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NEWSLETTER 14

AUTUMN

1997

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Forum	People	Institutional News	Research Project	Report	Programme	Call for Papers	Agenda	Publication	Asian Art	Vacancy	Short News

Dr G.J. Wijers,
Minister
of Economic Affairs
of the Netherlands,
delivered the IIAS
Annual Lecture 1997
entitled:
'Economic Policy
towards Asia'
at the Erasmus
University
(Rotterdam,
9 October 1997).



PHOTO: WIKI-VREBURG

GENERAL NEWS

In his article 'Bringing the communities together: What more can be done?', the director of the IIAS - W.A.L. Stokhof - addresses the question of how the Europe-Asia relationship can be improved. He delivered this lecture during the Wilton Park Conference at Steyning (UK) in September of this year.

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CENTRAL ASIA

The recently published Mongolian-English Dictionary, compiled by Charles Bawden, constitutes a new and considerable contribution to the series of Mongolian dictionaries. It contains about twenty-six and a half thousand main entries and numerous subsidiary entries. Uwe Bläsing reports.

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SOUTH ASIA

The historiography dealing with British India in the 1940s has inexplicably shied away from examining the changes wrought by the Second World War on the country's polity. Sanjoy Bhattacharya explains.

In August 1997, 751 files and volumes of the former Indian Political Intelligence organization were released for public consultation at the British Library's Oriental and India Office Collections. The withholding of these files has caused the academic community some concern since the 1980s. In effect, the non-availability of the files has rendered the writing of a proper survey of revolutionary movements in India between 1916 and 1947 frustratingly incomplete. Jill Geber reports.

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SOUTHEAST ASIA

In the twentieth century there has been a growing global economic and cultural integration, counterbalanced by a process of localization. As communities grow increasingly interconnected, proclamations of distinctiveness and exclusivity become more pronounced.

Has Indonesia's growing integration into international society produced a comparable intensification of local identities within the national hinterland, thereby weakening the cohesiveness of the country from within? Michael Jacobsen explores the situation.

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EAST ASIA

The studies on Jews in China probably began as early as the arrival of Jewish settlers in China. Nevertheless, written records of studies on this subject before modern times are almost completely lacking. Pan Guang reports.

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ASIAN ART



Ernst Waldschmidt was one of the leading Indologists of Germany after the Second World War. Throughout his life he maintained close and friendly relations with the Museum of Indian Art in Berlin. This museum now presents a centenary exhibition.



Some highlights of current exhibitions of Asian Art and the Asian Art Agenda in which forthcoming exhibitions and performances on Asian art are announced.

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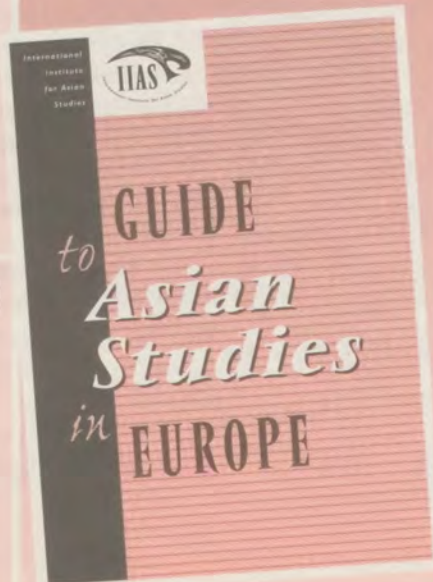
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Editorial

By PAUL VAN DER VELDE

Editor-in-chief

The restructuring of the field Asian Studies which started a couple of years ago is a multi-layered process. It was set in motion by the realization that Asian Studies should be more in touch with the new reality of the emergence of Asia as one of the global players. This restructuring process is at different stages of execution and is developing continuously against the backdrop of globalization and the rapidly increasing possibilities of direct worldwide communication through the Internet. Roughly speaking this process involves three interconnected levels: the national, the continental, and the global level.

The Dutch case

Taking the Netherlands as an example, we are conscious of a growing awareness amongst Asianists that closer co-operation is beneficial to all parties involved. It increases the visibility of Asian Studies and its societal importance in the sense that exponents are teaming up to provide answers to the perceived Asian opportunity. This development is at work both at the institutional and the associational level. At an institutional level research schools, postdoctoral institutes, and universities have begun to co-operate, which is resulting in the formulation of joint long-term research programmes and the fine-tuning of existing programmes. In combination with the involvement of libraries, museums, and archives with Asian collections it is leading to a more (cost) effective use of existing resources. Connecting this research effort to the world of business and politics, where relevant and possible, can be the next step.

This institutional endeavour is mirrored at the associational level. The foundation of the the Netherlands Association for Asian and Pacific Studies in 1996 should be seen in that context. This association should, ideally speaking, develop into an umbrella association in which the various established Dutch Asian Studies associations co-operate. During its first meeting last October a lively discussion ensued about its future. The majority of the members saw its network potential as its basic function. The formation of (cross) regional and (inter) disciplinary and other relevant working groups will increase the capability of the members to assess developments at an institutional level critically. Cogently, the members were convinced that the association should also encourage the input of representatives of other gremia of society with a strong interest in Asia. In view of financial restraints, certainly in its initial years, the association will depend heavily on the creative input of its members.

This restructuring process is taking place in some European countries at varying levels of intensity.

The European Context

In Europe there are six regional Asian Studies organizations. On the average these organizations have 500 members. Given the way they are organized and their modest membership, their lore on a European level (strategic and scientific) is limited. The creation of a European umbrella Association for Asian Studies in co-operation with the national associations could create the critical mass necessary to be considered a player to be reckoned with. Such an association could easily attain a membership of more than 5,000 members. In view of the different backgrounds of the existing associations among other reasons it could take a while before such an umbrella organization can be founded and would become operative.

At an institutional level much progress has been made. The ESF Asia Committee consists of representatives of leading institutes in the field of Asian Studies in Europe. In its first mandate of three years (1995-1997) it developed a fellowship scheme and seminar programme to increase the mobility of Asianists. It also took the initiative in producing a Guide to Asian Studies in Europe. This project was executed by the IIAS and has resulted in the publication of the Guide at the end of this year. Since the mandate of the Asia Committee is limited in time and the nature of these type of special ESF Committees is to give an impulse to existing developments, its representatives have created initiatives to take the work a step further. The first initiative which springs to mind is the strategic alliance between the IIAS and the Nordic Institute of Asian Studies. It was concluded in 1997. There is a strong possibility that other European institutes may join in and broaden the alliance. The second initiative which is worthy of note is the setting up, in 1996, of the European Task Force on Europe-Asia Research Co-operation. The goal of this body is to increase co-operation and develop joint research programmes. Since the foun-

ation this initiative has been broadened because four Asian research institutes have joined in. It is now called the Programme for Europe-Asia Research Linkages (PEARL), which held its first meeting in Copenhagen in August of this year. PEARL is organizing a workshop on research strategy in the 21st century in Seoul (March 1998) and stresses long-term Asia-Europe joint research on matters of global relevance.

Convergence of possibilities

PEARL must be seen against the background of the Asia Europe Meeting (ASEM) process and the foundation of the Asia Europe Foundation in Singapore (1996). The ASEM is an interregional organization consisting of 24 Asian

and European countries. Its first meeting was held in Bangkok, and its second will be held in London in April of next year. So far the centre of gravity of this organization has been focused on economic, security, and political issues. Participants in the PEARL meeting in Copenhagen in August were convinced that research in the Humanities and Social Sciences should be higher on the agenda of the ASEM and that culture and science should become an integral part of the ASEM process. PEARL can be seen as example of the deeper embedment of Asian Studies in current developments at a political and economic level.

The International Convention of Asia Scholars, which will be held from 25-28 June 1998 in Noordwijkerhout (the Netherlands) is an example of institutional and associational co-operation at a global level. It is organized by the Association for Asian Studies (USA) and the IIAS. The ICAS has been advertized worldwide among Asia Scholars. The driving force behind the ICAS is the idea that the internationalization of Asian Studies will result in a higher degree of synergy. In this manner the organizers hope to offer an alternative to the parochial attitude so prevalent in Asian Studies.

When the ICAS Programme Committee meets in November of this year its members have to evaluate 150 panels and more than a hundred individual proposals. Most of these proposals have been submitted through the ICAS website. The idea is that the panel conveners of the selected panels will also act as monitors of the discussion list on the Internet about his or her panel. These will be online from 15 December 1997. From this moment the panel members, and also others interested in the topic, can start discussions. It is not inconceivable that these topics could be fitted into courses all over the

world. It is obvious that the restructuring of the field of Asian Studies is an ongoing process that is increasingly converging at a national, continental, and global level. Happily, the process is becoming more transparent for and accessible to a growing audience not only of Asianists and students of Asia but also others interested in Asia. ■

LETTER TO THE EDITOR

Payen was here!

In your newsletter #6, I read the article 'Payen was here!'. At the end of the article an anecdote is told about Mrs Scalliet passing the villa Voorlinden in Wassenaar and encouraging her children to kiss the ground because of the painter Payen having visited the place in 1828. I worked in this villa from 1958-1960 and from 1967-1974. From 1950 up till now the villa has been rented and later bought by the Dutch PTT now called KPN.

As far as I know the existing villa was built in this century before 1910. The principal was a businessman of the Loudon family, who had made his fortune in sugar in the Dutch East Indies. Just in time he switched to oil and he was later one of the founding fathers of the Shell-company. His wife was English and she wanted a house in the country, so he hired a British architect who designed a real English country house. The Loudons lived there till Worldwar II.

The first time I heard about an earlier villa called Voorlinden was in your article about Payen. Maybe it is interesting for Madame Scalliet to know that the now existing villa Voorlinden cannot have been visited by Payen in 1828.

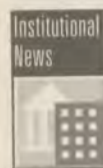
It is possible that the historical department of KPN has documentation about an earlier villa Voorlinden.

LAURENS VAN ES
Voerendaal, the Netherlands

Bringing the communities together: What more can be done?

This article is a summary of the lecture of the director of the IIAS, W.A.L. Stokhof, which he delivered during the Wilton Park Conference at Steyning (UK) in September of this year, of which the theme the Europe-Asia relationship and how this relationship can be improved (for a summary of this meeting see next page).

■ By W.A.L. STOKHOF



Since the announcement of the EU Asia Strategy of 1994, initiatives aimed at enhancing cultural relations between Europe and Asia have expanded considerably in scope and momentum, up to the point that the Heads of State and Government from both regions expressed their commitment to 'cultural rapprochement' at the first ASEM in Bangkok in 1996. In the wake of the ASEM in Bangkok, talks between France and Singapore resulted in the foundation of the Asia Europe Foundation (ASEF) which is supported by the 25 ASEM member states. The ASEF is managed by a board of governors who represent the member countries. The ASEF will facilitate linkages at all levels of society, with the goal of improving the Europe-Asia relationship and bringing the communities closer together.

This interregional activity is enhanced by initiatives undertaken in the same vein at the intergovernmental level. The European Commission (EC) has come up with new programmes which support private, local, or regional links at all levels of civil society, particularly in the cultural, educational, and information sectors.

In the academic sphere, a wide variety of initiatives has already been taken to enhance the institutional links between Asia and Europe which have resulted in memoranda of understanding, the foundation of research centres, research partnerships, long-term research projects, directories, and guides. Alongside other institutes in Europe and Asia, the IIAS has strongly supported this development which runs parallel to the expanding links between Europe and Asia in the economic and political sphere.

Undoubtedly all these initiatives will increase mutual understanding, but ultimately this will depend primarily on the appreciation of cultural expressions and practices in the two regions in which disparate values and norms apply. The real substance of cross-regional cultural contacts is in the mobility of people in both directions and their mutual exposure to all forms of each other's culture. In a nutshell: the official cultural programmes, the institutional initiatives, and the popular contacts between the two regions are converging. A multitude of actions at each level is building up into a wave composed of a myriad tokens of mutual interest and stated commitments to follow these up.

The role of culture in the ASEM process

Such moves leave no doubt that culture and 'cultural rapprochement' are both now recognized as an important dimension in the pattern of Europe Asia relationships. The cultural aspect has been described as an important pillar of the Asia-Europe relationship by the EC and in the founding declaration of ASEM. During the Wilton Park Conference, Percy Westerland an EC commissioner, called it the most important aspect of the ASEM process. It is regarded by all parties involved as irreplaceable in creating a climate of confidence and increasing the comfort level. Quite apart from this in the short, medium, and long-term, culture is expected to encourage mutual understanding, as well as underpinning and fostering the existing economic and political relationships between the two regions.

We should not overidealize the role culture can play, but on the other hand it is indisputable that the attention paid to cultural issues in the Europe-Asia relationship, whether this be in the official policy, institutional co-operation, and popular involvement is growing steadily more convergent at this particular juncture in time. Forewarned, we should not repeat the same mistake made by the European Union at its formation. Instead of neglecting the cultural dimension in our relationships, we have ample opportunity for deriving mutual benefit from paying this area the attention it deserves.

Can these high expectations of the role of culture be met? 'Cultural Rapprochement' as such does not automatically generate economic activity. But since the enormous political interest is already there, 'Cultural Rapprochement' can only enhance the economic growth and deepen the political consensus. The potential for the growth of mutual respect and equality is inherent in the universal appreciation of culture, regardless of differences in economic and political power that might affect any relationship. The undertaking of cultural relationships generates new tissue into which new commercial and political relationships between the regions can be interwoven; cultural contacts may help to open up new channels and areas of interest; provide for better understanding and awareness between the partners (perhaps even temper things which go amiss), and prepare future generations for a role in these relationships.

Furthermore, the influence of inter-regional cultural relationships at all levels is now higher than at any other time in history, owing to the enormous expansion of digital com-

munication and both the virtual and physical mobility of people. People are being exposed more and more to each other's life styles to a point at which it is almost justified to speak of hybridization. In other words, what is the level of the Europeanization of Asia and what is level of Asianization of Europe? I need hardly remind you that the tremendous possibilities for communication created by the Internet do not automatically improve mutual understanding. On the contrary, these could easily reinforce the already existing stereotypes.

Culture is exerting a mediating role by increasing our awareness not only of the facts and figures we need to know about our partners, but also in terms of improving our understanding of contemporary issues and events in both regions, thereby enabling us to come to grips with stereotypes and distorted images, particularly those affecting the overall relationship between Europe and Asia negatively. Both regions are being tied into processes of adjusting regional governance structures and institutions obliged to fit in their increasing contacts with other regional entities and global structures (EU, ASEAN, SAARC, APEC, IMF, UN). This requires tackling cultural issues head-on, co-operating in regional forums and establishing partnerships with other regions in support of these processes.

The increasing openness evolving within Asia may enhance the willingness and capacity there to deal with other relationships, particularly with Europe. By participating in international networks, and more direct cross-regional partnerships Europeans and Asians are able to compare their own ways of dealing with each other among themselves.

Of course, the exposure to telematic communications and the mobility of travellers in both regions may directly influence individual people's consciousness and perception of mutual images in the global setting, if only for the expanding of the means of communication and the concomitant necessity to address questions of cultural identity and to do away with stereotypes, paying attention to cultural issues is justified.

A lot remains to be done because we do not even yet have a clear picture of our mutual images, apart from a high score for the Asian Miracle myth in the European media and an equally high score for the European Decline myth in the Asian media. The only substantial survey of Europe's image in Asia, is a 1994 BBC survey of Asian perceptions of Europe, which was commissioned by the EC in preparation for the launch of its New Asia Strategy. Polls run regularly by the Far Eastern Economic Review and Asiaweek also inform us of the perceptions of Asian executives and decision makers on issues pertaining to Asian affairs. These polls are useful instruments for the purpose of improving European images of Asia, provided these publications win them-

selves a wider reading public in Europe. Not only do we lack a clear understanding of the most cherished perceptions of our Asian friends, we also lack an oversight of what we are doing together at present and to what extent this is appreciated by the public.

The growing attention paid to cultural issues is of particular relevance to the ongoing debate on the sustainability of the Asian Miracle. The role of Asian values has been highlighted in this context, which can be appreciated as a recognition of the importance of culture as an entity in its own right. Leaving aside the questions of whether Asia is overcoming the present set-backs or whether it will indeed achieve its Golden Age, these matters cannot be resolved without addressing certain tasks which have strong cultural implications: a) improving the quality of human resources (technological, managerial, legal, financial); b) adjusting key-institutions and regulatory frameworks.

Following the points made above, you might agree with me that the strengthening of Europe Asia relations in the realm of culture involves more than just trying to smooth the process of forging economic and political relations and/or endeavouring to balance the weight of the relationships between Asia and other parts of the world, particularly the USA. Parallel mutual efforts in view of the points mentioned under a) and b) are crucial to the florescence of co-operation.

Which new approaches in cultural rapprochement?

Regardless of whether cultural relationships between Europe and Asia are concerned with official programmes or activities of institutions such as universities, research centres and think tanks, media agencies, corporate business, civic and cultural institutions, I could propose five common criteria to be observed in our future endeavours:

- emphasis on equality in partnership, co-operation, and mutual encounter, by undertaking cultural initiatives within the scope of official framework agreements;
- subsidiarity and proportionality of official initiatives balancing bilateral or civic relationships between Europe and Asia, by focusing on cross-regional and pan-regional themes and issues;
- medium-to-long term perspectives aimed at creating a climate of confidence by involving the younger generations as future partners in areas of mutual interest;
- multi-level approaches linking official programmes to institutional and individual initiatives and encounters, including those established through long-distance communication, tourism, student and staff mobility, and other exposure to cultural products; and
- multi-sector approach involving the study and practices of culture.

Taking these criteria into account the establishment of a strategic Alliance between European and Asian institutes is suggested here working specifically along the following lines of operation:

- the formation of the necessary critical mass requires the management of large-scale research programmes of the kind needed to deal with today's issues (crucial themes include environment, health, employment and changing labour relations, linguistic diversity, religion, perceptions of democracy and political institutions, security issues, trade, finance and investment). It is our experience in the Netherlands that long-term joint research projects are a very affective tool by which to create mutual insight and trust between researchers. It may help to build up a many faceted Asia-Europe research culture which could have tremendous impacts on society through the students involved in this research;
- the pooling of the existing knowledge into a couple of information resource centres on Asia in Europe and vice versa which would offer surveys of public opinion, inventories of activities, directories and institutional profiles, newsletters, documentation, and internet services;
- the co-ordination of new initiatives aimed at specific user groups and the general public; carrying out policy-related analysis, participating in EU, ASEAN, and SAARC level conventions and forums, briefings and lectures to diplomats, corporate business managers and the media, disclosure of collections, organization of exhibitions, servicing jumelage programmes and alumni associations;
- producing awareness/sensitization programmes aimed at secondary educational institutions; introducing Asian languages at the secondary level of education in Europe so as to make people aware of each other at an early stage of their lives.

These are the steps but first an undertaking to measure how we perceive each other, what we really think of each other or how our thoughts are shaped by studies and media reports, is called for now after five years of frenetic activity in both regions involving getting-to-know each other better. The expressions of commitment by thousands of selected key-individuals participating in inter-regional exchanges and forums may, or may not, have had an impact. A professionally executed survey across both regions is called for because this is undoubtedly the only way to measure the impact of our activities and to fine tune our future actions to achieve optimal results.

Secondly, action needs to be taken to analyse the accumulated results of

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STEYNING, GB

the surveys and databases now available. The output could help determine which thematic areas are in need of further development or the contrary, and what might be the most appropriate role for national or international umbrella organizations in view of the principle that official programmes should endorse institutional and private encounters, instead of being a substitute for these.

In any case, national and regional umbrella organizations should have the capacity to manage interdisciplinary research programmes and multi-sectoral cultural activities for the benefit of decision makers and the general public in both regions. But they should also play an active role in the process of Europe-Asia rapprochement and people-to-people relations between both regions by establishing broad-based memberships and by catering to genuine constituencies of organizations and individuals with an interest in Asia.

