



NEWSLETTER 12

SPRING

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GENERAL NEWS



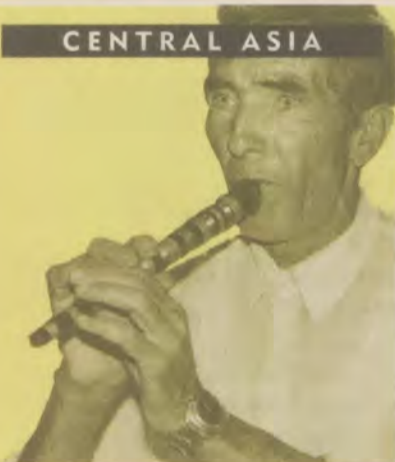
The ASIA programme (Amsterdam) is a platform for collaboration between scholars from various disciplines teaching Asian studies in different departments of the University of Amsterdam (UvA). It co-ordinates the teaching of Asian Studies to undergraduates at UvA and offers a full MA programme in Modern Asian History.



The Islamic Research Institute in Islamabad was established at the end of the 1950s, after the establishment of Pakistan in 1947. Study of Islamic topics should draw the blueprint for the future development of Muslim thought so as to be able to meet the requirements of a dynamic Muslim society.

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CENTRAL ASIA



Secure in the remoteness of the area, the isolated group of Ismā'ilis who live in Badakhshan have developed and maintained certain traditions which are not found amongst other, less isolated Ismā'ilī communities.

Madāhxānī, the performance of religious poetry, is an example of such a tradition. Gabrielle van den Berg reports.

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SOUTH ASIA

The relationship between the colonial jute mill industry of Calcutta and the 'home industry' based in Dundee has not been sufficiently examined, in spite of growing interest. Tony Cox believes this omission affects our ability to understand properly the nature and functioning of the jute mill industry in either centre.



The Bengal Studies section provides news items and brief summaries of significant debates in the field of Bengal Studies

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SOUTHEAST ASIA



Gustaaf Houtman argues that the differences between the SLORC and the NLD images of Burma may be understood in terms of the discourse surrounding two practices: Samatha and Vipassana.

29 ▶ 36

Dr Thomas Horsfield (1773-1859) was the first American to engage in scientific research in Southeast Asia. Although he was later forced to watch others be acclaimed for discoveries he had made, he was the first to report to the Western scientific community on many of the unprecedented natural phenomena which existed in Java, and its near environs.

19 ▶ 28

EAST ASIA

The long-awaited Foreign Faculty Employment Law of 1982 was designed to offer foreign nationals employed at Japanese universities the opportunity to have permanent employment, professorial titles, participation in departmental meetings and so forth. Unfortunately, little or nothing changed in 1982 or in the years since. Matt Stein reports.



In the wake of Foucault's insights, studies have begun to appear which are centrally concerned with the relation between philosophy, pornography, and the rise of modernity. These studies have placed pornography back on to the map of Chinese literature and of Chinese studies, and promise to be a crucial source for our understanding of gender and sexual ideology in late imperial China.

IIAS NEWS

Changes in staff, outlines of new research programmes, upcoming events, and vacancies at the Institute.

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ESF NEWS

Data and news from the ESF Asia Committee.

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ICAS NEWS

The International Convention of Asia Scholars (ICAS), to be held in the Netherlands in June 1998, is a joint venture of the AAS (USA) and the ESF Asia Committee.

The IIAS will organize the conference in co-operation with the AAS and partners from Asia and Australia. The European Associations for Asian Studies will co-operate with their American counterparts: the representatives of the regional councils of the AAS. A call for papers.

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EUROSEAS NEWS

The second conference of the European Association of Southeast Asian Studies will be held in September 1998. A call for papers.

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NVAPS NEWS

The first conference of the Netherlands Association for Asian and Pacific Studies will be held in October 1997. A call for papers.

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ASIAN ART



The Arthur M. Sackler Gallery and Freer Gallery are national museums of Asian art at the Smithsonian Institution in Washington DC. The Arthur M. Sackler Gallery is dedicated to advancing public interest and knowledge about the arts and cultures of Asia through exhibitions, publications, research, and education. The Gallery is connected by an underground exhibition space to the neighboring Freer Gallery of Art.



Vanuatu is one of the 'black', Melanesian archipelagos in the Pacific. An exhibition in Basel, hometown of the ethnographer Felix Speiser (1880-1941), shows the stunning richness and vitality of its tribal cultures.

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

Gradually it is beginning to dawn on Asianists all over Europe that co-operation in the field of Asian Studies is of key importance not only to the field itself but also in the context of the improvement of the Asia Europe relations. European Asianists should do much more to assert their role in the dialogue with Asia, which is still too often clouded by outdated conceptions based on notions of alleged European superiority. Although these outdated conceptions may be self-evident to the readership of this newsletter, one cannot but conclude that European policies towards Asia are frequently shaped by the tenets of the ideas of the Enlightenment coloured by its universalist claims, e.g. in the field of the Human Rights. Using this Western value system as a yardstick to measure our relations with Asia is starting to backfire on those who employ it in day-to-day policy, certainly if it tends to have degenerated into a ritual. A more fruitful approach, embraced by many scholars, is one in which cultural 'rapprochement' lies at the heart of the matter. The increased self-confidence of Asian states, which is based on their own value systems and their economic successes, has brought into being an outspoken view on the future development of their own societies. In this respect the reunification with China of the British-held colony of Hong Kong on 1 July will be an interesting testing ground for how two outspoken value systems can cohabit.

Task Force on Europe Asia Research Co-operation

In the previous editorial, the strategic alliance between the Nordic Institute of Asian Studies (NIAS) and IIAS was touched upon. In the intervening period a definitive draft of this co-operation agreement has been offered to the Ministries of Education of the Scandinavian countries and the Netherlands and to the boards of the respective institutes. Approval of all parties involved seems to be imminent. This alliance could be seen as a stimulus for a future institutional alliance amongst institutes of Asian Studies in Europe. The meeting of directors of the Institut für Asienkunde, the School of African and Oriental Studies (SOAS), the École Française d'Extrême Orient (EFEO), the NIAS, and the IIAS in Leiden on 5 April 1997 can be seen in this context. This was the first time that the directors of leading Asian Studies institutes met formally, which in itself should be regarded as a hopeful signal. Fine though this is, in view of the different academic backgrounds of the participants, it will take some time before an extended alliance materializes. The activities of the 'Task Force on Europe Asia Research Co-operation', consisting of the five directors of the above-mentioned institutes for the time being will aim at increasing co-operation at all levels of research in the field of Asian Studies. The main purpose of the task force will be to support the ESF Asia Committee and its objectives. This top-down approach for improving co-operation will be even more successful if it is buttressed by initiatives taken at grass roots level.

In this respect the founding of new national organizations of Asian Studies and the re-inforcement of existing national organizations as is happening in Germany are positive signs. European initiatives can only thrive when they find strong support in the national arenas which are their breeding grounds. The national organizations should take the initiative to found a European umbrella organization of Asian Studies that can give a push for the professionalization of the organizational and financial structures of the present organizations in the field of Asian Studies with memberships varying from 25 to 600. This European membership organization will not only have the critical and financial mass needed to be a visible and strong player in the European arena, but will also be accountable to its members.

Guide to Asian Studies in Europe

The publication of the 'IIAS Guide to Asian Studies in Europe 1997-1998' (GASE) could give us a glimpse of the future membership of such an independent organization. The GASE includes 4,500 Asianists, more than 1000 centres of Asian Studies, museums, journals, and newsletters. In the coming two months all respondents will receive the Guide containing the second phase questionnaire in which more detailed information is asked and a printout of the data at present in the European Database for Asian Studies. The publication of the 'Preliminary Guide to Asian Studies in Europe 1995' can no longer be separated from developments in the field of Asian Studies in Europe over the past few

THE IIAS

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.



On the occasion of the IIAS Ambassadors' Lunch, on 17 February 1997 in the Amsterdam Town Hall, the Dutch Minister of Development Co-operation, Drs J.P. Pronk, addressed an audience which included Asian ambassadors accredited to the Netherlands, scholars, captains of industry, and government officials. His lecture will be published as the 8th volume of the IIAS Lecture Series.

years. Although the reactions to the Preliminary Guide were encouraging, it would take another year before a personal mailing provoked a seizable response on the basis of which the decision to publish this guide seemed to be meaningful. It was a clear sign that the feeling of the necessity for the publication of such a guide was shared by most European Asianists.

International Convention of Asia Scholars [ICAS]

During the 49th Annual Meeting of the Association for Asian Studies (AAS) in Chicago (13-16 March), for the second time the IIAS presented 'Dutch Publishers on Asia', this time joined by 'Newsletters on Asia in Europe'. This so-called consolidated booth in which one organization presents other organizations or companies has turned out to be an effective way to make our American colleagues acquainted with the products of Dutch and European Asian scholarship. Furthermore, representatives of the AAS and the IIAS have finalized the plans for the International Convention of Asia Scholars (ICAS) which will be held in the Netherlands (Noordwijkerhout, near Leiden) from 25-28 June 1998. The main purpose of the convention is to establish dialogue across borders of nationality, discipline, region studied, or conceptual approach. In order to stimulate this idea there will be a preference for sessions which have participants from Asia, Europe, the US, and Australia and which have a cross regional or a multidisciplinary topic. The Programme Committee consists of representatives of the AAS regional councils and the European regional Asian organizations. There are two specialists each for the following regions of Asia: China, Central Asia, Japan, Korea, Southeast Asia, and South Asia. A variety of disciplines is represented on the Programme Committee. There are also members with expertise in the area of library and electronic resources, teaching and education, and museums (For more information see page 46).

IIAS News

In the previous editorial the creation of an IIAS Branch Office in Amsterdam, attached to the Center of Asian Studies Amsterdam (CASA), was announced. This branch office is operational as of 12 May. On the IIAS News pages of this newsletter you will find the necessary information. Now, two IIAS Research Programmes set up in 1994, 'Changing Lifestyles in Asia' and 'Cultural Traditions in Endangered Minorities of South and Southeast Asia' have been completed. In the next issue of this newsletter the outcome of these research projects will be evaluated. In the meantime two new IIAS research programmes, the 'Annual Bibliography of Indian Archaeology (ABIA) South and Southeast Asian Art and Archaeology Index' and 'Performing Arts of Asia: Tradition and Innovation (PAATI) - The Expression of Identity in a Changing World' have become operational. A third research programme 'Changing Labour Relations in Contemporary Asia', will start later this year. Finally, the Dutch Minister of Economic Affairs, Dr G.J. Wijers, has consented to deliver the IIAS ceremonial lecture. The setting for this lecture will probably be the bustling port city of Rotterdam which has strong connections, both past and present, with Asia. ■



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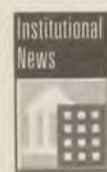
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The Institute of Asian Studies, Madras Studying the Cultural Heritage of the People of Asia

The Institute of Asian Studies in Madras, India, is a joint venture launched by a few scholars from India and Japan and its main aim is to promote academic research on the cultural facets of Asian countries. One of its main objectives is the quest for perception of Asian literature and culture as a unified and composite whole, transcending geographical, linguistic, and cultural barriers.

By G. J. SAMUEL



Engaged on by intellectual curiosity, many eminent scholars from Western Europe, the former Soviet states, and the United States have made invaluable contributions to Oriental culture. Similarly, laden with emotional as well as intellectual involvement, few Asian scholars have also devoted themselves heart and soul to Asian Studies. Yet, the area of studies covered so far is not considerable and much more remains to be done. This is brought home to us by the ignorance that prevails in the world of scholarship about the similarities and diversities that exist among the Asian cultures. Only a few Asian works are available in translations in the various languages of the people of Asia. The paucity of reference material is another limitation to scholars who pursue Asiatic researches. Moreover, there are only a few centres of study which are devoted to the study of Asian cultures in depth. The Institute of Asian Studies in Madras has been established with a view to overcoming the existing limitations and to pooling together the scattered resource persons and materials available in various countries so as to enable our academics to carry out research on various aspects of the cultural heritage of the people of Asia in a very systematic way.

Activities

The Institute proposes to introduce the teaching of all important Asian languages and literatures sequentially. Translations of great works (literary, philosophical, theological and so forth) will also be undertaken by this Institute. Promoting comparative studies in Asian literature and of the philosophical works of Asian countries will be one of the important activities of the Institute. It is proposed to establish a strong faculty of archaeology which should engage in undertaking the much needed explorations in various parts of Asia and also serve as an up-to-date information centre of all archaeological works in Asia.

One of the main faculties of the Institute, namely the faculty of manuscriptology, is designed in such a way that its programmes include collections of all unpublished materials available on palm-leaf and other manuscripts and preserving them from further decay and disintegration. This vital part of the Institute will be engaged in protecting the

cultural treasures of the people of Asia from decay and deterioration and publishing them with detailed editorial notes and critical commentaries.

Steps will be taken for the preparation of all reference materials and classification of the data available for all kinds of research on Asian culture. The Institute will collaborate with other research centres and universities of international reputation which are engaged in research on Asian culture with a view to encouraging academic research on Asian culture in a wider perspective. The Institute will embrace all modern aids to research and keep academic research in step with the development in current technology. Apart from its programmes pertaining to the preparation of reference materials, the Institute conducts language teaching programmes and PhD programmes. It organizes a number of seminars, conferences, and workshops at the national as well as international level. Above all, recognizing that informed independent research scholars are the life-blood of the various projects the Institute undertakes, it gives sound training to young scholars and helps them to work with dedication and a full sense of commitment. The Institute in short is designed as an international academic centre for cross-cultural studies and it invites scholars of good academic repute from various countries interested in Asian culture and enable them to conduct their own research on Asia languages, cultures and literatures under one roof.

This non-profit research centre was registered as an autonomous Society in 1982 and it is governed by a team of members in the capacity of the Board of Governors. Eminent personalities from various walks of life – judiciary, education, government, culture – who evince a keen interest in Asian culture, language, and literature form the Board of Governors which is headed by Justice V.R. Krishna Iyer.

The Institute plans to start separate departments for all the Asian languages in due course. At present it has nine faculties which are engaged in various academic programmes. The language faculties have the following four components namely: language instruction; translation; preparation of reference material; and comparative studies.

Language instruction is in English and it is given in three stages namely: introductory course; advanced course; and special courses in language, literature, and culture.

Translation being an important mode of cultural transmission, the Institute has a number of programmes which are designed to translate Asian classics from one language into another to enable a mutual flow of ideas from one linguistic community into another. During the initial stages literary classics with a universal perspective and relevance in the important languages in Asia are being accepted for translation.

To begin with, the reference works prepared by the Institute will be in English and the materials include encyclopedias for literatures, arts, cultures, folklore and so on of the Asian countries, multi-lingual dictionaries, descriptive catalogues of manuscripts, an archaeological atlas, descriptive surveys of folk culture, encyclopedias of place names. Such works prepared with a wider Asian perspective will form basic source material not only for cross-cultural studies but also for the students of comparative studies and researchers in the respective individual languages.

The following nine departments have been founded so far. With the shifting of the Institute to its permanent premises in March 1996, eight more departments will be opened so that its activities will be expanded to more areas. Moreover, collaboration with a few Japanese, American, and German universities will start in the next academic year. The departments are:

Tamil Studies; Kannada Studies; Telugu Studies; Buddhism; manuscriptology; Japanese Studies, Translation; and a Publications Division.

Languages

The department of Tamil Studies is engaged in the preparation of reference materials in English on various aspects of the linguistic, literary, and cultural heritage of the Tamil-speaking community of South India and of the Tamils spread all over the world. One of the main projects of this department is an *Encyclopedia of Tamil Literature* in about 10 volumes. The Institute has already published the first three volumes of this important work. In addition to this, this department is engaged in the preparation of teaching materials which will assist foreign scholars to learn the Tamil language in a systematic way. It is also engaged in the preparation of concordances to few Tamil texts. The department of Tamil Studies offers courses in Tamil language both at the introductory and advanced levels. It has exchange programmes with several universities in addition to a PhD programme in which a number of scholars are working on certain aspects on Tamil literature and culture. This department is funded mainly by the government of Tamil Nadu.

The department of Kannada studies is engaged in the preparation of a

multi-volume *Multi-lingual Dictionary of Kannada-Tamil-English-Japanese*. The first volume of this work has already come out and the remaining three volumes are expected to be released in the foreseeable future.

The department of Telugu Studies is engaged in the preparation of a five-volume *History of Telugu Literature* and a six-volume *Encyclopedia of the Telugu Literature* in English. In addition, the department is conducting teaching programmes similar to that of the department of Kannada Studies and it is engaged in several projects pertaining to palm-leaf manuscripts.

The department of Japanese Studies is engaged in the preparation of teaching materials pertaining to Japanese language in addition to the Japanese courses conducted at various levels. The departments of Telugu Studies, Kannada Studies, and Japanese Studies are funded by the Governments of Andhra Pradesh and Karnataka, and several Japanese foundations and individuals respectively.

Manuscriptology

The department of manuscriptology is one of the most important components of this Institute. It is engaged in the collection preservation and publication of rare texts which are available on fragile palm-leaf and other manuscripts. A tentative survey made by this department pertaining to the palm-leaf manuscripts available in the Tamil language shows that 21% of manuscripts have been published and 79% of them still remain unpublished. These unpublished materials, which are written in a fragile, organic, medium namely palm-leaf, are disintegrating due to human negligence and natural calamities. The department of manuscriptology is engaged in launching projects which are aimed at preserving the cultural treasures of the people of the southern part of India from decay and disintegration. The academic programmes of this department will gradually be expanded to the rare manuscripts available in other parts of Asia. There is a good palm-leaf manuscripts library at the department with large numbers of rare, unpublished work which the Institute is planning to publish one by one with English translation.

This department is also launching a project on the works available in manuscripts dealing with traditional science. One of the main projects of this department is the preparation of a detailed *Descriptive Catalogue of Palm-leaf Manuscripts in Tamil* in about 25 volumes each consisting of two parts. The first four volumes in eight parts have already been published. The department has also conducted a seminar on the palm-leaf manuscripts available in various Indian languages. The proceedings of this seminar will be published.

The department periodically conducts workshops with a view to imparting training for young scholars in reading and editing the manuscripts.

Folklore and Buddhism

The department of Folklore is engaged in the documentation of the folk materials which are disappearing in the wake of urbanization and industrialization. It is actively involved in the publication of a five-volume *Encyclopedia of the Folk Culture of Tamil Nadu* and another five-volume *Encyclopedia of the Folk Culture of Karnataka*. The first volume of the latter work has already been released and the preparation of the subsequent volumes is making good progress. There are a number of projects pertaining to ballads, tribal lore as well as the interaction between ecology and folk culture.

The department of Buddhism of the institute plays an important role in tracing the cultural similarities that exist among the various Asian countries. It is also interested in studying the trade routes as well as the routes which Buddhist monks travelled to various countries of Asia carrying in their person the individual and unique cultural treasures of the various linguistic communities of Asia. This department is also engaged in exploring ancient Buddhist remains in various parts of Asia. It has prepared an *Archaeological Atlas of the Antique remains of Buddhism in Tamil Nadu*. It has also published an interesting book on Buddhism namely *Buddhism in Tamil Nadu – a new perspective*. The department has organized two seminars, one on *Buddhist themes in Modern Indian Literatures* and one on *Tamil Buddhism*, the latter in collaboration with the University of Uppsala, Sweden. The proceedings of the seminars have been published in two volumes. The department is contemplating some projects connected with the excavation of some of the important Buddhist sites. We are sure that the results of these excavations will enrich our knowledge of Asian culture and history.

Publications

The biannual journal issued by the Institute under the name *The Journal of the Institute of Asian Studies* has played a vital role in pooling together the expertise of various scholars scattered all over the world who are interested in Asian studies. Started in 1983, 24 number of this journal have been released containing large numbers of research papers on various aspects of Asian culture.

The Publications Division of the Institute of Asian Studies has been responsible for many books on the cultural heritage of the people of India, especially those of South India. A list of publications can be obtained from the Institute. ■

THE INSTITUTE OF ASIAN STUDIES

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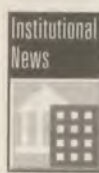
Dr G. John Samuel is the director for Research programmes of the institute for Asian Studies at Madras, and the Chief Editor of the *Encyclopedia of Tamil Literature*.

UNIVERSITY OF AMSTERDAM

Inauguration of the ASiA Programme

On 3 October 1996, the inauguration of the programme Asian Studies in Amsterdam (ASiA) took place at the University of Amsterdam with lectures by Prof. Sugata Bose and Prof. Arif Dirlik. The ASiA programme is a platform for collaboration between scholars from various disciplines teaching Asian studies in different departments of the University of Amsterdam. It co-ordinates the teaching of Asian Studies to undergraduates at the University of Amsterdam and offers a full MA programme in Modern Asian History.

By LEO DOUW & MARIO RUTTEN



Over the past 50 years, the University of Amsterdam has given Asia a special place in its social science curriculum. In

line with this tradition and with the general realization of the rapidly-growing importance of Asian societies on the world scene, both the Board of the University of Amsterdam and its Faculty of Social Sciences decided a few years ago to make Asian Studies an area of special importance. This has so far translated into a range of post-graduate activities, especially in the Amsterdam School for Social Science Research and its Centre for Asian Studies Amsterdam (CASA), in which colleagues from the Vrije Universiteit Amsterdam and other universities also play an important role. The University of Amsterdam has also acted as one of the godmothers to the International Institute of Asian Studies (IIAS), which is devoted to co-ordinating post-doctoral activities, in the Netherlands and, increasingly, internationally.

Although the activities of the graduate school were very successful in one sense they rested on feet of clay. The teaching of Asian Studies to undergraduates did not profit greatly from the new initiatives. This was partly because Asian Studies at the undergraduate level were subjected to the unrelenting attrition which afflicted undergraduate studies in the Netherlands generally as they were painfully refashioned to produce slimmer, more market-oriented universities. In this process non-European studies suffered disproportionately across the board. Asian Studies at the University of Amsterdam was very hard hit because it could not innovate sufficiently, hampered by the fact that teaching at the undergraduate level remained scattered throughout separate departments and sub-departments. A good number of faculty members had been teaching courses on Asia every year, but there was little that could be done to present students with a more coherent programme which reached across disciplines. In order to change this situation, the Asian Studies in Amsterdam or ASiA Programme was established in 1996. It is a platform for collaboration between the scholars teaching Asian Studies from various disciplines in different departments

of the University of Amsterdam from a social science perspective in the widest sense of the word.

The aims

In the programme Asian Studies in Amsterdam, Asia is not seen as a well-defined civilizational or cultural unit, or as an economic or political bloc. The societies of Asia have never been contained within their geographical boundaries – their dynamism, complexity, and composite character defying any attempt at essentializing them. In the programme, the study of Asia serves

vites students to take note of the ways in which people in Asia regard and interrogate Europeans, providing essential new understandings of how Asia and Europe fit in with the rest of mankind.

The set-up

Traditionally, within the Faculty of Social Sciences, support for Asian Studies has come from the disciplines of anthropology and history. The ASiA programme aims to forge stronger links through joint courses with colleagues from political science, communications studies and sociology. Moreover, ASiA has also started to set up courses in which colleagues from other faculties (e.g. Humanities, Economics, Spatial Sciences) and from other universities participate. Finally, ASiA is participating in the UvA International School which offers courses in English to students from abroad.



three main purposes. It highlights the many links in terms of trade, labour, and investment; culture, ideology and religion, security, domination, and resistance, which connect people in Asia to each other and to the rest of the world. It explores Asian perspectives and theorizes about these links. Having done this it attempts to bridge, to a certain extent, the gaps which exist between academic traditions which concentrate only on particular regions of Asia, particular periods of Asian history, or particular aspects of social life. The ASiA programme is based on a comparative perspective. And, last but not least, to help overcome the entrenched but implicit area-studies approach which characterizes so much work in the social sciences – the area in question being Europe. As a teaching category for the foreseeable future, 'Asia' can be useful and productive, although never uncontroversial. The ASiA Programme in-

The aim of the ASiA programme is not to turn students into 'Asia specialists' or 'Asianists,' but to equip them to deal with new theoretical developments in the social sciences in the context of Asia and the Asian presence beyond the confines of that huge continent. In the Asian Studies programme, students can make their own choices. They can take anything from a single thematic or regional course to the full 3-year MA programme in Modern Asian History. Core staff members of the ASiA programme are Prof. Willem van Schendel, Dr Henk Schulte Nordholt, and Dr Leo Douw, three historians with a contemporary and comparative interest, who as a triumvirate cover the regions of South, Southeast and East Asia.

Inaugural lectures

The ASiA Programme was inaugurated on October 3, 1996 with lectures by Dr Sugata Bose, professor of histo-

ry and diplomacy at Tufts University, USA, and Dr Arif Dirlik, professor of history at Duke University, USA. Both scholars outlined their views on new directions in the study of Asian history. These two lectures entitled *Unsettled Frontiers of Asian History* (Sugata Bose) and *No Longer Far Away: The Reconfiguration of Global Relations and its Challenge to Asian Studies* (Arif Dirlik) will be published, together with an introduction by Willem van Schendel, in the Comparative Asian Studies series of the Centre for Asian Studies Amsterdam/Vrije Universiteit Amsterdam. ■

Short

NEWS



CONFERENCE PAPERS PUBLISHED

The papers prepared for the conference Comparative Studies on Judicial Review in East and Southeast Asia, held in Leiden, the Netherlands on 31 August and 1 September 1995, have been published by Kluwer Law International as the first volume of their new series on 'Public Law in East and Southeast Asia'. The editor of the volume is Dr Yong Zhang, who was also the conference convenor. The conference was organized by the IIAS, the Van Vollenhoven Institute, and the Faculty of Law of Leiden University. ■ Zhang Yong (ed), *Comparative Studies on the Judicial Review System in East and Southeast Asia*, Kluwer Law International (The Hague 1997). ISBN 90-411-0352-X

ACCESS AMSTERDAM

The Amsterdam Center for Comparative European Social Studies (ACCESS) is starting an 'interdisciplinary stream' on Asia Studies in September 1997. The courses that will be taught in English, are:

1st trimester: 1. Anthropology of Modern Southeast Asia (Prof. Dr Otto van den Muijzenberg and guest lecturers); 2. Framing the nation: visual representations in and of Asia (Dr Annelies Moors and Dr Patricia Spyer); 2nd trimester: 3. Living in Asian metropolises (Dr Hein Streefkerk and guest lecturers); 4. Looking at the West from an Asian perspective: The case of Thailand (Dr Han ten Brummelhuis); 3rd trimester: 5. Imagining Asia: Powerful paradigms and their practical implications (Dr Henk Schulte Nordholt) These courses are meant for students with at least two years of university training (Certificate students) or those with a Bachelor's or equivalent (MA students). ■

For more information please contact:
ACCESS – GPIR, University of Amsterdam
Oudezijds Achterburgwal 237
1012 DL Amsterdam, The Netherlands.
Tel. (31) 20-525 4702/4474
Fax. (31) 20-525 2086
E-mail: VanRooy@pscw.uva.nl

THE COPENHAGEN JOURNAL OF ASIAN STUDIES

Previously called the Copenhagen Papers in East and Southeast Asian Studies, this scholarly journal covers a wide range of issues within the political and social sciences as well as the humanities. The new name of the journal reflects two changes. First, the Journal is from now on distributed directly from the Department of Asian Studies of the University of Copenhagen (no longer from Museum Tusulanum Press). Secondly, the new distribution arrangement has made it possible to lower the price of the Journal considerably. Back issues are also available at favourable prices, both single issues and the whole set of back issues. ■

For more information, please contact:
Publications, Department of Asian Studies
Leifsgade 33, DK-2300 Copenhagen S
Denmark. Tel: +45-3532 8822
Fax: +45-3532 8835

The inauguration of the ASiA Programme, October 3, 1996.
From left to right on the foreground:
Dr. S. Noorda, Dr. L.M. Douw,
Prof. A. Dirlik, Prof. S. Bose.

For more information: ASIAN STUDIES IN AMSTERDAM (ASiA)

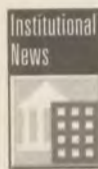
Faculteit der PSCW
University of Amsterdam
Oudezijds Achterburgwal 237
1012 DL Amsterdam
The Netherlands
Tel: 31-20-5253090
Fax: 31-20-5252100
E-mail: schultenordholt@pscw.uva.nl

ISLAMABAD, PAKISTAN

The Islamic Research Institute



The Islamic Research Institute in Islamabad was established at the end of the 1950s in response to the growing need for such research after the establishment of Pakistan in 1947. It was considered imperative that Islamic scholarship should engage itself in the serious study of and research into Islamic topics, not only to review their development in the past but also to draw the blueprint for the future development of Muslim thought so as to be able to meet the requirements of a dynamic Muslim society.



The Islamic Research Institute worked under the administrative control of various ministries in the Government of Pakistan until 1980 when it was made part of the Islamic University, Islamabad, as its research arm. Subsequently, in 1985, when the university was transformed into the International Islamic University, the institute became part of its body.

Objectives and study areas

The main objectives of the Institute are to develop a methodology for scientific research in the various

fields of Islamic learning; to identify and study contemporary problems and interpret the teachings of Islam in order to assist not only Pakistani society but also the whole Muslim ummah to live according to the precepts of Islam. The results of the work of the Institute are published in books, monographs, research reports, and three quarterly journals of the Islamic Research Institute. The institute also organizes seminars, conferences, and workshops to achieve and promote its objectives.

A systematic research master plan was sketched out by the Institute to enable it to carry out an in-depth study of the basic sources of Islam,



the classical works which represent Islamic thought, and to make a critical examination of the important contributory factors in the development of Islamic society during the 1400 years of its history.

The master plan covered the following fields: Qur'an and Hadith; Jurisprudence; Sociology; History; Reform Movements; Economic Theories, Institutions and History; Political Thought and Institutions; Education; International Relations; History and Philosophy of Science; Psy-

chology; Seerah and Pakistan Studies. In addition to these, two other projects were undertaken: the translation of essential Islamic texts into English and Urdu, and the compilation, translation, and publication of relevant materials carefully selected from the most outstanding texts of Islamic Law.

Research

Research at the Institute was initially organized by dividing scholars into various teams and groups which later grew into research units. In the beginning, a training programme was launched by the Institute. The new entrants who had already received a master's degree underwent four years of training. They were taught the history of ideas, language skills, and research methodology. Later, however, when the units were established, the concept of on-job training evolved and the new entrants acquired training and experience by working on projects with senior scholars.

Since 1989 the research staff has been structured as follows: investigators; research associates/lecturers; research fellows/assistant professors; associate professors and professors. The scholars at the institute are a dedicated group of researchers who have a good command of traditional as well as modern sources of information and language skills.

Library

Since its inception, the Islamic Research Institute has maintained its own library: the Dr Muhammad Hamidullah Library, which is specialized in all fields of Islamic Studies and the affairs of the Muslim world. The library is unique in many respects. It possesses original source material in Arabic, Persian, and Urdu, besides a large number of important works by Muslim and non-Muslim scholars in English, French, German, Italian, Greek, Spanish, Russian, and other languages.

The library receives 456 scholarly journals in various languages from all over the world. Ten local newspapers are also on its subscription list.

Primarily, the library caters to the needs of the Institute's scholars, but it also provides reference and consulta-

tion services to the International Islamic University teachers and students, and to other scholars interested in Islamic research. Pakistani and foreign scholars, PhD/MA students, and other serious readers and scholars also use the library collection, with special permission. Microfilm reader-printer and photocopying services are also available. Nearly 15,000 to 30,000 readers visit this library every year.

An ambitious plan has been prepared to computerize the library collection and services. Strenuous efforts are being made to build up an exhaustive collection on Islamic Studies and the Muslim world in major languages of the world. Steps have also been taken to establish, on a modest scale, a library bindery and conservation section to protect rare books, manuscripts, and archival materials from deterioration.

The IRI Press

The institute has a well-equipped and self-sufficient printing press of its own. Its hot-metal, letter press printing system was a gift from the Asia Foundation, USA, in 1969. Later, in 1977, the Islamic Solidarity Fund (OIC, Jeddah) came forward to help modernize the press by equipping it with what was then the world's most advanced computerized phototypesetting and the best Offset Printing Machinery available.

The unique feature of the IRI Press is its versatility in compositing. It has been producing texts in Urdu, Arabic, Bengali, Persian, Spanish, and English. Its latest innovation is a self-modified Electronic Composer for the Turkish language.

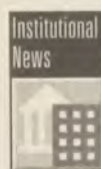
Besides books, monographs, and research reports the IRI Press publishes three quarterly journals: *Islamic Studies* (in English); *Al-Dirasat Al-Islamiyyah* (in Arabic); and *Fikr-o Nazar* (in Urdu). ■

RESEARCH INSTITUTE, UNIVERSITY OF INDONESIA

The Research Centre for Humanities and Social Sciences

Since universities in Indonesia are expected to carry out three tasks called 'tridarma perguruan tinggi': education, research and public services, the Research Institute was established in the University of Indonesia in 1983. Now, the Research Institute has seven research centres under its responsibility, among others the Research Centre for Humanities and Social Sciences, or 'Pusat Penelitian Kemasyarakatan dan Budaya', which was established in 1988.

■ By RAHAYU S. HIDAYAT



Intensive activities of Research Centre for Humanities and Social Sciences began by the end of 1989, when Prof. Edi Sedyawati was appointed chairperson. Since 1994, Dr Rahayu S. Hidayat has taken over this responsibility. Before this, she was the Director General of Culture in the Ministry of Education and Culture.

The aims of the Research Centre are to develop the relevant sciences within its sphere of action, through various activities, including research, training, seminars, workshops and publications. Lecturers from various faculties in the University of Indonesia are encouraged to carry out these activities, while lecturers from other

universities are invited regularly, especially for training sessions and seminars.

The centre accommodates research and relevant activities in the field of Linguistics, Philology, Literature, Philosophy, Law, Economics, History, Psychology, Archaeology, Anthropology, Sociology, and other social sciences. Multi and interdisciplinary researchers are given priority. The Centre sponsors researchers from other countries who wish to carry out research in Indonesia.

The main research theme, which has been chosen in 1990, is *Reflections on National Development*. Since then many research projects have been carried out in different venues in Indonesia. The research is funded mainly by the Indonesian Government through, among others, the Ministry of

Education and Culture, the Ministry of Sciences and Technology, and the Government of Jakarta.

Research grants are also awarded by non-governmental organizations such as Toyota Foundation, or the Ford Foundation. The reports are documented in the Centre. Abstracts will be available soon for public.

Some research reports and seminar papers are published by the Centre. There are three types of publications: a semestrial journal called *Jelajah*, monographs, and a collection of research data. These documents are available for public. The Centre would like to co-operate with research centres from other countries to publish interesting reports. ■

THE RESEARCH CENTRE FOR HUMANITIES AND SOCIAL SCIENCES

Pusat Penelitian Kemasyarakatan dan Budaya Lembaga Penelitian Universitas Indonesia
Depok 16424, Indonesia
Tel: +62-21-7863467
Fax: +62-21-7270153

For more information, please contact:

THE ISLAMIC RESEARCH INSTITUTE

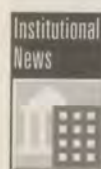
International Islamic University
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Tel: +91-51-254874
Fax: +92-51-853360

THE NETHERLANDS

The Archives of Protestant Missionary Societies

During the last few decades the number of visitors to the archives of missionary organizations has been growing rapidly. Concomitantly, the interests of those who come to visit the missionary archives has broadened. Initially these archives were consulted only for research in the field of church history or the history of missions, but recently scholars from other disciplines, e.g. colonial history, anthropology, and linguistics, have also discovered the value of such archives.

By MARGARETHA H. DIRKZWAGER



Missionary archives not only provide source-materials for research in relation to the history of missionary organizations or the mission work carried out by those particular organizations, they also contain important materials for those students who plan to study the interaction between indigenous and Western cultures, the influence of Christian missionary activity on popular culture, the emancipation of indigenous groups through missionary assistance, the contribution of Christian missions to the mutual perception of the Western World and the Third World, to name but a few angles.

The history of Dutch (Protestant) missions since the late 18th century is the history of several hundreds of larger and smaller missionary organizations, which is recorded in just as many archives. The location (and the main contents) of the archives of the mission departments of churches and of those missionary societies which were later incorporated into church departments, is fairly well-known. Those archives – and their repositories – have already been registered in Frits G.P. Jaquet's *Sources of the History of Asia and Oceania in the Netherlands, Part II, 1983*, and/or at the CRPA (Central Register of Non-governmental Archives) in The Hague. But information on many other missionary organizations leaves something to be desired.

Inventory

This state of affairs is why the Society for the History of Dutch Missions and Overseas Churches (Werkgroep voor de Geschiedenis van de Nederlandse Zending en Overzeese Kerken, WZOK), at Kampen has initiated a programme to locate and to review those archives in the Netherlands which might contain materials on the history of Dutch Protestant missions between 1793 and today, and to prepare and to publish an inventory, 'Guide to Protestant Missionary Archives in the Netherlands'.

The project will restrict itself to the investigation of the archives of missionary organizations. Since the programme should be very specific about its object, a Protestant missionary organization is defined as an organization of which the aim is to spread the gospel among non-Christians. All organizations (c.q. archives) which have been founded since 1793, still active or

already defunct, which had or have their headquarters in the Netherlands, are registered. To date more than 500 organizations have been identified. Questionnaires are sent out, to be filled in by the secretaries or archivists themselves. Additional (historical) information is provided by published sources, like the annual reports and journals of the organizations, old mission almanacs and annuals, and recent address books and inventories.

Generally speaking, Dutch missionary activities took and take place abroad (and were, until the middle of the 20th century, directed mainly towards Indonesia). Missionary societies concentrated on sending out missionary personnel with various professional backgrounds and on supporting the activities of churches and parishes abroad. There were also other organizations which focused on activities at home: local and regional auxil-

iary commissions, councils for national cooperation, societies for the study and propaganda of the mission, missionary training schools, committees for practical assistance to the missionaries or to the missionary societies, etc.

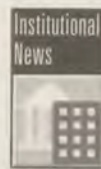
The project, which has been granted an IAS subsidy, will be carried out by myself. I recently served as a librarian of the Hendrik Kraemer Institute and as an archivist of the Board of Missions of the Netherlands Reformed Church in Oegstgeest. The project started in December 1995 and should be finished in 1998. The results of the project will be published in the *Uitgaven (Publications)* of the Society. It will contain a short description of each organization, the organization itself, the repository of the archives, and the contents of the archives. An index will be included, and the book will contain about 650 pages. ■

For more information:
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Tel: +31-71-5213362

IRVINE, CALIFORNIA, USA

Linguistics at UC Irvine

The Department of Linguistics at the University of California at Irvine was established in 1990. It is particularly strong in the theoretical investigation of comparative grammar, with a special concentration on theoretical East Asian linguistics.



Irvine is one of the nine campuses of the University of California. It is located forty miles south of Los Angeles and five miles from the Pacific Ocean near Newport Beach and Corona del Mar. The city of Irvine is a comprehensively planned urban area, with the campus located on its southern periphery. It was founded in 1965 with a commitment to the pursuit of excellence in its major areas of concentration. Today, UCI is the youngest of the top 65 research institutions in the United States.

The Department of Linguistics in the School of Social Sciences at UC Irvine offers a BA and a PhD degree programme. The doctoral programme focuses on theoretical linguistics with training in syntax, semantics, and phonology, as well as the phonology-syntax interface, the syntax-morphology interface, and the syntax-semantics interface. It is particu-

larly strong in the theoretical investigation of comparative grammar, with a special concentration on theoretical East Asian linguistics. There is also a research focus on psycholinguistics in association with the Department of Cognitive Sciences.

The department consists of nine faculty members, whose interests cover a variety of languages, including Romance languages, English, and especially, East Asian languages. There are ten affiliated faculty members from various departments, including Anthropology, Cognitive Science, East Asian Studies, and Philosophy. Professor C.-T. James Huang, the current Chair of the department is also the managing editor of the *Journal of East Asian Linguistics*, which focuses on linguistic issues as they pertain to East Asian languages.

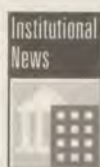
TEAL Workshops

The Linguistics Department is a regular meeting place for those who are interested in East Asian Linguistics. It hosts the 'Theoretical East Asian Linguistics (TEAL) Workshop', which is held at UC Irvine approximately six times a year. The TEAL Workshops provide an interactive forum for researchers to air their views and present current research on topics related to East Asian Linguistics. The workshop was founded in 1990 and has been regularly attended by interested faculty and graduate students in Southern California from Los Angeles to San Diego.

Apart from their regular course work and research, the graduate students at the Linguistics Department are active participants of events and activities in the department, as well as organizers of major conferences (e.g. West Coast Conference on Formal Linguistics 1996). They have recently published the first volume of UCI Working Papers in Linguistics, with contributions from the student body, the faculty, and visiting scholars. ■



Oxford Centre for Islamic Studies Visiting Fellowship Programme 1998/1999



The Oxford Centre for Islamic Studies (OCIS) invites applications for Visiting Fellowships tenable at the Centre from 1 October 1998. These include the Abdul Aziz Al-Mutawwa and Muhammad Bin-Ladin Visiting Fellowships.

The Oxford Centre for Islamic Studies is an associated institution of Oxford University and has links with universities and research centres throughout the Muslim world. Its primary purpose is to promote a more informed understanding of Islam and the Islamic world by means of research and advanced study. The Centre encourages multidisciplinary studies and its academic focus is not restricted to any one discipline or world region.

The Fellowships are offered to support study in any area of the arts,

humanities or the social sciences (particularly anthropology, economics, geography, history, international relations, law, literature, philosophy, politics, religion and sociology) which has relevance to the study of Islam or the Muslim world. Fellows will be expected to devote most of their time to research and writing on their own project and to participate in the Centre's academic and social activities.

Applicants would normally be scholars or writers at the post-doctoral or equivalent level. Senior and junior faculty members are eligible but an academic affiliation is not a necessary requirement. Selection will be based upon the merits and significance of the applicant's proposed or current research. The Fellowship, which carries a stipend of £ 3,000, is intended as a supplementary award and may be held in conjunc-

tion with other research grants, sabbatical salaries or other research stipends. Fellows will be provided with office space and access to libraries. Fellowships are tenable for nine months, though shorter periods will be considered.

The closing date for application is **1 December 1997**. Applications should include a brief description of research interests and letters of recommendation from two referees familiar with the applicant's work. ■

Application forms may be obtained from:

THE AWARDS SECRETARY
Visiting Fellowship Programme
Oxford Centre
for Islamic Studies
George Street
Oxford OX1 2AR
United Kingdom

For more information, please write to:
DEPARTMENT OF LINGUISTICS
School of Social Sciences
University of California
Irvine, CA 92697-5100,
USA
E-mail: linguist@uci.edu
Website:
<http://www.socsci.uci.edu/ling/ling.html>

Asian Minority Cultures in Transition

In the context of an interdisciplinary research programme, entitled 'State and Society in Southeast Asia: Continuity, Discontinuity, Transformation', which is being developed at the Westfälische Wilhelms-Universität Münster (Germany), this University hosted the International Conference on 'Asian Minority Cultures in Transition: Diversity, Identities, and Encounters'. The conference was jointly sponsored by the European Science Foundation (ESF), the International Institute for Asian Studies (IIAS), and the University of Münster, and was convened by Professor J.D.M. Platenkamp (Director of the Institute of Ethnology, University of Münster).

By EDWIN WIERINGA



Thirty-eight scholars from Europe, the United States and Asia attended the four-day International Conference on Asian Minority Cultures in Transition. The conference took place in the Schloss ('castle'), Münster. It was a closed meeting, but on the last day four Asian participants spoke at the open plenary session. Each speaker was allotted an hour for presentation and discussion. After the official opening by Prof. R.-E. Mohrmann, the Prorektorin of the University of Münster, and a group photograph of the participants on the stairs of the Schloss had been taken, the conference could begin. Since the papers were many, the conference was divided into two parallel sessions.

The first day focused on minority cultures in Southeast Asia and in Tibet/Nepal. Prof. J. Platenkamp (Münster) presented the outlines of the interdisciplinary research project about the comparative study of state and society in Southeast Asia which is being developed at the University of Münster. In the discussion on (insular) Southeast Asia the following topics were addressed: Dr C. Chou (Leiden) spoke about 'Modes of Exchange: the negotiation of identity among the Orang Suku Laut in Riau'; Dr E. Köpping (Heidelberg), 'Kadazan identity, ephemeral or eternal, decorative or deep'; Prof. S. Howell (Oslo), 'The plight of the Orang Asli of Peninsula Malaysia'; Dr E. Wieringa (Münster), 'Who are the Kalang? A minority group on Java and their so-called myth of origin'; Prof. P. Scarduelli (Torino), 'Economic change and the transformation of ethnic identity in Alor'; Drs J. Ginting (Medan), 'Balai Pustaka Adat Merga Si Lima. Karo Batak revivalism of society and its rituals since 1965'; Dr M. Appel (München), 'Cultural identity in myth and ritual: a case from West Java'; and Dr Loyré (Paris), 'Muslim identity in the southern Philippines'. Three speakers talked about Tibet or Nepal on the first day: Dr F.-K. Ehrhard (Münster), 'Temples and trades: Buddhist identity among Tibetan speaking minorities in Nepal'; Drs A.W. van den Hoek (Leiden), 'Newar culture and Gorkha power: the royal rituals in Kathmandu'; and Drs B.G. Shrestha (Kathmandu/Leiden), 'The indigenous population of Kathmandu in the modern state of Nepal'.

The second day saw a continuation of this geographical arrangement. Dr A. McKay (Leiden) talked about 'We Tibetans': the imperial impact, but the rest of the day was devoted again to (mainland) Southeast Asia with Prof. D. Tooker (Syracuse, USA.), 'Technologies of Political Penetration: indigenous Southeast Asian

constructions of insiders and outsiders – the case of the Akha'; Dr E. Crystal (Berkeley), 'Black Tai and Hmong: ethnic identity and economic security in the highlands of northwestern Vietnam'; Dr A. Jorgensen (Copenhagen), 'The Pwo Karen in Western Thailand: their indigenous political culture in relation to the expanding Thai geopolity'; S. Prager, MA (Heidelberg), 'Ethnic minorities and the Burmese state'; and Dr G. Vargyas (Budapest), 'Minority cultures in Vietnam: the case of the Bru'. On the second day, a panel devoted to China and Japan was held in which the following scholars participated: Dr K. Wellens (Oslo), 'In Search of the Hangu: religion and ethnic identity among the Premi in southwest China'; Dr N. Adami (Berlin), 'Ainu in Modern Japan: problems of cultural identity'; Prof. T. Heberer (Trier), 'Nationalities Conflict and Ethnicity in the People's Republic of China, with special reference to the Yi in the Liangshan autonomous prefecture'; and Dr Baogang He (Tasmania/Cambridge), 'Can Kymlicka's Liberal Theory of Minority Rights Be Applied in East Asia?'

On the third day, two more papers on Southeast Asia were presented: Dr Th. Reuter (Heidelberg), 'People of the Mountains – People of the Sea: the cultural negotiation of marginality in Bali'; and Prof. N. Alieva (Moscow), 'Areal Contacts in Indochina and Influences of Monosyllabic Languages upon Cham'. The rest of the day was devoted to Central and South Asia. The panel on Central Asia included: Dr V. Boyko (Moscow), 'Afghan Minority in Exile: cultural dimension (West European and Russian cases)'; Dr L. Harvilahti (Helsinki), 'Ethnocultural Identity in Central Asia'; Prof. Ch. Sigrist (Münster), 'Ethnicity and the Failure of the Nation-State in Afghanistan'; Dr M. Klimburg (Vienna), 'Cultural Survival of the Kalash-Kafirs in Pakistan'; and Prof. D. Ergil (Istanbul), 'Attitudinal Survey among the Kurds of Turkey'. South Asia was represented by two scholars from the area itself, namely Dr J. Rao (Warangal, India), 'National Legality, Development Institutions and Adivasis in India: integration or exclusion?' and Prof. S. Rathore (Warangal, India), 'Economic Dimensions and Cultural Diversity of the Ghos of Andhra Pradesh'. Two German scholars, both from Berlin, also participated in this panel: Prof. G. Pfeffer, 'Scheduled tribes' in South Asia' and Dr L. Werth, 'Peripatetics in South Asia. An Overlooked Minority'. Finally, N. Zurawski, MA (Münster) spoke about 'Ethnicity and Internet'.

The last day was dominated by an open plenary session, in which three papers about mainland Southeast Asia and one about India were presented by Asian scholars: Dr Pham Quang Hoan (Hanoi) about ethnic

minorities in Vietnam; Dr Pen Dar-eth (Pnom Phen) about ethnic minorities in Cambodia, and Dr H. Ratanavong about 'La Siamisation de la culture Lao'. Finally, Dr J. Chaturvedi (Agra) spoke about 'In the Long Shadow of Hindutva: Muslims, Christians and Dalits in North India: a study in encounters'.

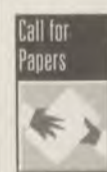
In the concluding general discussion, the most commonly expressed opinion was the conference was revealing. Undeniably, of course, diversity was encountered in an area stretching from Turkey to the Philippines. Contrary to what perhaps initially might have been expected, namely that the minority cultures of Asia, widely separated geographically, linguistically, and culturally, could only be compared at a very general level, the papers showed that there were many striking similarities, extending even to a level of ethnographic detail. A provisional editorial committee, consisting of Prof. Platenkamp, Prof. Tooker and Dr Chou, was formed and they will prepare the publication of the papers in one or more volumes. All in all, the conference, which brought together international participants from different disciplines (anthropologists,

sociologists and political scientists, historians, philologists and the like), really was a success. This was not least because of the arrangements achieved by the organizers which created an atmosphere in which a generally stimulating exchange of ideas and experiences could take place. It is envisaged, that the aforementioned interdisciplinary research programme *State and Society in Southeast Asia* will provide the framework in which follow-up conferences focusing on these issues will be organized. ■

Dr Edwin Wieringa is currently a Von Humboldt Research Fellow and is affiliated with the Institut für Ethnologie, Westfälische-Universität, Münster Germany.

14 > 16 MAY 1998
CHARLESTON, SOUTH CAROLINA, USA

The Portuguese in Asian Waters, 1498–1998



From 14–16 May 1998, the Program in the Carolina Lowcountry and the Atlantic World at the College of Charleston, South Carolina, will host a multi-disciplinary, international conference entitled: *The Evolution of the Portuguese Atlantic and the Sea Route to India: Quincentenary Reflections, 1498–1998*.

This conference will celebrate the quincentenary of the arrival of the Portuguese in Asian waters by examining the links formed in this expanding world from the beginnings of Portuguese expansion to the present.

Proposals for papers are welcome on any topic on the Portuguese, Brazilians, Luso-Africans, or Luso-Asians, and other similar communities from 1415 to the present. Comparative or interdisciplinary papers, those making connections between or among Portuguese-speaking regions, are especially relevant.

Papers should not have been previously published, and abstracts should explain the paper's contribution to current scholarship. Graduate students and junior scholars are encouraged to submit proposals. We anticipate an edited collection of selected essays to result from this conference, to be published in a new series on the Carolina Lowcountry and the Atlantic World. ■

Send a one-page abstract
and a vita no later than
15 September 1997 to:

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E-mail: coates@cofc.edu

1997

MAY 1997

29-1 JUNE
Hong Kong

Conference on Constitutional Transition:
Hong Kong 1997 and Global perspectives
CCT'97 Secretariat,
c/o BDG Communications Management
Ltd, 19/F Wing Yue Building,
60-64 Des Voeux Road West, Hong Kong,
fax: +852-28651528

JUNE 1997

2-6
Provo (Utah), USA

40th Permanent International Altaistic
Conference, PIAC
Altaic Affinities:
Historical, Cultural and Linguistic
Denis Sinor, Secretary general PIAC,
Goodbody Hall, Indiana University,
Bloomington, IN 47405, USA,
fax: +1-812-8557500,
e-mail: sinord@indiana.edu

5-6

Covilhã, Portugal

Portugal and Southeast Asia
Prof. J.C. Venâncio and Dr M.J.C.
Schouten, Dept. de Sociologia,
Universidade da Beira Interior,
6200 Covilhã, Portugal,
e-mail: schouten@alphaz.ubi.pt

13-15

Tempe, Arizona, USA

Reflecting on the Old and New
in Modern Indonesia
Alice Backlund, Indonesia Conference,
Program for Southeast Asian Studies,
Arizona State University,
Tempe AZ 85287-3502, USA,
tel: +1-602-9654232, fax: +1-602-9657459,
e-mail: pscas@asuvm.inre.asu.edu,
http://www.asu.edu/clas/asian/
pscas.html

16-19

Universitas Riau,
Pekanbaru, Indonesia

The Third ASEAN Inter-University
Seminar on Social Development
Nation, Region, and the Modern World
Secretariat ASEAN Seminar:
Karen E. Bjerre, Copenhagen Business
School Asia Net, Nansensgade 19 / 7, 1366
Copenhagen K, Denmark,
tel: +45-38152508, fax: +45-38152500

17-20

West Sussex, UK

Wilton Park Conference: Prospects for
Peace and Stability in East Asia
Mrs Heather Ingrey, Wilton Park
Conference, Wiston House, Steyning,
West Sussex BN44 3DZ, UK,
tel: +44-1903-815020,
fax: +44-1903-815931,
e-mail: wilton@pavilion.co.uk

18-20

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
G. Domenig, 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,
e-mail:
Domenig@Rulfs.w.Leidenuniv.nl

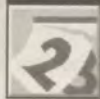
19-20

Edinburgh, UK

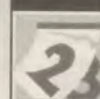
Communalism and Migration:
South Asians in Diaspora
Sari Wastell, Dept. of Social
Anthropology, University of Edinburgh,
Adam Ferguson Bldg, George Square,
Edinburgh EH8 9LL, Scotland, UK,
tel: +44-131-2297440,
e-mail: Sari@tattoo.ed.ac.uk

International CONFERENCE Programme

Agenda



Agenda



MAY 1997 > SEPTEMBER 1998

19-20

Nimes, France

Economic Relations
between Europe and East Asia
Europe-East Asia seminar secretariat,
CEFI CNRS, Château La Farge, Route des
Milles, 13290 Les Milles, France,
fax: +33-442389585,
e-mail: bassoni@bred.univ-montp3.fr

19-21

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

25-28

Beijing, PR China

China Conference 1997
Dr Lin Guijun, School of International
Trade and Economic, University of
International Business and Economics
(UIBE), Beijing 100029, PR China,
tel: +86-64965522, fax: +86-64212022,
e-mail: uibe@chinaonline.com.cn.net

26-29

Pacific Grove, CA, USA

Asian Studies on the Pacific Coast
Annual Meeting
E. Bruce Reynolds, History Department,
San Jose State University, San Jose,
CA 95192-0117, USA, tel: +1-408-9245523,
fax: +1-408-9245531,
e-mail: ereynold@e-mail.sjsu.edu

27-29

Satherthwaite, Lake District, UK

The 12th Annual Pakistan Workshop
The Concept of Justice
in Post-Partition South Asia
Dr Ifrikhar Malik, School of History,
Bath College of Higher Education,
Newton Park, Bath BA2 9BN, UK,
tel: +44-1225-873701, fax: +44-1225-872912

30-2 JULY

London, UK

Forgeries of Dunhuang Manuscript in
the Twentieth Century
Dr S. Whitfield, The International
Dunhuang Project (IDP), oriental and
India Office Collections, The British
Library, 197 Blackfriars road, London
SE1 8NG, UK, fax: +44-171-4127858.

