 Hans Gooszen
 H. 't Hart
 Jacinta Hin
 Michel Hockx
 Fer Hoekstra
 J.E.M. Houben
 V. Houben
 Jos S.S. Hu
 Frans Hüsken
 Wilt Idema
 Sjoerd Jaarsma
 B.N. de Jong Boers
 Nico Kaptein
 Didi Karni
 Willem van Kemenade
 Carola Klamer
 Peter Kloos
 Gerrit Knaap
 J.J. Knapen
 Dick Kooiman
 Jean Kommers
 Juliette Koning
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 I.D. Lasschuijt
 Yuwen Li
 J.T. Lindblad
 Hans van der Lugt
 Ab Massier
 D. van der Meij
 Toon van Meijl
 Jelle Miedema
 S. Moeimam
 O.D. van den Muijzenberg
 L.W. Nagtegaal
 Nicole Niessen
 I. Nooijens
 Wolf Ondracek
 Jan Michel Otto
 Ton Otto
 F. Pahud
 Peter J. Peverelli
 Anton Ploeg
 H.A. Poeze
 Ph. Quarles van Ufford
 Ger Reesink
 W.G.J. Rimmelink
 Martin Reurink
 Adriaan van Rixtel
 Rosemary Robson
 R. Schefold
 W. van Schendel
 Hans Schenk
 Kristofer Schipper
 L. Schmit
 Dirk Smidt
 Margot Spee
 Otto steenbeek
 Dick Stegewerns
 Wim Stokhof
 Heather Sutherland
 G.P.A. Termorshuizen
 R.G. Tol
 A. Udink
 Marion den Uyl
 Erik Venbrux
 C.L. Voorhoeve
 Cora de Waaij-Vosters
 P. Wijsman
 C.H. Yang-de Witte
 E. van Zanten
 W. van Zanten
 E. Zürcher

De vereniging, onder de naam 'Nederlandse Vereniging voor Azië en Pacific Studies', heeft ten doel de alfa en gamma studie van Azië en de Pacific te bevorderen en de belangen te behartigen van haar beoefenaars in Nederland.

Dit doel wil zij verwezenlijken door:

- 1) Coördinatie van de Azië en Pacific studies binnen Nederland
- 2) Grotere zichtbaarheid; creëren en verbreden van een maatschappelijk draagvlak
- 3) Beleidsadvies geven
- 4) Forum bieden voor niet-institutionele wetenschappers



Veranderingen in de organisatie van het wetenschappelijk onderzoek en onderwijs, onder andere door de oprichting van onderzoekscholen en de centralisatie van de besluitvorming in de onderzoeksfinanciering bij NWO/-WOTRO, hebben de betekenis van de bestaande werkgemeenschappen uitgebreid. Dit geldt zowel voor de Werkgemeenschap Zuidoost Azië en Oceanië (ZOAO) als voor de Werkgemeenschap Zuid Azië. Tegelijkertijd voelen jongere wetenschappers op het gebied van Oost en Centraal aziatische studies, voor welke gebieden vroeger geen werkgemeenschappen bestonden, behoefte aan een organisatorisch kader.

Het bestuur van de Werkgemeenschap ZOAO organiseerde op 12 januari 1996 een dag waarop over de toekomst van Azië studies in Nederland gesproken werd. De directeur van het IIAS pleitte voor de oprichting van een Nederlandse Organisatie voor Azië Studies. Zijn voorstel vond bijval en staande de vergadering werd een stuurgroep samengesteld die het perspectief van zo'n organisatie in kaart zou gaan brengen. Deze groep bestond uit Adriaan Bedner, Beatrice van der Goes, Michel Hockx, Gerrit Knaap, Dick Kooiman, Toon van Meijl, Hans Schenk, Ivo Smits, Leontine Visser en Paul van der Velde. Zij kwamen tot de conclusie dat er voldoende animo bestond voor een nieuw op te richten organisatie. Dit animo komt tot uiting in de hiernaast afgedrukte adhesiebetuigingen die ze bij elkaar brachten.

Op 20 augustus 1996 is de Nederlandse Vereniging voor Azië en Pacific Studies (NVAPS) opgericht. De bestaande werkgemeenschappen zullen hierin opgaan. De vereniging hanteert een brede definitie van Azië en staat in principe open voor iedereen met belangstelling voor Azië. De NVAPS zal als een Azië platform gaan fungeren en zal nauwe samenwerking zoeken met andere groepen, verenigingen en associa-

ties op het gebied van Azië. Binnen de vereniging zal plaats zijn voor zowel thematisch als regionaal georganiseerde werkgroepen.

De NVAPS zal tevens samenwerking zoeken met nationale verenigingen voor Azië studies in Europa en andere delen van de wereld.

Het bestuur van de vereniging bestaat voorlopig uit: Paul van der Velde (voorzitter), Ivo Smits en Leontine Visser. Het bestuur zal verder uitgebreid worden en tijdens de eerste jaarvergadering in mei 1997 zal voor de eerste keer een bestuur gekozen worden.

Coördinatie van de Azië en Pacific studies binnen Nederland

De vereniging beoogt de onderlinge communicatie en samenwerking te bevorderen tussen iedereen die actief is op het gebied van de alfa en gamma disciplines met betrekking tot Azië en de Pacific in Nederland.

In Nederland beschikbare kennis van Azië en de Pacific wordt nu niet optimaal benut. Men weet vaak niet goed welke expertise aanwezig is in een andere discipline, of in dezelfde discipline maar met betrekking tot een andere regio. Contact en samenwerking berusten vaak op persoonlijke netwerken met een inherent tijdelijk karakter. De vereniging kan dergelijke contacten en kennispreiding een coherenter en permanenter karakter geven. Kruisbestuiving door samenwerking van onderzoekers uit de verschillende regio's en verschillende disciplines is slechts een mogelijkheid uit vele.

Coördinatie kan voorts worden bereikt door de volgende middelen en activiteiten:

- het verzorgen van een nieuwsbrief in de vorm van een katern of pagina's in de IIAS Newsletter
- een landelijk congres (bv. in samenwerking met bestaande organisaties en instituten)
- het verfijnen van een databestand van specialisaties van individuele leden voor specifiek Nederlandse behoeften (in samenwerking met

de beheerders van bestaande databestanden, zoals die van het KITLV en het IIAS).

Er wordt naar gestreefd om een Nederlands onderdeel te vormen van een vereniging voor Azië en Pacific studies op Europees niveau.

Grotere zichtbaarheid; creëren en verbreden van een maatschappelijk draagvlak

De vereniging kan zich opwerpen als een agentschap voor leden die bereid zijn tot het verstrekken van informatie en het geven van voorlichting op hun vakgebied, voor zowel binnen- als buiten-universitaire doeleinden alsmede voor de media. Het databestand van leden en hun specialisaties dient dan als basis voor het aanbod. Dit kan met name voor niet-institutionele onderzoekers een mogelijkheid zijn om zich te blijven profileren op hun vakgebied.

Hierdoor wordt de zichtbaarheid van Azië en Pacific studies vergroot, hetgeen zal leiden tot grotere bekendheid, niet alleen bij studenten van een bepaalde regio maar ook bij studenten van andere disciplines alsmede bij buiten-universitaire geïnteresseerden uit het bedrijfsleven, politiek, onderwijs en journalistiek en andere maatschappelijke groepen.

De vereniging zal zich sterk maken voor meer vakgroepoverschrijvend onderwijs op alle niveaus. Daarnaast zal zij meewerken aan een inventarisatie van curricula op HBO en WO niveau en suggesties doen om eventuele lacunes daarin op te vullen. In de toekomst valt wellicht te denken aan Azië en Pacific onderwijs op middelbare scholen.

Beleidsadvies geven

Aangezien de vereniging gebaseerd is op individueel lidmaatschap en van anderen gesteund wordt door een brede laag van Azië- en Pacific-specialisten bezit zij de legitieme basis om namens hen te spreken en een van andere institu-

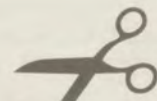
NVAPS

voor Azië en Pacific Studies

Formation of a Netherlands Association for Asian and Pacific Studies

The aims of the newly formed Netherlands Association for Asian and Pacific Studies are to encourage the studies in the Humanities and Social Sciences of Asia and the Pacific and to promote the interests of those engaged in such studies in the Netherlands. The association intends to accomplish these aims by:

- 1) Professionalizing the cooperation between scholars working in these fields
- 2) Highlighting the role of Asian and Pacific Studies, and creating a broad societal basis
- 3) Providing scientific policy advice
- 4) Providing a forum for non-institutional scholars



ten onafhankelijk advies uit te brengen. Een adviesfunctie kan algemeen politieke zaken betreffen, maar zal zich evenzeer richten op de wetenschappelijke en maatschappelijke relevantie van het onderwijs- en wetenschapsbeleid.

De adviesfunctie voor het wetenschapsbeleid dient te leiden tot zitting van specialisten-adviseurs op het gebied van Azië en Pacific studies in commissies van onderzoekscholen, postdoctorale instituten en subsidieverlenende instanties voor deze regio's als bijvoorbeeld NWO/WOTRD en het IIAS. Hierdoor kan de vereniging meedenken over de waardering voor onderzoeksvorstellen die zich begeven op het terrein van Azië en Pacific studies en kan zij helpen lacunes in deze te signaleren en op te vullen.

Forum niet-institutionele wetenschappers

De vereniging zal contacten bevorderen tussen universitaire medewerkers en stafleden van musea en vergelijkbare instellingen. Daarnaast zal de vereniging vooral een referentiepunt vormen voor wetenschappers die niet, of slechts tijdelijk, aan een instituut verbonden zijn.

Het congres biedt daarvoor een platform. Verder zullen de niet-institutionele wetenschappers op de hoogte gehouden worden van en wellicht ook betrokken worden bij activiteiten van institutionele wetenschappers.

Als lid ontvangen ze bovendien de IIAS Newsletter.

Lidmaatschap en Organisatie

Er zijn individuele leden en institutionele leden. Alleen individuele leden hebben stemrecht.

Het individuele lidmaatschap staat open voor iedereen die actief is in dan wel betrokken is bij de alfa en gamma studies van Azië en de Pacific. Ook individuen wier werkzaamheden buiten Azië en de Pacific liggen, maar die er wel een grote belangstelling voor hebben, zoals journalisten, diplomaten, zakenlieden, leraren en studenten, kunnen lid worden.

Institutionele leden zijn onder meer onderzoeks- en onderwijsinstellingen, musea, genootschappen, bedrijven, enz.

De vereniging bestaat uit een beperkt aantal thematisch en/of regionaal georganiseerde werkgroepen, die de kern vormen van haar activi-

teiten. Deze worden vertegenwoordigd in een bestuur. Het bestuur heeft een algemeen beleidsbepalende en coördinerende functie.

Het gekozen bestuur bestaat uit tenminste een voorzitter, secretaris en penningmeester. Er wordt naar gestreefd een bureau op te richten met secretariële ondersteuning. Van de leden zal een contributie gevraagd worden. Additionele financiering vindt plaats door bijdragen van onder andere het IIAS en van WOTRO (NWO). Er wordt naar gestreefd om een bestuurslid of vertegenwoordiger van het bestuur als adviseur zitting te laten nemen in commissies van wetenschappelijke organisaties en instituten.

Aanmeldingsformulier NVAPS

Steunt u het initiatief, wordt dan lid en vul nevenstaand aanmeldingsformulier in en retourneer het aan:

SECRETARIAAT NVAPS
P/A NONNENSTEEG 1-3
2311 VJ LEIDEN

U krijgt in de loop van september een bevestiging. Het lidmaatschap zal plusminus 25 gulden kosten. Donateurs en institutionele leden betalen minimaal 75 gulden.



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The Gate Foundation is an international art foundation devoted to promoting intercultural exchange of contemporary art. The Gate Foundation aims to stimulate knowledge and understanding of contemporary art and artists, emphasizing non-Western and migrant cultures.



The Gate Foundation
Herengracht 344
1016 CG Amsterdam
PO Box 814
1000 AV Amsterdam
the Netherlands
Tel: +31-20-620 80 57
Fax: +31-20-639 07 62

UNTIL 1 SEPTEMBER 1996
KIMBELL ART MUSEUM, TEXAS, USA

24 SEPTEMBER – 15 DECEMBER 1996
IDEMITSU MUSEUM OF ARTS, TOKYO

Masterpieces of Asian Sculpture from the Musée Guimet

The Path of Enlightenment

While their Paris home is being renovated, 71 of the greatest masterpieces of Asian sculpture from the world-renowned Musée Guimet, France's National Museum of Asian Arts, will be seen at the Kimbell Art Museum in Texas, USA and later this year in the Idemitsu Museum of Arts in Tokyo, Japan. Founded in 1889, the Musée Guimet is a virtual treasure trove of Asian art. A loan of this scale, focusing specifically on Buddhist sculpture, has never before been allowed to travel abroad, and many of the sculptures have never been seen outside of France. This historic exhibition has been organized by the Musée Guimet and the Kimbell Art Museum in conjunction with the Idemitsu Museum of Arts, Tokyo.