Concluding remarks

In short I suggest the following tools or instruments, if you will, for the greater intensification of the cultural rapprochement:

1. Cultural sensitization in Asia and Europe at secondary school level through language and culture teaching.
2. Clustering of Asia Studies, know how and expertise at a Euro-Asian level;
3. Highly developed and expanded exchange programmes for all levels society, in particular the introduction of one-year fellowships for each other's secondary school students.
4. Long-term joint research programmes to be carried out simultaneously by several groups consisting of Asian and European researchers on matters of global / supranational relevance.
5. The establishment of strategic alliances between the main institutes in the field Asian Studies in Europe and Asia.
6. The foregoing points will have to be based on a survey of European conceptions of Asia and of Asian conceptions of Europe.

I am aware that we are confronted with a daunting task, but that should not keep us from meeting this inspiring challenge head-on. ■

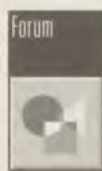
The full version of this article will be included in a book entitled: 'The Asia-Europe Meeting (ASEM): The Convergence of Opportunities' which will be published in the spring of 1998 in the series 'Studies from the International Institute for Asian Studies'.

Professor W.A.L. Stokhof
is the director of the IIAS.

Improving the Europe-Asia Relationship

This Wilton Park conference explored the relationship between Asia and Europe in the context of the second Asia-Europe Summit Meeting (ASEM) which will be held in London in April 1998. This follows the inaugural ASEM meeting held in Bangkok in March 1996. The ASEM has since acted as a catalyst for a greatly expanded Asia-Europe dialogue, at a variety of levels, aimed at stimulating an effective partnership between the two regions.

By ROBIN HART



ASEM is an evolving process in which 26 participants are engaged, and as such is the largest global inter-regional grouping. Its diverse membership includes developed and developing economies as well as diverse political systems and cultures. Its agenda is set by political leaders, the Heads of Government summits being a meeting of individual politicians, without their officials. Its informal nature and lack of bureaucracy are seen as advantages. The ASEM is regarded as part of a Europe/Asia/USA triangle, and a necessary balance to US influence.

Over 20 other countries are keen to participate in the ASEM, not least prompted by the recently expanded ASEAN and the proposed expansion of the EU. Other applicants include India and Pakistan, Australia and New Zealand and other Central and Eastern European countries. There is a generally positive attitude towards enlargement, although many would argue not before the Seoul ASEM III in 2000. The criteria for membership of this new Club still need to be agreed.

The economic dimension

Europeans are growing increasingly conscious of the long-term economic opportunities in Asia. Asians too recognize Europe as a major market, and for some countries, notably Japan and South Korea (but increasingly other countries such as Malaysia) see it as an opportunity for long-term direct investment.

This is not plain sailing because barriers to trade and investment hinder both sides. Constructive dialogue is needed to ensure market access and a level playing field for all.

The ASEM dialogue can be used to discuss economic issues and to emphasize the common desire for economic development. The ASEM has already initiated a Trade Facilitation Action Plan working on priority areas for trade facilitations for the business community; and an Investment Promotion Action Plan to promote investments and create a sound and stable regulatory framework. It could also discuss the need for education and training, the common problems of corruption, (with this subject

raised by Asians first), of labour costs, of unemployment in Europe and cheaper labour in Asia.

The ASEM can also provide a platform for discussing a range of global trade issues. European members are all members of the EU, Asian members of APEC (Asia-Pacific Economic Co-operation). Discussing issues in preparation for the World Trade Organization negotiations could be mutually beneficial. Regional trading groups have made progress on certain trade liberalization issues, ahead of multilateral agreements which take much longer to negotiate. But the prospect for co-operation between Europe and Asia is unpromising on specifics. Agriculture is one area where interests differ widely. Chinese membership of the WTO is another. Lessons from APEC might be drawn here. APEC depends heavily on political will to push economic issues forward, but leaves contentious issues for subsequent debate.

Political dialogue

One of the ASEM's strengths is that, unlike other regional groupings such as APEC it includes political dialogue. This evokes some reluctance on the part of some Asians who are in many cases focused primarily on economic development and see this as the crux of ASEM. Political dialogue is difficult; the Europeans may speak with one voice on many issues sharing as they do a similar political outlook, but Asians range from autocratic paternalism to communism and clearly cannot speak as one. But this should not mean the dialogue is ruled out. Dialogue needs to take place in the right atmosphere, particularly when many Asians consider that the format is more important than the content, and are keen to move slowly. A measured timescale may be needed to allow a 'comfortlevel' to be established. Similarly, vocabulary matters - some suggest that political dialogue itself should be called 'the rule of law'. Sensitive handling is needed on such issues as human rights, or universal values as some prefer to call them, as enshrined in the UN Universal Declaration of Human Rights. Europeans recognize that Asians want them to listen more and lecture less. Asians, for their part, are accepting that a new relationship with Europe must allow for exchange on difficult and sensitive matters. The suggestion that some of

the most sensitive issues could be discussed by a track-two process would overcome the EU's internal divisions and avoid Asian sensitivities in a formal debate. Private diplomacy, building on a track-two approach, might succeed where 'megaphone' diplomacy fails.

The ASEM can function as a political catalyst, bringing peer pressure to bear on the participants, for instance in informal discussions over Myanmar. It can also benefit bilateral relationships by providing the form in which bilateral discussions can take place for example between Portugal and Indonesia about East Timor, and GB and Vietnam about refugees. For a real improvement in relations between Europe and Asia, frank and honest exchanges of political issues will be needed. In many of the areas of political debate there is a common agenda but little consensus about the approach or the substance. Confidence building in this area between the different partners takes time and demands trust and goodwill from all.

Security issues have traditionally featured in the Europe-Asia relationship. Europeans have a major stake in Asian stability and most Asian countries welcome their interest. In various combinations Europeans play a significant practical role in the region: eg peace-keeping in Cambodia, through membership of the ASEAN Regional Forum (although here Europe's participation is ineffectual and its method of participation needs to be reassessed), and through European support, now formalized, for KEDO (Korean Peninsular Energy Development Organization). Experience in confidence-building measures, in preventive diplomacy, and in peace-keeping might be valued more greatly by Asians. The ASEM forum can be used for a meaningful discussion of some of these issues.

The ASEM can also provide an opportunity to discuss global issues such as development aid, the environment, and the role of the UN. The EU's development aid to Asian countries remains substantial and is exceeded only by Japan. Much of this aid is devoted to poverty alleviation in rural areas. Other Asian countries now enjoying mounting prosperity play a greater role in this work. Conversely, in Eastern Europe there are opportunities for greater Asian engagement. Similarly, in the environmental field, Asian and Europeans can share their know-how, acknowledging the need for environmental protection and recognizing that work in this field creates jobs. And discussions on the new shape of the United Nations or on global security such as peace-keeping, the reduction of nuclear weapons or conversely their proliferation might be productive, although some are keen that the ASEM focus on short-range issues in which Europe and Asia can add value beyond the capacity of other forums.

Cultural contacts

To ensure that the prejudices, ignorance and misunderstandings which have blighted contacts between Europeans and Asians in the past shall not spoil the future, greater 'people to people' contact is needed. This is arguably the most important role for the ASEM and where the relationship could be most improved. De-

spite modern communications, the peoples of both regions will only grow to understand one another better by meeting face to face, and in one another's countries. Cultural awareness could also be enhanced more advantageously by the indigenous Asian population in Europe.

Bringing together the younger generations, students and academics, future leaders, civil society including NGOs, regional and local governments, Chambers of Commerce and national and local media would significantly enhance mutual understanding. At the same time it would involve the civil society in the improvement of Euro-Asian relations. Adequate funding is crucial to support civil society-based projects to create mass networks. The establishment of the Asia-Europe Foundation at the Singapore Foreign Ministers' meeting to promote cultural and intellectual exchanges should encourage greater contact.

Persuading Asians to undertake graduate and post-graduate studies in Europe, rather than in the USA, is crucial but needs financial support. The same applies to encouraging Europeans to study in an Asian country. The ASEM can stimulate greater student exchange, and should ensure that immigration and red tape do not hinder travel and contact. Likewise the media can have a significant role in raising awareness and amending outmoded stereotypes.

The ASEM's role

The key to the ASEM's current success is its informality and the fact that it is not a negotiating organization. The ASEM's success depends as great deal on the personal chemistry of the political leaders, albeit many of the personalities will change between summits. ASEM has been described as a marriage; a long-term relationship is desired, but as with many relationships this needs to be worked at to prevent a divorce. And a level playing field based on equality is called for. But with summitry and new organizations come traps: a post summit anti-climax, unrealistic goals, too many follow-up activities and 'laundry lists' duplicating other areas of work, meetings held too often, and the creation of unwieldy bureaucratic institutions.

The ASEM needs to avoid this if it is to prosper. It needs to add value to the important relationship between the two regions and their constituent parts. It needs to be seen not just as a talking shop, but as a forum producing positive results. In the longer term specific plans need to be drawn up, allowing members to budget effectively and to take the ASEM as a viable process into the next century. The London and Seoul meetings will therefore be crucial in defining the purpose of the relationship and steering the ASEM's future course. ■

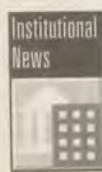
Robin Hart is associate director of Wilton Park and can be reached at fax: +44-1903-815931

PEARL Programme

How to link academia to the ASEM process?

A meeting of leaders of major science and humanities research institutions from the ASEM community took place in Copenhagen on 28 August 1997. The Copenhagen meeting was attended by nine representatives from leading Asian and European institutes in the field of Asian Studies. They constituted themselves as a task force on Asia-Europe research co-operation in the Humanities and Social Sciences and gave the programme launched by the group the name Programme for Europe-Asia Research Linkages (PEARL). This task force replaces the Task Force on Europe-Asia Research Co-operation which was constituted earlier this year by the directors of five European Asia research institutes.

By ROBERT CRIBB



The meeting arose out of a need felt on both sides for closer research interaction between Europe and Asia and out of the sense of opportunity created by the ASEM process and the establishment of the Asia-Europe Foundation (ASEF) in Singapore at the end of 1996. The participants were concerned that research may not yet receive the attention on the agenda of ASEF which it should. Those attending the meeting were unanimous in believing that a broad-based research partnership encompassing the Social Sciences and humanities at the two ends of the Eurasian continent can deliver enormous intellectual benefits to scholarship at national, regional, and global levels. Promotion of this partnership ought to be an integral part of the ASEM dynamic and a major element in the future activities of ASEF.

In an exchange of information which took up the first part of the meeting it not surprisingly became clear that the academic and sociological character of Asian and European Studies varies enormously within both Asia and Europe, depending partly on colonial experiences, overall academic cultures, and current political perceptions. Research both builds on and reacts against past experiences of domination; researchers are located in many different kinds of institutions, with very differently defined mandates and levels of funding; and

scholarly rubrics such as 'Asia', 'Europe', 'Social Science' and 'Humanities' enjoy widely varying status, both in national scholarly communities and in the eyes of policy-makers. Although significant progress has been made in Europe to counteract fragmentation in the field of Asian Studies and to establish Asian Studies as a priority area for governmental and inter-governmental attention (ESF Asia Committee), much remains to be done. A comparable movement can be perceived in Asia where the ASEAN University Network links five major universities in Indonesia, Malaysia, the Philippines and Thailand. The meeting identified three major reasons seeking a top-level Asian Studies presence in the ASEM process.

The need for creative and well-informed policy on both the European and Asian sides has in many cases outrun the capacity of government administrations to deliver it. The 'cultural rapprochement' between Asia and Europe has caught officials and policy-makers across a wide range of fields unprepared. European and Asian officials' and politicians' perceptions of each others' continents frequently rely on simplifications of complex contexts. With the growing policy-making apparatus at the ASEM

level, there needs to be a parallel research apparatus to ensure an ongoing dialogue between officials and researchers on complex inter-regional issues.

Cross-regional co-operation

The distinctive national traditions of research and scholarship in various aspects of Asian and European studies in the ASEM community are a precious resource. In the present environment of globalization, however, these traditions need to be brought together into complementary partnerships. No single nation can sustain a research endeavour on a scale needed to address fully the issues arising from globalization; co-operation and collaboration is the only solution. The work of the ESF Asia Committee has shown that internationally-oriented bodies can play a major stimulating role both in bringing small centres of excellence out of isolation and in promoting innovative research which would normally find no support within any single national framework. By bringing Asian and European Studies in both continents into one facilitating framework it will be possible to create further, creative synergies without in any way detracting from the current strengths of national research efforts.

Now that the key institutions for ASEM co-operation are still in the process of formation it is an opportune moment to see that the Humanities and Social Sciences are given an appropriate place within these institutions. The task-force agreed that multi-lateral co-operative arrangements are most likely in achieving these goals. Furthermore, the Social Science and Humanities presence at the ASEM level needs to be built from

the bottom up, so that the eventual structure truly reflects and enhances the interests, needs, and capacities of the research community.

At the same time, the meeting was concerned that multi-lateral arrangements should ensure that especially younger scholars and innovative border-transcending research ideas are promoted.

Asia Research Policy Workshop

As an initial step forward, the Task-force will organize an Asia-Europe Workshop on Research Policy in Asian and European Studies with the task of drawing up an agenda for future priority action. The workshop should propose durable arrangements in the ASEM process which will make the best expertise in Asian and European Studies accessible to a broader audience and it should devise self-renewing structures which will contribute to creating a Europe-Asia research culture in the Social Science and Humanities.

Four research themes which are comparative and contemporary were referred to the Workshop: migration and changing labour relations in Europe; cultural pluralism and the cultural inter-penetration of Europe and Asia; education and training systems in Asia and Europe; and welfare systems and models of social security in Asia and Europe. They will be conducted by integrated research teams drawn from several ASEM countries.

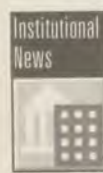
The workshop will be held in Korea on 2-3 March 1998, one month before the meeting of the heads of state of ASEM in London in April. ■

Dr Robert Cribb is research director of the NIAS

Asian Studies in Mexico

Academic studies on Asia began in Mexico more than 30 years ago when the Center for Oriental Studies, [now Center for Asian and African Studies] was established in El Colegio de Mexico. El Colegio de Mexico is an educational institution dedicated to research and teaching in the Social Sciences and the Humanities that has achieved high prestige among educational institutions in Mexico and abroad.

By BENJAMÍN PRECIADO-SOLÍS



El Colegio was founded in 1940 as Casa de España en México to house university professors fleeing from the Spanish Civil War.

Among these Spanish intellectuals, a core group reorganized the new institution as El Colegio de Mexico.

Its first academic programmes were in the fields of history, and literature and linguistics. Two research centres were constituted for these areas of specialization. In time, other centres have been added: the Center for International Studies; the Center for Economic Studies; the Center for Demographic and Urban Development Studies; the Center for Sociological Studies and the Center for Asian and African Studies.

Over the years, El Colegio has been a key institution for higher research and learning in the country. Although it is a small institution com-

pared with the large public universities, it has exercised a leading influence on intellectual and academic life in Mexico since its foundation.

The Center for Asian and African Studies was established in 1964 with the strong support of UNESCO as the first centre in Latin America that would develop Asian Studies from a Mexican and Latin American perspective. The aim was to provide Latin America with a more direct knowledge of the peoples and cultures of Asia.

Since its foundation, the CEAA has received Mexican and Latin American students, and its academic staff had been formed with professors from several countries. Scholars in some of the world's best universities were invited to participate in the design of the programmes as well as to give courses and seminars. People like Mircea Eliade, A.L. Basham, Benjamin Schwartz, Prodyot Mukherjee,

Robert Mantran, and Takeshi Ishida came during the first years and later distinguished professors and writers such as R.V. Joshi, Wang Meng and Oe Kenzaburo joined the academic staff and participated in the academic activities of the Center.

In the first years of the Center a Master's Degree Programme was established with specialities in Chinese, Japanese, Indian, and Middle Eastern Studies. Later on, African, Southeast Asian, and Korean studies were added. In the Master's Programme strong emphasis has been given to the teaching and learning of Asiatic languages. Most of the first year - in a three-year programme - is devoted to the learning of the language of the area of specialization. With this training in languages the students are expected to work directly with materials in the original languages.

The research and teaching programme has had a strong emphasis on history, literature, and history of thought. In recent years work in Social Sciences has also been emphasized.

The programmes in the Center are designed to give the students a strong foundation in area studies, one that would prepare them for an academic career or a career in the for-

eign service. With the years, many of our graduates have occupied important positions throughout Latin America as university professors, academic administrators, diplomats, and government officers. They have contributed to a better knowledge and understanding between Latin America, Asia, and Africa.

The Center for Asian and African Studies has been organizer to several important academic conferences. In 1976 El Colegio de Mexico hosted the International Congress of Human Sciences in Asia and North Africa. The conference was an academic success and 25 volumes were published with the proceedings and seminars.

The Center has also hosted two conferences of the Association for Asian Studies [31st. Annual meeting of the Western Conference and the 22nd. Annual meeting of the Southwestern Conference] and the 11th Congress of the International Association of Buddhist Studies [IABS]. It has also hosted a number of smaller international conferences and seminars.

In spite of budget restrictions, the Center has built a library collection of more than 30,000 specialized titles and receives approximately 130 journals and periodicals. In the past few years the library has automatized its collection and it is now available on line. Through the new computer communication technologies, we are gaining access to more and more information.

Much of the research carried out at the Center for Asian and African Studies has been published in book form - more than one hundred books have appeared since its foundation in 1964 - or in articles in its journal *Estudios de Asia y Africa*. This journal has so far published 103 numbers and is the only specialized journal of its kind in Spanish.

A few years ago, the Center added a new programme in Southeast Asian studies. The courses for this programme will begin next September and a professor of Indonesian language has been hired as well as other specialists on the area.

One of the long term projects of the CEAA was to establish a Doctoral Programme. This will be inaugurated this year. Candidates have already been selected and courses will start in September 1997.

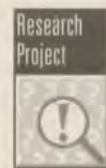
The experience of building a programme on Asian and African Studies in Mexico for the whole of the Spanish-speaking world has been a challenging one. The Center is now well established. Its graduates hold important academic and government positions throughout Latin America and the research by its professors and graduates has received international recognition. ■

Dr Benjamin Preciado-Solis can be reached at E-mail: bprecia@colmex.mx

Time in Abul Fazl's Historiography

The second half of the sixteenth century witnessed the approaching end of Islam's first millennium and concerns about its survival in view of the setting-in of degeneration. These concerns led to the emergence of sectarian purificatory interventions, often perceived as threats to stability by the state and theologians, resulting in retaliation and suppression. In the midst of these myriad tensions Abul Fazl was seeking out a resolution in an organizing principle of harmony that would override disputation and suppression.

By HARBANS MUKHIA



Abul Fazl sought resolution in the construction of a new dichotomy, i.e. the dichotomy between religiosity and religion, and the construction of a teleological history that found its fulfilment in the highly experimental state that Abul Fazl's patron, the Mughal emperor, Akbar (r.1556-1605), was constructing; that history was also its chief intellectual legitimacy.

The history that Abul Fazl constructed departed from the existing pattern in fundamental ways: in the prevalent historiographical mode the emergence of Islam was the starting point and remained in varying measures its reference point. Historical time therefore had come to acquire a given beginning, though its end point was the Day of Judgment, by its nature undefinable.

Abul Fazl inverts this construction of historical time: its beginning is undefined, even undefinable, but its point of culmination is the reign of Akbar, which itself acquires elements of eternity. 'It appears', Abul Fazl observes, 'that the beginning of the world and of mortals and the source of the manifestations of the Divine attributes has not been discovered. Either it is eternal, as was the opinion of many ancient philosophers, or of such antiquity as to approximate to eternity'.

Homage to Adam

The format of Abul Fazl's magnum opus, the Akbar Nama, makes a radical departure from all preceding and even succeeding works of history in medieval India. The norm was for a book to begin with the praise of God, Allah, followed by that of Muhammad, the prophet of Islam, extended to the sequence of the Caliphs, the past rulers and terminating with the reign of the current ruler. This clearly implied the tracing of political descent of the current ruler through the denominational lineage of Islam. Abul Fazl opens the Akbar Nama with the praise of Allah, of course, but omits the mention of Muhammad altogether and instead pays homage to Adam, the first human being, born 'without the intervention of a father's loins and a mother's womb...'. He turns very ambiguous about the notion of the birth of Adam 7000 years ago, for if he accepts the exact date at one place, he develops doubts about it

at other places and speaks of several traditions regarding Adam. 'Such is the wide expanse of God's kingdom that it is not improbable that these tales and traditions may [all] be true. There might have been many Adams...'. The birth of Adam, and the beginning of humanity is being historicized here, divesting it of its mythological wrap, common to both Christianity and Islam.