30-4 JULY

Moscow, Russia

International Conference on
South Asian Languages
Dr Lyudmila Khokhlova or Dr Boris
Volkhonskii, Dept. of Indian Philology,
Institute of Asian and African Studies,
Mokhovaya ul. 11, Moscow 103009,
Russia, fax: +7-95-2033647,
e-mail: volkonsk@iaas.msu.ru

JULY 1997

2-5

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

6

Lisbon, Portugal

17th International Conference on
the History of Cartography
CNCDP, Casa dos Bicos, Rua dos
Bacalhoeiros, 1100 Lisboa, Portugal,
tel: +351-1-8884827, fax: +351-1-8873380,
e-mail: cncdp@mail.telepac.pt

7-8

Perth, Australia

The Economic of Greater China:
Growth, Opportunities and Risks
Dr Yanrui Wu, Dept. of Economics,
University of Western Australia,
Nedlands WA 6907, Australia,
tel: +61-9-3803964, fax: +61-9-3801016,
e-mail: ywu@eccl.uwa.edu.au

7-9

Hong Kong, Special Administrative
Region, PRC

The Hong Kong Transition to SAR/PRC
General Information:
fax: +852-23395799,
e-mail: hktpp@hkbu.edu.hk

7-12

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

10-15

Almaty, Kazakhstan

History, Culture, and Language of
Koreans in Central Asia
Dr German Kim, Institute of Oriental
Studies MS-AS, room 109, Pushkin Street
111-113, Almaty 480100, Republic of
Kazakhstan, fax: +3272-614080 or 469515

11-12

Tempe, AZ, USA

The 7th Annual Conference on
Southeast Asian Language Teaching
and Applied Linguistics
Carol Compton, COTSEAL President,
tel: +1-608-2631755,
e-mail: Compton@facstaff.wisc.edu,
or Prawet Jantharat, COTSEAL Secretary,
tel: +1-703-3027292, fax: +1-703-3027254,
email: PJantha@oal.com

11-13

Harvard University,
Cambridge, USA

The 7th Harvard International
Symposium on Korean Linguistics
Susumu Kuno, Dept. of Linguistics,
Harvard University, 77 Dunster,
Cambridge, MA 02138 USA,
e-mail: kuno@husc.harvard.edu

14-18

Berlin, Germany

Fourth International Conference
on Manichaeism, Werner Sundermann,
Berlin-Brandenburgische Akademie der
Wissenschaften, Akademienvorhaben
Turfanforschung, Unter den Linden 8,
D-10109 Berlin, Germany,
tel: +49-30-20370472 fax: +49-30-20370467,
email: sundermn@zedat.fu-berlin.de

22-23

Montreal, Canada

International Conference
on the Hindu Diaspora
Prof. T.S. Rukmani, Dept. of Religion,
Concordia University,
1455 de Maisonneuve west, Montreal,
Quebec, Canada H3G 1M8,
fax: +1-514-8484541,
e-mail: orr@vaxz.concordia.ca

24-28

Beijing, PR China

30th International Conference on Sino-
Tibetan Languages and Linguistics
Sun Hongkai, 30th ICSTLL,
Institute of Nationality Studies,
Chinese Academy of Social Sciences,
Beijing 100081, PR China,
tel: +86-10-64252692,
fax: +86-10-68421864

26-30

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

27-30

Budapest, Hungary

8th Conference of the European
Association for Japanese Studies
Dr Judit Hisasi, Institute for Oriental
Communication and Further Training,
Liget u. 22, H-1102 Budapest, Hungary,
tel: +36-1-2603503, fax: +36-1-2614301,
e-mail: h5339hid@ella.hu

28-29

Leiden, The Netherlands

International Social Organization in East
and Southeast Asia: Qiaoxiang Ties
in the 20th Century
Dr Cen Huang, IIAS,
e-mail: chuang@rullet.leidenuniv.nl

28-30

Tashkent, Uzbekistan

Opting out of the 'Nation', Identity Politics
and labour in Central,
South and West Asia, 1920s - 1990s
Correspondence: International Institute
for Social History, Cruquiusweg 31, 1019
AT Amsterdam, the Netherlands.
Tel: +31-20-6685866, fax: +31-20-6654181,
e-mail: ezu@iisg.nl

29-31

Leiden, The Netherlands

3rd International CHIME Conference:
East Asian Strings
European Foundation for Chinese
Music Research CHIME, P.O. Box 11092,
2301 EB Leiden, The Netherlands,
tel: +31-71-5133123, fax: +31-71-5123185,
e-mail: chime@worldaccess.nl

SEPTEMBER 1997

Antananarivo, Madagascar

Insurrection 1947
Université Antananarivo, faculté des
Lettres et Sciences Humaines,
Département d'Histoire, B.P. 907,
Antananarivo, Madagascar,
tel: +261-2-4114

Liverpool, UK

Sustainable Urban Development in
Southeast Asia
Professor D. Drakakis-Smith,
University of Liverpool,
Department of Geography,
Roxby Bldg, Liverpool L69 3BX, UK.
tel: +44-151-7942874,
fax: +44-151-7942866.

Los Angeles, USA

The Second Asian Women's Conference,
SAWC
Sangeeta Gupta, UCLA Dept. of History,
6265 Bunche Hall, Box 951473,
Los Angeles CA 90095-1473, USA,
e-mail: sgupta3066@aol.com, SAWC
website: http://www.nextwave-
systems.com/sawc/sawc.htm

2-4

Bangi, Malaysia

The 4th International Conference on Development and Future Studies
Sumit K. Mandal, Institute for Malaysian and International Studies (IKMAS), Universiti Kebangsaan Malaysia, 43600 UKM Bangi, Selangor Darul Ehsan, Malaysia, tel: +60-3-8293205, fax: +60-3-8261022, e-mail: ikmas@pkrisc.cc.ukm.my

4-5

Leiden, the Netherlands

Government Liability in East and Southeast Asia
Dr Yong Zhang, IIAS, tel: +31-71-5272227, fax: +31-71-5274162

4-7

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

15-16

Leiden, The Netherlands

Animals in Asia
Dr John Knight, IIAS, e-mail: jknight@rullet.leidenuniv.nl

17-18

Hanoi, Vietnam

ASEAN Today and Tomorrow
Prof Nguyen Duy Quy, National Centre for Social Sciences and Humanities of Vietnam, 34-36 Hang Chuoi Street, Hanoi, Vietnam, tel: +84-4-8259067, fax: +84-4-8259071

17-20

Moscow, Russia

The Fourth International Conference on the languages of the Far East, Southeast Asia and West Africa
Executive secretary: Marc Kaplun, Institute for Asian and African Studies, Moscow State University, 11 Mokhovaya, 103009 Moscow, Russia, tel: +7-95-2032725 / 2032963

19-21

Helsinki, Finland

14th Annual Conference of NASEAS, Regional Mobility and Local Attachment: networks and migration in Southeast Asia
Erja Kettunen, Dept. of Economic Geography, Helsinki School of Economics, tel: +358-9-4313456, fax: +358-9-4313539, e-mail: ekettune@hkkk.fi

21-26

Pondicherry, India

Indo-French Relations (1700-1990)
Prof. K.S. Mathew, Dept. of History, Pondicherry University, Library Building, Kalapet, Pondicherry 605 014, India, tel: +91-413-65177, fax: +91-413-65211, e-mail: bioinpu@iitm.ernet.in

22-26

Sankt Augustin, Germany

From Kaifeng to Shanghai - Jews in China.
Dr Roman Malek, Institut Monumenta Serica and - China-Zentrum, Arnold-Janssen-Str. 20, D-53754 Sankt Augustin, Germany, Tel: +49 22 41 237 431, fax: +49 22 41 20 58 41

23-24

Geneva, Switzerland

14th Sino-European Conference
Patterns and Trends in International Relations in the Next Century: civilizations, national powers, and economics: convergence or clash?
Mrs Mariejo Duc, Modern Asia Research Centre, 63 rue de Lausanne, 1202 Geneva, Switzerland, tel: +41-22-7328310, fax: +41-22-7383996, e-mail: regnier@uniza.unige.ch

24-27

Brighton, UK

India 50: Identities, Nation State, and Global Culture
Conference secretary India 50, School of African and Asian Studies, University of Sussex, Arts C., Falmer, Brighton BN1 9QN, UK, tel: +44-1273-606755, fax: +44-1273-623572, e-mail: k.grassie@sussex.ac.uk

26-27

Leiden, The Netherlands

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

OCTOBER 1997**Moscow, Russia**

China, Chinese Civilization, and the World: history, modern times, and prospects
Dr S. Gorbunova, Executive secretary of the Russian Academy of Sinologists, Institute of Far Eastern Studies, Krasikova Street 27, Moscow 117218, Russia, tel: +7-95-1240835, fax: +7-95-3107056

1-4

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

The University of New South Wales, Sydney, Australia

The 5th Women in Asia Conference
Heather Barker, Faculty of Arts & Social Sciences, University of New South Wales, Sydney 2052, Australia, fax: +61-2-93851566, e-mail: h.barker@unsw.edu.au

3-5

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.

4

Utrecht, The Netherlands

First NVAPS Conference
Mobility in Asia and the Pacific
NVAPS Office, P.O. Box 131, 2300 AC Leiden, the Netherlands, tel: +31-71-5274138, fax: +31-71-5272632, e-mail: nvaps@rullet.leidenuniv.nl

6-11

Moscow, Russia

Third Soviet-French Symposium on Southeast Asia: The State Ideology and the Traditional Religions in Modern Southeast Asia
Foundation 'Centre Franco-Russe d'Etudes sur l'Asie de Sud-Est', att. of: Paul Pozner, 7a Malyi Vlassievsky per., Moscow 121002, Russia, tel: +7-95-2440775, fax: +7-95-2440749

13-17

Leiden, The Netherlands

Perspectives on the Bird's Head of Irian Jaya
ISIR Secretariat, Perspectives Conference, P.O. Box 9515, 2300 RA Leiden, tel: +31-71-5272419, fax: +31-71-5272632, e-mail: projdiv@rullet.leidenuniv.nl

15-17

Lyons, France

Wartime Shanghai (1937-1945)
Christian Henriot, director Institut d'Asie Orientale, Maison Rhone-Alpes des Sciences de l'Homme, 14 Avenue Berthelot 69363 Lyon cedex 07, France, tel: +33-4-72726540, fax: +33-4-72726490, e-mail: iao@mrash.fr

23-25

Utrecht, The Netherlands

IIAS /IOS Conference (part II)
Soviet Legacy, Islam and Civic Society in Central Asia
Dr D. Douwes, IIAS, tel: +31-71-5272227, fax: +31-71-5274162

23-26

venue in Asia

Changing Labour Relations in Contemporary Asia
IISG /IIAS, Ratna Saptari, Cruquiusweg 31, 1019 AT Amsterdam, the Netherlands, tel: (only on Tue and Fri): +31-20-6685866 (ext.285), +31-20-6654181, e-mail: rsa@iisg.nl

29-31

Canton, China

Business Relations between China and Europe: Shaping the Future
Christian Henriot, director Institut d'Asie Orientale, Maison Rhone-Alpes des Sciences de l'Homme, 14 Avenue Berthelot 69363 Lyon cedex 07, France, tel: +33-4-72726540, fax: +33-4-72726490, e-mail: iao@mrash.fr

31-1 NOVEMBER**Binghamton, NY, USA**

New York Conference of Asian Studies: Asia and the World
John Chaffee, Program Chair, Dept. of History, Binghamton University, Binghamton NY 13902-6000, USA, tel: +1-607-7776025, fax: +1-607-7772896, e-mail: chaffee@binghamton.edu

NOVEMBER 1997

6

Poitiers, France

Fourth Euro-Asia International Research Seminar Organizational Structures, Business Strategies and Competitiveness in Asia
Karine Goter or Anne Draillard, Groupe ESC Nantes-Atlantique, 8 route de la Jonelière, BP72, 44003 Nantes Cedex 01, France, tel: +33-2-40373404, fax: +33-2-40373407

16-21

Kuala Lumpur, Malaysia

Asia Pacific Literary Conference
Haji Hamdan Yahya, director of Conference, Asia Pacific Literary Conference, Dewan Bahasa dan Pustaka, P.O. Box 10803, 50926 Kuala Lumpur, Malaysia, tel: +60-3-2481269, fax: +60-3-2414109 / 2443875, e-mail: hamdan@dbp.gov.my

19-21

Leiden, The Netherlands

The Pace of Life in Southeast Asia and Pacific Asia
Dr Vincent Houben, Dept. of Languages and Cultures of Southeast Asia and Oceania, Leiden University, P.O. Box 9515, 2300 RA Leiden, the Netherlands, tel: +31-71-5272560

27-29

Paris, France

The Lhasa Valley: History, Conservation and Modernisation in Tibetan Architecture
Dr Heather Stoddard, Institut national des langues et civilisations orientales, CNRS URA 1229, 127 rue de Sèvres, Paris 75006 France, tel/fax: +33-1-45679503

DECEMBER 1997**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

Hong Kong

Hong Kong History and Hong Kong Studies Conference
Dr P.T. Lee, Centre of Asian Studies, The University of Hong Kong, Pokfulam Road, Hong Kong, tel: +852-28592429, fax: +852-25593185

15

London, UK

Hong Kong in Transition
Royal Institute of International Affairs, SOAS, and the universities of Warwick, Leeds, and Keele. Contact: Dr R. Porter, Dept. of Politics, Keele University, Keele, Staffordshire ST5 5bg England, tel: +44-1782-583448, fax: +44-1782-613847, email: poa23@cc.keele.uk

16-23

Patna Bihar, India

Bihar in the World
Dr Katinka Sinha-Kerkhoff, State Resource Centre, ADRI, B.S.L.D.C. Colony, Off. Boring Paliputra Road, Patna - 800 014 India, tel: +91-651-4555434 / 205790 (0), fax: +91-651-502214.

18-20

Leiden, The Netherlands

The History of North Indian Music: 14th-20th Centuries
Dr Françoise Delvoe, Dr Joep Bor and Dr Emmy te Nijenhuis, IIAS, P.O. Box 9515, 2300 RA Leiden, The Netherlands, tel: +31-71-5272227, fax: +31-71-5274162, e-mail: IIAS@Rullet.LeidenUniv.nl

18-2 JANUARY

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

LATE 1997 OR EARLY 1998

Blaubeuren, Germany

Religion and Economy in East Asia (China, Japan, Korea)
Professor H.U. Vogel, Seminar for Sinology and Korean Studies, University of Tübingen, Wilhelmstrasse 133, 72074 Tübingen, Germany, Tel: +49-7071-565101, fax: +49-7071-565100, e-mail: hans-ulrich.vogel@uni-tuebingen.de

1998

28-30 JANUARY

Quezon City, the Philippines

Southeast Asia in the 20th Century
The conference secretariat on SEA in the 20th century, c/o The Third World Studies Center, College of Social Sciences and Philosophy, University of the Philippines at Diliman, Quezon City 1101, the Philippines, tel/fax: +632-9205428 / 9263486, e-mail: seasrep@cssp.upd.edu.ph

14-16 FEBRUARY

San Diego, USA

Competing Modernities in Twentieth Century Japan (II): Empires, Cultures, Identities, 1930-1960
Dr Germaine Hoston, Center for Democratization and Economic Development, Dept. of Political Sciences 0521, University of California San Diego, 301 Social Science Building, 9500 Gilman Dr, La Jolla CA 92093-0521, USA, tel: +1-619-5347376, fax: +1-619-5381179, e-mail: ghoston@ucsd.edu, Internet: http://weber.ucsd.edu/~ghoston

23-28 FEBRUARY 1998

New Delhi, India

Identity, Locality and Globalization
Dr E.B. Locher-Scholten, University of Utrecht, Faculty of Geographical Sciences, P.O.Box 80115, 3508 TC Utrecht, tel: +31-30-2532199

4-6 MARCH 1998

Singapore

The Quality of Life in Cities
Conference secretariat, School of Building and Estate Management, National University of Singapore, 10 Kent Ridge Crescent, Singapore 119260, tel: +65-7723440, fax: +65-7755502, e-mail: bemgen9@abem1.nusstf.nus.sg

14-16 MAY

Charleston, USA

The Evolution of the Portuguese Atlantic and the Sea Route to India: Quincentenary Reflections, 1498-1998.
Dr Timothy Coates, College of Charleston, Department of History, 66 George Street, Charleston SC 29424-0001, USA, fax: +1-803-9536349, e-mail: coates@cofc.edu

28-31 MAY

Uppsala, Sweden

The Culture of Ilankai Tamil
Peter Schalk, professor in the History of Religions, Uppsala University, tel: +46-18-182293, fax: +46-18-128471, e-mail: tamil.studies@relhist.uu.se

25-28 JUNE

Noordwijkerhout, the Netherlands

First International Convention of Asian Scholars (AAS / IAS)
Helga Lasschuijt, IIAS, P.O. Box 9515, 2300 RA Leiden, the Netherlands tel: +31-71-5272227, fax: +31-71-5274162, e-mail: nvaps@rullet.leidenuniv.nl

1-8 JULY

Melaka, Malaysia

The 16th Congress of Indo-Pacific Prehistory Association
Dr Peter Bellwood, Dept. of Archaeology and Anthropology, ANU, Canberra ACT 0200, Australia, tel: +61-6-2493120, fax: +61-6-2492711, e-mail: Peter.Bellwood@anu.edu.au, website: http://www.alang.ukm.my/kamal/ippa.htm

3-6 SEPTEMBER

Hamburg, Germany

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

8-12 SEPTEMBER

Prague, Czech Republic

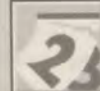
15th European Conference on Modern South Asian Studies
Institute of Indian Studies, Charles University, Celetná 20, 116 42 Praha 1, Czech Republic, e-mail: southasia@cuni.cz

10-14 SEPTEMBER

Edinburgh, UK

12th EACS Conference:
Chinese at Work, Chinese at Play
Prof. Bonnie S. McDougall, Scottish Centre of Chinese Studies, Dept. of East Asian Studies, University of Edinburgh, 8 Buccleuch Place, Edinburgh EH8 9LW, UK, tel: +44-131-6504229 / 4227, fax: +44-131-6511258, e-mail: bonnie.s.mcdougall@ed.ac.uk

Agenda



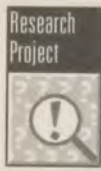
AFGHANISTAN • KAZAKHSTAN
 KYRGYZSTAN • MONGOLIA
 TAJIKISTAN • TIBET
 TURKMENISTAN • UZBEKISTAN
 XINJIANG-UYGUR



Poetry and Religion in Tajik Badakhshan

In Tajik Badakhshan (the Gorno-Badakhshanskaya Avtonomnaya Oblast'), the majority of the people consider themselves Nizāri Ismā'īlis, a Shi'i minority of Islam led by the Agha Khan, the 49th imām Shāh Karīm al Husaynī. In Tajikistan, only people originating from Badakhshan belong to the Ismā'īli community. For quite a long time, the Ismā'īli community of Badakhshan has lived virtually isolated from their fellow-believers. Religion and ethnicity are therefore closely connected in the eyes of most Badakhshanis. Their religion is one of the reasons they form a separate group in Tajikistan.

By GABRIELLE VAN DEN BERG



The Ismā'īli belief and the subsequent national consciousness of the inhabitants of Badakhshan has kept them at some distance from the rest of the inhabitants of Tajikistan. During the Soviet period, Tajiks and Badakhshanis lived in peaceful co-existence, at least superficially. A large number of Badakhshanis lived in Dushanbe, the capital of Tajikistan, without experiencing many problems. When the political situation in Tajikistan deteriorated, slumbering negative sentiments between the Badakhshanis and other Tajiks turned into open hatred and denigration, leading to severe clashes in the autumn and winter of 1992-93, under purely political pretexts. Beneath the surface, however, the clashes were as much a matter of religion as a matter of politics.

Ismā'īlis in general have been persecuted by other Muslims since the foundation of the group – their history is complicated because of the lack of trustworthy sources. These sources have fallen victim to untimely destruction at the hands of zealous Sunnis, who have dominated Central Asia since the coming of Islam. Ismā'īlis had to hide their real beliefs and have practised *taqiyya*, dissimulation, for many centuries. Since many of their beliefs coincide with Sufi thought, they were able to express their faith at least to some extent.

The Ismā'īli population of Badakhshan could well have its origin in small Ismā'īli communities who took refuge in the mountainous country in order to survive. The area consists entirely of high mountains and has always been virtually impassable owing to the ruggedness of the natural terrain, which provided an ideal shelter for the much persecuted Ismā'īli Muslims. The relatively isolated area ensured not only their personal survival, but also the survival of a number of Ismā'īli treatises, including a number of works by Nāsir-i

Xusrāw. This 11th century poet-philosopher is venerated in Badakhshan, because he is believed to have converted the Badakhshanis from being fire-worshippers to being Ismā'īlis.

Religious poetry

Secure in the remoteness of the area, the isolated group of Ismā'īlis who live in Badakhshan have developed and maintained certain traditions which are not found amongst other, less isolated Ismā'īli communities. *Madāhxānī*, the performance of religious poetry, is an example of such a tradition. It is one of the means frequently resorted to to elucidate religious matters amongst the common people of Badakhshan. The

religious poetry or *madāh* comes from different sources. The poetry is performed accompanied by seemingly monotonous music, which can easily be distinguished from other musical genres current in Badakhshan. The poetry of *madāh* is multifarious. In a performance, the custom is to link different kinds of poems together, usually starting with a slow, short piece like a ghazal. In the course of the performance, the tempo rises. The poems tend to be longer in the middle of a performance, when versified stories are sung. In between, quatrains or short prayers provide short pauses. A *madāh* performance usually lasts for many hours.

Madāh is usually performed on fixed occasions. When a member of the community has passed away, one of the ceremonies consists of keeping watch, lighting candles, saying prayers and singing *madāh*, usually all night long. This mourning ceremony is attended by family and neighbours. But *madāh* is also performed on other occasions, such as Thursday evenings and Fridays. Another occa-

1.
Do not feel secure in this world, for no rose or rose-garden is eternal
Do not be negligent in remembering God, for no soul ever lingers in the body

2.
Do you not fear the day that you will lie your side against the earth?
For you, not even a piece of turban or garments will remain as an adornment

3.
Surely there is a ray of the soul as a loan in the house of the body
For life, not even a ray of the sun through a small window remains.

4.
The kings of the world delighted in the pride of their palaces and thrones.
They were unable to ponder 'to me, nothing of this remains'.

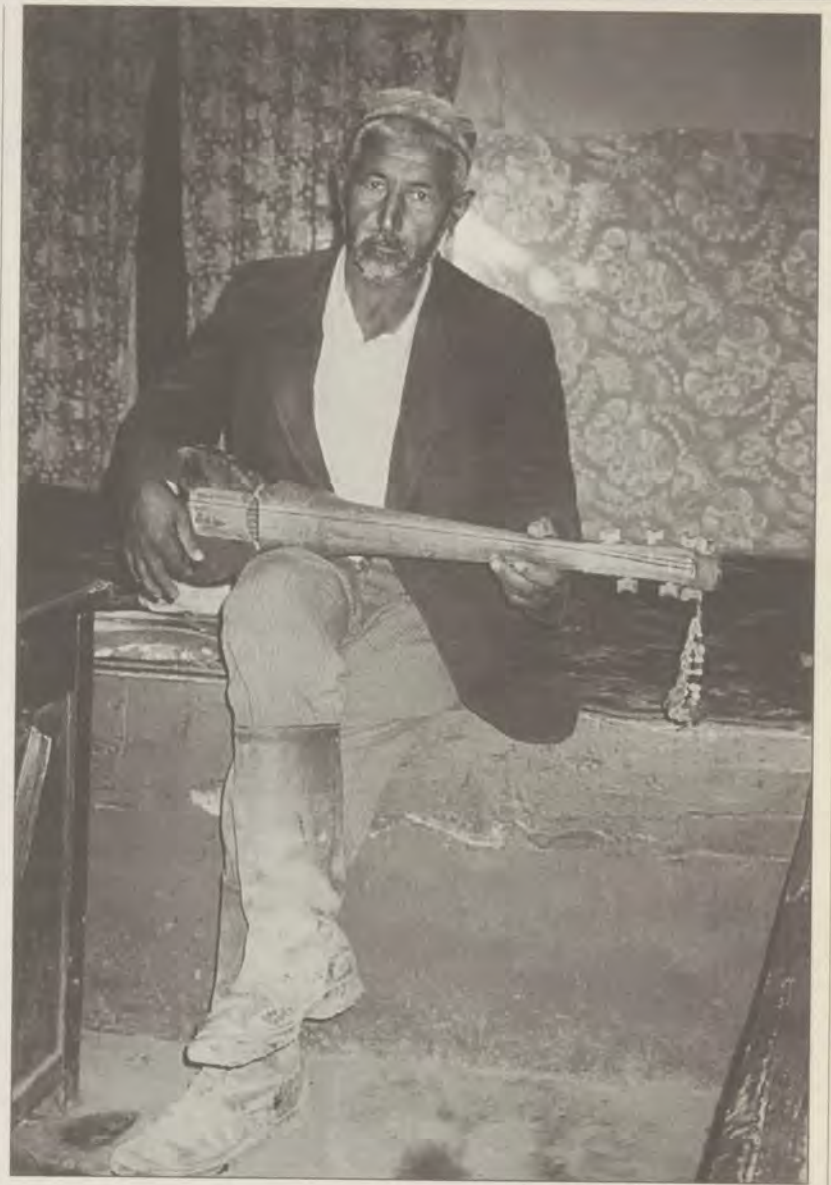
5.
The greedy have accumulated earthly possessions out of covetousness
Behold, in the end not even the earth caught in the hem of the skirt remains.

6.
Alas, I spent the house of my life in negligence
Everything I threw to the winds and from the heap of corn no grain remains.

7.
Think well, for our past life does not return
Such is the portion formed by day and night: from going nothing remains.

8.
White became the eye of Jacob because of separation from Joseph:
'For my heart's comfort nothing but the scent of the shirt remains'.

9.
Qalandar, if you boast Love for Him then learn from the nightingales,
For no long nights to wail over separation remain.



Madāhxān from Roshorw.

sion for *madāh* is the annual feast held near a holy grave. Holy graves, called *ostūn* or *mazor*, are scattered throughout the country. Here lie the remains of mystics and pious men of former times, surrounded by horns of the ibex. Often these graves are situated just outside a village and are carefully maintained by the village people.

Madāh is composed in Persian: for most people of Badakhshan, this is their second language, having in most cases either one of the Pamir languages, Shughnī-Rushānī or Waxī, as their mother tongue. Persian has for many centuries been in use as a *lingua franca* in the neighbourhood and as the written language, since these other languages did not have a script. Persian, together with Arabic, also served as the language of religion.

Madāh poetry is largely transmitted orally, originally coming from *bayāzes*, notebooks containing miscellaneous poems. Some *madāhxāns*, the performers of *madāh*, keep a similar notebook with poems written in Tajik script, which they use to memorize the texts. *Madāhxāns* are usually not professional singers. It is not even counted a profession, it is a gift which should not be exploited for financial gain. Therefore all *madāhxāns* have other work, mostly farmers. They perform their *madāh*, when requested, on certain appointed days and as a part of a funeral ceremony.

Struggle against hypocrisy

When the Badakhshanis are asked to tell something about their faith, a number of ideas, which are also apparent in Sufi thought, frequently emerge. The same ideas form part of the subject matter of *madāh*. The struggle against hypocrisy is very important: therefore the inner

meaning behind everything has to be observed above all and attention paid only to outward appearance is strongly condemned. One should strive for pure sincerity, and to eschewing anything that is done solely for outward appearances. That is why, for example, fasting in the month of Ramadan is not necessary in the eyes of the Ismā'īlis of Badakhshan – they do not think of this kind of excessive fasting a means of approaching God, but they think it an invalid and useless way of purifying oneself, done more to show off your piety to others than to reach your ultimate goal.

Furthermore, the Ismā'īlis strive to attain perfection in whatever their task in this world may be: this is the way by which God can be reached and be known. Generally speaking, to gather knowledge is considered important, therefore education is highly appreciated, and *madāh* is likewise considered an education. The counsels given in the *madāh* texts should be listened to carefully and observed.

Nowadays, poems in which the end of time is announced and poems in which the lack of morality of the people are treated are very popular. In all genres of poetry performed in Badakhshan, allusions to the transitoriness of the world are very common and the advice not to attach one's self to the world is eagerly heeded. The *memento mori* idea is vividly painted in many examples of *madāh* (see sidebar), and death is indeed more apparent than ever in this corner of Central Asia. ■

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Fools of God

Theodore Levin

The Hundred Thousand Fools of God

Musical travels in Central Asia (and Queens New York)

Indiana University Press, 1997.

Includes a 74 minute music CD.

ISBN 0-253-33206-0

In some 300 pages Theodore Levin wanders through a world populated by shamans, mullahs, Bukharan Jews and other interpreters of the traditional music of Transoxania. Together with his Uzbek travel companion, O.M., and a newly converted Islamic driver, Levin travels endless miles in a pale green Volga. They endure barren roads in their search for the last 'fools of God': musicians who are like the forty 'abdals' of the Sufi tradition, mystical saints who can guide humankind towards the just and good.

By INGRID NOOIJENS



Stalin divided Transoxania and it became 'Uzbekistan' and 'Tajikistan', instigating a crumbling away of its social coherence and the exacerbation of the ethnic and political division between the clans, tribes, and families. The traditional music of the 'fools of God' reflects the way in which the Central Asian people used to live together: indicating which boundaries and identities divided or united them. How they sang, played and danced.

Levin describes his quest for these people and their music, in fact this is a search for the vanishing musical heart and soul of Transoxania. But the book is not only about music, it is also about Central Asian politics and culture, and above all about Central Asian people.

In 1977 Levin studied Uzbek music at the Tashkent State Conservatorium, where he met his Uzbek friend and fellow musical explorer, known by his initials, O.M. This book is an account of the combined efforts of an American and an Uzbek to preserve Central Asia's traditional music. 'Traditional music' is not the mechanical folk music the Russians stimulated in their eagerness to stress the identity of the people living in the republics Stalin put on the

world map in the 1920s. The quest of these two men was for musicians who perform out of a sense of service to the community and to God. They wanted to record their performances and enjoy their wisdom. In these records the music can outlive its performers as the 'Fools of God' play from their soul, not from a piece of paper, and seldom record anything.

In this book we meet many of them; some highly respected and celebrated, others living in backstreets hardly able to play, felled by their vodka addiction. All are convinced of the fact that music is inextricably linked to the soul. It seems difficult to put this complex relationship into words. Best is maybe to quote Hafiz, the great Sufi poet from Persia: 'Many say that life entered the human body with the help of music, but the truth is: life itself is music; the soul itself was song'.

It seems that this kind of 'soul' is found only in traditional music played in a traditional way. Most players hate synthesizers, amplifiers, and sound systems. They are seeking a kind of religious aura. Paramount is the feeling of mutual understanding between listener and performer; vodka is considered a good vehicle by which to reach such a joint experience. Even at ten o'clock in the morning, Levin and O.M. have to drink some bowls of vodka before an old Shash maqam player even thinks about touching his instrument.



Frozen music

Maqam is the traditional court music from the Middle East and Central Asia. The Shash maqam is the maqam as it has developed in Transoxania, which expresses the local tradition and style of the region, with the lyrics borrowed mostly from classical poets. During Soviet times, the toys (weddings) were the repository of national music. The 'official' music scene was ruled by the ministry of culture. Traditional music had to be written down, analysed and played by an orchestra in Western style. The result was 'frozen music': music without a soul, lifeless folklore. Toys were one of the few occasions at which the real national music could be enjoyed without the intervention of officials.

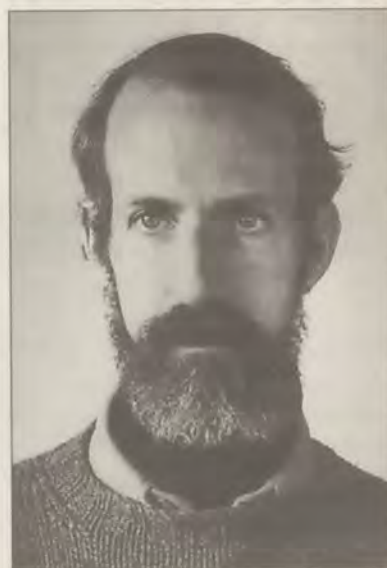
The character of Central Asia reveals itself in the traditional music: a bubbling melting pot in which clans, cultures, and languages intermingle. The lyrics of some of the songs are partly in Uzbek, partly in Tajik. *Shiru shakar*, 'milk and sugar', like milk and sugar each of the two languages enhances the taste and effect of the other. In Buchara the musicians are mostly Jews who sing Islamic texts imbued with this Sufi idea about 'soul and music'. The story goes that it was a Jew converted to the Islam who was the founder of the Shash maqam.

The exodus of Jews from the former Soviet Union is also affecting the musical tradition of Central Asia. Many

of the Shash maqam musicians emigrated to Israel or to Queens, New York. In Queens the Jews, true to their origin, mix with other cultures: former shash maqam players now perform 'O sole mio' and Stevie Wonder songs at weddings.

At the moment the younger generation, either in Central Asia or in Queens, is not so interested in the fool's music. The musicians are worried. Even Uzbekistan's most popular popstar, Yulduz Usmanova, who excites the youngsters with her rock versions of old folksongs, wants to draw the attention of her public to the national music. In vain; the times are too confusing, the young Central Asians want to explore new boundaries. Today only a few people are willing to listen wordlessly to the marathon performances by the old bars.

Central Asia is in the middle of a transitional period, leaving behind the old tradition in search of something new, but no one yet knows what it is. Hopefully the national music and the soul will form part of this 'new'. For everybody who wants to (re)discover the Central Asian soul there is always this inspiring document by Theodore Levin. ■



Theodore Levin

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Ari Babakhanov playing the Kashgar rebab, from *The Hundred Thousand Fools of God* by T. Levin.



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15 > 16 DECEMBER 1996
NEW DELHI, INDIA

The Founding Meeting Indian Labour History Association

The decision to found an association of scholars of Indian labour history was taken at the Amsterdam workshop on South Asian Labour History in October 1995. The concept was founded on the substantial amount of work done or in progress, combined with the perception that co-ordinated effort would highlight the significance to the Social Sciences of labour history and enhance our scholarly activity.

■ By DILIP SIMEON



The founding meeting of this body was held in the School of Social Sciences at Jawaharlal Nehru University campus in New Delhi on December 15-16, 1996. Fifteen persons participated in the discussions which covered thematic and organizational issues. Professor Sabyasachi Bhattacharya of the Centre for Historical Studies JNU, chaired the first day's proceedings and Dr Vijay Prashad of Trinity College, Connecticut, USA, chaired the discussions on the second day. After a brief review of the subject matter of the previous conference, the meeting considered the possibilities of cooperative work in the field and the boundaries of the proposed association's interests. The chairperson reminded the gathering that it represented the culmination of some two decades of scholarship in the field. However, focused work was lacking and interest in the subject and in the very discipline of history was at an ebb. He felt that the loss of the socialist paradigm was part of the explanation for this, but insisted that historical research ought not to be subject to the constraints of pre-judged schema.

The perspectives attached to the invitation had outlined the conceptual focus of the association as 'labour' in a broad sense and with reference to the activity of social groups subordinated to networks of capital and its colonial allies. It was suggested that a broader conceptual approach might stimulate us to take account of the complex modes of emergence of modern industrial work and the difficulties involved in applying cut and dried theoretical models to colonial history. The crystallization of class has been an ambiguous process and we would be wise not to treat it as a static category. Apart from the study of the industrial workforce, labour

history would be enriched by attention paid to the lives of artisans, women and children in households, and peasant migrants to plantations within India and overseas.

Historically, labouring activity was an object of control and repression. In South Asia this was complicated by the insertion of the Indian economy into the strategic and commercial system of British imperialism. The interaction between inchoate forms of capital and traditional institutions over time gave rise to hybridized forms of exploitation and regulatory mechanisms adjusted to the needs of empire. These mechanisms drew within their ambit a range of labouring activities linking domestic labour in the villages to the work of artisans and formally employed wage-earners. The social groups involved were not passive entities - they organized their lives within existent constraints and resisted the emergent work regimes in various ways. They also represented themselves in the developing political arena in collective forms such as caste-blocs, trade-unions, artisanal associations, and associations of non-factory workers. Moreover, their labouring experience extended far beyond the boundaries of South Asia. Their survival strategies and cultural/political expressions - in a word, the articulation of the interests of labour - took fluid forms in South Asian history. Their story is a subject rich in detail and theoretically challenging. The idea of the Association was inspired by the need to facilitate and develop this scholarship.

The first day's proceedings took up most of the issues contained in the text of the invitation. The following are the significant elements of the debate which ensued:

1. After considerable discussion, we decided that the name of the new body should contain the term 'labour history' rather than 'labour studies'. The latter title had been

suggested as a means of adopting an inter-disciplinary approach, and to incorporate events and issues of a contemporary and comparative nature. However, it was felt that as we had undoubtedly come together as historians of labour, the looser definition was inappropriate. We ought to distinguish ourselves from the several groups in economic and sociological disciplines whose work came under the general rubric of 'labour studies'. Notwithstanding our name, we would try to transcend disciplinary sectionalism by encouraging the study (individually and as a body) of developments in areas such as the history of science and technology, environmental history, cultural studies, linguistics, and feminist theory.

2. As regards the geographical boundaries of the association's interests, it was agreed that the migration of Indian labour overseas made it artificial to place a geopolitical limit on the stated focus of work. Added to this was the fact that some scholars might find it necessary or useful to conduct comparative studies of labour in similar situations - such as other colonized territories, or East Europe or the Americas.

3. Some participants argued that the category of 'labour' was linked to the emergence of modern industrial class society, whose origins, therefore, ought to be our chronological and thematic boundary. Too much flexibility on this issue might lead to a loss of focus, it was argued, and it was not advisable to treat all work as labour. Others pointed to the absence of agricultural labour from the stated perspectives and wondered how this could be justified theoretically. This was well taken, although it was agreed that we were not enlarging our concerns to include peasant studies. There was also the matter of researching forms of labour which existed in pre-modern times but which disappeared under the onslaught of colonial economic relations. Most of us agreed that, given the need to question the chronological divide that has resulted in a focus on the colonial at

the expense of pre-colonial and post-colonial periods, and to examine the 'transitional' nature of colonial social relations along with the dynamics of caste and convention, it would not be wise to exclude from our purview investigations of the institutional forms and categories of pre-modern society. It was accepted (tentatively) that an ontological meaning of labour was a more viable starting point than 'wage-labour' posited by capital.

Some participants made presentations about disciplinary linkages. Ravi Vasudevan suggested how an interface between labour history and cultural studies might be highlighted through a study of the production of the artefacts of culture. This led to a discussion on skill formation. Since artisanal production had traditionally been the focus of historical interest, research now needed to be diversified into such areas as the labour that produced cinematic images. Artisanal pride and aesthetics were raised as an aspect of the history of labour which was under-researched. Janaki Nair presented some reflections on the significance of gender theory to labour history, and reminded the gathering that gender did not signify 'women's studies'. She introduced us to the work of certain feminist scholars whose research into work processes transcended this narrow approach to the question of gender. She stressed the theoretical lacunae in labour history and pointed out the relevance of gender to the study of urban societies. Reflections by some colleagues about their inadequate treatment of these matters and about the difference between a kinship economy and a labouring economy followed.

Marcel van der Linden spoke about the anomalous situation in Europe where a decline of labour history as a university discipline took place side by side with as-yet flourishing publications and a turn to the study of themes such as 'non-heroic' forms of organization, coping strategies, workers as consumers, and the role of households. Labour history in the USA was characterized by an interest in ethnicity and plural identities, law as it affected the labour movement, and some growth in work on transnational and comparative developments.

There was a new trend towards collaborative scholarly projects. Dilip Simeon reported briefly on the recent teach-in on the labour movement at Columbia University, New York. Madhavan Palat shared with us his perceptions of the revival of the history of Russian labour within American and Russian historians seeking to transcend the stereotypes engendered by the Cold War. These developments, in his view were producing novel and meaningful explanations of events such as the Revolution of 1917.

Discussions on the second day focused on an appraisal of aims and objects, and on defining and organizing the association's activities. It was agreed that the new body would foster scholarly interaction, sponsor research programmes, and collaborate with institutions whose interests meshed with ours, maintain links in-

ternationally with those interested in South Asian labour history, (Marcel van der Linden and Vijay Prashad agreeing to coordinate overseas mailing in Europe and North America), sponsor publications, seminars, workshops and an annual conference, promote the establishment of chapters in various Indian cities, and take steps to identify and preserve documents, biographies, memorabilia and artefacts of labour movements. Membership was to be open rather than restrictive in nature. Professor Sabyasachi Bhattacharya agreed to become the President for the forthcoming year (following our official registration, which might take some weeks). Prabhu Mohapatra and Janaki Nair accepted the onus of secretarial duties, and Rana Behal that of the treasurer. (During his absence till June 1997, Chitra Joshi will manage our funds.) We agreed to circulate a bi-annual newsletter to be edited by Chitra Joshi and Dilip Simeon. ■

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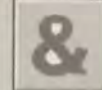
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**NEW JOURNAL
ON SOUTH ASIAN
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Short News



The Yearbook of South Asian Languages and Linguistics, designed to be an international forum for disseminating the work of linguists on South Asian languages, is to be published from early 1998 by Sage Publications, New Delhi. It will have four sections: (a) critical assessment of linguistic research on South Asian languages, state-of-the-art surveys, contributions of the study of South Asian languages to an understanding of human language; (2) descriptions of aspects of grammars of South Asian languages; (3) reviews and abstracts of dissertations; and (4) comments and discussions and reports of research projects and conferences. The journal is edited by Rajendra Singh, University de Montreal (e-mail: singhr@ere.umontreal.ca) supported by associate editors and boards of regional editors and editorial advisors. ■

The Central Institute of Indian Languages Languages for Development

In order to preserve and promote multi-lingualism after 1947, India decided to found various institutes for the preservation and development of the countries' many languages. In 1958 the Central Institute of English, Hyderabad, was founded, followed by the establishment of the Central Hindi Directorate (1960) and the Central Hindi Institute (1961). Especially for the development of regional languages the Central Institute of Indian Language (CIIL), Mysore, was established in 1969. Its main goal is to develop models and methods for the elaboration of the use of Indian languages.

■ By E. ANNAMALAI

Institutional News
Development of languages is an instrumental part of development of a nation politically, economically, culturally, and emotionally.

After independence in '47, having committed itself constitutionally to preserving and promoting multi-lingualism in the new nation, India had the formidable task of the preservation and development of 200 or so languages. The role of English was to be redefined in the multilingual nation.

To expand higher education and to provide access to modern science and technology, and at the same time to re-orient the study of English to the changed needs of the post-colonial society, teacher training in English was to be given a new direction and purpose. The Central Institute of English was founded in Hyderabad in 1958 to mould English to play a new role. The administrative need to develop Hindi as the official language of the Indian union was to be met by Kendriya Hindi Nideshalaya (Central Hindi Directorate), which was set up in 1960 along with the Commission for Scientific and Technical Terminology within the Ministry of Home Affairs. To develop Hindi as a link language for communication across linguistic regions and to teach it in schools as a second language for students who have a different first language, training of teachers of Hindi as a second language was necessary and Kendriya Hindi Sansthan (Central Hindi Institute) was established in Agra in 1961 under the Ministry of Education. The importance of using the past to strengthen nationalism was expressed through the establishment of Rashtriya Sanskrit Sansthan (National Sanskrit Institute) in Delhi in 1970 to promote the teaching of Sanskrit.

Development of regional languages (and the minor languages including the tribal languages) was the responsibility of the states, whose boundaries were redrawn in the 1950s to coincide by and large with the boundaries of major languages. The Official Language (Amendment) Act passed by the parliament in 1968, in response to political opposition to Hindi as the sole official language of the nation, which found violent expression in Tamil Nadu, changed this. It obliged the central government to augment the work of the states in the development of regional languages. This was one of the grounds for the establishment of the Central Institute of Indian Language (CIIL) in July 1969 in Mysore in south India.

Development of a language comes from its use, particularly in the domains of knowledge and power. The CIIL engaged itself in programmes that promote the use of regional languages in education at all levels and in administration at the level of the government and corporate bodies. These programmes relate to research, material production, and manpower training. The goal of the Institute is to develop models and methods for the elaboration of the use of Indian languages, which the states are to consider adapting through their own departments and institutions.

CIIL programmes and research

In the domain of education, the programmes include: (a) research on curricular content of language education, teacher competence and language skills of students at entry and exit level, with special attention given to minority language students; (b) development of models and methods to prepare language learning materials in print and electronic media from pre-primary to higher secondary level as well as actual production of the materials needed; (c) orientation to language teachers in service on methods of material production, classroom teaching, and evaluation of language achievement. A current major project is to develop a battery of standardized test items in the regional languages to measure language proficiency of learners using different curricula, materials, and methods universally.

In the domain of administration, the programmes include: (a) research on the ground-level use of language in offices and the communication problems experienced by the people with the government and corporate bodies; (b) production of special purpose language learning materials for officials; (c) training officials linguistically and psychologically to switch over from the medium of English to the regional language.

With regard to tribal and other minor languages, the programmes are to codify and standardize them with a script, if they are unwritten, based on the script of the state's official language, and to provide them with a grammar and a dictionary. This work is the essential first step to the preparation of primers in them and the use of them for instruction at the primary school level. The Institute has developed a flexible transfer model of bilingual education to suit different linguistic and political situations in which the tribal and minor languages are placed.

Sociolinguistic research in the Institute focuses on patterns of communication among linguistic minorities including the status of language maintenance, patterns of language use in specific situations like health care, the work floor in industries, and so forth. A major project just completed is a comparative study of policies and implementing infrastructure for language development in different states.

Another programme of the Institute is the documentation of information on Indian languages, maps on language distribution, and bilingualism. Two important on-going projects are the creation of a machine readable corpus of texts (3 to 5 million words) of the modern period in the regional languages and of lexical data bases in some of the languages giving phonological, morphological, and syntactical information on words. The byproducts developed are an Indian scripts utility and word processor (Bhasha), as well as a morphological analysis in south Indian languages.

Other activities

There are six regional language centres of the Institute in different parts of the country, which concentrate on intensive teaching of the re-

gional languages as a second language to school teachers, particularly in Hindi-speaking states. This training of which the full cost is met by the central government, is to equip the teachers to teach a third language in the school curriculum under the Three Language Formula, a national policy which requires every student to learn a minimum of three languages before completing ten years of schooling.

The Institute offers correspondence courses in selected Indian languages for Indian and foreign nationals, offers scholarships and fellowships to Indian researchers to work on applied and interdisciplinary aspects of language description, use, and technology, affiliates national and international scholars to carry out their research at the Institute using its facilities, and takes up collaborative and commissioned projects for institutions and government departments in India and abroad. It gives grants to voluntary organizations in India working for the development of Indian languages. It holds national and international seminars: two recent international examples are Maintenance of Indian Languages and Culture Abroad (1994) and Language and Knowledge (1996, see IAS Newsletter 8). It has produced

nearly 400 materials of different kinds and for various media.

The facilities of the Institute include a library of 65,000 books and 300 journals in Linguistics and related disciplines with special collections of maps, census reports, district gazetteers, language text books and literacy primers in various Indian languages, a documentation unit with microfilms of dissertations on Indian languages, language debates in legislatures, an audio-video studio, a phonetics laboratory, and a computer centre. The CIIL, with its 119 academic faculty supported by 47 technical staff and 135 administrative staff, is mandated to meet the demands made on the Indian languages by modern India to become resilient and resourceful. ■



THE CENTRAL INSTITUTE OF INDIAN LANGUAGES, CIIL

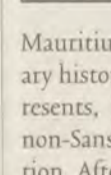
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Dr E. Annamalai (India) is a senior visiting fellow at the IAS from 1 February 1997 - 1 June 1997

The International Association of Tamil Research

■ By E. ANNAMALAI

Institutional News



Tamil has official status in three countries, India, Sri Lanka and Singapore and is a language for education in Malaysia and Mauritius. It has a continuous literary history of over 2000 years and represents, in its classical period, the non-Sanskrit part of Indian civilization. After the colonial encounter, it attracted the attention of Western missionaries, administrators and scholars, which initiated Tamil Studies internationally. In the 150 years of this enterprise, Tamil Studies did not get the impetus they deserved in relation to Sanskrit Studies for a fuller understanding of India due to colonial and national priorities.

As an instrument to give impetus to Tamil Studies, the International Association of Tamil Research (IATR) was formed in 1964 at the 26th International Congress of Orientalists held in Delhi. Leading European Indologists participated in its formation and its first president was Professor Filio-

zat of France. It was recognized as a constituent of International Council of Philosophical and Humanistic Sciences, Paris and it received the support of UNESCO. Its membership is by countries represented by their national units in IATR, which form its General Body. It is governed by a Central Council of scholars drawn from different countries. Its current President is Professor Noboru Karahima of Japan.

The objectives of the Association are to promote global and objective research on Tamil in multidisciplinary dimensions and to increase interaction between scholars of Tamil and other Dravidian languages internationally. The main activity of the Association is to hold periodically an international conference on Tamil to consolidate past research, exchange current research and suggest direction of future research.

It has conducted eight conferences so far at irregular intervals in different countries: Kuala Lumpur, Malaysia (1966), Madras, India (1968), Paris, France (1970), Jaffna, Sri Lanka (1974), Madurai, India (1981), Kuala Lumpur,

Malaysia (1987), Moka, Mauritius (1989) and Thanjavur, India (1995). In the last conference, 360 papers were presented in 90 parallel sessions besides plenary addresses and special lectures. The papers of the conferences have been published.

In the second conference in Madras, it was resolved to establish an International Institute of Tamil Studies to provide greater interaction between scholars as a locus for their research and to take up research programmes of its own. The Government of Tamil Nadu founded it in Madras in 1971. It offers visiting fellowships for international scholars. Please see below for the address of this institute. ■

INTERNATIONAL INSTITUTE OF TAMIL STUDIES

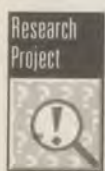
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Dr E. Annamalai is a Senior Visiting Fellow with the IAS and Secretary General (India) of the International Association of Tamil Research, IATR

The Imperial Jute Industries of Dundee and Calcutta Empire, Industry, and Workers Resistance, 1918-1947

As recently as 1994, Rajnarayan Chandavarkar wryly commented, referring to Indian historiography, that, 'the urban poor and the working class have remained largely in exile'. However, since the publication of 'The Origins of Industrial Capitalism in India', there has been a proliferation of PhD theses, particularly with regard to the labour history of the Calcutta jute mill industry. Through the recent work of Samita Sen (1993), Subho Basu (1994), and Leela Fernandes (1996), the area of study has developed in scope. However, despite the growing interest in the field, the nature of the relationship between the colonial jute mill industry of Calcutta and the 'home industry' based in Dundee has not been sufficiently examined. Tony Cox believes this omission affects our ability to understand properly the nature and functioning of the jute mill industry in either centre.

By A. R. COX



My research and findings to date have underlined the value of the comparative method of historical enquiry in relation to labour history. Despite the increasing popularity of studies within labour history which seek to refute the very existence of a working class, even as a descriptive category, the comparative method employed in this thesis, underlines the continuing salience of class analysis. Further, the findings from my research suggest an interface of experience between class, race, and gender in the specific context of industrialization and urbanization across cultures, which again undermines a cultural relativist thesis with regards to either centre of jute goods production, and poses the question directly, as to what is distinctively Indian about India's experience of industrialization and working class formation?

I have examined the nature of the business relationship between the two centres, entrepreneurial attitudes towards industrial organization, the development and application of new technology, labour supply, and welfare and management policies. I have also examined the ways in which workers in both centres struggled for existence within the respective jute industries, how they organized themselves, and their attitudes towards their bosses and their labour leaders. In addition, I have attempted to examine the role of the working class neighbourhood, in both providing support networks for the jute mill workers of Dundee and Calcutta, and sustenance to the respective jute mill industries in the absence of developed employment structures and adequate welfare provision in both centres.

Dundee capital and management played a key role in the establishment and subsequent development

of the jute industry in Calcutta, and an investigation of this distinctive feature can illuminate our understanding of the specific development of the Calcutta jute industry. The 'paternal despotism', seen as a central and specific facet of the management practises in Calcutta, found its initial expression and was nurtured and developed by Dundee jute capital on the stony ground and cold climate of industrial Dundee, and then transferred to the so-called 'pre-industrial' milieu of colonial Bengal. Put succinctly, Dundee jute capital

Dundee capital and management played a key role in the establishment and development of the Calcutta jute industry

in Bengal succeeded in 'transferring aspects of [its] civil society' (Calder 1994), and this civil society was narrow, hierarchical, and authoritarian. This is patently reflected in the development of the Dundee jute industry, with a casualized labour market and low wages, where a predominantly female and juvenile workforce of Irish extraction, struggled for existence in the face of local elite contempt and ignorance of their conditions. This in turn gave rise to a 'culture of resistance' on the part of the Dundee jute working class which flies in the face of notions of the bourgeoisified worker contained within the classical model of British working class formation.