For more than 2,000 years, Buddhism has provided inspiration for many of the greatest icons of Asian art; this ancient, enduring philosophy has also played a pivotal role in serving to link the various cultures of Asia. The Path of Enlightenment: Masterpieces of Asian Sculpture from the Musée Guimet, Paris traces the development of Bud-

dhist sculpture from its origin in India along the Silk Road and across maritime trade routes throughout all of Asia – some 12 countries. The stylistic interconnections that exist between these varied Asian cultures are explored through masterpieces in stone, wood, bronze, and precious metals, ranging in date from the 1st through the 19th century.

The genesis of Buddhist sculpture took form during the Kushan period (1st-3rd century) in north central India where two schools of Bud-

Head of a Crowned Buddha, Thailand, Ayutthaya. 15th-16th century; bronze; h. 17 3/4". Kimbell Art Museum.

dhist art flourished: one in Gandhara (parts of present-day Pakistan and Afghanistan) and the other in the city of Mathura (now in the Indian state of Uttar Pradesh). The second century Kushan Fragment of a Balustrade with a Woman carrying an Offering deeply carved from red sandstone, displays the soft, rounded forms and archaic smile descended from an earlier tradition of Indian sculpture. Gandharan works, such as the schist Standing Bodhisattva (1st-3rd century), reveal a strong Graeco-Roman influence in the precisely rendered musculature and the naturalistic treatment of the drapery. The large red sandstone Standing Buddha epitomizes the classical Gupta-period style of Mathura in the 5th century and represents the prototype from which all Buddhist art in Asia derives.

The subsequent spread of Buddhism is documented in a broad range of sculptures from Central Asia, China, Korea, and Japan. A menacing 13th century wood and polychrome figure of Bishamonten from Japan owes a debt to 10th-century Guardian King figures from the great Central Asian Buddhist caves at Dunhuang, illustrating well the dissemination of certain stylistic conventions throughout East Asia. Closer to the Asian subcontinent, the bejewelled gilt bronze figure of Queen Maya, dating to the early 19th century, embraces the Nepalese affinity towards adornment, whereas the unique artistic expression of esoteric Buddhism practised in Tibet

is given form in the fierce, yet elegantly crafted gilt and inlaid Hevajra and Nairatmya, a masterpiece of 16th century Tibetan metalwork.

Exquisite sculptures

The maritime route that carried the Buddhist faith to Southeast Asia is illustrated with works from Burma, Thailand, Cambodia, and Java. Among its corpus of Asian sculpture, the Guimet's pre-Khmer and Khmer stone objects from Cambodia are unsurpassed and rank among the world's great sculptures. The exhibition includes nine outstanding examples, including what is one of the most exquisite pieces of Cambodian stone sculpture, the late 12th century Kneeling Tara from Preah Khan, Angkor.

The island of Java in the Indonesian Archipelago also emerged as a great power in Southeast Asia in the late 8th and 9th centuries. Javanese artists excelled in the production of 'miniature' representations of various Buddhist deities in bronze. Despite its diminutive scale, the charmingly corpulent figure of Jambhala (9th-10th century), the god of wealth, is noteworthy for its emphasis on elaborate jewellery and complex surface decoration. Contrasted to the richly ornamented Javanese bronzes is the elegant abstraction of physiognomy of the late Thai bronze Head of a Crowned Buddha (15th-16th century).

In 1879 Emile Guimet (1836-1918) built a museum in Lyon, which he subsequently donated to that city, to house his vast collection of objects and works of art gathered from his trips around the world, particularly India, China, and Japan. Ten years later he opened a replica of the Lyons building in Paris. From 1920 to 1945 the riches of several French archaeological expeditions in Asia were added to the museum, greatly expanding the breadth of the collection. The works brought back from Central Asia, China, Afghanistan, and Cambodia form the core of the collections today. The Musée Guimet is now home to an encyclopaedic collection that represents the various arts of every Asian culture.



Buddha, India, Uttar Pradesh, Mathura. Gupta period, 5th century; pink sandstone; h. 55 7/8". Kimbell Art Museum.

Art of the Musée Guimet

Kimbell Art Museum
333 Camp Bowie Boulevard
Forth Worth, Texas 76107-2792
Tel: +1-817-3328451
Fax: +1-817-8771264

Idemitsu Museum of Arts
3-1-1 Marunouchi, Chiyoda-ku
Tokyo, Tel: +81-3-32133111

30 JUNE - 1 DECEMBER 1996
 ARTHUR M. SACKLER GALLERY, SMITHSONIAN INSTITUTION

Paintings by Masami Teraoka

Waves and Plagues

Japanese-born painter Masami Teraoka uses traditional imaginary to examine such contemporary themes as AIDS, sexuality, and cultural identity. Teraoka employs the imagery and conventions of the 19th-century woodblock print in many of his large water-colour paintings, which incorporate social satire and witty eroticism. This exhibition features 33 of his recent paintings and four prints and is organized by James Ulak, an associate curator of Japanese art for the Sackler and the neighbouring Freer Gallery of Art.

Hawaii Snorkel Series / 'Kunisada Eclipsed' (1993) by Masami Teraoka. Woodcut, etching and aquatint. Courtesy of Tyler Graphics.



New Waves Series / 'Eight Condom Fantasy' (1992) by Masami Teraoka. Watercolour on paper. Courtesy of the artist.

al encounter between a female diver and an octopus. This painting is based on a powerfully erotic image created by the Japanese master Katsushika Hokusai in 1814.

Aids

Six images from Teraoka's 'AIDS Series' continue the artist's examination of this late 20th century pandemic, which curator Ulak describes as Teraoka's metaphor for human desire restrained and confounded by death. Teraoka's AIDS paintings have evolved from depiction's of actors in Japan's traditional and highly stylized Kabuki plays to the image of a blond female active in the new world of circumscribed passion. His latest works, which show Adam & Eve and other aspects of the Biblical creation narrative, are notable for the artist's shift from Japanese print conventions to a Western religious icon style.



Also on view are 16 examples from Teraoka's personal collection of 19th century Japanese prints and drawings, most of them by Kunisada Utagawa (1786-1865), whose work Teraoka (1936) cites as the influence for much of his art. This exhibition is the first presentation of his work specifically planned to explore its visual sources and to seek an understanding of his paintings in the context of Japanese sensibility and tradition.

Teraoka first received international acclaim with his solo exhibition at the Whitney Museum of Art in New York in 1979, and he has exhibited widely since. His distinctive style employs the graphic power and palette of traditional Japanese prints to explore aspects of life in the 20th century. Teraoka's personal iconography, drawn from

Japanese and Western sources, includes catfish, ghosts, samurai, and geisha, as well as Adam and Eve, punk rockers, television, and London buses.

Many of his images - like the traditional ones from which he draws inspiration - are embellished by messages in Japanese, often reinforcing the paintings' ironic humour.

Water

Water and devastating illness, two themes that Teraoka calls 'waves' and 'plagues', have dominated his art for the past 15 years, including the works on view in the Sackler Gallery. Hawaii'i, the artist's home since the early 1980s, is the backdrop for his portrayal of water, its visual rendering and multilayered symbolism. The exhibition includes paintings from the 'Hanaua Bay Series', a satire on vacationing Japanese as video-camera-wielding samurai in the surf. In many of

these paintings, the artist portrays himself as a catfish, an image with roots in Japanese mythology and painting as far back as the late 14th an early 15th century. Also on view are examples from his 'Waves Series', illustrating an imagined sexu-

Arthur M. Sackler Gallery

Smithsonian Institution
 1050 Independence Avenue SW
 Washington DC 20560, USA
 Tel: +1-202-3574880
 Fax: +1-202-7862317
 Opened daily: 10am -5.30pm



Tale of a Thousand Condoms Series / 'Geisha and Skeleton' (1989) by Masami Teraoka. Watercolour and sumi-e ink on canvas. Courtesy of the artist.

EXHIBITION REVIEW

By Hideki Nakamura

Art critic in Japan

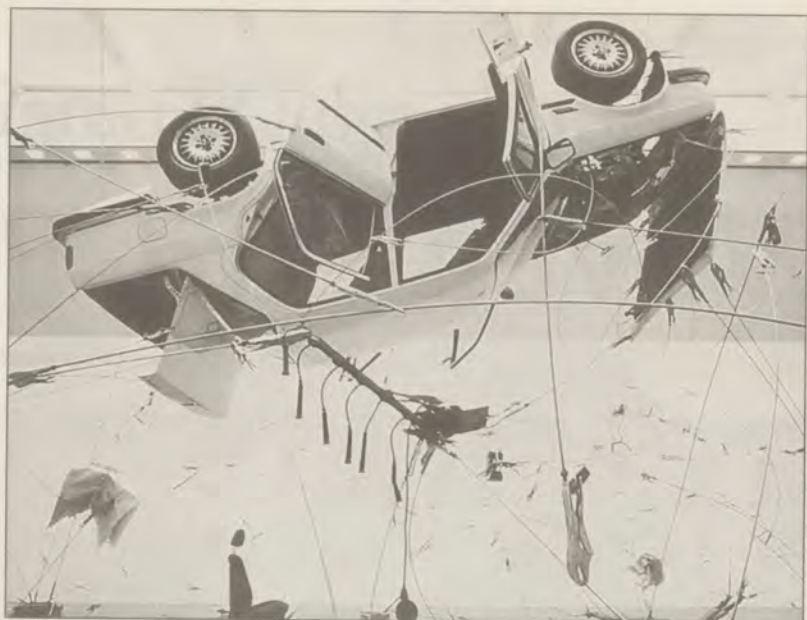


One of the features of the 'new generation' of Korean artists is that, although they are critical of the establishment order, they do not aim to create an anti-establishment movement. This new generation of artists share cultural, rather than political values; they seek pleasure rather than repressing desire; and they appeal to all the senses, rather than just adhering to words.

Perhaps the most prominent characteristic of the work of this new generation is that, by using materials which eliminate distinctions between the original and the copy, such as industrial products or electronic media, they explore the nature of human existence in a highly industrialized consumer society. Yet also evident is their desire to establish an international currency through a Korean aesthetic sensibility rather than by copying Western cultural models. These characteristics distinguish these artists from previous generations. A similar trend can also be observed among 'new generation' Japanese artists.

Parallel to the 1995 Kwangju Biennale in Korea, the exhibition 'Territory of Mind: Korean Art of the 1990s' was presented in the Contemporary Art Gallery, Art Tower Mito in Japan. It was the first exhibition in Japan to focus exclusively on the 'new artistic sensibility' of Korean Art since 1990. The exhibition was curated by Toshio Shimizu, Artistic Director of the Contemporary Art Centre.

(This article has also appeared in Art Asia Pacific, Vol. 3, nr. 2 1996)



'Time Travel' (1995) by Hong Sung-do. Art Tower Mito.

'The Sound of Landscape + Eye for Field 1995 = Survival is History' (1995) by Yook Keun-Byung. Art Tower Mito.

for Field 1995 = Survival is History, 1995. Within a cylinder, a symbol of the intangible accumulations of time, is a video screen showing historical events and another video screen showing an eye trying to see them. This eye throws the viewer's gaze back on itself, while looking back itself into the past it represents. Choi Jeong-Hwa's *Artificial Evolution*, 1995, consists of a collection of toy-like plastic parts which



New Artistic Sensibility of Korean Artists



'Garlic Manhattan' (1995) by Moon Joo. Art Tower Mito.

The exhibition consisted of large-scale installations by five artists. Ample, even extravagant, space was given to each exhibit. On entering the exhibition the visitor was overwhelmed by Hong-Sung-Do's installation *Time Travel*, 1995, a dazzling display of dispersed pieces of car parts which imparted an uncanny sense of weightlessness. In the next room was the work of Bae Bien-U. The viewer is surrounded by photographs of pine trees found

at an ancient grave site, taken from the central vantage point at which the viewer stands. The impact of the work relies on the rich repetition of sharp curves of the pine trunks, and the mist and shimmering light drifting among them. Perhaps the choice of sharp curves is expressive of the Korean sensibility, which seems a little different to Japanese sensibility.

Further on, one finds Yook Keun-Byung's *The Sound of Landscape + Eye*

alternately rise and fall when air is blown into them. Made of industrial products in bright synthetic colours, they represent an unnatural nature, emphasizing the emptiness of their interiors and the futility of their passive movement.

The fifth artist, Moon Joo, spread hundreds of garlic cloves on the floor, in the middle of which was placed a small statuette of the symbol of modern America, the Statue of Liberty. Several monitors showing video images were positioned around the room, creating a confrontational tension within the space.