In omitting any reference to Muhammad and the Caliphs and to any of the figures and symbols of Islamic history throughout the Akbar Nama, Abul Fazl was seeking the displacement of the existing dichotomy between Islam and Kufr (unbelief, i.e. belief in any other religion than Islam) by one between religiosity (i.e., belief in the Universal God) on one hand and any denominational religion on the other, which makes God a sectarian being. The lineage of Akbar's political descent thus does not follow the graph of Islam's history but of the entire humanity from its very inception. Indeed, the lineage of political descent is turned into the actual lineage of biological descent, for Akbar is presented as the 53rd descendant of Adam.

'Time is precious
for which
there is
no exchange'

Eternity, then, rather than the exact beginning of time characterizes human history which finds its fulfilment in the person and the reign of Akbar. Eternity characterizes not merely the past of which Akbar is the legatee but also the future: 'May Almighty God hold aloft, for epochs and cycles, this chosen one from eternity on the masnad (throne) of bounty, and on the throne of the empire that he may conduct the affairs of the world and of mankind.' Time thus freezes as it reaches its fulfilment in Akbar's reign.

Universal peace

It was in the universality of religiosity vs the fractious denominations of religions and the eternal existence of the past and future of hu-

manity, whose manifestation is mediated through the person and reign of Akbar, that Abul Fazl was seeking harmony and peace, universal peace (sulh-i kul) as his patron called it. It is interesting that as Islam completed its first millennium even as Abul Fazl was writing the Akbar Nama, he passes over the years 1000 and 1001 AH in studied indifference to their significance. For him time moved in an unbroken flow.

Unlike in Islam, which dichotomizes the past and the present between the 'age of ignorance' (jahalat) and the birth of Islam, Abul Fazl creates an infinite temporal continuum between the past, the present, and the future with Akbar as its centre-piece. 'Certainly', he observes, 'today, tomorrow, yesterday, the present and the absent may be revealed to ordinary compounds of human nature. But with nurslings of Divine light [such as Akbar]...whose pure essences are manifestations of the Divine radiance...the future and the past attend upon the present and the absent is like the present fully visible.' But then if Time has no dichotomies and no breaks, even if it is witness to change, history does not carry embedded in it a notion of progress, nor of periodization.

Yet, if with this cosmic, religious, eternal and continually flowing time Abul Fazl makes a sharp departure from the existing theological and historiographical format, this also enfold the measuring of historical time and chronology in very, sometimes even exasperatingly, precise detail. Thus in his account of the rulers of Malwa region in central India, he enumerates the length of five rulers as 387 years, 7 months, and 3 days. Or, 191 rulers of Kashmir reigned for 4109 years, 11 months, and 9 days. Even mythological legends are subjected to similar exact measurement. The date of the Mahabharata war is fixed at 4831 years before the 40th year of Akbar's reign, 'towards the close of the Dwapar Yuga, 135 years before the beginning of the Kali Yuga.'

The concept of Time

The precision of measurement of time, sometimes going into hours and minutes, is itself unique, for medieval historians usually record events with a far greater flexibility of attitude. Also unique is the incipient perception of time as precious and therefore to be cherished than being wasted. 'Time', says Abul Fazl, 'is precious for which there is no exchange.' Indeed, the manner of a king's spending his time is crucial to success: 'The success of the branches of government, and the fulfilment of the wishes of the subjects, whether great or small, depend upon the manner in which a king spends his time.' Akbar too seems to have shared the notion of the value of time,

not merely for himself but also for his administration vis-à-vis his subjects. He thus appointed seven 'watchmen' of high rank to ensure that his government expedited, rather than delayed decisions and was therefore a little less slothful in its functioning.

Abul Fazl also frequently portrays time either as an abstraction or almost as a person. Phrases like 'Time, the gamester', 'the skirt of time', 'the collar of time' etc. abound in the book. But time also becomes almost a person in such turns of the phrase as 'Time smiled a grim smile', or 'time became sorrowful' or 'time inflicted a wound'.

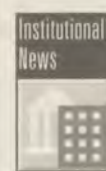
For Abul Fazl then the conceptualization of historical time as distinct from theological time was an entry

point into the construction of a new totality of history which did not posit a dichotomy between rationality and irrationality but one between a certain conception of religiosity and received notions of religion. His extremely painstaking segregation of the two does credit to his intellectual power; the fact that a good part of this distinction was operative at the level of popular religion also helped the state find wide social legitimacy, particularly as its empirical functioning abided closely by the universalist undertones of popular religion. ■

Dr Harbans Mukhia (India) is a Senior Visiting Fellow with the IIAS until 30 November 1997.

Asia Pacific Culture & Architecture Design Award

The School of Architecture, University of Hawai'i at Manoa, is soliciting entries for the second Kenneth F. Brown Asia Pacific Culture & Architecture Design Award Programme. The purpose of the programme is to identify and recognize outstanding examples of contemporary architecture and to promote the development of humane environments.



For the 1998 Design Award, the Programme is inviting new projects constructed in the last decade in Asia and the Pacific region. The Award winner will receive a cash prize of \$25,000 and will be invited as a speaker at the Third International Symposium on Asia Pacific Architecture: The East-West Encounter, which will take place in spring 1999 at the School of Architecture, UH Manoa.

Eligibility & Selection Criteria

The design award program is open to any architectural work located in Asia or countries that touch the Pacific Ocean. Entered projects should be completed between January 1987 and January 1997. In evaluating the competition submissions, the jury will seek a design intervention that makes the most sensitive, creative, and critical response to its immediate built, cultural, and natural environments. They will aim to select an architectural project that is evoked from, and enhances, the context of its historically built location.

Registration Procedure

The School of Architecture, should receive a registration fee of US \$100 for each project submission, no later than January 13, 1998. Upon receipt of the registration form and fee, the Design Award Committee will send an official entry package to the prospective entrants. This package includes de-

tailed instructions for completing required forms and submitting necessary documentation (in English). All entrants are required to obtain permission for the use of submitted material in the subsequent publication. The Design Award Program will retain the entry material for the Design Award Program Archives. ■

INVITED JURORS

Kenneth F. Brown (FAIA, Architect, Honolulu, USA); Kisho N. Kurokawa (Hon. FAIA, Kisho Kurakawa Architect & Associates, Tokyo, Japan); Ronald B. Lewcock, (RIBA, Professor of Architecture, Georgia Institute of Technology, USA).

TENTATIVE SCHEDULE

- 13 January '98: Entry Registration Deadline
- 23 March '98: Project Submission Deadline
- 14-16 April '98: Jury in UH Manoa, Honolulu, USA
- 1 May 1998: Design Award Announcement
- April 1999: Award Winner invited as Guest Speaker to the Third International Symposium on Asia Pacific Architecture

For information / registration forms contact:

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20 > 22 JUNE 1997
PAMPLONA, SPAIN

Professor James Douglas Pearson

1911-1997



J.D. (Jim) Pearson died on Friday 1 August 1997, at the age of 85. He had suffered a stroke about a week previously.

By GEOFFREY ROPER

People
Professor Pearson was one of the most eminent, and pioneering, librarians and bibliographers in the field of Asian Studies. Born in December 1911, he grew up and was educated in humble circumstances in Cambridge. First employed in Cambridge University Library at the age of sixteen as a book-fletcher, he developed a taste for, and skill in, 'exotic' languages, and was awarded a scholarship which enabled him to graduate from the University in 1936. He was then employed in the Oriental Section of the Library until 1941, when he was enlisted for war service until 1945. He worked again in Cambridge University Library as an Assistant Under-Librarian from 1945 until 1950.

In 1950 he was appointed Librarian of the School of Oriental and African Studies (SOAS) in London, and from then until 1972 oversaw the drastic expansion and development of the SOAS Library in what were probably the most important years of its history. As well as librarianship, however, he also devoted himself to bibliography (in the enumerative sense), being responsible for a number of fundamental reference tools and surveys, most notably *Index Islamicus*, which began publication in 1958, *Oriental and Asian bibliography: an introduction* (1966), *Oriental Manuscripts in Europe and North America* (1971), *A World Bibliography of Oriental Bibliographies* (1975), *South Asian Bibliography: a Handbook and Guide*, compiled by the South Asia Library Group under his editorship (1979), and the series of comprehensive surveys of British archives relating to Asia (1965-90). He was still working on a

further volume in this series at the time of his death.

In 1972 he was appointed Senior Fellow, and subsequently Professor of Bibliography with reference to Asia and Africa in the University of London. He retired from this post in 1979 and moved back to his native Cambridge, while still working on *Index Islamicus*. In 1982 he arranged for Cambridge University Library to take this over, and from then onwards devoted himself to other bibliographical projects.

Apart from his own work as librarian and bibliographer, he was active in encouraging and inspiring colleagues elsewhere in Britain and other countries to follow his lead. From the 1960s onwards he encouraged Asian Studies librarians to come together in groups or associations, and participated in several of these himself. An enthusiastic and assiduous traveller, he visited many colleagues, Orientalists and scholars throughout the world, becoming well known for his genial conviviality, as well as his practical advice.

He will be greatly missed and mourned, not only by his British colleagues, but also by a wide international circle of friends, companions and collaborators, and by all those who have benefited from his bibliographical legacy. ■

Geoffrey Roper is attached to the Islamic Bibliography Unit, Cambridge University Library

Sixth International Conference of the World History Association

Originally it had been planned to hold the 6th international conference of the World History Association WHA in Jerusalem suitably located at a crossroads between East and West on the Mediterranean Sea. For safety reasons, however, the conference location was finally transferred to Pamplona, Spain, and was concluded just before the ETA became again active in this region.

By ANGELA SCHOTTENHAMMER



Report
Twenty different panels, including roundtable discussions and three plenary presentations, were held over these three days, covering numerous fields of historical research and pedagogy, including topics focusing on methodical-structural problems of historiography.

The professed aims of the conference were both practical and theoretical: practically speaking, the WHA aim was to create an (international) community within historical research; this represents both a response to the fragmentation of history, and a wish to stimulate the search for comparisons and contrasts between areas and countries all over the world. The theoretical purpose, as Professor Patrick O'Brien of the International Institute of Historical Research at the University of London stressed in a humorous speech at the close of the conference, was to focus on the questions of how to understand the past, and how to teach and write history. In other words, the WHA wants historians to rethink historiographical concepts, to challenge traditional concepts, and to reconsider the writing of history. To this end, international and global connections and comparisons should be established between the United States and Europe and Asia. All areas of convergence – in the course of the conference mostly referred to as crossroads – political, economic, cultural and historical – should be highlighted, laying special emphasis on contrasting state and society within history at various levels, such as political and personal, central and peripheral, and on finding parallels for European and American developments in other countries and regions.

Rethinking the past

What is the deeper reason behind this kind of rethinking, this re-interpreting of the past? It could be said in the words used in the announcement of the 66th Anglo-American conference of Historians, Institute of Historical Research at the University of London, that 'the doubtless exaggerated decline of socialist paradigms and the triumph of

several varieties of capitalism, has prompted a search for non-material origins of change and meaning in history that again point towards non-European, non-Christian cultures and family systems.'

It was in this context that the following conference sessions were organized, each covering three to four papers: 1. Culture and Empire: Internal and External Dynamics. 2. World History Pedagogy (1): North American Models. 3. Place and displacement in South Asian Pilgrimage Traditions. 4. Trade and Cultural Exchange in the Indian Ocean before the Modern Era. 5. Law and Human Rights. 6. World History Pedagogy (2): Thematic Approaches. 7. Place and Displacement in South Asian Pilgrimage Traditions. 8. Structuring the World. 9. Diaspora and the Creation of Urban space. 10. Pilgrimage and Exchange in Early Islam. 11. World History Pedagogy (3): Historiography and Practice in African Approaches to World History. 12. Change in the Mediterranean World. 13. World History Pedagogy (4): North American Models. 14. Round Table Discussion: Approaches to 'Big History': Setting the Context for Humanity's Common Past. 15. Conceptualizing Medieval Islam. 16. Pilgrims and Pilgrimage. 17. Cultures of West Asia and the Mediterranean World. 18. Early Popular Religious Practices in the Eastern Mediterranean. 19. World History Pedagogy (5): Models from Romania, Crete, New Zealand, and Latin America. 20. Roundtable Discussion: The End of History or Continuous, Conflicting History? The Paradigms of Francis Fukuyama and Samuel P. Huntington, and the Future of World History. The plenary presentations comprised discussions on the topics 'Women and Gender', 'Pilgrimage', as well as above-mentioned speech by Professor Patrick O'Brien on 'European Traditions and Current Practices in the Study of World History'.

Crossroads

Within their 'search for non-material origins of the change of history many contributions did indeed discover interesting parallels and highlighted areas of cultural and historical convergence ('raised all crossroads'). However, the listener was

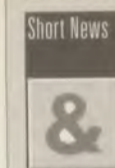
sometimes given the impression that, for European historians at least, a new historiographical approach was being created – one in which history was constructed according to a set of inherent rules or principles, independent of the actions of man. 'History' seems to become the subject determining what had happened in the past.

As Professor O'Brien noted in his concluding contribution, the aims of the conference, generally speaking, were fulfilled. If the WHA momentum continues, we shall perhaps in the future eventually be able to write the history of mankind. ■

Dr Angela Schottenhammer

(Schottenham@rullet.leidenuniv.nl) is a research fellow at the IIAS working on the topic 'History of the Overseas Trade of Quanzhou in the Chinese Province Fujian from the 10th to the early 14th centuries'.

ARCHIV ORIENTALNI



Short News
Archiv Orientalni is a quarterly journal of the Oriental Institute of the Academy of Sciences of the Czech republic for the study of

the history, economy, culture, and society of African and Asian countries. It was founded in 1929 by Bedrich Hrozny and is edited by Lubica Obuchova in cooperation with an editorial board. Now an Index to Volumes 1-60 (1929-1992) has been published which has the following table of contents:

Introductory note by Josef Kolmas; Sixty Years of Archiv orientalni (Blahoslav Hruska); Contents of the Single Volumes 1-60 in chronological order; Subject Index; Name Index; Index to occasional papers Connected with Czech and/or Slovak Oriental Studies; Bibliographies, Anniversaries, Obituaries; Editors and Collaborators of Archiv Orientalni. ■

ARCHIV ORIENTALNI

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2 > 3 JUNE 1997
LEIDEN, THE NETHERLANDS

The Relationship between Oral Traditions and the Visual Arts

In the context of their annual seminar, the CNWS research cluster Intercultural Study of Literature and Society (ISLS), in co-operation with the African Studies Centre, the National Museum of Ethnology, Leiden, and the CNWS research cluster Art and Material Culture, organized a two-day seminar on the relationship between the verbal (oral literature) and the visual (forms and expressions of material culture). The special focus of this year's seminar was a discussion of parallels and differences in meaning and function between productions in the two areas of artistic expression, as well as theoretical reflections on intercultural aesthetic norms, concepts, and methods of approach. Some prominent guest speakers were invited.

■ By BEATRIZ VAN DER GOES & DOORTJE WARTENA



Professor Mineke Schipper (Leiden University) opened the seminar highlighting problems in and opportunities for the study of African and Asian arts and traditions. African and Asian arts and (oral) literature have been studied mainly by anthropologists, who have rarely approached them as art but used them mainly as historical, sociological, and anthropological documents. One difficulty for the study of non-Western arts is that the methods and theoretical frameworks used to study the arts have been developed in the West, in relation to Western arts.

Researchers of African, Asian, and European art need to learn from each other. In (Western) arts, artist-centred interpretations of art are still predominate. The study of African art has taught us that viewers, users, worshippers, diviners, and the like, all bring signification to work of art, showing that we must take the social context of the work into account.

A challenge in the comparative study of verbal and visual arts is the search in semiotics for a general aesthetic theory, and the discovery and application of a common terminology. The modest goal of this seminar was to describe how words and images occur together, and to show the interactional process between oral traditions and arts in concrete situations.

Les lieux de mémoire

The first speaker at the seminar, Professor Karel van Kooij of Leiden University adapted P. Nora's (1984) concept 'Les lieux de mémoire' (memorial sites) for the study of rituals and ritual objects in the Netherlands and in India, focusing on the Second World War monument in Utrecht and Remembrance Day (4 May) commemorative services there, and on

paintings and sculptures in temples and on sacred places in India. Collective memories, facts that people want to remember and to pass on (to be distinguished from written history) are kept alive by and handed down through collective rituals. The study of *lieux de mémoire* should take into account the context of place, occasion, and the stories. Rituals are held at 'sacred' places which are marked by a monument, on fixed dates and occasions, and particular stories are attached to them. Pictures and inscriptions on the monuments give an idea of the stories that are told during the rituals. The focus should be on the visual material rather than on history. The artistic quality of these pictures and monuments is of secondary importance. In contrast to modern art, which is highly individual, most sacred art is the product of the expectations of the people and often fairly conservative in style.

The second speaker, Dr Sultan Somjee (National Museum of Kenya) talked about 'The eye knowledge of the Masai; Masai oral literature about ornament', while Gertrud van Loon (CNWS, Leiden) presented her PhD research results in a contribution on 'The Meeting of Abram and Melchizedek: Legends, Liturgy and Mural Paintings in Egypt'.

Man and dragon

In his lecture 'Fatal attraction: the Dragon in Japanese...', Professor Willem van Gulik of Leiden University, presented the theme of the dragon as part of both a folklore and a visual tradition in Japan. The dragon is depicted as both a celestial and terrestrial being, showing its ambivalent character: fierce and virtuous. Japanese visual arts give a special place to the white dragon which is seen as the mediator between man and the gods. In Japanese oral tradition the white dragon is a manifestation of the transformation from animal to human form, which is connected with the marriage of an ordinary man and the dragon king's daughter. The interrelationship between the verbal and the visual reveals oppositional dimensions of benevolence and evil in both man and dragon, which are mediated by means of the five natural elements of water, fire, wood, metal, and earth, and by Yin/Yang theories. The combination of these elements points to a mutual production order or to a mutual conquest order. For instance, a picture showing a man fighting a dragon with a sword shows elements of the

upperworld, metal, and the underworld, water, which should be understood as destroying one's own evil self in order to protect one's positive self. Sumo wrestling, in which these oppositional forces are put at balance so that the negative aspects will not dominate, should be placed within the same context of a balance of nature.

The lecture by Professor Boudevijn Walraven of Leiden University on 'Eloquent Objects and Tangible Tales: the Korean Buddhist Tradition' focused on the imaginary space in Korean Buddhism created by means of tales and material objects. In Korea, for about a millennium and a half, there has been a constant interaction between the written and the oral. Even though classical Chinese texts often provided the source, monks of the temples would relate stories about famous monks or about the origin of temples to the Buddhist faithful who visited them, starting a cycle of oral propagation of a story. Temples, objects, and landscapes became textualized as such, creating an imaginary space within Korean Buddhism.

The first day closed with two PhD research presentations. In his contribution 'How the Ancestors came to the South Sumatran Highlands: Stories of Settlements', the first of these, Bart Barendregt (CNWS, Leiden) showed that stories were strategic instruments for claiming land in the Pasemah area of southern Sumatra. Claims to land made by tracing back descent from one of the founders was an important tool in conceptualizing the landscape for the Pasemah, and names or significant forms of the landscape still refer to the travels of these founders.

In her talk on 'Transcending House Constructions by Song: Male and Female Perspectives', the second speaker, Beatriz van der Goes (CNWS, Leiden) showed that among the Karo Batak of North Sumatra 'songs of a house', which are sung during the inauguration of a house, explain the principles of a house to the audience, binding together the system, the way of life, rules, and the component parts of a house. Such songs of a house provide some answers to the question of what a house really is. In these songs, a male singer tends to stress the process of creation, concentrating on the question why and how people build and inhabit houses. Female singers pay more attention to the identification of the object (i.e. the house) which was born a few hours ago. Both perspectives transcend the material quality of houses, as they stress elements which go beyond solely observational ones.