This view of the inter-related character of the development of the imperial jute industry fundamentally challenges the assumptions fostered through studies which have thematically isolated the two cen-

tres, and also seeks to undermine the notion that the central feature in the relationship between the two centres was one of competition, leading to the demise of the 'home industry' as suggested by historians of the Dundee jute industry like Bruce Lenman (1969) and William Walker (1979). The decline of the Dundee jute industry was due to reasons other than Calcutta competition, although competition, following the signing of the Ottawa Agreement in 1932, did play a part. However, Dundee also faced pressure from the 'continental' jute industry, and in the face of such competition, failed to both diversify and invest in the development of the local infrastructure, which in the interwar period could have allowed the local economy to free itself from the bonds of jute dependence.

The widely accepted characterization of the Calcutta jute industry as outmoded and based on cheap unskilled labour (Goswami 1991, Chakrabarty 1989), when compared with its counterpart in the metropole, has also been found to be wanting in several key regards. The Calcutta jute industry was not homogenous. By the mid to late 1930s, some Calcutta producers at least were able to compete on the basis of quality with continental and Dundee lines of production, and many firms were beginning the task of introducing high speed spinning frames, along with new ways of organizing and managing labour. The central role of Marwari entrepreneurs, like Birlas, in the application of new technology and diversification also serves to undermine the notion that Indian capital was mercantilist in its outlook and business method, when compared with Western business organizations. The clear failure of substantial sections of Dundee capital to diversify production and initiate up-to-date methods of business organization, and research and development also problematizes such a view.

Culture of resistance

It was within the nexus of the workplace and the working class neighbourhood that the culture of resistance was born, giving rise to a political culture based on violence and the expression of militant alienation on the part of the respective jute mill working classes. In this context, I have argued that, despite the barriers to large-scale solidarity that were inherent in the hierarchical workplace culture, the respective jute mill working classes were capable of mass mobilization, challenging the dominance of their respec-

tive local elites. Crucially, the ability of the jute mill working class in both centres to pose a threat to the 'natural order', through large-scale and often militant strike action, impacted upon the control strategies of local elite and government agencies in both centres, undermining the notion that the jute mill worker was simply a prisoner of structure. Additionally, despite high levels of trade union membership amongst the Dundee jute mill working class, they, like their counterparts in Bengal, eschewed the hegemonic intentions of labour leaders and 'responsible' trade unions, and frequently instituted and conducted strikes and other forms of 'everyday resistance', on their own behalf, despite attempts at interferences on the part of their trade unions.

This study then, attempts to clarify the role of imperialism in shaping society and working class consciousness in the British, as well as the Indian context. In my opinion too little attention has been paid to the dynamic of imperialism as it affected working class formation in the met-

ropole. My argument is that the linkages established between the north-east coast of Scotland and Bengal with the establishment of the jute industry in the 1820s and 1830s, helped in creating a breathing space for the textile interests of Dundee, but that in the long term, jute dependency led to the slowing down and by the 1930s, the stagnation of the economic development of this region of Scotland. In effect, empire was a yoke, not only for the embattled jute ryot, and worker of Bengal, but also for substantial sections of the urban population of the north-east coast of Scotland. Indeed, nearly two decades after the virtual wiping out of the industry in this region of Scotland, the legacy of jute dependency is still arguably being felt through militant industrial relations in the Dundee area, high levels of unemployment, hidden unemployment, a spiralling drug problem, an escalating rate of HIV infection, and the criminalization of sections of working class youth with little hope of decent paid employment within the area - along with a palpable indifference, and even contempt, on the part of local elites and middle classes towards those very sections suffering the consequences of 'post-jute-dependence syndrome'. ■

Tony Cox (arc25@cam.ac.uk) is currently in his third year of study towards a PhD at Trinity College, Cambridge University. This article is a short synopsis of his research topic.

19 > 20 JUNE 1997
EDINBURGH, U.K.

South Asians in Diaspora



The conference *Communalism and Migration: South Asians in Diaspora* is to be solicited from specialists in the fields of politics, ethnicity, and migration concerning ethnic relations amongst migrants within and beyond South Asia. The focus will be primarily on the Indian Ocean region, but there will also be papers on migration to Africa, Fiji, Southeast Asia, and the Caribbean.

Papers will analyse the variety of ways in which migrants have succeeded, or failed, to adapt and integrate whilst maintaining certain traditions and a notion of separate identity. The methodology will be historical and anthropological and particular attention will be paid to the agency of migrants themselves with the aim of avoiding essentialized understandings of sectarianism and social conflict.

The conference is to run over two days on 19-20 June 1997 and is being organized by the University of Edinburgh's Centre of South Asian Studies as part of a programme of events relating to the 50th anniversary of Partition and Independence.

Participants

Participants will include Nira Wickramasinghe (Colombo University), Suranjan Das (Calcutta University), John G. Kelly and Martha Kaplan (Chicago University), Marina Carter (University of Mauritius), Samita Sen (Calcutta University), Karen Leonard (University of California), Subho Basu (College of St. Mark and St. John), Christophe Jaffrelot (Fondation Nationale des Sciences Politiques, Paris), Michael Twaddle (Institute of Commonwealth Studies, London), Prabhu Mohapatra (Nehru Memorial Library, Delhi), Tim Harper (University of Cambridge), Jonathan Spencer (University of Edinburgh), Crispin Bates (University of Edinburgh), and others. Additional participants and contributors are very welcome. ■

For further details please contact:

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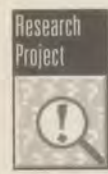
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7 FEBRUARY 1997
PARIS, FRANCE

The Logic of Affirmative Action in India

Many Backward Classes Commissions have been busy with the work of defining and selecting India's so-called Socially and Educationally Backward Classes in order to determine which groups qualify for affirmative action. The selection process and its consequences in society, especially the effects of affirmative action on India's social structure, form the subject of this research.

By FRANK DE ZWART



India is pursuing affirmative action for the so-called Socially and Educationally Backward Classes. This policy consists of various schemes allowing preferential treatment, a reservation of a percentage of government jobs and of places in educational institutions being the most important. To indicate the magnitude of this policy: the central government has reserved twenty-seven percent of all government jobs and places in institutions of higher education for the Socially and Educationally Backward Classes. Preferential policies are usually constructed to benefit clearly identified underprivileged strata, but for India's Socially and Educationally Backward Classes this was not the case. The Constitution of India provides the legal opportunity for preferential treatment for their benefit even before it was clear who the Socially and Educationally Backward Classes were. The solution, as it were, preceded the problem.

The makers of the Constitution left the work of defining, selecting, and listing the backward classes to special commissions in the States and in the Centre. Many Backward Classes Commissions have come and gone, but none of them has produced a final, authoritative list of the backward classes. There are always new groups who demand recognition as socially and educationally backward, and the claims of old groups are often disputed. Selecting the beneficiaries is a continuous process. New commissions make new lists, sometimes raising the number of eligible communities recognized by their predecessor, sometimes—less often—decreasing it.

(Re)fashioning of social structure?

This research inquires into some details of the selection process and its consequences in society. In particular, we are interested in the extent to which the State can fashion or re-fashion social structure by means of affirmative action. Consider two elementary characteristics of affirmative action for the Socially and Educationally Backward Classes: first, the policy requires administration and official recognition of a people's belonging to a particular social category. Second, affirmative action creates an interest in affiliation with these categories by bestowing im-

portant material advantages on the people who play along. These are important characteristics, because historians and social scientists have blamed similar traits in the Census of India under British government for having fashioned, if not invented, the caste system. As with affirmative action today, the census implied registration of people by category. And as today, the question is which categories, and how were they arrived at. Colonial census officers, so the thesis goes, set out to describe, administer, and list India's social structure. Misled by nineteenth century orientalist discourse and upper-caste informants, the British placed prime importance on the category of caste, later, making things worse, on the hierarchy of castes. The result was a rigid social system originally existing mainly on paper and related only very loosely at best to social reality, but becoming increasingly real in its consequences when group-specific policies and law were based upon it.

When considered as a feat of social engineering, as some authors do, the making of caste under the Raj is a remarkably example of state capability. As we now know, caste did become a fundamental social fact and has remained so until the present. Other authors, however, imply that the making of caste was an unintended consequence of a policy with other aims. Whatever the truth in this, making the Socially and Educationally Backward Classes after independence was certainly an attempt at social engineering. It was intended, at least by some framers of the policy, to deconstruct the colonial construction of caste. Hence it is interesting, in light of the British-construction-of-caste thesis to see what has come of the Socially and Educationally Backward Classes in post-independence India, and inquire why this has been so. ■

Frank de Zwart is Dutch Senior with the IIAS till 1 October 1997

India Today: Facing new challenges

The year 1997 marks the fiftieth anniversary of Indian independence. Following their international colloquium in Rome the previous week, members of the Indian Centre for Policy Research (ICPR) were in Paris for a presentation on the evolution of the Indian economy over the last fifty years. The Maison des Sciences de l'Homme played host to this conference in conjunction with the Institut Groupe Aerospatiale and the Banque Paribas.

By SHOMA MUNSHI



Professor Jean-Luc Racine of the MSH opened the session with an introduction on the important role which the ICPR plays in the analysis of key economic and social issues, and in matters of policy and polity. Founded in 1973, the ICPR lays down guidelines for governmental decisionmaking, and maintains close links with the media and academia in the formulation of Indian policymaking. In today's ongoing debate about globalization and its effects, the programmes of the ICPR reflect its concern with India's place in the new global order.

The session was organized around presentations on different aspects of the Indian economy by members of the ICPR, after which the floor was open for opinions and debate from the audience. The morning session addressed demographic and political questions and the afternoon session revolved around economic issues and India's international relations.

The first speaker of the day was Dr Pai Panandikar, Director of the ICPR since its inception. He outlined Indian demography in detail, extrapolating on its implications for economy and society. Given the population figures (estimated at 950 million at the beginning of 1997 as compared to 350 million in 1947, with a growth rate of 1.9% per annum), the Indian demographic programme is a complicated issue. No matter what the central government stipulates, the actual application of family planning programmes depends on the twenty-five state governments and seven union territories, each with vast ethnic, religious, linguistic, and economic differences. India's population growth is no longer just a demographic issue, since economic development is being affected.

The next speaker was Dr Pran Chopra, an eminent journalist and an earlier editor of the *Statesman*. Chopra's talk addressed the political context of liberalization. Interestingly defining India as an 'on the other hand' country ('this is true of India, but then on the other hand, that too...'), he spoke of the vigour of democracy in India. Chopra pointed out contrasting tendencies by showing that while the Indian electorate is responsible, discerning, and punitive, a large proportion of those who are politically franchised still have very little say in the market. At the

same time, the middle classes in India are an important and growing constituency whose power still remains unrecognized to some extent. In Chopra's opinion, it is of crucial importance to manage the best possible compromise of market forces with their emphasis on growth alongside state control so that justice can be maintained for all people.

Economy and foreign relations

The afternoon session opened with Madame Isher Ahluwalia's presentation on the Indian economy and its prospects. Having worked with the IMF and the Brookings Institute in Washington earlier, she is currently Research Professor at the ICPR, her work dealing with the process of economic liberalization in India. Ahluwalia detailed the background leading up to the economic reforms initiated by Manmohan Singh in Narasimha Rao's government from 1991, with the opening up of the Indian economy in a systematic fashion which had never been attempted before and a governmental pro-active attitude towards foreign investment. India's economic reforms coincided with the dismantling of the Soviet bloc. The apprehension felt when the reforms were launched proved unfounded. While admitting that India is far from where she needs to be, Ahluwalia said significant steps have been taken. The gods have helped Manmohan Singh in that agriculture has continued to do well, and the GDP increased from 1% per annum in the first year to current level of 7% per annum. Direct foreign investment has doubled every year. Perhaps the most significant result of economic liberalization has been the changing mindset of the Indian populace. Today, the political consensus for the reforms is not in doubt, but the political will needs to remain firmly in place.

The Yale-trained economist, Charan Wadhwa, was the next speaker. His presentation dealt with the geo-economy of India and her regional prospects and ASEAN linkages. Detailing the Asian economic miracle, Wadhwa pointed out how the 'Asian cubs like Singapore, Malaysia, etc. became (economic) tigers'. He also stressed the fact that while in 1992, India was the sixth largest economy in the world, by 2020 she is predicted to be the fourth largest. Geo-economy is a top governmental priority, and India needs to open up to neigh-

bouring markets in the process of globalization. In this spirit, India has been admitted into the ASEAN regional forum and is seeking entry into APEC.

The last speaker of the day was George B. Verghese, formerly editor of the *Hindustan Standard* and later *The Indian Express*, whose talk addressed issues of India's foreign relations. Concurring with Wadhwa, his opinion was that India needs to go beyond SAARC and link that with ASEAN. Verghese pointed out that for a long time, India has looked westwards, and now it is time to turn eastwards. Verghese underlined that the Indian government has decided on a 'good neighbour' policy. Thus, while there has been considerable improvement in India's relations with China, Bangladesh, Sri Lanka, and Nepal, he admitted that 'the relationship with Pakistan still remains the missing link, in which Kashmir is the core issue'. Verghese pointed out that the notion of Kashmir as being just the valley of Kashmir is totally incorrect, because the line of control follows a more or less ethno-cultural line. While a lot of people are looking for 'events', Verghese feels that 'processes' are more important, saying that 'Kashmir has to be looked at not as a question of changing sovereignties but changing ideas', and his suggestion was for a resolution accepting 'twin sovereignties'. Touching upon the question of globalization, Verghese argued that in the new satellite age, cultural rights have become important. We live in a plural society in an increasingly plural world. Calling attention to the fact that India is home to every culture and civilization under the sun, Verghese squarely placed his faith in the UN system.

Touching as it did upon topical, timely issues, the conference drew a large audience; and in the ample time for debate and questions from the floor, lively and fruitful discussions ensued. ■

Dr Shoma Munshi is an affiliated fellow with the IIAS, working on the topic, 'The Representation of Women in Media, Both Print and Visual, in India'.

Texts on Microfiche The Sarvodaya Movement

The figure of Mahatma Gandhi occupies a central position in the history of India in the twentieth century. His ideas and activities gave the Indian movement for independence a method and a content that far transcend the local Indian context. His role in the struggle for independence of the Indian Congress Party, especially his choice of a strategy of non-violent resistance, form an important object of study and a continuing source of inspiration. For Gandhi himself, however, these were only a part, to be sure essential, of a spiritual movement for the creation of a new India. Gandhi devoted himself to a constructive programme of uplift for the Indian and rural population: the philosophy of 'Sarvodaya'.

■ By **HUUB SANDERS**



As early as 1934 Gandhi had withdrawn from the Congress Party discontented with its leadership, which regarded non-violence as no more than a political instrument and not as a fundamental philosophy of life, in order to devote himself to his programme for the Indian rural population. This programme of sharing resources, education, rural history, in particular spinning, and improvement of the position of the untouchables stems from his philosophy of Sarvodaya ('uplift').

Independence

The Second World War again placed Gandhi in the centre of the struggle against British colonial power, a struggle that led to Indian independence in 1947 and the separation of Pakistan, and to Gandhi's violent death in 1948. From 11-14 March 1948, a month and a half after Gandhi's assassination, his followers gathered in Sevagram in order to continue his work in the spirit of his philosophy of Sarvodaya. A loose federation of organizations was set up, known as the Sarvodaya Samaj (Sarvodaya Brotherhood). In 1949, during the conference of Indore, this loose federation was strengthened by the founding of the Akhil Bharat Sarva Seva Sangh (All India Association for the Service of All). In the Sarvodaya Movement after Gandhi's death, Vinoba Bhave (1895-1982) occupied the most important position. Not only was he Gandhi's most faithful follower, but also a charismatic leader in his own right with far-reaching influence. His achievements ranged from improving the organization of the Sarvodaya movement to his struggle for the legal prohibition of slaughtering cattle. His best known contribution, however, is the concept of Bhoodan ('gift of land') and the movement it generated.

The situation in rural India

The India of the immediate post-independence period was overwhelmingly agrarian. The situation in the countryside was characterized by deep poverty and in some regions was sharply polarized. Government planes for land reform lagged be-

hind expectations. In the Telangana region civil war had broken out in 1950-51, in which communists carried out armed seizures of land. In this area, in which conflicts between Hindu peasants and Muslim landowners also played a role, it has been estimated that 3,000 villages and one million acres of land were sovietized. It was during a journey on foot through Telangana in 1951 that Bhave hit upon the idea of Bhoodan. He was able to convince a landlord to adopt him as son and grant him land on behalf of a group of landless peasants. From that moment on Bhoodan became a central tenet of the Sarvodaya movement. Between 1951 and 1960 Bhave travelled 25,000 miles on foot, persuading 700,000 landowners to give up 8 million acres. The strategy of the Bhoodan movement was criticized, especially by socialist nationalists, for producing fragmented land pattern that stood in the way of modernization and rationalization. In accordance with the spirit of Gandhi's thinking, however, Bhave took the position that land reform had to proceed from an individual change of mentality and not be imposed from above by government measures or other external pressures. This did not prevent him from getting landowners to co-operate by pointing out the rising threat of the communists. Still, in order to

allay the criticism by the socialists, Bhoodan was supplemented from 1952 on by the concept of Gramdan, which entailed granting land to whole villages to be worked collectively. In 1956 during the conference of Palni, Gramdan was made the central tenet. In 1964, India counted 6,807 Gramdan villages.

A third figure who should be mentioned in this context is Jaya Prakash Narayan (1902-1979). This Marxist adherent of the Congress Party and founder of the Praja Socialist Party went over to the Bhoodan movement in 1952, while retaining his interest in national politics. In 1959 he argued for a rehauling of the institutions of government in India and later was one of Indira Gandhi's most influential critics.

Microfiche collection

The material presented on microfiche was brought to Amsterdam through the good offices of Narayan and of Julius Braunthal (1891-1972), who was secretary-general of the Socialist International from 1951 to 1956. In addition to his political function, the latter was also a member of the board of the International Institute of Social History (Amsterdam). During his official travels he was able to interest individuals and organizations in making documents available for historical research.

The majority of the 130 titles are in the Hindi language, the rest are in English. They cover a wide range of subjects, including traditional crafts, philosophy, Bhoodan, self-management, Sarvodaya, movement conferences, education, spiritual songs, Gandhi, agriculture, economics, and so forth. Many of the works were written by Vinoba Bhave. They date from the 1950s and give a good picture of the concerns of the movement in that period. ■

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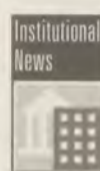
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Mozhi: Resource Development in Language and Culture

Mozhi is a public charitable trust in Chennai (Madras), India, developing resources in language and culture, particularly in Tamil, for research and development. It was founded in 1989 by a group of individuals with different disciplinary and professional backgrounds in the study and use of language and culture, who realized the need for an alternative forum to fulfil the modern needs of the languages of India, which does not have to conform to a political agenda or discourse.

■ By **E. ANNAMALAI**



Mozhi's perception of language and culture has won acknowledgement in the form of financial support and collaboration for projects from international and national organizations and institutions like UNESCO, the Ford Foundation, the University of Chicago, the Central Institute of Indian Languages, Mysore, Centre for Development of Advanced Computing, Pune, and so forth.

Mozhi has a computer centre with software facilities for dictionary compilation and text analysis in Tamil. Using these facilities and the database of modern Tamil texts created by it, the widely acclaimed Dictionary of Contemporary Tamil was published in 1992 by Crea in hard copy and in machine readable form. A Dictionary of Idioms in Modern Tamil was published in 1997 and A Dictionary of Word Combinations in Modern Tamil is under preparation. An automated hyphenation program and spell checker for word processing and printing in Tamil are under development. A Style Manual for Tamil is being prepared collaboratively.

Mozhi has a project to build up a research library for Tamil Studies. Roja Muthiah of Kottaiyur, Tamilnadu, privately collected more than 100,000 print items in Tamil in the form of books, magazines, newspapers, hand bills and other non-book materials spanning a period of over 150 years beginning from early nineteenth century. The University of Chicago decided to acquire this collection in 1992, but to leave the originals in India for use by Indian researchers. To implement this decision, the University, with the support of Mozhi, is cataloguing and microfilming the entire collection. The Roja Muthiah Research Library (RMRL) will later form the nucleus of Mozhi's building up of library resources in Tamil by filling up the gaps in the collection and by adding materials that have come out after the period of the collection. Mozhi also plans to network similar private collections scattered in Tamilnadu.

RMRL's expertise and technology have been sought by other libraries in Tamilnadu like Tamilnadu State Archives and Maraimalai Adigal Library to create machine readable catalogues for their acquisitions. As a result of this, a Union catalogue of Tamil library resources on-line is hoped to be developed for users.

RMRL is providing its microfilming facilities to the joint Indian Microfilming Publications Project of the Government of India and US Library of Congress. It is likely to microfilm Tamil periodicals for the Nehru Memorial Museum and Library, New Delhi. Copies of the microfilms done for other institutions and projects will also become part of the RMRL collection.

The RMRL gives, should the need be detected, training in development, preservation and automation of library resources in Indian languages. It has designed a system for producing a variety of machine readable catalogues to meet different needs and a system to display and print Tamil titles in Tamil script and to convert them automatically to Latin script if needed. Catalogue records created at the RMRL can be loaded into major international information systems including LC Marc and OCLC. Short title catalogue for the book collection in the RMRL is available on-line for users at URL: <http://www.libu.chicago.edu/LibInfo/SourcesBySubject/SouthAsia/RMRL.html>

The activities of Mozhi are carried out by contributions from well-wishers and grants from organizations, which are needed in great measure to achieve its objectives. ■

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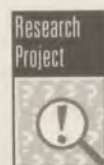
Please write on the envelope or the fax
Bengal Studies.

These pages will also be available on
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Historical Research in Bangladesh

For a number of years I had been meaning to go to Bangladesh to look for records relating to the career of Dr K.D. Ghose, the father of Sri Aurobindo. Nobody I knew had ever gone there for research, and information was hard to come by. In 1991 I actually bought a ticket for Dhaka – but cancelled my trip when the Gulf War broke out. The place remained vague and distant in my imagination. Then last December I decided to go and see what I could see. If nothing else I could take a trip on a river steamer.

■ By PETER HEEHS



I arrived in Calcutta without any idea about how to get a visa. (The Consulate had not replied to my letter.) It turned out to be relatively easy. A foreigner goes to the Bangladesh High Commission, fills out a form or two, pays the equivalent of \$ 20, and comes back in the afternoon to pick up his passport. It is cheaper and more complicated for Indians. Air reservations are hard to come by on short notice, so my friends and I decided to go by land.

The next morning we took the famously uncomfortable Bangaon local from Sealdah. Buying a few taka in Bangaon, we went by cycle-rickshaw to the border – a slow trip on a terrible road through lovely country. Border procedure: Indian immigration, Indian customs, walk across no man's land, Bangladesh customs, @07:Bangladesh immigration. And then one finds oneself in the same 'country' as before. Even my Indian friends were struck by the lack of difference between West Bengal and Bangladesh. No doubt there are more beards and burkas...

Another stereotype one soon leaves behind: that Bangladesh is an incurable 'basket case'. The bazaars are busy, most things one needs available (well, it was hard to find good paper), and buses more comfortable than in India. It does take a while to get used to the disquieting ubiquity of the NGOs.

Everywhere I went (I was in all but one of the six divisions) the people were tremendously friendly and helpful. There is much less red-tape than in India, and I got access to records without much trouble. (It helps to have an introduction from a Bangladeshi friend.) I must add that I did not find the record rooms, or even the national archives, very rich or well maintained. Still I got some municipal records in Khulna, Government of Bengal proceedings at the national archives, and printed stuff in libraries in Rangpur and Dhaka.

People were delighted with my bad Bangla, which I used a lot of since

outside the cities little English is spoken. This is true even of a district town like Rangpur. And, except in Dhaka, one rarely sees the Latin alphabet.

Historians should make a stop at the Asiatic Society of Bangladesh in Dhaka. Their journal should be better known. And their three volume History of Bangladesh (political, economic, social and cultural) is admirable. I got a lot of help from professors at Dhaka University. The library there is quite good. As for the trip on the river steamer, it is not to be missed. And the fish and sweets are delicious. ■

PETER HEEHS

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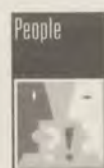
The Queen and Rabindranath Tagore

Elza Radzina, The Queen, is the most beloved Latvian actress, who has recently celebrated her 80th birthday. She has been called 'The Queen' since 1964 when she played the role of the Queen in Hamlet in the famous Grigory Kozincev film, but she is still mainly a theatre actress. In Soviet times she was awarded the highest possible accolade 'The USSR People's Artist', even without being a communist party member or singing songs in praise of it. Elza Radzina is the only Latvian actress whose name is included in The 'World Who's Who of Women' encyclopaedia published in Cambridge. In the history of Tagoriana all over the world, Elza Radzina is unique for her exceptional love of Rabindranath Tagore's poetry.



Actress Elza Radzina

■ By VICTORS IVBULIS



Elza Radzina recites Tagore's poetry regularly – by heart – and has done since 1957 when Tagore's works were allowed to be republished and he and those other Indian who had been considered dangerous because of the religious ideas they were spreading since the late 1920s in Russia could once more be written about. Well over sixty times Elza Radzina has stood before audiences ranging from a few hundred to over a thousand people reciting Tagore's verses, translated from the English by Karlis Egle and Rihards Rudzitis. Sometimes Latvian poetry or folk-songs were included with to Tagore's poems. Once, in the seventies, Elza Radzina on her own replaced a theatre group for three days by reciting Rabindranath Tagore. The spectators left the Latvian National Theatre satisfied, as if they had seen the plays for which they had bought the tickets.

I myself had the honour to perform with her many times, speaking the introduction. In 1986, the 125th anniversary of Tagore's birth was celebrated lavishly in Latvia. For the occasion, four of his plays were freshly translated from Bengali by Guna Berzina and myself. Two of them were staged in professional theatres for several years afterwards. Elza Radzina recited Tagore to big audiences and on the radio and TV at least ten times.

Elza Radzina's repertoire is changing. She knows by heart most verses from *The Gardener* – which has always been more popular than the rest in Latvia – *Gitanjali*, *The Crescent Moon*, *Fruit-Gathering*. Of late, I have also heard my own translations, done from Bengali. And yet the actress is satisfied with the renderings from 1920-30, when perhaps Tagore was the most widely read foreign author in Latvia. Elza Radzina's most recent recital began with verses from *The Gardener*:

Who are you, reader, reading my poems a hundred years hence.

I cannot send you one single flower from this wealth of the spring, one single streak of gold from yonder clouds.

Let William Radice, France Bhattacharya, Martin Kämpchen, Victor A. van Bijlert, or Viktors Ivbulis translate Rabindranath Tagore from the Bengali, let people evaluate the result of our work according to its merits. But we should not forget that even today – especially in the Spanish-speaking countries – millions enjoy the Bengali poet in the way he presented himself to the world. Indefinite longings, unknown flowers and trees, idealized love, an acute sense of the Infinite, present in his writings once captured Elza Radzina's mind. Let at least the older generation also love such a Tagore, without taking into full consideration his more human features. ■

PROF. VICTORS IVBULIS

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Short

NEWS



BANGLADESH DEVELOPMENT

The Association for Economic and Development Studies on Bangladesh (AEDSB) is a body of international economists and other professionals who have active interests and involvement in the economic development of Bangladesh. One of its major aims is to monitor progress in economic policy making and business environment in Bangladesh closely and to disseminate relevant information. The Association hopes to use the professional expertise of its members in the economic development of the country and is now trying to develop a network of Bangladeshi professional bodies with a view to making such expertise available to the service of the country. Its activities include bringing out newsletters and the holding of regular seminars, conferences, and workshops. It is a forum for the critical exchange of ideas among scholars, policy makers, and activists. ■

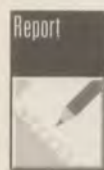
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The AEDSB homepage can be reached at: <http://lusi.edu/bets/quddus.htm>

5 > 7 DECEMBER 1996
NEW YORK, USA

Bangladesh at 25

By **ROUNAQ JAHAN**

To mark the 25th anniversary of the independence of Bangladesh, a three-day conference on Bangladesh was held from 5-7 December 1996 at Columbia University in New York. Nearly 100 participants from Bangladesh, other Asian countries, Europe, and North America attended this multidisciplinary endeavour, including Bangladeshi ambassadors, former ministers, and UN officials. It was organized by the Southern Asian Institute, Columbia University, co-sponsored by the Center for Policy Dia-

logue Bangladesh and funded by the Ford Foundation.

The major objective of the conference was to promote greater understanding of Bangladesh in North American academic institutions. Though Bangladesh has gained some visibility in development agency circles, it is largely neglected in North American academic institutions, even in those with a long-standing interest in South Asia. The conference sought better understanding of the forces behind the last 25 years of socio-economic and political changes with a view to identify the major challenges facing the nation as it embarks on the 21st century.

The conference covered a wide set of themes and issues in the following sessions: *Nationalist Movement and Identity Politics*, chaired by Prof. Ralph W. Nicholas, University of Chicago; *National Identity: Construction and Contestation*, chaired by Prof. Ainslie Embree, Columbia University; *Social Change*, chaired by Prof. Willem van Schendel, School for Social Science Research, Amsterdam; *State and Civil Society*, chaired by Prof. Rehman Sobhan, Center for Policy Dialogue in Bangladesh; *Politics and Governance*, chaired by Prof. Philip Oldenburg, Columbia University; *Economy*, chaired by Prof. Nurul Islam, International Food Policy Research Institute; and *Regional and Global Context*, chaired by Prof. Howard Wriggins, Columbia University.

In the evening of the second day there was a reception and among those who spoke at it were: Prof. Amartya Sen, Harvard University; and several former and current Ford Foundation resident representatives in Bangladesh, including Ms Adrien-

ne Germain, Vice President International Women's Health; Mr. Raymond Offenheiser, Oxfam USA; and Mr David Chiel, acting representative Ford Foundation, Dhaka.

On the final day there were the following plenary sessions: *State, Society, and Economy*, chaired by Prof. Leonard Gordon, City University/Columbia University; *Moving Forward: Agenda for the next Decade*, chaired by Prof. Jack Hawley, Barnard College, Columbia University; and lastly a plenary *Open Forum*, chaired by Prof. Rounaq Jahan.

The conference was a highly successful event, combining high academic excellence with a strong emotional commitment to the future of the nation. The presence of different generations of scholars and the mix of academics and activists enlivened the discussions. ■

Professor Rounaq Jahan

(Columbia University) was the chief organizer of the 'Bangladesh at 25' conference

13 > 15 DECEMBER 1996
LONDON, UK

Bangladesh 1971-1997

By **WILLIAM RADICE**

The well-attended conference *Bangladesh 1971-1997: Past, Present and Future* was held at the Institute of Commonwealth Studies, Russell Square, London. Its aim was to look back over 25 years of independent Bangladesh, to examine the issues that now face the country, and to consider its prospects for the

future. Its leading organizers were Dr Tazeen Murshid of the University of North London, Dr David Taylor of SOAS, Dr Willem van der Geest of the International Labour Office in Geneva and Dr Syed Mahmud Ali of the BBC Bengali Service. Mr Justice Habibur Rahman, Chief Advisor to the Caretaker Government of Bangladesh in 1996, was the Guest of Honour, and gave a public lecture on the 'Experience of Constitutionalism in Bangladesh' at the first day of the

conference. Professor Tapan Raychaudhuri was unable to attend, but sent a recent autobiographical essay, 'Memories of Communal Conflict'.

Contributors to the panels came from France, Germany, Northern Ireland, Switzerland and the USA, as well as from Bangladesh and Great Britain, and included Dr Abdul Moyeen Khan MP. At the end of the conference, participants travelled to the new Council Chambers of the London Borough of Tower Hamlets (in the Docklands Development area) to see original television footage of 1971 from the BBC archives, introduced by Dr Syed Mahmud Ali. As well contributing to knowledge and understanding through its separate papers and discussions, the conference helped to strengthen the network of Bangladesh specialists that has been fostered in Europe by the European Network of Bangladesh Studies and in America by the recent, parallel Conference at Columbia University

(which was attended by some of the Bangladeshi contributors to the London conference). Mr Mohiuddin Ahmed of the University Press Ltd in Dhaka - which has done so much for the publication of research on Bangladesh - was there with his ever-growing display of books, as were representatives of the Friends of Bangladesh, a leading Bengali community organization in the UK.

A list of papers read at the conference is available from Dr David Taylor, Politics Dept, SOAS, London WC1H 0XG. ■

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Tagore translated

Though my poetry, I know, has gone along various paths,
it has not reached everywhere.

(Rabindranath Tagore)

By **BHASWATI BHATTACHARYA**

It would be a herculean task to take the oeuvre of the philosopher, poet, novelist, short-story writer, playwright, essayist Rabindranath Tagore (1861-1941) everywhere. But on 2 December 1996, two scholars, who have taken Tagore's works to a wider readership, were seen together at a rather large gathering organized in Leiden to mark the official presentation of the Dutch translation of Tagore's *Gitali* (1914). One of them was Dr William Radice who is teaching Bengali at the SOAS, London, and is perhaps better known for his translations of

Tagore's works. The other was Dr Victor van Bijlert, whose translation of Tagore's *Gitali* had just come out.

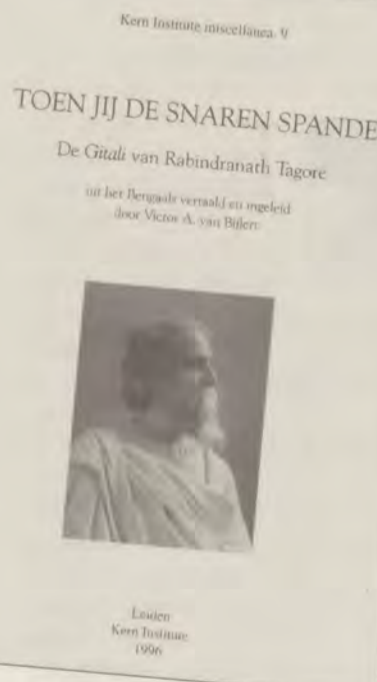
Translation of Tagore's works has come a long way since the poet first rendered into English his Bengali poetry. In his speech the guest speaker Dr Radice pointed out the incompleteness of Tagore's own translation. Tagore never translated his poems fully. The original poems have a depth of feeling which is missing in the translation made by Tagore. Many key-words of the original were left out in the translation. Consequently, the translation is feeble and flat and fails to convey the sharp emotion contained in the original poetry.

To prove his point, Dr Radice picked up a few poems from the *Gitali*. He read out the original poems in

perfect 'Bangla', and compared them with the English (Tagore's) and the Dutch (Van Bijlert's - Dr Radice had taken the trouble to learn enough Dutch to comment on the new translation) and illustrated how new translations like the one made by Van Bijlert were necessary in order to do justice to the poetry of Tagore. He praised Van Bijlert for having translated for the first time a complete book of poems by Tagore into a western language, for his perfect choice of words and for being able to capture the strong emotions of the Bengali original.

Whether it was the magic of Tagore's poetry, the speech of Dr Radice which was a model of lucidity, the ambience of the Snouck Hurgronje House, or the three combined, at least a large part of the audience was overwhelmed after listening to Dr Radice for three quarters of an hour.

The Organization of the Friends of the Kern Institute, the Research



School CNWS, the Kern Institute and the research cluster 'Values and Words' deserve special thanks for presenting us a wonderful afternoon. ■

Toen jij de snaren spande. De Gitali van Rabindranath Tagore, translated from Bengali and introduced by Victor van Bijlert. Kern Institute miscellanea 9, Leiden 1996

Short

NEWS



EAST INDIA COMPANY

Åke Edén

East India Company's Indienpolitik Före 1773

(East India Company's Indian Policy Before 1773: A Merchant Autocracy, its Background, Rise and Decline).

Ekonomisk-historiska institutionen
Göteborgs Universitet 1994.
ISSN 0283-006X.

Publication



This study in Swedish begins with a sketch of the Indian Ocean trade prior to European infiltration and subsequently shows the cultural setting and difficulties met by the first European traders. The major part of the study is devoted to the overall structure of the British East India Company in London as well as Bengal. A more detailed analysis of the EIC's land policy, economy, and administration up to the Regulating Act passed by British Parliament in 1773 concludes the book. The author maintains that the EIC had been unable to govern its own clerks, let alone to effectively administrate the Subcontinent. At present the author is working on a study of traditional forms of cooperation in East Bengal / Bangladesh between 1860-1980. This work will be available around the beginning of 1998. ■

More information:

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RETRIEVING BENGAL'S PAST

Editor Ranjit Kumar Roy

Retrieving Bengal's Past: Society and Culture in the Nineteenth and Twentieth Century
Calcutta: Rabindra Bharati University.
1995. ISBN 81-86438-03-3. Rs. 200.00

Publication



This book has been released on the occasion of the 56th session of the Indian History Congress. The thirteen contributors (including the editor himself) have tried to take stock of recent developments in and insights into the study of colonial Bengal in the nineteenth and twentieth century. This collection of articles importantly moves away from eulogizing the 'Bengal Renaissance' as was customary - up to the 1980s - in the study of colonial Bengal. It deals with many less elitist aspects of the social, cultural, and political history of Bengal. One point of mild criticism might be raised: the book has no index. ■

BRUNEI • MYANMAR • CAMBODIA
 INDONESIA • LAOS • MALAYSIA
 THE PHILIPPINES • SINGAPORE
 THAILAND • VIETNAM



Thomas Horsfield An American Enigma

Dr Thomas Horsfield (1773-1859) was the first American to engage in scientific research in Southeast Asia. This took place in the years between 1800 and 1819. Although he was later forced to watch others be acclaimed for discoveries he had made, he was the first to report to the Western scientific community on many of the unprecedented natural phenomena which existed in Java, and its near environs.

By GORDON K. HARRINGTON



People
 Trained as a medical doctor and an apothecary, but a botanist by avocation and an adventurer at heart, Thomas Horsfield was a scientific generalist who avidly investigated every physical wonder he encountered, from exotic butterflies to belching volcanoes.

The American scholar began his career in Java while it was under Dutch rule, but then Napoleon Bonaparte annexed Holland. This enabled the English East India Company to take control over the island in 1811. Thereupon Horsfield was employed by the English to continue his research under their direction. After Napoleon's defeat in 1815 Java was returned to Holland and Horsfield stayed on briefly under a new Dutch administration. However, in 1819, increasingly bad health caused him to seek re-employment with the English company this time in the more temperate surroundings of London. He became a curator at the East India Company's India House Museum. In 1836 he became keeper of the Museum, remaining in that position until his death in 1859.

It was during his sojourn in London that Horsfield's tragic struggle to maintain his scientific reputation began. First, his two major mentors, Sir Joseph Banks and Sir Thomas Stamford Raffles, died soon after his arrival in England, depriving him of their powerful support in the caste-ridden social and scientific world of London. Sir Joseph, the most prominent natural scientist of Great Britain in the early decades of the nineteenth century, had introduced the American into the scientific community in London. Sir Thomas, who had been made lieutenant-governor of Java for the English East India Company in 1811, had recognized Horsfield's genius early on. Raffles had encouraged Horsfield to pursue his scientific work, helping him publish some of his initial findings while they were both in Java. The young English empire builder continued to support his naturalist friend after he had returned to England. But Raffles died in 1826 on the day before he turned forty-six. Thus, the American-born scholar was left without powerful friends in an English society where which schools one had attended, in

which regiment one had served, and who one's family was mattered socially and professionally.

The second hurdle he had to face was that, although he was a prodigious collector, Thomas Horsfield was not well-trained as a naturalist. He required the assistance of others in the identification and classification of species. Unfortunately, those men who collaborated with him in preparing his specimens for publication failed to move quickly enough to keep ahead of the growing competition. William Macclay, who was helping Horsfield organize a major study of Javanese insects, decamped in the midst of the work to pursue a more lucrative career in Havana as His Britannic Majesty's Commissioner of Arbitration. Dr Robert Brown, who was a collaborator in botanical studies, had so many duties pertaining to his position as botanist at the British Museum that he took three decades to finish his part of Horsfield's work entitled *Plantae Javae Rariores*.

Finally his employer was also part of the problem. Corrupt, nearly bankrupt, and politically senile, the English East India Company was in the final year of its existence. As Keeper of the Company's India House Museum in London, Horsfield presided over a fascinating variety of collections possessed by a dying trading association whose board of directors had no understanding at all of the scientific significance of the holdings found in their Museum.

Many Company employees from around the world had been sending to the museum vast collections of specimens of the flora and fauna of the areas in which they worked, as well as huge quantities of native art, artifacts, and exotic materials of all kinds. Ultimately the Museum was overwhelmed with collections, and much of the material had to be distributed to other museums, scientific societies, and scholars around the world. This expensive and time-consuming distribution of collections, overseen primarily by Horsfield, was done without cost to the recipients. The Company apparently considered this service to be a means of refurbishing its tarnished and doddering reputation.

Thus, while Horsfield was unable to complete publication of much of his own research, he did contribute to the expansion of scientific knowledge around the world. He was known by the

directors of natural history collections from the botanical gardens in Calcutta to the natural history museum in Charleston, South Carolina.

In recent times an increasing amount of attention has been directed to the scholarship of Thomas Horsfield. Led by John Bastin of Oxford University, scholars have begun to resurrect Horsfield's scholarship and give him the proper credit for his early work in Java and Sumatra. Bastin's elegant reproduction of Horsfield's *Zoological Researches in Java, and the Neighbouring islands*, published in 1990 is but one of a number of works which Bastin and others have dedicated to the memory of this American scholar. Utilizing both the archives of the India Office Library and Records in London and sources in Holland, much has been written on the science of this early American scholar.

Mysterious personal life

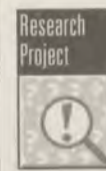
There is little that is definite about Horsfield as a man. One major reason for this is that Horsfield ordered all of his personal papers be destroyed upon his death, robbing us of the chance to know much about him personally. Bastin, while doing a magnificent job in describing Horsfield's science, is less definite concerning the man's personal background.

Why did Horsfield destroy his personal papers and attempt as much as possible to erase his past? It has been suggested he was a modest person, with deep religious faith thereby expressing much piety and humility. Perhaps he did not think his personal life would mean very much to others. Alternatively, was Horsfield attempting to cover up what might have been a major scandal in his life in order to protect the reputations of his children and family? Somewhere in the vast archives of other people and institutions who associated with Horsfield during his lifetime there are probably sources which could give us a definite direction as to what his personal life was all about. This writer would be pleased to hear from colleagues regarding findings with reference to the personal affairs of Thomas Horsfield in their own research dealing with Southeast Asia in the early nineteenth century, or regarding his later career in London as curator and then Keeper of the India House Museum. ■

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Centre for Societal Development Studies, CSDS

Traditional Land Rights in Indonesia



Disputes over traditional land have been being reported frequently in the media over the last ten years. This is a clear signal that we must deepen our knowledge of the nature of traditional land rights in Indonesia if our efforts to develop a land use policy and reduce social conflicts over land are to bear fruit. The major responsibility for this rests on the shoulders of the National Land Agency (BPN) of which the task is the registration of all non-forest parcels in Indonesia. Failure to prepare viable options and procedures for registration of adat land rights in advance could lead to delay in land registration and negative impacts on traditional communities, e.g. if their communal rights have to be forced into a registration system which currently caters only for individualized rights. Recognition of this requirement has led to the proposal for the setting up of Adat Land Rights Studies in three areas identified as potential *hak ulayat* land, in order to provide the Government of Indonesia with a basis on which to build a strategy by which to address this issue. In doing so we should not lose sight of the fact that one of the options presented to us by one or more of these studies may be that of not incorporating certain areas into the modern land registration system, for social and other reasons.

The importance of ensuring more security of tenure for traditional communal land rights, usually indicated by the term *hak ulayat*, is broadly though nebulously recognized. Great uncertainty remains about the scope and complexity of this issue, like the highly pertinent issue of to what extent is this type of land right still found outside the 'forest land'? This uncertainty is aggravated by the fact that there is no consensus on the criteria for defining *hak ulayat* or other possible forms of traditional communal tenure (e.g. the rights of traditional swiddeners). Generally speaking, there seems to be a tendency for communities to evolve towards an acceptance of individual land rights, but little is known about how far this tendency has progressed.

The stated aim of the studies is to define a strategy for improving the security of tenure traditional communities by dint of designing a basic approach and procedures for identi-

fying and recognizing *hak ulayat* and similar traditional communal rights. We are working to achieve this objective by:

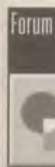
- Establishing criteria for identifying traditional communal land rights, i.e. *hak ulayat* and similar traditional communal rights, and quantifying the extent to which these rights to non-forest land still exist (e.g., location, land area covered, number of people involved).
- Clarifying the extent to which tenure problems exist within the extant traditional tenure systems, and to assess the relevance of land registration in addressing these problems.
- If land registration is a viable and logical option, legal and practical impediments to the titling and registration of traditional communal land rights on non-forest land have to be defined.
- Developing viable options and procedures to overcome these impediments and to accommodate traditional communal land rights in the Indonesian land registration system.
- Analysing the findings of the Studies in tandem with other similar or related studies (including studies carried out on traditional communal rights on 'forest' land) and contributing to constructing a broader strategy on how traditional communal land rights to both forest and non-forest land can be provided with better security of tenure without prejudicing the rights of the community.
- In relation to gender issues, assessing the current practices for registration of title to land, transference of titles, settlements of disputes, subdivision of properties between heirs as well as proposing ways to reinforce protection of women's rights to land.
- Analysing present practices concerning the implementation of regulations and procedures of traditional land rights according to each *hak ulayat* system in Indonesia.

These Studies have started in June 1996 and are expected to be completed in March 1998. ■

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By GUSTAAF HOUTMAN



There are three reasons for the neglect. First, though the situation has eased recently, entry visas have rarely been granted to scholars since the 1962 military coup, which means that few foreign scholars have been able to do field-work in Burma.

Second, scholarly activity worldwide in relation to any one particular country is proportionately related to the potential strategic and economic interests in that country. This, in turn, is greatly affected by the interests that country's government perceives in the outside world. When the military regime nationalized economic activity in Burma down to retail level in 1963, it also greatly reduced its economic ties with the outside world. Though in its early phases there were advocates, such as E.F. Schumacher (1911-1977), a critic of conventional macro-economic theory and one-time advisor to the Burmese regime, intellectuals nowadays find little inspiration in whatever ideology the Burmese regime may have left.

When a country is active in international trade it also has an interest in sponsoring and encouraging academic studies, of itself and of other countries, a step which is accompanied by exchanges and the emergence of academic specialists. Soon after the coup, the presses were nationalized and strict censorship laws were introduced, all of which are still in place today. The regime's insular silencing of academics over a period of three-and-a-half decades has been reciprocated by the world's universities, resulting in a rapid decline in Burmese Studies since 1962.

The third reason has to do with the way we teach and rear academic specialists are reared. With coursework tied to student demand, the 'smaller' countries are not pursued as subjects in and of themselves as they do not fill classroom seats. Unlike Japan, neither Britain, the old colonial presence in Burma for one-and-a-half centuries, nor America, any longer permit themselves retention of full-time academic specialists of Burma.

There are, of course, good reasons for not confining scholarship to national borders, as narrow regional scholarship tends to feed narrow nationalist sentiments. Nevertheless, this is how Burma specialists have been unemployable in that capacity in the 1970s and 80s as more avenues were lost in the field of Burmese Studies than were gained. It also explains why a substantial proportion of scholarship on Burma today is carried out by a handful of enthusiasts, often with non-academic related professions such as diplomats and journalists whose lives were once briefly touched by Burma.

Numerological play

Over the last decade, there has been a slight upsurge in Burmese conferences. With the collapse of the Soviet Union and increased private economic activity in China, there are few isolationist role models left in the world for the regime to look up to. Also, Southeast Asia is now widely recognized as the most promising region for economic growth in the next century, which has automatically meant that the profile of Burma has been raised. Unfortunately this has also shown up its fault lines. In spite of a wealth of natural resources, Burma has a sad economic record, in which decisions have been governed more by considerations of magic

and is biding its time. Internationally governments, the media, and human rights groups are focusing on the sad record of human rights in the country and on Aung San Suu Kyi, winner of the Nobel Peace Prize. She was under house arrest for six years between August 1989 and July 1995, and her movements today are severely restricted. Her popular weekly Saturday speeches were stopped by the regime on 27 September 1996 when they sealed off University Avenue where she lives. Almost a decade after the popular election of the NLD, the regime has still does not entered into negotiation in the belief that it can continue to rule 'Myanmar' exclusively on its own terms.

The long-term trend is for Burma to be drawn into relationships with the outside world. Burma has never liked joining groups, but today it hopes to join ASEAN in 1997, is inviting business, and planning an infrastructure to meet projected increase in tourist traffic to one million visitors by 1997. Yet businesses and tourists are under moral pressure, in the same way as international companies such as PepsiCo, which at the beginning of this year wound up its operations in Burma after shareholder and consumer protest. The regime cannot survive without constructive dialogue with an elected government.

The upshot is that Burma has opened up to scholarly debate. The regime has organized two small-scale closed conferences since 1995 through the Universities Historical Research Center, Rangoon University, of which the director is Ni Ni Myint, wife of Gen. Ne Win,

former President and Party Chairman. On the occasion of the 75th Anniversary of Rangoon University selected foreign scholars were invited to the first Conference on Myanmar and Southeast Asian Studies in 1995 at which twenty-one papers were presented. This was followed up by a seminar on Myanmar Thai Relations (Rangoon, 2-4 December 1996) at which twelve papers were presented.

The regime followed a trend set by academic circles outside the country, where conferences are open and attended by more scholars. For example, the international conference on 'Tradition and Modernity in Myanmar' held at Berlin, 7-9 May 1993 brought together thirty-three speakers from thirteen countries. Unfortunately a lack of resources has meant that the proceedings were published rather hastily in a largely unedited form. Clearly, given the history of overall scarcity of research in comparison to other countries, such as Thailand, opportunities to



Burma or The Cucumber

present scholarship in a specialist environment are still rare, and this makes the biennial Burma Studies Group Colloquium at Northern Illinois University all the more important (see p xxx).

The regime seeks to control 'Myanmar' in all its aspects, including its

image abroad; whatever disagrees is either 'Communism' or 'meddling in internal affairs'. Its Internet site even calls for a ban on all publications and broadcasts referring to 'Burma' instead of 'Myanmar'. This contrasts with a much more open image projected by the NLD.



Figure 1: Samatha and attainment of the jhana

Translation:

This photograph was taken of sect (gaing) members engaged in attaining the eight jhana according to their personal vow. [Photo number one of the eight jhanas] Upon attainment of the first of the rupa jhana, let the hands be folded in worship.

than pragmatism. For example, in 1988, the same year that Burma applied for and was granted Least Developed Country (LDC) status, the regime introduced its third major demonetization with numerologically 'auspicious' 45 and 90 Kyat notes (number 9 - the Buddha's qualities - being Ne Win's favourite) cancelling the 25, 35, and 75 Kyat notes introduced during the second demonetization in 1985.

The opposition responded by choosing to stage as the major uprising at the 'magical' moment 8-8-88 (based on Gregorian instead of on indigenous calendar numerology), which took place barely two weeks after Ne Win resigned from his presidency. Students of Burmese history see this as reminiscent of the numerological play of the '1300 [1938] year strife' when the great rebellion against the British took place. [see Maurice Collis's *Trials in Burma* (London: Faber & Faber 1937) and *Into hidden Burma* (London: Faber & Faber 1953)]. The 1988 rebellion was followed up by the 27 May 1990 elections in which the National League for Democracy was popularly elected with 60% of the votes. Though there is no doubt about the popularity of the NLD in Burma, the regime, angry at having 'unexpectedly' lost the elections, has not handed over power



Figure 2: vipassana

Translation:

After attainment of the eighth jhana (the fourth formless jhana), depending upon the vow one has taken, by crossing over to vipassana and observing one's person, the fruits of the streamwinner stage will be attained. (Photo number nine and last picture of the eight jhanas) After the cross-over by means of the vipassana method, may you get up slowly with your hands folded (in this attainment it is no longer possible to be reborn into the state of worldling, human, spirit or Brahma).

Samatha & vipassana

In a paper distributed at the Colloquium I sought to arrive at an understanding of what vernacular models help make sense of these differences. A Burmese text published in 1962, the year of the military coup, distinguishes 'concentration meditation' (samatha) from a more purely Buddhist technique of 'insight contemplation' (vipassana) in photographic images. Samatha (Figure 1) is depicted with a map of Burma in the background with a slogan which reads 'universal ground' (top); 'this is our country' (across Burma in big letters); followed by, 'The Buddhist realm must be cleansed'; 'May it radiate'. Vipassana (Figure 2), on the other hand, is depicted with neither Burma nor any other domain as its backdrop. Indeed, in vipassana traditions Burma is usually represented as but an 'international' (though central) dot on the global circle (Figure 3); the aim is not to enter but to leave the circle of rebirth by uprooting ignorance and greed (Figure 4).

At almost three times the size of England, Ireland, and Scotland combined, and with a population of over forty million speaking well over a hundred distinct languages, Burma cries out to be studied. However, conferences dedicated to this country – now often referred to as Myanmar since the regime's Burmanization of place names in June 1989 (its capital is now officially known as Yangon) – have been extremely rare.