The Spaces Between

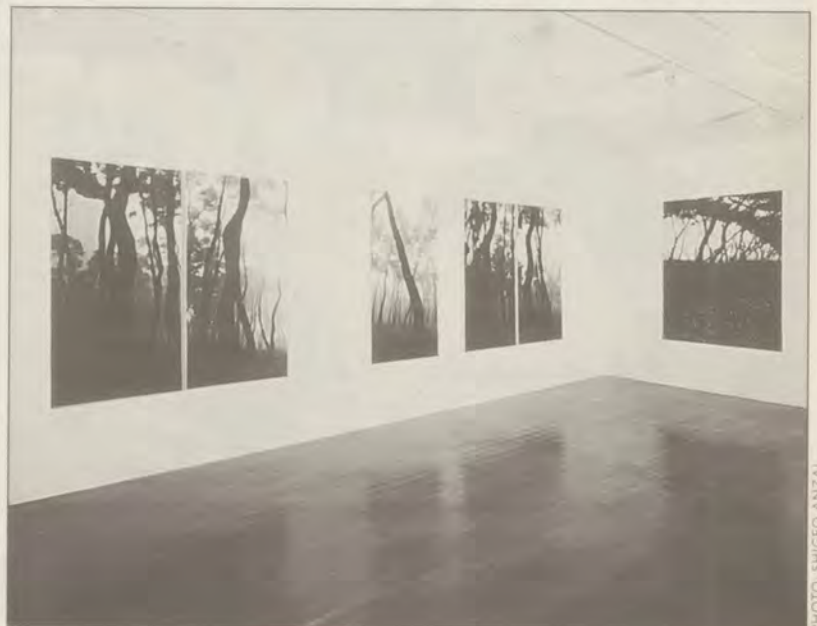
My overall impression of this exhibition was the strong personal vision of the curator Toshio Shimizu. For Shimizu, the collapse of modernism, particularly since 1990, has revealed that 'the ideas and products of the West do not always bring about happiness'. For Shimizu, art is something that can 'nurse the mind' amidst the confusing conditions of contemporary life. With the demise of the ideal of Western modernism, there is a need to explore the imperatives of non-Western societies and to develop awareness through the points of contact that occur between different cultures, societies and communications.

His stated intention was 'to show the state of the mind of Korea's new era' through the works of these five Korean artists, who refuse to be content with simply accepting external ideologies and look instead at their own thoughts with their internal mind'.

In this respect the installations of these five artists share an interest in an objectified 'space between' the industrial products or screened images presented. The uncertain, fluid 'space between' - both physical and metaphysical - is actively

of Liberty, and the confronting video images; similarly, Choi Jeong-Hwa shows the space between piles of mass-produced objects and discarded objects. If what Shimizu calls the 'direction of the new era' can be found in this exhibition, it exists in the possibilities of these 'spaces between' - a non-Western concept.

Untitled, Kyongju from 'Meeting and Departure' (1985-95) by Bae Bien-U. Art Tower Mito.



BOOKREVIEW

Japanese Prints from the Baur Collection

One of the finest collections of Oriental art in the world is housed in a converted residence in a stately neighbourhood in Geneva. Here is gathered the result of a lifetime of collecting by the Swiss industrialist entrepreneur Alfred Baur (1865-1951).

By Chris Uhlenbeck



Following his education in Switzerland, Alfred Baur joined a large international trading

company which sent him to Ceylon, his first introduction to the wonders of the East. Within a short period of time he became extremely successful and started out on his own. His interest in Oriental art was vast and over the years he put together top quality collections in the fields of Chinese and Japanese ceramics, sword furniture, lacquerware, netsuke, Chinese jades, and Japanese prints. All these areas of interest were approached with a keen sense of quality: Baur's collecting strategy was dictated by the conviction that it was better to assemble a small quantity of high quality pieces rather than amassing enormous quantities, an option which could have been so easy at the time at which he was collecting. During his lifetime he donated the collections to a foundation which bore the name of himself and his wife.

Over the years, all objects in the collection have been published in book form. They are considered to be some of the most important publications in their respective fields. The final project consisted of the publication in two volumes of the collection of over 600 woodblock prints. The curator of the National Museum of Ethnology in Leiden, the Netherlands, Dr Matthi Forrer, took upon him the task of meticulously describing this fascinating collection. The curator of the Baur Collections, Dr Frank Dunand, has contributed an absorbing introduction on the formation of the print-collection based on the extant correspondence between Baur and his suppliers, T.B. Blow and K. Tomita.

This introduction on the formation of the collection (in French and English) is followed by a (again bilingual) general introduction by Forrer on the nature of the woodblock print medium and the art historic developments over time.

The catalogue is organized chronologically, by artist. All prints are illustrated in excellent colours and are accompanied by a descriptive text in English of the subject depicted, translations of the Japanese titles and sub-titles, signature forms, publisher's marks, size, and references to the literature.



Matthi Forrer

Japanese prints. Vol. I-II.

The Baur Collections / Collections Baur.
Geneva: 1995. ISBN 2-880331-007-5.
Dfl. 575,00 / £ 240,00.
682 pp. with 606 plates in colour.
Hardcover with dustwrappers in slipcase.

What makes this prestigious publication unique is first of all that only a limited number (11) of the prints have been published before in colour. Secondly, the nature of the collection with a remarkable emphasis on triptychs from the mid-19th century by artists such as Kunisada, Kuniyoshi, and Hiroshige, results in the publication and description of many undocumented prints from this period. Thirdly, the collection contains some of the finest impressions known of certain famous designs by such artists as Sharaku, Utamaro, Toyokuni, Eisen, and Hiroshige. In a number of cases, variant impressions are also present in the collection.

If any fault was to be found with this publication at all, it could perhaps be lamented that it has not been produced in a slightly less expensive manner, but it must be admitted that the full glory of this remarkable collection cannot fail to impress the reader while leafing the pages.

The 'Baur Collection: Japanese prints' Volume I & II can be ordered from:

Ukiyo-e Books B.V.
Breestraat 113a
2311 CL Leiden
The Netherlands
Tel: +31-71-5143 552
Fax: +31-71-5141 488

or

Han Shan Tang Books
42 Westleigh Avenue, Putney
London SEW15 6RL
United Kingdom
Tel: +44-181-7884464
Fax: +44-181-7801565

BOOKREVIEW

Southeast Asian Art Today

Southeast Asian Art Today is an informative book dealing with the contemporary art of this region. It is edited by Joyce Fenema, a designer who is of Dutch origin. She also wrote the introduction, in which she raises a number of issues that recur regularly in analyses of contemporary art from Asia. The lack of good art education facilities in Southeast Asia - partly to be blamed on a lack of funding - is a constant theme in discussions about art in Asia and it is also why many artists go to America or Europe to study. On their return, these artists are confronted with their own culture, tending to view it with mixed feelings. Some of them then choose a synthesis between the two cultures, while others aim to give visual form to the national identity of their country of origin.

By Els van der Plas



In her introduction Fenema also touches on the incestuous character of the Asian art scene; there is

probably not much difference here from that of the West, but being a somewhat smaller milieu in which it is easier to survive, it is also more intense. In Asia art is also heavily defined by political and economic trends, rather than by events or ideas that are purely artistic in character.

Sometimes Fenema makes somewhat reckless statements such as 'Western concepts of sex, angst, death and self which formerly had no place in South-east Asian art have in recent years become part of the vocabulary of young artists, albeit in a larger socio-political context'. This does indicate that art in these countries is still definitely related to developments in the West. Fenema writes very much from this perspective and could sometimes ease up on it a little. After all, power relations between Asia and the West in the domain of the arts have been changing over recent years - this reverse development is related to the recession in the West during the 1980s and recent economic growth in Asia.

Fenema also makes no bones about the fact that it is money rather than the quality of the art that is the decisive factor for the art market in Asia. This partially is due to the lack of good critics and curators, a tradition that has been more strongly developed in the West. The Indonesian critic and curator Jim Supangkat, who wrote the first introductory essay in this book also highlights this problem. Not only is there a lack of good art schools and curators; so far there is no museum of modern art in Indonesia. Fortunately this situation is now changing; a National Gallery in Jakarta is being worked on, while in Singapore a prestigious new museum has just opened.

Cultural values

After Fenema's introduction, there are introductory essays by different authors on artistic developments in the countries in question - Indonesia, Malaysia, the Philippines, Singapore and Thailand; each essay is followed by a section focusing on a number of artists with texts, colour illustrations, and short biographies.



Joyce Fenema (ed.)

Southeast Asian Art Today

Roeder Publications, Singapore: 1996
With texts by Jim Supangkat, Apinan Poshyananda et al.
ISBN 981-00-6002-5.

Fenema claims that the choice of the artists is not determined by their popularity in their own country or abroad, but by the integrity of their work; emphasis is given to artists with innovative ideas who will probably be influential for new generations. Fenema also states that one of the most important tasks for Asian artists is 'to come to terms with their own cultural values'.

The best thing to show the calibre of the book is perhaps to look at the work of the artists selected. Vincent Leow (1961) immediately catches one's attention, being described as an 'enfant terrible'. He studied at the Singapore Art Academy and the Mount Royal Graduate School of Art in Baltimore, in the USA. His work is distinguished by critical analyses of the society around him combined with a highly personal imagery. He not only makes installations but also produces paintings that 'reflect his identity' and that express 'my feelings about living here (in Singapore - evdp), my concern as a human being', and 'the importance of being a Singaporean' ... 'I'm in a muddle of western clothes, western education, Asian traditions and the resultant difficulty of communicating with my parents'.

Experiments with performances and installations are extremely fashionable in Southeast Asia at present; imported from the West and adapted to local circumstances, these new forms give artists enormous freedom of action. In the West these forms de-

rived from (and were thus rooted in) developments such as conceptual art, Dada, and the happenings of the 1960s. In Asia, even though it is very widespread, the experiment feels a little 'top-heavy' when placed in comparison with its conceptual origins. Installations and performance still have to put down roots if the art is ever to go beyond mere experiment. Supangkat even writes that the term 'installation' was only introduced into Indonesia in 1991 by the art critic Dr. Sanento Yuliman, showing just how youthful this movement is.

Installations

Be they ever so recent there are still some splendid installations by artists of great promise illustrated in this book; take for instance the disturbing, highly committed work of the Malaysian artist Tan Chin Kuan (1966), works such as 'The Sound of Angst' (1995), 'Tragic of Yellow Skin' (1990), and 'Judgement Day' that deal with racism and the commercialization of the arts, which display a considerable understanding of how to handle visual means. Then there is Kamol Phaosavasdi of Thailand (1958), who returned to Bangkok after completing his studies in Los Angeles, and makes powerful politically charged installations and performances. He has broached subjects such as pollution in Thailand and the pillage of the jungle to build new golf courses; his work also comprises an onslaught on the art institutions of his country. Phaosavasdi works mainly with 'ordinary' materials such as cloth, bamboo mats, metal objects, and plastic.

The work of the Philippine artist, Rey Paz Contreras (1950) stands out with its strange mix of existing objects and wood and stone carving executed with great skill. 'The Hunter' consists of a head carved in black stone topped with a cow's skull and accompanied by a wooden stick and a traditional headdress. His 'Ethnic Woman' of 1993 displays a similar bizarre combination of traditional head ornaments on a beautifully sculpted stone head standing on a traditionally carved wooden plinth.

The Indonesian selection offers a cross-section of the art scene in that country; the wooden sculptures of Anusapati, rooted in the tradition; the paintings and performances of Heri Dono that are inspired by wayang plays; and Sudarisman's surrealist work. The experimental work of Dadang Christianto to which Astri Wright recently devoted a long article in the magazine *Art Asia Pacific*, Vol. III no. 1, 1996 is unfortunately not covered here.

It would be too much to expect all the countries of the region to be discussed in detail, but the book is an important contribution to our knowledge of contemporary art in Southeast Asia. It is informative, the choice of the contributors is good and their texts and choice of artists is varied and of quality. There are a number of surprising choices and the book gives both specialists and others an insight into what is going on in art in Southeast Asia right now.

Art Historian **Els van der Plas** is Artistic Director of the Gate Foundation.

Art Agenda

AUGUST 1996 ▶ SPRING 1997

AUSTRIA

Museum of the History of Art
Maria-Theresien Platz
1010 Vienna
Tel: +43-1-52177301
Daily 10 am - 6 pm, closed on Mon.

Permanent collection
Egyptian and Oriental collection, paintings, coins, and antiquities.

AUSTRALIA

National Gallery of Victoria
180 St Kilda Road
Melbourne, Victoria 3004
Tel: +61-3-92080222
Fax: +61-3-92080245

September 20, 1996
Opening of the Asian Gallery
The Asian Gallery will focus on Chinese ceramics and archaic bronzes, plus Hindu and Buddhist art from India, the Himalayan region, China and Japan.

September 20 - October 9, 1996
Chinese Painting
Masterpieces of the Ming (1368-1644) and Qing (1644-1911) dynasties.

Queensland Art Gallery
Queensland Cultural Centre
South Bank, South Brisbane
P.O. Box 3686
Brisbane, Queensland 4101
Tel: +61-7-38407333
Fax: +61-7-38448865
Daily 10 am - 5 pm

February 24 - November 3, 1996
The Spiritual and the Social
Recent work by nine artists from Thailand, Indonesia and the Philippines.