The second day, the seminar was confined only to the morning, and it was the turn of a number of foreign guest speakers. The first of these Dr. John Picton of SOAS, London, spoke on 'Song Texts and Masked Performance, a Study of Masquerade in Nigeria'.

Narratives

The contribution by Dr John D. Smith of Cambridge University, 'Pabuji: Oral and Painted Narrative in India', discussed the relationship between painted and spoken narratives. In southeast Rajasthan travel-

ling priests recite narratives about deities whose images are painted on a cloth, the painting being a temple to the deity. The question he raised was how the orality and the painted side interact with each other.

The oral side of the tradition shows the way the painting works. Although in the first instance the painted narrative seems to be made up of various little scenes, the story recited in the all night performance shows that the people portrayed moving around, interacting with each other. In this way the layout of the painting becomes a geographical and cosmographic map. Not time, but space and place are the binding principles. By means of the narrative the painting becomes a continuum rather than ambiguous little scenes. For each performance the pictures are recomposed and in this way the narratives do not express the painting, but rather create a movement in and among the pictures. It is not what the pictures say that is important, but what they refer to.

Graffiti

The seminar closed with a double lecture by Professor Gananath Obeyesekere of Princeton University and a Fellow at the IAS, Leiden, and Professor Mineke Schipper of Leiden University. In his lecture 'Myth of the Human Sacrifice: Oral Narrative, Sixth Century Text (Maharamsa) and an Archaeological Site (Sigiriya)', Professor Obeyesekere deconstructed William Geiger's translation of the text of Maharamsa and its connection with the archaeological site at Sigiriya in northwestern Sri Lanka. He compared the written text with the oral narratives he collected about Sigiriya (the land mountain or the land city). According to Obeyesekere, Geiger was tempted to see the story as history. In fact, not the history but rather what is offered in the construction of the history is of importance in analysing texts and archaeological sites. The speaker presented several examples of (mis)interpretations by Geiger, and compared these with the text of the original sixth-century manuscript. To this he added comments by eighth-century tourists, left as a form of graffiti at the temple site. To Obeyesekere, textual versions are debates, and debates are started by hidden parts in the texts.

In her lecture on 'Myths of Europeanity. Inventions in African Art and Narrative', Professor Mineke Schipper of Leiden University, presented the way in which the coming of white people had given impetus to the development of masks and oral tradition.

The topics presented at this seminar highlighted a new approach to the study of material culture, stressing the importance of the verbal as it contributes to the dynamics of and the movement within a visual object. In spite of this stress on the verbal, the majority of the speakers still preferred a visual (slides) rather than an auditory (chants) approach in presenting their material. ■

XVth Triennial Congress of the International Comparative Literature Association

The XVth Triennial Congress of the International Comparative Literature Association (ICLA), the parent body of some seventy national organizations, convened in the delectable old-world charm and ambience of Leiden, from 16 to 22 August 1997, for its usual business: general assembly and election of executive committee, while languidly raging through 628 listed papers on the general theme of *Literature as Cultural Memory*.

■ By T. WIGNESAN



With over 4500 members worldwide, the presence of some 650 participants, including a hundred and fifty or so Asianists, made this get-together of comparatists – most ably held together by the University's dynamic and indefatigable general organizer: Theo d'Haen – particularly memorable. The ICLA was founded in 1954 at Oxford University and has its legal premises at the Sorbonne, Paris. Among the revered figures present were Earl Miner (Princeton), Henry H.H. Remak (Indiana), Haga Toru (Kyoto), Eugene Eoyang (Hong Kong-Indiana), Douwe Fokkema (Utrecht). With the election of Jean Bessière (Sorbonne-Nouvelle) as president, the ICLA is already training its sights on the next congress at Pretoria in AD 2000.

This is the second time the ICLA chose to meet – the first at Utrecht – in the Netherlands. Under sweltering skies, sedately trooping swans and geese amidst blooming water-lilies in placid slate-green canal waters, lined with yellowing linden trees, weeping willows and nineteenth-century gas-lampposts, the quaint, low-lying, red-brick houses with low green doors and brick-paved narrow alleyways lent an air of languorously quiet endeavour to the conference sectional themes: *nation building, colonizer and colonized, the conscience of humankind, gendered memories, genres as repositories of cultural memory, methods for the study of literature as cultural memory, reconstructing cultural memory; translation, scripts, literacy, and (in workshops and panels) intercultural studies*. Not all papers managed to « transcend the purely local and specific issues » that the organizers had wished for, and much that took place in the sections remained unconnected to the general theme.

At the ICLA outgoing-president Gerald Gillespie's panel, Columbia University's David Damrosch hoped for larger, more encompassing participation, to the tune of some 1500 participants in future congresses, with pos-

sible synaptic linkages to avoid isolation of sectional themes. Others openly complained about the lack of selection in the presentation of papers. Some papers, indeed, were particularly non-comparative, partly due to the sectional themes, and they could very well have been delivered at national literature conferences. Papers by some Indians, Chinese, and Koreans fell into this category. At the same time, the encroachment of cultural studies into the CL discipline, too, was looked upon with chariness.

Of the Asian countries, delegates hailed mainly from Japan (57 and 9 from the West), China (26 and 12 from the West), India (16), South Korea (13), Hong Kong (10), Taiwan (9), Macau (3), Israel (2), and Jordan (1), though the Asianists also spoke from well-entrenched positions in Europe and North America, as was the case with the lively 'cultural studies and East Asian literatures' workshop organized by Sumie Jones from Bloomington, Indiana. According to the omnipresent Theo d'Haen, only five per cent of those expected did not turn up, which also included the two star invitees: the novelist André Brink and the semioticist-psychoanalyst Julia Kristeva.

'Multiculturalism must be more than a trendy slogan bandied about by politicians. It must be based on study-in-depth of two or more cultures. Asian culture is, in many respects, older than European culture. It belongs to the treasure of the world. We must cherish and develop it.' This message from Henry Remak, the comparatist who in 1961 defined CL as 'the comparison of one literature with another or others, and [...] with other spheres of human expression' lends credence to the old Sorbonne CL Chair: René Etiemble's outspoken efforts to include Asian, African and Third World literatures within the discipline.

Eurocentrism and Otherness

Probably, the most sensitive issue discussed at this triennial, by both Asians and Westerners, was the spirit of revolt against the methods and means by which the colonialists indoctrinated their Asian subjects in the past. Papers by Chinese, Japanese, Indians, and Euro-Americans broached this subject with less than tact.

Sumie Jones, a Japanese professor from Bloomington, sees the issue as one that could be resolved by holding the next congress in either China or India, a physical remove away from

the constraints of Eurocentrism which, she says, has plagued the discipline in the past. She cites the enormous success of the 1991 Tokyo congress which afforded greater Asian participation. For her, the idea of civilization promoted by colonialist nations was that it institutionalized the taming and civilizing of 'barbarian' Asian and Third-World countries. She advocates a new programme for teaching the young, where the old syllabuses weighted down with Shakespeare and the Greeks should give way to less hierarchical forms and methods, by using the media, image, computer, etc. Wong Kin-Yuen from Hong Kong sees in Shakespeare a 'cultural agency for the subaltern', though she does not quite see in Bernard Shaw or even John Galsworthy similar threats to the island's young. Likewise K. Cheung from Soochow University simply floundered, unable even to field or respond to questions.

In a carefully argued paper – though a touch too subtle in the manner of an Oxford don – on *The Code of Gentoo Laws (1776)*, Nalini Jain, a professor of English at Delhi, away on leave at Nagoya University, decries both the author, Nathaniel B. Halhed, and the then Governor-General of India, Warren Hastings, the book's patron, as tools in 'the makings and the machinations of the discourse of empire', without perhaps realizing that the Hindu laws were collected through the expertise of 'eleven Brahmins, learned in the Hindu Shastras', themselves the purveyors of an imperial 'castial' discourse, that Tabish Khair, a Bihari from Copenhagen University, ably deconstructed in his 'Caste in Indian English fiction'.

On the other hand, Ning Wang of the Beijing Language and Culture University, sees no danger in the hybridization of Chinese culture ever since the May 4th Movement in 1919, and the subsequent decolonization efforts in Maoist China, as traditional Chinese culture was far too 'deep-rooted'; she feels that 'any culture, be it Oriental or Occidental, could by no means avoid being influenced by other cultures', the very act of interpenetration and interfusion of cultures made it possible for diverse peoples to maintain mutual understanding.

The argument of postcolonialism and its effects seemed to preoccupy not just the Asians, but also Euro-Americans residing in their midst. John T. Dorsey of Rikkyo University outlined the African-ness of Afro-Americans in his paper: 'African history in American plays: August Wilson', an otherness that was carried to extremes where everything white was non-African and therefore not part of the Afro-American ethos, even if most of the African writers and poets were more than normally influenced by their European training and education.

P.P. Raveendran of Mahatma Gandhi University sees in the work of Kamala Das and Jayanta Mahapatra, two rather meek and self-centred postcolonial Indian poets, the process of 'colonialism in reverse' already, apparently, evident in contemporary Indian prose works, though the large claims he makes for their poems completely ignores the post-Olson Beat

poetics which thrives as the foremost thrust into the entrenched traditional Establishment writing in the West. How anti-colonial may the postcolonial Asian writer or poet be, if he merely imitates the nineteenth century Romantics, or the modern-day Arts Council or British Council bolstered and financed traditional poetries? Thus a literary colonialism flourishes through the awarding of Commonwealth prizes to lesser talents in the former colonies.

Western influences

As a foil to the somewhat suspect anti-colonial bashing spree of Asians, the doyen of Japanese comparatism (the JCLA, the first Asian national organization founded in 1948, boasts of a 1000 members), Haga Toru of Kyoto, admits openly to foreign influence: 2000 years of Chinese and Korean, 400 years of European through the Dutch, and 250 years through a study of Western science and culture. Having organized and chaired the highly exciting intercultural session on 'Vincent van Gogh and literature', he feels that Van Gogh had exerted a very considerable influence both as a painter and as a letter-writer on many younger Japanese painters and poets, such as, the painter Kishida and the poets Hagiwara and Jaito Mokichi, Japan's premier poet. He avers that there is 'a very strong Van Gogh fever in Japan', many artists, students, critics and scholars being inspired by a host of translations of van Gogh-iana into Japanese. 'Vincent van Gogh was almost a saint to the Japanese,' he affirms in all sincerity. Likewise, Yu Jongho of Yonsei University, traced the development of Korean traditional oral poetry, from the phonic (shallow jingles) and semantically oriented (poems in prose) to the *vers libre*, the coin of poetic voice the world over.

The rather small number of papers devoted to 'reconstructing cultural memory: translation, scripts and literacy' nevertheless attracted some able comparatists, notably Xuanmin Luo's 'elegance' in Chinese translations as a means to accepting Western civilization; Eugene Chen Eoyang's 'Déjà lu: recurrence, allusion, and plagiarism in translation'; Xiangyu Liu's 'Misreading and invention: the translation of Chinese works'; the translator of difficult classical Tamil works into elegant verse in English, R. Parthasarathy's 'Translation as an after-life: making dead Indian poets speak', and other papers by the Koreans Dong-il Cho and Sang Ran Lee and the Japanese Yoko Matsui and Motoko Sato. As all comparatists are well aware, this is a field they owe much to for their knowledge of the Other.

A much unpublicized event of the congress took place in relative quiet but in great earnestness: the 'poetry reading' session, followed by a discussion. Indians however turned up in strength to listen to R. Parthasarathy's translated-excerpts from the epic, *Cilappatikaram*; Cassie Steele's rhymed verse; J. McCorkle's nature poetry, and another unknown poet's experimental 'asyndetic and syllabic poetries'. One wondered how comparatists who thrive on the creators' oeuvre could shun such a direct confrontation with the textually spoken word. ■

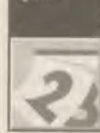
Dr T. Wignesan, a researcher with the French National Centre for Scientific Research (C.N.R.S.), is attached to the École des Hautes Études en Sciences Sociales in Paris.

29 > 30 JANUARY 1998
LEIDEN, THE NETHERLANDS

Law and Development in East and Southeast Asia

This workshop is sponsored jointly by the IIAS, the Van Vollenhoven Institute for Law and Administration in Non-Western Countries, Leiden, and the School of Law and Legal Studies, La Trobe University, Melbourne. It is convened by Dr Christoph Antons (La Trobe University).

Agenda



The workshop continues an earlier project on 'Law and Development in Japan, Singapore, and Indonesia' which was sponsored by the Australian Research Council from 1994 to 1996. The idea for the project resulted from intellectual property research during the 1980s when the introduction of intellectual property laws was often recommended to developing countries by pointing to the economic success of Japan. This appraisal of the Japanese reception of Western intellectual property law was in remarkable contrast to other writings on the Japanese legal system and to complaints from business circles about slow procedures, bureaucracy, and a use of commercial laws 'in the interests of Japan'. Towards the end of the 1980s, Japan was at the height of her economic power and the result was a 'learn from Japan' boom among Asianists and development experts. This was also a time when Japanese influence in other parts of Asia was increasing, because the Plaza Accord led to a sharp increase of the value of the Yen and to a wave of Japanese investment in East and Southeast Asia. This prompted a 'look East' approach to development policy by some of the region's leaders, most notably by Malaysia's Prime Minister Mahathir, which was often dismissed by Western journalists as a new 'Asian Co-Prospereity Sphere'. Not surprisingly, after the Japanese economy went into recession in the early 1990s, those voices recommending 'Japan as a Model' became rare.

The Japanese Development Model

Nevertheless, Japanese investment in Asia has continued to grow during the 1990s, with an emphasis on China. Apart from the strong Yen, fear of rising protectionism in Europe and the US and the idea of using other parts of Asia as production bases has contributed to this. Many Southeast Asian governments welcomed this Japanese interest at a time when they felt neglected by Europe and the US. With European and American aid diverted to Eastern Europe and Latin America, Japanese aid

also achieved greater importance and the Japanese began to exert more influence in international institutions like the World Bank, the IMF and the Asian Development Bank. Since 1991, Japanese representatives of international institutions have begun to recommend a more serious study of the 'Japanese development model'.

The Asian Developmental State

Political scientists have broadened the notion of a 'Japanese development model' to include other Asia-Pacific countries and have coined the term 'Asian developmental states' for them. As development strategies are usually put into effect via legal and administrative regulations, it is interesting to ask whether these supposedly different approaches find their reflections in the legal systems of Asia-Pacific countries. However, this does not imply an uncritical acceptance of the notion of the 'Asian developmental state'. Instead, it is the aim of the workshop to examine carefully whether the recent experiences with East and Southeast Asian legal systems point to approaches different from 'developmental states' elsewhere and worthy of receiving a new label. While the main focus of the workshop is likely to be on areas of commercial law, other relevant fields of law and informal practices, like for example administrative guidance, might also be discussed. ■

For more information about the seminar, please contact

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14 > 15 APRIL, 1998
BEIJING, PR CHINA

Labour Mobility and Migration

The Conference on Labour Mobility and Migration in China and Asia will be hosted by the Institute of Asia-Pacific Studies, Chinese Academy of Sciences and organized jointly by IAPS/CASS, the International Institute of Asian Studies and the Institute of Social Studies, The Hague.

Agenda



The Conference is planned in the context of the rapid pace of economic, demographic, political, and social change observed in most Asian countries, one significant element of which has been substantial increases in both internal and international labour migration. Within many nations, interregional and rural-urban migration has reached very large proportions, and often involves a much wider range of social groups than previously. As inter-regional and international differences in labour supply and demand have widened, and the time and money cost of trav-

el has been reduced, a huge spatial extension of the labour market means that migrants are selected from a much wider geographical range than previously.

In China, where inter-regional and rural-urban migration has rapidly increased in recent years, social scientists studying migration flows and their consequences and policy responses are interested to compare their findings with research results from other Asian countries.

The Conference will focus primarily on comparative aspects of internal migration in Asian developing countries, but will include also some

discussions on international migration and its impacts. Topics covered will include: impacts of economic and cultural globalization on labour migration; impacts of labour migration on national and international social-economic development; structural changes in labour supply in rural and urban areas and the role of migration to these changes; problems of labour migration and policy, with specific reference to migrant welfare and social security, inter-group relations and conflicts, public policy and international cooperation in protection of migrants. ■

Those interested to participate or wanting further information on the Conference should contact

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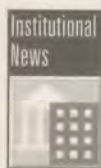
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Engender

Founded in December 1992, Engender is the Centre for Environment, Gender and Development Pty Ltd. It is an autonomous organization that focuses on the environmental, social, cultural, and economic impact of the rapid change occurring in Asia.

By VIVIENNE WEE



Engender adopts a multi-disciplinary, multi-national, and multi-sectoral approach in addressing the processes of change that so deeply affect environment, society, culture and economy. Special emphasis is given to the integration of research and applications at micro and macro levels. For example, at the micro level, Engender does field research with local communities. At the meso level, Engender is concerned with rural-urban interactions, such as labour migration and competitive resource allocation. At the macro level, Engender is involved in issues that cross-cut national boundaries, such as trade liberalization and globalization.

Through this blend of contrasting elements, Engender derives cutting-edge synergy. Direct field research provides the necessary data for accurate higher-level analysis that is meaningful to real events on the ground. Simultaneously, engagement in macro analysis provides the contest for understanding the larger processes that are impacting so significantly on local communities. Engender is thus well-positioned both to do research and to draw out the full implications of research findings for a range of audiences, including academe, the corporate sector, policy sector, the media, and civil society.



These areas of work cluster around two themes:

1. Sustainable livelihoods and the international allocation of resources in a globalized economy
2. The health impact of globalization as mediated through environmental, economic, and social change

Engender collaborates with a range of partner organizations, both internationally and regionally. Recently in March 1997, Engender collaborated with the International Institute for Asian Studies (IIAS) in the Netherlands, the Institut für Ethnologie, Westfälische-Wilhelms-Universität Münster in Germany, and the Institute of Southeast Asian Studies in Singapore in organizing a landmark conference on 'Tribal Communities

in the Malay World: Historical, Cultural and Social Perspectives'. This conference was particularly significant in bringing together a new network of scholars doing research on tribal communities across the national boundaries of Thailand, Malaysia, Singapore, and Indonesia. This conference revealed common historical processes that transcend local specificities. Engender's particular interest is in the globalization of pre-industrial and post-industrial societies. This globalization process is exacerbating resource loss among tribal communities - for example, as their environmental habitats and resources becomes tradeable property and commodities, and as their indigenous knowledge become new intellectual property that can be patented. The Conference on Tribal Communities in the Malay World found this process of resource loss to be a common trend in the different societies that were discussed. At the conference, Engender initiated a dialogue on the sharing of strategies for alternative livelihoods in the face of resource loss, as these old cultures undergo rapid permutations. ■

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19 > 20 FEBRUARY 1998
LEIDEN AND THE HAGUE, THE NETHERLANDS

Relations between Latin-America and Asia

Agenda

During the sixties, some south-south relations developed as a consequence of the non-aligned politics of countries in Africa, Asia and Latin America. However, these relations did not go much further than the political framework of that time. After this period, most Latin American countries, foremost during the decades of military dictatorships, became incorporated in the United States hemispherical security system, reinforced when Cuba became a member of the Soviet bloc and several Central American countries were, in American eyes, at risk to go the same way. The end of East-West confrontation eased North-American preoccupations regarding Latin America and especially South American countries began to look elsewhere.

In the nineties, south-south relations are starting afresh on a more solid basis. This time, the rapprochement is not based on political reasons but in the first instance on mutual economic interests. Other areas of co-operation are joint projects in technology, sciences and development of energy sources. Strategic aspects can also play a role.

While on the African continent there is only one country involved in these south-south relations, namely South Africa, in Asia and Latin America there are quite a number which are establishing new contacts or re-establishing long-lost ones. There has been an important immigration flow from Asian countries to a number of Latin American countries in the first decades of this century, mainly from China and Japan to countries such as Brazil and Peru. These immigrants play a role in the recent developments.

Chile, because of its geographical situation, wants to invest substantially in its relations with Asia, especially China, and is a member of APEC. Over the years, Brazil has established numerous business ventures with Japan and is now elaborating contacts with China, Malaysia, Indonesia and India. There is an interest in countries of both continents to intensify and expand on mutual relations, especially in the field of technology, education, and communication.