Myanmar? and the Circle

The differences between the SLORC and the NLD images of Burma may be understood in terms of the discourse surrounding these two practices. *Samatha* is bound up with 'encircling', the pursuit of power builds up the concept of self (*attha*) and is implicated in vernacular concepts of law, medicine, alchemy, and magic. It is strongly implicated in revolutionary and anti-colonial discourse. Saya San, leader of the 1930 peasant rebellion, was a practitioner. Pertinently Thakhin Kodaw Hmaing, the grandfather of Burmese nationalism and inspiration of the 'Us-Burma' (*Do-bama*) and the 'Master' (*Thahkin*) movements, referred to himself as 'Hermit Yogi' and was renowned for his practice of alchemy and meditation. In his 'Sub-commentary on the Red Dragon' (*Na-gà ti-ka*) (10 Aug 1940) he warned the British, 'by means of the concentration meditation of the First Sermon – the time has arrived of Burma's ascent'. The Buddha's First Sermon expounds the Noble Eightfold Path, beginning with 'Right View' and terminating in 'Right Concentration'. This perspective feeds into contemporary SLORC 'Myanmar' discourse where, in absence of a repressive colonial power, it is directed instead towards 'impurities' within the realm, resulting in the most repressive laws in Southeast Asia.

Figure 5: A representation of vipassanic attainment
Most vipassana practitioners would argue that vipassanic attainment cannot be represented. It involves no conceptualization or representation of identity, and the only instrument is the awareness of the coming and going of sensations in one's person, which must be scrutinized for impermanence, no-self, and insubstantiality or suffering. However, where the attempt has been made to represent attainment in vipassana, it has been in terms of a process in which life is stripped of its unique individualizing characteristics, such as jewellery, clothes, and culture. Unlike a striptease, here life also becomes devoid thereby of titillation and is shown for what it is were we to take away time. (This contrasts with the strong pre-occupation by samadha practitioners with representing various aspects of the world, controlling its transformation, and thereby gaining power over it)



Secretary U Thant), the first king to implement it in royal discipline and seriously patronize it was King Mindon (1853–78), resorting to it when coming to terms with the British incursions into his kingdom. It was greatly popularized under PM U Nu after national independence in 1948. Today vipassana traditions, with well over a thousand centres countrywide, feed the democracy movement and the internationally tolerant discourse of National League for Democracy. Its leaders, Aung San Suu Kyi and ex-General Tin U, are both practitioners. Unlike samatha traditions, which are secretive and rigidly hierarchical, and tend towards admission by initiation, vipassana traditions are open to everyone, and, with a network of well over a thousand centres in Burma and making no distinction in terms of gender, age or ethnicity, are extremely popular, also finding many adherents amongst its ethnic minorities and foreign visitors. Furthermore, Vipassana has represented Burma's greatest export service industry nationally and internationally during its isolationist years.

Cucumber problem

The *Manugye* is a legal text written by a minister-soldier of King Alaungpaya (1752–58), founder of the last Burmese royal (*Konbaung*) dynasty, who was famous for his 'Burmanization' of the Mon. This text confirms Indian legal tradition in attributing discovery and revelation of the law (the L in SLORC) to be dependent on 'onepointedness of mind' (*samadhi*) attained through *samatha*. However, the SLORC's 'Burmanization' policy has serious flaws. First, those who read the *Manugye* will find that Manu's role as revealer (cf interpreter) of law has little in common with Burman identity, more with Brahmanism. Second, the Burman concept of upholder of the law lies in sensitivity to the popularity of legal judgments and a preparedness to admit error. In the *Manugye*, Manu-to-be, was called



Figure 4: Vipassana aims to be outside the circle (non-substantive idea of Burmanness)

Note:
The Laws of Dependent Origination as depicted by vipassana teacher Mogok Sayadaw (1899–1980). Rebirth is a circular event perpetuated through mental states based on ignorance (*avijja*) and greed (*tanha*), which represent the heart of the circle. Total awareness of feeling (*vedana*) through vipassana practice helps one uproot these, which leads to the desirable exit from the circle, as represented by the arrow out at the bottom.

Burma or Myanmar?

When we refer to this country, therefore, we must be conscious that 'Burma' and 'Myanmar' refer to two different mental states evoking contrasting views of the world. The regime's change of name from Burma to Myanmar, coming so shortly after the formation of the NLD and barely a month prior to their house-arrest before the elections, aims to disqualify a more broadly educated and internationally minded elected leadership from office; it chooses to cut off the cucumber from its roots. Scholars' use of 'Myanmar' in English means acceptance of this narrow nationalistic literary nomenclature which seeks, in Manu's imperfect samadhic mental state of closure and purification of domain, to exclude all things foreign and to confine Burma to a literary expression devoid of international connotations; by implication, using 'Burma' would be, in the open vipassanic tradition, not to represent identity definitively (this term is a foreign rendering of colloquial Burmese nomenclature *ba-ma*) and to tolerate variation in grassroots colloquial preferences and the richness of imagery this evokes. ■

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Note: I am grateful for the one-year Leach-RAI post-doctoral Fellowship for assisting me towards publication of my research into significance of insight contemplation (*vipassana*) and concentration meditation (*samatha*) movements in colonial and post-colonial Burma.

Figures 1 and 2 were taken from the following book: *Bò-daw Myan-ma Ei, Lòw-ki weik-za pyin-nya hnin Gan-da-ri tha-ma-htó ka-thaing pyin-nya yu ni hnin pyò-ni* [A guide to taking up worldly wizardry and the gandhari concentration *kasina*], Rangoon 1962: *Tha-tha-nayú Weik-za-baung-zon A-hpwé*, pp 394. Published in the year of the military coup, the author claims to be Head of the Association of *Weik-za* (wizard) Sects for the Propagation of the Buddhist Realm, 80 Bagyok Rd, Rangoon. His book sees practice of mental culture as the solution for Burma's ills. It advocates a kind of national front of Burma active through the practice of *samadhi*.

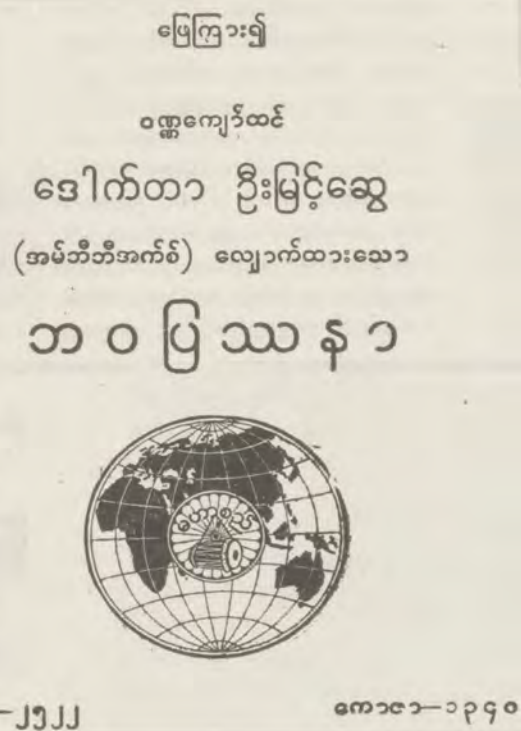


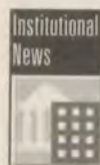
Figure 3: Internationalism of vipassana. Logos for the foundation of the Buddha Sasana Nuggaha Association

Note:
Based on the circular symbol of the dhamma wheel, this logo of the association advocating vipassana practice under teacher Mahasi Sayadaw (1904–82) symbolizes 'the great drum' [*Mahasi*] to be heard by the world. Burma, here, is not a bounded entity in itself, as in the samadhic traditions, but a dot given meaning to by its role in carrying vipassanic mode of realization into the world.

INIS: a New Framework for Indonesian-Dutch Co-operation in Islamic Studies

Islam Studies in Leiden university enjoy a long history. As early as the 17th century it has been a centre for Islam Studies, especially of Indonesia, of great importance. Great value is at present attached to fruitful and intense contact with Indonesia in this field of academic studies. The Indonesian-Netherlands Cooperation in Islamic Studies is the most important programme, as witnessed by Dilip Chandra who was senior visiting fellow at the IAS.

■ By DILIP CHANDRA



The tradition of Islamic Studies at Leiden is well over four centuries old. Over the years the libraries of Leiden University and the Royal Institute for Linguistics and Anthropology (KITLV) have achieved the status of internationally renowned centres for research on Islamic Studies. Despite this enviable tradition, specific studies of Indonesian Islam, only began around the middle of the 19th century and gathered momentum in its final quarter with the arrival on the scene of Christiaan Snouck Hurgronje (1857-1936).

With Snouck Hurgronje, the famous Dutch Orientalist and Advisor on Native Affairs to the Colonial government of the Netherlands East Indies, began a tradition of contemporary research on Islam in Indonesia in which he himself stood out because of his in-depth studies of Islam in general and Islam in Indonesia in particular. He also inspired a generation of scholars, many of them his contemporaries, who even included Indonesians like the famous scholar of Islamic and Adat Law, Hoesein Djajadiningrat.

This phase in the study of Indonesian Islam came to an end with the demise of the colonial period. It has been observed with some justification that since after 1945 a break occurred in the pre-war tradition which had made the Netherlands, and more specifically Leiden, a centre of Indonesian Islam studies.

INIS: the new Co-ordinating Institution

The post Second World War period witnessed a decline in the progress of studies on Islam in Indonesia. Those scholars who continued to research this field belonged to the older generation, like G.W.J. Drewes, C.A.O. van Nieuwenhuijze, G.F. Pijper, and B.J. Boland. The reason for this decline has been sought in the closure of the programme of Indological Studies at the University of Leiden after Indonesian independence. Despite this, Leiden continued to attract students and scholars of Islam in general and of Indonesia in particular leading to the foundation of the Indonesian-Netherlands Co-operation in Islamic Studies (INIS) project. A part of the Projects Division of the Department of Languages and Cultures of Southeast Asia and Oceania, INIS has two programme directors, drs Murni Dja-

mal of Jakarta and prof. W.A.L. Stokhof of Leiden.

For the period 1989-1994, the programme stated its aims to be the 'training and upgrading of professional staff of the Ministry of Religious Affairs and the Islamic State Universities in the field of Islamic studies and the development of adequate library and research facilities in these universities.' To achieve this aim, the activities planned included offering postgraduate education in Islamic Studies to staff members of the ministry of Religious Affairs and the IAINs, in both Indonesia as well as in the Netherlands, providing research facilities for Indonesian Islamic scholars in Leiden, improving library facilities at the IAINs, and the publication of the INIS Newsletter. Till May 1992, some thirty Indonesian fellows followed courses in Leiden. The programme continued to function with fellows from Indonesia and the Philippines despite the period of strained relations between the two countries after March 1992.

In September 1994, the English language MA programme in Islamic Studies commenced at Leiden University under the aegis of INIS and of two other departments, namely the department of the Languages and Cultures of the Islamic Middle East (TCIMO) and the department of the History of Religions and Comparative Religious studies (GG&VGW). The MA programme was initiated by the INIS to provide an internationally oriented training in the methodology of Islamic Studies. This key programme is open to graduate students who already have a BA degree in Islamic Studies. The main objective is to provide the students with methodological tools to carry out research in their chosen field. With the joining of a new batch of nine INIS fellows joining the MA programme in January 1996, there are at present fifteen participants from various prestigious IAINs in Indonesia. Since the course began, two Dutch students have also been to the IAINs of Aceh (Ar-Raniry) and Padang (Imam Bonjol) for short visits during 1995.

The achievements of the INIS in terms of publications speak for themselves. In the INIS series, 49 titles have been published so far which include translations of well-known Dutch scholarly works on Islam into Indonesian. English translations of the contemporary scholarly writings of Indonesian intellectuals, collections of reports and paper of workshops and seminars

held by the INIS, and also quality research papers written by Indonesian scholars on Islam. In its two special series, the Recommendations of Snouck Hurgronje have been translated, and his collected writings are in the process of being translated. The INIS Newsletter continues to give up-to-date information on its activities as well chronicling major developments relating to Islam in Indonesia every six months. More recently, since 1994, the quarterly journal *Studia Islamika* (in three languages, Indonesian, English and Arabic) has added a new dimension to the publications and given a fillip to the promotion of contemporary research on Islam. It is probably the only journal of its kind on Islam and contributors include well-known Indonesian Islamic scholars. The journal, brought out by the IAIN Syarif Hidayatullah, contains well-researched articles and is the equal of any scholarly journal on this subject. Finally, under the series called *Manuscripta Indonesica*, facsimile editions of valuable manuscripts are published on paper and, in one case on CD-ROM, in order to provide greater accessibility to important rare manuscripts.

Personal impressions

Apart from the fact that the INIS programme is very timely, it is in keeping with the current trend of development of Islam and Islamic Studies in Indonesia. Ever since the Islamic Renewal Movement, led by Nurcholish Madjid, started in Indonesia in the early 1970s, the accent on Islam has shifted from the political to the cultural and social. The need to interpret Islamic religious teachings contextually has been stressed time and again by Nurcholish and others who share his views and now hold very important positions in the government and society.

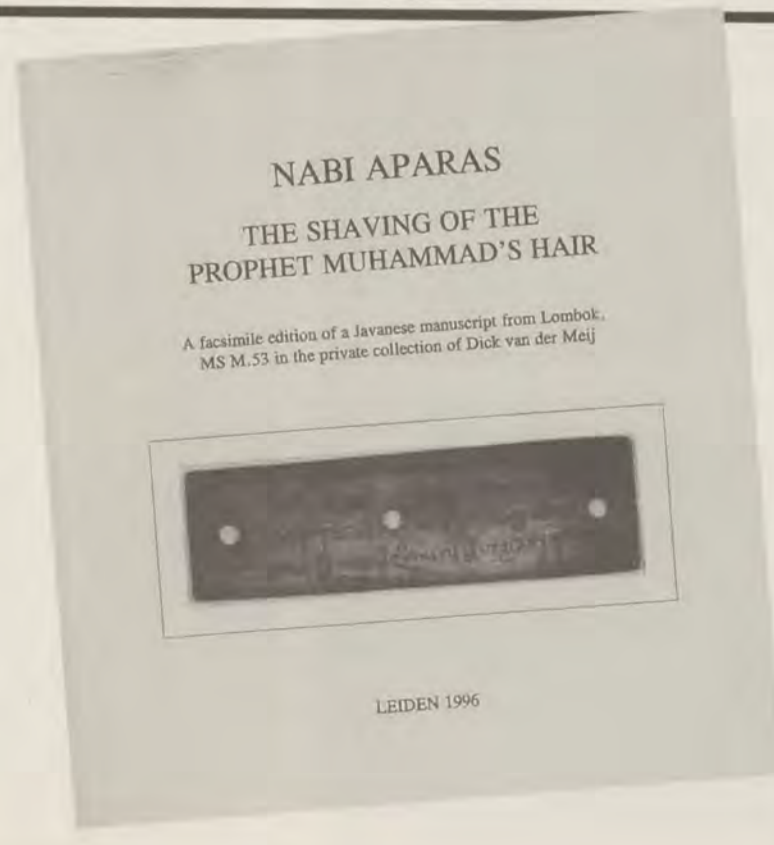
This new trend of thought pervading the present generation of Muslim intellectuals coincides with the current policies of the government which are to interpret Islam within the context of the philosophy of Pancasila. The author has the impression that the IAIN personnel being trained under this INIS programme represents a new generation of Santri (devout Muslim) intellectuals who are confident about their ability to interpret their religion rationally as a dynamic system whose teachings are fully in accordance with the present times. In his wide-ranging discussions and interactions with this group while in Leiden, the author found them to be very articulate and rational in terms of interpreting Islam in the present socio-political context. If it is remembered that these professionals will impart their knowledge of the scientific study of Islam to large groups of university students, the programme assumes even greater significance. An interesting aspect of their thinking is the fact that there no longer seems to be a dichotomy between Islam and Pancasila as these are related to the state. At the same time they see no contradiction between devout Muslims as well as supporters of Pancasila. The author noticed this on at least two occasions.

The INIS programme is therefore well-conceived and could be said to have resumed the thread of the older scientific tradition of renowned Dutch Orientalists like Christiaan Snouck Hurgronje, Schrieke, and Pijper. It has also generated a more intensive use of manuscripts and rare books in Leiden University library since many of the scholars from Indonesia are working on these materials. Direct contact with contemporary Islam has been made possible through this close interac-

tion with Indonesia as well as other Islamic scholars. In a sense it has renewed the attention paid to 'living Islam of Indonesia'. The First International Conference on Islam and the 21st Century, organized by the INIS from 3 to 7 June 1996, in Leiden was attended by 150 scholars on Islam from twenty-five countries, including leading Indonesian Muslim intellectuals like Nurcholish Madjid and Taufik Abdullah. The presence of such a large number of leading Muslim intellectuals from Indonesia as well as from other countries is a testimony to the importance attached to the programme by experts on Islam from all over the world. The fact that the study of Indonesian Islam is extremely important for an understanding of the role of Islam in the contemporary world has been re-emphasized by the INIS.

Finally, the INIS publications, especially those in English, are of immense value for other countries too. It is hoped that such joint ventures in promoting Islamic Studies, with special emphasis on Islam in Southeast Asia will also be initiated with countries like India where such studies have yet to take off. This could be done through greater co-operation at institutional levels. Development of basic infrastructural facilities like the teaching of Bahasa Indonesia, the exchange of scholars, and the holding of seminars to generate greater interest could be envisaged as some of the preliminary steps in this direction. ■

Historian Dr Dilip Chandra was a senior visiting fellow with the IAS from September 1996 to 1 January 1997. He is the Head of the Indonesian Service of All India Radio in New Delhi.



MANUSCRIPTA INDONESICA



The Indonesian-Netherlands Co-operation in Islamic Studies, in co-operation with the Legatum Warnerianum of the Library of Leiden University has published a new volume in its series Manuscripta Indonesica. It concerns a facsimile edition of a very small Javanese manuscript from Lombok, complete with an introduction, a transliteration, and a translation by Dick van der Meij.

For more information please contact:
LEIDEN UNIVERSITY LIBRARY
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2300 RA Leiden
The Netherlands

Property Rights and Economic Development

In November 1996, twelve scholars, joined by a number of interested colleagues, met to reflect on the relationship between property rights and economic development in Southeast Asia and Oceania. The workshop was organized by the Centre for Pacific Studies of the University of Nijmegen and the Department of Agrarian Law at the Agricultural University of Wageningen. It took place under the auspices of the Research School for Resource Studies for Development (CERES) and the Netherlands Society of Anthropology, while the International Institute for Asian Studies also provided a generous subsidy to make the workshop possible.

By TOON VAN MEIJL



The aim of the workshop was to discuss the widespread assumption that the standardization of property rights, which is a topical issue throughout the world, has a positive impact on economic development. In the academic disciplines of law and economics, for example, it is routinely postulated that the formalization of property rights and their legal sanctions by a central system of government, will facilitate the exchange of property on economic markets, and concomitantly, expand those markets and generate economic growth. Similar assumptions have become part of political discourses, hegemonic as well as counter-hegemonic, in numerous Southeast Asian and Oceanic societies. Thus, the Indonesian government has recently initiated a large-scale project to register all land within the country on an individual basis, apparently to facilitate economic development, but unquestionably also in order to meet criteria set by the World Bank for new development loans. At the same time, small-scale societies being integrated in global economic networks as well as societies of indigenous peoples or Fourth World nations being encapsulated within post-colonial nation-states, such as the Australian Aborigines and the New Zealand Maori, frequently argue that the formalization of their property rights to land and natural resources will bring about improved economic circumstances, reduced financial dependency on state governments, and true self-determination. Needless to say, widely different interests are implicated in what appear to be similar legal and political projects at global, national, regional, and local levels. This complex situation is fiendishly compounded by the continuing co-existence of state law and customary law in many developing countries, where national governments consider legal pluralisms a major source of economic insecurity and instability, whereas local levels regard legal pluralism as a valuable factor in the protection of their political and economic autonomy against state interventions.

The subject matter of the workshop was elaborated in great detail in a contribution by Franz and Keebet von Benda-Beckmann. Illustrated with

case studies from Indonesia, their paper set out, in a theoretically sophisticated manner, the various socio-economic functions of property rights. They clearly showed that property rights have different meanings for various categories of peoples and individuals, and that conflicts about property rights usually proceed from their different socio-economic functions, both in law and in practice. In view of the different dimensions of property rights, then, they cogently argued that the relationship between property rights and economic development is multidimensional, that a positive correlation between them is not at all common in practice, and that unilateral statements about their link are therefore dubious by definition.

Various aspects of the comprehensive contribution by the Von Benda-Beckmanns were elaborated on in several other papers based on extensive research in Southeast Asia. For Indonesia, Arie Brouwer discussed the 'traditional' institution of *sasi* in Central Maluku, aimed at maintaining an ecological equilibrium, as both a representation of moral ecology and a politico-economic practice. Frans Hüskén submitted an abstract and is contributing a paper to the volume examining the struggle for access to forest land in Java. Indira Simbolon presented a paper on the impact of legislation on local practices related to land and water in the Toba Batak area in Sumatra. Herman Slaats reflected on the Indonesian project to register all land and its implications for economic development. Willem Wolters, finally, contributed a paper on the institutionalization of property rights to land in the Philippines between 1850 and 1920.

Six other contributions discussed various aspects of the topic of the workshop in relation to Oceanic societies. Hartmut Holzknicht submitted a paper about the impact of foreign investment on Melanesian forms of resource management in Papua New Guinea, in which he showed that customary land tenure does not necessarily constitute an impediment to economic development. Along similar lines, Anton Ploeg dismantled the presupposition of several government campaigns to transform the title to land held in customary ownership, which is consistently believed to hamper attempts to increase agricultural production in rural Papua New

Guinea. Leontine Visser discussed the intricate interrelationships between property rights to land and other institutes in the Bird's Head of Irian Jaya (Indonesia) referring to the *kain timur* exchange networks, which exemplify that the relationship between property right and economic development in practice has invariably more than one dimension.

Three other contributions dealt with aspects of property rights to land in the Fourth World societies of Australian Aborigines and the New Zealand Maori. Ad Borsboom analysed the political and economic implications for Aborigines of the 1992 decision by the High Court of Australia, which ruled that the country was not *terra nullius* when the British established a penal colony there in 1788.

Eric Venbrux discussed the socio-cultural, economic, and ecological consequences of Australian Aboriginal tourist enterprises on Melville Island, which were set up following the granting of land rights since 1976. Toon van Meijl, finally, examined the question of to what extent compensation agreements about the historical confiscation and alienation of indigenous lands, which have recently been signed between the New Zealand government and several Maori tribal organizations, may contribute to achieving Maori aims to initiate economic development, and, ultimately, to re-establish political sovereignty.

During the discussions at the workshop it appeared that an abundance of the empirical evidence suggests that the economic impact of the standardization and formalization of property rights to land and natural resources in Southeast Asia and Oceania is not necessarily positive, certainly not for all categories of peoples. The point of departure for the empirical analysis of the central hypothesis scrutinized at the workshop was that the practical significance of complex forms of property rights and related socio-economic practices cannot be examined usefully within a formalistic, unilateral, and normatively oriented legal

or economic approach. Instead, an anthropological or sociological approach to law was claimed to be essential to analyse the complicated, multidimensional relationship between property rights and economic development, showing how this relationship is embedded in social practice, and, in short, how different people and institutions attribute different meanings to the various components of law and economics in their practical interrelationship. The anthropological and sociological analyses of the relationship between property rights and economic development in practice, as presented in this workshop, clearly showed that the wide spread assumption of a positive correlation between the two is unsustainable.

The contributions to the workshop are currently being edited by Franz von Benda-Beckmann and Toon van Meijl. Two highly reputable publishers have shown serious interest in publishing the volume that will be the fruit of this workshop. ■

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WIVS: Indonesian Women Studies

In 1996, three types of activities were central to the Interdisciplinary Forum on Indonesian Women Studies (Werkgroep Indonesische Vrouwen Studies, WIVS) programme, namely, the organization of seminars, the preparation of a book manuscript based on the 1995 conference on 'households and beyond' and the preparation of a newsletter.

By RATNA SAPTARI



On the May 1996 Lizzy van Leeuwen from the University of Amsterdam gave a talk entitled *Being Rich in Jakarta* which focused on a profile of a rich businessman's wife and used a cultural interpretation of the concept 'middle class': how the rich lead their everyday lives, their life style and consumption patterns. On the September 20 1996 Indira Simbolon from the Agricultural University of Wageningen gave a talk entitled *Understanding Women's Rights in the Context of Legal Pluralism in Batak Toba, North Sumatra*. Indira Simbolon elaborated the changing process of patrilineal-based Toba Batak society where *adat* and the community's relation to land underwent major redefinitions through the colonial up to the New Order period. The promotion of the gender-equality principle into the Toba Batak patrilineal-based society is to be seen in the wider process of 'desacralization of *adat*'. The third talk which was held on October 18 1996 was given by Louise Thoonen from the University of Nijmegen on *Gender Identity in the North West Aysat Area, Irian Jaya*. Louise Thoonen examined the changing meanings of fe-

male initiation and Christianization for the gender, ethnic, and religious identity of women. With the abolition of initiation rites and the houses of initiation by the missionary in some villages in the 1960s and 1970s there has been a loss of an essential form of cultural identity transmission. The rites are also essential to gender identity formation, because by means of initiation girls are transformed to women and boys to men.

For 1997, the first seminar of the lecture series, was presented by Laurie Sears, from the University of Washington, Seattle, who is currently an affiliated fellow at the IAS. Her talk, entitled *Race, Colonialism and Desire in 'De Tienduizend Dingen'* of Maria Dermoût focused on colonial desires particularly as reflected in Maria Dermoût's work. Sears examined the way colonial Indies (and post-colonial Indonesia) notions of desire intersect with constructions of desire that have circulated through European thought worlds. Through Dermoût's novel, Sears looked at how the personal relationships of the characters, reflected and/or produced colonial discourses of desire, configured as power, knowledge, and sex or a combination of the three.

The second type of activity undertaken is the preparation of a book

manuscript, as a follow-up to the WIVS conference held in 1995 (which was a collaboration between WIVS - IAS - KITLV). This book is edited by Juliette Koning, Marleen Nolten, Janet Rodenburg and Ratna Saptari. The aim of the book is to examine the 'household' concept critically within the historically embedded and culturally diverse context of Indonesia. Of the twenty-six papers that were presented in the conference, 12 were selected for the book. Revisions have been made to the original papers and the final manuscript will be completed in September 1997.

The third type of activity is the preparation of a newsletter. This initiative is based on the realization that there is a lack of information on Indonesian gender studies and gender research either by Indonesian and/or non-Indonesian scholars. This newsletter will appear bi-annually and is aimed at information exchange regarding developments in women's studies activities, research, conferences/workshops, NGO activities and actual political/social events directly related to women and gender studies. Since then material has come in from women's groups and women's studies centres in Indonesia, Malaysia, Singapore, Australia, and Europe. The newsletter is scheduled for April 1997. The WIVS is currently under the Projects Division of Department of Languages and Cultures of Southeast Asia and Oceania, Faculty of Arts, University of Leiden based at the Nonnensteeg 1-3 and is also supported by the IAS. ■

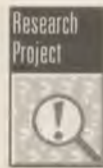
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Mapping Colonial Desires

Colonial relationships in Indonesia, as visualized through colonial literature need investigation. One of the major works to be used as such is Maria Dermoût's famous novel 'De tienduizend dingen' (The Ten Thousand Things). Laurie J. Sears has started just this kind of research. An interim report on her findings is presented below.

By LAURIE J. SEARS



This brief article – the beginning of a much more ambitious project – discusses the work of Maria Dermoût, perhaps one of the most respected authors of the Dutch *Indische Letteren* literature that takes the Dutch experience in the Indies as its subject matter. I suggest that Dermoût's novel *De tienduizend dingen* (The Ten Thousand Things) mirrors and reproduces colonial relationships in unpredictable ways. One relationship poignantly portrayed by Dermoût takes place between a Dutch-speaking Scottish professor [of Botany?] who is making a trip to Ambon to prepare a new book on the flora of the island and to collect many of the specimens mentioned by the famous botanist Rumphius in his books on Ambon written in the late 17th century, and his Javanese assistant Soeprapto.

Dermoût's portrait of Soeprapto is an unforgettable one. Soeprapto, whose parents died when he was very young, is called a 'son' of the sister of the reigning Susuhunan of Solo, although she is not his actual mother. Soeprapto's appearance is described in intricate detail, confounding European gender constructions: 'Yet it was not a feminine elegance that he exuded, but a tightly-drawn refinement, centuries long, beyond masculinity or femininity.' Like a woman, his hair is hidden away under a Javanese headcloth; any stray hairs on his face have been plucked out to leave it fine and smooth. He wears only the finest Solonese batik, hand-picked by his mother and always goes barefoot when indoors. Everything about Soeprapto is restrained; great disappointment in life, which according to Dermoût's explanation of the Javanese code of ethics must go unexpressed, have left him devoid of feeling for anything and anyone.

The story of Soeprapto and the Professor is told from the perspective of Soeprapto, and it is through these supposed eyes of high Javanese nobility that we first see the great European Professor. After the description of Soeprapto—his neatness, elegance, refinement, restraint—the Professor appears outlandishly coarse and absurd. He is too tall, too thin, too white with a tendency to turn bright red at the slightest provocation, sweating profusely, constantly blowing his nose, stuttering, cackling, ungainly, forgetful. He has red hair, of course, and a ridiculous long

drooping red moustache-thick glasses cover his expressionless blue eyes, freckles, soiled clothing with sweat-stained armpits, a jungle hat and butterfly net complete the picture. The Professor wants to go to central Java to meet Soeprapto's family; the thought is so upsetting that Soeprapto almost cancels the entire trip until he realizes that he can just feign illness during the Professor's stay in central Java and meet him in Surabaya for the sailing to Ambon.

Reverse racism

In this relationship between the severely restrained Javanese prince and the soiled, stained, coarse, and – as we are lead to believe, kind Professor – various colonial preconceptions are both disturbed and reified. Dermoût seems to intend an extended commentary on a kind of reverse racism; rather than the European trying to shield him or herself from the pollutions of contact with hot-blooded and immoral 'natives,' we have the Javanese noble avoiding any sort of intimacy or physical contact with the once-revered and now all too physically present European Professor. And the Professor is clearly presented with his own excess of desire, represented by the bodily fluids that always threaten to overwhelm the immaculate and fastidious Soeprapto.

In the figure of the Professor, the desire of the collector merges with sexual desire as the Professor comes to the island to collect specimens for his book, but also comes to the island full of his bodily desires to help, hold, or possess his Javanese assistant. In this sense, desire becomes another category that confounds the distinctions between oppression and resistance. The object of desire is both oppressed and appreciated, while the subject of desire has agency and affliction at the same time. These moments of complex subjectivity highlight the circulation of desire in Dutch *Indische Letteren* and need to be brought together with the subjects of Malay literature to present a fuller picture of Dutch and Indonesian colonial relationships. ■

Prof. Laurie J. Sears was a IIAS Senior Visiting Fellow (USA) from 3 January 1997 – 3 April 1997. She can still be reached at e-mail: iiasguest9@rullet.leidenuniv.nl

25 > 27 OCTOBER 1996
DE KALB, ILLINOIS, USA

The Burma Studies Group Colloquium

The Centre for Burma Studies has organized one international conference every two years since 1988. Founded by the Burma Studies Group of the Association for Asian Studies (chaired by Cris Lehman) at Northern Illinois University, it is the national centre for Burmese studies in the USA. Headed by an art historian (Richard Cooler), it has a museum and access to good Burmese language and library facilities under two gifted Burmese individuals, namely Burmese language specialist, U Saw Htun and librarian, Daw May Kyi Win.

By GUSTAAF HOUTMAN



Northern Illinois University in DeKalb, about seventy miles from Chicago, is a most unlikely academic surrounding for such a conference. Founded in 1895 with the funds of trade in barbed wire (invented in DeKalb in 1873), the town is located in the midst of cornfields. The University attracts about 22,000 students, has a long history of South East Asian Studies, and its Burmese Studies facility now has no equivalent anywhere outside of Burma (excepting John Okell's work, it now eclipses the London School of Oriental and African Studies).

This conference was the fifth since the Centre was founded. Eighteen speakers were scheduled for twenty minutes each in four different panels, with a further two speakers giving keynote presentations. All speakers were based in America, Britain, or Japan, leaving unrepresented countries with a strong history of Burma scholarship such as France, Germany, and the Soviet Union. Indigenous Burmese scholarship of Burma was badly represented, exacerbated when two Burmese speakers withdrew at the last moment. Familiar names in published scholarship of Burma were notably absent. As a member of the audience, one tended to feel a little like a transit passenger, as papers were mostly written not for the conference itself but in preparation for the forthcoming Association of Asian Studies conference.

Friday night at the banquet Richard Cooler presented a student video on the Buddha image he found for sale on the American art market and discovered to have been stolen from Pagan. With the help of a New York lawyer it was recovered for return to Burma and placed on loan at the Centre's Museum.

Politics and history

Saturday began with a panel on recent political events. Tun Myint (Indiana University) presented parallels between Burmese and Chinese student movements: unlike the Chinese authorities, the Burmese regime permitted protestors not even the brief-

est of audiences. Takeshi Kohno (Ohio University) suggested that separation of the national language, Bahasa Indonesia, from Javanese ethnic identity helped Indonesia avoid some of the internal conflicts faced by the Burmese regime. Donald Seekins (Meio University, Japan) explained how Japanese 'Sun-' or 'quiet diplomacy' towards Burma is characterized by a non-confrontational style based on 'warming' the Burmese; viewing Burma as a yield-mechanism, they keep under-educated generals in power. Christina Fink (Burma Project, OSI, Thailand) found widespread poverty, focused on forced labour, and drew attention to a Pa'an Karen millenarian protest movement. Historian Kei Nemoto (Univ. of Foreign Studies, Tokyo) presented a paper pinpointing differences in educational achievements between the National League for Democracy (NLD, 40.7% graduates) and the State Law and Order Restoration Council (SLORC, 19.1% graduates).

The second panel was devoted to what at first appeared the less politically charged subject of art and architecture. Charlotte Reith (Alexandria, Virginia) detailed the simplicity of the techniques with which Chin pots are fired. Sylvia Lu gave an impromptu presentation of the pagoda, monastery, palace and museum-building boom initiated by the regime since 1990 in anticipation of the Burma Tourism Year. This sparked off discussion. The regime presents an image of patriotic Burmese by posing as meritorious Buddhist leaders in the traditional mould, whilst at the same time building up a tourist economy with forced labour and forced dislocation of whole communities (including Pagan). Lack of planning has done a great deal of damage to many ancient monuments.

The third panel focused on history. Using Chinese and Burmese sources Sun Laichen (Univ. of Michigan) reconstructed different perceptions of Sino-Burmese suzerain-vasal relationships. Ryuji Okudaira presented a paper on the significance of the Muddha Abhiseka ritual for King Bodawhpaya's reign in 1782 and 1784, emphasizing Brahmanic knowledge freshly imported from Benares by the king. Michael J. Char-

ney (Univ. of Michigan) looked at Burmese ship-building and river warfare, expressing his admiration for Burmese boat technology which, he found, resulted in vessels more manoeuvrable in shallow waters than permitted by Western technology. F.K. Lehman asked why Burma was a more centralized state than Siam. Institutionalization of the cult of the 37 nats, which took place at the same time as the introduction of the title 'Rightful king' (Dhammarajika), was an instrument for the centralization and subversion of localized claims over land. Roger Straight (New York), son of a missionary family stationed in Chin country, attended the conference hoping to find a home for a collection of Chin objects he had inherited. The day closed with the presentation by Ronald Bernier (Univ. Of Colorado) on continuities in the art of Burmese wooden temples with Bangladesh.

Language and literature

On Sunday morning the fourth and final panel on language and literature, and law was convened. Anna Allott (School of Oriental and African Studies) looked at Burmese censorship laws and the extreme extent to which sections of text are arbitrarily blacked out in publications. Gustaaf Houtman (Royal Anthropological Inst., London) distributed a paper based on the 17th century *Manugye* text, written by a minister soldier of Alaunghpaya, reflecting on its relevance to Burma's contemporary political scene. The next speaker to reflect on this subject was, in good Burmese legal and historical tradition, a Brahmin. Venkatewaran (University of Ulster at Jordans-town), whose report *Burma: beyond the law* (ISBN 1 870798 28 7) was published in August 1996 by ARTICLE 19, the International Centre against Censorship, focused on the way the Burmese regime has violated national and international law since the 1988 coup.

Julian Wheatley and San San Hnin Tun (Cornell University) ended the conference when they presented their supplement to John Okell's Burmese language course. They took us to Taungbyon, an annual spirit festival, and presented us with problems in Burmese vernacular such a journey poses for a foreigner.

Burma's unhappy political climate makes for a very uncomfortable time in Burma scholarship. Inevitably, with Burmese refugees streaming out of Burma, there were many political exiles. Some participants commented that papers were more politicized than those at earlier conferences. This should not worry us, provided that academics see Burma conferencing as a terminus for academic papers, and not merely a stop-over on the way to 'more prestigious' gatherings. ■

Gustaaf Houtman

(100015.1504@compuserve.com) is Deputy Editor of *Anthropology Today* and teaches part-time at Goldsmiths College and the School of Oriental and African Studies. He will be Visiting Research Professor at Tokyo University of Foreign Studies in 1997–98.

Three Textile Symposia

Reports on three textile symposia form the subject of the third article in the series on Southeast Asian textile studies. Although only part of the conference papers dealt directly with Southeast Asian textiles, many of the other contributions were of interest in view of common historical and trade influences, or because of their inspiring theoretical approach.

By RENS HERINGA



Since scholarly interest in textiles began to grow in the early 1980s, several professional organizations have been established, serving as forums for a wide range of subjects, approaches, and geographical areas to a generally multidisciplinary and often international membership. Textile scholars from academic and museum backgrounds, such as anthropologists, archaeologists, and (art) historians, as well as weavers and fibre artists, find an outlet to present their work. Activities may consist of lectures, internal seminars on specific subjects or geographical areas, a newsletter and publications. Symposia dealing with specific themes are held on a regular basis. Such conferences have also been organized as a result of individual or institutional initiatives.

Selvages and borders

The AFET (Association Française pour l'Etude du Textile) was set up in 1991 by a group of scholars affiliated with the CNRS, but has a much wider range of influence, primarily in France. Admission to membership is subject to the agreement of the board, on the basis of a curriculum vitae.

The AFET organized a symposium on *Lisières et Bordures - Selvages and Borders* on 13-14 June in Paris. This symposium was devoted specifically to the technical aspects and/or symbolic meaning of selvages and borders of a textile or costume, a seemingly minor subject, which offered unexpectedly broad insights. Thirteen papers were presented to the mainly French audience. The first day was set aside for reports on historical, archival, or museum research, covering a wide range of textile types and costumes dating from anywhere between the middle ages and the late 19th century, from France, Italy, England, as well as Asian countries. The second day's papers covered anthropological and archaeological research on textiles from a similar range of culturally divergent areas. Of the two papers primarily concerned with Indonesian textiles, the first was a structuralist analysis of the symbolic opposition between the central field and selvages and borders on handwoven cloths from West Sumba and Java. This approach was further demonstrated to be applicable to textiles from Hungary and Rumania (Danielle Geirnaert). In the second paper, visual aspects in the selvages and borders of village textiles from Tuban (northeast coast of Java) were presented as a metaphor for social and territorial relationships (Rens Heringa). Of further

interest were a contribution offering possibilities for dating antique shawls of European origin, and also products of Indian looms, in reference to developments in the so-called harlequin selvages in early 19th century French and English imitations of Kashmir shawls (Monique Levi-Strauss); and an attempt to relate changes in articles of dress to specific cultural elements after adaptation by other cultures, using objects from the non-western collections of the Musée de l'Homme (Françoise Cousin). Other papers which inspired ideas for new approaches to Southeast Asian materials considered the hierarchical implications of borders on Maori mantles (Marie-Claire Bataille-Benguigui), and painted decorations along windows and doors as a kind of borders in costume on houses in Asir (Saudi Arabia) by Thierry Mauger. The proceedings will be published in the course of this year.

Sacred and ceremonial textiles

The Textile Society of America (TSA) was established in the late 1980s to provide a meeting point for the exchange and dissemination of information about the historic, cultural, socio-economic, artistic, and technical aspects of textiles. Although based in the United States, the organization has many non-American members.

On 19-21 September 1996, the TSA organized its Fifth Biennial Symposium on *Sacred and Ceremonial Textiles* at the Art Institute of Chicago.

A preliminary afternoon of workshops, a total of 30 papers - many of them arranged in thematic panels - and 6 videos, selected from over one hundred submissions, totally immersed the more than 200 participants in a welter of textiles. A variety of lunch programmes, evening functions, receptions, and a stupendous exhibition of Liturgical Vestments completed the setting devised by the organizing committee at the Art Institute of Chicago, to provide ample opportunity for personal contacts with colleagues. Two of the panels dealt exclusively with Southeast Asian textiles. In the first, adjustments to previous approaches were suggested, the second was a comparative effort. The Western scholarly assumption that a direct relation might exist between a motif and its name was refuted on the basis of name categories given by the Iban from Sarawak (Malaysian Borneo) to their ikat cloths (Traude Gavin). In the second contribution, changes in production and use of ritual textiles in Banaue (Upland Philippines) appeared to function as a bridge between old and new customs, as a response to missionization, and the

commercialization of textile production (Lynne Milgram). Data from the Lio in Central Flores (Willemijn de Jong), the West Sumatran Minangkabau (Linda Hanssen), and the north coast of Java (Rens Heringa) were combined in an attempt to show how each group's socio-religious values find expression in aspects of form and ritual function of one highly-valued, locally made heirloom textile. Lack of space only allows the brief mention of a few among the many valuable contributions. Of particular interest to Southeast Asianists was the first day's fascinating and varied panel on different types of sacred textile banners from Japan, dated between the 7th century and the present (Monica Bethe, Masa Kinoshita, Nobuhiko Maruyama, Sharon Sadako Takeda, Maria del Rosario Pradel, and Rosemarie Bernard). The readily understandable symbolic language of the banners strongly suggests the importance of further research into Buddhist concepts expressed in textiles from insular Southeast Asia. Of special anthropological interest was the panel on the ritual use of locally made as well as imported textiles and the constitution of value in Africa (Lisa Aronson, Kathleen Bickford, Karen Brown, Rebecca Green). Limited space only allows the following choice from the other subjects, to give an impression of the breadth of research: textiles used in Haitian Vodoo rituals; archaeological data from Africa; historical, archaeological and anthropological research in South America; medieval nuns' veils; colours chosen for mourning in Eastern Europe; Maori weaving; and video recordings of the making of tapa in Fiji; wedding textiles in Fez (Morocco); and Pat Hickman's execution of her design for an iron 'textile' gate in Hawaii.

Indonesian textiles

On 6-9 November 1996, the National Museum of Jakarta and the Local Government of Jambi Province (Indonesia) organized an International Symposium on Indonesian Textiles entitled *Traditions and Change, Preservation and Progress*.

The symposium took place in Jambi. Two years after a first symposium took place in Jakarta, the Director of the Indonesian National Museum, Suwati Kartiwa, organized the second gathering, this time in cooperation with the Provincial Government of Jambi. This choice of venue effectively highlighted the recent revival of Jambi batik, gold embroidery, and weaving with the help of the Ministry of Industry and the Batik Research Institute in Yogyakarta. A small exhibition from the collection of the Jambi Provincial Museum, purposely organized for the occasion, revealed the splendour of 19th century Jambi textiles. Presenters as well as participants in the symposium came from an unusually wide range of interest and cognizance. Indonesian presenters included museum curators, conservators, and of-

ficials, a linguist from the University of Indonesia, economists from the University of Jambi, textile technologists from Yogyakarta and Bandung, and fashion and textile designers. An extensive group of individuals interested in the Indonesian textile heritage consisted primarily of expatriate members of the Jakarta Cultural Heritage Society (previously known as the Ganesha Society of Museum Volunteers). Textile scholars from Western countries far outnumbered those from Asia, who regretfully, apart from a museum curator from Brunei, were absent.

Out of the total of 48 papers announced, eventually well over 20 papers were presented, slotted into thematic sessions. Apart from the cultural aspects of textiles, their technology, production, and marketing - all figuring prominently in the present-day Indonesian scene - occupied an important place. Only the papers of interest to cultural studies and dealing with original research will be mentioned here. Technological analyses of the provenance of metallic elements in Indonesian textiles established that these concern mainly imported materials (Puji Y. Subagiyo), which consist of 'gold' wrapped yarn instead of gold wire (John Summerfield). Research on museum textiles or fieldwork, or a combination of both, offered new information on textiles from all over Indonesia. Lorraine Arragon (*The Vanishing Technology of Barkcloth in Central Sulawesi*), Suwati Kartiwa (*Alablo Sacred Cloth from Kalimantan*), and Irie van Hout (*Old and New Sumba Lau*) considered eastern and northern Indonesian textiles. A larger percentage of papers concerned western Indonesia. Wahyono M. (*Songket Cloths from Sendang Duwur*), Judi Achjady (*Not So Humble Patchwork*), Annegret Haake (*Symmetry in Javanese Batik Patterns*), and Woro Aryandini (*Textiles with Sacred Poetry*) offered insights into Javanese textiles. Appropriately, in Jambi Malay cultural expressions were given particular attention by Pengiran Haji Ismail Bin Pengiran Ibrahim (*The Ceremonial Malay Wedding Bed in Brunei Darussalam*), Fiona Kerlogue (*The Red Batiks of*

Jambi), Anne Summerfield (*Symbolic Meanings in Minangkabau Ceremonial Cloths*), and Rens Heringa (*Songket, Batik and Limar in Palembang and Jambi*). Thomas Murray (*The Tree of Life*) gave an overview of the symbolic meaning of a single motif.

A few comments on the organization of the symposium sessions seem in order. Owing to the crowded programme, the time available for each speaker was often so minimal it made a valid discussion impossible. With so many papers submitted, a selection of the more solid among them could have circumvented this problem. Alternatively, the original plan for two simultaneous sessions, separating economic and cultural interests, might have been more satisfying to all. The choice of English as the only conference language was felt to hinder easy participation to many of the Indonesian participants. A short summary of each paper in Indonesian and discussions in English and Indonesian would have been of help. To end on a positive note, the hospitality of Governor and Mrs. Abdurrachman Sayuti was in the grand Indonesian style, with tours to the sights of Jambi and its environs, wonderful food, dance performances or fashion shows provided at every location, and an enormous choice of Jambi textiles and souvenirs to take home. ■

Further information on AFET:

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Further information on TSA:

TEXTILE SOCIETY OF AMERICA

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Rens Heringa is an anthropologist and free-lance curator of textiles.

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Endangered Languages and Literatures of Southeast Asia

One in a larger series of fruitful annual scholarly meetings, the eleventh International Workshop on Southeast Asian Studies took place in Leiden at the Royal Institute of Linguistics and Anthropology (KITLV) from 8-13 December 1996. The topic was '(The Study of) Endangered Languages and Literatures of Southeast Asia'. Funds were provided by the International Institute for Asian Studies (IIAS), the Royal Netherlands Academy of Sciences (KNAW), and the KITLV itself. Conveners were Prof. C. van Dijk (KITLV), Dr R.G. Tol (KITLV), and Dr H. Steinhauer (Leiden University).

By C. VAN DIJK & R.G. TOL



The workshop was attended by twenty-five participants, attached to universities and research institutions in Australia, the United States, Germany, Russia, Singapore, Great Britain, Malaysia, Indonesia, Thailand, and the Netherlands.

In accordance with the general policy of the KITLV International Workshops on South-East Asian Studies the papers had been distributed well in advance among the participants. Such a move permits a standard procedure to be followed at these workshops, namely in order to reserve as much time as possible for discussion papers are neither read nor even introduced by their authors. Discussion of a paper is started right away with a critical evaluation by one of the other participants. Reaffirming the experience in previous workshops, the participants agreed that this procedure greatly enhanced the exchange of ideas and information.

The workshop was divided into eight sessions. After Prof. C. van Dijk had opened the workshop and Dr H. Steinhauer had introduced the subject, giving a detailed overview of the endangered languages in the different countries of Southeast Asia in the morning of December 9th, that same afternoon language resilience and maintenance was the topic for discussion. Papers by Prof. J.U. Wolff (Cornell University), Dr M.R.M.T. Lauder (Universitas Indonesia), and Prof Harimurti Kridalaksana (Universitas Indonesia) provided the basis for the exchange of ideas. Next morning papers by Dr U. Tadmor (University of Hawaii) at Manoa, Dr S. Premisrat (Mahidol University at Salaya), and Dr Alieva drew attention to the position of minority languages in Thailand and Cambodia. In the afternoon these ceded place to the minority languages in Indonesia: Muna (Dr R. van den Berg/SIL), the languages of Central Sulawesi (Dr N.P. Himmelman/Australian National University), and of the Moluccas (Dr A.Th.P.G. van Engelenhoven/Leiden University).

On Wednesday the focus of attention shifted to Malaysia, Sabah, and Sarawak (the extinct Kenaboi, which in fact may have been a taboo language, and the Kadazan and Salako languages), and to Cocos and Sri Lanka Malay, with papers by Dr J. Hajek (University of Melbourne), Dr

E. Kopping, and Dr K.A. Adelaar (University of Melbourne).

Thursday morning was reserved for a presentation of the ISIR research programme by Prof L. de Vries, Drs Ph. Dol, Dr J. Miedema, and Dr G.P. Reesink. ISIR or 'Irian Jaya Studies - a programme for Interdisciplinary Research', is a Priority Programme of the Netherlands Organization for Scientific Research (NWO) carried out

under the auspices of the Netherlands Foundation for the Advancement of Tropical Research (WOTRO) by the Project Division of the Department of South-East Asian Languages of Leiden University.

Endangered literature was the topic of the next session; in which two specific examples were dealt with. Prof. Muhammad Hj. Salleh from the Universiti Kebangsaan Malaysia had prepared a paper on contemporary oral traditions in Malaysia and Dr W. Derks of the IIAS one on Malay storytelling in Sumatra. In the final session of papers by Prof. J. T. Collins (Universiti Kebangsaan Malaysia), Prof. G. Benjamin (National University of Singapore), and Dr S. Burusphat (Mahidol University at Salaya) provided the substance for a discussions of the 'As-

lian' languages and Malay dialects in Malaysia, and that of the Kam-Tai language group in China and in Southeast Asia.

Though many of the papers of the workshop dealt with a specific language or literature, or with the language situation in the individual countries of Southeast Asia, discussions often veered in the direction of the general topic of language endangerment and, what is also possible, revitalization. Such subjects and the position concerned scholars have to take became the major point of discussion in the concluding session. Observing that for a great variety of reasons language shift, language loss, and language death, including the loss of dialects and traditional oral literature, are widespread in Southeast Asia, the

question was asked what the response of linguists should be. Documentation and the publishing of the results, not neglecting the Internet, was seen as an imperative move, as was calling the attention of policy makers to the serious decrease in the number of languages. One consideration was accorded the fact that 'death is a natural phenomenon' and that people should not be forced to keep their language alive if they themselves, again for a variety of reasons, opt for a language shift. Regional differences and unique conditions of individual groups make it impossible to draw uniform conclusions or advance uniform policy guidelines. Still, the general feeling was that initiatives and co-ordinating efforts with respect to documentation, study, and efforts to preserve or revitalize languages and literatures should largely come from the people of Southeast Asia themselves.

The proceedings of the workshop will be published. ■

Prof C. van Dijk and Dr R.G. Tol are both attached to the Royal Institute of Linguistics and Anthropology (KITLV), Leiden, the Netherlands

Publications



New Publications by KITLV Press

David E.F. Henley
Nationalism and Regionalism in a Colonial Context



Minahasa in the Dutch East Indies

Henley, David E.F.
Nationalism and Regionalism in a Colonial Context
VKI 168, KITLV Press 1996
ISBN 90 6718 080 7

This book describes and analyses Minahasan regional nationalism in the period up to 1942. Attention is given to pre-colonial antecedents, to the transformations brought about by compulsory coffee cultivation, Christian mission activity, and Western education, to the role of local representative councils, to the privileged position which Minahans came to occupy in relation to other Indonesians within the colonial state, and to the ambiguous relationship between Minahasa and the Indonesian nationalist movement.

Ideas and models drawn from the theoretical literature on nationalism are used throughout the study to illuminate the processes described.

Schoorl, Pim (red.)
Besturen in Nederlands-Nieuw-Guinea
KITLV Uitgeverij 1996
ISBN 90 6718 093 9

This compilation contains 25 stories told by 17 retired civil servants of the colonial administration in Dutch New Guinea between 1945 and 1962. During this period in time, strains between the Netherlands and Indonesia engendered by the sovereignty question were becoming increasingly more severe. The stories are full of adventure and bizarre happenings, but also show a portrait of the daily life of a civil servant and the tasks he had to perform.

A. Teeuw, met medewerking van I. Supriyanto
Indonesisch-Nederlands Woordenboek
Vierde, herziene en uitgebreide druk
KITLV Uitgeverij 1996
ISBN 90 6718 100 5

An updated edition of the most comprehensive Indonesian - Dutch dictionary, useful for students of modern Indonesian as well as Classical Malay.

Nagtegaal, Luc
Riding the Dutch Tiger. The Dutch East Indies Company and the northeast coast of Java, 1680-1743
VKI 171, KITLV Press 1996
ISBN 90 6718 103 X

This study is based on hitherto unused documents in the Dutch East Indies Company Archives. Recourse to these as well as to Javanese and Chinese sources has resulted in a new synthesis of the political, economic, and social history of Java.

Chabot, H.Th.
Kinship Status and Gender in South Celebes
Translations Series 25
KITLV Press 1996
ISBN 90 6718 074 2

Chabot's studies in Dutch, based on fieldwork in the 1940s, provide insights into social relationships in a South Sulawesi village, focusing on demographic and spatial data, systems of marriage and the position of women. This translation of his work is of great value for comparative historical work.

Jordaan, Roy E. (ed.)
In Praise of Prambanan. Dutch Essays on the Loro Jonggrang Temple Complex
Translations Series 26
KITLV Press 1996
ISBN 90 6718 105 6

A compilation of important articles in English translation about the Hindu-Javanese temple complex of Prambanan, preceded by an extensive introduction to the temple complex by Roy Jordaan.