September 27, 1996 - January 19, 1997
Second Asia Pacific Triennial of Contemporary Art

BELGIUM

Royal Museums for Art and History
Jubelpark 10, 1000 Brussels
Tel: +32-2-7417214
Fax: +32-2-7337735
Daily 10 am - 5 pm, closed on Mon.

Permanent exhibition
Important collections of Chinese export porcelain.

October 11, 1996 - February 16, 1997
Buddha's of Siam, Treasures from the Kingdom of Thailand
An exhibition of sculptures and jewellery from Thailand's temples and museums dating from the second millennium BC to the last century. This exhibition was presented in the Nieuwe Kerk in Amsterdam at the beginning of this year.

July - September 1, 1996
From Silk to Sculptures from Brocade
Japanese prints and textiles from the collection of the Royal Museums of Art and History.

Royal Museum of Mariemont
Chaussee de Mariemont
100-7140 Marlanwelz
Tel: +32-64-212193
Fax: +32-64-262924
Daily 10 am - 6 pm, closed on Mon.

September 20 - December 8, 1996
Colours for the four seasons
Exhibition of Korean costumes and wrapping cloths from the Choson Dynasty.

CANADA

Observatoire 4
372 West Rue St-Catherine
Bureau 426
Montreal, Quebec
Tel: +1-514-8665320
Daily 12-5.30pm, closed on Sun. and Mon.

June - August 31, 1996
Horizons 2
Mixed media work by artist Leng Hong.

CHINA

China International Exhibition Centre
c/o No. 89 Jianguomennei Street
Beijing, Postcode: 100005
Tel: +86-10-5134891/5233413
Fax: +86-10-5134890

August 16 - 20, 1996
China Art Expo '96

Red Gate Gallery
Level 3, China World Hotel
1 Jianguomen Wai, Beijing
Tel: +86-10-65322286 / 65052266
Fax: +86-10-65324804

August 30 - September 25, 1996
Recent work by artist Tan Ping

September 28 - October 23, 1996
Lithographs by Su Xinping



▲ Old man II, by Su Xinping (1993). Lithograph.



October 26 - November 20, 1996
Work by Guan Wei

November 23 - December 11, 1996
Work by Li Tianyaun

DENMARK

Louisiana Museum of Modern Art
Gl. Strandvej 13, 3050 Humlebaek
Tel: +45-42190719
Fax: +45-42193505
Daily 10 am - 5 pm, Wed. 10 am - 10 pm, Sat./Sun. 10 am - 6 pm

May 15 - September 8, 1996
NowHere
A polyphonic exhibition in which five different views on contemporary art are assembled under one roof.

FRANCE

Museum of Fine Art and Archaeology
Place de la Révolution (Place du Marché)
25000 Besançon
Tel: +33-81-814447, Fax: +33-81-615099
Closed on public holidays.

Permanent collection
Fine art and archaeology from non-Western areas.

Musee Guimet
Place d'Iena 6, 75116 Paris
Tel: +33-1-47238398
Fax: +33-1-47238399

Due to renovations the museum will be closed until the end of 1998.

Centre Pompidou
19 Rue Beaubourg, 75004 Paris
Tel: +33-1-44751233
Fax: +33-1-44751203
Tues. 12 - 9.30pm, Wed.-Fri. 12 - 7pm, Sat-Sun 10am - 7pm

June 5 - September 16, 1996
Chines / Arabes
About two French writers, Victor Segalen (1878 - 1919) and Lorand Gaspar (1925 -), who travelled through China and Arabia.

GERMANY

Museum of Ethnology
Lansstrasse 8
D-14195 Berlin
Tel: +49-30-83011
Fax: +49-30-8315972
Daily 9 am - 5 pm, Sat./Sun. 10 am - 5 pm

Permanent collection
Studies of the cultures of the Pacific islands, Africa, America and Southeast Asia.

Museum of Indian Art
Lansstrasse 8
D-14195 Berlin
Tel: +49-30-8301 361
Fax: +49-30-8316 384
Daily 9 am - 5 pm, Sat./Sun. 10 am - 5 pm

▼ Open Grasslands II, by Su Xinping (1991). Lithograph.

The Art Agenda is produced by The Gate Foundation in Amsterdam, the Netherlands. Please send all information with regard to activities and events relating to Asian art to:

THE GATE FOUNDATION
HERENGRACHT 344
1016 CG AMSTERDAM
THE NETHERLANDS
TEL: +31-20-620 80 57
FAX: +31-20-639 07 62

Permanent Collection
Archaeological objects from India; terracotta, stone sculptures and bronzes from India, the Himalayan countries and Southeast Asia; miniature paintings.

July 2, 1996 - March, 31 1997
Animals and their Symbolism in Indian Art

Museum fur Ostasiatische Kunst
Universitätsstrasse 100
D-50674 Cologne
Tel: +49-221-9405180
Fax: +49-221-407290
Daily 10 am - 4 pm, Sat./Sun. 11 am - 4 pm, closed on Mon.

August 23 - October 10, 1996
Morita Shiyū

October 15 - December 1, 1996
Masterpieces of Japanese Woodcarving

October 18 - December 15, 1996
Chinese porcelain from the 18th centuries for the Japanese market.

Rautenstrauch-Joest Museum
Ubierring 45, 50678 Cologne
Tel: +49-221-3369413
Fax: +49-221-22114155
Daily 10 am - 4 pm, first Thursday in the month 10 am - 8 pm, closed on Mon.

Permanent collection
Collections illustrating non-European cultures.

April 1996 - January 26, 1997
Who had the Coconut? The Coconut palm tree - The tree of thousand possibilities
The significance of the coconut palm for cultural and economic purposes.

Staatliches Museum für Volkenkunde
Japanisches Palais, 01097 Dresden
Fax: +49-351-8144888

May 14 - September 29, 1996
Compassion and Reincarnation in Tibetan Art
Thanks from the Tibet House Museum in New Delhi

Linden Museum
Hegelplatz 1
70174 Stuttgart
Tel: +49-711-1231242
Fax: +49-711-297047
Daily 10 am - 5 pm, Wed. 10 am - 8 pm, closed on Mon.

Permanent collection
World-wide ethnographical collections, Chinese and Japanese lacquer-ware.

GREAT BRITAIN

Fitzwilliam Museum
Cambridge University
Trumpingtonstreet
Cambridge CB2 1RB
Tel: +44-1223-332900
Fax: +44-1223-332923

July 9 - October 13, 1996
Japanese drawings from the Museum's collection

The Burrell Collection
2060 Pollokshaws Road,
Glasgow G43 1AT
Tel: +44-41-6497151
Fax: +44-41-6360086
Daily 10 am - 5 pm, Sun. 11 am - 5 pm

Permanent collection
Art objects from the ancient civilizations of Iraq, Egypt, Greece, Italy, the Orient and from Medieval Europe.

British Museum
Great Russell Street, London WC1B 3DG
Tel: +44-171-6361555
Fax: +44-171-3238480
Daily 10 am - 5 pm, Sun. 2.30 pm - 6 pm

Permanent collection
Antiques from Egypt, Western Asia, Greece and Rome. Medieval, Renaissance, Modern and Oriental collection, prints, drawings, coins and medals.

September 13, 1996 - January 5, 1997
Mysteries of Ancient China
Travelling exhibition with spectacular archaeological finds of the last two decades.



▲ Fable being as 'bixie', meaning 'to fight off evil'. Eastern Zhou period, Chu culture, 4th and 3rd century BC. Tree root, lacquer. Excavated in 1982 from the Grave No. 1 Mashan, Jianling District, Hubei province. Collection Museum of the Jingzhou Region, Hubei Province.



▲ Bronze food vessel (Sheng ding). Eastern Zhou, Spring and Autumn period, 6th century BC. Excavated 1978, Ziasi, Henan Province.



▲ Bronze ritual food vessel (He Da fang ding). Late Shang period, 13th-11th century BC. Excavated in 1959 near Ningxiang, Hunan province.

Victoria and Albert Museum
South Kensington, London SW7 2RL
Tel: +44-171-9388500
Fax: +44-171-9388458
Daily 10 am - 5.50 pm, Mon. 12 - 5.50 pm

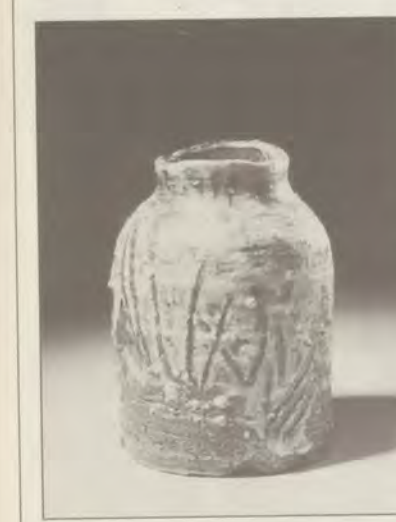
May - October 15, 1996
The Vessel and Beyond: a Display of Contemporary Korean Ceramics



▲ Sculpture, unglazed stoneware, by Won Kyong Hwan (1992-3). From the exhibition: 'The Vessel and Beyond: contemporary Korean Ceramics' in the Victoria and Albert Museum, London.



▲ Jar, porcelain, by Kim Sok-hwan (1991). From the exhibition: 'The Vessel and Beyond: contemporary Korean Ceramics' in the Victoria and Albert Museum, London.



▲ Jar, glazed stoneware with incised decoration, by Lee soo Jong (1992-3). From the exhibition: 'The Vessel and Beyond: contemporary Korean Ceramics' in the Victoria and Albert Museum, London.

Percival David Foundation of Chinese Art

53 Gordon Square
London WC1H 0PD
Tel: +44-171-3873909
Fax: +44-171-3835163

From August 1996

Earth, Fire and water: Chinese ceramic technology exhibition

Ashmolean Museum

The University of Oxford
Oxford OX1 2PH
Tel: +44-865-27809110
Fax: +44-865-278018

September 24 - December 1, 1996

Modern Chinese paintings from the Jose Mauricio and Angelita Trinidad Reyes Collection

HONG KONG

Gallery La Vong

Fine Contemporary Vietnamese Art
One Lan Kwai Fong 13/F
Central Hong Kong
Tel: +852-2286-9686/6682
Fax: +852-2286-9689
Daily 10.30 am - 6.30 pm, closed on Sun.

August 15 - September 11, 1996

Keeping Cool IV
Vietnamese art celebrating the joys of summer.

September 11 - October 2, 1996

Hanoi's 'Gang of Five'
Paintings by Vietnam artists: Dang Xuan Hoa, Biet Dung, Tran Luong, Pham Quang Viet, and Ha Tri Hieu.

October 3 - November 4, 1996

An Eye for Composition:
Paintings by Nguyen Thanh Binh

November 5 - December 9, 1996

Sculpture by Diem Phung Thi /
Paintings by Trinh Cung

Gallery 7

Ground Floor, 1 Glenealy
Central Hong Kong
Tel: +852-25267183
Fax: +852-25217236

September 10 - 28, 1996

Yan Kwai - Horizon

INDIA

Gallery Chemould

1st Floor, Jejangir Art Gallery
Bambay-400 023
Tel: +91-22-2833640 / 2844356
Fax: +91-22-2836058

Permanent collection

Exchange between Indian and Australian artists, titled 'Fire and Life'.

INDONESIA

Cemara 6, Galeri Kafe

Jalan Cemara 6, Jakarta Pusat 10350
Tel: +62-21-324505
Fax: +62-21-325890

Permanent Collection

Paintings by more than 40 Indonesian painters and a special room featuring the work of the painter Salim, who lives in Paris.

Cemati Art Gallery

Jalan Ngadisuryan 7a
Yogyakarta 55133
Tel/Fax: +62-274-371015

August 4 - 31, 1996

Pintor Sirait, Sculptures.

September 4 - 29, 1996

S. Teddy D., Installation

October 4 - 31, 1996

Ugo Untoro, Paintings

November 5 - 30, 1996

Nindityo Adipurnomo,
Paintings and objects

December 4 - 29, 1996

Setyawan Sabana, Etchings
and mixed techniques.

Galeri Foto Jurnalistik Antara

Jalan Antara 59
Pasar Baru
Jakarta 10710
Tel: +62-21-3458771
Fax: +62-21-3840942

September 23 - October 13, 1996

In the miracle years: photographs from the struggle for independence 1945-1950

November 26 - December 29, 1996

Indonesia, in a flash back
Photographs from the Antara Newsagency.