The symposium proposes to address a number of these issues and the possible consequences of these new developments for the European

Union. How will the recent and expanding interests between Asia and Latin Americas affect the relations of the European Union with Mercosul or ASEAN? Specialists from the three continents will be invited to give their view. Observers are very welcome. They are requested to inform Marianne Wiesebron beforehand of their intention to attend, so that adequate arrangements can be made.

The symposium is sponsored by the IIAS and CNWS and organized by Dr Marianne L. Wiesebron and Professor Kurt Radtke (both Leiden University). ■

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V.S. Naipaul's New Islamic Travelogue Published in Dutch The Believers Revisited

V.S. Naipaul
Meer dan geloof
Islamitische reizen onder
de bekeerde volken
Amsterdam/Antwerpen:
Atlas, 479 pp. Hfl. 59,90

By **NICO KAPTEIN**

Publication



At the end of last August, V.S. Naipaul's latest book appeared – surprisingly – in a Dutch translation. The title of the book reads *Beyond Belief. A Journey among the Converted Peoples*. According to a spokesman of the Dutch publisher, Atlas, Naipaul gave the scoop of the book to them as a gesture of friendship. This unusual procedure has enabled this Dutch publisher, who has already published nine of Naipaul's other books, to sell the translation to a Dutch-speaking audience, who would have bought the undoubtedly cheaper English edition had this appeared first.

Beyond Belief is a sequel to Naipaul's notorious *Among the Believers* which was published in 1981, and in the present book he reports about a his five-month journey in 1995 to the same countries on which he wrote in his *Among the Believers*: Indonesia, Iran, Pakistan, and Malaysia. In both travel books the author sets to work in the same way: in essence the book consists of life stories of numerous individuals from these countries, as these are told to and

written down by Naipaul. The focus is on the individual human experience, and the social and political setting is provided only if this leads to a better understanding of the person with whom the author is talking.

Extremely fascinating are the parts in *Beyond Belief* where Naipaul describes his meetings with persons whom he had also met during his first Islamic journey. For instance, in *Among the Believers* it is reported that the Indonesian Muslim preacher, Imaduddin, had had a very difficult time trying to make a living and had even been sent to jail for fourteen months. Seventeen years later, in 1995, this preacher was wealthy and was mixing in the highest political circles around the Indonesian minister of technology, Habibie. Another example of such a revisit is that to Ayatollah Khalkhali, the former hanging judge and one of the stars of the Islamic Revolution in Iran, who now, in the post-revolutionary and post-war period, has been completely removed from the centre of power.

Although Naipaul lets the people speak for themselves and, on the whole, his own voice seems to be more in the background in this latest book than it was in *Among the Believers*, this does not mean that the present book lacks his sharp, personal, and often highly controversial observations. One example of this is Naipaul's view of the cultural identity of the Indonesian people. After having visited an indigenous, pre-Islamic holy place in Sumatra, he bewails that 'the cruelty of Islamic fundamentalism' only recognizes the past and the holy places of the Arabs, while the peoples who have converted to Islam are forced to abandon their own past, which is 'the most ruthless form of imperialism'. In a

passage on the Mogul monuments in Lahore, their falling into disrepair is explained in a similar way: 'For the convert his own land does not have any religious or historical significance'.

This pressure on the cultural identity of non-Arab Muslim peoples is one of the leading themes in the book. According to the Prologue to the book, any non-Arab Muslim is a convert and, because Islam is originally an Arab religion, any such Muslim has become part of the history of the Arabs. As a consequence, the 'converted peoples' are forced to deny their own identities, which causes an enormous violation of their original forms of society; this accounts for an element of neurosis and nihilism in the Islam of these lands, as well as their easy inflammability.

Although *Beyond Belief* thus provides a very personal view of the four converted peoples dealt with, their recent history and their cultural identities, the circumstance that this person is a highly reputed, international literary figure, makes the book a very worthwhile read. Unfortunately, readers who have not mastered Dutch will have to wait for some time, because the book will only become available in the English original in the spring of 1998. ■

Dr Nico Kaptein is attached to the Projects Division of the Department of Languages and Cultures of Southeast Asia and Oceania, Leiden University.

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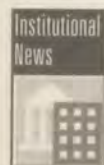


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Tungusic and Altaic studies in St. Petersburg

St. Petersburg is known as a traditional centre of Northern Studies (Severovedenie) in Russia. As early as the 18th century, the Academy of Sciences in St. Petersburg took the initiative in exploring the languages and peoples of Siberia, which led to a number of expeditions. In post-revolutionary years, Leningrad specialists participated in the creation of alphabets for the peoples of the Far North. Nowadays the research on Siberian languages and cultures is concentrated in the Altaic and Palaeosiberian departments of the Institute for Linguistic Research (Russian Academy of Sciences), as well as in the Institute of Anthropology (Kunstkamera) and at Hertzen Institute (now called State Pedagogical University).

By ANDREJ L. MALCHUKOV



The Tungusic languages are traditionally divided into North Tungusic (Siberian) branch, East Tungusic (Amur) branch, and South Tungusic (Manchu) branch, of which the last is not represented on the Russian territory. Evenki, Solon, Negidal, and Even belong to North Tungusic languages and Nanai, Ulcha, Oroch (Uilta), Oroch and Udihe belong to the East Tungusic languages. Arguably, Oroch and Udihe have an intermediate position between East and North Tungusic languages. Speakers of North Tungusic languages are scattered across vast territories of northeastern Siberia, still constrained by the nomadic way of life of their reindeer-breeding ancestors, whereas East Tungusic peoples, traditionally hunters and fishers, live in more localized communities in the vicinity of the Amur River basin.

According to the population census of 1989, the number of Tungusic-speaking peoples within Russia amounts to c. sixty-five thousand. Three of the major Tungusic languages are Evenki (alias, Tungus proper: 29,901), Even (alias Lamut: 17,055), and Nanai (alias Gold: 11,883). Outside Russia some Tungusic-speaking minorities are found in North China and Mongolia. The largest Tungusic populations there are Sibe-Manchu, the only surviving South Tungusic idiom, as well as the Solon and Hammigan idioms of Evenki (for a recent overview of Tungusic idioms outside Russia, see Janhunen, J. 'The languages of Manchuria in today's China' in *Northern Minority Languages: Problems of survival*. Osaka: National Museum of Ethnology, 1997). In the following

discussion Manchu Studies will be largely disregarded since they have been traditionally more intimately connected with Sinological, than Northern Studies.

Manchu (as well as the closely related, extinct Jurchen) is exceptional among Tungusic languages in that it has had a written form (originally in an adapted Mongolian script) since the 16th century. The first attempt to introduce a writing system for a (North) Tungusic language was made in the middle of the 19th century by the Russian missionary Stefan Popov, who published 'The Tungus ABC with prayers' in 1858, but it has never been put into practical use. The first writing system that gained some currency was introduced for the three major Tungusic languages (Evenki, Even, and Nanai), as well as for Udihe in the early 1930s. For the latter, however, the tradition was discontinued since the late 30s.

Originally, it was based on the Latin alphabet, but from 1937, following the change in language policy, on the Cyrillic alphabet. Stranding on the problem of dialect disparity, the writing systems adopted did not turn out to be equally suitable for the transcription of all dialects, which has led to the shift of the dialect base, in case of Evenki, or to the rise of local 'rival alphabets'. Thus, in early 1980s there was an attempt to change the Even spelling system in order to make it more similar to Yakut and, consequently, more comprehensible to speakers of Western dialects, resident in Yakutia. Although this alphabet has achieved only a restricted currency, it has given rise to embittered ortho-

graphical disputes and sadly has caused the delay in the publication of Even folklore texts.

The written form of Evenki, Even, and Nanai is used in publication of textbooks for primary schools, as well as for fiction, both original and translated from Russian. Still, the so-called literary languages are partially artificial constructs, heavily influenced by prescriptive grammars and largely restricted to a written form. Many specimens of the literary language are also handicapped because they represent a curious mixture of different dialect norms as a result of texts written in one dialect being (inconsistently) 'edited' by a speaker of another dialect. All this makes all the more urgent the task of documentation of authentic data, even for seemingly well-documented Tungusic languages.

The major Tungusic languages are taught as a subject in primary school in communities with concentration of Tungusic population. At a higher level of education Tungusic languages are taught at some pedagogical colleges for Northern nationalities, at the Faculty of Peoples of the Far North of Hertzen State Pedagogical University (St. Petersburg) and at the department of Northern Philology of the State University in Yakutsk.

Currently all Tungusic languages are endangered, admittedly to dif-

ferent degrees. This is true of the largest North Tungusic languages, for obvious demographic and geo-linguistic reasons (their small numbers and dispersity of population), but also due to certain political and socio-linguistic factors. Especially adverse was the socio-linguistic situation which developed in the 1950s, owing to a large scale campaign for amalgamating 'non-profitable' agricultural enterprises (e.g., minor reindeer-breeding kolxos-farms). The upshot was that Northern minorities had to abandon their traditional places of residence. Since then a tendency towards bilingualism has been accompanied by a gradual fall in language retention rates. Language retention rates are highest for Even and Nanai (according to the 1989 census of population about 44% of these nationalities consider as their mother tongue) and lowest for minor East Tungusic languages, as well as Negidal. The speakers undergo language shift to Russian or (for North Tungusic languages) to Yakut. The data on bi- and multi-lingualism among speakers of Tungusic (and other Siberian languages) is summarized in contributions to the recently published first volume of the *Contactological Dictionary*, mostly written by the specialists from Altaic and Palaeosiberian departments; for a socio-linguistic situation, in general, see also De Graaf, T. & R. Nieuweboer, 'Languages and cultures of the Arctic Region in the former Soviet Union' *Circumpolar Journal*, 1-2, 1993). The aggravating tendency towards language shift still persists in spite of the recent vigorous efforts to preserve Siberian languages and bring about a reversal of language death, co-ordinated by the Association of Northern Minorities, founded in 1993.

A linguistic viewpoint

The research on Tungusic and other Siberian languages was initiated by the Russian Academy of Sciences as early as the 18th century. In the 18th and 19th centuries, travelling European scholars, such as N.W. Witzten, D.G. Messerschmidt, P.J. Stralenberg, P.S. Pallas, and later also A.F. Middendorf, R.K. Maak, and especially M.A. Castren greatly contributed to Northern Studies. Incidentally it was the Dutch scholar, Nicolaus Witzten, who published the first word lists on one of the Tungusic languages (Evenki) in 1692 in Amsterdam. In the 19th century, Northern Studies were promoted by the translations of the New Testament into Siberian languages by Russian missionaries, but also were - unexpectedly -

contributed to from quite another political camp, namely, from revolutionaries in exile, such as V.G. Bogoraz, who was doing research among Even and Chukchee, and V.I. Jochelson. The latter became founders of linguistic and anthropological studies of Northern peoples in post-revolutionary years in Leningrad.

Genetically, Tungusic languages constitute one language family with Manchu, as had been anticipated since the times of Pallas and Castren, but scientifically proven by V.I. Cincius and corroborated by the materials of the fundamental comparative dictionary (Cincius, V.I. (ed) *Sravnitel'nyj slovar' tunguso-man'čžurskix jazykov*. Leningrad. vol.1. 1975, vol.2. 1977). Although the Tungusic

family is well established by now, many problems remain, due to the fact that many convergences may be due both to genetic and areal factors.

Typologically, in many respects Tungusic languages are 'well-behaved Altaic languages'. In phonology they exhibit vowel harmony and a phonemic vowel length. East Tungusic languages have also developed diphthongs (or the glottal stop, as in the case of Udihe) due to the loss of intervocalic consonants. As other Altaic languages Tungusic languages are agglutinating, making use exclusively of suffixation. Syntactically they are nominative-accusative languages with the basic word order SOV. In possessive constructions, the dependency relation is marked on the head noun by means of possessive endings, whereas the possessor remains normally unmarked (genitive case is retained only in Manchu). One specific feature of Tungusic languages is the use of an additional marker for alienable possession. Complement clauses are formally patterned as possessive phrases with participles taking corresponding case suffixes and possessive endings; adverbial clauses are based on either participles taking locative cases or converbs. Partially due to existence of the two opposed sets of possessive suffixes, personal and reflexive, Tungusic languages have developed a system of switch-reference more strictly than, say, Turkic languages.

Tungusic languages differ from other branches of Altaic in that they have developed synthetic aspectual markers (Aktionsarten), which are especially numerous in North Tungusic. An interesting feature of North Tungusic verbal paradigm is the adversative passive voice similar to Japanese (see Malchukov, A.L. 'The syntax and semantics of adversative constructions in Even' *Gengo Kenkyo*, No.103, 1993); in East Tungusic passive markers perform instead an impersonal function. Nominal inflection is characterized by a rich system of locative cases. Although the use of 'unmarked accusative' is restricted to East Tungusic languages, in all Tungusic varieties the direct object may be marked by a special 'designative' (alias partitive) case provided that its Possessor performs a role of Beneficiary at a clause level. East Tungusic, as compared to North Tungusic, in general exhibits less agglutination. These languages also allow for nominal conjugation, have developed a negative affix on verbs (taking its origin in the auxiliary negative verb, still preserved in North Tungusic languages), and are devoid of modifier agreement. By contrast, in North Tungusic idioms modifiers agree, admittedly highly irregularly, with their heads in number and case.

Many varieties
of Tungusic
are still poorly
documented

The Altaic department

The Altaic department is currently led by A.M. Ščerbak, a well-known Turkologist, who succeeded O.P. Sunik and D.M. Nasilov. Although there are some other scholars conducting research on Turkic, Mongolian, and Korean languages, Tungusic Studies, as represented by works of leading Tungusologists such as V.I. Cincius, V.A. Avrorin, and O.P. Sunik, constitutes a traditional research priority of the department.

Descriptive linguistic studies of Tungusic idioms is still one of the department's major priorities, given that many varieties of Tungusic are still poorly documented, Avrorin's two-volume *Grammar of Nanai* remaining the most comprehensive grammar of a Tungusic language. Contemporary descriptive research shows a growing influence from the functional-typological approach followed by the Leningrad/St.Petersburg Typological School. For examples of descriptions of individual languages in that vein see the short grammar of Even by A.L. Malchukov (*Languages of the World/Materials*, 12) and the forthcoming grammar of Evenki by I.V. Nedjalkov (*Lingua Descriptive Studies* monograph).

Comparative studies of Tungusic languages, as conducted under the leadership of O.P. Sunik and V.I. Cincius in 1960-70s, were originally closely related to and relied on the Altaic hypothesis. One of their major achievements, since the pioneering *Comparative Phonetics* (1949) by V.I. Cincius, is the afore-mentioned comprehensive comparative dictionary of Tungusic languages. Now the orientation of comparative research has partially shifted to include an areal perspective, as in a recent monograph by A.M. Ščerbak *Tjurksko-mongol'skie jazykovye svyazi*. Apart from A.M. Ščerbak, A.M. Pevnov, working on Jurchen, and A.A. Burykin, working on problems of Proto-Tungusic phonetic reconstruction, are currently engaged in comparative studies. Other general approaches to Tungusic Studies are comparative-typological, used by I.V. Nedjalkov and A.L. Malchukov, and comparative-diachronic, chosen by S.L. Čarekov.

Contacts and perspectives

An interdisciplinary approach to culture of Northern peoples, as represented by works of G.M. Vasilevič and others, has always been essential and partially also indispensable to Northern Studies. Therefore a number of ethno-linguistic and folkloristic studies are being undertaken in the Altaic department in close cooperation with the department of Siberian peoples (led by Č.M. Taksami) of the Institute of Anthropology. Tungusic religion, which incorporates elements of pre-shamanistic, shamanistic, and Christian beliefs, as well as mythology and folklore show many convergent points with Altaic peoples, on the one hand, and Palaeosiberian, on the other (cf., e.g., epic tales of the *Jangar* type in (North-)Mongolian, *olonxo* in Yakut, and the *ikelken nimngakan* of Evenki and Even). The controversies arising from the interpretation of these convergences in genetic or areal terms in part mirror controversies connected with the Altaic hypothesis.

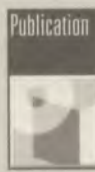
The Altaic department traditionally has close ties with the Faculty of Northern Peoples at the Herten Pedagogical University. A number of members are teaching there as well as contributing to publication of pedagogical grammars and school books. Among the other Russian centres of Northern Studies the closest contacts at the moment are with the Institute of the Problems of Northern Nationalities in Yakutsk, headed by V.A. Robbek. The institute conducts an interdisciplinary study of peoples of the Far North (in both cultural, economic, medical, etc aspects) and in particular promotes research on three indigenous Siberian languages of Yakutia - Even, Evenki and Jukaghir (an isolated Palaeosiberian language). Currently a joint research project on Even is in progress there in collaboration with specialists from the Altaic department.

The only countries outside Russia where work on Tungusic languages is conducted on are Germany, the Netherlands, as well as Finland (by J. Janhunen) and Japan (by students of D. Ikegami). In Germany the Seminar für Orientkunde in Mainz (led by J. Benzing, succeeded by L. Johanson) has been a traditional centre of Tungusic Studies in a broader Altaic context; Tungusic-related studies are also conducted in Göttingen (where work on Shirokogoroff's archives is conducted by G. Dörfer) and nowadays also in Bonn (by S. Georg). To my knowledge, the only centre outside Russia, where Tungusic languages are currently taught is Leiden, where both research and instruction is conducted by Uwe Bläsing at the Altaic section of the Department of Comparative Linguistics. Currently Uwe Bläsing and A. Malchukov (St.Petersburg) are engaged in a short-term joint project, on Even grammar and lexicon, supported by NWO as well as the IAS. This project may be regarded as a preliminary stage for a larger project aiming at the creation of a database on Tungusic languages that can be used both for areal and comparative studies. The envisaged project, involving further collaboration with T. de Graaf (Groningen) and scholars from St.Petersburg and Yakutsk, could be also important in a more general sense, serving to revive traditions of Tungusic (and Siberian) Studies conducted jointly by Russian and European scholars, drawing their inspiration ultimately from works of Nicolaus Witzen. ■

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A New Mongolian/English Dictionary

By UWE BLÄSING



Although a number of dictionaries of modern (Khalkha-) Mongolian literary language written in the Cyrillic alphabet are currently available, it is often necessary to consult several dictionaries in order to find a word or the right meaning of a term. This is because there is no work which comprizes the Mongolian vocabulary both extensively and in a satisfactory manner.

The major works on Mongolian lexicography include, among others:

- Mongol xelni tovč tailbar tol'* (Ulaanbaatar 1966), this Mongolian-Mongolian dictionary was compiled by Ya. Cewel and was published by the Mongolian Academy of Science. It contains around 30,000 words. Due to the fact that it is monolingual, it is not suitable for beginners or scholars from other fields.
- Wörterbuch Mongolisch-Deutsch* by Hans-Peter Vietze with Klaus Koppe, Gabriele Nagy und Tumenbajaryn Daschzedden (Leipzig 1988). This very reliable dictionary of 50,000 'Wortstellen' - that is to say, main- and sub-entries - is one of the most excellent lexical sources of contemporary Mongolian.
- Mongol'sko-russkij slovar'* (Moskva 1957), for a long time this was the only dictionary for modern (Khalkha-)Mongolian language. Nowadays it may be regarded as a classic. Its stock of words (around 22,000 words) served as a base for many of the lexicons that appeared later.

This work edited by A. Luwsandendew is in general quite reliable.

- Gendai Mongorugo Jiten* (Tokyo 1984), compiled by Ozawa Shigeo. This dictionary contains about 50,000 entries (25,000 main entries).
- A Modern Mongolian-English dictionary* (Indiana University Research Institute for Inner Asian Studies 1986) by Gombojab Hangin with John R. Krueger and Paul D. Buell, William V. Rozycki, Robert G. Service. This comprehensive work with 40,000 entries altogether (25,000 key words and 15,000 examples) is at this moment the most widely-used Mongolian dictionary.

Except for some multilingual and special dictionaries, for example: *A modern Mongolian-English-Japanese dictionary* (Tokyo 1978), *Mongolian-Russian-English Dictionary* (Ulaanbaatar 1986) and *Mongolian-English-Russian Dictionary of Legal Terms and Concepts* (The Hague [etc.] 1983), the dictionary of Hangin, which is still in print, was until recently the only work in English.