Knaap, Gerrit
Shallow Waters, Rising Tide
VKI 172, KITLV Press 1996
ISBN 90 6718 102 1

This book introduces the records of the few surviving harbourmasters' registrations of private traffic in 15 maritime ports in Java around the year 1775. These are analysed and interpreted in a broader context. They tell us about the rise of indigenous traffic and the way this traffic was affected by European intrusion.

Schulte Nordholt, Henk
The Spell of Power. A History of Balinese Politics 1650-1940
VKI 170, KITLV Press 1996
ISBN 90 6718 090 4

The first comprehensive history of Balinese politics from the middle of the 17th century till the end of Dutch colonial rule in 1942, this study is based on extensive research in colonial archives in the Netherlands and Indonesia, a variety of Balinese historical narratives, interviews with former colonial officials as well as many Balinese, combined with data concerning temples, rituals, and oral histories gathered during twelve months of fieldwork in South Bali.

Boomgaard, Peter, Harry A. Poeze en Gerard Termorshuizen (red.)
God in Indië. Bekeringsverhalen uit de negentiende eeuw
KITLV Uitgeverij 1997
ISBN 90 6718 110 2

This compilation in Dutch contains mostly ego-documents from missionaries working in Indonesia in the 19th century. The stories tell the tales of success and failure, and describe the adventures of these people in their own words. ■

The Southeast Asian Mediterranean

Recently, D. Lombard (EFEO and EHESS) and R. Ptak (Munich) directed an international symposium entitled 'La Méditerrané asiatique dans la longue durée'. This meeting, held at the Maison des Sciences de l'Homme in Paris, was supported by the European Science Foundation. It was the second joint Franco-German effort to bring together scholars interested in the history of maritime Asia. The first conference of this kind had been held in Mainz/Germersheim in 1993.

By RODERICH PTAK



The title of the Paris meeting is, of course, related to the ideas of F. Braudel and others who have tried to view the Mediterranean as a complex 'system' of exchanges between different cultures. Considerations of space, political factors, economic and other variables play a significant role in Braudel's work. Similar criteria can be applied to other regions which are largely defined by maritime trade and traffic. One such area is Southeast Asia. It was thus one of the aims of the meeting to find out whether Western notions of the Mediterranean in the Braudelian sense also apply to this area. The other aim was to highlight different 'constituents' of the 'Southeast Asian Mediterranean', especially its ties to neighbouring regions, and the ways in which exchanges between these took place.

To achieve these aims, the symposium was structured in the following way: an initial – methodological – section was devoted to the European end, in particular to the concept of the Western Mediterranean. This was followed by a session on important Asian ports involved in the exchange of ideas and goods. As trade and other forms of exchange depended on merchant groups and institutions, special sections were also reserved for different kinds of networks; this included commercial and political systems with a regional character as well as networks operating on a broader scale. The sequential arrangement of the seventeen papers read, thus allowed the audience to move from general to specific, from the bird's-eye perspective to the local Asian context.

The first two papers, by D. Nordman and M. Aymard, both on the Western Mediterranean, put forth a number of questions which were taken up again during the discussions of the following papers. It was asked, for example, to what extent common notions of the Western Mediterranean were influenced by purely Eurocentric thought, and to what degree the emergence of these concepts can be linked to momentary political goals. The idea of large maritime spaces being 'units' with some kind of cultural or economic homogeneity probably became important in periods marked by symptoms of disintegration. The same may be true for Southeast Asia. Details, however, remain to be studied. When, for example, did concepts of a Southeast Asian maritime space emerge? These and other questions addressing possible comparisons between Europe and Asia were raised in the third paper, by D. Lombard.

Asian ports and networks

The second section tried to 'bridge' the enormous spatial gap between both 'Mediterraneans' and the distance between Southeast Asia and China by highlighting the role of individual ports. The initial contribution, by J.F. Salles, looked at different stations along the maritime routes from Europe to the Indian Ocean from a long durée perspective. Among other points, it showed that in certain periods maritime links shifted from the Red Sea to the Gulf and back, just as insular Southeast Asia could be approached by two routes, through the Malaka Strait, or by sailing along the west coast of Sumatra. So far, little is known about the last route. Therefore, the second paper in this section, by C. Guillot, presented recent archaeological discoveries from the Barus area (Lobu Tua), demonstrating that Sumatra was well-connected to Java, China, India, and West Asia. The final paper of this session, by Chen Dasheng, discussed the structure of the foreign quarters in China's coastal ports, thereby also shedding light on China's links to Southeast Asia.

The three network sections following the ports section served to show how Southeast Asia – not unlike the Western Mediterranean – absorbed outside influences. A complicated system of Buddhist links existed around the Bay of Bengal, as T. Frasch was able to show. Islamic constituents also played an important role, especially in local politics. The sultanates of Malaka, Pasai, and Aceh, their policy tools and administrative organization were highlighted by J. Alves. Finally, M. Abaza, investigating archival material of more recent times, pointed out that there were countless links between the Islamic communities in Southeast Asia and Cairo.

At the northern end, China was a decisive long-term factor in shaping Southeast Asian societies. From the ninth to the twelfth century, Fukkienese merchants were of particular importance, as Chang Pin-tsun tried to show. R. Ptak summarized Ming China's relations with Southeast Asia; he distinguished between different periods and trading groups, assuming that Guangdong and Fujian did not face identical conditions. L. Blussé described the role of the Chinese in the eighteenth century, thinking, with good reasons, that this was Southeast Asia's Chinese century. G. Staath philosophized about the case of modern Singapore and its success. This paper led to a lively discussion.

A very elaborate contribution to the next section – on European networks – was that by K. Kevonian who gave a detailed analysis of an Armenian itinerary with news on medieval Southeast Asia. The Armenians were active in Europe and Asia, therefore they can

be associated with both continents. The second paper, by D. Folch i Fornesa, analysed the role of the Spanish in Manila and the views they held on China, the Philippines and the rest of Southeast Asia. Much of this study was based on a text by Loarca. The next paper, by J. van Goor, dealt with the Dutch in Indonesia. The VOC, he argued, was a hybrid body: on the one hand it acted like a business firm, on the other it was a state. The very last contribution, by S. Diller, focused on the Danes.

A. Molho and S. Subrahmanyam, reviewing the seventeen contributions in their totality – the final session – gave practical advice regarding the possible direction of future research. The dangers of Eurocentric model-making, certain weaknesses in the presentation of the 'diaspora' notion and other matters were discussed. Braudel, it was emphasized, saw the Mediterranean from a 'northern' perspective; similar defaults should be avoided when dealing with other maritime scenarios.

This meeting unequivocally pushed open several doors. In the past, a number of conferences were held on the history of maritime Asia and Asian trade, but, so far, the possibilities of comparing different maritime 'systems' have not been fully explored. Southeast Asia, it may be said, was something like a cross-roads between different worlds – without, however, losing its own identity. Finally: several scholars working on Europe attended this meeting as guests; this certainly indicates the growing popularity Southeast Asia enjoys in the Western world.

It is intended to publish the papers read at this conference in the Harrasowitz series 'South China and Maritime Asia' which also contains the proceedings of the Franco-German meeting held in 1993. The editors of the Paris volume will be C. Guillot, D. Lombard and R. Ptak. ■

Dr Roderich Ptak is professor at the Institut für Ostasienkunde, Ludwig-Maximilians University of Munich, Germany

SEA FORUM AT SILPAKORN

Short News



Established this year as an affiliated unit of Silpakorn University Research and Development Institute (SURDI), the principal aim of the Southeast

Asian Studies Forum is to encourage unflagging research into a complex set of substantive and academic issues still confronting Southeast Asia specialists. Though not yet seeking at this stage to serve as a research or documentation centre, it at least aspires to contribute its fair share to the already large reservoir of knowledge about this important area.

Two main types of activities at this stage will be an annual series of lectures and the publication of a bi-annual *Southeast Asia Forum*. By providing a forum for international dialogue on Southeast Asia, Silpakorn University is drawing from both its own resources, now scattered over its various faculties and departments, as well as external expertise, local and international, in the form of guest lectures, visiting scholars, or scholar/artists-in-residence.

These activities are to provide an intellectual foundation, and hence serve as an academic back-up for Silpakorn University's future plans for a formal post-graduate programme in Southeast Asian Studies. ■

For more information:

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SHORT THAI STUDIES COURSE AT SONGKLA

Short News



The Faculty of Humanities and Social Science of the Prince of Songkla University in Thailand offers an international short course on Thai

Studies. This eight-week, 13-credit programme includes 210 hours of instruction in Thai Studies and Thai language and field trips to places of cultural interest. Participants may choose homestay, on-campus housing or off-campus student housing. There is a summer as well as a winter offering of the course. The deadline for receiving applications is two months before the start of the course. There are no programme entry requirements, and prior knowledge of Thai language is not required. The programme is open to students and non-students. English will be the language of instruction for all courses except the Thai language course. The following courses are included in the programme: intensive Thai language; basic Thai reading and writing; Thai history, politics and economy; Thai society, customs and ways of life; and Thai arts and culture. ■

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A selection of papers Euroviet II revisited

The Euroviet Association is the leading interdisciplinary association of Vietnam specialists in the Social Sciences and Humanities in Europe. Its second conference on Vietnam Studies was held in May 1995 under the theme 'Sources and Approaches'. The proceedings of this conference have now been published in a collective volume, edited by Philippe Le Failler and Jean-Marie Mancini.

By W.F. HULSHOFF POL



The Euroviet Association was established in 1993 in Copenhagen on the initiative of the Nordic Institute of Asian Studies (NIAS), in order to improve the exchange of information on current research between scholars on Vietnam in Europe. Although the prefix 'Euro' might suggest that only European scholars participate in this Association, participants come from all over the world, including Vietnam.

The first big conference on Vietnamese Studies was organized in 1993 in Copenhagen about Vietnam between China and the West. In July 1997 the Third Bi-annual Conference will be held in Amsterdam taking as its theme *Vietnam in Transition; continuity or change?* Between these two conferences the Second Euroviet Conference on Vietnam, *Sources et Approches* was held from 3-5 May 1995 in Aix-en-Provence, France, organized by the Institut de Recherche sur le Sud-Est Asiatique (IRSEA) and the Centre des Archives d'Outre-Mer (CAOM).

Held exactly twenty years after reunification and taking account of the rapid economic and geo-political changes, the organizing committee decided it was time to evaluate and discuss new perspectives on sources and methods of research in Vietnamese Studies. The results of these discussions should provide a future foundation for research, not only in Europe, but also in the rest of the world.

The results of this second conference on Vietnamese Studies were published last year in a collective volume of the proceedings of the Second Euroviet Conference: *Vietnam. Actes du colloque international Euroviet Aix-en-Provence 3-5 Mai 1995*, edited by Philippe Le Failler and Jean Marie Mancini. This collective volume contains a selection of 25 papers delivered to the conference of the approximately eighty, which were presented. The selection was based on the commitment of the papers to the theme of the Conference and their contribution to current research.

To cover as many different subjects on the theme 'Sources et Approches', the conference was divided into three plenary sessions, and five different workshops, each examining and discussing new visions on sources and methods of research in their specific fields: Traditional Vietnam (Viet Nam Traditionel, Littérature, Anthropologie), international relations in the twentieth century (Politique et relations internation-

ales au XXme siècle), and methods and sources of research (Typologie de sources et techniques). Another two workshops were held on the French colonial period and Vietnam today.

Historical perspectives

Reading this volume, one might get the impression that the Second Euroviet seems to have emphasized historical research and 'ignores' the interdisciplinary character of the conference. The themes 'sources and approaches' made it almost impossible to overlook this remarkable historical perspective. The increased availability of new sources and new methods of approach and their interpretation still proved to be a basic foundation for research in all other disciplines. Therefore most papers at the conference might well have put emphasis on the historical development, rather than the present situation in Vietnam.

Also noticeable was the participation of Vietnamese scholars in this conference, and in international research on Vietnam. Twenty-one papers were delivered by Vietnamese scholars, from institutions in and outside Vietnam. In some cases new insights were given, other proved informative. Six papers presented by Vietnamese are included in this volume. However, compared to their European colleagues, the Vietnamese participation is still very small.

The two conference themes are very well balanced in the papers collected in this volume. It opens with a selection of papers delivered during the first two plenary sessions. The papers of J. Kleinen on *Ethnographic Praxis and the Colonial State* and Ilya V. Gaiduks paper on the Soviet role in U.S. peace initiatives towards North Vietnam in the period 1966-1967 concern the new 'approaches'. The papers delivered by Nguyen The Anh on sources for nineteenth-century Vietnamese economic history and Phan Gia Ben on contributions by researchers from Ho Chi Minh City, and of Stein Tønnesson on the accessibility and usefulness of Secret Service archives place more stress on the theme of 'sources'.

Although each paper describes a specific subject, it is clear that the current state of research on Vietnamese Studies has been changing at considerable speed. In recent years more material on sources has become available and more different sorts of techniques and disciplines are being used. However, 'old' forms of information and information gathering have not been abandoned. As the papers from the first workshop in this volume show, they can still be useful in forming a good pic-

ture of what happened in Vietnam and to the Vietnamese in the past. They will remain a good 'source' for or 'approach' to Vietnamese Studies.

New 'sources' can bring new 'approaches'. The end of the Cold War brought us new material from previously unthinkable sources, those of the former Soviet Union. The opening of the Communist party and KGB files about the relationship with Viet Nam might give us new ideas about Vietnam's international relations in this century. The papers from Mari Olsen on the relationship between the USSR and Vietnam and Sophia Quinn-Judge on Ho Chi Minh clearly demonstrate that a wealth of new material on Vietnam can still be found in Russia, which might show new perspectives on Vietnam's turbulent political past and present.

As the French domination of Vietnam continues to be an important field of study, the organization devoted an entire separate workshop to this interest. As the conference was held in the city which houses the leading archive (Centre d'Archives d'Outre-Mer) on French colonial history, they could not have passed over the subject. The papers selected on the French colonial period give also new insights into previously unstudied groups like the French medical services or the usefulness of French sources for building up a better view on the economic exploitation of French Indochina.

The papers delivered specifically on the theme 'sources' present new views on the new sources of material that have recently become available in archives all over the world. The papers in the volume give new perspectives on the French archives only.

This is a bit disappointing because at the conference Vietnamese archivists provided a wealth of information about the Vietnamese State Archives in Hanoi and Ho Chi Minh City. As reforms take place, the accessibility of these archives increases and foreign researchers might well be interested in the possibilities. Some papers about these lesser-known archives would have been welcome in this volume.

An exception to the balance between the two themes is the workshop on present-day Vietnam. All the papers in this workshop were concentrated on economic matters. According to the chairperson Stein Tønnesson, this was quite exceptional. It seemed that the recent economic changes in Vietnam caused all other disciplines to pale into comparative insignificance. At the same time he criticized the lack of discerning comments on recent Vietnamese economic development. In his eyes, the scholars from both Europe and Asia identified themselves with the idea of Vietnam being the next Asian tiger. If this position were to be achieved, consensus was needed and

not disharmony. Tønnesson discovered only one more or less 'critical' view in his workshop, that of the retired Vietnamese professor, Bui Dinh Thanh, who warned against social deprivation and loss of traditional values. Unfortunately he did not deliver a paper. Pertinently, the article by Tran Ngoc Ca explains the Vietnamese attitude of consensus to the new economic challenges.

The volume concludes with two papers on historiography during the Nguyen dynasty and the ancient land register of Hanoi, and some final remarks by Charles Fourniau and Trinh Van Thao, both from the organizing institute. They conclude that the Second Euroviet Conference was a success, and that these kinds of meetings of scholars on Vietnam should be continued. It remains for the Third Conference in Amsterdam to prove if the discussions on new sources and approaches have had their influence on current research. Then, not the source or approach will be discussed, but the actual results. Present-day Vietnam and its future will be the subject, not its past.

In this volume the editors have presented us with an interesting view of current research in Vietnamese Studies in Europe and abroad. They have given a good reflection of the current discussions on the sources and methods used in current research. The editors have also succeeded in establishing an excellent base for further publications of proceedings of Euroviet conferences. It is now up to the organizing committee of the Amsterdam Conference in July 1997 to maintain this momentum. ■

Philippe Le Failler and Jean-Marie Mancini

Viet Nam, Sources et Approches

Actes du colloque international.

Euroviet Aix-en-Provence 3-5 mai 1995

Publications de l'Université de

Provence, Aix-en-Provence: 1996

Floris Hulshoff Pol graduated in

Vietnamese History at Leiden University.

SPAFA

Short



The Regional Centre for Archaeology and Fine Arts in Southeast Asia (SPAFA), a non-profit organization based in Thailand, conducts training courses, workshops, seminars, and research in archaeology and visual and performing arts in the region. The Centre also organizes personnel exchange programmes, and maintains a library and documentation services. A regular publication called *SPAFA Journal* is published by the Centre. Contributions of articles are invited. ■

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FRAGILE PALM LEAVES

The Fragile Palm Leaves project wishes to preserve the Buddhist literature of Southeast Asia. It seeks to rescue ancient manuscripts from the market-place; to catalogue and replicate its manuscript collection; to publish Pali texts that have not yet been published; to translate texts that have not yet been translated; and to study and describe the history of the Buddhist literature of the region. The materials will then be made available internationally for research and publication. *Fragile Palm Leaves* is a non-profit project based in Bangkok, Thailand. It operates under the auspices of the Pali Text Society in Oxford, UK. ■

Enquiries may be sent to:

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PUBLICATIONS SERIES FROM PASSAU

The Department of Southeast Asian Studies of the University of Passau, Germany recently initiated a series of publications entitled *Passauer Beiträge zur Südostasienkunde*. In these series students and staff of the Department at Passau, and in due time other young researchers on Southeast Asian studies, are given the opportunity to make their research available to a wide public. So far two titles have been published, while a third is forthcoming. The first publication, *Doi Moi-Vietnams Reformpolitik in der Retrospektive*, based upon a MA-thesis by Gerd Trogemann, covers the development of Vietnamese reform policy or *doi moi* from the Re-unification in 1975 until the Sixth Party Congress of the Vietnamese Communist party.

The second publication on *Die Handels- und Agrarpolitik Thailands von 1767 bis 1932* by Andreas Sturm describes the development of the Thai political system in the early Bangkok-period with emphasis on commercial and agrarian policies. ■

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CHINA • HONGKONG
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THE PEOPLE'S REPUBLIC OF CHINA

The Awakening of the Awareness of Rights

By GAO HONGJUN

Before we discuss the awareness of rights, it is necessary to define the meaning of 'rights'. However diverging the views are in different cultures, or even among people in the same culture, they always relate to interests (i.e. benefits) and freedom. Thus rights can be defined as the interests and freedom enjoyed by each member of society under given circumstances according to justice and law. Acquiring interests is an essential condition for a member of society to be able to maintain his or her existence and raise his or her living standards. Enjoying freedom is an indispensable condition for this person to be self-determinate, self-actualized, and self-fulfilled. Awareness of rights refers to the attitude of a member of society towards these rights.

Forum
In traditional Chinese society, the social structure, institutional arrangements, and cultural values depressed people's awareness of rights. In China, the basic units were state and family. Unlike the Middle Ages of the West, characterized by independent juridical associations, free city communes, and powerful churches, which stood up to kings as equals, in China, at the level of state, 'loyalty' was emphasized to the utmost; at the level of family, the 'filial piety' was valued beyond measure. So the relationships between king and subjects, and between parents and children were not equal or reciprocal relationships, but a one-sided duty (eg. the duty of a child towards its parents).

In the Western tradition, law has always been related to rights, but in traditional Chinese society, law largely meant criminal law, and was related to coercion, punishment, and suppression. Judicial duties were not divorced from the administration, and the common people were not given the opportunity to participate in trials as either judges or jurors. The law did not function to protect the people's rights and restrict the rulers' power. It was used as an instrument to maintain the rulers' power and to make the common people even more obedient.

Culturally speaking, Confucianism dominated the Chinese society for more than two thousand years. Confucianism valued and attached most importance to social harmony and group solidarity. To this end it persuaded the people to fulfil their duties and not to claim rights. Chinese people were encouraged to be forbearing and conciliatory and to try to avoid litigation, consequently people's interests and freedom were neglected and their awareness of rights was constrained.

Changes since the reform

Great changes have taken place since the reform of 1978. People now attach importance to, for example, the concluding of contract in a transaction. In rural areas, before the reform, it was common for peasants to trust and help each other, making it unnecessary for them to draw up contracts relating to their civil and economic activities. In recent years,

however, people do not base trading and dealing on custom anymore, but make a clear distinction between rights and duties, preferably by concluding contracts. The number of contracts has increased so fast that it is impossible to be precise about their exact number. To strengthen the validity of a contract and clarify the relationship concerning the relevant matters, contracts have increasingly been notarized. Statistics indicate this trend: the amount in 1992 was eight times higher than in 1986.

Another new field is intellectual property, legalized in the mid-eighties. This has enhanced awareness of copyright, patent right, and trade mark right. Registered trademarks and patents increase by the day.

The initiative to seek remedies

Before the reform, most of the parties whose rights were encroached upon, tended to tolerate the encroachment, if no serious loss was involved. In recent years, an increasing number of people resorts to remedies instead. In 1991, a nine-year old pupil in Anhui province presented a petition to the provincial Consumers' Association suing a factory for a poor quality pencil. This case had repercussions all over the nation and opened the prologue concerning consumers' petitions for damages. During the period 1984-1992, at all levels, consumer associations had received 1,160,000 petitions.

Traditionally, most Chinese people regard participation in litigation as 'losing face'. In recent years, this attitude has gradually changed. From statistics it is clear that the number of litigations increased, whereas the number of mediation cases decreased.

Four Reasons

The four main reasons behind the growing awareness of citizens' rights are:

1. The change in forms of ownership. Before the reform, public ownership (by the state or by the collective) was the most dominant ownership, with a simple structure. Almost everything was arranged by the government and its administrative power was omnipresent and omnipotent. Since the reform, enterprises have gradually been set free of state control and have

operated according to market rules. The emergence of joint ventures and private enterprises has diversified and complicated ownership structure: from a vertical administrative relationship it is now a horizontal one.

2. Changing of the organizational structures. Before the reform there were two kinds of basic, fixed, organizational structures. The first was the structure of city versus countryside, in which the dividing line between cities and the countryside was very clear and each was a closed system. For example, it was almost impossible for a peasant to become a worker. The second was the structure of individual unit versus governmental department. This structure meant that every person was a part of a unit, and every unit was a part of a governmental department. It was an administratively subordinated relationship: the individual was subordinated to a unit which was subordinated to a governmental department. Everything for the individual was arranged by the unit, and the individual was not permitted to develop his own interests outside the unit. The unit, on the other hand, was controlled by the governmental departments, and it was not permitted to engage in production or in independent business. Since the reform, these basic structures have been dismantled in the wake of the development of town and township enterprises, the changes of labour management, and the increasing number of people moving around freely. Nowadays individuals have a bigger choice in seeking their own interests and more freedom to act independently.

3. Changes in social relationships. Population mobility and the particularization of the people's interests have undermined the 'acquaintance society', where people lived or worked in the same place for a long time, being helpful and familiar to each other, and with stable relationships. Consequently in mutual contacts and trade trustworthiness was the keyword and actions were based on custom. Now China has shifted to an 'estranged society', that both explains the increasing dependency on contracts, and in case of a dispute the readiness to go to court.

4. Construction of the legal system. Many of the recent new laws and regulations appear to be rights-oriented, and play a very important role in the protection of citizens' rights, and in the encouragement of citizens' rights awareness. For instance, the Law of Administrative Procedure (in force since 1991) entitles an individual to bring a lawsuit against governmental organs and officials. The law is a new landmark in the Chinese history, since it concerns the rule of law.

Problems and Prospects

There are still some obstacles to citizens' awareness. Firstly, the mechanism of rights protection needs to be improved. The court plays an increasingly important role in rights protection, but sometimes it falls

short in impartiality and efficiency: some judicial activities have been interfered with by the administrative authorities; the professional morality and ability of some judges leave a lot to be desired. Secondly, traditional values still have a great influence upon people's ideology. Some powerholders tend to abuse their given power and to interfere with the rights of people. Many people still tend to submit to the power of officials, even though they are unhappy about their abuse of power. Thirdly, legislation cannot keep pace with social development. For example, there are no specific legal provisions for the rights of reputation, privacy of the individual, or even some of social rights. Also rights that are stipulated in laws and regulations have not yet been recognized by the citizens. Fourthly, the incorporation into the market economy of Chinese society means that large cooperations are gaining mounting importance in social life. A legal person enjoys a more favourable position than a 'natural' person should there be a dispute. In corporations, management is displaying centralizing and hierarchical traits. To maximize profit, corporations often neglect their employees' rights. Recent investigations show that many joint ventures, foreign proprietary corporations, and Chinese private enterprises force their workers to work overtime, as well as embezzling part of their wages.

Society, especially modern society, is expected to maximize the human being's freedom, dignity, and interests. So the development and reform of society should be centred on the human being as the subject of society and not as its object. Generally speaking, a reasonable modern society is a society in which the citizens' rights are protected well and the awareness of these rights is cultivated and encouraged. This does not mean that the writer neglects the consciousness of duties that does exist in Chinese society. In fact, duties are very important, if there are no duties, there are no rights. While acknowledging this, I do believe that a rights-oriented social relationship should be established in a democratic modern society. Furthermore, awareness of citizens' rights in China and in other countries must have something in common. At the same time, China must be allowed some unique features because of its particular history and reality. If China intends to build new types of awareness of rights, both rights and duties must be considered. We are happy to ascertain that China is going in that direction. ■

Gao Hongjun

(Associate Professor of Law, Institute of Law, Chinese Academy of Social Sciences in Beijing) was a Senior Visiting Fellow at the IIAS from 20 May to 20 July 1996.

He wishes to thank Ms Marianne Collin (a visiting scholar from Lund University, Sweden) for kindly reviewing the English draft of this article.

TOKYO, JAPAN

Foreign Academics in Japan: Term or Tenure?

The more optimistic – and the more trusting – of the foreign nationals employed at Japanese universities in 1982 must have been very excited about the long-awaited new Foreign Faculty Employment Law which would offer them the opportunity to have permanent employment (tenure), professorial titles, participation in departmental meetings and other trappings of the scholarly world. Unfortunately, little or nothing changed in 1982 or in the years since.

■ By MATT STEIN &
TONY LASZLO



The Foreign Faculty Employment Law was to transform foreign academics from guests to full-fledged faculty members, just like their Japanese counterparts and seemed right in step with Japan's 'internationalization' and 'globalization' slogans of the times. Japan was to treat foreign academics neither as superiors nor as inferiors, but as professionals, casting away practices of race, gender, and age discrimination. This new policy was to

usher in an era of reciprocity: balancing the ranks of Japanese academics already enjoying tenure in U.S. and other foreign universities, it would bring diversity to the curricula and staffs of Japanese universities and perhaps even help a few to gain world-class stature.

In actuality, little or nothing changed in 1982 or in the years since. Laws were one thing, hiring practices another. Under the guidance of the Ministry of Education (Monbusho), national universities hired foreigners on short-term renewable contracts unlike Japanese faculty, who enjoyed automatic tenure. In addition, the old lecturer system was

maintained. In 1990, eight years after the law was enacted, there were 134 foreign faculty members (kyoin) employed at Japan's 96 national universities; but only 10 had tenure. Observers have pointed out that when academics from the Korean community (700,000, about half of the foreign community in 1990) are included, the figures look even smaller.

This state of affairs did not go unnoticed by scholars and observers. Margaret Sawada voiced her dismay regarding the system in general in conjunction with the sudden dismissal of lecturers at Tsukuba University (Chuo Koron, August 1985). In the late eighties and early nineties, Nature Japan magazine published several pieces on the topic, including, 'Turmoil over Treatment of Foreign Staff' (1985), 'Problems of Tenure in Japan' (1990), and 'Japanese Universities Slow to Welcome foreigners' (1993). These articles showed the dissatisfaction and despair of foreign scholars, but they also signified the

foreign community's expectation of future change and true 'internationalization' of the sort that Japan was talking about more than ever.

At the end of 1995, the Ministry of Education sent a directive to the national universities which read, in part, '[Due to a limited budget...] the Ministry will have no alternative but to reduce the number of foreign teachers.' Senior foreign lecturers, many of whom were long-term residents with Japanese families, suddenly found themselves not only without tenure, but unemployed as well. U.S. Ambassador to Japan Walter Mondale has also become involved, saying that he believes there to be 'evidence of a systematic and officially approved discrimination on the basis of nationality [and age]' by which senior lecturers were being replaced by younger ones.

The FAJ website

Issho Kikaku's Foreign Academics in Japan (FAJ) Project is a collection of essays and resources dealing with the issue of employment terms and conditions for foreign professors, lecturers and researchers in Japanese universities. Launched with a half-dozen introductory articles in July 1996, FAJ has developed into a resource centre about employment discrimination in Japanese higher education with a series of articles in English and Japanese. The writings

presented represent various perspectives in the multi-faceted, dynamic dialogue regarding the treatment of non-Japanese in Japanese academic institutions.

In addition to two dozen original articles, the FAJ site provides additional supporting content, including:

- Articles by Prof. Ivan Hall and letters from U.S. Ambassador Walter Mondale presented in cooperation with Prof. Chalmers Johnson's Japan Pacific Research Institute (JPRI);
- the original Japanese text of the 'Governmental Study Group on Universities' Fourth Report' directly addressing the issue of foreign faculty members;
- Articles about the erosion of tenure for foreign academics offered in partnership with Nature Japan magazine. ■

For a full table of contents, please visit the Foreign Academics in Japan website:
<http://www.iac.co.jp/~isshofaj>

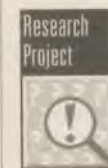
Matt Stein studied Japanese education at Stanford University and is the Director of the FAJ Project. He currently manages Yahoo!'s international Web directory sites.

Tony Laszlo, Director of Issho Kikaku, is a Japan-based non-fiction writer and lecturer at Wako University.

The Birth of Chinese Pornography

In the wake of Foucault's insights, studies have begun to appear which are centrally concerned with the relation between philosophy, pornography, and the rise of modernity. These studies have placed pornography back on to the map of Chinese literature and of Chinese studies, and promise to be a crucial source for our understanding of gender and sexual ideology in late imperial China.

■ By GIOVANNI VITIELLO



Until as recently as 1992 one needed elaborate explanations (scientific research being an insufficient reason) to have access to the notorious Private Case of the British Library, for instance, or to the (most titillatingly named) Enfer de la Bibliotheque Nationale in Paris, to mention the best known receptacles of traditional European pornography. In the last few years, though, in the wake of Foucault's insights, studies have finally begun to appear which are centrally concerned with the relation between philosophy, pornography, and the rise of modernity (an excellent choice of which is Lynn Hunt's *The Invention of Pornography*, New York: Zone Books, 1993). An analogous investigation into the Chinese cultural context has now also become possible, thanks to the appearance, in the last few years, of critical, typeset editions of most of traditional Chinese pornography. Pornography has thus been placed back on to the map of Chinese literature and of Chinese studies, and promises to be a crucial source for our understanding of gen-

der and sexual ideology in late imperial China.

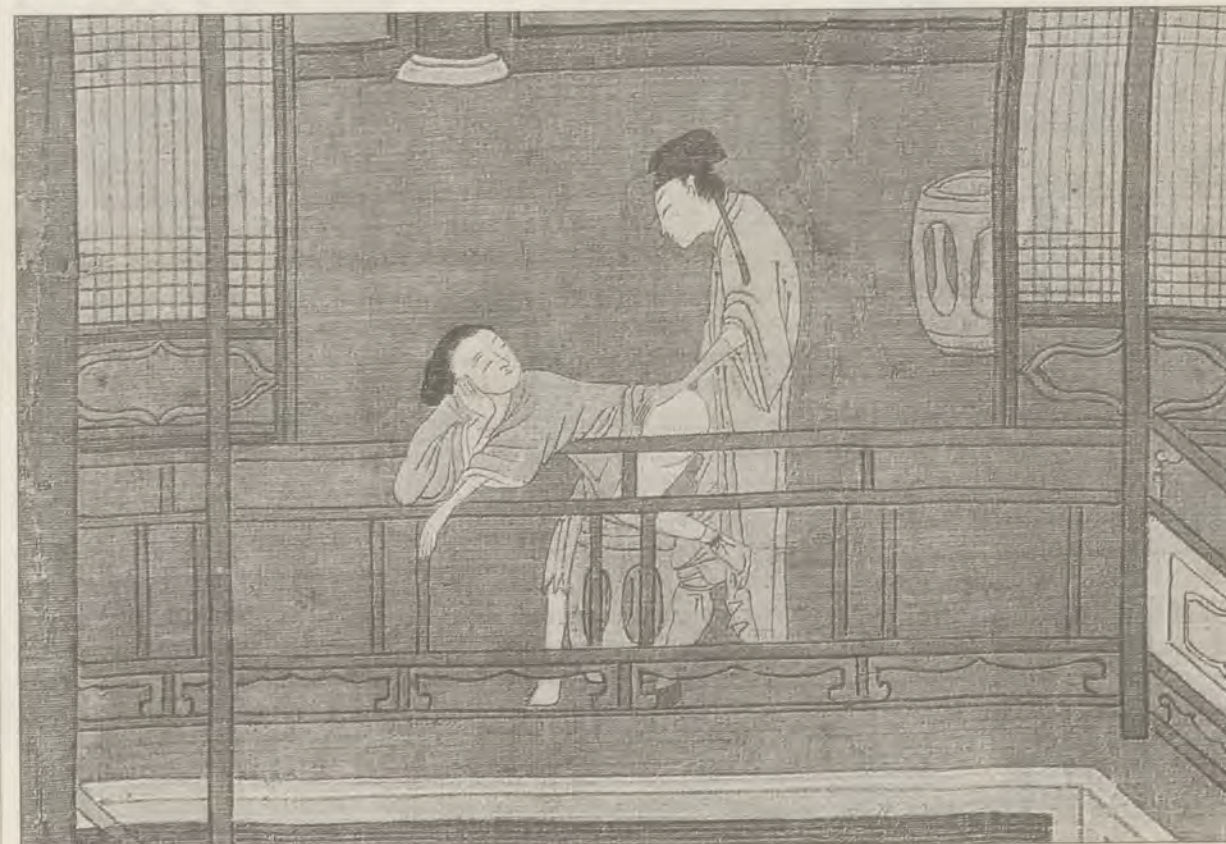
Chinese pornography had a short but intense life, emerging toward the mid-sixteenth century and flourishing in the second half of the seventeenth, the period historians refer to as the late Ming. As in Europe, the rise of pornography in China is linked to that of the novel and to the boom in the printing industry. Its geographical setting was the most prosperous and cultured area of the late Ming empire, the lower Yang-tze delta, comprising cities like Nanking, Suzhou, and Hangzhou. The emergence of pornography occurred in a highly commercialized society where class boundaries were increasingly blurring, and in an intellectual climate marked by what is probably the most radical critique of Confucian orthodoxy before the twentieth century, one that has made some scholars speak of this period as 'an Enlighten-

ment', or 'a Renaissance'. In such a context pornography arises as one of the distinctive products of early modern Chinese culture.

From its very inception within the panorama of Chinese letters, pornography had its supporters and its detractors. The name of Li Zhi – the radical late Ming philosopher who mined the literary canon by canonizing the novel *Water Margin* (*Shuihu zhuan*) and vernacular fiction as the great literary form of his time – is associated with the publication of a pornographic novel such as *The Coarse Story of the Embroidered Couch* (*Xiuta yeshi*). His close friend, the well-known literary critic Yuan Hongdao, was one of the first to admire the erotic novel *Jin Ping Mei*, which he defined as 'a classic outside the canon' (*waidian*). But while vernacular fiction and pornography were supported by at least a section of the intelligentsia, the state began to realize their threatening potential as vehicles of heterodox and contaminating ideologies. In the words of the eighteenth-century scholar Qian Daxin, fiction had established itself in the Ming as the fourth great doctrine, after Confucianism, Buddhism, and Daoism, comparable to them for articulation and penetrating power. As 'unofficial history' (*wai-shi*), fiction hosted a proliferation of

discourses – on politics, on social and moral values, on sex – that took History to task. Pornography, specifically, offered representations that constantly challenged the neat figure of the order of the Confucian family, the strict separation between an inner (female) world and an outer (male) one, thereby providing a critique of gender and sexuality. That Ming censorship of fiction singled out, first, the *Water Margin*, for its political subversiveness, and then extended the category of 'obscene books' (*yinshu*) to include pornography, is emblematic of the state's increasing awareness of the political nature of sex and of its representation. ■

Dr G. Vitello (Italy)
was a senior visiting fellow of the IIAS
from 3 January until 3 April 1997.



'Amorous frolicking in a flower garden', detail of a painting, beginning 16th century.

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Chinese Business Connections

By CHAN KWOK BUN
& J.A.C. MACKIE

The international academic workshop on 'Chinese Business Connections in Global and Comparative Perspective' was held in Beijing, 10-12 September 1996. The workshop was organized by the Chinese Academy of Social Sciences and the Nordic Institute of Asian Studies and sponsored by the European Science Foundation and the Ford Foundation.



The workshop took place in the conference hall of the Chinese Academy of Social Sciences and drew delegates from all over the world. 21 papers were presented, six of them delivered by speakers from the PRC, and the audience included a number of honorary guests and observers.

Three themes emerged during the discussion among the paper presenters and delegates: first, the essence and plurality of the character of Chinese business culture and practice; second, forces of co-operation and competition among the Chinese businessmen; third, Chinese business culture and practice at the crossroads of tradition and modernity. A number of theoretical and substantive issues integral to the understanding of Chinese business networks were brought up and several points were made that are noteworthy in terms of a future research agenda.

Essence and Plurality

The Chinese in mainland China and overseas do not share among themselves a singular business culture, the so-called Chinese way of doing business. The business conduct of a Cantonese in Southern China differs much from that of a Shanghainese, a Taiwanese, a Hong-kong Chinese, a Singaporean Chinese, or a Sino-Thai. There are visible, empirically observable behavioural differences among them in spite of their alleged shared ethnicity and culture which may more often be imagined than real – this is particularly so among third- or fourth-generation overseas Chinese. Historically, in Southeast Asia, changing state sentiments and policies toward the Chinese as an ethnic minority have always been a real force for the Chinese businessmen to contend with. Consequently, the Chinese overseas have constantly attempted to make adaptations to particular historical and structural circumstances then prevailing in respective host countries.

At the conference, there was a perceptible contrast between the approach to the subject by the participants from the PRC and by visitors from Southeast Asia or elsewhere who know or have studied the situation of the Southeast Asian Chinese. The latter group were far more aware of the differences in political outlook, identity, and socio-cultural characteristics among overseas Chinese in various parts of Southeast Asia (and other parts of the world) as well as of the gradually widening

gap between them and the China Chinese in several respects. The participants from the PRC were generally inclined to regard all overseas Chinese as sharing a single Chinese cultural heritage and ethnicity, although several of them acknowledged that they need to learn more about the differences.

Co-operation and Competition

Several speakers touched on the discrepancies between myths and realities about the extent of overseas Chinese 'monopoly' or 'control' over

Chinese enterprises today are perhaps best described as being 'in transition'

the Southeast Asian economies, or key sectors within them. The myth in most parts of Southeast Asia that Chinese traders are (or were) 'merciless monopolistic middlemen' or rapacious, exploitative 'bloodsuckers' has often been popularized and exaggerated. Yet other speakers praised the high degree of control as evidence of the superior commercial acumen of Chinese businessmen – while simultaneously trying to deny the charge of being 'monopolists'.

Like other terms such as the 'Chinese tribe' or the 'Chinese Commonwealth', the concept of Chinese business networks necessarily focuses one's analytical attention on harmony, co-operation, and internal solidarity among the Chinese businessmen world-wide, allegedly because of their shared ethnicity and culture – while downplaying or overlooking the processes of conflict, competition, and exploitation that divide them. Taken as a whole, such concepts seem to have limited analytical utility. They conceal more than they reveal.

Tradition and Modernity

Chinese enterprises today are perhaps best described as being 'in transition', 'between generations', or 'at the crossroads' of tradition and modernity. In a contemporary Chinese enterprise, capital is no longer monopolized by the family; management is increasingly being separated from ownership, while social relations other than those from within the family and kin network are being pursued for business purposes.

Younger, better-trained Harvard or Stanford business school graduates are experimenting with new ways of doing things in many a Chinese firm.

Transaction cost theory was mentioned by several participants as a useful conceptual tool to explain the commercial success of both the Chinese business networks and the emergence of so many large ethnic Chinese corporate enterprises (often loosely referred to as 'conglomerates'). It would be useful to focus on the aspect of the entrepreneurial function of today's conglomerates (and perhaps also of the earlier Chinese networks) in order to explain, at least partly, their prominence in Southeast Asia, rather than search for some elusive elixir of entrepreneurial drive, dynamism, perseverance, and frugality as the key to their success.

Other Issues

On the matter of foreign capital inflows from the various Southeast Asian countries into China, there was a sharp divergence of views among the conference participants, particularly on the issue of just how large that inflow has been since 1991. Never the less, there was general agreement on two features of the picture. One is that capital inflows into China from Singapore are by far the largest from any Southeast Asian country. The second is that a few of the large conglomerates in Southeast Asia appear to account for the bulk of the total investment in China from the region, but relatively little is being invested there by small-scale Chinese firms, for readily understandable reasons. Any notion of a big surge of Southeast Asian Chinese money into China is in that respect misleading.

The big difference observed between the large numbers of ethnic Chinese small and medium enterprises (SMEs) in the Southeast Asian countries and the large-scale conglomerates (LSEs) was mentioned

several times in the conference as a matter on which fuller information is badly needed. Not much is really known about the former while a great deal of media attention has been paid to the latter.

Conclusion

In retrospect, the conference can be seen as a collective awakening to the complex character of Chinese business culture and networks. The Chinese enterprise worldwide is changing, caught in transition, in flux – it expresses itself in a plurality of ways at different times and in different places.

There are several challenges as far as the future research agenda is concerned. The comparative and historical methods must be taken more seriously and structural, institutional and historical factors associated with business development need to be stressed, not culture *per se*. When wearing comparative lenses, the analyst is better positioned to wonder if the 'family-first principle', the predominance of the family in business, the ethnic solidarity thesis, the invoking of values such as hard work and frugality, and the inordinate emphasis on trust and *guanxi* are uniquely Chinese or not.

Studies of Chinese business also need to be integrated into the larger literature on race and ethnic relations in general, and on ethnic and immigrant entrepreneurship in particular. And finally, analyses of Chinese trading networks should be treated as a typical case subject to the theory, method, and practice of social network analysis – an exercise as such will force the analyst to search for other social ties in business transactions that are beyond the familial and the ethnic. ■

The original report was revised and shortened by Erik R. Skaaning (NIAS)

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The Works of An Shigao

To Buddhologists and Sinologists alike An Shigao is a well-known figure. A native of the Parthian Empire, he arrived in the Han Dynasty capital, Luoyang, in 148 CE, and spent two or three decades translating Buddhist works into Chinese. He was the first major Buddhist translator in China, the pioneer and initiator of a veritable industry which over many centuries produced an enormous quantity of literature. Although still relatively unexplored, its importance is beyond doubt. Since so many Indian Buddhist texts have been lost in their land of origin, the Chinese versions have – with their Tibetan counterparts – become a prime source for research into Buddhist history, doctrine, ritual, and so on.

■ By PAUL HARRISON



The study of these translations is, however, far from straightforward, and many aspects of the translation process, especially in the early period, are not fully understood. Indeed, the early period is attracting increased attention, as Buddhist scholars continue to investigate the spread of Buddhism throughout Asia, the evolution of the Buddhist sects or schools, and the early development of the Mahāyāna. Here the oldest sources promise interesting results, and thus the translations of An Shigao, long dismissed as primitive and obscure, are becoming the focus of renewed scholarly attention. Hence this workshop, conceived by Prof. Tilmann Vetter of the University of Leiden and sponsored by the IAS, to assess the state of play with regard to An Shigao and his works and stimulate further research on this topic.

Scholars working on An Shigao and related areas were invited from Japan, Germany, Italy, and the U.S. to present papers over the two days. In addition to a sizable local audience, the workshop attracted many other specialists in Buddhist Studies from Europe and Japan, and this made for lively discussion.

An Shigao himself is as problematic as his works, and thus it was a matter for regret that Prof. Antonino Forte of the Italian School of East Asian Studies in Kyoto was unable to attend the workshop. Forte's recent book, *The Hostage An Shigao and His Offspring* (Kyoto 1995), has highlighted a conundrum: there is no apparent connection between the hostage prince, An Shigao, progenitor of the eminent An family, known to us from the secular sources, and the ex-prince, An Shigao, pioneer propagator of Buddhism in China, who appears in the Buddhist sources. Thus the former are silent on his prodigious achievements as a translator, while the latter never mention his status as a hostage and a father. Nor is this the only problem relating to the man An Shigao. While the workshop tended to focus on An Shigao's translations, these more 'personal' issues also surfaced frequently.

The sectarian affiliation of An Shigao figured prominently in the papers. That An Shigao was connected with the powerful and widespread Sarvāstivādin school seems to have been generally accepted up till now, but several speakers underlined the need for caution in this area. The paper by Jens-Uwe Hartmann (Berlin) on

to vary renditions for stylistic and other reasons, even when translating oft-repeated formulae and stock passages.

Another issue raised in Forte's book is whether An Shigao followed the 'Hīnayāna' or the Mahāyāna. Wang Bangwei (Peking) reviewed the evidence for his adherence to the Mahāyāna – the early Chinese Buddhist sources in which he is referred to as a *bodhisattva*, the orientation of his disciples, and the content of certain disputed works of his – concluding that this was perfectly possible. It was agreed that An Shigao could well have been a Sarvāstivādin Mahāyānist, but further work remains to be done in this area. Haiyan Hu-von Hinüber (Freiburg) also reviewed

ras point, in Yamabe's view, not only to common school affiliation but also to a connection with the earlier meditation movement.

Textual corruption

Other speakers dealt with specific translations by the Parthian master. Paul Harrison's paper was an attempt to enlarge the An Shigao corpus by proposing the inclusion of a *Samyuktāgama* collection now ascribed to the Wu-Wei periods (220–265 CE). If accepted, this is a significant addition to the corpus, but there are several problems relating to the collection as it now stands. Some of these can be resolved, Harrison showed, by applying a novel re-ordering technique to the existing Taishō edition. Even with works whose authenticity is generally accepted there are frequently textual problems, as Tilmann Vetter (Leiden) demonstrated in his paper on An Shigao's version of the *Sapta-sthāna-Sūtra*. Since this is preserved in two versions, it may be edited, and this process yields a greatly

on the *Dao de jing*, a partial translation of Sangharakṣa's *Yogācāra-bhūmi*, presented by Florin Deleanu (Hirakata) pointed to An Shigao's role as a purveyor of teachings on meditation to Chinese Buddhists, and to the necessity of seeing his corpus as a whole, in which different aspects of the meditator's path are addressed by different works.

One of the highlights of the workshop was the special address by Richard Salomon (Seattle) on the corpus of ancient Buddhist manuscripts recently acquired by the British Library. This new find is relevant to the study of An Shigao's works because it dates from roughly the same period and also contains works from the Sarvāstivādin canon. So far Prof. Salomon has been able to compare only one text with its counterpart in the An Shigao corpus, and has found that the two are not entirely consistent. However, since not all items in the collection have yet been identified, there may be other texts to be compared. As exciting as a perfect match would be, one must remember that the Sarvāstivādin canon in the 1st and 2nd centuries CE was probably far from being a unitary and standardised collection.

The workshop arrived at a complex picture of An Shigao, first as pioneer translator, devising in effect a new form of the Chinese language and a new vocabulary, from which many items were retained by the later Buddhist tradition in China, then as Abhidharma master and meditation specialist, introducing the nascent Chinese Buddhist community to the mysteries of Buddhist yoga. It was agreed that An Shigao was probably Sarvāstivādin in sectarian affiliation, and may conceivably also have been Mahāyānist in spiritual orientation. Yet many riddles remain to be solved. Furthermore, in his summing up at the end of the workshop, Enomoto Fumio (Osaka) pointed out that many basic issues relating to Buddhist canonical literature and its early propagation in China still require clarification, before we can understand An Shigao's contribution fully. There is no doubt that these questions, and indeed the rich legacy of An Shigao's translations, will continue to occupy Buddhist scholars for some time. ■



Paul Harrison during the An Shigao workshop

An Shigao's rendition of the *Artha-vistara-Sūtra* drew attention to the fact that An Shigao translated two texts from the 'Six Sūtra Section' division of the *Dārghāgama*, a division found only in the Central Asian recension of this Āgama, which is most probably Sarvāstivādin or Mūla-Sarvāstivādin. Lambert Schmithausen (Hamburg) also devoted his paper to school affiliation, using An Shigao's version of the *Mahā-nidāna-sūtra* as a basis, and observing that agreement between it and other known (Mūla)-Sarvāstivādin versions does not in itself prove affiliation, if the passages concerned preserve the original form of the text. As well as providing many examples of such agreement, he discussed various textual problems in An Shigao's version of this *Sūtra*. Here, as in other presentations, attention was drawn to the tendency of An Shigao and other early translators

some of the biographical material relating to An Shigao, as well as the evidence of the so-called *Śāriputra-pratideśanā-Sūtra*, a rather doubtful attribution which may throw some light on his relationship with the Mahāyāna. While the biographies tell us more about Chinese Buddhism than they do about An Shigao, some of the translations still attributed to the Parthian need to be reassessed before we can eliminate them conclusively. Taking a different tack, Yamabe Nobuyoshi (Saga) demonstrated in his paper how An Shigao may have been connected with an early *Yogācāra* tradition, the term *Yogācāra* here referring not to the later Mahāyāna school but to its precursors, yoga-practitioners within the Sarvāstivādin fold attempting to systematize Buddhist meditation. The similarities between certain texts translated by An Shigao and various works of the later *Yogācā-*

improved text, which stands as a kind of model for further research. At the same time it reveals the degree of textual corruption to which all the works of An Shigao may have been subject, and the need for a more systematic approach to them.

That such an approach should also take account of any surviving commentaries on An Shigao's translations was demonstrated in the paper given by Stefano Zaccetti (Venice) on the *Yin chi ru jing* and its third-century commentary. This 'scholastic compendium' from the hand of the Parthian master, like several other such works, abounds in obscurities, but contains much valuable material. While it may incorporate oral explanations given by An Shigao to his disciples, it is at the same time a prime source for the early development of Chinese Buddhism in the decades following his death. Similarly, the paper

Associate Professor Paul Harrison (p.harrison@phil.ac.canterbury.nz) of the department of Philosophy and Religious Studies, University of Canterbury, Christchurch, New Zealand, was a Senior Visiting Fellow at the IAS in November and December 1996. He was the convenor of the An Shigao workshop.

Texts and Exegetical Tradition Reading The Mo-ho chih-kuan

By LUCIA DOLCE

The Mo-ho chih-kuan (The Great Cessation and Contemplation) is a seminal text of T'ien-t'ai Buddhism, one of the most influential and enduring traditions of East Asian Buddhism. Its centrality in the development of T'ien-t'ai doctrine and its influence on other traditions of Buddhism have been acknowledged for centuries, but recently the 'Mo-ho chih-kuan' has received renewed attention among scholars of Buddhist thought, both in the Far East and in the West. It is in this context that a seminar on the 'Mo-ho chih-kuan' was held in Leiden from January 13 to 18, 1997, organized by Prof. W. Boot and Lucia Dolce of the Centre for Japanese and Korean Studies of Leiden University, with the financial support of the Bukkyō dendō kyōkai and the CNWS-Research School for Asian, African, and Amerindian Studies.



Originally a set of lectures by Chih-i (538-97), founder of T'ien-t'ai, the Mo-ho chih-kuan was recorded and edited by his disciple, Kuan-ting. The text is often referred to as one of the three commentaries on the Lotus Sutra that represent Chih-i's thought, but it is by no means a commentary on the sutra, even if this canonical source is often quoted in the text. It cannot be defined as a mere manual of meditation either, although the title might suggest this, *chih-kuan* being the kind of meditative practice fostered by Chih-i. The text is, rather, a comprehensive philosophical work which, while discussing various forms of meditation, presents and interprets crucial themes of Buddhist doctrine as it was understood by one of the greatest Chinese Buddhist thinkers.

The seminar was conducted by Dr Paul Swanson, professor of Nanzan University in Nagoya and editor-in-chief of the *Japanese Journal of Religious Studies*. Dr Swanson is engaged in a translation project of the entire Mo-ho chih-kuan, as part of a wider plan sponsored by the Kōsei Publishing Co. in Tokyo, which aims to translate the text into various European languages (so far, drafts have been completed in French by Jean-Noël Robert and in English by Swanson). Some 14 participants, graduate students and senior researchers from the departments of Chinese, Japanese, and Buddhist Studies of various European universities (Leiden, Hamburg, Bonn, Bochum, Venice, and Copenhagen) attended the seminar, which turned out to be more intensive than planned, with sessions both in the mornings and in the afternoons, while the discussion was continued informally in the evenings.

Although the primary purpose of the seminar was to read some parts of the text, namely the introduction and the seventh chapter (which is traditionally regarded as the core of the Mo-ho chih-kuan and of T'ien-t'ai doctrine), problems related to the critical assessment of the text and its place among Chih-i's other writings were certainly not neglected, nor were doctrinal and methodological issues overlooked.

Swanson, for instance, stressed what he considers to be the key principle of T'ien-t'ai Buddhism, the 'threefold truth,' i.e. the notion that reality is a single unity in which the three aspects of emptiness, conventional existence, and the middle way are integrated. This 'truth' expresses Chih-i's synthesis of Buddhist doctrine and practices and constitutes, in Swanson's opinion, the pattern through which the analysis of T'ien-t'ai's philosophy should be undertaken.