JAPAN

Idemitsu Museum of Arts

3-1-1 Marunouchi, Chiyoda-ku
Tokyo
Tel: +81-3-32133111

September 24 - December 15, 1996

The Path of Enlightenment:
masterpieces of Asian Sculptures from the Musée Guimet, Paris
(See article on page 54)

Museum of Contemporary Art Tokyo

4-1-1 Miyoshi, Koto-ku, Tokyo 135
Tel: +81-3-62454111
Fax: +81-3-62451140 / 1141

Permanent collection

The history of contemporary art in Japan and other countries after 1945

Setagaya Art Museum

1-2, Kinuta-koen Setagaya-ku
Tokyo 157
Tel: +81-3-34156011
Fax: +81-3-34156413

July - September 23, 1996

The ceramics of Rosanjin and masterpieces of the past that influenced him

October 5 - December 1, 1996

A Second Look at Naivety in Art

Tokyo Station Gallery

1-9-1 Marunouchi
Chiyoda-ku, Tokyo 100
Tel: +81-3-3212-2763
Fax: +81-3-3212-2058

Until September 1, 1996

Japanese Traditional Performing Art

November 11, 1996 -

January 15, 1997
Komatsu Hitoshi, Japanese-style painting.

MALAYSIA

GaleriWan (main gallery)

No. 4 Jalan Binjai
Off Jalan Ampang, 50450 Kuala Lumpur
Tel: +60-3-2614071
Fax: +60-3-2614072

GaleriWan (branch)

No. 16 Jalan Telawai
Bangsar Baru
59100 Kuala Lumpur
Tel: +60-3-2846728
Fax: +60-3-2846729

GaleriWan exhibits various works by contemporary as well as traditional Malaysian artists.

National Art Gallery

1 Jalan Sultan Hishanuddin
Kuala Lumpur 50050
Tel: +60-3-23001578
Fax: +60-3-2300166
Daily: 10am - 6pm

August 8 - September 30, 1996

Art & Cosmology, Islamic artworks.

THE NETHERLANDS

Rijksmuseum

Hobbemastraat 19, PO Box 74888
1070 DN Amsterdam
Tel: +31-20-6732121
Fax: +31-20-6798146
Daily 10 am - 5 pm

Permanent collection

The new South wing of the museum houses a permanent exhibition of Asiatic art.

Tropenmuseum

Linnaeusstraat 2, 1092 CK Amsterdam
Tel: +31-20-5688418
Fax: +31-20-5688331

Semi-permanent exhibitions about the life of people in the tropics, including a special Southeast Asia department.

Until September 1, 1996

Distant friends of Jan Klaassen, Puppetshows in Africa and Asia.

Until October 1996

Woven Documents
Indonesian textiles collected by Georg Tilmann (1882-1941). (See page 24).

Until - January 5, 1997

North Vietnam

Foundation for Indian Artists / Galerie Schoo

Fokke Simonszstraat 10 / Lijnbaansgracht
1017 TG Amsterdam
Tel: +31-20-6231547
Fax: +31-20-6231547
Daily 1pm - 6pm, 1st Sun. of the Month
2pm - 5pm, closed on Mon.

September 7 - October 10, 1996

Prabhakar Kolte

October 12 - November 21, 1996

Sanjiv Sinha

November 23 - December, 1996

Sheila Makhijani

Museum Bronbeek

Velperweg 147, 6824 MB Arnhem
Tel: +31-26-3840840
Open: Tues-Sun, 11 am - 5 pm

Permanent exhibition

Visualisation of the Dutch colonial past, emphasising the history of the Dutch Colonial Army (KNIL).

August 2 - October 17, 1996

Ot en Sien in Indië
Original drawings, sketches and watercolours by Cornelis Jetses showing scenes of the life in the former Dutch Indies.

Indonesië Museum Nusantara

St. Agathaplein 1
2611 HR Delft
Tel: +31-15-2602358
Fax: +31-15-2138744
Daily 10 am - 5 pm, Sun. 1 pm - 5 pm

Permanent exhibition on Indonesian cultures

Empire of Treasures Nusantara (Schattenrijk Nusantara), a presentation of ceremonial objects, dance masks etcetera.

Groninger Museum

Museumland 1
P.O. Box 90
9700 Groningen
Tel: +31-50-3666555
Fax: +31-50-3120815
Daily 10 am - 5 pm, closed on Mon.

Semi-permanent exhibition

'Geldermalsen' porcelain from the Far East in the Philippe Starck pavilion, especially relating to the period of the VOC (Dutch East Indies Company).

Museum The Princessehof

Grote Kerkstraat 11
8911 DZ Leeuwarden
Tel: +31-58-2127438
Fax: +31-58-2122281
Daily 10 am - 5 pm, Sun. 2 pm - 5 pm

Permanent collection

Large exhibition of ceramics from China, Japan, India, Vietnam etc.

Museum of Ethnology

Steenstraat 1
2312 BS Leiden
Tel: +31-71-5168800
Fax: +31-71-5128437
Tuesday to Friday 10 am - 5 pm,
Sat./Sun. 12 - 5 pm closed on Mon.

During reconstruction activities a semi-permanent exhibition will be presented: Japan a.d. 1850. An exhibition about life in Japan about 1850.

Museum of Ethnology Rotterdam

Willemskade 25,
3016 DM Rotterdam
Tel: +31-10-4111055
Fax: +31-10-4118331
Daily 10 am - 5 pm, Sun. and public holidays 11 am - 5 pm

October 19, 1996 - end 1999

Made in the Pacific.
Top items from the internationally renowned Oceania collection of the museum.

House of Asia

Witte de Withstraat 19a
3012 BL Rotterdam
Tel: +31-10-2130665
Fax: +31-10-4118228

July 14 - September 7, 1996

Masks, Mirrors of Culture

Moluks Historisch Museum

Kruisstraat 313
P.O. Box 13379
3507 LJ Utrecht
Tel: +31-30-2367116
Fax: +34-30-2328967
Daily 1 pm - 5 pm, closed on Mon.

Permanent exhibition

The lives of people of the Moluccas who came to the Netherlands in the 1950s.

NORWAY

Ethnographic Museum

Frederiksgate 2
0164 Oslo
Tel: +47-22-859300
Fax: +47-22-859960
Daily (September 15th to May 14th)
12 - 3 pm, (May 15th to September 14th)
11 am - 3 pm, closed on Mon.

Permanent collection

Art from East Asia, Africa, North America, South America, the Arctic, the sub-Arctic

Art Agenda

AUGUST 1996 ▶ SPRING 1997

PORTUGAL

Museum of Ethnology
Avenida Ilha da Madeira-ao Restelo
1400 Lisboa
Tel: +351-1-301526415
Fax: +351-1-3013994
Daily 10.30 am – 6 pm, closed on Mon.

Permanent collection
Ethnological collections from Africa, America, Asia, and Europe.

SINGAPORE

General information
National Heritage Board
93 Stamford Road, Singapore 178897
Tel: +65-3323550
Fax: +65-3343054

Singapore History Museum

May – October 1, 1996
A Walk past the Colonial Days
Historical Paintings and Prints of Colonial Singapore.

SWITZERLAND

The Baur Collections
8 Rue Munier-Romilly
1206 Genève
Tel: +41-22-3461729
Fax: +41-22-7891845
Daily 2 pm – 6 pm, closed on Mon.

The Museum will be closed temporarily from June 26 1995 to Spring 1997 due to the enlargement of the museum and reconstruction activities.

Barbier-Mueller Museum
10 Rue Calvin
1204 Genève
Tel: +41-22-3120270
Fax: +41-22-3120190
Daily 10 am – 5 pm

Permanent collection
African, Oceanic, Melanesian and American art.

Rietberg Museum
Gablerstrasse 15
CH-8002 Zürich
Tel: +41-1-2024528
Fax: +41-1-2025201
Daily 10 am – 5 pm, closed on Mon.

Permanent collection
Indian and Tibetan art, art from Africa and the Pacific, Eskimo and Northwest American Indian and pre-Columbian art.

TAIWAN

Art Galleries Association R.O.C.
7F, No. 33, Sec 1, An-Ho Road
Taipei
Tel: +886-2-7527822
Fax: +886-2-7762820

November 19 – 23, 1996
Taipei Art Fair International 1996

Pacific Cultural Foundation
38 Chungking South Road, section 3
Taipei
Tel: +886-2-3377155
Fax: +886-2-3377167

August 17 – September 1, 1996
Solo exhibition by Chang Chun

September 7 – 22, 1996
Solo exhibition of Pan Din Din

September 29 – October 6, 1996
The Calligraphy Exhibition of Lu Ren Ching

November 5 – November 19, 1996
Joint exhibition of Chinese ink paintings by mainland artists, Chiang Hung Wei, Fang Chun and Iisu Yao Yao.

THAILAND

Akko Collectors' House
Akko Trading Co. Ltd.
919/1 Sukhumvitroad, Bangkok 10100
Tel: +66-2-2591436
Fax: +66-2-6624209

September 21 – October 2, 1996
Watercolours by Bunji Kimura

October 5 – 23, 1996
Watercolour and oil painting by Sawai Wongsaprom

UNITED STATES OF AMERICA

Museum of Fine Arts
465 Huntington Avenue
Boston, MA 02115
Tel: +1-617-2679300
Fax: +1-617-2670280

May 18, 1996 – May 18, 1997
Beyond de Screen: Chinese Furniture of the 15th and 17th Centuries

The Art Institute of Chicago
Michigan Avenue & Adams Street
Chicago, IL 60603
Tel: +1-312-4433600
Fax: +1-312-4430849

June 29 – August 25, 1996
Splendours of Imperial China: Treasures from the National Palace Museum Taipei (See Highlight at page 61)

Kimbell Art Museum
333 Camp Bowie Boulevard
Forth Worth, Texas 76107-2792
Tel: +1-817-3328451
Fax: +1-817-8771264
Tues.-Thurs. 10 am – 5 pm, Fri. 12 – 8 pm, Sat. 10 am – 5 pm, Sun. 12 – 5 pm

May – September 1, 1996
The Path to Enlightenment: masterpieces of Asian Sculpture from the Musée Guimet, Paris (See article on page 54)

Museum of Science and History
1501 Montgomery Street
Forth Worth, Texas 76107
Tel: +1-817-7321631
Fax: +1-817-7327635

September 13, 1996 – January 2, 1997
Mingei: Two Centuries of Japanese Folk Art

Honolulu Academy of Arts
900 S. Beretania Street
Honolulu, Hawaii 96814-1495
Tel: +1-808-5328700
Fax: +1-808-5328787

August 13 – October 6, 1996
The Birds of Hiroshige

October 17 – November 17, 1996
Japanese Treasures from the Honolulu Academy of Arts

The Newark Museum
49 Washington Street
Newark NJ 07101-0540
Tel: +1-201-5966550
Fax: +1-201-6420459
Daily 12 – 5 pm, closed Mon./Tues.

Permanently on view
Authentic Tibetan Altar built in the Newark Museum from 1988-1991 and consecrated by His Holiness the 14th Dalai Lama in 1990.



▲ Authentic Tibetan Altar in the Newark Museum.

July 17 – September 28, 1996
Tibetan Portrait: The Power of Compassion
Photographs by Phil Borges

Through 1996
Japanese Prints at Mid-Century



▲ Mount Uchikongo, Hyokunji Temple Korea (1954). Black and White woodcut by Un'ichi Hiratsuka (b. 1895). From the exhibition: 'Japanese Prints at Mid-Century'.



▲ Bridal Robe with Butterfly Design, China, 19th century. Wool with silk embroidery, satin sleeve bands. From the exhibition: 'Treasures for a Chinese Palace'.

Through 1996
Treasures for a Chinese Palace

The Asia Society
725 Park Avenue, New York, NY 10021
Tel: +1-212-2886400
Fax: +1-212-5178319
Daily 11 am – 6 pm, Thursday 6 pm – 8 pm, Sunday 12 – 5 pm.

October 4, 1996 – January 5, 1997
Traditions/Tensions: Contemporary Art in Asia

China Institute Gallery
125 East 65 Street
New York, NY 10021-7088
Tel: +1-212-7448181
Fax: +1-212-6284159

October 19 – December 21, 1996
The Life of a Patron: Zhou Liangong and the Painters of Seventeenth-Century China

Art Projects International Inc.
470 Broome Street
New York, NY 10013
Tel: +1-212-3432599
Fax: +1-212-3432499

September 5 – October 12, 1996
Work by Korean-born artist Yeong Gill Kim

Wallace Galleries
521 W 23rd street
New York NY 100011
Tel: +1-212-2068350
Fax: +1-212-2068349

October 10 – 20, 1996
Mutations: works by Anjolie Ela Menon

Pacific Asia Museum
46 North Los Robles Avenue
Pasadena, California 91101
Tel: +1-818-4492742
Fax: +1-818-4492754

Permanent Collection
Objects from the Lydman, Snukal and Otto Collections, which includes ceramics from the Han, Tang, Song, Yuan, Ming and Qing Dynasties.



▲ Second Hand Shop (1941). Red, black & white woodcut by Hide Kawanishi (b. 1894). From the exhibition: 'Japanese Prints at Mid-Century'. Courtesy of The Newark Museum.

National Gallery of Art
4th Street & Constitution Avenue
NW Washington DC 20565
Tel: +1-202-7374215
Fax: +1-202-8422356

January 26 – April 6, 1997
Splendours of Imperial China: Treasures from the National Palace Museum Taipei.
(See Highlight at page 61)

Virginia Museum of Fine Arts
2800 Grove Avenue
Richmond, VA 23221-2466
Tel: +1-804-3670844
Fax: +1-804-3670844
Daily 11 am – 5 pm, Sun. 1 pm – 5 pm,
closed on Mon.