The recently published *Mongolian-English Dictionary*, compiled by Charles Bawden, constitutes a new and considerable contribution to the series of Mongolian dictionaries. It contains about twenty-six and a half thousand main entries and numerous subsidiary entries.

Charles Roskelly Bawden, Emeritus Professor of Mongolian in the University of London, whose name is well known because of such excellent publications as *The modern history of Mongolia*, *The Mongol chronicle*

Altan Tobci etc., has collected the material for his dictionary in the course of thirty years. It is not based on the wordstock of one of the already available dictionaries. Instead, Professor Bawden has extracted all his lexical material from different contemporary sources such as newspapers, magazines etc. Consequently the dictionary gives us a really good and authentic insight into the vocabulary of the modern language. Furthermore, a lot of professional terms are included, including such areas as botany, zoology, politics etc. Moreover, some words and expressions are to be found not occurring in the other well-established dictionaries. The work of Charles Bawden is definitely an important new contribution to the description of the modern Mongolian lexicon. ■

For purposes of illustration, the randomly chosen sample from Bawden's dictionary is contrasted below with the data from three of the most convenient and well-known dictionaries (Vietze 1988, Hangin 1986, Luwsandendew 1957):

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	Bawden	Vietze	Hangin	Luwsandendew
буу	(intens. part.), - буурал snow-white	-	-	-
буугагаах	to bob along	-	-	-
буулах	-	einen Vollbart bekommen; vollbärtig aussehen	-	-
буулар	[буулар буулар] munching, chomping	[бууларлах, буулар буулар хийх] Bart rauschen	[буулар буулар хийх] see буугагаах	буулар буулар хийх см. буугагаах
буулах	-	ununterbrochen reden, schwatzen	to talk without restraint	-
буугагаах	-	-	for a rodent to gnaw rapidly, for something shaggy to be in continual motion	быстро грызть (о грызунах)
буугагуулах	-	-	-	лобуа. от буугагаах
буугар	-	vollbärtig	full-bearded, having a bushy beard; shaggy	-
буурах	-	umg. l. mampfen 2. brabbeln	to eat like a toothless or heavy-bearded person	-
бууцнах	-	murmeln, stammeln; schwatzend	-	-
бууцнах	to mutter	murmeln, lallen, stammeln, unaufhörlich reden	see багнах	-
бууцаа	-	schwatzhaft	-	-
бууцих	(see бууцнах)	schwätzen, Unsinn reden	-	-
буг	(- чөтгөр, - шулам) ghost, demon, - шулах to haunt	böser Geist, Dämon m	evil spirit, vampire; буг босох to rise from the dead as a vampire, zombie, etc.	фольк. злой дух, демон, дьявол
буга	I. Stag, Халуун Буга Red Deer, Cervuselaphus, ханиаах уу Буга хэвөө үү is it a boy or girl? Буга хэвөө (буга тулуу, буга тулуу хэвөө) deer-stone (ancient standing stones with depictions of deer). Буга эвэр antler, буга зууур Deer Family, Cervidae	Hirsch m; - рох Hirschkafer m	1 male deer: буга цусаа эвэр antlers filled with blood in spring which are used for medicine	1) олень, нэоёр
буга	II. game of the type of 'Fox and Geese', - тавих to play such a game	-	2 a game similar to checkers	2) игра «буга» (каломинающая игра в шахки)
бугай	(see гуай)	-	-	-
бугага	humerus (anat.)	бугага[а] Schulter f; Schulterknochen, -ви үе Schultergelenk n	shoulder, shoulder bone	[бугага] анат. плечевая кость, плечо
бугат хот	Baotou (p. n.)	-	-	-
бугах	-	Pferd buckeln	for a horse to buck	-
бугачин	deer-handler	-	-	-
бугаах	-	alle Viere von sich strecken: übertr. Euphemismus sterben	to be doubled up; to die (euph.)	-
бугаах	-	eigensinnig od störrisch sein	to become stubborn or obstinate	упрямиться, капризничать
бугаах	abscess	бугаах[а] Med Abszess m	an infection under the skin	-
бугаах	festering, suppuration	-	-	-
бугаах	to gather, to come to a head,	vitem	for an abscess or boil to form.	1. нагнаиваться, нарывать; 2. нагноеение, нарыв

30 JUNE > 2 JULY 1997
LONDON, UK
ESF WORKSHOP

Forgeries of Dunhuang Manuscripts

Given that the vast majority of the 50,000 manuscripts and documents in collections world-wide which are marked with the provenance 'Cave 17, Mogao Grottoes, Dunhuang' are indeed genuine pre-eleventh century items, does it matter that there may be a few hundred twentieth-century forgeries? And is it vital that these forgeries can be identified beyond doubt? These are the questions this workshop, the first public and international forum devoted to this topic, set out to discuss. The workshop was held with the generous support of The ESF Asia Committee, The British Academy, Humanities Research Board, and the Group in Buddhist Studies, University of California at Berkeley.

By SUSAN WHITFIELD



The first foreign archaeologist to reach Dunhuang in 1907, Sir Aurel Stein, was not without experience of Central Asian forgeries. On his previous expedition in 1900-1901 he was determined to find out the truth behind a collection of manuscripts and printed documents in a strange script that had been sold mainly to the British representative at Kashgar, Mr G Macartney, and the Russian consul-general, Count N. Petrovsky since 1895. The main supplier to Macartney was named Islam Akhun and for many years the scholar, Dr A. R. Hoernle, had been studying the script in a vain attempt to decipher it. In 1899, Hoernle wrote a report on the finds and in a section entitled, 'The Question of Genuineness', he observed:

'Considering the abundance of block-prints and the mystery of their scripts, it is not surprising that the suspicion of forgery should suggest itself. It suggested itself to me at an early stage of my acquaintance with the Khotanese books, [but] ... to sum up, the conclusion to which with the present information I have come to is that the scripts are genuine, and that most, if not all, of the block-prints in the Collection are also genuine antiquities; and that if there are any forgeries they can only be duplicates of others which are genuine...' [see also Hopkirk p.44ff]

Stein, however, remained sceptical. On April 25, 1901, he tracked down Islam Akhun and spent the next two days questioning him. At first, Islam Akhun protested his innocence but he finally admitted that the documents were forgeries, produced locally by himself and Ibrahim Mullah (who, with his smattering of Russian, dealt with Petrovsky). They had started block-printing in 1896 to keep up with demand. Stein did not press charges, but remarked:

'Nevertheless, when I remembered the great loss of valuable time and labour which the fabrications of Islam Akhun and his associates had caused to scholars of distinction, it was a satisfaction to know that this clever scoundrel had

already, on one count or another, received from Chinese justice his well-deserved punishment.' [Stein, p.513]

This is the salient point about forgeries. At present there is little information available for scholars. Indeed, the general surveys in the field do not mention forgeries and young scholars from Europe and North America have had little chance of even realizing that some manuscripts are suspect. In Japan, the suspicions are probably more widely known - although by word of mouth rather than through publications - but just as widely dismissed. In China, scholars may get to hear about this from colleagues but, again, there is a lack of hard facts and published information. There was therefore every reason to bring this issue out into the open and test the evidence to date.

Stein doubted Islam Akhun because of discrepancies in his stories of where he found the manuscripts. In the case of the Dunhuang finds, Stein saw the site and, in 1907, acquired about 14,000 items from the Mogao Caves themselves. Moreover, unlike the earlier forgeries, these were in known scripts. Stein therefore had little reason to be suspicious, and indeed the consensus remains that the manuscripts collected by him in 1907 and by the French scholar, Paul Pelliot, in 1908 are all genuine.

In 1910 the Chinese authorities ordered the cave to be emptied and all the manuscripts within to be transported to the Ministry of Education in Peking. Nevertheless, Russian, Japanese, and British expeditions returned to Dunhuang after this time and acquired more manuscripts. Either Wang Yuanlu, the self-appointed guardian of the caves, had indeed hidden some from the authorities as he claimed, in order to supply him with a continuing income for his repairs to the caves, or these were locally made forgeries. In addition, the bibliophile, Li Shengduo, seems to have acquired his own collection of manuscripts around this time, almost certainly part of the collection destined for the Ministry of Education. Manuscripts which started to appear on the market after this date and were sold elsewhere in Chinese, especially to Japanese and North American private collectors, dealers and institutions, are

now thought by several scholars to be copies of the originals in his collection. Evidence presented at the workshop suggested that Li Shengduo may not have been a knowing accomplice in the making of forgeries: it is possible that he allowed his nephew, Mr Chen, to copy the manuscripts believing it to be for scholarly purposes only. Several scholars discussed the historical background to the forgeries and, in particular, there were extremely well-researched and thought-provoking papers by Professor Fang Guangchang, the Chinese Academy of Social Sciences, and Professor Rong Xinjiang, Peking University.

Professor Fujieda Akira, Kyoto University, has long been a leading figure in the discussion of forgeries from the Silk Road site of Dunhuang although it is only in recent years with the work of other Japanese scholars that the issue has been discussed more widely and openly. It is a sensitive topic, but given the immense historical importance of the Dunhuang Manuscripts and their increasing availability to scholars with the publication of facsimile editions and the establishment of The International Dunhuang Project which plans to make the manuscripts available On-Line, it is vital that agreement is reached on methods of identifying the forgeries.

Many of the papers in the conference therefore concentrated on aspects of the original manuscripts which could be used to construct a sound codicology. Manuscripts which deviated from this would therefore be open to suspicion and could be examined more thoroughly. This is the basis of Professor Fujieda's work and he presented two papers and took an active role in the discussion. Japanese and European scholars, conservators and scientists also presented work on features of the calligraphy, paper, dyes and ink.

The workshop was very friendly and constructive despite the opposing views held by the participants. The extremes were represented by Professor Fujieda, whose work suggests that there are many hundreds - possibly over a thousand - forged manuscripts, and Professor Menshikov from St. Petersburg, who believes that there are very few, if any. It was apparent during discussion that the only way to resolve such trenchantly opposed views is by compiling hard facts which are not open to dispute. Science therefore has to play a role and Professor Seddon ended the conference with an excellent summing-up which stressed this point.

It was decided to form a small group representative of all the institutions at the workshop to co-ordinate future work. Since there is such a wealth of material on this topic which

is not yet available, publication of the conference proceedings is a priority. These will appear as the third volume in the series, *British Library Studies in Conservation Science*. It is planned to include a couple of additional articles by people who could not be present at the workshop. Another priority, raised by Professor Lancaster who chaired the final discussion, is to digitize Professor Fujieda's excellent collection of photographs to act as a database for his codicology.

A great deal of interest was generated by the conference. Apart from articles in the British, Taiwanese, Japanese, and Indian press, reports were also given on several radio and television networks. The public lecture held at the School of Oriental and African Studies following the workshop was attended by over a hundred people.

With the publication of the papers and the publicity and interest generated by the workshop itself, it is expected that more scholars will carry out research into this area and ad-

vance the subject significantly over the next few years. It would therefore be appropriate for there to be a larger, open conference some time in the next few years to give people the opportunity to present their work and assess progress. The International Dunhuang Project will continue to support work in this area and present its findings on the database of the Dunhuang manuscripts, which will be made available on Internet in 1998. ■

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South Asia



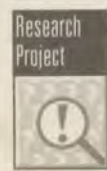
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PHILOSOPHY AND PHILOLOGY EAST AND WEST (2):

The Need and Basis for a Global Approach

In the previous issue it has been argued that (A) the value of taking past perspectives on reality seriously – especially those of South Asia – can be demonstrated with the help of examples; and (B), that a rational approach to reality and truth makes it necessary to take these past perspectives into account – to make full use of this reservoir of ‘idea-o-diversity’ in order to be able to deal successfully with the unexpected and unprecedented challenges of modern times. In this second article it will be argued that (C) this perspectivist approach to reality and truth has a solid background both in the Western tradition (in spite of intolerant institutions like the Inquisition) and in the South Asian tradition (where it also had to cope with attempts to establish absolutistic, monolithic truths).

By JAN E.M. HOUBEN



Only very few literary traditions, among them the Sanskrit and the Graeco-Latin tradition, allow a great number of contrasting and competing philosophical perspectives from a distant past to be studied directly in great detail. Just like other literary traditions, such as the Hebrew and Arabic tradition, these two have their roots in elaborate and systematic attempts to come to terms with textual and exegetical problems posed by a set of greatly valued texts, the Vedas in the case of the Sanskrit tradition, and Homer’s works in the Graeco-Latin tradition. These systematic attempts gave rise to a philological tradition, in which it was important to be precise and careful with the text and interpretation of the works at the basis of one’s own (religious and/or ethnic) community. In the course of time, both the West and South Asia developed perspectivist approaches in which it was not enough to be precise and careful with the texts of one’s own community; it was equally important to be precise and careful with the views of others and the sources of alternative traditions.

For the perspectivist approach to reality and truth in South Asia one can refer to several Jaina authors such as Mallavādin (c. 6th century CE), who presented the most important philosophical viewpoints of his time in the schematic form of a wheel and its spokes; and to the Brahminical grammarian-philosopher Bhartrhari (5th century CE). In the latter’s work we find a statement which could very well serve as a motto for the perspectivist approach:

‘The intellect (or, ‘insight’) acquires sharpness by familiarity with different traditional views, that conclusions can be reached by him who only runs after his own reasoning?’

In the West, after some anticipations in the works of ancient historians, the first philosophical pronouncements of perspectivism were made by G.W. Leibniz (17th-18th century):

‘It is true that the same thing can be represented differently; but there must always be a precise relation between the representation and the thing, and hence between the different representations and the same thing. The perspectival projections, which converge in the circle at conical sections, show that one and the same circle can be represented by an ellipse, by a parabole, and by a hyperbole, and even by another circle and by a straight line, and by a point. Nothing appears so different, nor so dissimilar, as these figures; and yet there is an exact relation from each point to each point. Also should it be acknowledged that each soul makes its representation of the universe according to its own point of view, and through a relation which is proper to it ...’ (Leibniz, *Théodicée* III, §357)

‘And just as one and the same village, looked at from different sides, appears quite different and is as it were multiplied perspectively, it happens similarly that, on account of the infinite multitude of simple substances, there are as many different universes, which are nevertheless just perspectives of a single one according to different points of view of each *Monade*.’ (Leibniz, *Monadologie* §57)

The idea of the importance of the ‘point of view’ or ‘Sehe-punct’ was picked up by J.M. Chladenius and Ch.A. Crusius in the middle of the 18th century. It was Chladenius who subsequently applied Leibniz’s insights explicitly to the historical and interpretative sciences in his *Allgemeine Geschichtswissenschaft* (1752):

‘The point of view (Sehepunct) is the inner and outer state of the perceiver, in

so far as a certain and particular way to perceive and consider the occurring things flows from it. [This is] a notion which goes together with the most important ones in the whole of Philosophy, which one is nowadays, however, not yet habituated to putting into use, except that Mr. Leibniz himself has used it here and there in *Metaphysics* and *Psychology*. In historical knowledge, however, almost everything depends on it.’ (Chladenius, *Allgemeine Geschichtswissenschaft*, ed. by R. Koselleck)

According to R. Koselleck, who edited Chladenius’ work in 1985, the insight of the importance of the ‘point of view’ as being of crucial importance to historical knowledge was a ‘breakthrough, as the relativity of the formation of historical judgments was since then no more a reproach against finding a historical truth, but its precondition;’ although Chladenius still adopted an objectivistic realism, according to which historical truths remain ever the same, ‘he nevertheless opened up the ways which led to a reflecting historiography, which takes into account the history of influence and reception as an element of historical truth’ (R. Koselleck).

Again more philosophical employments of the notion of the ‘point of view’ were made by Friedrich Nietzsche (1844-1900) who stated that ‘the perspectival (das Perspektivische) is the fundamental condition of all life’ (Nietzsche, *Jenseits von Gut und Böse, Vorrede*), and José Ortega y Gasset (1883-1955), according to whom ‘reality offers, like a landscape, infinitely many perspectives, which are all equally true and have equal rights ... the only perspective which is wrong is the one which claims to be the only one’ (José Ortega y Gasset). Perspectivistic notions such as ‘standpoint’, ‘horizon’ and other related ones are also of crucial importance in the works of authors like Husserl (1859-1938), Heidegger (1889-1976), and Gadamer (1900-), and with these we have come to some important sources of inspiration for a modern ‘perspectivistic’ author like Wilhelm Halbfass.

Extensive further study is needed to give us more detailed information about overlaps and distinctions between the South Asian ‘perspectivisms’ and those of the West, but even on the basis of a cursory review some general observations can be made. The South Asian forms became established earlier, they were mostly concerned with philosophical and religious viewpoints, and they led to the development of sche-

matic, ahistorical ‘types of viewpoints’, in order to deal conveniently with a multitude of relevant views. The Western forms derived their inspiration from philosophy (Leibniz), but were first elaborated with regard to problems of historical interpretation. In Western philosophy, the awareness of the multitude of viewpoints did not, or only to a much lesser degree, lead to the development of typologies of viewpoints as in South Asia; occasionally it gave rise to a relativism and radical scepticism (Nietzsche). Perspectivism became most important in philosophies of perception (Husserl’s phenomenology of perception) and in philosophical hermeneutics (Gadamer). What applies to all forms of perspectivism, including even Nietzsche’s radically sceptical perspectivism, is that their taking into account of different perspectives is based on and further necessitates a careful treatment of the sources – and manuscripts are particularly important among these – concerning the different perspectives. These perspectivisms, in other words, could only arise within philological traditions, which they have subsequently strengthened, transformed, and enriched. The perspectivisms seem to signal a certain maturity of the philological traditions in which they arose.

In his book *India and Europe* (1988), Halbfass has followed the inner necessity of Western perspectivism to take into account more and more perspectives, and has brought this perspectivism to a new developmental stage by including the contributions of India on an equal footing. The ‘fusion of horizons’, which in Gadamer’s work mainly refers to the chronologically vertical situation ‘when the historically situated author and the equally historically situated reader manage to create a shared meaning’ (Blackburn 1994:152), is complemented by what may be called a ‘fusion of horizons in a horizontal dimension’ of Western and Indian perspectives in the work of Halbfass. Thus, Halbfass’ book has proved extremely stimulating to a great number of authors (Indologists and philosophers alike) with quite diverse specializations. It has demonstrated the strong need for a global approach in philosophy and philology, a need which is inherent in the Western perspectivisms although both this need itself and the complexity of the tasks involved have till recently been covered up by rhetoric on an alleged superiority and exclusiveness of ‘Western’ science and philosophy. The basis for contributions in the direction indicated by Halbfass are the Western perspectivisms together with their matrix, the Western tradition of philology and its philological skills, techniques, and conceptual tools.

Just as the goal of a ‘tunnel through the Mont Blanc’ can be approached from two sides, the goal of a global philology and philosophy making full use of available reservoirs of idea-o-diversity can be approached from (at least) two

sides, starting from the European and from the South Asian tradition. It is not only Western perspectivism which has an inherent necessity to take more and more perspectives into account – including the rich South Asian material concerning philosophical perspectives; and it is not only the Western philological tradition which provides a basis for such a global approach. Also the traditional South Asian perspectivism – though it remained long unnoticed in the shadow of impressive monolithic philosophical systems – has an inherent necessity to take more and more perspectives into account, including the extremely challenging ones propounded by modern thinkers with a Western background. And the South Asian philological tradition provides perhaps a stronger basis for such an enterprise than so far realized. The twelve-spoked wheel of philosophical views of Mallavādin could be confronted with modern versions, and perhaps some of the latter may turn out to be subsumable under some of the ancient ones. And if one accepts with the verse quoted from Bhartrhari’s work that ‘the intellect (or, ‘insight’) acquires sharpness by familiarity with different traditional views,’ there seems no reason to exclude Western views from one’s investigations. Bhartrhari’s method of representing philosophical discussions of his time not merely as battles by means of arguments, but rather as clashes between systems with each their own sets of presuppositions (*āgama*), supporting perceptions (*pratyakṣa*), and arguments (*tarka*) (cf. Houben 1995), may lead to interesting results if applied to philosophical discussions of the last century. Here, too, we see both the need and the basis for a global approach to philosophical problems.