Swanson also advocated a more direct reading of the Mo-ho chih-kuan, rejecting a reading which relies heavily on the later exegetical tradition, such as one finds especially among Japanese scholars. The problem of the relationship of a text to its posterior interpretations, which come to constitute the canonical tradition of that text within a certain school, is a hoary one. In various ways it affects the understanding of many religious figures who, as initiators of a tradition of thought, produced writings that abound in ambiguities and equivocal explanations of crucial ideas. Later systematizers attempted to eliminate these contradictions, but in doing so emphasized some elements to the detriment of others, or crystallized the meaning of the text in a few concepts, reducing the original richness of philosophical possibilities opened up by the text. Cogently, since these 'reformulations' responded to the ideological agendas of interpreters operating under different conditions, centuries after the writing of the text itself, there is a distinct possibility that they obscure rather than elucidate the text. A reading free from the categories imposed by traditional exegesis, as advocated by Swanson, can thus be a turning point in the analysis of the Mo-ho chih-kuan and of T'ien-t'ai thought.

Any attempt to reconstruct the original ideas of Chih-i through the Mo-ho chih-kuan inevitably presents some inherent problems, not least among them problems of textual criticism. Since the text was compiled much later than the lectures were delivered, it is in fact impossible to distinguish where Chih-i's words end and where his disciple's interpretation starts. A comparison with other writings by Chih-i may certainly be useful in order to identify the meaning of certain formulations, but the question of the influence of contemporary schools of Buddhism on Chih-i's notetaker remains open. In particular, the influence of the San-lun school of Ch'ing-tsang, which has already been demonstrated for another of the three important texts attributed to Chih-i but written down by his disciple, plays a crucial role. If it is true, as was suggested in the contributions of Mr. J. Plassen of Hamburg University (Germany), that this influence can also be postulated for the Mo-ho chih-kuan, especially in the passages quoting from or referring to the *Treatise of the Middle* and the *Mādhyamika* tradition, the issue of Chih-i's originality will need further examination.

Another case for a reading of the text which does not dismiss its hermeneutical tradition can be made if the Mo-ho chih-kuan is approached in order to understand the doctrinal

basis of the Sino-Japanese T'ien-t'ai/Tendai tradition. Whereas a reading of the text *per se* can shed light on Chih-i's original insights, it should not be overlooked that, for instance in Japan, both the Tendai and Nichiren traditions of Buddhism understood the text - and Chih-i's thought - through the filter supplied by the exegetical work of the 8th-century T'ien-t'ai patriarch, Chan-jan. Reliance on Chan-jan's commentary, which became the normative version for all T'ien-t'ai Buddhism in East Asia, may therefore offer a key to understanding the origin of later developments. Never the less, a translation of ambiguous passages based on the generally accepted outcome of this hermeneutical process may lead the reader to underestimate the diversification of philosophical positions within the T'ien-t'ai tradition and to consider its doctrine monolithic and immutable over the centuries. This may be illustrated by two examples, both of particular interest because of their relevance in the Buddhist tradition of China and Japan.

Conception of reality

The first instance concerns the concept of *i-nien san-ch'ien* (Jap.: *ichinen sanzen*), i.e. 'the interpenetration of all realities in one single thought', which has always been regarded as the epitome of Chih-i's speculation. A close reading of the relative passages in the Mo-ho chih-kuan suggests, in fact, that it may not be appropriate to take it as the ultimate expression of Chih-i's insight into reality, since in the text it expresses only one level of understanding of reality. The traditional evaluation of T'ien-t'ai doctrine, however, is taken for granted by some modern Japanese translations of the Mo-ho chih-kuan that emphasize the centrality of the concept of *i-nien san-ch'ien* even when the text does not state this in a straightforward way. (In fact, the text allows very different interpretations, as becomes clear when the diametrically opposed translations of the passage in question by Kanno Hiroshi and Ikeda Rosan are compared.) Moreover, it was pointed out during the seminar that in other sources, such as earlier texts attributed to Chih-i, the expression *i-nien san-ch'ien* is remarkable for its absence. Chih-i may not have formulated the idea in those terms, although the conception of reality which underlies the formula is certainly part of the Mo-ho chih-kuan.

Another important issue which received due attention was the complex idea of identity expressed in the word *chi* (Jap.: *soku*). Although it is undeniable that later on in T'ien-t'ai/Tendai Buddhism, especially in Japan, the word came to indicate a

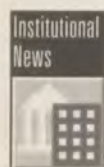
total (also ontological) identity, it is questionable whether this rendering of the term always brings out the meaning it has in the context of the Mo-ho chih-kuan and other early T'ien-t'ai texts. The difficulty of defining the notion of identity appears in the choice of alternative renditions of the term. Swanson proposed interpreting it as denoting, at least in some cases, 'indivisibility' rather than 'identity', since the context shows that Chih-i maintained a distinction between the two realities or perspectives put in reciprocal relation by the word *chi* (e.g., the expression 'samsara is (*chi*) nirvana', a well-known statement of Mahayana Buddhism which Chih-i often uses, does not imply a total identity of the two realities). The discussion of this topic at the seminar was enriched by the contributions of the participants. Mr. H. Kantor of Bonn University (Germany) brought to our attention the famous discussion of the meaning of *chi* by Chih-li, a T'ien-t'ai patriarch of the 11th century, and Prof. G. Paul, of Karlsruhe University (Germany), analysed the notion of identity from the point of view of Sino-Japanese texts of Buddhist logic and proposed a distinction between the ontological, logical, and soteriological implications of the idea.

Other challenging questions were examined during the seminar, disclosing the complexity of the Mo-ho chih-kuan, and reasserting the need for a further exploration of this notoriously difficult, but extraordinarily stimulating text, one of the great classics of Buddhism. ■

Lucia Dolce

is attached to Centre for Japanese and Korean Studies, Leiden University

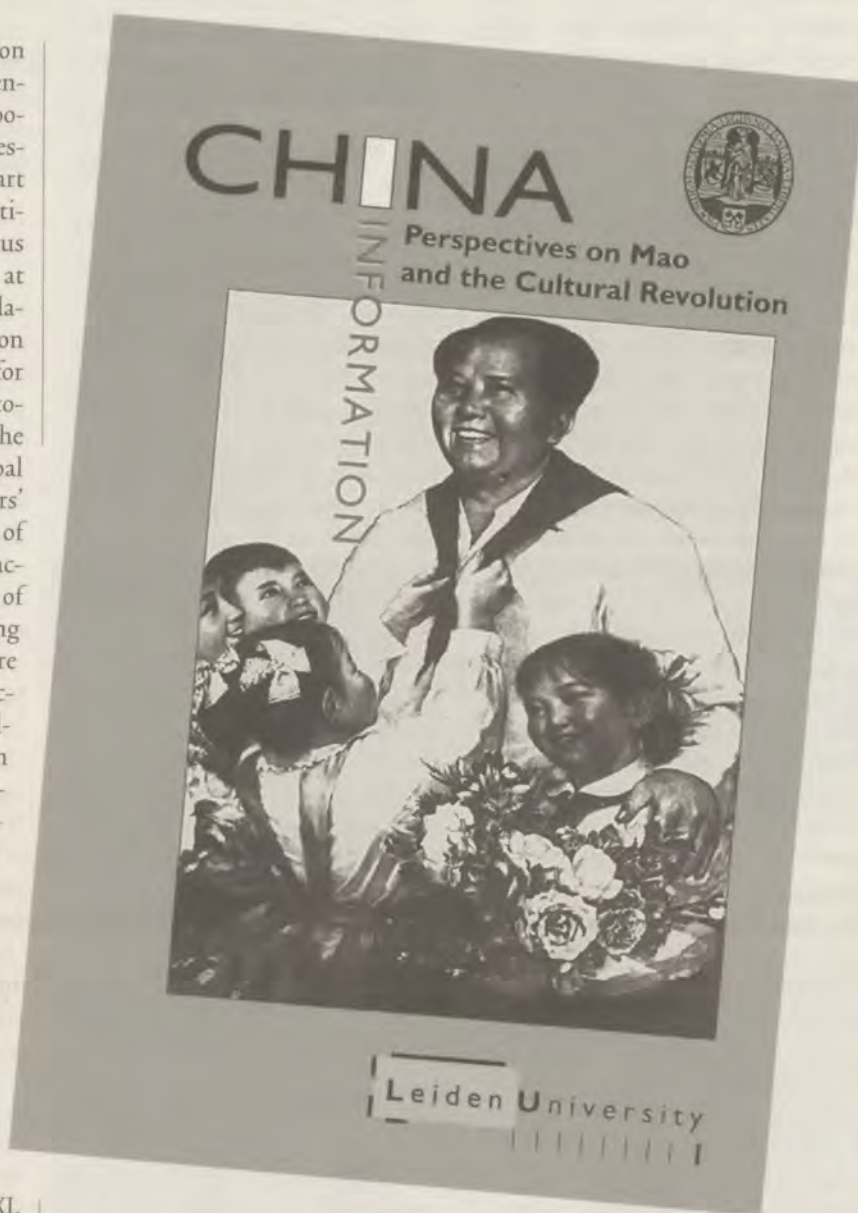
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The Documentation and Research Center for Contemporary China (DC) was established in 1969 as part of the Sinological Institute by Erik Zürcher, now Emeritus Professor of East Asian History at Leiden University. Since its foundation, the DC has concentrated on building up a research library for contemporary Chinese studies together with the main library of the Sinological Institute. The principal percentage of DC staff members' time is devoted to the pursuance of research, while they also take an active part in the teaching program of the Institute as well as providing courses to those outside. Courses are run on modern Chinese history; economic, political and social developments, Chinese law, and foreign relations. In addition, staff members undertake supervision of students' work leading to higher degrees.

Since 1985, the DC publishes *China Information: A Quarterly Journal on Contemporary China Studies* – a refereed, English-language academic quarterly which publishes research articles on all aspects of 'Greater China'. The annual special theme issue in 1996-1997 (Vol. XI, Nos. 2/3) was entitled 'Perspectives on Mao and the Cultural Revolution', and contained 11 articles on the 'Great Proletarian Cultural Revolution'.

In the summer of 1997, a special theme issue entitled 'Hong Kong under Colonial Rule', edited by Tak-wing Ngo, will be published to commemorate the transfer of Hong Kong from British colonial rule to Chinese sovereignty. The papers focus on analysing how the 'Hong Kong system' came into being and how it developed during the last 150 years of British rule. The articles show that colonial rule was in practice extremely complex and multi-faceted, and that the stereotyped image of the British exercising indirect rule over an apathetic society, transforming a fishing port into a capitalist metropolis through a benevolent laissez-faire policy, is mistaken. Instead, the papers show that there was active intervention by the colonial state in Hong Kong society and economics, and that indigenous entrepreneurship played a much greater role in the colony's development than colonial historiography has cared to acknowledge. The articles examine the strategies of rule and the reach of the colonial state; the delicate manipulation of social conflicts



and the maintenance of regime stability; and the mixed roles of colonial rule as an agent of modernization and a hindrance to development. ■

For more information, please contact:

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Modern China: A Manual

Christiansen, Flemming and Shirin Rai

Chinese Politics and Society. An Introduction

London etc.: Prentice Hall 1996

xxvi+332 pp., with illustrations, glossary, bibliography and index.

ISBN: 0-13-354656-X (pbk).

Price: US\$28.50µ

■ By **KITTY YANG**



Why is it that with so many good books, you only realize that it is the missing piece you have always been looking for until you just happen to read it one day? Chinese history, be it modern or in the distant past, has never needed to complain about a shortage of coverage. The last two decennia especially, with China's 'opening up' since 1978, have seen a rise in published attempts to describe what has happened to China, and/or what is going to happen soon. But here is a book that gives a clear cut overview of the period from the late Qing dynasty until late 1995. Spence recently baptised this period 'The Century of China', and although Christiansen and Rai are not so China-centric to follow this exactly, they take the 'opening up' of China – defined by the authors as beginning at the middle of last century, i.e. the last years of a weakened Qing Empire – as a *Leitmotiv*.

And they do a good job. The contents alone read like a book, thanks to the meticulous subdivision in book parts, chapters, and para-

graphs, indicated with just enough words to get a perfect outline of modern Chinese history. Actually, it looks so perfect that one feels almost sorry for future students who will probably have to learn this outline by heart in order to get a framework of modern Chinese history imprinted in their minds. But this is at the same time the source of my own slight disappointment: when diving head over heels to this book I did not expect a pedagogic book. I clearly missed the blurb that explicitly indicates that the book is aimed at undergraduate students, which, for example, also shows in illustrative boxed texts with (parts of) documents, definitions, theories etcetera.

Halfway, I started wondering a little whether the choice of the boxed texts could not have been better. If this book is aiming at students with hardly any knowledge of modern Chinese history, isn't it better to give more definitions? For example, a clear (boxed) definition of all the political terminology (the notorious '-isms', as in 'dialectical materialism') seem more useful to me than the translated poem by Mao on 'The Long March' (p. 61). Reading on in an increasingly critical mood, I wondered about the certainty with which it is stated on p. 117 that the campaign against Jiang Qing (Madame Mao) was 'carried by sexist prejudices and stereotypes about strong women'. I am in doubt about which of the 1989 student leaders fainted after the interview with Li Peng was broadcast on television – Wang Dan? (p.147) I would say Wu'er Kaixi. And the chapter on the PLA is a little concise, as is the controversial subject of nuclear weapons. But all these are minor details when set against the thorough approach that Flemming and Rai apply in describing China's most recent history. They divide the book in four parts (The Making of Modern China, Politics, The Economy, and Society), and still succeed in achieving a coherent overview. Besides that, they give a detailed glossary and a carefully selected bibliography (in which there is an almost refreshing absence of Spence's work!) for further reading – something many other books lack.

I strongly recommend this book to any student in Chinese modern history, or anyone with a keen interest in China. The book is a great help in reminding us what has happened in China this century. The well-organized structure makes it a very accessible book: well done, gentlemen! ■

(Advertisement)

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China back in the UN?

Jean-Marie Henckaerts (ed.)

The International Status of Taiwan in the New World Order

— Legal and Political Considerations.

London, etc.: Kluwer Law International 1996

xviii+337 pp., with appendices, bibliography, and index

ISBN 90-411-0929-3

By **STEFAN R. LANDSBERGER**



In June 1995, the year the United Nations celebrated its fiftieth anniversary, the Center for United Nations Law at the University of Brussels convened a one-day conference devoted to the absence of Taiwan in this nearly universal organization, of which it was one of the founding members. Taiwan's requests for re-admission to the Organization in 1993, 1994, and 1995 were not even discussed in the General Assembly, let alone in the Security Council, owing to political pressure exerted by Peking.

This situation increasingly rangles among the more than 21 million Taiwanese. After all, as the world's 14th largest trading nation, with an

annual per capita income of more than US\$12,000, the country wants more influence on topics that directly touch upon its economic well-being; and these topics are often decided in UN organs such as the International Maritime Organization, the Food and Agriculture Organization, the World Health Organization and the Universal Postal Union. Moreover, since the abrogation of martial law in 1987, Taiwan has embarked upon a course of democratization, culminating in direct presidential elections in March 1996.

During the conference, the four most important issues determining the international status of Taiwan were discussed. The contributions in this volume, which were updated in early 1996 where necessary, are grouped around these issues, while the editor draws the various strands of

argument together in a number of thoughtful concluding observations in the last section.

In the first section, Taiwan's international legal status is examined. The essays by Prof. Hungdah Chiu and contributors Hans Kuijper and Michael C. Davis, using compelling legal and historical arguments, make short shrift of the claims of the People's Republic of China (PRC) that Taiwan is an inalienable part of China. These claims lie at the heart of the uncertainty surrounding Taiwan's international status, if only because it enables the PRC to consider each attempt to solve the problem as interference in internal affairs.

The second section is devoted to Taiwan's attempts to gain recognition of its statehood and increase its international standing through informal diplomacy. Linjun Wu and Kay Möller discuss the various pros and cons of this practice in two well-argued articles.

The bulk of the book, in terms of pages, deals extensively with Taiwan's diplomatic isolation, and more precisely, its non-participation in international organizations, in particular the United Nations and its various organs. In their contributions, Dennis van Vrancken Hickey, Ko Swan Sik, Vincent Wei-cheng Wang, Sheng-tung Yang, Janet E. Lord, Louis B. Sohn, Neri Sybesma-Knol and Lung-chu Chen offer a plethora of precedents, arguments, opinions, and views about whether or why Taiwan should, or should not, be able to join, or rejoin, the United Nations, and in what capaci-

ty. The disagreement regarding the question of whether Taiwan should rejoin the UN-organs as an observer first, or as a full-fledged member of the General Assembly, offers a glimpse of the lively atmosphere in which these issues must have been debated during the conference.

The crux of the question regarding Taiwan's international status, i.e., the relations between Taiwan and the mainland, is the subject of the fourth section. Both Prof. James C. Hsiung and Prof. Cheng-wen Tsai analyse the development of the direct cross-strait relations in the light of policy shifts in both China and Taiwan.

The appendices make this book a handy source. They include various documents pertaining to the question of representation in the United Nations, as well as the Chinese and Taiwanese White Papers on Cross-Strait Relations, published in 1993 and 1994, respectively.

Solutions

The authors, of course, cannot offer clear-cut remedies for Taiwan's predicament. The 'question of Taiwan' is far too complicated for that. For Taiwan's international identity crisis is not merely the result of the conflict with China. The dynamics of internal Taiwanese politics also have a bearing on the problem; does the Taiwanese population support independence unequivocally, or is the people's choice influenced by Chinese military pressure? Will the ruling Guomindang party continue to maintain its current course of nei-

ther independence nor unification, or will a defeat in future elections lead to a coalition with either the opposition Democratic Progressive Party (in favour of independence) or with the break-away New Party (pro-unification)? Moreover, the international community's willingness to be swayed by Chinese promises of extensive economic contacts, and other countries' desire to remain on friendly terms with the PRC, also have a strong bearing on Taiwan's current outsider status. On the horns of a dilemma the international community by and large opts for what it considers a 'best of both worlds' solution: official recognition of China; informal contacts (and strong economic ties) with Taiwan. This makes a speedy resolution of the questions addressed in this book seem unlikely. ■

Dr Stefan R. Landsberger

is a lecturer at the Sinological Institute, Leiden University, the Netherlands

Tantric Buddhism in China

Michel Strickmann

Mantras et Mandarins:

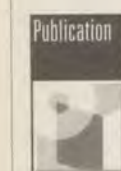
le bouddhisme tantrique en Chine

(Paris: Éditions Gallimard, 1996)

ISBN 2-07-073180-4

In this posthumously published work Michel Strickmann addresses himself to the history of Tantric Buddhism in China. Trenchant, witty, and often eminently quotable, Strickmann's observations put this religious phenomenon and its study in a new light.

By **PAUL HARRISON**



Strickmann begins by tracing the course of his own scholarly progress towards the subject and by sketching the development of Tantric studies in the West, before turning in his introduction to a broad-brush portrait of Tantric Buddhism itself. Here his considerable erudition is brought to bear on the nature of Tantrism, its roots in Indian ritual practices, its high-class

political inspiration and deployment, and its relations with Taoism in China, among other things. He sees Chinese Tantrism (and its later incarnation in Japan in the form of 'Esoteric Buddhism') as preserving unique evidence of the early history of the movement in India, a thesis which underlies the work as a whole. Although one might disagree on this point – after all, the Tibetan canon also preserves the earlier Kriyā and Caryā tantras in large numbers – there is no doubt that the Chinese sources give us

the means to plot the rise of Buddhist Tantrism with greater precision.

The book is organized thematically, but a certain historical progression is also evident. Strickmann first explores the *dhāraṇī-sūtras*, 'books of incantations', both those translated from Indian languages and those compiled in China, to uncover what he regards as proto-Tantric developments, closely linked, in his view, to eschatological preoccupations. Here he discerns an easy merging of Indian Buddhist concerns and styles with Chinese Taoist beliefs and practices. The *Guanding jing* or 'Book of Consecration' (ca 5th century), on which Strickmann has written elsewhere, figures prominently in the narrative here, although Strickmann is mistaken when he claims that it is the oldest known example of a Buddhist 'treasure text': that honour must go to the *Pratyutpanna-samādhi-sūtra*, first translated into Chinese in the late 2nd century by Lokakṣema. In certain other respects too the translations of Lokakṣema contain elements which might require the revision of some of Strickmann's ideas about proto-Tantrism. Successive chapters deal with the Tantric cult of Avalokiteśvara, the ritual practices employed for the animation of sacred images) here we treated to an erudite digression on the fabulous automata of Alexandria), and the use of child mediums for purposes of exorcism, healing, and prognostica-

tion by Buddhists and Taoists alike. In the chapter entitled 'Love among the elephants', Strickmann examines the cult of Ganesh or Vināyaka in East Asia, and in the process puts paid to the notion that the more sexually explicit tantras never found a hearing in China and Japan (with further illuminating digressions on the sexual habits of elephants and their relations with pigs). Next, the interpretation of dreams and divination practices are assessed with particular reference to the rituals of consecration and the *homa* or fire sacrifice, which is then explored in its right. Here Strickmann demonstrates the extraordinary tenacity of an Indian ritual going back to Vedic times, lost in China, with the disappearance of institutional Tantrism, but still flourishing in Japan with the addition of a peculiarly Chinese element, the incineration of wooden tablets bearing written messages (his own included!). Finally he turns to the *shuilu* festival, a grand but little-studied rite for the repose of the dead and the benefit of the living, which he regards as one of the few Tantric rituals still to be practised by the Chinese Buddhist clergy. To what extent this rite is or was exclusively Tantric, however, is a moot point: one is strongly reminded of the ritual system underlying the *Peta-varthū*.

Throughout the book, then, the emphasis is firmly concentrated on ritual, and on laying bare the connections between In-

dian, Chinese, and Japanese ritual practices (the author speaks of discerning in the mirror of surviving traditions in China the shades of its vanished Tantric Buddhist past). But at the same time Strickmann's command of the documentary sources is impressive, especially when one considers the prolixity of Tantric literature: there seems to be little that he had not read, and it is all grist to his mill.

Whatever interests one brings to the reading of this work, one is bound to be enlightened or challenged by a text which Strickmann has uncovered or an insight which he has arrived at. Add to this the fact that the book is written in a plain and lucid French, is mercifully free of post-modern jargon, and is packed with valuable bibliographical references, and it becomes all the more clear what a great loss Michel Strickmann's premature death in 1994 was to the world of scholarship. ■

Paul Harrison

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is associate professor at the department of Philosophy and Religious Studies, University of Canterbury, Christchurch, New Zealand.

Pictures of the Heart

Joshua S. Mostow

Pictures of the Heart:

The Hyakunin Isshu in Word and Image

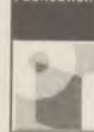
Honolulu: University of Hawai'i Press, 1996

ISBN 0-8248-1705-2

The anthology known as 'One Hundred Poets, One Poem Each (Hyakunin Isshu)' is one of the most important medieval Japanese poetic texts, still widely used today in classrooms in Japan. Joshua Mostow has written a book that is not only the first solid academic monograph in an European language about this anthology, but is also innovative in using painting as a form of reception history of this text.

■ By IVO SMITS

Publication



In 1835 the famous painter and illustrator, Hokusai, then already sixty-five, embarked on yet a new series of drawings to cater to the ever-expanding market for woodblock prints in Japan. He called it *One Hundred Poets, One Poem Each, Explained by the Nurse (Hyakunin isshu uba ga etoki)*. Hokusai meant this to be a series of a hundred prints, but he only finished 28 of them, although some 62 additional designs are still extant. The poems that served as the starting point for Hokusai's designs were, and still are, by far the best known anthology of classical Japanese poetry, known as *One Hundred Poets, One Poem Each*. The poems became part of an elaborate card game, akin to 'Memory', that is traditionally played at New Year, or all year round by hard-core addicts in school or university clubs. Illustrated editions of *One Hundred Poets, One Poem Each* had been published since the seventeenth century and Hokusai's was one more in a long chain of visualizations of Japan's best-known poetry.

Like those of his predecessors, Hokusai's drawings were visual renderings of the poems and at times even deliberate misinterpretations. Such visual play and graphic manipulation could only work when the public was thoroughly familiar with the texts and their traditional interpretations. The tradition of visualizing poetry, and of poetry rendering paintings, is a long one in Japan, and it is to Joshua Mostow's credit that he makes us see this. Pictorialization is as much part of literary reception history as are more conventional exegetical texts and anyone remotely interested in poetry and the visual arts will find Mostow's *Pictures of the Heart* a refreshing study of the interrelation between text and image.

Pictures of the Heart is much more than just that, however. In many ways this is an ambitious book, disguised as a reference work for one of Japan's canonical poetry collections. As an anthology, *One Hundred Poets, One Poem Each* was put together by the poet Fujiwara no Teika (1162-1241) at the end of his life. The idea of

compiling outstanding poetry that could function as text book examples suitable for emulation by novice poets was not a new one by the time Teika compiled his work. However, since Japanese poetry could now boast of a tradition that stretched back several centuries, Teika included examples from all eras, beginning with the seventh century emperor Tenji up to his own contempo-



raries. In this way *One Hundred Poets, One Poem Each* offered both a crash course in the history of Japanese poetry and a lesson in interpretation. The idea of presenting such a history and lessons also lies behind *Pictures of the Heart*.

Reception history

At first glance, Mostow presents his readers with a concise and lucid introduction to the intricacies of classical Japanese poetry, or waka, its techniques and historical settings. The bulk of his book consists of an annotated translation of the complete *One Hundred Poets, One Poem Each*. As one reads on, however, it quickly becomes clear that Mostow has a programme. To those outside the field it may come as a surprise, but the notion of reception history is still underdeveloped among most scholars of pre-modern East Asian literature studies. In defiance of more traditional readings, Mostow emphasizes the 'historicity of texts', that is the acceptance that the meaning of texts changes throughout his-

tory. Literary history therefore must be more than a description of the genesis of texts, it should take into account the many transformations that canonized texts underwent in the eyes of successive generations of readers. The history of waka, like the history of any literature, is a story of a continuous reshaping of the literary canon. The history of *One Hundred Poets, One Poem Each*, too, is the history of what the original poets may have intended, of how Teika (mis)interpreted their meaning, and of how Teika's anthology was subsequently interpreted in commentaries and painting. The most recent visual interpretation is a comic book version of *One Hundred Poets, One Poem Each*, published ten years ago but still on the market. In other words, this book argues, there is no final reading and even 19th and 20th century English translations of Teika's collection have become part of reception history.

Reception history may yet have some way to go before being widely accepted as just as valid a method of East Asian literary and cultural history as is the reconstruction of the texts' original function. However, Mostow is not alone. Recent studies of fourteenth and fifteenth century Japanese poetry, for instance, do incorporate discussions of the shifting focus on the poetic heritage, although *Pictures of the Heart* carries the idea further than most. The notion of an authoritative and final interpretation is more widely disputed than this book at times suggests, even within the field of classical Japanese literature, but nowhere as eloquently

challenged as in these pages. *Pictures of the Heart* is the first academic monograph in an European language to deal with a famous poetic text and cultural icon of lasting importance that *One Hundred Poets, One Poem Each* is. At a generic level, the book asks sensible questions about the *metier* of literary history, but its best contribution to scholarship is perhaps to link the fine arts firmly to the study of literature. The last commentary on each poem in this book is a design for a kimono. Visualizations of the hundred poems of Teika's anthology also served for patterns of *kosode* (the precursor of the modern kimono) and as such carried interpretations of *One Hundred Poets, One Poem Each* quite literally out into the streets. In Japan, people went clad in poetry. ■

Dr Ivo Smits

is a Research Fellow with the Royal Netherlands Academy of Arts and Sciences attached to the Centre for Japanese and Korean Studies of Leiden University, the Netherlands



Short

NEWS

&

INFOJAPON

The Institute for Japanese Studies in Madrid has launched its own new World Wide Web page. ■

It can be visited on:

<http://www.idecnet.com/infojap/>

HONG KONG AND CHINA IN 1997

The quarterly magazine *Art Asia Pacific's* July issue is a focus on Hong Kong and China on the eve of Hong Kong's return to the Mainland. Writers, academics, and curators discuss how this event will change both Hong Kong and China, and what impact it will have on contemporary arts practices. ■

NEW JOURNAL

John Benjamins Publishing Company has launched a new journal: the *International Review of Chinese Linguistics*.

As a multilingual journal, it aims at promoting and consolidating research efforts in Chinese linguistics, as well as the further stimulation of this field. Volume 1 appeared in 1996, volume 2 and 3 will appear in 1997. The journal appears twice per year. ■

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ASSOCIATION OF CHINESE GEOGRAPHY (UK)

This new association aims to promote the research and studies of Chinese geography in the UK and facilitate exchanges between UK and Chinese geographers. It will be holding a conference in July 1997 on environment, natural resources and development in China. ■

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(Courtesy China Review)



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15 APRIL 1997

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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RESEARCH PROGRAMMES AND PROJECTS

'Cultural Traditions in Endangered Minorities of South and Southeast Asia'; 'Changing Labour Relations in Contemporary Asia' (in cooperation with NIAS – Copenhagen, ANU – Canberra, and the International Institute of Social History – Amsterdam, as the executing body; Programme Coordinator: Dr R. Saptari); 'Changing Lifestyles in Asia'; 'International Social Organization in East and Southeast Asia: Qiaoxiang Ties in the Twentieth Century' (Programme Directors: Dr L.M. Douw and Dr F.N. Pieke); 'PAATI': 'Performing Arts in Asia: Tradition and Innovation' (Programme Director: Dr W. van Zanten); ABIA-Project: 'Key to South and Southeast Asian Art and Archaeology Index' (Project Coordinator: Prof. K. van Kooij; editors: Dr E. Raven and Dr M. Klokke)

RESEARCH FELLOWS AT THE IIAS

(15 MAY 1997 – 15 AUGUST 1997)

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:

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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 from 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)

Research fellows can be individual, or attached to one of the following programmes:

- 'Changing Lifestyles in Asia';
- 'Cultural Traditions in Endangered Minorities of South and Southeast Asia';
- 'International Social Organization in East and Southeast Asia: Qiaoxiang Ties in the Twentieth Century';
- 'Performing Arts in Asia: tradition and innovation; the expression of identity in a changing world' (PAATI);
- 'Changing Labour Relations in Contemporary Asia' (in collaboration with NIAS Copenhagen, ANU Canberra and IISH Amsterdam).

They are attached to the *International Institute for Asian Studies* for max. 3 years, carrying out independent research and fieldwork, and organizing an international seminar once per year.

At present the IIAS is host to several long term 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'.
Until 1 July 1997

Dr Will A.G. Derks (the Netherlands):

Dr Derks' topic is 'The Search for Malayness' within the collaborative framework of Changing Lifestyles.
Until 1 April 1998

Dr Cen Huang (Canada):

Dr Huang has been selected within the third research programme 'International Social Organization in East and Southeast Asia: Qiaoxiang ties in the twentieth century'.
'Structure and Social Organization of Transnational Enterprises and Entrepreneurship in East and Southeast Asia'
Until 1 November 1999.

Dr John Knight (Great Britain):

Dr Knight is specialized in Japan Studies, and works on 'A Social Anthropological Study of Contemporary Japanese Forestry: commercial and environmental perspectives', individual fellow.
Until 1 September 1999

Dr Angela Schottenhammer (Germany):

Dr Schottenhammer is working on the topic 'History of the Overseas Trade of Quanzhou in the Chinese Province Fujian from the 10th to the early 14th Centuries' as an individual fellow.
Until 15 April 1998

Dr Yong Zhang (People's Republic of China):

Dr Zhang's research topic is 'Taxation Laws in East Asia', individual fellow.
Until 15 September 1997

2. SENIOR VISITING FELLOWS (POST-PHD, NO AGE LIMIT)

The IIAS offers senior scholars the possibility to engage in research work in the Netherlands. The period can vary from 1 to 3 months. The IIAS will be host to several senior visiting fellows in 1997 as of 15 May:

Prof. Elayaperumal Annamalai (India)

'The Role of Western Languages in the Modernization of Indian Languages'.
1 February 1997 – 1 June 1997

Dr Suvarnalata Rao

(India, stationed at the Rotterdam Conservatory)
'The Raga Guide'.
1 March 1997 – 1 June 1997

Prof. Gananath Obeyesekere

(Sri Lanka, U.S.A.)
'Buddhism, Nationhood and Identity: the Sri Lankan historical experience'.
6 March 1997 – 1 July 1997

Dr Bill Watson (United Kingdom)

'Indonesian-Malay literature'.
17 March 1997 – 17 May 1997

Prof. Majid Siddiqi (India)

'The Structure of Interrogation in Colonial India. A History of Conscience'.
20 March 1997 – 20 May 1997

Dr Fu Hao (People's Republic of China)

'A Study of the Yellow Emperor's Yin Fu Jing and English Translation of Taoist Canons'.
3 April 1997 – 3 June 1997

Prof. Geoffrey Benjamin (Singapore)

Editing proceedings of 'Tribal Communities in the Malay World'.
16 May 1997 – 1 July 1997

Prof. Glenn A. May (U.S.A.)

'A History of the Philippines'.
17 May 1997 – 11 August 1997

Dr Himanshu P. Ray (India)

'Indian Merchants and the Indian Ocean Trade in Antiquity'.
15 June 1997 – 15 August 1997 (preliminary)

Prof. Harbans Mukhia (India)

'Indian Mughals'.
1 July 1997 – 1 October 1997

Prof. Rohana K. Ulluwishewa

(Sri Lanka)
'Indigenous vs Exogenous Development Models: conflicts or synergies?'.
1 June 1997 – 1 September 1997

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 Leiden University to establish a Chair of Thai Studies.

Until December 1996 Dr Archara Pengpanich (associate professor at the University of Ramkhamhaeng) offered courses in Thai language and culture at the universities of both Amsterdam and Leiden. Her successor will soon be appointed.

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 Malay Studies.

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. Dutch scholars can apply to be sent abroad to the MoU institutes of the IIAS – see an announcement elsewhere in this Newsletter. A number of Dutch scholars have been selected for visiting exchange fellowships at MoU institutes of the IIAS.

The MoU-partners in return regularly send scholars to the Netherlands to do research for a period from 1 to 6 months. Contacts with many other institutes promise to develop into a more regular exchange in the near future.

The IIAS is host to the following scholars in the coming period:

ANU

Dr Christoph Antons

(La Trobe University/ANU)
'Japan as a Model? - A Comparison of Law and development in Japan, Singapore and Indonesia'.
1 July 1997 - end November 1997

NIAS

Dr Bert Edström

(Center for Pacific Asia Studies, Stockholm University)
Swedish-Japanese Relations, 1869-1996
Irregular visits to the Netherlands

Dr Klaus Karttunen

(Helsinki University/NIAS)
'India and Graeco-Roman Antiquity'.
20 May 1997 - 30 May 1997

Dr Sven Cederroth (NIAS)

'Patterns of Islamic Fundamentalism. The Case of Indonesia and Malaysia' (archival studies)
9 June 1997 - 20 June 1997

Dr Stein Tønnessen (NIAS)

'Nations-of-Intent in Southeast Asia 1945-1950'.
1 July 1997 - 20 July 1997

Dutch visiting exchange fellows:

ACADEMIA SINICA

Prof. Wilt Idema

(Leiden University, Sinological Institute)
'Traditional Chinese Drama'.
31 May 1997 - 21 June 1997

NIAS

Dr Mohan Gautam

(Leiden University, Kern Institute)
'Munda-Santal Tribes of North India'.
24 May 1997 - 7 July 1997

ANU

Dr John Kleinen

(University of Amsterdam, Anthropological-Sociological Centre)
'Political History of Vietnam: the last three decades'.
1 August 1997 - 1 November 1997

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 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' until October 1999.

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.
Until 1 July 1997

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'.
Until 1 August 1997

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.
1 September 1996 - 1 September 1997

Dr Carine Guerassimoff

(Lavoisier Foundation, French Ministry of Foreign Relations)
'Chinese Migrations and Security in Asia Pacific Region'.
1 October 1996 - 1 October 1997

Dr Greg Acciaoli

(University of Western Australia)
Anthropological Research on Indonesia
20 March 1997 - 8 June 1997

6. ESF FELLOWS

Selected by the Asia Committee of the European Science Foundation (ESF-AC) and attached to the IIAS.

Dr Achim Mittag (Germany)

'Chinese Historiography of Qing Scholarship. A reconstruction of a Key Historical Discourse in China from the Mid-18th Century to the Present'.
Stationed at Research School CNWS in Leiden, until 1 October 1998.

7. DUTCH SENIORS (POST-PHD LEVEL, NO AGE LIMIT)

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 Ward B. Vermeer

(Sinological Institute, Leiden University)
'The Organization of the Frontier: land reclamation and colonization in late imperial China'.
2 January 1997 - 2 July 1997

Dr Frank de Zwart

(CA/SNWS, Leiden University)
'Affirmative Action in India: Who are the Beneficiaries?'.
1 March 1997 - 1 September 1997

INTERNATIONAL INSTITUTE FOR ASIAN STUDIES

AGENDA

MAY 1997 > FEBRUARY 1998

MAY

29
IIAS Lecture
by Dr Epayaperumal Annamalai
(India),
Senior Visiting Fellow at IIAS

JUNE

5-6
Workshop Portugal and Southeast Asia
(Covilha, Portugal)
Universidade da Beira Interior, IIAS,
Dr Mieke Schouten

19-21
6th International Conference
on Chinese Linguistics (ICCL-6)
(Leiden)
IIAS, Dr Rint Sybesma and
Dr Jeroen Wiedenhof

JULY

2-5
Third Euroviet Conference:
Vietnamese Society in Transition,
continuity or change? (Amsterdam)
IIAS/CASA, Dr J. Kleinen

AUGUST

28-29
International Social Organization
in East and Southeast Asia:
Qiaoxiang Ties in the 20th Century
(Leiden)
IIAS Seminar, Dr L. Douw
and Dr Cen Huang

SEPTEMBER

4-5
Government Liability in East and
Southeast Asia (Leiden)
IIAS seminar, Dr Yong Zhang

10
IIAS Ceremonial Lecture
by Dr G.J. Wijers,
Minister of Economic Affairs,
the Netherlands

15-16
Animals in Asia (Leiden)
IIAS seminar, Dr John Knight

26-27
The Overseas Trade of Quanzhou
in the Song and Yuan Dynasties
(Leiden)
IIAS seminar,
Dr A. Schottenhammer

OCTOBER

1-4
*Les convergences et divergences évaluées
par l'analyse des mouvements de
la navigation et du commerce* (Paris)
Prof. Nguyễn Thê Anh
(École Pratique des
Hautes Études, Paris), Convenor.
Sponsored by URA 1075
'Péninsule Indochinoise'
(CNRS/EPHE-IVe section);
Institute of Asian Cultures
(Sophia University, Tokyo) and
the IIAS, Prof. B. Terwiel.

4
Mobility in Asia and the Pacific
(Utrecht)
NVAPS Conference,
Drs Paul v.d. Velde and
Drs Helga Lasschuijt

13-17
*Perspective of the Bird's Head
Irian Jaya, Indonesia* (Leiden)
Conference, co-organized by ISIR,
LIPI, IIAS, and NWO.

23-25
*Soviet Legacy, Islam and Civic Society
in Central Asia* (Utrecht)
IIAS/IOS Conference (Part II),
Dr Dick Douwes and Dr T. Atabaki,
the European Society for Central
Asia Studies, Utrecht University,
the IIAS, and the Institute for
Oriental Studies, Moskou.

23-26
*Changing Labour Relations in
Contemporary Asia*
(venue in Southeast Asia)
IIAS Conference in co-operation
with the IISG in Amsterdam
Sequel to Preparatory Meeting of
11 October 1996 for a long-term
international research programme.
IIAS/NIAS (Denemarken)
/ANU/IISG

Autumn
*APEC and the EU:
Two Approaches to Regional
Cooperation in Different Epochs and
Different Regions* (Brussels)
National Bureau of Asian Research,
USA/APEC Study Centre,
USA/ European Commission, IIAS,
NIAS, Institut für Asienkunde
Hamburg.

NOVEMBER

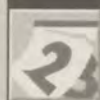
19-21
*The Pace of Life in Southeast Asia
and Pacific Asia* (Leiden)
IIAS/NIAS seminar, Prof. R. Cribb
and Dr Vincent Houben.

...
*Economic Development and Political
Participation in Asia* (Bonn)
IIAS in co-operation with the IISG
and the German Association of
Asian Studies
(Dr Werner Draguhn/
Prof. J. Rüländ).
IIAS will organize Panel:
'Changing Labour Relations',
related to the long-term
international research programme
'Changing Labour Relations in
Contemporary Asia'.

DECEMBER

18-20
*History of North Indian Music:
14th-20th Centuries*
(Rotterdam Conservatory)
IIAS/Rotterdam Conservatory,
Dr Françoise Delvoye, Dr Joep Bor,
and Dr Emmie te Nijenhuis.

Agenda



FEBRUARY 1998

23-28
Identity, Locality and Globalization
(India)
Conference organized by the IIAS,
Dr E.B. Locher-Scholten,
Prof. A.K. Bagchi (CSSSC) en
Dr J. van Goor
(University of Utrecht)
in co-operation with Dr R. Barman
Chandra (ICSSR) in New Delhi.

IIAS (Travel) Grants
for Asia Researchers

Institutional News
Each year the IIAS makes available a limited number of grants for outstanding (Dutch) scholars, in order to do research abroad. The grants are given for a maximum of two months and should be used to cover the costs of accommodation, travel and/or research.

Conditions and Procedures:

- The stay abroad and the activities have to be compatible with the aims and the activities of the IIAS.
- Objectives of the proposal will be evaluated by the Board on the recommendation of the Academic Committee.
- The requests for a grant have to be supported by at least two members of the Board and/or Academic Committee. The IIAS will contact the (relevant) members of the Board and/or Academic Committee.

- Travel costs and costs of accommodation for Dutch scholars can be made available only after the person concerned has obtained partial funding from his/her institute and when he/she does not qualify for other means of funding (NWO/WOTRO).
- Applicant has to be employed by a Dutch institute and/or be the holder of a permanent residence permit.
- Standard application forms can be obtained from the IIAS secretariat. ■

For more information, please contact:
the IIAS secretariat
tel. +31-71-527 2227
fax +31-71-527 4162

IIAS subsidy
to cover the costs of
a research project

Institutional News
In order to be granted an IIAS guaranteed subsidy, a project application should at least meet the following requirements:

- The subsidy is meant to reinforce the infrastructure of Asia Studies in the Netherlands (attention is paid to national impact, the internationalization of Asia Studies, and the filling of present gaps in the Netherlands);
- In general the maximum possible subsidy per project amounts to Dfls. 15,000.-;
- Other institutes besides the IIAS also contribute to the project;
- The IIAS receives a final report containing remarks about both financial matters and content;
- The applicant will hand in a report to the IIAS Newsletter;
- In all relevant publications the IIAS will be named as the subsidy provider;

- Requests for subsidies have to be sent to the IIAS secretariat before 1 October 1997.
- As well as the application the IIAS requests a detailed budget, in which is specified which part of the said budget the IIAS is asked to finance;
- If the application concerns a conference, seminar or like, a list of participants and a list of topics have to be handed in together with the application. ■

Application forms and more information can be obtained at:
the IIAS secretariat
tel. +31-71-527 2227
fax +31-71-527 4162.

VISITING EXCHANGE FELLOWSHIPS

15 MAY 1997

The IIAS signs Memoranda of Understanding (MoUs) with research institutes in the field of Asia Studies all over the world, in order to stimulate further 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. Shanghai Academy of Social Sciences (SASS), Shanghai
9. l'École Française d'Extrême-Orient (EFEO), Paris
10. Academia Sinica/Program for Southeast Asian Area Studies (AS/PROSEA), Taiwan

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.

For more information, please contact:
the IIAS secretariat
tel. +31-71-527 2227
fax +31-71-527 4162

(Advertisement)

Instituut voor
Nederlandse
Geschiedenis

RGP

Institute of Netherlands History

Documentary editions on the Dutch presence in the East Indies

New title

Bronnen betreffende de Midden-Molukken 1900-1942 (Historical documents on the central Molucca Islands 1900-1942) Ch.F. van Fraassen and P. Jobse ed., 4 vols., 2258 p., with plates and maps, f 395,-

The colonial presence of the Dutch in Indonesia has produced an enormous range of historical documents about the Dutch Indies. From the times of the VOC onwards the bulk of this material came from western parts of Indonesia. The Molucca Islands, though being essential as main supplier of cloves, lay on the periphery of Dutch territory. Only in the late 19th and early 20th century the Dutch took up the serious 'colonization' of this area. In doing so, the central Moluccas (Ambon, the Uliasse, Seram and Buru) also received more attention from administrators. These three volumes (the fourth contains the index) give a general impression of Moluccan native societies, of Moluccan society as the Dutch wanted it to develop and of views of the Molucca people on Dutch colonial policy. Not only have governmental memoranda been transcribed, but also letters from missionaries and reports from local administrators. As the first publication of its kind concerning the central Molucca Islands it is a definite must for colonial historians or those with a sound interest in the Moluccas.

Memories van overgave van gouverneurs van Ambon in de 17e en 18e eeuw (Memoranda concerning the transfer of command by the governors of Ambon in 17th and 18th centuries) f 75,-

Officiële bescheiden betreffende de Nederlands-Indonesische betrekkingen 1945-1950 (Official documents on Dutch-Indonesian relations 1945-1950) 20 vols. f 1650,-

Institute of Netherlands History
Instituut voor Nederlandse Geschiedenis
P.O. Box 90755 • 2509 LT The Hague
The Netherlands
telephone +31 70 3814771 • fax +31 70 3854098
e-mail rgp@inghist.nl • URL <http://www.konbib.nl/ing>
postal account 117417

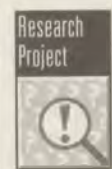
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IIAS RESEARCH PROGRAMME PAATI
MAY 1997 > JANUARY 2001

Performing Arts of Asia: Tradition & Innovation

The PAATI Programme of the IIAS 'Performing Arts of Asia: Tradition and Innovation; the expression of identity in a changing world' will analyse and compare processes of change in Asian performing arts, and, in particular, traditional Asian theatre. The focus will be on the way in which the performing arts are institutionalized and standardized; how they balance between flexibility and fixation, influenced by globalization and localization; and how these processes of change affect form, content, and organization of the teaching. This will be realized by three research fellows (post PhD) each of whom will focus their 3-year research on traditional theatre in a particular Asian region, and place this in a comparative perspective and one Programme Director, who will co-ordinate these three comparative studies, and put the programme in a wider national and international context.

By WIM VAN ZANTEN



Performing arts function as a focal point in the formulation and mediation of regional and national identities. For this reason

they constitute the most cogent form of intercultural communication. Rapid processes of change affect not only form and content of the performing arts, these also impinge on their organization and points of reference. Some genres disappear because they no longer fulfil the needs of society. Other genres are creatively changed and adjusted to technological and commercial challenges, and to a new public, including tourists and visiting political and diplomatic groups. Earlier studies have demonstrated that these processes of change occur in similar ways in different regions, and in different performing arts. PAATI will expand on this by sponsoring a comparative programme, based on three individual studies.

The PAATI Programme of the IIAS will make use of the expertise on Asian performing arts which is available in the Netherlands, and strengthen national and international institutional contacts. The Dutch expertise is scattered over many institutes and represents various research disciplines. In line with this diversification, three research fellows will each concentrate on traditional theatre, which in most Asian cultures includes music and dance, in one of three different regions in South, East, Southeast or Central Asia. When comparing the results from three different viewpoints the chief goal will be to obtain new insights into the processes of change.

The Programme also seeks to engender a discussion between Asian performers and institutions and Dutch institutions, like universities, conservatoria, and theatres. What are the different views on the steadily growing demand for performances by Asian groups in Dutch, and other theatres? How does this affect the process of institutionalization?

Institutionalization

In studying institutionalization, we look at the process of the emergence of new institutions. How do

new genres of performing arts develop and gain acceptance by society? How do they gain respectability and become integrated into society? Old genres are re-interpreted and they may be partly integrated into new genres. This sometimes leads to new forms in which the traditional aspects are emphasized: an 'invention of tradition'. Stressing the old tradition of a relatively new genre is a fairly common practice in many parts of the world.

In the performing arts, institutionalization often means that the rules of a traditional performance are elaborated and codified. Conventions become verbalized norms. Often such codification is influenced by Western, as well as by traditional models. National and regional governments will frequently intervene in this process by giving subsidies to certain groups, honouring performers, employing groups for radio and television, writing new educational programmes, and the like.

These days the tourist industry and the prospect of performing in foreign countries are new challenges to confront the imagination of the performers. They have to deal with constraints in time: for instance, to confine the performance of a puppet play to only two hours during the afternoon, instead of a whole night long, or to give a concert that fits exactly within one hour of broadcasting time, etc. Another challenge is that the performers are asked to perform in places formerly entirely foreign to them: in hotels, at big festivals, in TV studios, and on European stages. Many traditions react in a creative way to the technological and commercial challenges of the late 20th century society. Performers do succeed in earning a living for themselves, and in adjusting their performances to the changing taste of the public. There is a transposition in the concepts of time and place.

Fieldwork, Methodology of Practice, Teaching

The programme will emphasize the comparative aspects of the research. The development of a comparative methodology will be especially important in the first phase of the project. The research fellows will undertake regular periods of field-

work, lasting 2-3 months, in close cooperation with institutes for the performing arts in Asia.

The PAATI Programme will use the method of 'learning by performing' as a research tool. The researcher learns to perform, and in this way achieves a better understanding of the relevant concepts by verbal and non-verbal communication with performers. It is a method that generally leads to a better formulation of concepts relevant to the performing arts studied, and therefore to the development of theories.

Developing a methodology of practice will also focus attention on the need for teaching materials at all levels in Asia and in Western countries. Institutionalization by its very nature affects the teaching methods and the curricula of the different performing arts courses. Happily aware of this, the PAATI Programme will also scrutinize to teaching methods and the development of teaching material.

Apparatus, Multi-Media

Studies of the performing arts have made use of audio-visual recording techniques ever since they became available. This apparatus will often be used in the field, not in a laboratory. Hence sturdy apparatus, which is relatively easy to handle, will be chosen. Digital apparatus has the great advantage that the copies made will be of the same quality as the original. A digital video camera is also very powerful under conditions in which little light is available, like performances in villages at night. Dutch expertise in the making of anthropological film, and sound recordings will be pertinent in making informed choices.

The material collected will be stored on CD-ROM, to ensure it will be well-preserved for several decades. The software needed to make CD-ROMs will be used. In this way, the Programme will lead to more insights into new possibilities for the transference of knowledge offered by the technical developments in the field of the multi-media. In the publications, a combination of word, sound and image will be given priority.

The PAATI Programme will work together with the VA/AVMI (Verbal Art in Audio-Visual Media of Indonesia) Project of the Research School CNWS. It will also be involved in the pilot project on developing a multi-media journal for the performing arts of Asia on the World Wide Web, using the existing journal *Oideion: The Performing Arts World-Wide*. ■

Dr Wim van Zanten
is the Programme Director
of the PAATI Programme

IIAS International Project: ABIA

The International Institute for Asian Studies (IIAS) at Leiden has initiated an international project to compile a bibliographic database entitled 'ABIA - South and Southeast Asian Art and Archaeology Index'. Formerly known as the 'Annual Bibliography of Indian Archaeology (ABIA)' published at the Kern Institute in Leiden, the new 'ABIA - South and Southeast Asian Art and Archaeology Index' will supply annotated and indexed entries on publications in Asian and European languages relating to the prehistory, (proto-)historical archaeology, art history (including modern art), material culture, epigraphy, numismatics, and sigillography.



The ABIA - South and Southeast Asian Art and Archaeology Index will be an electronic online database which will guide its users through the enormous flood of monographs and articles in professional journals, congresses, and commemorative volumes via various search entries. Eventually the ABIA will be available on CD-ROM as well.

Besides these ultra-modern versions, the ABIA will also be published annually in a printed version abstracted from the database. Besides the title description, each record will contain keywords and annotations which will elucidate the context, the inherent interest, and

the potential value of each of the publications for the user. For each reference given, the ABIA database will indicate the source library, and thus make such widely dispersed professional literature more easily traceable.

In addition to the bibliographic information, the ABIA will contain review articles in which recent, important contributions clustered around a particular theme will be discussed. It will also offer review articles summarizing important publications or research results which have been written in a language other than English. The first new ABIA - South and Southeast Asian Art and Archaeology Index has been scheduled to appear in the autumn of 1998.



The ABIA - South and Southeast Asian Art and Archaeology Index may be expected to be consulted regularly by art historians, archaeologists, Asia specialists, anthropologists, numismatists, historians, and epigraphists. It should also appeal to librarians, curators, educational service staff, and collectors of Asian art and coins.

Regional ABIA offices

At the start of the project three regional centres of expertise are participating in the production of the database: the IIAS in Leiden, the Netherlands; the PGIAR (Postgraduate Institute of Archaeology of the University of Kelaniya) / the CCF (Central Cultural Fund) in Colombo, Sri Lanka; and SPAFA (the Regional Cen-

tre for Archaeology and Fine Arts in Southeast Asia) in Bangkok, Thailand. Prof. K.R. van Kooij, of Leiden University, is the project leader and general editor; the IIAS will bear ultimate responsibility for the project. To ensure the acquisition of adequate bibliographic information for the vast region covered, the ABIA aims at a gradual expansion of its network with more assistant editors or full-fledged regional offices in other parts of South and Southeast Asia.

Enhancing the ABIA database

The new database will include publications from 1996 onwards. The ABIA project aims at providing a basis for two subsidiary projects: 1. feeding the annotated bibliographic data over the years 1926-1972 from the printed ABIA 'old style' (some 27,000 references) into the new database; and 2. collecting bibliographical details for the virgin period 1973-1995 (estimated to involve some 22,000 references). These data will greatly enhance the bibliographic depth of the new database.