July – November 25, 1996
A Sampler from India: Masterpieces of Painting from The Virginia Museum

Freer Gallery of Art
Smithsonian Institute of Art
1000 Jefferson Drive at 12th street SW
Washington DC 20560
Tel: +1-202-3572104
Fax: +1-202-3574911
Daily 10 am – 5.30 pm

Through September 1996
Female Imagery in Indian Painting

February 28, 1996 – indefinite
Beyond Paper:
Chinese Calligraphy on Objects

March 1, 1996 – indefinite
Crosscurrents in Chinese and Islamic Ceramics

Through September 1996
In Human Form:
Images of the Secular and Divine in Chinese Painting



PHOTO: NEIL GREENTREE

▲ *Sundara and Paravai dressed for a Temple ceremony. Tamil Nadu, 16th century. Bronze. Gift of Arthur M. Sackler. From the exhibition: 'Puja: expressions of Hindu Devotion' in the Sackler Gallery, Washington DC.*

June – December 1, 1996
Paintings by Masami Teraoka.
(See article at page 55)

Until September 2, 1996
Traders and Raiders on China's Northern Frontier

VIETNAM

Red River Gallery
71A Nguyen Du Street
Hanoi
Tel: +84-4-229064

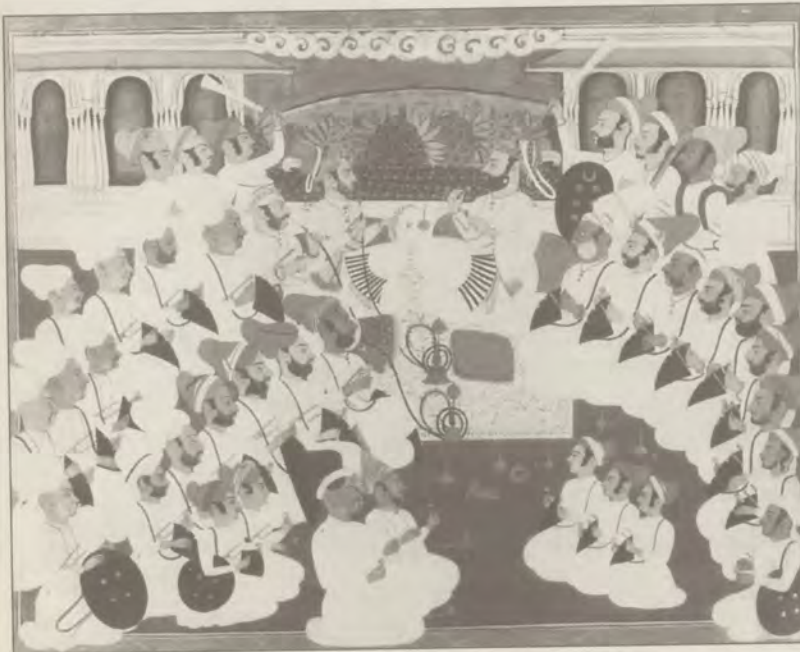
Permanent collection
Work of such Vietnamese painters as Khuc Thanh Binh, Thah Chuong, Dao Tanh Dzuy, Pnam Minh Hai, Dang Xuan Hoa, Tran Luong, Pham Hong Thai, Boa Toan, Truong Tan, Do Minh Tam.

Art Gallery Hien Minh
1st Floor, 44 Dong Khoi Street, Distr. I
Ho Chi Minh City
Tel: +84-8-224590

Permanent collection
Work of the Vietnamese painter Nguyen Thi Hien.

Galleria Vinh Loi
49 Dong Koi Street, Distr. I
Ho Chi Minh City
Tel: +84-8-222006

Permanent collection
Among other items the work of the Vietnamese artist Bui Xuan Phai (1921-1988).



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▲ *The Durbar of Thakur Nawal Singh of Pali, ca 1825. Opaque watercolour on paper. The Arthur and Margaret Glasgow Fund. From the exhibition: 'A Sampler from India: Masterpieces of Painting from The Virginia Museum'.*



© VIRGINIA MUSEUM OF FINE ARTS

▲ *Krishna and Radha, ca 1750-80. Opaque watercolour on paper. The Nasli and Alice Heeramanek Collection. Gift of Paul Mellon. From the exhibition: 'A Sampler from India: Masterpieces of Painting from The Virginia Museum'.*

Asian Art Museum of San Francisco
Golden Gate Park
San Francisco
California 94118
Tel: +1-415-3798800
Fax: +1-415-6688928

October 14 – December 8, 1996
Splendours of Imperial China: Treasures from the National Palace Museum Taipei
(See highlight at page 61)

Through early 1997
Seto and Mino Ceramics

Arthur M. Sackler Gallery
Smithsonian Institute of Art
1050 Independence Avenue SW
Washington DC 20560
Tel: +202-3574880
Fax: +202-7862317
Daily 10 am – 5.30 pm

May 1996 – December 31, 1997
Puja: Expressions of Hindu Devotion



PHOTO: NEIL GREENTREE

▲ *Durga as Mahisha Mardini. West Bengal or Bangladesh, 12th century. Bronze. Gift of David R. Nalin.*



PHOTO: NEIL GREENTREE

▲ *Boar (Panjurli). Karnataka, 19th century. Brass. Lent by Paul F. Walter.*

Splendours of Imperial China

New York, Chicago, San Francisco, and Washington DC

The works of art in the National Palace Museum in Taipei are national treasures. Passed down from dynasty to dynasty since the Northern Sung period (960-1127), they represent one thousand years of the collection and production of works of art for the imperial courts of China. The bulk of the collection entered the palace during the reign of Ch'ien-lung (1736-95). Many of the objects, especially those in jade and bronze, were intimately connected with state rituals, while others are symbols of sovereign power – for example, the jade seal of the emperor is the equivalent of the crown of the European king. The possession of ancient writing and pictures, libraries and historical documents conferred legitimacy on the ruling dynasty and reflected a deep faith in cultural tradition – a belief that only those with a clear understanding of the past can have a vision of the future. The history of Chinese art mirrors this belief. Despite the changing tastes and trends of successive periods, the creative imagination of every generation is firmly rooted in a study of the past.

In 1931, following the Japanese occupation of Manchuria, nearly 10,000 masterpieces of ancient painting and calligraphy and more than 600,000 art objects and rare books and documents were moved to Nanking for safe-keeping in preparation for the inevitable war of resistance. In 1937 these national treasures were evacuated again to caves near the wartime capital, Chungking, in Szechwan province. It was not until the outbreak of World War II that the treasures, which form a major legacy of China's cultural heritage, were moved to Taiwan.

The masterpieces on display represent the entire spectrum of the Chinese imperial collection – from Neolithic jades and ancient bronze vessels to Ch'ing dynasty paintings and porcelains. The breadth of the exhibition as well as the quality, beauty, and cultural importance of its content – landmarks in the history of Chinese art – provides a unique opportunity to experience the genius and diversity of China's rich artistic tradition.

The exhibition is arranged chronologically and organized around four themes: a cyclical view of history; the Confucian discourse on art; the social function of art; and possessing the past.

Curators of the exhibitions are: Wen C. Fong (chairman), James C.Y. Watt, and Maxwell K. Hearn, all of the Metropolitan Museum of Art.

The exhibition has been organized by the National Palace Museum (Taipei) and the Metropolitan Museum of Art (New York). The exhibition will be presented at four US museums.

March 19 – May 19, 1996: **The Metropolitan Museum of Art**
June 29 – August 25: **The Art Institute of Chicago**
October 14 – December 8: **Asian Art Museum of San Francisco**
January 26 – April 6, 1997: **National Gallery of Art, Washington DC**



▲ *Cup in the shape of a half gourd with a ram's head. Hindustan, 18th century. Jade. Collection National Palace Museum Taipei. From the exhibition: Splendours of Imperial China: Treasures from the National Palace Museum, Taipei.*

GATE
Foundation

The Art Agenda is produced by The Gate Foundation in Amsterdam, the Netherlands. Please send all information with regard to activities and events relating to Asian art to:

THE GATE FOUNDATION
HERENGRACHT 344
1016 CG AMSTERDAM
THE NETHERLANDS
TEL: +31-20-620 80 57
FAX: +31-20-639 07 62

Newsletters

on Asia in Europe

(Unless otherwise stated, the language used in the newsletters is English)

It goes without saying that 'Newsletters on Asia in Europe' is an ambitious title. The number of newsletters dealing with (aspects of) Asia that are published in Europe seems inexhaustible. We claim by no means to have included every single one, therefore we welcome any information on Newsletters which have been left out or left incomplete.

Lettre de l'Afrique

Organization: French Association for Research on South East Asia
 Editor: Muriel Charras
 Appears: 3 x a year
 Price: FF.200 (members), FF.100 (students), FF.250 (outside France)
 Circulation: 250
 Format: A4
 Language: French
 Contact: French Association for Research on South East Asia, c/o EFEO, 22, Ave du Président Wilson, 75116 Paris, France.
 Fax: +33-1-46078833.
 E-mail: charras@idf.ext.jussieu.fr

ANDA

Organization: Centre of Mongolian Studies, University of Paris X
 Editors: M.-D. Even, J. Thevenet, and M.-L. Beffa
 Appears: 4 x a year
 Price: Annually FF100 or FB 600 or US\$ 20
 Format: A4
 Language: French
 Contact: ANDA Secretariat, 1119 avenue Roger Salengro, F-92370 Chaville, France.

La Lettre d'Asie Centrale

Organization: l'Association de Recherche et d'Information sur l'Asie Centrale (ARIAC)
 Editors: E. Allès, D. Bolland, H. Dawod, G. Dorronsoro, S.A. Dudoignon, G. Jahangiri, C. Poujol, Th. Zarcone
 Price: FF.120 (individuals), FF.300 (organizations)
 Format: A4, printed
 Language: French
 Contact: ARIAC, Maison des Sciences de l'Homme, Bureau 108, 54 Boulevard Raspail, 75006 Paris, France.
 Fax: +33-1-45488353

AKSE Newsletter

Organization: Association for Korean Studies in Europe
 Editor: James H. Grayson
 Appears: 1 x a year
 Price: Free to members or on application
 Circulation: 650-700
 Format: A5
 Contact: James H. Grayson, Centre for Korean Studies, University of Sheffield, Sheffield S10 2UJ, UK.
 Tel: +44-114-824390,
 Fax: +44-114-729479

ASEASUK News

Organization: Association for Southeast Asian Studies in the United Kingdom
 Editor(s): Pauline Khng and V.T. King
 Appears: 2 x a year
 Price: Free for members and institutions
 Format: A4, printed
 Contact: Pauline Khng, Centre for South-east Asian Studies, University of Hull, Hull HU6 7RX, UK.
 Tel/Fax: +44-482-465758

BAKS Newsletter

Organization: British Association for Korean Studies
 Editor: James E. Hoare
 Appears: 2 x a year
 Price: Free to members
 Circulation: To BAKS members
 Format: A5
 Contact: James E. Hoare, 86 Crescent Lane, London SW4 9PL, UK.
 Tel: +44-171-2106213,
 Fax: +44-171-2106304.

Baruga-Sulawesi Research Bulletin

Editors: S. Koolhof; Chr. de Jong; e.a.
 Appears: 1 x a year
 Price: Free of charge
 Circulation: 300
 Format: A4 (30-40 pages)
 Contact: S. Koolhof, CNWS, P.O. Box 9515, 2300 RA Leiden, the Netherlands.
 Tel: +31-71-5272982,
 Fax: +31-71-5272615

BASAS Bulletin

Organization: British Association for South Asian Studies
 Editors: Chris Pinney and Eivind Kahrs
 Appears: 3 x a year
 Format: A4
 Contact: British Association for South Asian Studies, Dept. of Anthropology and Sociology, SOAS, Thornhaugh St. Russel Sq., London WC1H 0XG, UK.
 Tel: +44-171-6372388,
 Fax: +44-171-4363844

BITIG

Organization: SOTA, Research Centre for Turkestan and Azerbaijan
 Editors: Mehmet Tütüncü
 Appears: 4 x a year
 Price: Netherlands Dfl. 50, Europe: US\$ 50, Overseas US\$ 70, per year.
 Circulation: 1000 worldwide
 Format: A4, printed, 24-30 pg
 Language: Dutch, English and Turkish
 Contact: SOTA, P.O. Box 9642, 2003 LP Haarlem, The Netherlands.
 Tel/Fax: +31-23-5292883,
 E-mail: mtutuncu@inter.nl.net

Boletín de la Asociación Española de Estudios del Pacífico

Organization: Asociación Española de Estudios del Pacífico
 Editors: Florentino Rodao
 Appears: 3 x a year
 Price: Free of charge
 Format: A4
 Language: Spanish
 Contact: Asociación Española de Estudios del Pacífico, Colegio Mayor N.S. Africa, Ramiro de Maeztu s/n, Ciudad Universitaria, 28040 Madrid, Spain.
 Fax: +34-1-5540401

Nieuwsbrief Burma Centrum Nederland

Organization: Burma Centrum Nederland,
 Editors: Gijs Hillenius
 Appears: 10 x a year
 Price: individuals Dfl.25,-; organizations Dfl.45,- a year
 Circulation: 170
 Format: A4, b/w, printed
 Language: Dutch
 Contact: Burma Centrum Nederland, Paulus Potterstraat 20, 1071 DA Amsterdam, the Netherlands.
 Tel: +31-20-6716952,
 Fax: +31-20-6713513,
 E-mail: bcn@xs4all.nl

Newsletter of the Canon Foundation

Organization: The Canon Found. in Europe
 Editor: Richard Burke
 Appears: 1 x a year
 Price: Free of charge
 Circulation: 2700
 Format: A4, full colour, printed
 Contact: The Canon Foundation, Rijnsburgerweg 3, 2334 BA Leiden, the Netherlands. Tel: +31-71-5156555,
 Fax: +31-71-5157027.