The linguistic, rhetorical, and philological techniques and devices which were developed to enable the thinkers of South Asian philosophical systems to represent their knowledge in a compact, objectified and (also orally) reproducible way (making use, for instance, of the *sūtra-cum-bhāṣya* style), for the sake of polemical discussion and for the sake of transmission, contributed to a considerably ‘exosomatic’ tradition of knowledge (cf. Popper’s use of the term), which, at least in some periods, allowed for dynamic progress through continuing dialectics and refinements. At present, the South Asian philosophical and philological disciplines have almost entirely stagnated, and it seems we have to wait till this tradition, which in the course of time has undergone so many transformations when external and internal conditions made this necessary, is able to reorient itself in a new and modernized (no longer just Westernized) world. ■

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The Impact of WWII in a Colonial Context

The far-reaching impact of the Second World War on South Asian economics, politics, and society is undeniable. Yet, the historiography dealing with British India in the 1940s has inexplicably shied away from examining the nature of, and the changes wrought by this conflict on the country's polity. For instance, a comprehensive history of the wartime economy is sadly still lacking. Instead, one can discern a tendency in the existing historical literature to concentrate on the 'causes' and 'effects' of particular episodes like the Cripps' Mission, the 'Quit India' Movement and the Bengal Famine, which despite being significant occurrences, shift our focus away from attempts to study the War as an event that fundamentally re-ordered societal, economic, and political pattern.

By S. BHATTACHARYA



While the Second World War brought economic prosperity to the Indian industrialists and big business houses, it also increased the magnitude of mass suffering. The incidence of rampant inflation, widespread corruption, chronic shortages, and vigorous 'black' markets, especially between 1942 and 1945, culminated in a devastating famine that ravaged vast swathes of Eastern and Southern India. The resultant mass discontent gradually began to be incorporated in and also to define, political movements mobilized against the British colonial state: a process illustrated by the growing interaction between mass protest movements and rival nationalist organizations (political parties, radical peasant bodies, and trade union movements).

At another level, the War also damaged the aura of 'invincibility' that surrounded the Raj. Indian refugees from Burma brought back tales of British defeat by an Asian enemy - an oft repeated racial motif in nationalist propaganda material encouraging the overthrow of the Raj - and the official attempts to squash such 'defeatism' only had the effect of giving credibility to 'rumours' about the impending collapse in the colonial regime. The levels of discontent and willingness to confront the colonial administration were fuelled by a number of other factors. For instance, the initiation

of a series of strategic measures - like the so-called 'denial' policy and the requisitioning of private property for the creation of military installations - proved extremely disruptive to the local economies. Moreover, the presence of an enormous Allied army composed of British, Indian, African, Chinese, and Australasian troops in a region unprepared for war also exacerbated social tensions. The often fractious nature of the encounter between these troops and the local populace gave nationalist activists the opportunity to use the issue to stoke discontent against the administration.

At the level of 'high politics', it was obvious to all that the Raj was on the

retreat. This realization triggered off debates between the Indian National Congress and the Muslim League over the nature of future Indian government. Unhappily, the bickering between them would leave a disagreeable imprint on local politics, notably, the visible sharpening of the communal tensions in the wartime years. In the Muslim majority province of Bengal, for instance, the League was now able to capture the imagination of the Muslim peasantry by promising emancipation from 'Hindu' landlord oppression; and the language of class mobilization began to appropriate bitter communal overtones. A society brutalized by famine provided the context in which these ideas were imbibed and acted upon, leading ultimately to a communal carnage in Bengal, which resulted in riots elsewhere.

The Second World War also exposed the changes taking place within the edifice of the colonial state. The army, police, and bureaucracy came under severe pressure in the period, and the wartime experience

The wartime shift of political loyalties possibly explains why and how the Congress was able to consolidate its regime

fundamentally modified the attitudes of the employees of all three services. While there can be no doubt that the seeds of these changes could be located in the emphatic election victory of 1937 of the Congress Party, the impossibility of isolating the party in an inevitably momentous post-war constitutional settlement made Indian officials extremely nervous about alienating Congress leaders. Indeed, a wide range of historical sources - like the memoirs by officials and contemporary military intelligence - underline the growing links between the various nationalist parties and the colonial officialdom at all levels of the administration. The wartime shift of political

loyalties possibly explains why and how the Congress was able to consolidate its regime in India with great rapidity even after the tumultuous events of the partition.

The shape of current research

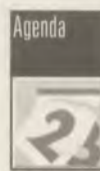
The afore-mentioned issues were discussed with verve in a two-day conference held at the College of St. John and St. Mark, Plymouth, on 3 and 4 July 1997. The papers presented made the Second World War the central focus of this conference, and traced the interconnections between the wartime developments and the British decision to withdraw from the Indian empire in 1947. By underlining the fact that the political and social trends between 1939 and 1945 accelerated decolonization, the participants challenged the widely visible historiographical trends, in which the tendency has been to document the impact of War on nationalist mobilization, on high level political negotiations, and on the problems of governability. The unfortunate effect of such an approach is to reduce complicated events and developments into a single cohesive political discourse that ignores the complexities of the process of decolonization. In contradistinction, the conference highlighted the complex relationship between War and decolonization in its fullest details: papers referred to changes in the political psyche of the colonial employees - both civil and military - and provided insights into the gradual, yet very definite, process of re-negotiation being carried out by crucial components of the colonial state.

Conference contributions also analysed the nature of interaction between political parties, different interest groups, and the colonial state, and in this manner re-created a much more complex understanding of what Moore has termed the endgames of empire. Last but not least, the papers presented at the meeting revealed the desirability of shifting the focus away from the activities of Congress and Muslim League Central Working Committees between 1939 and 1945, and instead exploring the activities of various regional and marginalized social and political groups during the same period. Efforts are currently jointly being made by the School of Cultural Studies at Sheffield Hallam University and the Department of History at the University College of St. Mark and St. John (Plymouth) to organize a conference to investigate this particular aspect of South Asian history in greater detail. ■

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18 > 20 DECEMBER 1997
ROTTERDAM, THE NETHERLANDS

14th - 20th centuries The History of North Indian Music



The aim of this international symposium is to prepare an anthology on the medieval and modern history of North Indian music, through discussing topics and papers presented by the participants. For this purpose, a number of esteemed scholars will be brought together from India, Europe, and North America. The scholars have been selected for the complementary nature of their areas of research and competence. As research into Indian music has become an international affair, the dialogue and collaboration between scholars from South Asia and the West should result in a meaningful exchange of ideas regarding a contemporary approach to its history.

The symposium focuses on topics such as the history of genres, styles and instruments, court and temple patronage, the contributions of famous musicians, musiciennes and musicologists, institutionalization and notation. Questions will be raised concerning the meaning of history in relation to 'oral' tradition, the meaning of 'fact' ('hard' evidence from written or pictorial sources) and 'fiction' (narrative information, anecdotes, and hagiographies, often passed on from teacher to disciple),

and the differences between 'real' and 'invented' tradition.

The historical study of a performing art in a country as large as India, with a wealth of classical, regional, religious, and popular genres and styles, is also expected to raise questions concerning the role of the colonizers and the patrons and the ideological assumption of the musicologists and historiographers themselves.

The papers of the participant speakers will be circulated in advance. A public call for papers has not been made for this symposium: it is principally a working session to discuss the papers, which will form the basis for specific chapters of the anthology. However, observers are very welcome. They are requested to inform Joep Bor at the Rotterdam Conservatory beforehand of their intention to attend, so that adequate seating arrangements can be made. ■

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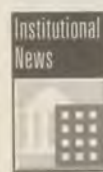
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KATHMANDU, NEPAL

Reconfiguring Nepal Studies

The Centre for Social Research and Development (CSR) was established in Kathmandu, Nepal in early 1995 as a small institution dedicated mainly to the promotion of social scientific research, and the publication and discussion of different aspects of Nepali history and society. While the Centre has provided small grants to facilitate the education of women pupils in schools and the research training of college-level students, its primary activities are: a) the facilitation of social scientific research, writing, and publications; b) the organization of interdisciplinary discussion forums.

By PRATYOUSH ONTA



Researchers affiliated with the Centre's research wing, the Nepal Studies Group, are currently engaged in various types of research. The thematic focuses of these inquiries include the cultural history of Nepali nationalism, the social history of Nepali literature, the history of photojournalism in Nepal, the print media and its growth & importance in recent years, media and middle class consumer culture, the emerging AIDS epidemic in Nepal, street children and non-governmental organizations working in the area of child-welfare within the development regime, gender and development, community rights and the Nepali state, the cultural and class aspects of development, urban planning, and the bureaucracy, and social issues related to water-resources development in Nepal.

The Centre produces a biannual, bi-lingual (English and Nepali) academic journal, *Studies in Nepali History and Society* (ISSN: 1025-5109) as a multidisciplinary forum for publication of serious research on Nepal done by Nepali and foreign academics. The journal aims to promote understanding of cultural politics and social conditions in Nepal through a commitment to historical analysis, attention paid to Nepali scholarship, and a willingness to explore new terrain. It is edited by Pratyoush Onta, Mary Des Chene, Lazima Onta-Bhatta (Cornell University), and Mark Liechty (University of California at Santa Barbara), and is published from Kathmandu by Mandala Book Point. Its main objective was stated in the editorial of the first issue in the following manner: 'Reflection on the state of Nepal Studies has motivated the creation of this new journal. We have noticed several divides which lessen the contribution of scholarly work pub-

lished in English to our understanding of Nepali history and society. First, there is a linguistic divide. Studies in English rarely make use of the large body of scholarship written in the languages of Nepal. Second, there is a divide between description in the mode of area studies and analysis in the mode of metropolitan theory. Third, there is a divide between Nepali and foreign scholars who, with some individual exceptions, do not communicate as much as they might. In our view these various divides are related, and scholarship on Nepal would be enhanced by their elimination'.

Studies in Nepali History and Society (SINHAS) endeavours to overcome these divides. We seek and encourage work that makes use of Nepali scholarship whenever it is relevant to the topic under study. Disciplinary journals place a premium on contributions to theoretical debates over the quality of knowledge and the detail provided about the place being theorized. We hope to show that such compromises are problematic by making SINHAS a journal in which theoretical innovations are based precisely on careful and detailed study of Nepali history and society.

Thus far three issues of the journal have been published with the second issue for 1996 dedicated to the theme of 'development' in Nepal. In a recent review of SINHAS, one scholar from elsewhere in South Asia has described it as 'one of the finer journals in the social sciences to be published in the region' and one which 'easily compares with some of the best from Europe and North America in terms of content and editorial rigour'.

To make a wide range of Nepali language sources accessible to researchers, the Centre has recently fa-

cilitated a microfilming project of old Nepali newspapers and magazines held at Kathmandu's Madan Puraskar Library, the world's largest single repository of published source materials in the Nepali language. The necessary microfilming equipment, bought from the personal research grant given to Dr Mary Des Chene, one of the researchers affiliated with this Centre, by the Wenner-Gren Foundation for Anthropological Research arrived in Nepal in late 1996 and actual microfilming began in mid-1997. By early 1998, it is expected that for the first time a moderate number of old Nepali newspapers and magazines will be available to researchers in microfilms.

Discussion Forums

In 1996-97, the Centre organized three different discussion forums. These forums provided lively platforms for multidisciplinary exchange of ideas related to various aspects of Nepali society among the participants who were drawn from a wide range of disciplines and professions. These included academic researchers, journalists, development practitioners, and social activists. The discussions are held in the Nepali language and in English when necessary. Martin Chautari's *Mangalbari Discussion Series* is a forum for discussions related to Nepal's development (defined broadly) issues. It was started as an informal discussion group in the autumn of 1991 by a group of development experts and has been meeting regularly since then, twice a month on Tuesdays. In mid-1996 Chautari was amalgamated as an independent project of the Centre with financial support from the Martin Hofrun Memorial Fund in Norway.

The Research Discussion Series was organized by the Centre as a regular seminar for presentation of research work in progress. Local and visiting foreign academic researchers, activists, and journalists who have done work on various subjects related to Nepali history and society have presented their work in this series. This series used to meet on alternate Thursdays until March 1997, and now meets on alternative Tuesdays. In collaboration with the Nepal Forum of Environmental Journalists (NEFEJ), one of the leading journalism-related NGOs in Nepal, the Centre has organized a third discussion series since December 1996. The main objective of this monthly series is to foster interaction between various experts and journalists in an informal yet critical manner.

A list of the contents of SINHAS and topics discussed in the above forums can be obtained from the Centre's home page at <http://jhunix.hcf.jhu.edu/~deschene/sinhas/index.html> or by contacting the Centre in Kathmandu. ■

[//jhunix.hcf.jhu.edu/~deschene/sinhas/index.html](http://jhunix.hcf.jhu.edu/~deschene/sinhas/index.html) or by contacting the Centre in Kathmandu. ■

CENTRE FOR SOCIAL RESEARCH AND DEVELOPMENT

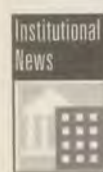
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Dr P. Onta is the convener of Nepal Studies Group, CSR and an editor of *Studies in Nepali History and Society*.

KATHMANDU, NEPAL

CNAS: Introducing Nepal to the World Academia

By PREM KHATRY



Tribhuvan University (TU) was established in 1960 and is the oldest seat of higher education in Nepal. Until a few years ago Tribhuvan University was the only university in the nation of 20.2 million people, of whom nearly 70 per cent are still illiterate. Two government-funded universities (Mahendra Sanskrit and Purvancha) and one private (Kathmandu) university have now been constituted and have begun to function. There are a few more universities in the offing.

The birth of a new university not only brings a new member to keep the erstwhile lone and good old TU company, it also prepares new competitors for the available resources, that are already short in supply. The new situation demands that the TU, with four large faculties and five large institutions nearly 200 campuses, four research centres, and a popu-

lation of 7,000 supporting staff and 6,000 professors and 160 thousand students from all over the country, can no longer remain the only and 'spoiled' child of the country. The growing concern of the TU is now reflected in the new policy of reaching out for co-operation and the consolidation of the internal resources.

The Centre for Nepal and Asian Studies (CNAS) is one of the four research centres of the TU, founded as the Nepal Study Centre twenty-five years ago. The Centre has expanded its research and added Asian Studies to its objectives and programmes. The main objective of the CNAS is to introduce Nepal's culture, history, political system, and social system to the world through regular research and publications.

Major research units

Anthropology, political science, history, culture, and linguistics are major research units at the Centre. Recently Himalayan and Japan Studies, Women's Studies, and Democracy

Watch sub-units have also been added. At the moment, these sub-units await wider recognition and a commission for sustainable research. Each unit and sub-unit has a group of qualified researchers on permanent or temporary basis. The units often assign research to teaching staff both in and outside Kathmandu Valley as a part of the TU's policy of integration and simultaneous growth of teaching and research components.

Sources of funds

The major source of funds for research at the CNAS is the small chunk of government funding allocated to the TU. The internal source cannot meet the research needs of the university. The Centre has now made efforts to reach out and solicit funds from foreign universities for collaborative research, with a view to generating funds and training research manpower at the Centre. Thus far such prospects are limited but attempts are underway to sign MOUs with interested foreign universities

in Europe and elsewhere. Integrated, interdisciplinary research projects have our priority. An agreement signed between the TU and Leiden University, the Netherlands, could be cited as an example here. This collaboration is expected to bring interested departments and centres together to plan exchange programmes and research for the future.

CNAS publications

Currently the CNAS publications unit is concentrating on publishing old research monographs in the possession of the research and planning section of the Centre. Most of them are part of the 'Comprehensive History of Nepal' project launched several years ago. But a few monographs on political science, ethnography, linguistics and so on have also come out in recent years. *Nepalese Studies*, the CNAS journal published biannually, is considered to be the flag carrier of the Centre and of the TU. It can be obtained either through exchange of similar journals or by subscribing directly to the Centre. Upon request the CNAS can supply back issues as well.

Foreign affiliation

The Centre hosts foreign scholars as affiliated researchers for degree or non-degree research. Affiliated researchers can obtain non-tourist visa status upon the recommendation of the Centre to His Majesty's Govern-

ment of Nepal. There are special forms to be filled in by the applicant showing academic qualification, source of financial support while in Nepal, and recommendation of their respective government and sponsors. The application form can be obtained from the address below.

Finally, the CNAS is reaching out to establish and promote the tradition of fruitful research co-operation with sister institutions and/or individuals interested in Asian or Nepalese Studies. Our motto is 'Stretch out the arms, provide purposeful and warm hospitality in the Himalayan Kingdom'. And the purpose is - come closer to know each other better. ■

THE CENTRE FOR NEPAL AND ASIAN STUDIES, CNAS

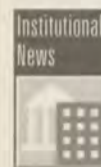
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Prem Khatri is the executive director of the Centre for Nepal and Asian Studies in Kathmandu, Nepal

Indian Political Intelligence Files Released for Research

In August 1997, 751 files and volumes of the former Indian Political Intelligence organization were released for public consultation at the British Library's Oriental and India Office Collections. The withholding of these files has caused the academic community some concern since the 1980s. In effect, the non-availability of the files has rendered the writing of a proper survey of revolutionary movements in India between 1916 and 1947 frustratingly incomplete.

By JILL GEBER



Some of the files were previewed and discussed by Patrick French in his recent book *Liberty or Death: India's Journey to Independence and Division* (London, 1997) and articles in *The Times Higher Education Supplement* 'Shadow Games as the Sun Set' (1 August 1997, p19) and 'Red Letter Day' in *The Sunday Times Review* section, (10 August 1997, p 6).

The Public and Judicial (Separate) P&J(S) or POL(S) series of the former India Office comprise the files of Indian Political Intelligence (IPI). IPI was a shadowy and formerly non-avowed organization, within the Public and Judicial Department of the India Office in London, devoted to the internal and external security of British India.

In consequence of the development of Indian anarchist activities in England in 1909, the India Office

suggested (after consultation with Scotland Yard and the Government of India) that an officer of the Indian Police should be placed on deputation in England. The organization he headed was first called the Indian Political Intelligence Office, but the name finally decided on for this organization in 1921 was Indian Political Intelligence or 'IPI'.

Major John Arnold Wallinger, a senior Indian Police officer, was deputed to England in 1910 'for the purpose of observations upon Indian revolutionaries and criminals (connected with India) of all nationalities'. This activity increased during the First World War. In view of war conditions, Wallinger was provided with an assistant, Philip C Vickery, Indian Police, in 1915, whose duty was to 'watch anti-British conspiracies in England and Europe, so far as they affect Indian interests' and Indian conspirators attempting to attack the British government of India. During the First World War infor-

mation collected on German efforts to create dissatisfaction among Indians in Europe became of great value to the War Office and Vickery worked in close co-ordination with Military Intelligence in Europe to 1919 and also in the United States, returning to duty in India in 1923. John Wallinger retired in April 1926 and was succeeded by Vickery as head of IPI in October 1926. Vickery remained IPI chief until the organization was closed in August 1947 and transferred to T.G. Sanjevi Pillai, Director Intelligence Bureau, Government of India. In 1950 the remains of IPI's organization became known as the OS4 branch of the Security Service (MI.5).

After the 1935 Government of India Act, IPI became a subsidiary of the Intelligence Bureau, although in practice it was autonomous. IPI was run jointly by the India Office and the Government of India. British, European, and American operations were run by IPI in London. Indian operations were run by the Director of the Intelligence Bureau, Home Department, Government of India or DIB, (also known in India as the Secret Service). A Central Intelligence Officer in each province of India (usually seconded from the local police force) received information by close liaison with the Provincial In-

telligence Branches and from sources run within the provinces and other informal sources.

IPI reported to the Secretary of the Public and Judicial Department of the India Office, the Director, Criminal Intelligence India and maintained close contact with Scotland Yard and MI.5. IPI shared accommodation with MI.5 from 1924. When this was bombed in 1940 the organization moved with MI.5 to Oxford, returning to London in 1945.