Call for bibliographic information

Scholars in the field covered by the ABIA - South and Southeast Asian Art and Archaeology Index are kindly requested to send information to the editors about their publications from 1996 onwards, preferably in the form of a copy with a concise abstract. ■

Books and articles published in South Asia or Central Asia
please send your information to:
THE ABIA PROJECT, PGIAR
c/o Mrs Doris Yapa, editor
407, Bauddhaloka Mawatha
Colombo 7, Sri Lanka
Tel: +94-1-694151
Fax: +94-1-694151 / 500731
E-mail: postmast@postarc.ac.lk

Books and articles published in Southeast Asia

please send information to:
ABIA PROJECT, SPAFA DOCUMENTATION DEPARTMENT
c/o Prof. Khunying Maenmas Chavalit
81/1 Sri Ayutthaya Road
Bangkok 10300, Thailand
Tel: +66-2-280 40229
Fax: +66-2-280 4030
E-mail: exspafa@external.ait.ac.th

Books and articles published out-side South or Southeast Asia
please send information to:

THE ABIA PROJECT, IIAS
c/o Dr Ellen Raven (South Asia) or
Dr Marijke Klokke (Southeast Asia)
P.O. Box 9515
2300 RA Leiden
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Tel: +31-71-5272958
Fax: +31-71-5274162
E-mail: abiaraven@rullet.LeidenUniv.nl
(South Asia)
abiaklokke@rullet.LeidenUniv.nl
(Southeast Asia)

JOINT IIAS / IISH RESEARCH PROGRAMME

Changing Labour Relations in Contemporary Asia

This programme aims to build a comparative understanding of labour relations in different parts of Asia which are undergoing diverse historical processes and experiences in terms of their national economies, their links with international markets, the nature of state intervention, and the composition of their labour force. Given these diversities, the programme attempts to obtain a comparative and historical perspective linking macro and micro-level analyses. This will be conducted in a collaborative framework with several European, Asian, and Australian institutions. The co-ordinator of this programme is Dr Ratna Saptari with the International Institute of Social History in Amsterdam as the executing body. Initial funds are provided by the International Institute for Asian Studies.

By RATNA SAPTARI



Since the programme is still in an initial phase, specification of its contents and the organization are still to be ironed out between the different institutions in a workshop to be held in October 1997, after which the research themes as well as the counterparts involved in the programme will have been determined.

In this phase, however, several overlapping points regarding labour relations can already be discerned. The first concerns the impact of macro-level processes on labour force formation and labour relations. The nature of labour relations is strongly influenced by the strategies

of capital and the state. Whether capital is 'foreign' or 'domestic', independent or subsidiary, there is no uniform strategy on labour recruitment and labour control. Movements and strategies depend on various things such as: the sector they operate in (or the commodities they produce); market conditions; the nature of competition; the availability of labour (or the availability of the 'right' type of labour); labour's response and the role of the state. A dynamic focus on the state will also show diverse policies adopted by different states in a given period of time or by one country in different historical periods. The politics of national policy making often interferes in the process of 'globalization'. Who gets state patronage; which are prioritized, large or small-scale enterpris-

es? How are these priorities reflected in the legal regimes of each country?

A second point of interest is that of changing labour markets and labour force formation. Changes in priorities as formulated by the different sections of capital and by the state may open up new sectors of the labour market, or close down old ones and these shifts create changes in the lives of workers and the way these have changed may in turn affect the way in which they respond to their new situations. This is dependent on a complex mix of factors that can be located at different levels, i.e. at the community, household, and individual levels; or at the local labour markets in the agricultural, service, industrial sectors etc.

The third point of interest is that of labour mobility. With rapid changes and unequal developments in different parts of the world, various forms of migration have emerged. From rural to urban; rural to rural; within sectors, between sectors; within national boundaries and beyond. These different forms of labour mobility result in various social and cultural consequences and affect different categories of people differently. In 'host' as well as 'donor' countries, state policy towards such movements have changed over time

and made clear distinctions between different categories of people.

A fourth possible area of research is the labour process which is a process involving strategies undertaken by employers to obtain the labour of their workers and the counter-strategies workers undertake, consciously or unconsciously, to resist or to accommodate. From the employer's side this involves economic and social control over the production process and labour relations. The strategies that the workers resort to are also strongly influenced by factors such as gender, race and age. Following from this, the fifth point of interest is the question of labour consciousness and the cultural responses towards management (or the state). As certain material conditions generate a certain commonality of experience there may be certain dispositions to act in particular ways although these do not dictate the types of action that come out in practice. These 'dispositions' can be influenced by various factors, such as gender, race and class, and also to the role of local norms and traditions which may or may not generate militant response. The nature of resistance (or accommodation) may thus manifest itself within the cultural framework of the workers, but it may derive also from

the nature of labour relations emerging in the market or the workplace.

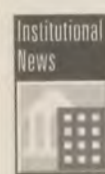
Finally, another point to be highlighted is that of 'old' and 'new' labour movements. Asian countries have shown diverging levels of labour militancy. The strength of labour movements has usually been gauged through the strength of their unions. However, with the drive towards rapid industrialization and the diminishing role of the socialist and communist political apparatus all over the world, worker-union-party links have been weakened by strong state intervention. It is within this context that the term 'new' labour movements has appeared. In some countries these movements are involved in organizing workers in non-factory workplaces and are also forging links with other elements of 'the opposition' within their countries. These groups face various problems in the new economic order, namely the mobility of capital, the strong government control, and the limited capacity of various sectors to absorb labour. These different conditions in which the balance of power operates have resulted in different spaces for the labour movement in each country. ■

DR RATNA SAPTARI, PROGRAMME CO-ORDINATOR

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International Social Organization in East and Southeast Asia: Qiaoxiang Ties during the 20th Century

■ By LEO DOUW & FRANK PIEKE



Qiaoxiang (home town) ties constitute one obvious type of social construction which facilitated and sustained the transnational character of these enterprises. For this reason we have chosen the study of the functions of qiaoxiang ties as a major aim of the programme. We presume that qiaoxiang ties represent complex social, political and cultural relationships unique to the contemporary *hausa* of globalization in East and Southeast Asia. At the same time it is clear that the uses of qiaoxiang ties derive from traditional modes of organization among Chinese migrants. These modes have existed for centuries within as well as outside of China. It is acknowledged, moreover, that continuous change and adaptation occurred since the new transnational enterprises were ventured; this in its turn affected not only modes of organization in China, but also in the countries where they originated from. The programme thus involves research on the historical development of Southeast Asian Chinese business enterprise in South China over the past century, in order to investigate the factors which influence the transformation of transnational business in both China and Southeast Asia over this stretch of time.

External Co-operation

The programme seeks to cooperate with any academic institute engaging in the study of this or related topic(s). The Pacific Research Institute (Nanyang Yanjiusuo) and the History Department (Lishixi) of Xiamen University (PR China) have supported the preparation of the programme, and intend to continue their cooperation. Academics from many other research institutes joined the international colloquium on *South China: State, Culture and Social Change during the 20th Century*, held in Amsterdam from 22-24 May 1995; this marked the start of the programme. The programme envisages to organize various workshops and conferences where progress and results of research can be evaluated, and cooperation discussed.

Envisaged Output

The output of the programme will consist of various edited volumes from the workshops and conferences to be organized, in articles for refereed scholarly journals, as well as in one or two monographs. Additionally, the researchers in the programme are prepared to contribute to conferences organized by others working in this field.

Research Questions

First, there are those questions connected directly to the process of transnationalization, which cover the sociological aspects of our problem area. Transnational entrepreneurs have to cross various kinds of borders in order to make new combinations of production factors. Aside from the territorial, administrative borders dividing different nation-states, there are vast differences between the existing Chinese and various Southeast Asian countries' business environments, the latter group varying greatly amongst themselves. There are vast gaps between levels of development which characterizes the region: differences in ethnic position among Chinese business communities; differences of access of individual entrepreneurs to bureaucratic power; social stratification and modes of association of business communities; ownership and management systems; and labour relationships. In short, the backgrounds of any company operating in China will have to be investigated in order to fully understand its position there.

Our research will address the questions connected with this border-crossing, starting from the fact that the histories of the countries involved are very dissimilar, and the resulting international relationships very complicated. We are interested to know how social networks have been built up in order to deal with the usual problems of enterprise management such as news gathering, capital raising, labour recruitment, and marketing. Also, how these networks extend over space and institutions: they could be vast international networks, or bilateral ones between firms in two countries; they could extend or not into the bureaucracies of the countries involved; they could be informal, between friends only, or more connected with formal institutions like business associations or chambers of commerce.

The recruitment, organization and development of labour is another field of interest which connects directly with border-crossing. Labour can be recruited from villages near the major growth centers in Fujian and Guangdong provinces as well as all parts of China. Management of a firm may or may not be able to speak the dialect of its employees. There may be contradictions of a social as much as a cultural nature. Very different arrangements may have been made for the lodging and welfare provisions for the labour force, and the training for the acquisition of industrial skills (in cases where it is available) may vary from one company to the other. It is necessary to survey the ways in which transnational firms arrange these matters and solve the concomittant problems.

The geographic distribution pattern of transnational firms over Fujian

This programme focusses its research on how ethnic Chinese entrepreneurs from Southeast Asia have extended their businesses into South China.

We will look into what problems these entrepreneurs faced when, in the late 1980s, they resumed investments in China on a rather significant scale. The investments, and the concomittant adhortations and support by the government in Beijing by themselves were nothing new: they have existed since the early 1900s. Nevertheless, there was a fresh start in the late 1980s. Many among the Chinese entrepreneurs from Southeast Asia had to learn how to deal with governments at various levels in the PR China, how to explore and use the local labour markets, and which technologies to use. They began to influence social behaviour and political rituals in the communities where they established their companies.

an and Guangdong provinces may indicate information concerning the determining factors in the direction of transnational investments. It is surmised that economic profit determines the location of companies in South China. This in turn is determined by economic policies and arrangements for special treatment of the local governments. Prospective investors could try to make use of existing concentrations of facilities in, for example, the Pearl River Delta and the Jinjiang/Shishi area. They may also invest where cheap labour or other resources are locally available, as may be the case in the less-developed Anxi district in Fujian, or Meixian in Guangdong.

It is an issue of great interest for the programme to explore in how far qiaoxiang ties have influenced the decisions on investments in particular localities. We will also investigate which other ties have been forged, or used in order to advance business interests in South China, like bonds of friendship and formal institutional links. In this manner we expect to place the qiaoxiang phenomenon in its proper perspective.

A second set of questions concerns itself with the sphere of personal experience of the entrepreneurs, who decided to explore business opportunities in China and exposed themselves to the concomittant pressures. We would like to know how they feel about the multiple links they have to maintain with government officials, fellow-entrepreneurs (competitors or not!), the village and town communities where their enterprises are located. Also important is how they feel about obligations and claims arising

from 'traditional' ties, like family and qiaoxiang. Here it is of particular interest how the transition from their home countries in Southeast Asia is experienced, and whether they feel that injustices in the investment areas have hampered their business. Factors like the differences in Chinese institutions and practices crucial to entrepreneurs, such as ownership systems, or human resource management could be tested as explanations for possible feelings about unjust treatment.

The cultural prerequisites for forging links, with government officials, personnel, as well as with wider communities where they are active, is another area of research under this heading. We are interested to know how donations are used, how outgoing life is arranged, and in how lineage rituals are practiced to good purpose. Many of the data to be collected with this set of questions will provide insights into whether, and if so how changes occurred in the values and attitudes of this category of business people. The subject lends itself for extension back into the Southeast Asian setting: the strengthening of bonds with China may have resulted in changed behaviour patterns and values back home.

A third set of questions is about the effect of transnational business activity on the communities where they are established. There is no doubt about the vastly transformative capacities of these undertakings, but we would like to know exactly which forms they have taken. There is potential for economic development represented by these companies, which should be considered in connection with the issues of income differentials and of environmental pollution, usually associated with rapid development in settings such as those existing in South China. There is considerable academic debate on how big the investments by Southeast Asian enterprises are, but we should also look into which sectors they are concentrated in, and how they have changed over time. In order to obtain a clear picture, considerable interviews with local officials will have to be conducted, as well as with the business people involved.

Private enterprise in all these countries has received a major stimulus over the past ten to fifteen years, and export orientation has changed the face of economic transactions and activities in the region (all East and Southeast Asia).

Research Methodology

In view of the major questions raised in our programme, research will start from the transnational enterprises themselves, and from there look at the capital and labour markets in which they function, the political authorities they have to deal with, and the communities which surround them. The major focus will

be on small and medium enterprises comprised of up to several hundred employees at the most. No choice has been made yet as to the type of production the investigated enterprises should be engaged in, or as to which Southeast Asian countries they should be originating from: these choices will be made during the spring and summer of 1997. For the time being, research will pick as many enterprises as possible from representative areas and sectors of production. Comparisons will be made with enterprises invested in from Hong Kong and Taiwan.

As to the areas to be investigated, one important option is to pick enterprises in Fujian as well as Guangdong provinces, where most overseas Chinese originate from, and to look into advanced as well as less developed districts and townships, such as the above mentioned poor Anxi xian and the booming Jinjiang/Shishi conglomerate in Fujian province. Other contrasts are sought as well, such as the measure to which local governments have sponsored foreign enterprise of this type and have created favourable investment environments for them. Labour-intensive industries, service industries and the upcoming high-tech industries will also be contrasted.

There is an endless variety of ways in which this type of enterprise can be established and developed. For that reason, we will start by conducting open interviews in well-selected enterprises and regions, in order to understand best how research can be developed subsequently. During the first fieldwork trip (April 1997), histories of these individual enterprises will be collected and archives will be used to gather extensive information on the variables indicated above. On the basis of this fieldwork, we will work out the best research techniques for the rest of the programme.

The evaluation of research will take place in regular consultation with the supervisory committee, and during three workshops (to be held in August 1997, Autumn 1998, and Autumn 1999). The first workshop will concentrate on the first results of research, placing them in perspective with existing research, and considering how best to develop further research in cooperation with other research institutes. The second workshop will concentrate on the cultural aspects of globalization centred around China. The third workshop will evaluate the research programme as a whole and sum up its major results. ■

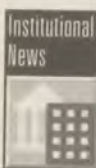
Dr L.M. Douw
(Vrije Universiteit Amsterdam;
Universiteit van Amsterdam) and
Dr F. Pieke
(University of Oxford)
are the Programme Directors of
this IIAS Research Programme.

Dissertations on Asian Studies: A Preliminary Survey

Each year, thousands of new dissertations are submitted at various universities and institutions throughout Europe. Among those thousands, hundreds take their subject in the field of Asian Studies, ranging from development policy in Sri Lanka to Chinese drama. As a whole, these academic publications form an important factor in current research on Asian Studies, as they spark off new debates and stimulate further research.

The importance of this kind of research is often underestimated or neglected. One of the main problems, which arise with a great quantity of material, is its accessibility. Without detailed information on the contents and location of the material, it is difficult to use this for further research. Therefore it is necessary to collect all information on dissertations in the field of Asian Studies, in order to make this kind of research more accessible and to contribute to an improvement in current research on Asian Studies.

■ By W.F. HULSHOFF POL



End January 1997 the International Institute of Asian Studies (IIAS) initiated a project on Doctoral Dissertations on Asian Studies in Europe from 1990 onwards. The aim of this project is to examine the current state of completed PhD-research in Europe since 1990 and to make this information available for consultation.

In the period January-April 1997 a preliminary survey retrieved approximately 1043 titles of doctoral dissertations on Asian Studies, defended since 1990 at various universities and institutes of higher education in thirteen European countries. The institutes of higher education were mainly specialist institutes like the *École des Hautes Études en Sciences Sociales* (EHESS) in Paris, France or the International Institute of Social Studies (ISS) in The Hague, the Netherlands. However, most retrieved dissertations were submitted at universities and their specialist departments.

The project focused on dissertations which have been submitted for the degree of a PhD. Dissertations submitted for other degrees (MA, DEA, Habilitation) have not been included in this survey. Nevertheless, they also have an important position in current academic research.

Catalogues and Newsletters

Collecting data on dissertations on Asian Studies in Europe appeared to be complex. National institutions for academic research in the various European countries have no detailed information available on PhD-research on Asian Studies. General lists of submitted dissertations were available at some institutions, but proved to be inaccurate on Asian Studies. Consultation of other sources of information were more successful.

The most useful source for information on completed PhD-research have been on-line catalogues of (university) libraries, made electronically accessible on the Internet. These important catalogues were able to deliver the most detailed information on completed dissertations, both MA and PhD. Some libraries had special

sections of PhD-research, which improved the accessibility of requisite information. Library catalogues, which could be consulted through special World Wide Web-interfaces (as provided by a substantial amount of British and Scandinavian libraries), appeared the most accessible and useful. Data from these catalogues could easily be downloaded or printed.

Although the on-line catalogues proved to be a valuable source, many of them were test versions. Most (university) library catalogues on the Internet were only available by Telnet-browsers. This did not improve the accessibility.

Other information was retrieved through consultation of back-issues from different European newsletters on Asian Studies. In several cases, newsletters on Asia have special sections to list completed PhD-research and research in progress. The Newsletter of the European Association for Southeast Asian Studies (ENSEAS) was a valuable source. This newsletter regularly updates current and completed PhD-research on Southeast Asian Studies at selected universities in Europe. Other valuable newsletters were the AKSE-Newsletter from the Association for Korean Studies in Europe. This newsletter provided good information on the progress of European PhD-research on Korea. The French newsletter *La Lettre d'Afrase* contained detailed information on Indo-China.

Finally, information was retrieved from selected databases, made accessible by national institutions or other organizations. The German Sino-database or the French *Teletheses* database at the ABES-Institute in Montpellier, France are excellent examples.

Consulting these data-bases might have a problem in accessibility. Unfortunately, most of these extensive database are only accessible through an account. Some institutions have published their records on CD-Rom, which can be ordered at those specific institutions.

Description

After the initial research, all useful information was categorized according to IIAS standards, using five regional scopes (South Asia, Southeast

Asia, Central Asia, East Asia and Insular Southwest Asia), specific countries and areas of expertise (archaeology, economics, political science etc.). The retrieved dissertations have been mentioned by author (alphabetical), title, university or institution of submission and year. Wherever possible, the existence of abstracts has been mentioned. Some of these abstracts will be made accessible by the IIAS, others are already accessible on the Internet. All retrieved dissertations are mentioned in their native language. In some cases, when available, translations in English have been added.

Most information on dissertations on Asian Studies has been found in Western Europe: Germany (approx. 353 titles), The Netherlands (202 titles), Great Britain (138 titles) and France (112 titles). Smaller countries like Austria, Switzerland and the Scandinavian countries were also good sources of information. Very little information was found in the southern and eastern parts of Europe. In these parts, information on PhD-research on Asian Studies was very difficult to retrieve.

New challenges

The project aims to cover all dissertations in the fields of the Humanities, Social Sciences, Economics and Law. Most PhD-research in Asian Studies continued to focus on the 'traditional' studies like anthropology, history, linguistics/literature and sociology. In recent years these 'traditional' areas of research have been challenged by research in new areas of expertise as developmental Studies and gender studies. Also disciplines like economics and law have become more important.

In recent years, economic relations between Europe and Asia have been expanding. As a result of this, the need for specific academic research in these fields continued to grow. Almost a quarter of the dissertations which have been submitted in the last seven years, did have an economic or juridical subject. Much emphasis has been put upon Asian banking and development of financial markets and industries. Other important subjects have been corporate law and civil law.

Most research was concentrated on the economically strong nations in East Asia; China, Japan and South Korea. New economic 'Tigers' like Malaysia, Thailand, and Singapore also received substantial attention. Surprisingly less attention was given to other regions.

Influence of colonialism

All different regions in Asia are covered in the retrieved information, but the main interest lies in the regions South Asia, Southeast Asia and East Asia. During the research for this project it has become apparent that PhD-research on Asian Studies in

several European countries (France, The Netherlands, and Great Britain) has strongly been influenced by the possession of colonies in Asia. The greater part of completed dissertations in these countries has been more or less connected with the former possessions. The main part of PhD-research on Asian Studies in the Netherlands is focused on Indonesia, the former Dutch East Indies. Indochina and the countries in South Asia also have had a strong influence on French and British research.

European countries without former possessions in Asia, had other areas of interest. These countries seemed to have concentrated their research on economically interesting countries, like those in East Asia. The larger part of all dissertations on economic subjects is provided by these countries.

Also notable has been the almost total absence in Europe of dissertations concerning the region Insular Southwest Asia. So far only a few dissertations on this region, which covers all countries in the Indian Ocean, have been retrieved. There is no apparent reason for this lack of interest.

Another neglected region has been Central Asia, in particular countries like Uzbekistan, Kyrgyzstan, and Kazakhstan. Although countries like war-torn Afghanistan, Tibet and Bhutan have been studied substantially, no recent PhD-information has been available on the newly independent states. An explanation for the lack of research on these countries might be the fact that these countries are relatively new. After the end of the Cold War new opportunities for research have become available and therefore research might still be in progress. Results of this research still have to be published.

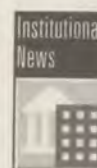
With this project on doctoral dissertations on Asian Studies in Europe, the IIAS has initiated a first contribution to a detailed collection of information on PhD-research. Unfortunately, due to lack of space, it has not been possible to publish a preliminary version of these results in this newsletter. However, all information concerning this project has been made available for consultation on the IIAS-Website:

<http://iias.leidenuniv.nl/collect/diss>

This project continues to look for further information on dissertations. If you have any information or suggestions on this project, please contact us at the IIAS-office or by e-mail:

iiasguest18@rullet.leidenuniv.nl
iias@rullet.leidenuniv.nl

PROSEA: Taiwanese partner in MoU



In December 1995 the IIAS visited Taiwan, where agreements were made with the Academia Sinica to promote research in the field of the Humanities and the Social Sciences pertaining to Asia. The details were incorporated in a Memorandum of Understanding, that recently was amended with details about an exchange programme for excellent (post PhD) scholars.

Directly responsible for the short term visiting scholars will be the Program for Southeast Asian Area Studies (PROSEA), at present directed by professor Dr H.H. Michael Hsiao, under the guidance of the Ac-

ademia Sinica in Taipei. Following the stipulations in the above-mentioned MoU, it is possible for a maximum of two excellent Dutch scholars per year to spend a period of time (max. 3 months) in Taiwan, and vice versa. The sending institute will provide for the international flight, whereas the receiving institute is responsible for adequate housing and office facilities.

The IIAS is very glad to welcome yet another MoU-partner, and is inviting scholars to apply for a visiting exchange fellowship. Details about conditions and an official application form can be obtained at the IIAS. See also the advertisement on the pages with 'IIAS News'. ■

Vacancies



Vacancies

THE INTERNATIONAL INSTITUTE FOR ASIAN STUDIES (IIAS)
SEEKS:

2 Research Fellows^(M/F)

for its research programme Performing Arts in Asia: Tradition and Innovation;
The expression of identity in a changing world (PAATI)

The PAATI programme will study

- the way in which the performing arts in Asia are institutionalized and standardized; how they balance between flexibility and fixation, influenced by globalization and localization;
- how processes of change affect form, content, and organization of the teaching.

To this end 3 research fellows (see requirements hereunder) will be appointed. They will each focus their research on traditional theatre which these days can be found in Asia (South, Southeast, East and Central). The fellows will place their research in a comparative perspective. Further, a programme director will coordinate these three comparative studies, and put the programme in a wider and international context.

REQUIREMENTS/QUALIFICATIONS

Applicants should:

- have a doctorate (PhD) based on research in the Humanities or the Social Sciences, with emphasis on the performing arts of Asia;
- have a good knowledge of the language and culture studied;
- preferably have some performing experience in Asian genres;
- have obtained the doctorate less than 5 years ago;
- not be older than 40.

APPOINTMENT

- one fellow has to start on 1 November 1997, the other on 1 January 1998 latest.
- for 3 years, with an evaluation at the end of each year

For candidates who are interested the full text of the PAATI research programme and application forms can be obtained from the IIAS secretariat, P.O. Box 9515, 2300 RA Leiden, the Netherlands.
Tel: +31 (0)71 527.2227, Fax: +31 (0)71 527.4162.
Please use the official application forms only.

Further information can also be obtained from Dr. Wim van Zanten, c/o IIAS,
or by phone: +31 (0)71 527 34 65 / 34 74;
Fax: +31 (0)71 527 36 19;
E-mail: zanten@rulfsw.leidenuniv.nl.

Applications should include short proposals (4 pages A4) for their intended research within the PAATI programme.
The closing date for applications is 1 September 1997.

THE INTERNATIONAL INSTITUTE FOR ASIAN STUDIES (IIAS)
SEEKS:

1 Research Fellow^(M/F)

specialized in the field of the Humanities
or the Social Sciences

REQUIREMENTS/QUALIFICATIONS

Applicants should:

- have a doctorate (PhD) based on research in the Humanities or the Social Sciences (regions: South Asia, Central Asia, East Asia, Southeast Asia);
- have obtained the doctorate less than 5 years ago;
- not be older than 40

APPOINTMENT

- as soon as possible
- for 3 years with an evaluation at the end of each year

Application forms can be obtained from the IIAS secretariat.
Please use the official application forms only.
The closing date for applications is 1 September 1997.

For more information please contact:
IIAS, P.O. Box 9515, 2300 RA Leiden, the Netherlands.
Tel: +31 (0)71 527 22 27, Fax: +31 (0)71 527 41 62

THE INTERNATIONAL INSTITUTE FOR ASIAN STUDIES (IIAS)
SEEKS:

1 Research Fellow^(M/F)

specialized in the field of the Humanities
or the Social Sciences

to carry out research under the IIAS programme:
'International Social Organization in East and Southeast Asia:
Qiaoxiang Ties in the Twentieth Century'

REQUIREMENTS/QUALIFICATIONS

Applicants should:

- have a doctorate (PhD) based on research in the Humanities or the Social Sciences regions: China and/or Southeast Asia);
- have a solid disciplinary background which guarantees competent research on the subject;
- be resourceful and able to build professional contacts;
- have a good command of English and Mandarin, and preferably also of one of the other relevant Chinese languages, such as Hokkien or Cantonese, and/or one of the major Southeast Asian languages;
- have obtained the doctorate less than 5 years ago;
- not be older than 40

APPOINTMENT

- as soon as possible
- for 3 years, with an evaluation at the end of each year

Application forms can be obtained from the IIAS secretariat.
Please use the official application forms only.
The closing date for applications is 1 June 1997.

For more information please contact:
IIAS, P.O. Box 9515, 2300 RA Leiden, the Netherlands.
Tel: +31 (0)71 527 22 27, Fax: +31 (0)71 527 41 62



Asia Committee

EUROPEAN SCIENCE FOUNDATION

ESF OFFICE

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France
Tel: +33-388 76 71 26
Fax: +33-388 37 05 32

News from the ESF Asia Committee

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 co-operation.

- 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 European regional associations for Asian Studies
 - setting up a directory/database of Asian Studies in Europe
 - 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, Southeast and East Asia.

The Committee is at present composed of scholars from France, The Netherlands, Scandinavian countries, Germany, Great Britain, Switzerland, Austria, and Italy.

Chairman:

Professor Thommy Svensson,
Nordic Institute of Asian Studies,
Copenhagen

Vice-Chairman:

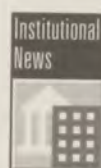
Professor Denys Lombard,
École Française d'Extrême Orient,
Paris

Secretary:

Professor Wim Stokhof,
International Institute for Asian Studies,
Leiden.

Secretariat of the ESF Asia Committee:
International Institute for Asian Studies
att. of: **Drs Sabine A.M. Kuypers** or
Drs Cathelijne B.W. Veenkamp
P.O. Box 9515
2300 RA Leiden
The Netherlands
Tel: +31-71-527 22 27
Fax: +31-71-527 41 62

■ By **SABINE KUYPERS**



On 1 September '96, Prof. Irmela Hijya-Kirschner resigned from the Committee. Recently the Deutsche Forschungs Gemeinschaft (DFG) appointed as new member Prof. Klaus Kracht of the Centre for Japanese Language and Culture, Humboldt University, Berlin, Germany (Zentrum für Sprache und Kultur Japans der Humboldt Universität zu Berlin).

Workshop proposals and fellowship applications

As was announced in the previous IAS newsletter, the deadline for fellowship applications and workshop proposals to be submitted for funding by the ESF Asia Committee was 1 March 1997. Of the twenty-five workshop proposals that have been received, a relatively large proportion (14 in total) concern topics on East Asia. Quite a number of proposals that were submitted followed the recommendation of the Asia Committee that the workshop be organized as a joint venture between European and Asian institutes. Interestingly, compared to 1996, the number of workshops proposals submitted has decreased quite substantially.

The fellowship applications that have been sent in, numbering 52 in total, showed the same preference for research on East Asia. Only 12 proposals concern topics on South Asia and 7 are directed towards Southeast Asian issues. In all (both workshop and fellowship) applications, the Social Sciences seem to dominate the Humanities.

The workshop proposals and fellowship applications have been sent to referees and will be adjudicated during the next ESF Asia Committee meeting on 13-14 June 1997 in Aix-en-Provence.

Workshop reports

From now on, reports of workshops that have taken place and that were supported by the Asia Committee may be found in this newsletter under the geographical sections concerned. This newsletter contains the following reports: 'Chinese Business Connections in Global and Comparative Perspective', Beijing 10-12 September 1996 (section East Asia); 'Asian Minority Cultures in Transition: diversity, identities and encounters', Münster 12-15 December 1996 (section General News); and the

'International Symposium on the 'Southeast Asian Mediterranean', Paris 3-5 March (section Southeast Asia).

International Convention of Asia Scholars

On 25-28 June 1998, the International Convention of Asia Scholars (ICAS) will be held in Noordwijkerhout, the Netherlands. The ICAS is a joint venture of the Association for Asian Studies (AAS, USA) and the ESF Asia Committee. The IAS, as the ESF Asia Committee secretariat, will organize the conference in co-operation with the AAS. Partners from Asia and Australia will also be involved. The European Associations for Asian Studies (AKSE, EACS, EAJ, EASAS, ESCAS, and EUROSEAS, see below) will co-operate in this convention with their American counterparts: the representatives of the regional councils of the AAS. The European associations have appointed representatives as members of the programme committee (for more information, see also page 46).

European Associations for Asian Studies

The ESF Asia Committee gives limited support to several European Associations of Asian Studies. Furthermore, the Asia Committee Secretariat functions as an information desk for the associations involved. Every two or three years, these association hold their own conference (see agenda in General News section). Addresses of the associations can be found in this section of the IAS Newsletter.

Programme Development

The international research programme on *Changing Labour Relations in Contemporary Asia*, to be executed under the aegis of the ESF Asia Committee, is currently in its pre-operational phase. Dr Ratna Saptari has been appointed co-ordinator of the programme as of 15 March 1997, and is stationed at the International Institute of Social History (IISH), Amsterdam. An advertisement for a research fellow in this framework may be found in a future newsletter. The steering committee of the programme will convene in the autumn of this year, in Manila, the Philippines. The Asia Committee will contribute to this meeting.

This research programme was initiated and largely financed by the IAS. Other partners are the IISH, Amsterdam; the Nordic Institute for Asian Studies (NIAS); Research School of Pacific and Asian Studies, Australia National University (RSPAS/ANU);

Academia Sinica, Taiwan; and the Centre for Asian Studies Amsterdam (CASA). Partners in Asia will be identified in 1997. For more information and addresses, please refer to the article on page 40 of this Newsletter.

Within the framework of the programme on *East-West Environmental Linkages*, supported in part by the Asia Committee, the workshop 'A Critical Examination of the Uses and Abuses of Indigenous Environmental Knowledge and its Transformations' (Kent 8-10 May 1997) was selected for financial support by the ESF Asia Committee. For more information about this programme, please refer to Dr A. Kalland (Centre for Development & the Environment, University of Oslo).

European Database for Asian Studies

One of the means through which the ESF Asia Committee seeks to fulfil its tasks is the setting up of a directory/database of Asian Studies in Europe. The IAS, the Secretariat of the Asia Committee, has been working on this directory since the end of 1994, with the support of the Chiang Ching-kuo Foundation, Taiwan. A *Preliminary Guide to Asian Studies in Europe '95* was included as an insert in the IASN 4, in order to evoke as many reactions as possible. Since then questionnaires have been sent out and data were improved, which should result in the *Guide to Asian Studies in Europe 1997-1998* which is expected to appear in the summer of this year. Some 5000 European Asianists will be included in the guide.

Questionnaires for inclusion in the general IAS database of Asia specialists may be obtained from the IAS secretariat.

Information about the Committee

Data and news from the ESF Asia Committee may be found on these pages of each IAS newsletter; workshop and fellowship reports, and articles on Asian Studies in Europe may also be found in the IAS newsletter under the geographical sections concerned. Similar information and links to related issues/institutes may be found on the World Wide Web under:

<http://iias.leidenuniv.nl>

A brochure on the background, history, and scope of the Committee was printed in 1995. This brochure as well as a copy of the *Report on the work of the ESF Asia Committee in 1995-1997*. Plans for a second mandate period 1998-2000, may be obtained from the Asia Committee's Secretariat. ■

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.

The scientific work sponsored by ESF includes basic research in the natural and technical sciences, the medical and biosciences, the humanities and social sciences.

The ESF maintains close relations with other scientific institutions within and outside Europe. By its activities, ESF adds value by co-operation and co-ordination across national frontiers and endeavours, offers expert scientific advice on strategic issues, and provides the European forum for fundamental science.

For general ESF Asia Committee information and for information on workshops:

ESF ASIA COMMITTEE SECRETARIAT

c/o IAS
att. of: Drs Sabine A.M. Kuypers
or Drs Cathelijne B.W. Veenkamp
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Fax: +31-71-527 4162
E-mail: IAS@rullet.LeidenUniv.nl

For information on ESF Asia Committee fellowships:

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European Association for South Asian Studies, EASAS

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ESF ASIA COMMITTEE FELLOWS

Dr Johanna de Bruin (Leiden)
Stationed at: Institut de Pondichéry, India
Period: September 1996 - September 1997
Topic: Oral Communication in South Indian Society

Dr Cristina Eghenter (Jakarta)
Stationed at: Centre for Southeast Asian Studies of the University of Hull, UK
Period: June 1997 - June 1998
Topic: The Use of Migration and Trading Routes in the Interior of Borneo

Dr John Hutnyk (Manchester)
Stationed at: Institute for Ethnology of the University of Heidelberg, Germany
Period: June 1997 - June 1998
Topic: Selling South Asian Popular Youth Culture: music technology and television for export

Dr Christoph Kleine (Marburg)
Stationed at: Ecole Française d'Extrême Orient, Kyoto, Japan
Period: May 1996 - May 1997
Topic: A Study of the Form, Nature and Function of Buddhist Hagiographical Literature, with Particular Reference to the Traditions of China, Korea and Japan

Dr Cecilia Milwertz (Copenhagen)
Stationed at: Institute for Chinese Studies in Oxford, UK
Period: August 1996 - August 1999
Topic: Establishing Civil Society in the People's Republic of China

Dr Joachim Mittag (Bielefeld)
Stationed at: Sinological Institute of Leiden University, the Netherlands
Period: September 1996 - September 1998
Topic: Chinese Historiography of Qing Scholarship

Dr Brigitte Piquard (Louvain)
Stationed at: Centre d'Études de l'Inde et de l'Asie du Sud, Paris, France
Period: May 1997 - May 1998
Topic: Folk Political Representations of National Pakistani Leaders

Dr Ines Zupanov (Paris)
Stationed at: School of Oriental and African Studies London, UK
Period: November 1996 - November 1997
Topic: Jesuit Missions in India (16th-18th Century). Ethnography, Theology and Social Engineering

MEMBERSHIP OF THE ESF ASIA COMMITTEE

Prof. J.C. Breman
Centre for Asian Studies, University of Amsterdam, the Netherlands

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Istituto Italiano per l'Africa e l'Oriente, Rome, Italy

Prof. V.T. King
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Institute of Development Studies, Roskilde University, Denmark

Prof. Nguyễn Thế Anh
École Pratique des Hautes Études IVe section, France

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Institut de Géographie, Université de Paris IV, France

Prof. K.M. Schipper
Sinological Instituut, Leiden University, the Netherlands

Prof. E. Steinkellner
Institut für Tibetologie und Buddhismuskunde, Universität Wien, Austria

Prof. W.A.L. Stokhof
International Institute for Asian Studies, Leiden, the Netherlands

Prof. Th. Svensson
Nordic Institute for Asian Studies, Copenhagen, Denmark

Prof. P.-E. Will
Collège de France, Paris, France

OBSEEVERS
Mrs M. Boiteux
Ministère de l'Enseignement Supérieur et de la Recherche, Paris, France

Prof. C. Gluck
Columbia University, East Asian Institute, Association for Asian Studies, University of Michigan, USA

Drs M. van Hall
Ministry of Education, Cultural Affairs and Science, Zoetermeer, the Netherlands

Mr Chimaki Kurokawa
The Toyota Foundation, Tokyo, Japan

ESF OFFICE
Mrs Ch. Durant
European Science Foundation, Strasbourg, France

Dr M. Sparreboom
European Science Foundation, Strasbourg, France

ESF ASIA COMMITTEE SECRETARIAT

Drs S.A.M. Kuypers
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Drs C.B.W. Veenkamp
International Institute for Asian Studies, Leiden, the Netherlands

WORKSHOPS IN 1997

SUPPORTED BY THE ESF ASIA COMMITTEE

18-20 JUNE 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.

30 JUNE-2 JULY 1997
London, UK
Forgeries of Dunhuang Manuscripts in the Twentieth Century.
Dr S. Whitfield, The International Dunhuang Project (IDP), Oriental and India Office Collections, The British Library, 197 Blackfriars Road, London SE1 8NG, UK.
Tel: +44 171 412, fax: +44 171 412 7858.
Prof. Lewis Lancaster, Department of East Asian Languages, University of California at Berkeley

28-30 AUGUST 1997
Tashkent, Uzbekistan
Opting out of the 'Nation', Identity Politics and Labour in Central, South and West Asia, 1920s - 1990s.
Prof. Dr W. van Schendel, University of Amsterdam, International Institute of Social History. Dr E. Zürcher, International Institute of Social History (IISH), Amsterdam.

Dr G. Rasuly-Palaczek, University of Vienna, Dr I. Baldauf, Humboldt Universität zu Berlin, Dr T. Atabaki, University of Utrecht. Correspondence address: International Institute for Social History, Cruquiusweg 31, 1019 AT Amsterdam, The Netherlands.
Tel: +31 20 668 5866, fax: +31 20 665 4181, e-mail: ezu@iisg.nl

SEPTEMBER 1997
Liverpool, UK
Sustainable Urban Development in Southeast Asia. Prof. D. Drakakis-Smith, The University of Liverpool, Department of Geography, Roxby Building, Liverpool, L69 3BX, United Kingdom.
Tel: +44 151 794 2874, fax: +44 151 794 2866.
Dr Ooi Giok Ling, Institute of Policy Studies, Singapore

22-26 SEPTEMBER 1997
Sankt Augustin, Germany
From Kaifeng to Shanghai - Jews in China. Dr Roman Malek, Institut Monumenta Serica and - China Zentrum, Arnold-Janssen-Str. 20, D-53754 Sankt Augustin, Germany.
Tel: +49 22 41 237 431, fax: +49 22 41 20 58 41

27-29 NOVEMBER 1997
Paris, France
The Lhasa Valley: Conservation and Modernization in Tibetan Architecture.
Dr Heather Stoddard, Institut National des Langues et Civilisations Orientales, c/o 127 Rue de Sèvres, Paris 75006, France, tel/fax: +33-1-45679503.

16-20 DECEMBER 1997
Patna, Bihar, India
Bihar in the World.
Dr Kathinka Sinha-Kerkhoff, State Resource Centre ADRI B.S.I.D.C. Colony, Off. Boring Paliputra Road, Patna - 800 013, India.
Tel: +91 651 4555434/205790(0) fax: +91 612 265 649/+91 651 502214.
Dr Arvind Das, Asia Pacific Communication Associates, Delhi, India. Dr Shaibal Gupta, State Resource Centre ADRI, Patna, India. Drs Paul Streumer, University of Utrecht, The Netherlands

DECEMBER 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

LATE 1997 OR EARLY 1998
Blaubeuren, Germany
Religion and Economy in East Asia (China, Japan, Korea).
Prof. Dr H.U. Vogel, Seminar für Sinologie und Koreanistik, Univ. Tübingen.
Prof. Dr V. Eschbach-Szabo, Dr G. Leinss, Seminar für Japanologie, Univ. Tübingen.
Prof. Dr D. Eikemeier, Seminar für Sinologie und Koreanistik, Univ. Tübingen, Wilhelmstrasse 133, D-72074 Tübingen, Germany.
Tel: +49 70 71 565101, fax: +49 7071 565100, e-mail: hans-ulrich.vogel@uni-tuebingen.de

Reports of the following three ESF workshops can be found in this issue:

Asian Minority Cultures in Transition: Diversity, Identities, and Encounters (Münster, 12-15 December 1996) on page 7 (General News)

The Southeast Asian Mediterranean (Paris, 3-5 March 1997) on page 27 (Southeast Asia)

Chinese Business Connections in Global and Comparative Perspective (Beijing, 10-12 March 1997), on page 31 (East Asia)

25 > 28 JUNE 1998

NOORDWIJKERHOUT, THE NETHERLANDS

International Convention of Asia Scholars (ICAS)

In the past couple of years the AAS and the IIAS have been engaged in a number of activities with the aim of internationalizing Asian Studies to a far greater extent. The previous newsletter included an announcement about an international convention of Asia scholars in the Netherlands, a joint venture of the AAS and the European Science Foundation Asia Committee in co-operation with the six European Asian Studies associations. During the 49th Annual Meeting of the AAS in Chicago (13-16 March 1997), representatives of the AAS and the IIAS met to discuss plans for the International Convention of Asia Scholars (ICAS), to be held in Noordwijkerhout (near Leiden) in the Netherlands from 25-28 June 1998. Rumours of the ICAS spread like wildfire during the AAS meeting in Chicago and aroused a great deal of enthusiasm among the participants at the meeting. On this page you will find information pertaining to the ICAS and a call for papers. The convention will be organized by the IIAS and all communications pertaining to the convention should be sent to the ICAS secretariat of which the address is indicated below.

By **HELGA LASSCHUIJT AND PAUL VAN DER VELDE**



Other than one or two plenary sessions, the formal programme will be devoted to concurrent sessions of various sorts.

Some of these will be organized by committees within participating associations or by the Programme Committee, but most will be selected from proposals from the field. It is not necessary to be a member of any association to make a proposal. Proposals can be of two basic types: for an Organized Session, or for an Individual Presentation.

The programme has no fixed limits. Because we can be flexible about the number of meeting rooms at the conference centre, we can adjust the number of sessions depending on the number of and degree of interest in proposals and the anticipated attendance. At whatever size, every effort will be made to provide a good balance of sessions in terms of region and topic.

Organized Sessions

Each session will last two hours. A variety of formats is possible: the classic panel of 3-4 scholarly papers and 1-2 discussants, and the roundtable of up to six scholars talking informally about a topic. However, we are very happy to encourage innovative formats that will stimulate discussion including audience participation.

Regardless of format, to the widest possible extent all sessions will try to establish dialogue across borders of nationality, discipline, region studied, or conceptual approach. The majority of sessions should have a good mix of presenters from Europe, the

United States, and elsewhere, and many sessions will compare a topic (perhaps a very specific one) across regions of Asia (and the rest of the world) or treat a problem from several disciplinary angles. Organizers are also asked to consider gender, ethnic, and institutional balance.

Scholars interested in proposing or participating in an Organized Session should visit the IIAS or AAS website, where we will attempt to



provide opportunities for 'networking' as well as up-to-date information. The IIAS website will feature a special ICAS bulletin board where scholars can post a preliminary panel proposal and seek contact with others with similar interests. They are also welcome to get in touch with a Programme Committee member well in advance to exchange ideas (though not by telephone).

A proposal for an Organized Session should be submitted on the form. It must include an abstract of no more than 250 words that makes clear the purpose, the content, and the format of the session. If more explanation is needed a letter may be attached, but a complete abstract is required regardless. If scholarly papers are to be presented, a title and an abstract of no more than 250 words is required for each paper. All participants—the chair, presenters, and formal discussants if any—

should be listed with all the requested information in the designated space. The chair or another person must be designated as the Session Organizer, who is responsible for conveying information in both directions between the session participants and the Convention staff. Please note on the proposal form any audio-visual or computer requirements.

Individual Presentations

We believe that Organized Sessions are most likely to promote dialogue, but recognize that for many scholars—students or recent graduates, those in isolated situations, people with particular sorts of topics—making connections is difficult. As noted above, visiting the IIAS website is encouraged as a way to form or find a session, but Individual Presentation proposals will also be considered. These may be in one of two formats. The preferred format is a poster, which normally combines the outline of a paper with photographs or graphic material. Posters will be displayed for two hours, during which time the presenter will be there for discussion. Experience at many meetings has proven that posters are the best medium for intense discussion of a specific project by a few people.

The other format is an individual paper to be read. We will do our best to group these into reasonably coherent sessions, but experience, at least in the United States, indicates that such sessions often do not attract much of an audience and tend to be rather fragmented. Therefore, individual paper proposals will be given lower priority, or in some cases a poster may be suggested. A single form is provided for both types of Individual Presentation proposals. All requested information must be provided and it must be submitted with a 250-word abstract by the deadline.

The Programme Committee

Most members of the Committee were nominated by the European associations or by the four Councils of the AAS, and have been active in those bodies. There are two specialists each for the following regions of Asia: China, Central Asia, Japan, Korea, Southeast Asia, South Asia. A variety of disciplines are represented. There are also members with expertise in the area of library and electronic resources, teaching/education, and museums. A list of Programme Committee members can be found on the IIAS website.

While Programme Committee members are responsible for ensuring there will be a sufficient number of presentations in their areas of expertise, including helping to stimulate or arrange for Organized Sessions, they are also quite prepared to go beyond their immediate specializations to encourage boundary-crossing proposals. When the Committee makes its judgments, Organized Session proposals will be considered as a whole, rather than being rank-ordered according to region or some predetermined category.

Process and Schedule

A few discussions about possible proposals within various groups and among individual scholars, including those in different countries, have already begun. The earlier the better but there is still plenty of time. We will provide an electronic means for making connections as soon as possible, and consultations with Programme Committee members can be started now.

All proposals for the Formal Programme must reach the IIAS by the deadline of 1 October 1997. We prefer electronic submissions through the IIAS website, but proposals by mail



or fax will also be accepted. One copy will suffice. The Programme Committee will decide on proposals by mid-November, and notifications will follow as soon as possible. All participants in the formal programme must pre-register for the Convention, including paying the fees (see schedule below) by 15 January 1998, or their names cannot be included in the printed Programme. This rule is required by the schedule for printing the Programme and cannot be waived. Any alterations in participants or in titles of sessions or presentations must be submitted by the same date or they cannot be printed in the Programme.

Registration Fees:

	Pre-registration (before 1 April 1998)	Registration On-Site
Member AAS/European Association	\$ 75	\$ 100
Student Member	\$ 50	\$ 75
Non-Member	\$ 100	\$ 125
Student Non-Member	\$ 75	\$ 100

Pre-registration at the reduced fee will be accepted by IIAS until 1 April 1998. Pre-registration forms will be available through the IIAS website and the IIAS Newsletter #14 (scheduled release 15 November 1997). Programmes will be mailed to all those pre-registered by 1 April 1998. After that date, participants may register on-site and pick up their Programmes at that time.

The Informal Programme

An important goal of ICAS is to provide space for interaction among Asia scholars, planned or spontaneous, outside the boundaries of the formal programme. Meeting rooms will be made available for a variety of purposes. These might include structured 'panels' for an audience, committee meetings, planning sessions for future conferences or research projects, new book presenta-

tions, master classes, film or video screenings, receptions, parties, informal discussion groups and other activities. Activities can be open to all or by invitation only. We hope that many formal or informal groups of scholars (within Europe or around the world), particularly those joined by a common interest in a theme that spans the regions of Asia, will find ICAS a hospitable place to meet. Indeed, it should be a good place to create such groups, perhaps via an informal reception or panel.

Anyone may apply to hold such a 'meeting in conjunction', and all appropriate applications will be accepted confined only by the limits of space available, but preference for the most attractive time slots will be given to: (1) applications from groups affiliated with one of the sponsoring associations; (2) applications from other scholarly associations, organized groups, and institutes, anywhere in the world; (3) applications that arrive before 1 October 1997. Early applications are particularly encouraged, so that we can get a sense of how many rooms will be needed and how to allocate the time available.

A form is provided for applications for meetings in conjunction. Please provide a brief account of the purpose and nature of the meeting, plus an estimated number of participants. These will be screened by the staff rather than the Programme Committee according to the criteria stated above. No meetings or events can be scheduled before or after the convention dates. There also will be facilities available for exhibitors. Invitations and special brochures will be distributed separately.

Deadline for submission of proposals: 1 October 1997

Please use official forms only. Forms are available through the IIAS website or the ICAS secretariat. ■



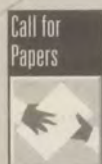
ICAS SECRETARIAT

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The Netherlands
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WWW Homepage:
<http://iias.leidenuniv.nl>

3-6 SEPTEMBER 1998
HAMBURG, GERMANY

The Second Euroseas Conference Southeast Asia: Looking Forward, Looking Back

The second Conference of the European Association for South-East Asian Studies (EUROSEAS) will be held in Hamburg from Thursday 3 September to Sunday 6 September, 1998. Theme of the conference is 'South-East Asia: looking forward, looking back'.



In order to reflect the interdisciplinary character of EUROSEAS the programme is set up with plenary morning sessions of three 'core panels', one on each day, on topics of general interest, and parallel afternoon sessions of 17 'normal panels'. The panels are multidisciplinary and cover the entire Southeast Asian area. A special 'young scholars panel' will allow novice researchers to present their papers and meet their colleagues.

We expect at least 300 participants from European countries as well as from Southeast Asian countries. Participation is open to both EUROSEAS members and to non-members.

Deadline for Abstracts

The deadline for receiving abstracts (preferably in English, about 1 page A4) is **31 August 1997**. They must be sent directly to the panel convenors, whose addresses are stated below. Abstracts for the young scholars' sessions must be sent to the EUROSEAS Secretariat in Leiden. All correspondence regarding papers should be with the panel convenors. ■

For more information:

EUROSEAS SECRETARIAT

c/o KITLV
P.O.Box 9515
2300 RA Leiden
The Netherlands
Tel: +31-71-527 2295
Fax: +31-71-527 2638
E-mail: euroseas@rullet.leidenuniv.nl

List of Panels

PANEL 1.

Typology of Southeast Asian Languages/History of Southeast Asian Languages.
(Ogloblin / Kasevich)

Prof. Alexander K. Ogloblin

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University Quay 11
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Tel: +7-812-218 9517
Fax: +7-812-218 1346
E-mail:
adm@hq.lgu.spb.su

Prof. Vadim B. Kasevich

University of St. Petersburg
P.O. Box 14
191025 St. Petersburg
Russia
E-mail:
kasevich@vbk.usr.pu.ru

PANEL 2.

Traditional and Modern Southeast Asia as a Field of Comparative Studies: Pros and Cons.
(Braginsky / Harrison)

Prof. Vladimir Braginsky and Dr Rachel Harrison

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London WC1H 0XG
United Kingdom
Tel: +44-171-637 2388
Fax: +44-171-436 3844
E-mail: vb1@soas.ac.uk

PANEL 3.

Looking Forward, Looking Backward: A Literature Panel.
(M. Haji Salleh / van der Molen)

Prof. Muhammad Haji Salleh

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Iberian Heritage in Southeast Asia. (Rodao)

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Sociocultural Grammars and Modernisation in Southeast Asia. (Rudie)

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Democracy and its Alternatives in Southeast Asia. (Antlov)

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PANEL 7.

Revising the History of Southeast Asia, 1940-70: Post-Cold War Perspectives/Historiography.
(Cribb/Stuart-Fox-/Svensson/Tønnesson)

Prof. Thommy Svensson, Prof Robert Cribb, and Dr Stein Tønnesson

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Collective Identities in Southeast Asia. (Antweiler)

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Healing in Southeast Asia. (Eisenbruch)

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PANEL 10.

The Alimentary Structures of Kinship.
(Trankell/Nelson/Janowski/Kerlogue)

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(Note: If you submit a paper by e-mail, please send it to both convenors)

PANEL 11.

Making Sense of Modernity: In Search of 'Local Intellectuals'.
(Carle/Schulte Nordholt)

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PANEL 12.

The Culture of Southeast Asian Markets. (Evers)

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Changing Labour Relations in Southeast Asia.
(van Schendel/Saptari)

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Urban Development in Southeast Asia.
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The Economies of Southeast Asia in the 1930s Depression.
(Boomgaard/Brown)

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PANEL 16.

Recent trends in Southeast Asian Islam.
(M. Syukri Salleh)

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PANEL 17.

The Role of Southeast Asia in Euro-Asian Relations.
(Régnier/Huxley)

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Mobiliteit in Azië en de Pacific

De NVAPS is een vereniging van en voor azianisten die nadrukkelijk streeft naar het doorbreken van zowel disciplinaire als regionale specialisaties. In haar oprichtingscongres van 4 oktober a.s. wil de NVAPS in brede zin aandacht vragen voor de positie van de Azië studies in Nederland en Vlaanderen. Het congres zal deels worden gewijd aan een algemene discussie over de toekomst van de Azië studies en deels aan wetenschappelijke bijdragen rondom het centrale thema 'Mobiliteit in Azië en de Pacific'. Het eerste aspect komt aan de orde in een forum waarin sleutelfiguren van de diverse Nederlandse onderzoeksscholen hun visie geven op de actuele ontwikkelingen op hun terrein. In thematische middagsessies geven individuele wetenschappers verslag van hun invulling van het thema mobiliteit. Tijdens de eerste algemene ledenvergadering van de NVAPS zal het belang van de vereniging voor de beoefenaars van Azië en Pacific studies in Nederland en Vlaanderen worden besproken. Het congres zal worden afgesloten met een borrel.



Mobiliteit als congressthema

Het Aziatische continent is opnieuw in beweging. Na een periode van fragmentatie, veroorzaakt door kolonisatie en de opkomst van nationale staten, ontstaat er in Azië een hernieuwde oriëntatie op intra- en interregionale verbanden die de economische, politieke en culturele identiteit van de natie-staat overstijgen. Een belangrijk gevolg van de Aziatische groei is de toename van mobiliteit van mensen, goederen en ideeën. Transnationale bewegingen zijn ook waarneembaar in bijvoorbeeld de expanderende Aziatische economieën, toenemende arbeidsmigratie, uitdijende multinationale ondernemingen, groeiend toerisme en internet. Problemen die de gezondheidszorg en het milieu raken vragen ook om een brede, regio-overstijgende benadering. Al dit wordt weerspiegeld in een toename van interdisciplinair en nationale en regionale grenzen overschrijdende Azië studies.