Caraka, 'the Messenger'.

A Newsletter for Javanists.
 Organization: Dept. of languages and Cultures of Southeast Asia and Oceania, University of Leiden
 Editors: Ben Arps, Willem van der Molen, Ignatius Supriyanto, and Jan van den Veerdonk
 Appears: 2 x a year
 Format: A4, copied
 Contact: Caraka, Dept. of Languages and Cultures of Southeast Asia and Oceania, University of Leiden, P.N. van Eyckhof 3, P.O. Box 9515, 2300 RA Leiden, the Netherlands.
 Fax: +31-71-5272615, E-mail: CARAKA@RULLET.LeidenUniv.NL

CERES Newsletter

Organization: Center for Resource Studies of Development (CERES)
 Editor: Dr W.E.A. van Beek
 Appears: 6 x a year
 Format: A4
 Contact: CERES Office, P.O. Box 80140, 3508 TC Utrecht, the Netherlands.
 Tel: +31-30-2534815,
 Fax: +31-30-2537482,
 E-mail: ceres@fsw.ruu.nl

China Information

Organization: Documentation & Research Centre for Contemporary China
 Editor: Woei Lien Chong
 Appears: 4 x a year
 Price: Individuals: Dfl.74,20, Institutions: Dfl.90,-
 Circulation: 400
 Format: A5
 Contact: Documentation and Research Centre for Contemporary China, Arsenalstraat 1, P.O. Box 9515, 2300 RA Leiden, the Netherlands.
 Tel: +31-71-5272516,
 Fax: +31-71-5272615,
 E-mail: docchin@rullet.leidenuniv.nl

China Nieuws

Organization: Stichting China Nieuwsbrief
 Editor: J.J.P. Kuijper
 Appears: 6 x a year
 Price: Dfl.125,- a year
 Circulation: 450
 Format: A4, full colour, printed
 Language: Dutch
 Contact: Stichting China Nieuwsbrief, AMPEK Secretariat, De Ruyterkade 5, 1013 AA Amsterdam, the Netherlands.
 Tel: +31-20-5236758,
 Fax: +31-20-5236732. For subscriptions: Tel: +31-10-4132235 / 4129097, Fax: +31-10-4139487.

Newsletter of the Circle of Inner Asian Art

Organization: Circle of Inner Asian Art and Archaeology
 Editor: Arabella Friesen and Lilla B. Russel-Smith
 Appears: 2 x a year
 Price: Free of Charge
 Format: A4
 Contact: CIAA, dept. of Art and Archaeology, SOAS, University of London, Thornhaugh Street, Russel Square, London WC1H 0XG, UK.
 Fax: +44-171-4363844 (state: CIAAA),
 E-mail: russellsmith@cix.compulink.co.uk

CNWS Newsletter

Organization: Research School CNWS, School of Asian, African, and Amerindian Studies
 Editor: K. Banak
 Appears: 2 x a year
 Price: Free of Charge
 Circulation: 800
 Format: A4
 Contact: Research School CNWS, P.O. Box 9515, 2300 RA Leiden, the Netherlands. Tel: +31-71-5272171,
 Fax: +31-71-5272939

Newsletter Center for Pacific Asia Studies at Stockholm University

Organization: Center for Pacific Studies, Stockholm University
 Editors: CPS
 Appears: 2 x a year
 Price: Free of Charge
 Circulation: 1100
 Format: A4
 Contact: Katharina Sofronow, Center for Pacific Asia Studies, University of Stockholm, S-106 91 Stockholm, Sweden.
 Tel: +46-8-162897, Fax: +46-8-168810

'Common Ground', Newsletter on Philippine environment and Development Action

Organization: Philippine Resource Centre,
 Appears: 4 x a year
 Price: Annually £2,50
 Circulation: 700
 Format: A4
 Contact: Philippine Resource Centre, 84 Long Lane, London SE1 4AU, UK.
 Tel: +44-171-3780296,
 Fax: +44-171-4033997.

DUJAT Nieuwsbrief

Organization: Dutch Japanese Trade Fed.
 Appears: 6 x a year
 Format: A4
 Language: Dutch and English
 Contact: A.G. Karl (Director DUJAT), P.O. Box 44, 2170 BB Sassenheim, the Netherlands. Tel: +31-252-266344,
 Fax: +31-252-266202

EAANouncements

Organization: East Asian Archaeology Network (EAAN)
 Editor: Gina Barnes
 Appears: 3 x a year
 Format: A5
 Contact: Ms Amanda Cox, Cherry Tree Cottage, 17 Low Road, Burwell, Cambridge, CB5 0EJ England or call Gina Barnes: Tel: +44-191-3743231,
 Fax: +44-191-3743242.
 E-mail: Gina.Barnes@durham.ac.uk

EACS Newsletter

Organization: European Association of Chinese studies
 Editor: Laura Rivkin
 Appears: 4 x a year
 Price: Annually DM 30,- (DM 35 for Eurocharges)
 Circulation: 700
 Format: A5, copied
 Contact: Laura Rivkin, c/o Great Britain China Centre, 15 Belgrave Square, London SW1X 8PS, UK.
 Tel/Fax: +44-171-235 6696

Bulletin of the EAJS

Organization: European Association for Japanese Studies
 Appears: 2 x a year
 Price: Free to members of the EAJS
 Circulation: 600
 Format: A5, copied
 Contact: Doelensteeg 2, 2311 VL, Leiden, the Netherlands. Tel: +31-71-5272767 or +31-71-5127806,
 Fax: +31-71-5124244

ECARDC Network Newsletter

Organization: European Conference on Agriculture and Rural Development,
 Editor: A. Bielfeldt
 Appears: 6 x a year
 Format: A5
 Contact: A. Bielfeldt, Justus-Liebig University Giessen, Ludwigstrasse 21, Giessen, Germany.

ESEM Info

Organization: European Seminar in Ethnomusicology
 Appears: 3 or 4 x a year
 Price: Free to members, membership fee: 25 Ecus per year (students half price)
 Format: A5 printed
 Contact: ESEM office, 29 Rue Roquelaine, F-31000 Toulouse, France.
 Tel: +33-6162-3584

ESF Communications

Organization: European Science Foundation
 Editor: Sabine Schott
 Appears: 2 x a year
 Format: A4, printed
 Contact: Sabine Schott, European Science Foundation, 1 qual Lezay Marnésia, 67080 Strasbourg Cedex, France.
 Tel: +33-88-767125,
 Fax: +33-88-370532.

Etudes Chinoises, lettre d'information

Organization: Association Française d'Etudes Chinoises, AFEC
 Editor: V. Goossaert and A. Ghiglione
 Appears: 3 x a year
 Price: membership AFEC, FF 250 (EU), FF 150 (EU students), FF 290 (outside EU), FF 315 (outside EU, airmail), FF 350 (institutions)
 Format: A5
 Language: French
 Contact: Vincent Goossaert, 7 rue Franquet, 75015 Paris, France,
 e-mail: Goossaer@ext.jussieu.fr;
 Anna Ghiglione, 25 bd de Strasbourg, 75010 Paris, France

Eurasia News

Organization: European Institute for South and South-East Asian Studies, ASBL
 Editor: Malcolm Subhan
 Appears: 2 x a year
 Price: Free of charge
 Circulation: 1500
 Format: A4, printed
 Contact: Deepa Mann-Kler, 35 Rue des Deux Eglises, B-1040 Brussels, Belgium.
 Tel: +32-2-230 8122,
 Fax: +32-2-230 5402

European Bulletin of Himalayan Research

Editors: Pascale Dollfus, Martin Gaenszle, András Höfer, Michael Hutt, Corneille Jest, Marie Lecomte-Tilouine, Brigitte Merz, Anne de Sales, Gérard Toffin
 Format: A5
 Contact: Marie Lecomte-Tilouine, CNRS, UPR 299, 1 Place Aristide Briand, F-92195 Meudon Cedex, France.
 Fax: +33-45075872,
 Telex: LABOBEL 204135F

European Network for Bangladesh Studies

Organization: The European Network for Bangladesh Studies
 Price: £80,00
 Format: A5
 Contact: The European Network for Bangladesh Studies, Centre for Development Studies, University of Bath, Claverton Down, Bath BA2 7AY, UK

European Newsletter of Southeast Asian Studies

Organization: Jointly published by EUROSEAS (European Association for Southeast Asian Studies) and KITLV (Royal Institute for Linguistics and Anthropology)
 Editor: C. van Dijk
 Appears: 2 x a year
 Price: Dfl.20,- (Netherlands), Dfl.30,- (others) including postage
 Circulation: 320
 Format: A4
 Contact: C. van Dijk, ENSEAS c/o KITLV, P.O. Box 9515, 2300 RA Leiden, the Netherlands. Tel: +31-71-5272295,
 Fax: +31-71-5272638

Friends of Bhutan Nieuwsbrief

Organization: Friends of Bhutan Foundation
 Appears: 4 x a year
 Price: Free of charge
 Format: A4
 Language: Dutch and English
 Contact: Harry Zonder, Friends of Bhutan, P.O. Box 31, 7650 AA Tubbergen, the Netherlands. Tel: +31-546 621 261,
 Fax: +31-546 622 495.

Newsletter of the Göran Aijmer European China Anthropology Network

Organization: Sinological Institute, Leiden University
 Editor: Frank Pieke
 Appears: 2 x a year
 Price: Free of Charge
 Circulation: 85
 Format: A4
 Contact: Frank Pieke, Sinological Institute, Leiden University, P.O. Box 9515, 2300 RA Leiden, the Netherlands.
 Tel: +31-71-5272530,
 Fax: +31-71-5272615

NEWSLETTERS

IATS Newsletter
 Organization: Finnish Association of East Asian Studies
 Editor: Jouko Seppänen
 Appears: 1-2 x a year
 Price: Membership FAEAS: 30-120 MK
 Circulation: 500
 Format: A5
 Language: English and Finnish
 Contact: Jouko Seppänen, Helsinki University of Technology, Otakaari 1, SF-02150 Espoo, Finland.
 Tel: +358-0-4514312, Fax: +358-0-4513293

ICS Newsletter
 Organization: Institute of Commonwealth Studies
 Appears: 12 x a year
 Format: A4
 Contact: Institute of Commonwealth Studies, 28 Russel Square, London WC1B 5DS, UK. Tel: +44-171-5805876, Fax: +44-171-2552160.

IDP News
 Organization: The International Dunhuang Project
 Editor: Susan Whitfield
 Price: Free of Charge
 Format: A4
 Contact: Susan Whitfield, The International Dunhuang Project, The British Library, Oriental and India Office Collections, 197 Blackfriars Road, London SE1 8NG, UK. Tel: +44-171-412 7647/7650, Fax: +44-171-4127858, E-mail: susan.whitfield@bl.uk

IIAS Newsletter
 Organization: International Institute of Asian Studies
 Editor: Paul van der Velde
 Appears: 4 x a year
 Circulation: 15,000
 Format: A3
 Contact: Paul van der Velde, IIAS, P.O. Box 9515, 2300 RA, Leiden, the Netherlands.
 Tel: +31-71-527 2227, Fax: +31-71-5274162, E-mail: IIAS@Rullet.Leidenuniv.nl

India Nu
 Organization: Landelijke India Werkgroep
 Editors: B. Ars, N. Bonouvrié, H. Boon, I. vd Veen, A. Hendricx, M. Koolen, M. Reumers, P. Wolthuis
 Appears: 6 x a year
 Price: Dfl. 30,- a year
 Circulation: 800
 Format: A4
 Language: Dutch
 Contact: Landelijke India Werkgroep, Oude Gracht 36, 3511 AP Utrecht, the Netherlands. Tel: +31-30-2321340, Fax: +31-30-2322246

Indonesian Environmental History Newsletter
 Organization: Ecology, Demography and Economy in Nusantara EDEN
 Editors: L. Nagtegaal and D. Henley
 Appears: 2 x a year (Jan/Jun)
 Price: Free of Charge
 Circulation: 300
 Format: A4, copied
 Contact: L. Nagtegaal, EDEN, c/o KITLV, P.O. Box 9515, 2300 RA Leiden, the Netherlands. Tel: +31-71-5272914, Fax: +31-71-5272638

INIS Newsletter
 Organization: Indonesian-Netherlands Cooperation in Islamic Studies INIS
 Editor: Dick van der Meij
 Appears: 2 x a year
 Price: Free of charge
 Circulation: 500
 Format: A4, printed
 Contact: INIS, Dept. of languages and Cultures of Southeast Asia and Oceania, Projects Division, Leiden University, P.O. Box 9515, 2300 RA Leiden, the Netherlands.
 Tel: +31-71-5272419, Fax: +31-71-5272632

ISIR Newsletter
 Organization: Irian Jaya Studies - a programme for Interdisciplinary Research
 Editor: J. Miedema
 Appears: 2 x a year
 Price: Free of charge
 Circulation: 150-200
 Format: A4 copied
 Contact: J. Miedema, Dept. of Southeast Asia and Oceania, Projects Division, Leiden University, Nonnensteeg 1-3, 2311 VJ Leiden, the Netherlands.
 Tel: +31-71 5272416/2419, Fax: +31-71-5272632

Japan Anthropology Workshop Newsletter
 Organization: Japan Anthropology Workshop, JAWS
 Editor: Roger Goodman
 Appears: 2 x a year
 Price: Free to members
 Circulation: 200
 Format: A5, copied
 Contact: Roger Goodman, Nissan Institute of Japanese Studies, 27 Winchester Road, Oxford OX2 6NA, UK. Tel: +44-865-274576, Fax: +44-865-274574

JRC News
 Organization: Japan Research Centre, SOAS
 Editors: Japan Research Centre
 Appears: 3 x a year
 Price: Free of charge
 Circulation: 1200 worldwide
 Format: A4
 Contact: Japan research Centre, School of Oriental and African Studies, University of London, Russel Square, London WC1H 0XG. Tel: +44-171-3236278, Fax: +44-171-4363844, E-mail: jrc@soas.ac.uk

Kaibauk - Boletim de Informação Timorese
 Organization: ALTIC - Associação Luso Timorese de Informação e Cultura
 Editors: Crisódio Araújo
 Price: Free of charge
 Circulation: 600
 Format: A4
 Language: Portuguese, and sometimes English or Tetum.
 Contact: Fátima Cruz, Apartado 22, 2795 Linda a Velha, Portugal, fax: +35-1-14198521.

KIT Newsletter
 Organization: Royal Tropical Institute, Amsterdam
 Editors: Inge Pit and Anna Maria Doppenberg
 Appears: 2 x a year
 Price: Free of charge
 Circulation: 4500
 Format: A4, full colour, printed
 Contact: Inge Pit, Royal Tropical Institute (KIT), Mauritskade 63, 1092 AD Amsterdam, the Netherlands.
 Tel: +31-20-5688296, Fax: +31-20-6684579.

KKTI Bulletin
 Organization: Institute for Oriental Communication and Further Training (Külkereskedelmi Főiskola)
 Editor: Dr Judit Hidasi
 Format: A4
 Contact: Dr Judit Hidasi, Institute for Oriental Communication and Further Training, Liget u. 22, 1102 Budapest, Hungary. Tel: +36-1-2608917, Fax: +36-1-2614301

Central Asia Quarterly 'Labyrinth' Forum
 Organization: Central Asia Research Forum
 Editor: Dr Shirin Akiner
 Appears: 4 x a year
 Price: Annually individuals: £29 (UK and EU), £35 (rest of Europe), £39 (worldwide); institutions: £55 (UK and EU), £60 (rest of Europe), £65 (worldwide)
 Contact: Central Asia Quarterly, Central Asia Research Forum, School of Oriental and African Studies, Russel Square, London WC1H 0XG, UK.
 Tel: +44-71-3236300, Fax: +44-71-4363844, E-mail: ab8@soas.ac.uk (please designate the subject as labyrinth)

Memoria de Asia
 Organization: Instituto Complutense de Asia
 Editors: Florentino Rodao and Javier Villalba
 Appears: 4 x a year
 Price: Free of charge
 Circulation: 800
 Format: A4
 Language: Spanish
 Contact: Instituto Complutense de Asia, Mas Ferré, Somosaguas, Universiadaad Complutense de Madrid, 28223 Madrid, Spain. Tel: +34-1-3942491, Fax: +34-1-3942488, E-mail: asia02@sis.ucm.es

News and Views from Japan
 Organization: The Information Centre of the Mission of Japan to the European Communities
 Editor: Hajime Tsujimoto
 Appears: 2 x a month
 Format: A4
 Contact: Tsuyoshi Shionoya, Information Centre of the Mission of Japan to the European Communities, 58 Avenue des Arts, 1040 Brussels.
 Tel: +32-2-5112307

NAJAKS Newsletter
 Organization: Nordic Association of Japanese and Korean Studies
 Editor: Arne Kalland
 Appears: 1-2 x a year
 Contact: Arne Kalland, NIAS, Njalsgade 84, DK-2300 Copenhagen, Denmark.
 Tel: +45-31-548844, Fax: +45-32-962530

NASA Newsletter
 Organization: Nordic Association of South Asian Studies
 Editor: Hans-Christian Køie Poulsen
 Contact: Hans Christian Køie Poulsen, Nordic Institute of Asian Studies, Njalsgade 84, DK-2300 Copenhagen, Denmark. Tel: +45-35-329098/548844, Fax: +45-32-962530, E-mail: hckoeie@nias.ku.dk

NIAS Nytt, Nordic Newsletter of Asian Studies
 Organization: Nordic Institute for Asian Studies
 Editor: Jens-Chr. Sørensen
 Appears: 4 x a year
 Format: A4
 Contact: NIAS Sekretariat, Leifsgade 33, DK-2300 Copenhagen S, Denmark.
 Tel: +45-31548844; Fax: +45-32962530, E-mail: sec@nias.ku.dk

Nonesa Newsletter
 Organization: The Nordic Association for South East Asian Studies, NASEAS
 Editor: Ingela Palmgren
 Appears: 1-2 x a year
 Price: SEK. 100 (yearly), Free of charge for NASEAS members
 Circulation: 330
 Format: A5
 Contact: Ingela Palmgren, NASEAS, Dept. of Economic History, P.O. Box 7083, S-22007 Lund, Sweden.
 Tel: +46-46-104485, Fax: +46-46-131585

Oceania Newsletter
 Organization: Centre for Pacific Studies, University of Nijmegen
 Editor: Board members
 Appears: 2 x a year
 Price: Free for members and institutions focusing on the South Pacific
 Format: A5
 Contact: Editorial Board of the Oceania Newsletter, Centre for Pacific Studies, Universiteit van Nijmegen, P.O. Box 9104, 6500 HE Nijmegen, the Netherlands. Tel: +31-24-3612361, Fax: +31-24-3611945, URL = <http://www.kun.nl/cps/cpsindex.html>

OCIS Newsletter
 Organization: Oxford Centre for Islamic Studies
 Editor: OCIS
 Appears: 3 x a year
 Price: Free of charge
 Circulation: 1000
 Format: A4
 Contact: Mrs Lynn Abdel-Haq, Oxford Centre for Islamic Studies, George St., Oxford OX1 3HQ, UK.
 Tel: +44-865-278730, Fax: +44-865-248942

OCCN Nieuwsbrief
 Organization: Overzeese Chinesezen Contact Nederland
 Format: A4
 Language: Dutch
 Contact: Vrije Universiteit Amsterdam, Faculteit Sociaal-Culturele Wetenschappen, Sectie Niet-Westerse Geschiedenis, De Boelelaan 1105, 1081 HV Amsterdam, the Netherlands.
 Tel: +31-20-4446707, Fax: +31-20-4446722

ONS Newsletter
 Organization: Oriental Numismatic Society
 Editor: S. Goron
 Price: Annually £10, Dfl.35, FF 100, US\$20
 Format: A4
 Contact: Mr S. Goron, 74 Outram Road, Croydon, Surrey, CRO 6XF, UK

Östasiatiska Museets Vänner - Nyhetsbrev
 Organization: The Friendship Association of the Museum of Far Eastern Art & Antiquities in Stockholm
 Appears: 6 x a year
 Price: Free of charge for members of the Museum. Others after agreement.
 Circulation: 1200
 Format: A4, 4-6 pages
 Language: Swedish
 Contact: Carin Balfe, Östasiatiska Museets Vänner, Askrikegatan 19, S-115 57 Stockholm, Sweden.
 Tel/Fax: +46-8-6609351

St.-Petersburg Newsletter on Southeast Asia & Oceania Studies
 Organization: University of St.-Petersburg, Oriental faculty
 Editor: A.K. Ogloblin
 Appears: 2 x a year
 Format: A4
 Contact: Oriental faculty, University of St.-Petersburg, University Quay 11, St.-Petersburg 199034 Russia.
 Tel: +812-2189517, Fax: +812-2181346, E-mail: vladimir@orient.lgu.spb.su

Philippines Information Exchange
 Organization: Philippine Resource Centre PRC
 Appears: 6 x a year
 Price: Annually: £5 (individuals), £30 (organizations), free of charge to members of PRC
 Circulation: 300
 Format: A4
 Contact: Philippine Resource Centre, 23 Beviden Street, London N1 6BH, UK.
 Tel: +44-171-2515910, Fax: +44-171-2515914, E-mail: PRC@GEO2.poptel.org.uk

PRUS Newsletter
 Organization: Poverty Research Unit at the University of Sussex
 Appears: 4 x a year
 Format: A4
 Contact: Poverty Research Unit, School of African and Asian Studies, University of Sussex, Falmer, Brighton BN1 9QN.
 Tel: +44-1273-678739, Fax: +44-1273-623572, E-mail: m.j.farlow@sussex.ac.uk

Punjab Research Group Newsletters
 Organization: The Punjab Research Group
 Appears: 1 x a year
 Contact: Shinder Thandi, Dept. of Economics, Coventry Business School, Coventry University, Coventry CV1 5FB, UK. Tel: +44-203-838238, Fax: +44-203-838251

Science and Empire
 Organization: NISTADS (New Delhi) and REHSEIS (Paris)
 Editors: Deepak Kumar (NISTADS) and Patrick Petitjean (REHSEIS)
 Price: Free of charge
 Appears: 2 x a year
 Circulation: 650
 Format: A4
 Contact: Patrick Petitjean, REHSEIS, 27 rue Damesme, 75013 Paris, France.
 Tel: +33-1-45811485, Fax: +33-1-45807847, E-mail: ppjean@paris7.jussien.fr or Deepak Kumar, NISTADS, Hillside Road, New Delhi, 110012 India.
 Tel: +91-11-5726406, Fax: +91-11-5754640

SEALG Newsletter
 Organization: South East Asia Library group
 Editor: Patricia Herbert
 Appears: Annually
 Price: Two years: \$15.00 or £7.50
 Circulation: 250 worldwide
 Format: A4
 Contact: Patricia Herbert, Oriental & India Office Collections, British Library, 197 Blackfriars Road, London SE1 8NG, UK.
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South Asia Newsletter
 Organization: Centre of South Asian Studies, SOAS
 Editor(s): Centre of South Asian Studies
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The Newsletter of the 'State and Society in East Asia' Network
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Sri Lanka Newsletter
 Organization: Stichting Nederland-Sri Lanka
 Editor: E. Jongens
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 Price: Members Dfl. 25,-
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 Language: Dutch
 Contact: Stichting Nederlands-Sri Lanka, Den Haag, the Netherlands.
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Südostasien Informationen
 Organization: Southeast Asia Information Centre
 Editor: Peter Franke
 Appears: 4 x a year
 Price: (annually) Germany: individuals DM36,-, institutions DM72,-; other countries: individuals DM48,-, institutions DM 96,- (airmail postage + DM15,-)
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 Contact: Southeast Asia Information Centre, Bullmannau 11, D-45327 Essen, Germany.
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Ultramarine
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 Contact: A. Cécile Tizon Germe, AMAROM, 29 Chemin du Moulin Detesta, 13090 Aix-en-Provence, France.
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Vereinigung für Sozialwissenschaftliche Japanforschung Newsletter
 Organization: Vereinigung für Sozialwissenschaftliche Japanforschung e.V.
 Editor: Dr Anna Maria Thranhardt
 Appears: 10 x a year
 Format: A5
 Language: German
 Contact: Dr Anna Maria Thranhardt, Am Linnenkamp 2, W-4400 Münster, Germany.
 Tel: +49-2501-4793.

Wilanda nieuwsbrief
 Organization: Wilanda Stichting Nederland-Thailand
 Editor: Karsten Blokker, Peter Richardus, Marion Rovers
 Format: A5
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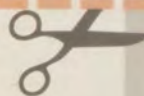
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