Staalkaart

Door een diversiteit aan ideeën over mobiliteit aan bod te laten komen, wil de NVAPS ook de rijkdom aan Azië-expertise binnen Nederland en Vlaanderen benadrukken. De middagsessies pogen een staalkaart te geven wat de Nederlandse en Vlaamse deskundigen op het gebied van Azië en de Pacific op dit moment hebben te bieden. Voorstellen voor georganiseerde sessies, roundtable discussions, individuele posters, multimedia presentaties (bijvoorbeeld film of video) en boekpresentaties zijn van harte welkom. Het secretariaat van NVAPS wil u graag helpen bij het realiseren van uw ideeën. ■

Entreprijzen

inclusief koffie, lunch, thee en borrel:

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Inschrijving

Belangstellenden kunnen zich opgeven via de elektronische formulieren, toegankelijk via de home-page van het IIAS (<http://iias.leidenuniv.nl>). Gedrukte formulieren kunnen worden aangevraagd op het secretariaat van de NVAPS. Deadline voor papier/poster/panel/roundtable voorstellen is 1 juli 1997.

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VOORSTELLEN

Tot nu toe zijn de volgende voorstellen bij ons binnen gekomen:

1. De Stad in Azië

Organisator:
Dr I.B. Smits (RUL).
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Discussant:
Prof. Dr B.C.A. Walraven (RUL)

Sprekers:
Voorstellen welkom

2. Nieuwe Richtingen in de Aziatische Kunst- en Cultuurgeschiedenis

Organisatie:
Helga Lasschuijt,
E-mail: nvaps@rullet.leidenuniv.nl

Sprekers:
Voorstellen welkom

3. Sociale Mobiliteit en Demografisch Gedrag in India, China en Indonesië

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4. Cultureel en Intellectueel Eigendomsrecht

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Gabriele Weichart (Wenen),
Toon van Meijl en Silvia Broeke (KUN),
Rosemary van den Berg (Perth) en
Ad Borsboom (KUN).

5. Lokale Perspectieven op Globaal Toerisme

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Gunter Senft (Max Planck Instituut),
Eric Venbrux (KUN) en
Robert Verloop

6. Commerciële Netwerken en Transnationale Mobiliteit van Bedrijvigheid

Organisatie:
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Sprekers (onder voorbehoud):
Leo Douw en Peter Post (VU),
Mario Rutten (UvA),
Joop Stam (EUR) en
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7. Islamiseringsprocessen rondom de Golf van Bengalen (c. 1200-1850)

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Prof. dr A. Wink (Madison),
mw. Drs M. Coelen (RUU),
Prof. dr M. Van Bruinessen (Berlijn) en
dr N. Kaptein (RUL)

In het middagprogramma komen ook discussies over praktische en maatschappelijke aspecten van het onderzoeksbedrijf aan bod. We denken daarbij aan:

8. Freelance Onderzoekers; Tussen Hobbyisme en Ondernemerschap

Het uitgangspunt van deze paneldiscussie is de frictie tussen de arbeidsmarkt en de academische opleidingen. Wie pas is afgestudeerd of gepromoveerd en er voor kiest zijn specialisatie niet op te geven, wordt freelance onderzoeker. De freelancer ziet zich geconfronteerd met de deels praktische, deels ethische vraag 'hoe maak ik mijn expertise op een verantwoorde wijze te gelde?' In de sessie wordt een tweetal organisaties gepresenteerd die zijn gericht op de praktische kanten van het freelancers-bestaan, namelijk de vereniging Nederlandworc en het Historisch Platform. Daarnaast belichten twee sprekers respectievelijk beleidsvisies op de frictie tussen academische opleidingen en arbeidsmarkt en ethische aspecten van alfa- en gamma wetenschappelijk onderzoek over en in Azië.

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Sprekers:
o.a. Prof. dr ir D.B.W.M. van Dusseldorp

9. Wetenschap en Bedrijfsleven

Economische ontwikkeling wordt aangedreven door de markt en gevoed door de wetenschap. In onze samenleving streeft het wetenschappelijk onderzoek vaak lange-termijn doelstellingen na die het bedrijfsleven niet direct van nut zijn. Dit heeft geleid tot verwijdering tussen wetenschap en bedrijfsleven. Een toenemend aantal ondernemingen uit onze streken breidt zijn activiteiten uit naar Azië en de Pacific, die op weg zijn een van de belangrijkste economische regio's te worden. Daarbij stuiten de betrokkenen op verschillen in culturen, talen, ethniciteit en mentaliteit. De enorme kennis en expertise over deze verschillen die in academische instellingen aanwezig zijn, worden onvoldoende door het bedrijfsleven benut. De workshop wil bedrijfsleven en wetenschap weer bij elkaar brengen. Daarbij zien we de volgende aandachtvelden. Ten eerste, de problemen waarmee het Europese bedrijfsleven zich geconfronteerd ziet bij expansie in Azië en de Pacific. Ten tweede, de oplossingen die de wetenschappers voor deze problemen kunnen aandragen. Ten derde, de wegen en middelen om deze groepen bij elkaar te brengen. In de workshop treffen ondernemers, academici en ambtenaren elkaar.

Verdere suggesties worden in hoge mate op prijs gesteld.

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Sprekers:
Voorstellen welkom

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SMITHSONIAN INSTITUTE, WASHINGTON DC

The Arthur M. Sackler Gallery and Freer Gallery

The Arthur M. Sackler Gallery and Freer Gallery are national museums of Asian art at the Smithsonian Institution in Washington DC. The Arthur M. Sackler Gallery is dedicated to advancing public interest and knowledge about the arts and cultures of Asia through exhibitions, publications, research, and education. The Gallery is connected by an underground exhibition space to the neighboring Freer Gallery of Art.



Bridge: Illusion in Clay (Arthur M. Sackler Gallery, 2 March - 6 July 1997). Ah-Leon texturing a clay beam for Bridge in his studio in Taiwan, 1996.



PHOTO BY JOHN TSANTIS

The Sackler gallery was opened in 1987 to house a gift of some 1,000 works of Asian art from Dr Arthur M. Sackler (1913-1987), a research physician and medical publisher from New York City. Among the highlights of his gift are early Chinese bronzes and jades, Chinese paintings and lacquerware, ancient Near Eastern ceramics and metalware, and sculpture from South and Southeast Asia.

Since 1987, the gallery's collections have expanded through purchase and gifts to include the Vever Collection, an important assemblage of the Islamic art of the book from the 11th to the 19th centuries; 19th and 20th-century Japanese prints and contemporary porcelain; Indian, Chinese, Japanese, and Korean painting; arts of rural India; contemporary Chinese ceramics; and photography.

International loan exhibitions have included *Timur and the Princely Vision: Persian Art and Culture in the 15th Century*; *Yani: The Brush of Innocence*, featuring paintings by a 14-year-old Chinese prodigy, and *Court Arts of Indonesia*.

The neighbouring Freer Gallery also houses a collection of 19th and early 20th-century American art, including the world's largest holdings of work by James McNeill Whistler. Although their collections are stored and exhibited separately, the two galleries share a director, staff, and administration.

The Freer collection of Asian art is generally acknowledged to be among the world's finest. It comprises more than 20,000 examples of

Japanese, Chinese, Korean, South and Southeast Asian, and Near Eastern art dating from the fourth millennium BC to the early 20th century.

The Freer's Japanese folding screens represent the work of some of Japan's greatest artists. The screens form a very interesting part among the gallery's Japanese collection which includes painting, calligraphy, sculpture, ceramics, metalwork, and lacquerware, spanning the period from the second millennium BC to the 20th century.

Among the Freer's Chinese jades and bronzes art objects dating to the fourth millennium BC, manifestations of humanity's earliest creative impulses. China's later cultural achievements are represented through the early 20th century in a large variety of painting, calligraphy, sculpture, ceramics, metalware, and lacquer.

Korean ceramics now in the Freer collection survived for centuries because they were buried in the tombs of their aristocratic owners or handed down as heirlooms. The gallery houses many examples of Korean ceramics, paintings, and metalwork, much of it purchased by the gallery Charles Lang Freer in the 20 years prior to his death in 1919.

The Freer's notable collection of Persian manuscripts includes painting, calligraphy, and illumination. These are among the highlights of the gallery's Islamic art holdings, which also feature metalwork, sculpture, ceramics, textiles, jade and glass from Iran, Iraq, Turkey, and Syria. In addition, there is a



group of gold, silver, and bronze objects made in the ancient Near East prior to the birth of Islam in the seventh century.

Paintings from the Hindu, Jain, and Muslim religious traditions of India are important features of the Freer's South and Southeast Asian art collection. The paintings are complemented by stone and bronze sculptures and precious objects in gold, silver, mother-of-pearl, and lacquer. ■

Elephant-shaped ritual wine server. China, Hunan province. Shang dynasty, ca 1200-1100 BC. Bronze. Freer Gallery of Art.



PHOTO BY JEFF CRESPI

King of the World: a Mughal manuscript from the Royal Library, Windsor Castle (Arthur M. Sackler Gallery, 18 May - 13 October 1997).

The Delivery of presents for Prince Dara-Shikoh's Wedding. Attributed to Bishandas, India, ca 1635. Opaque watercolour on paper. H.M. Queen Elizabeth II, The Royal Library, Windsor Castle.

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UNTIL 10 AUGUST 1997
MUSEUM OF CULTURES, BASEL

Vanuatu Islands of Corals, Ashes and Arts

Vanuatu is one of the 'black', Melanesian archipelagos in the Pacific. An exhibition in Basel, hometown of the ethnographer Felix Speiser (1880-1941), shows the stunning richness and vitality of its tribal cultures. Speiser brought together a wide collection of objects that bears witness to both the high artistic quality of Vanuatu tribal cultures and illustrates their complex rituals. His collection is the core of the exhibition. Embellished with pieces from Vanuatu's Cultural Centre, the Musée Territorial de Nouvelle-Calédonie in Nouméa and the Musée National des Arts d'Afrique et d'Océanie in Paris, it offers the first survey of the wide variety of arts in this island state.

By JET BAKELS

Asian
Art



The Republic of Vanuatu consists of eighty small volcanic islands (with two active volcanoes), stretching for

900 kilometres, in the Pacific, southeast of Papua New Guinea (PNG). Vanuatu forms, with PNG, the Solomon Islands, New Caledonia and Fiji the Melanesian part of Oceania. Like PNG, Vanuatu is home to a large number of tribal groups. Four thousand years ago Austronesian migrations spread from PNG and New Britain into the Pacific, reaching Vanuatu around 1200 BC. More than a hundred languages are spoken by a population of approximately 150,000, showing one of the highest linguistic densities of the world with a ratio of one language per 1500 persons. Today Bislama, the Pidgin trade language, is the only one of the three official languages (with French and English) that everyone speaks and understands.

In 1606 a Spanish expedition reached Vanuatu, followed more than a century later by expeditions led by De Bougainville (in 1768) and Cook (in 1774). Both the French and the English retained a claim on the islands, leading to a joint government, a condominium (mockingly called pandemonium), until Vanuatu's independence in 1980. The early explorers did not have a very high opinion of the inhabitants of these dark islands, whose presumed savagery and primitiveness seemed to contrast so strongly with the lightness and elegance of the Polynesian islands further east. The same holds true for the missionaries who came in the 19th century: one of them described the women, elaborately decorated with colourful leaves and grasses, as 'moving shrubs'.

The Speiser Collection

As so often happens, anthropologists came after the missionaries and colonizers, in an attempt to describe and collect what was still left of tradi-

tional culture. For Vanuatu this was done by Felix Speiser, who stayed in the island from 1910-1912. He published a voluminous ethnography and succeeded in building up an extensive and representative collection of the material culture. Later Speiser



Funerary effigy, South-Malakula, Vanuatu. Collected by Speiser between 1910-12. Photo by Peter Horner, Museum der Kulturen, Basel.

became the first professor of ethnology in Switzerland, combining this position with a directorship of the Basel Ethnographic Museum - to which he also left his collection. The greater part of the Speiser Collection comes from the centre-north of the archipelago: the Banks Islands, Ambrym, and Malakula. Here an amazingly rich variety of ritual masks and 'hats' are found, tree-fern statues connected with ancestor worship and social ranking, human figures made of plant fibres, huge standing split drums and geometrically decorated plaited mats. The visitor is struck not only by the great diversity of styles, but also by the materials used, in which the whole jungle seems present; human skulls on wooden frames are overmodelled with plant-

fibre paste, all sorts of leaves are applied as well as spider webs, wood, bark, stone, and coral. Beautiful and bizarre are the effigies of South Malakula. They are the height of a man, overmodelled with fibre-paste and robustly painted in strong colours. Their intensity remains extraordinary, even in a museum, and they must have been overwhelming when they were used in rituals, accompanied by songs, music, and dance. One of such figures was in the possession of the French painter Matisse, who left it to Picasso after his death. Both painters had the effigy seated in a chair in their studio, today it can be seen in the Picasso Museum in Paris.

Networking

Vanuatu is traditionally divided into several social networks and sub-networks (which, to the end of the 19th century, were maintained by trading groups travelling in large outrigger canoes). Before such a network could be established, a peaceful link or rod had to be made between potentially hostile groups, normally in the form of exchanging women. Once this rod was established other 'items' - pigs, crafts, ritual characteristics - could follow. There was a major island or group for each item, which became the focus of this specific tradeline.

Interestingly there flourished - and still does - an exchange of non-material goods, such as ritual forms, music, songs, dance, myths, and ideas. The use of these, and the right to sell and re-sell them, is controlled by a complex system of cultural 'copyright' that recognizes certain individuals, groups, or areas as the proper owners of cultural items.

As far as the material side of the trade is concerned: the importance of pigs cannot be overestimated. Speiser remarked that 'the pig is the standard of value and all other values are related to the pig'. 'They keep pigs the

way we keep churches' another observer remarked. Pigs stand central in the wide spread complex of social ranking, where to mark each progression in rank, a person has to kill a number of pigs. Through this killing (and meat distribution and ritual consumption) the man himself becomes sanctified. Most valued are pigs with one or more fully circular tusks. To stimulate this unnatural growth of the animal's tusks the owner knocks out its two upper canines.

Dancing ground, with erect and horizontal drums. Port Sandwich, Malakula, Vanuatu. Photographed by Speiser between 1910-12. Museum der Kulturen, Basel.

The two emerging lower tusks are thus free to develop the highly prized round forms. Circular tusks are applied in the arts; they add status and



power to masks and statues and their abstracted forms are found as house decorations, mat-pounders, and so forth.

A Living Culture

Although the objects Speiser collected radiate an undimmed spirituality and creativity, Speiser considered them a thing of the past. Colonization had done its work. 'Today these [the visual arts] are completely degenerate (...) Nor is this surprising since, clearly, a healthy art can flourish only on the soil of a healthy culture'. If this is true, Vanuatu culture has gained considerably in health since the Speiser's stay. For an anthropologist familiar with the often suppressed and marginalized position of tribal groups in Southeast Asia, the current political context in Vanuatu is a revelation. Here the inhabitants of the traditional *kastom*-villages can live their lives in the jungle, organize rituals, wear penis-wrappers and to watches without feeling the hot breath of state-promoted modernity in their necks. At a governmental level, the National Council of Chiefs is integrated into the parliamentary democracy. When I visited Vanuatu in the eighties, people seemed proud of and satisfied with their traditions, and showed a lively interest in their tribal past and present. In *The Happy Isles of Oceania*, travel-writer Paul Theroux remarks that he had never met such 'confident animists' in his life as in Vanuatu (1992: 190).

This is not to say that Vanuatu has not changed enormously and will continue to do so. Due to a variety of factors many traditional institutions have broken down. Nevertheless, the history and cultural lore of the republic are seen as the key to an alternative path for social change. To record the Vanuatu heritage, and to re-evaluate

and revitalize aspects of its culture, is the principal role of Vanuatu's Cultural Centre in Port Vila. This unique institute, headed since the seventies by British anthropologist Kirk Huffman and now run by a Vanuatu staff, has more than sixty fieldworkers who are trained and equipped with a tape-recorder or vide-camera to record their own cultural traditions. Thus 2500 hours of audio tape, 2300 hours of videotape and thousands of photographs form the invaluable database of Vanuatu cultures. In the streets of Port Vila one will often encounter tribal dele-

gations from the more remote islands that come to the Cultural Centre to see their rituals on video.

Arts and Artefacts

Last year the Basel Museum of Ethnography and Swiss Folklore changed its name to the 'Museum of Cultures'. The Vanuatu exhibition indicates that this change in name also reflects a new approach. Ingrained distinctions such as those between Western cultures and 'the rest' and between art and artefacts are challenged in the way the exposition is staged. In the first part of the display, the objects are exposed on pedestals, without context, as art. In the second part photos, texts and panoramic displays add context to the objects exhibited. The visitor is inspired to investigate his or her response to the different ways of exhibiting to be more aware of differences in or similarities between European and Vanuatu aesthetics. In the well-illustrated publications that come with the exhibition this theme is addressed in more depth and the developments and changes in Vanuatu art are elucidated from different angles.

If this stimulating dialogue between ethnology and European art history is continued, the museum has started a promising course. ■

Catalogues

- Christiaan Kaufmann, *Vanuatu, Kunst aus der Südsee*, Basel: Museum der Kulturen.
- J. Bonnemaison, K. Huffman, C. Kaufmann & D. Tryon (eds.) *Arts of Vanuatu*, Bathurst: Crawford House Publishing.

MUSEUM DER KULTUREN

Augustinergasse 2
CH 4001 Basel, Switzerland
Tel: +41-61-2665500
Fax: +41-61-2665605



TOKYO: UNTIL 2 JUNE 1997

HIROSHIMA: 2 AUGUST > 15 SEPTEMBER 1997

Art in Southeast Asia

Glimpses into the future

The artists of Southeast Asia are creating remarkable works of art as they face the new social and cultural realities of the nineties and search for their own modes of expression. These forms of expression are unique in Southeast Asia and differ significantly from American, European, or Japanese contemporary art. In these countries, the position of the artists and art itself seems to be different from that in the West or Japan. Many of the artists produce work rooted in the life of the community, and their artistic investigations often have what might be called a moralistic tendency. Naturally, this is reflected in the formal aspects of their work.



The Horn Bill and the Missionary (1996)
by Agus Suwage (Indonesia)

A number of exhibitions introducing the art of Asia have been held in Japan in recent years. Art in Southeast Asia is designed to provide a comprehensive presentation of the contemporary art of this area, including painting and installations with strongly local characteristics rather than the more sophisticated forms of expression seen in the contemporary art of the West and Japan.

This exhibition focuses on the fundamental role of art and artists demonstrated by the current art of five Southeast Asian countries: Indonesia, Malaysia, the Philippines, Singapore, and Thailand. The exhibition will include 80 works, some of them made especially for this exhibition, by 17 individuals or groups representing these countries, grouped under three headings

Crossroads of Culture

Southeast Asia is the site of great cultural diversity. Traditional indigenous cultures exist side by side with remnants of Western colonial cultures and cultural influences from India and China brought in by immigrants. More recently deep inroads have been made by the urban consumer culture of the United States as well as a subculture of Japanese cartoons and popular music, accelerating the process of diversification. Out of the criss-crossing of these varied cultural paths a new hybrid culture is taking form.

Artists are seeking their own cultural identity in this environment, referring to the cultures of the specific ethnic groups to which they belong or actively incorporating the new hybrid culture as they create

works of art suited to the present age. The artists introduced here are doing experimental work with a contemporary viewpoint, making use of a broad range of cultural motifs including the mythical heritage of their peoples, religious feelings, implements used in everyday life, and kitsch and folk culture. Not content to be involved in a simple-minded traditionalism implying a return to, or reinterpretation of, traditional artistic techniques, they are creating new forms of art based on the cultural conditions found in the places where they live.

The artists are: Brenda Fajardo (the Philippines), Chandrasekaran (Singapore), Liew Kung Yu (Malaysia), Montien Boonma (Thailand), Navin Production Co. Ltd. (Thailand)

The Shifting Region of the 'I'

Individual identity in Southeast Asia is threatened by rapid modernization and the huge influx of foreign culture. Older social orders and value systems are breaking down, and individuals previously supported by a stable community and family network find themselves cast into a state of uncertainty and confusion. Artists have embarked on a search for personal identity, attempting to bring some stability to a self which is cracked, warped and split.

Individual identity is inevitably involved with ethnic identity. For an artist of Chinese extraction, a minority in the multi-ethnic nation of Malaysia, there is a close link between the origin and history of his family and his present self.

Changes in feudal systems of values have had led to changes in the position of women in society. For women artists, exploring the issue of identity necessarily entails an inquiry into the meaning of being a woman. Southeast Asian women are examining this issue seriously but without becoming strident.

Artists: Agus Suwage (Indonesia), Chatchai Puipia (Thailand), Eng Hwee Chu (Malaysia), Imelda Cajipe-Endaya (the Philippines), Pinaree Sanpitak (Thailand), Wong Hoy Cheong (Malaysia)

Social Statement

The rush to modernize in Southeast Asia has brought phenomenal economic growth, but with an inevitable shadow side. A building boom

has left the larger cities bristling with high-rise architecture but struggling with growing problems, including traffic congestion, air-pollution, and rampant slums. Industrial development and tourism have resulted in degradation and pollution of the natural environment and damaged life in small farming and fishing villages. There are also problems in implementing democracy, protecting human rights, and preventing gender discrimination, and raising the social position of women.

These problems are certainly not exclusive to Southeast Asia. They are faced in every part of the world today. But that does not change the fact that they are part of the reality from which Southeast Asian artists cannot escape. These artists react by observing the reality around them attentively, making assertive statements, and actively involving themselves in the life of society. Because of this stance, their work contains important messages for the people who view it.

Artists: Nunelucio Alvarado (the Philippines), Arahmaiani (Indonesia), Dadang Christanto (Indonesia), Moelyono (Indonesia), Sanggawa (the Philippines), Semsar Siahaan (Indonesia). ■



Uncle Pan, from the project
'Pha Khao Mar on Tour' (1997)
by the Navin Production
Co., Ltd. (Thailand)

THE MUSEUM OF CONTEMPORARY ART TOKYO

4-1-1 Miyoshi Koto-ku
Tokyo 135
Japan
Tel: +81-3-62454111
Fax: +81-3-62451140/1141

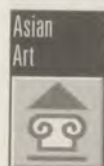
HIROSHIMA CITY MUSEUM OF CONTEMPORARY ART

1-1 Hijiyama-koen, Minami-ku
Hiroshima
Japan
Tel: +81-82-264-1121
Fax: +81-82-264-1198

15 FEBRUARY > 10 AUGUST 1997
MUSEUM OF ETHNOLOGY, ROTTERDAM

2000 Years on the Silk Road Treasures from Uzbekistan

The heart of the silk road, the traditional link between Europe and Asia, lies in Uzbekistan, a new country with a rich, centuries-old history. Over the past 2000 years many people have passed through this region, driven by economic interests or the survival instinct, by curiosity and yearning for adventure. These travellers, from various cultures along the silk road, inspired local craftsmen and artists. The exhibition '2000 Years on the Silk Road: Treasures from Uzbekistan' presents the rich culture which resulted from these encounters.



It is a wide-ranging exhibition consisting of more than 300 objects, including unique manuscripts, ceramics, metalwork, and textiles. The *pièce de résistance* is the collection of nineteenth-century silk cloaks, often woven using the ikat technique, in exuberant colours, showing a rich variety of motifs.

From the classical period (extending from before our era to the seventh century) there is splendid gold jewellery, some of it decorated with Greek motifs. Strikingly depicted is the Chinese watch-tower, so many of which once stood guarding the Silk Road. Hindu sculptures can be seen alongside magnificent coffins deco-

rated in the ancient Persian tradition.

Iranian, Chinese, and Indian influences can be recognized on centuries-old silk fragments, and four ivory weaving shuttles are more than 2000 years old. From the seventh to the nineteenth century Islamic dynasties ruled the region that is now Uzbekistan. In the Islamic world it was the duty of the ruler to stimulate the arts. The conqueror, Timur Lenk (1336-1405), took this task most seriously: his capital of Samarkand was said to be the most beautiful city in the world. The exhibition contains fine wooden panels decorated with classical Islamic motifs and other architectural fragments from Samarkand. The multi-coloured tiles from Central Asia are very special and are seen as among the finest examples of ceramic art.

Nineteenth-century culture produces irrefutable evidence that the heritage of the Silk Road was preserved and had been allowed to evolve over the centuries. Typical Central Asian features revealing a mingling of cultures still are plentiful: for ex-



Registan Square in Samarkand, Uzbekistan. One of the most impressive squares in the Islamic world. The buildings were built in the period 1470-1660.



Saddled and harnessed horse. Earthenware from China, T'ang period (618-907).

ample in the Hindu Buddhist 'infinite knot' combined with a typical Iranian depiction of a young deer, or the realistic Turkish manner of depicting animals of the steppes combined with floral motifs in an arabesque style. A large number of objects comes from the culture of nomadic horsemen: clothing, boots, bags, riding breeches, weapons, horse-cloths, and magnificently decorated saddles. The colourful *susanis* (wall hangings of silk and cotton) were originally used to decorate the tents.

The Russian Revolution heralded the definite beginning of modern times but the Uzbek tradition was preserved in the ancient towns, the museums, and in private collections.

The objects in the exhibition are accompanied by photographic material depicting life in both ancient and presentday Uzbekistan. The prospective traveller will find information

about modern life along the Silk Road.

The Museum of Ethnology also offers visitors an interactive programme based on great explorers such as Marco Polo and Sven Hedin.

The catalogue in English and German contains photographs and detailed background information. The objects come from museum collections in Uzbekistan, Germany, and England and a number of private collections. It is the first time that most of the exhibits have been shown in the Netherlands. The exhibition was created by the Linden Museum in Stuttgart. ■

MUSEUM OF ETHNOLOGY

Willemskade 25
3016 DM Rotterdam, The Netherlands
Tel: +31-10-4111055
Fax: +31-10-4118331
Open: Tuesday to Friday 10am - 5pm
Saturday and Sunday 11am - 5pm

3 MAY > 20 JUNE 1997
HAVANA, CUBA

Sixth Biennial of Havana



The Sixth Biennial of Havana, an international art show of non-Western art, will assemble artworks by artists making a contribution to the subject matter of *The Individual and Its Memory*. Besides the exhibitions, meetings to discuss theory and critique will be held at different venues in the city of Havana. Fourteen Asian artists from the Philippines, Singapore, Indonesia, India, and Australia will participate in three different exhibitions.

For many people, one of the most serious problems with which man

has had to cope during the second half of this century is the loss of memory as a point of reference from which to exert any action on society in order to undertake changes which are necessary to improve it. This is taken to an extreme when a sort of amnesia is stirred up as a means to avoid the gravity of certain current issues whose explanation can be found by analysing and meditating on the past.

Recintos Interiores

Where do we come from? What are we? What is our fate? These traditional questions seem to have lost all contemporaneity or validity in a

world which is alienated by a vague notion of the future and the irremediable conflict posed by living in the present to the best of one's ability. Contemporary man threads along an overwhelming present, charged with violence, drug addiction, discrimination, and intolerance, towards an uncertain future.

Participating in the *Recintos Interiores* exhibition which will be held at the *cabana* fortress, will be Agnes Arellano (the Philippines), Suzanne Victor and Lee Wen from Singapore, Agus Suwage and Marintan Sirait from Indonesia, and Vivan Sundaran (India).

Memoria Colectiva

Nowadays, memory, the place where man has traditionally found the roots of his identity, is being threatened by the homogenization of an image, designed and projected by the mass media.

Alfredo Aquilizan (the Philippines), Alwin Reamillo and Juliet Reamillo (Australia), Chandrasekaran (Singapore), Arahmaiani and Nindityo Adiprunomo (Indonesia) will present their work in *Memoria Colectiva* in different institutions of the historical centre of old Havana.

Rostros de la Memoria

Memory is the place where man builds his dignity and his sense of belonging, either by going into a recent personal past, still in the process of being shaped, or by prodding on to the labyrinth of his own family, group, or social history, his own culture to which he feels attached as a member of a spiritual community.

Sutapa Biswas (India), Andar Manik (Indonesia) and Mike Parr (Australia) will exhibit in *Rostros de la Memoria* at the Morro Castle. ■

For more information:

CENTRO WIFREDO LAM

San Ignacio y Empedrado
Havana Vieja, Cuba
Tel: +53-7-612096/639781
Fax: +53-7-332749/338477

Art

AGENDA

MAY 1997 > SEPTEMBER 1997

AUSTRIA

Museum of the History of Art

Maria-Theresien Platz
1010 Vienna
Tel: +43-1-52177301
Daily 10am - 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

Permanent exhibition

The Asian Gallery features Chinese ceramics and archaic bronzes, plus Hindu and Buddhist art from India, the Himalayan region, China and Japan.

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 10am - 5pm

Permanent Collection

The Kenneth and Yasuko Myer Collection of Contemporary Asian Art has some outstanding pieces of Asian art.

7 May - 27 June 1997

Four Centuries of Ukiyo-e

27 August - 28 September 1997

Living Culture
Commemorating the 70th anniversary of the Sogetsu school of Ikebana by Sofu Teshigahara, the exhibition will examine evolving styles of modern Ikebana schools.

Art Gallery of New South Wales

Art Gallery Road, The Domain
Sydney NSW 2000
Tel: +61-2-9225-1744/1790
Fax: +61-2-9360-9530
daily 10am-5pm

12 June - August 1997

A festival of Indian Art and Culture

BELGIUM

ROYAL MUSEUMS OF ART & HISTORY - BRUSSELS

Cinquantenaire Museum

Jubelpark 10
1000 Brussels
Tel: +32-2-7417211
Fax: +32-2-7337735
Daily 10am - 5pm, closed on Mon. and Public Holidays

Permanent exhibition

Important collections regarding China, Korea, India and Southeast Asia.

Chinese Pavilion / Japanese Pagoda

Van Praetlaan 44
1020 Brussels
Tel: +32-2-2681608
Daily: 10am - 5pm, closed on Mon.

Permanent exhibition

Important collections of Chinese and Japanese export porcelain

until 7 September 1997

Samurai
Exhibition in the Japanese pagoda featuring Samurai swords.

BRASIL

Visual Arts State Institute

Andradas 736/3 CEP 90020-004
Porto Alegre
Fax: +55-05-12210956 / 12274427

6 August - 14 September 1997

Mapa Mundi
Asian artists are invited into the 'cadavre exquis' game.

CHINA

China National Culture & Art Corporation

No. 89, Jiannei Street
Peking 100005
Tel: +86-10-5134891
Fax: +86-10-5134890
Monday to Friday 9am - 5pm

22 August - 26 August 1997

China Art Expo

CUBA

Centro Wifredo Lam (information)

San Ignacio y Empedrado
Havana Vieja
Tel: +53-7-612096/639781
Fax: +53-7-332749/338477

4 May - 20 June 1997

Sixth Biennial of Havana:
The Individual and Its Memory

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.

Musée Guimet

Place d'Iena 6
75116 Paris
Tel: +33-1-47236165
Fax: +33-1-47238399

Due to renovations the museum will be closed until the end of 1998.

GERMANY

Museum of East Asian Art

Takustrasse 40, 14195 Berlin (Dahlem)
Tel: +49-30-8301383
Fax: +49-30-8316384



'Ceremonial Axe' China, Shang dynasty, 11th-12th century BC. Bronze.



'Calligraphy Honami Ketsu (1558-1637)', Painting by Tawaraya Sōtatsu (active 1600-1630), Japan, Momoyama period.

Permanent Collection ▲

Fine and decorative art from China, Japan, and Korea, emphasizing the genre of painting. The collection of Asian graphic art, primarily Japanese woodblock prints, is one of the finest and most important in Germany.

30 May - 20 July 1997

Haiga and Haiku
Poem paintings by Takebe Socho (1761-1814) from the collection of Shozaburo Masuda, Tokyo.

12 June - 2 November 1997

The White Gold of the Far East
The porcelain bridge between East-Asia and Europe in 16th and 17th century.

24 July - 9 September 1997

Ando Hiroshige (1797-1858)
Japanese coloured woodblock prints

Museum of Ethnology

Lansstrasse 8
D-14195 Berlin
Tel: +49-30-83011
Fax: +49-30-8315972
Daily 9am - 5pm, Sat./Sun. 10am - 5pm

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 9am-5pm, Sat./Sun. 10am-5pm

Permanent Collection

Archaeological objects from India: terracotta, stone sculptures and bronzes from India, the Himalayan countries and Southeast Asia; miniature paintings.

Rautenstrauch-Joest Museum

Ubierring 45, 50678 Cologne
Tel: +49-221-3369413
Fax: +49-221-3369410
Daily 10am - 4pm, first Thursday in the month 10am-8pm, closed on Mon.

Permanent collection

Collections illustrating non-European cultures.

Museum of East Asian Art

Universitätsstrasse 100
50674 Cologne
Tel: +49-221-9405180
Fax: +49-221-407290

16 May - 13 July 1997

Travelling in Old Japan:
routes and destinations
About 45 woodblock prints of Koryusai, Hokusai, Hiroshige and other artists of the Edo period (1600-1867) provide various insights into the travelling culture of premodern Japan.

Kassel Documenta X

Friedrichsplatz 18
Kassel
Tel: +49-561-707270
Fax: +49-561-7282724

21 June - 28 September 1997

Documenta X

China Gallery

Schwanderstrasse 46
90596 Schwanstetten
Tel: +49-91707454

Permanent Collection

Modern heavy colour chinese painting (Yunnan school) by the artist Liu Shao Hui (born 1940 in Changsa, Province Hunan), one of the founders of the Yunan School.

Linden Museum

Hegelplatz 1
70174 Stuttgart
Tel: +49-711-1231242
Fax: +49-711-297047
Daily 10am - 5pm, Wed. 10am - 8pm, closed on Mon.

Permanent collection

World-wide ethnographical collections, Chinese and Japanese lacquerware.

GREAT BRITAIN

The Burrell Collection

2060 Pollokshaws Road
Glasgow G43 1AT
Tel: +44-41-6497151
Fax: +44-41-6360086
Daily 10am - 5pm, Sun. 11am - 5pm

Permanent collection

Art objects from the ancient civilizations of Iraq, Egypt, Greece, Italy, the Orient, and from Medieval Europe.

The British Library

96 Euston Road
London NW1 2DB
Tel: +44-171-4127111
Fax: +44-171-4127268

Permanent Collection

Items ranging from one of the earliest Japanese printed books (c. 1170) to examples of early colour printing from the mid-17th century onwards.

British Museum / The Museum of Mankind

Great Russel Street, London WC1B 3DG
Tel: +44-171-6361555
Fax: +44-171-3238480
Daily 10am - 5pm, Sun. 2.30pm - 6pm

Permanent collection

Antiques from Egypt, Western Asia, Greece and Rome, Medieval, Renaissance, Modern and Oriental collection, prints, drawings, coins and medals.

3 May - 13 September 1997

Far Eastern and Near Eastern Greenwares
This exhibition is organized in co-operation with the Oriental Ceramic Society.

15 May - 7 September 1997

The Ceramic Art of Sawada Chitajin / Styles of Japanese Pottery and Porcelain

11 July - end 1999

Arts of Korea

until 31 December 1997

Stairways to the Sky
Rice and Life in the Philippines. (Museum of Mankind)



Felt floor cover (shyrdak). Made by Jumal Saranchiyeva, 1995 at Bashi town, Naryn region, Kyrgyzstan.

20 March - 31 December 1997 ▲

Striking tents
Central Asian Nomad felts from Kyrgyzstan (Museum of Mankind)

3 July - 31 December 1997

Pottery in the Making
World Ceramic Traditions (Museum of Mankind)

Hayward Gallery

South Bank Centre Royal Festival Hall
London SE1 8XX
Tel: +44-171-9210600
Fax: +44-171-9210663

19 June - 17 August 1997

Tatsuo Miyajima: Big Time
Miyajima's mesmerizing installations, composed of numerous light-emitting diodes (LEDs), reflect his study of contemporary Buddhist philosophy and his own three maxims: 'Keep Changing; Connect with Everything; Continue Forever'.

Victoria & Albert Museum

South Kensington
London SW7 2RL
Tel: +44-171-9388500
Fax: +44-171-9388264
Daily 10am - 5.50pm,
Mon, 12 - 5.50pm

15 April - 2 November 1997

East Meets West
Display examining the relationship between the arts of Asia and Europe, particularly in the realm of metalwork.

Whitechapel Art Gallery

Whitechapel High Street
London E1
Tel: +44-171-5227878/5227888
Tuesday to Sunday 11am - 5pm,
Wed until 8pm

30 May 30 - July 27 1997

Krishna, The Divine Lover
This exhibition delves into the mythology surrounding Krishna. It draws together around 120 exquisite miniatures from sixteenth to the nineteenth centuries.

Ashmolean Museum

Beaumont Street
Oxford OX1 2PH
Tel: +44-865-278009/110
Fax: +44-1865-278018
Tuesday to Saturday 10am - 4pm;
Sunday 2 - 4pm

22 July - 28 September 1997

Indian block-printed Textiles in Egypt
Textiles from the Newberry Collection, Department of Eastern Art.

TO BE CONTINUED



Art

AGENDA

MAY 1997 > SEPTEMBER 1997

INDIA

Gallery Chemould

1st Floor, Jejangir Art Gallery
Bombay-400 023
Tel: +91-22-2833640/2844356
Fax: +91-22-2836058

Permanent collection

Exchange between Indian and Australian artists, entitled '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.

JAPAN

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.

Until 1 June, 1997

Art in Southeast Asia 1997

Setagaya Art Museum

1-2, Kinuta-koen
Setagaya-ku
Tokyo 157
Tel: +81-3-34156011
Fax: +81-3-34156413

Permanent Collection

Display of the Shioda Collection. Work by Kitaoji Rosanjin

14 June - 31 August 1997

Painting What the Eye Sees: The human figure
First exhibition of the permanent collection of figurative expression by a variety of artists from Japan and other countries.

Hiroshima City Museum of Contemporary Art

1-1 Hijiyama-koen
Minami-ku, Hiroshima
Tel: +81-82-264-1121
Fax: +81-82-264-1198

2 August - 15 September 1997

Art in Southeast Asia: Glimpses into the future (see article)

MALAYSIA

Galerie Petronas

1st Floor, Dayabumi Complex
Jalan Sultan Hishamuddin
Kuala Lumpur 50778
Tel: +60-3-2753060/61
Fax: +60-3-2740451

14 May - 8 June 1997

Paintings from the Colonial Era
A historical exhibition featuring paintings and sketches executed during the British presence in Malaysia.

Galeri Wan

4 Jalan Binjai, Off Jalan Ampang
50450 Kuala Lumpur
Tel: +603-261-4071
Fax: +603-261-4072

19 May - 4 June 1997

Yeoh Jin Leng
Recent abstract paintings.

THE NETHERLANDS

Foundation for Indian Artists

Fokke Simonszstraat 10
1017 TG Amsterdam
Tel: +31-20-6231547
Fax: +31-20-6231547
Daily 1pm - 6pm, closed on Monday,
1st Sunday of the month 2pm - 5pm



'Neel' (1996) Collage by Mona Rai.

31 May - 4 July 1997 ▲

Mona Rai
Collages on paper of daily life.

Gate Foundation

Keizersgracht 613
1017 DS Amsterdam
Tel: +31-20-6208057
Fax: +31-20-6390762
Monday to Friday 10am-5pm



'Richard Braunstein et sa mère' by Wang Du.

Until 13 June 1997 ▲

Wang Du
Wang Du chooses trivial and slightly scandalous images from contemporary mass media like newspapers and transforms them into three-dimensional and colour sculpture.

Rijksmuseum

Hobbemastraat 19
PO Box 74888, 1070 DN Amsterdam
Tel: +31-20-6732121
Fax: +31-20-6798146
Daily 10am - 5pm

Permanent collection

The new South wing of the museum houses a permanent exhibition of Asiatic art.



'Bottle', underglaze blue. Early 15th century, Ming.

21 June 1997 - 23 June 1998 ▲

Chinese porcelain from the collection of the Rijksmuseum

Until 14 September 1997

Exotic Textiles in the Netherlands

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.



'Interior of a Karriwarri (Men's House)' Tobadi, north New Guinea. Photo attr. to J.M. Dumas in 1903 during the expedition of Wichmann.



'The stem of a proa, decorated with figures of birds, fish and man' Wakde-Yamna area, north coast of Irian Jaya.

Until 19 October 1997 ▲

Irian Jaya
Historical photographs from the museum's collection and traditional wooden objects of animals made by the Papuans from Irian Jaya

5 June - 28 September 1997

Pasar Gambir
A photo exhibition from the historical files. (In the Gallery)

Museum Bronbeek

Velperweg 147, 6824 MB Arnhem
Tel: +31-26-3840840
Open: Tues-Sun, 11am - 5pm

Permanent exhibition

Visualisation of the Dutch colonial past, emphasising the history of the Dutch Colonial Army (KNIL).

Chassé Kazerne

Keizerstraat
Breda
Info: Fundament Foundation
Tel: +31-76-5227168
Fax: +31-76-5200722



'Yak Butter Shoes' Tibet 1996, by Yin Xiuzhen.

PHOTO BY SONG DONG.

31 May - 8 August 1997 ▲

Another Long March
Conceptual and installation art from present-day China

Indonesië Museum Nusantara

St. Agathaplein 1
2611 HR Delft
Tel: +31-15-2602358
Fax: +31-15-2138744
Daily 10am - 5pm, Sun. 1pm - 5pm

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 10am - 5pm, 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).

Hortus Haren

Kerklaan 34
9751 NN Haren
Tel: +31-50-5370053
Fax: +31-50-5342994

Until 1 June 1997

Images of Ice
More than 30 ice-sculptures made by 18 Chinese artists.

Museum The Princessehof

Grote Kerkstraat 11
8911 DZ Leeuwarden
Tel: +31-58-2127438
Fax: +31-58-2122281
Daily 10am - 5pm, Sun. 2pm - 5pm

Permanent collection

Large exhibition of ceramics from China, Japan, India, Vietnam etc.

Galerie Amber

Haaglandsekerkgracht 8
2312 HT Leiden
Tel: +31-71-5149040
Fax: +31-71-5149040
Daily 11am to 17.00pm



'Fishing Village' (1997) by Chung Chen Sun.

17 May - 23 June 1997 ▲

Free play with Chinese tradition.
The Malaysian-Chinese artist, Chung Chen Sun has enriched the Chinese inkpaint tradition with elements from modern, Western art.

Museum of Ethnology

Steenstraat 1, 2312 BS Leiden
Tel: +31-71-5168800
Fax: +31-71-5128437
Tuesday to Friday 10am - 5pm, Sat./Sun. 12 - 5pm 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 10am - 5pm, Sun. and public holidays 11am - 5pm

Until 10 August 1997

2000 Years on the Silk Road: Treasures from Uzbekistan (see article)

until the end of 1999

Made in the Pacific
Top items from the internationally renowned Oceania collection of the museum.

Moluks Historisch Museum

Kruisstraat 313
P.O. Box 13379, 3507 LJ Utrecht
Tel: +31-30-2367116
Fax: +34-30-2328967
Daily 1pm - 5pm, 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 - 3pm, (May 15th to September 14th) 11am - 3pm, closed on Mon.

Permanent collection

Art from East Asia, Africa, North America, South America, the Arctic, the sub-Arctic

PORTUGAL

Museum of Ethnology

Avenida Ilha da Madeira-ao Restelo 1400 Lisboa
Tel: +351-1-301526415
Fax: +351-1-3013994
Daily 10.30am - 6pm, closed on Mon.

Permanent collection

Ethnological collections from Africa, America, Asia, and Europe.

From May 1997

Stories of Goa
Anthropological exhibition about Goa (India) as a cultural area in which Christianity and Hinduism are superposed.

SINGAPORE

National Heritage Bond

(for general information)
93 Stamford Road, Singapore 178897
Tel: +65-3323573
Fax: +65-3343054

Asian Civilisations Museum

39 Armenian Street
Singapore 179939

Permanent Display

This exhibition will introduce visitors to the world of Chinese beliefs, symbolism, connoisseurship, and the Chinese scholar tradition.

Until October 1997

Ramayana, A Living Tradition
Ramayana in Asia through its manifestations in oral, written visual and performing traditions.

The National Museum

61 Stamford Road
#02-01 Stamford Court
Singapore 178892
Daily: 9am - 5.30pm

Until 15 June 1997

Childhood Memories
A selection of China and Hong Kong-made toys dating back to the 1930s. Local ethnic toys and modern toys will also be on display.

from January 1997

Jade Gallery
This Gallery houses the Haw Par Jade Collection comprising decorative carvings from the Qing Dynasty (1644-1911).

Singapore Art Museum

71 Bras Basah Road
Singapore 189555
Fax: +65-2247919

Until 8 June 1997

Paintings and drawings by Georgette Chen

May 9 - June 22, 1997

Quotation Marks - Chinese Contemporary Paintings
Fifteen artists, including Zhang Xiaogang, Ding Yi, Zeng Fanzhi and Fang Lijun, who are amongst the most representative of the contemporary art scene in China, will display about 130 works.

20 June - 13 July 1997

Art and Electronics: Video Sculptures in Germany since 1963
Eighteen video sculptures/ installations and 42 works on paper from 1953 to 1993, including works by pioneers of video art Nam June Paik and Wolf Vostell.

4 July - 14 September 1997

Originals and Original Copies: Paintings in the Chinese Tradition
Authentic and 'fake' scrolls of traditional Chinese paintings from the Song Dynasty to the present.

SWITZERLAND

Barbier-Mueller Museum

10 Rue Calvin
1204 Genève
Tel: +41-22-3120270
Fax: +41-22-3120190
Daily 10am - 5pm

Permanent collection

African, Oceanic, Melanesian and American art.

Rietberg Museum

Gablerstrasse 15
CH-8002 Zurich
Tel: +41-1-2024528
Fax: +41-1-2025201
Daily 10am - 5pm, closed on Mon.

Permanent collection

Indian and Tibetan art, art from Africa and the Pacific, Eskimo and Northwest American Indian and pre-Columbian art.

21 March - 8 June 1997

Three Swiss artists in India
Juliet Brown, Alice Boner, and Georgette Boner in India during the period 1925-35.

Museum der Kulturen

Augustinergasse 2
CH 4001 Basel
Tel: +41-61-2665500
Fax: +41-61-2665605

Until 10 August 1997

Vanuatu: Art from the South Sea
(see article)

UNITED STATES OF AMERICA

Arthur M. Sackler Museum

2 Quincy Street, Cambridge, MA 02138
Tel: +1-617-4952397
Fax: +1-617-4964732
Daily: 10am-5pm, closed on Sunday

Until 14 September 1997

Rocks, Mountains, Landscapes, and Gardens: The Essence of East Asian Painting

Dallas Museum of Art

1717 N. Harwood, Dallas TX 75201
Tel: +1-214-9221200
Fax: +1-214-9540174
Tuesday, Wednesday and Friday 11am - 4 pm; Thurs 11am - 9pm; Sat/Sun 11am - 5pm

Permanent collection

Art from Africa, Asia, and the Pacific. Specifically mentioned are the Japanese gallery, Chinese gallery, and the South Asian gallery.

Honolulu Academy of Arts

900 S. Beretania Street
Honolulu, HI 96814-1495
Tel: +1-808-532 8700
Fax: +1-808-5328787

Continuing exhibition

Taisho chic
Japanese works of art and everyday items which show modern design elements of the Taisho period (1912 - 1926).

20 July - 27 October 1997

The Ceramic tradition of Asia
Highlights of the Honolulu Academy of Arts collection.

Until 29 June 1997

Shadows and Reflections
Japanese lacquer art from the collection of Dr Edmund Lewis.

Until 21 January 1998

Hiroshige Tokaido:
Steps on a modern pilgrimage.
A Tribute to Ando Hiroshige (1797-1858).

UCLA Fowler Museum of Cultural History

James West Center
Los Angeles, California 90095-1431
Tel: +1-310-8252585
Fax: +1-310-2063455
Wednesday to Sunday 12 - 5pm;
Thursday until 8pm

6 April - 8 June 1997

The Fragrance of Ink
The Korean Literati Paintings of the Choson Dynasty (1392-1910). Elegant ink paintings, hanging scrolls, fans and screens.

Los Angeles County Museum of Art

5905 Wilshire Boulevard
Los Angeles, CA 90036
Tel: +1-213-8576111
Fax: +1-213-9317347

Until 15 June 1997

China in Mexico's cultural heritage:
Chinese ceramics

Jane Voorhees Zimmerli Art museum

Corner of George and Hamilton Streets
New Brunswick NJ 08903

Until 31 July 1997

Asian Traditions/Modern Expressions:
Asian American Artists and Abstraction,
1945-1970

The Newark Museum

49 Washington Street
Newark NJ 07101-0540
Tel: +1-201-5966550
Fax: +1-201-6420459
Daily 12 - 5pm, 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.



'Madho Singh of Kotah hunting boar from horseback' Attr. to Sheik Taju (c. 1730-40). Opaque watercolour, gold, metallic gray watercolour. ▼

PHOTO BY STUART CARY WELCH

The Asia Society

725 Park Avenue
New York, NY 10021
Tel: +1-212-2886400
Fax: +1-212-5178319
Daily 11am - 6pm,
Thursday 6pm - 8pm,
Sunday 12 - 5 pm.



'A craftsman making a toy matchlock of wood'. Attr. to the Kotah Master (c. 1730). Opaque watercolour.

PHOTO BY STUART CARY WELCH

21 March - 22 June 1997 ▲

Gods, Kings and Tigers: The Art of Kotah
The exhibition includes paintings and objects from the Royal Collections of the former state of Kotah, one of the most prolific art centres in north India during the 17-19th centuries.

11 June - 17 August 1997

Picturing Hong Kong: Photography 1850-1910

February 11 - May 3 1998

Ancient cities of the Indus Valley
Eighty objects from Indus Valley civilization that flourished between 3000 and 1500 BCE in the area that is now Pakistan.

China Institute

125 East 65 Street
New York, NY 10021-7088
Tel: +1-212-7448181
Fax: +1-212-6284159 attn. Bovey Lee

Until 14 June 1997

Adornment for Eternity:
Status and rank in Chinese Ornament

Japan Society Gallery

333 East 47th Street
New York, NY 10017
Tel: +1-212-8321155
Fax: +1-212-7556752

15 May - 6 July 1997

Enlightenment Embodied:
The Art of the Japanese Buddhist Sculptor
(7th - 14th Century)

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.

Until 29 June 1997

Gossamer Threads and Golden Dragons:
A selection of Chinese Textiles from the Pacific Asia Collection

Philadelphia Museum of Art

P.O. Box 7646
Philadelphia, PA 19101
Tel: +1-215-7638100
Fax: +1-215-2364465

Until July 1997

Japanese Landscapes

Peabody Museum of Salem

E. India Square
Salem, MA 01970
Tel: +1 508 745 1876/9500
Fax: +1 508 744 6776
Daily 10am-5pm, Sun 12 - 5pm

20 June - 14 September 1997

Views of the Pearl River Delta: Macau, Canton and Hong Kong
Drawings from the collections of the Peabody Essex Museum and the Hong Kong Museum of Art.

Asian Art Museum of San Francisco

Golden Gate Park
San Francisco
California 94118
Tel: +1-415-3798800
Fax: +1-415-6688928

16 April - 15 June, 1997

The art of Chao Shao-an

28 June - 28 September 1997

India: a celebration

Arthur M. Sackler Gallery

Smithsonian Institute
1050 Independence Avenue SW
Washington DC 20560
Tel: +1-202-3574880
Fax: +1-202-3574911

Continuing indefinitely

Puja: Expressions of Hindu Devotion;
The Arts of China; Sculpture of South and Southeast Asia; Luxury Arts of the Silk Route Empires

Until 6 July 1997

Bridge: Illusion in Clay
A 60-foot long ceramic *trompe l'oeil* sculpture by the Taiwanese artist Ah-Leon (born 1953).

From 5 April 1997

Khmer Ceramics
Eighty rare glazed ceramics from the 9th-14th century Khmer empire.

4 May 1997 - February 1998

The Jewel and the Rose:
Art for Shah-Jahan
Twenty paintings, textiles and objects, a sampling of the artistic splendor created during the reign of Sha-Jahan.

18 May - 13 October 1997

King of the world: A Mughal Manuscript
Forty-four paintings and two illuminations from the 'Pdshahnama' an imperial manuscript of 17th century India that chronicles the first decade of Shah-Jahan reign.

Freer Gallery of Art

Smithsonian Institute
1000 Jefferson Drive at 12th street SW
Washington DC 20560
Tel: +1-202-3572104
Fax: +1-202-3574911
Daily 10am - 5.30pm

From 1 March 1997

Korean Ceramics
Thirty works from the Three Kingdoms period (1st - 7th century) to the Choson period (1392-1910).

From 1 March 1997

Ancient Pottery and Bronze in China

Until 1 February 1998

Chinese Gardens in the Painter's Imagination

Until 1 July 1997

Crosscurrents in Chinese and Islamic Ceramics

Until 7 July 1997

Choice Spirits

From 4 June 1997

At the Margins
Decorated margins in Mughal painting - between the 16th and 19th century

From 2 August 1997

The Evolution of Chinese Celadon

Continuing indefinitely

Seto and Mino Ceramics:
An invitation to Tea

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, Pham 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. 1
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. 1
Ho Chi Minh City
Tel: +84-8-222006

Permanent collection

Among other items the work of the Vietnamese artist Bui Xuan Phai (1921-1988).

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
KEIZERSGRACHT 613
1017 DS AMSTERDAM
THE NETHERLANDS
TEL: +31-20-6208057
FAX: +31-20-6390762



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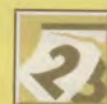
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