Unique material

The files are a catch-all for India Office political intelligence data, including correspondence with the Director of the Intelligence Bureau in India (DIB), on intelligence matters about pre-Independence India. They include much material originating with the Security Service (MI.5), the Secret Intelligence Service (SIS or MI.6) and Scotland Yard's Special Branch. The files contain intelligence data on communism and other Indian political or revolutionary movements (notably the Communist Party) in India between 1916 and 1947; surveillance of Indian revolutionaries abroad and British and foreign sympathisers; proscription of certain publications; censorship of mails; notes and reports on personalities, intercepted letters and passport controls. According to one IPI

officer these records differ little from records maintained by MI.5 and MI.6. The files expose in detail the existence and operations of a secret intelligence organization operating both in Europe and the USA. IPI was also the India/Burma section of MI.5, and it was the only Imperial or Dominion intelligence agency which was permitted to operate out of London.

The archive is so far unique – the only known instance of a British intelligence organization's archives being opened to the public for research. Summing up the value of the files, Patrick French comments, 'An ambitious PhD student could have a field day'. ■

For further details:

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11 > 13 JULY 1997
CAMBRIDGE, UK

New Military History of South Asia

By RENE BARENDSE



The conference 'New Military History of South Asia' which was held in Cambridge in July 1997 was, arguably, not only the first conference on 'new' military history of South Asia but the first on military history of South Asia ever. P. Stanley from Australia remarked he had never seen more than one military historian of South Asia in a room – an experience shared by most participants.

This reflects on both the new historiography which is emerging on this topic (and to which some earlier contributions in the *IIAS Newsletter* have alluded already) and the increasing significance which recruitment and preparation for war is now assigned in 'mainstream' Indian historiography. Among the 32 contributors of papers and presentations from the USA, India, Australia, France, the UK and the Netherlands there

was both a 'division' of military historians with an interest in South Asia and of South Asianists with an interest in military affairs.

There are clear differences between those two 'divisions': military historians tend to be fascinated by 'hardware' (thus e.g. the paper by D. Omissi dealing with the rifles adopted by the Indian army) and by tactical doctrine (e.g. papers on the reforms of the Ester committee, on the drill of the army in World War II or on the impact of frontier warfare on the organization of the Indian army – no easy stuff for South Asianists).

South Asianists on the other hand tend to bring their particular jargon and questions to the study of military history. There was a separate session with papers by S. Alavi and S. Agha on the impact of Orientalism on military writing for example (no easy stuff for military historians). In fact, however, the dialogue between those two 'divisions' can be quite exhilarating.

There was the discussion on Orientalism which was here put within the context of the need for military authorities to classify populations fit for recruitment. Again, Orientalism appeared in unfamiliar attire: e.g. the army withholding the most modern rifles from the Indian sepoys. Two very 'traditional' Indological papers by S. Digby on the memoirs of Dattu Sarvani (16th century) – a case of traditional close textual scrutiny – and by W. Pinch on 'devotion and discipline in India myth and memory' – can one imagine something more Indological? – were put here in the context of military recruitment and the formation of community amongst soldiers rather than in the cherished ones of asceticism and allegiance within the Hindu and Muslim tradition.

The other way round some of the 'hardware' papers showed how these were often adaptations to local conditions: it was pointed out, for instance, that the traditional British excellence in the design of armoured

cars has a lot to do with their proven usefulness on the frontier. And one may, by extension, wonder whether the declining use of tanks as a specialized arm by the British army in the 1920s is not related to their limited use on the frontier.

This was also an important theme in the discussions on the pre-colonial period. One major conclusion which emerged here is that the use of military hardware is linked to the society and the terrain in which it is used. One should be on one's guard for a kind of 'hardware-determinism', in which the side with the better weapons is the better army as 'hard-boiled' military historians will often argue. To choose a military organization, particular equipment, and style of battle is tantamount to choosing a particular type of society (and vice versa). Thus, the heavy use of mounted archers and 'harassment techniques' in South Asian warfare, whereas Western Europe had rather adapted musketeers and 'shock techniques' is also a choice between two different ways of levying taxes.

So, this dialogue was overall quite instructive, although – particularly for the pre-modern and the contemporary period – more questions were raised than were answered. In regard to the latter case, for example, in spite of a fine attempt to answer this question for Pakistan by I. Talbot – pointing to the military-style administration of the Punjab – we do not really have a good answer why, in spite of the common colonial past,

the army has frequently intervened in Burma, Pakistan, or Bangladesh but not in India or Sri Lanka. The case of Sri Lanka is particularly instructive as, in spite of the civil war, power there still belongs to the politicians – a rare case in developing countries.

With regard to the former: in the discussion of a paper on the early medieval period by A. Wink, it was pointed out that both mounted warfare and the longbow were widely used in India before the Turkish invasion and that the heptalites may already have used mounted archers. For some reason though this way of war was only adapted to Indian conditions by the Turks.

Yet one could hardly expect otherwise since the field is still underdeveloped. It was, for example, remarked repeatedly that we have no modern versions of 'ten decisive battles in Indian history' and that the interest in battlefield history proper has lingered. I would suggest that this is because the groundwork for the actual study of battle which, to paraphrase Clausewitz appositely, is to military history as cash is to a business transaction is only now being constructed. One can only hope this conference has made a modest contribution. ■

5 > 8 JUNE 1997
AARHUS, DENMARK

Ladakh Studies Colloquium

The Eighth Colloquium of the International Association of Ladakh Studies, IALS took place deep in the Danish countryside at Moesgaard, the eighteenth-century manor house which is the home of Aarhus University's Department of Ethnography and Social Anthropology.

By JOHN BRAY

Report
In recent years the mountainous region of Ladakh (northwest India) has attracted growing interest from scholars representing a range of different disciplines. Much of the attraction of the area derives from its status as one of the most accessible regions where Tibetan Buddhism is

still dominant. However, recent research has emphasized the distinctive character of Ladakh's popular culture, and there is growing interest in its large Shia and Sunni Muslim minorities.

This conference was the eighth in a series dating back to 1981. It was organized by Drs Martijn van Beek, Kristoffer Brix Bertelsen, and Poul Pedersen of Aarhus University. The conference benefited from generous grants

from the Danish Research Council for the Humanities (SHF), the Development Research Council (RUF), the Humanities Research Fund of Aarhus University, and the Department of Ethnography and Social Anthropology. The participants included scholars from Denmark, Germany, Austria, Britain, France, Hungary, Norway, Sweden, and the US as well as eleven Ladakhi and five scholars from other parts of India. For the first time, the Ladakhi contingent included three representatives from Kargil, the mainly Muslim region in western Ladakh.

The papers reflected the breadth as well as the depth of current research. The conference opened with a session on archaeology and early history. Subsequent sessions focused on modern history, rural livelihoods, new directions in anthropological research, community and belonging, new directions in development, women's issues, education, and language and literature. Among the papers, David Pinault analysed the Shia community's Muhurram rituals, a source of some bewilderment to Buddhist Ladakhis as well as Westerners; Martin Sökefeld

broadened our horizons by examining the process of identity formation in the areas of northern Pakistan which border on Ladakh; and Monisha Ahmed discussed the local salt trade on the Rupshu plateau, a region which until recently has been closed to foreigners.

Among the Ladakhis, Sonam Phuntsog, Nawang Tsering Shakpo, and Abdul Ghani Sheikh gave historical papers. The other Ladakhi participants concentrated on contemporary political and economic developments, including the prospects for the Hill Council which has provided for a degree of local administrative autonomy since 1995.

Alongside the more formal presentations, the colloquium provided an opportunity for other forms of cultural exchange including performances of Danish folk songs (mainly about Vikings) and Ladakhi dancing. One of the Ladakhis remarked that Denmark reminded him of Kashmir: this was presumably a reference to the greenery of its countryside rather than the height of the mountains.

The International Association of Ladakh Studies (IALS) was formally es-

tablished in 1987 at the third international colloquium, held in Herrnhut (Germany). Members receive discounts on conference publications as well as copies of the Ladakh Studies newsletters which includes news, short articles, and a regular bibliographical update. Three volumes of conference proceedings are currently in print: *Recent Research on Ladakh 4 & 5*, edited by Henry Osmaston and Philip Denwood (London, SOAS, 1995); *Recent Research on Ladakh 6*, edited by Henry Osmaston and Nawang Tsering (Bristol University 1996); and *Recent Research on Ladakh 7*, edited by Thierry Dodin and Heinz Räther (Ulm; Ulmer Kulturanthropologische Schriften Band 9, 1997).

At the Aarhus conference, Henry Osmaston was elected IALS president and John Bray succeeded his as Honorary Secretary. The next conference will take place in 1999, possibly in Leh, Ladakh. ■

John Bray is the Honorary Secretary of the International Association of Ladakh Studies, and can be contacted at 55^B Central Hill, London SE19 1BS, UK.

BENGAL STUDIES

8 > 12 SEPTEMBER 1998
PRAGUE, CZECH REPUBLIC

The Bengal Studies panel 15th European Conference on Modern South Asia

Call for Papers

The 15th European Conference on South Asia will be held 8-12 September 1998, Charles University, Prague. As last year in Copenhagen, there will be a panel devoted to different aspects of Bengali language, literature, culture, and history. The panel at Prague will be simply called 'Bengal Studies'. As was stated in issue 10 of the IAS Newsletter: 'Bengal Studies comprise the language, literatures, history, sociology, political science, anthropology, philosophy, and religions of Bengal. Bengal means both pre-colonial and colonial Bengal as well as present-day Bangladesh and the Indian state of West Bengal'. The success of the previous panel encouraged the conveners to organize this one. Clearly, regional studies of this kind are not yet dead. Bengal ought to be studied as a region without overlooking the fact that it forms an integral part of South Asia. Studying Bengal shows us new ways of studying the complex culture of modern South Asia as a whole. After all, South Asia and its two largest nation-states, India and

Pakistan, are themselves assemblages of different regions with their own strongly self-confident cultures and languages. Contributions, centred on Bengal, that raise issues transcending its cultural and political boundaries, are therefore very welcome, as well as more specialized papers. ■

The conveners invite everybody with a scholarly interest in Bengal Studies to register for this panel and submit papers. For more information contact the conveners:

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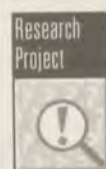
Application forms for the conference itself can be had from:

INSTITUTE OF INDIAN STUDIES

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Czech Republic

Texts and Hypertexts in Bengal

By CHANCHAL A. BHATTACHARYA



This outline proposes a forthcoming project which seeks to elaborate the postulate that the philosophical systems of the Hindus provide a crucible, where the epic motifs fuse with the very essence of man's cognitive sensitivities. Such a fusion the project further postulates, complements the Hindu's sense of the *dharma*, the foundational roots of his moral and salvific concerns. This study will be based on the primary Hindu-Buddhist scriptural sources, as well as the hermeneutical literature that provides an access to the internal meaning structures of the primary material. The genre of explicative literature, with which I am mainly concerned, was written in the 19th and the 20th centuries, and was formulated in classical Sanskrit, as well as in a hypertextual Bengali. This was the work of arcane scholarly groups. Such scholarly communities engaged in understanding and explicating aphoristic literature such as the *Nyaya Sutra* of Gotama, and the *Yoga Sutra* of Patanjali. The work they produced is highly significant because it brings out a hidden dimension of the dynamics of Indian systems of thought. The examples of the insights which characterize this genre of literature can be traced to Phanibhushan Tarkavagish's explication of *Nyaya* philosophy (available in five volumes), Dur-gacharan Sankhyavedantatirtha's *Ve-*

danta Darsanam (five volumes), and Hariharananda Aranya's gloss on *Yoga Philosophy of Patanjali*.

In the field of epic literature, Haridas Siddhantavagish's commentary on the *Mahabharata* bears the mark of an ongoing discourse within that tradition. In and through this interpretative literature Siddhantavagish has touched on the deeper layers of the narrative language to uncover the intent of the idiomatic symbols of this great epic. Written in Sanskrit (in Bengali script) in the twentieth century his gloss on the *Mahabharata*, entitled the *Bharata Kaumudi*, provides a remarkable example of the organic nature of traditional scholarship. This commentary not only provides us with a penetrating insight into the semantic structures of obscure sections, it also contributes to our understanding of the unity of purpose of the whole epic. The *Bharata Kaumudi*, in my opinion, is of seminal importance and needs to be studied along with the more known gloss by Nilakantha. ■

(To be continued)

Dr Chanchal A. Bhattacharya can be reached at 5502 Lamont Dr., New Carrollton MD 20784, USA.

BENGAL STUDIES

Contributions to this Bengal Studies page as well as letters with suggestions can be sent on paper, diskette, or through e-mail (ASCII format) with the name and the address of the contributor to the following addresses:

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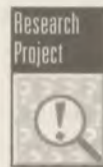
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Please write on the envelope or the fax Bengal Studies. These pages and more will also be available on WWW: <http://iias.leidenuniv.nl>

The Great Divide: Bengal Partition 1947

Twice divided under British rule in 1905 and 1947, Bengal has never really recovered from its second vivisection. For a long time there has been much agonizing over the political and human costs of partition though there is relatively scarce overt expression of the same, except in the films of Ritwik Ghatak. Since the mid-1980s, however, the historiography of Bengal has begun to notice the partition riots and the final division of Bengal.

■ By ANJAN GHOSH



In a paper published in 1985, Harun-or-Rashid, a Bangladeshi historian from the University of Chittagong, examined the impact of the Great Calcutta Killing (1946) on Bengal politics. Contrary to conventional wisdom he argued that the Calcutta riots did not have a decisive impact on the partitioning of Bengal. The move by the Hindu Mahasabha and some Congress leaders to separate West Bengal did not gather strength till February 1947 when Attlee declared that the transfer of power had to be completed by June 1948. Harun-or-Rashid noted that 'Hindu Mahasabha and some other Hindu leaders (including a section of Bengal Congress) did not launch their movement for a separate West Bengal province immediately after the Calcutta-Noakhali-Tipperah riots. They did it in February 1947 when some kind of Pakistan became almost certain following Attlee's famous declaration. So in the given situation Bengal partition might have occurred even if there had been no Calcutta Killing' [Harun-or-Rashid 1985].

Perhaps taking a cue from Harun-or-Rashid, Joya Chatterji has argued more recently in her book that it was

Hindu communal mobilization on the part of the Bengal Congress and Hindu Mahasabha which increasingly unified in the face of Muslim League's challenge and made partition inevitable. In an effort to look at the local roots of Bengal partition, she emphasizes the communalization of Hindu *bhadralok* politics which served as the main impetus for Partition. According to her, the proposal for a Unified Bengal floated by Sarat Bose and Abul Hashim to prevent partition in March 1947, was a pipe dream and enjoyed little mass support [Chatterji 1995].

Published some years before Chatterji's book, Das has contested Harun-or-Rashid's claim in his account of the Calcutta and Noakhali riots. He maintains that 'the outbreaks were all intimately connected with developments in institutional politics centring on the Pakistan movement. So the term Partition Riots can be used to describe all these outbreaks. ... These riots convinced the overwhelming majority of Hindus and Muslims that the partition of the subcontinent was inevitable' [Das 1991].

More recently Chatterji has taken on Chatterji. In an essay on the second partition of Bengal, Chatterji notes, 'It is also historically inaccurate to suggest that the decision to partition the province of Bengal along religious-demographic lines actually involved the participation of masses of people. As far as opinion in Bengal was concerned, the relevant decisions were made by members of the Bengal Assembly, elected on the basis of a very restricted suffrage. There was some campaigning

on the issue of partition in 1947, both in favour and against, but by the standards of mass agitation of the time they involved small numbers of people. In fact the evidence from the period suggests that the incidents that most strongly framed all discussion on the subject were in fact the communal killings in Calcutta in August 1946 and those in Noakhali a few weeks later. These were perhaps the most powerful 'mass actions' organized by Hindu and Muslim communalists, contributing to partition' [Chatterji 1997].

Fifty years after partition, even as the historians debate about the possible causes of the 'Great Divide', the youth of post-independent India carry a very different sense of history. As a recent opinion poll among the 18-25 year olds from the major cities of India suggest, they can hardly identify the sites of the communal holocaust which preceded partition. Only 21 percent were able to correctly identify Noakhali as a site of partition violence. While 53 percent indicated Jallianwala Bagh which had little to do with partition violence [Outlook 1997]. Consequently the question which persists is what is the meaning of partition to people who were neither its victims nor have any direct experience of it? ■

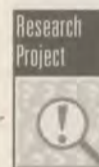
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Female Friendships in Bengali fiction

■ By BANANI MUKHIA



My doctoral dissertation, *Women's Images in Men's Imagination* (in press), deals with the female characters in the fiction of Bankim Chatterjee, Sarat Chatterjee, and Rabindranath Tagore in the perspective of each character creating and enlarging space and power for him or herself within the given structure of patriarchy. It does not replicate received dichotomies between structures and individuals, much less between men and women, but examines the problematic in terms of a dialogical relation between what have hitherto been constituted as oppositions.

Fickleness and jealousy

In the studies of the sociology of literature, or of literary criticism, the primary concern of most writers has been the mapping of heterosexual relationships in fiction. Patriarchal parameters have allowed little space for the analysis of interfemale bonds. Indeed, women have characteristically been branded one another's

worst enemies, for after all, women's fickleness and jealousy had long been target for the satirist, as one author has put it.

In the course of my research, I came across an impressive number of instances where the bonds of emotional empathy between women had been the bedrock of interpersonal relationships, contrary to the surface assumption of general animosity between female characters. My attempt at elucidation in this context is to trace the existence of genuine compassion and deep understanding emerging out of a complex and primary allegiance between women. In my primary sources women are located in differential stages of relative deprivation of power; yet they tend to show a remarkable sense of solidarity with their less fortunate sisters and thus underscore the need for and importance of nurturing supportive female presence. What makes such a study much more interesting is that the nature of such female friendships is not necessarily univocal, characterized by sympathetic bonding between women. The subject often tends to become polysomous. Women may endorse patri-

archal values in males, yet, in subtle ways they subvert them in the female spaces of their world. Further, even in these female spaces, female friendships abound with contradictory emotions such as sympathy and rivalry, love and jealousies etc. This, however, may not indicate a dilution of the intensity and profundity of the relationships.

I seek to explore the theme in three contexts: the mother and the daughter; the widow and other female members of the family; and the world of the courtesan.

Mothers and daughters

One of the most abiding and poignant female bonds which can exist is the mother and daughter relationship and here we enter the nature-centred female world with its multi-faceted potential. In a society where women have been assigned a subordinate position, it is not difficult to imagine the locus of the female child. Her mother in turn is filled with an acute sense of guilt, self-reproach, and helplessness from the moment of the child's birth. Guilt because of having given birth to a daughter whom the patri-

archal structure will perceive as a life-long liability; and helplessness and frustration because the mother's affection for the daughter still remains intact and yet she is unable to redress the wrongs done to her child. The female child herself begins to feel the stifling discrimination that is her fate which neither she nor her mother can even moderate. This shared feeling of guilt and frustration reinforces the bond of affection between them and in part a sense of perceptive, yet quiet insights in their mutual life situations.

Widows and courtesans

Widows, the subject of our second theme, are at the bottom of the heap. The social rejection of widows in the upper-class Hindu milieu expresses itself in their marginalization. They are socially differentiated by prescribed behaviour. The normative codes of conduct are generally enforced by other female members of the family and its networks. Yet, within the large avenues of prescriptive and proscriptive behaviour, there are still linkages and quiet comforting of widows by

other women. They do not so often question the legitimacy of the norms, but help to soften their blows somewhat.

Finally, the courtesans within *kothas* (their residence and performance locales which enclose an entire world within their walls). Banished from the mainstream of female society as individuals, these women create a world of their own. Within the context of this parallel and exclusive society of women, they share an existence of a high sense of camaraderie, wit, teasing and affectionate interaction with a host of other women proving a nurturing support system. They find a measure of confidence and self-sufficiency in their mutual friendship. ■

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Globalization and Ethnic Identity in Indonesia

In the twentieth century there has been a growing global economic and cultural integration, counterbalanced by a process of localization. As communities grow increasingly interconnected, proclamations of distinctiveness and exclusivity become more pronounced. Has Indonesia's growing integration into international society produced a comparable intensification of local identities within the national hinterland, thereby weakening the cohesiveness of the country from within?

By MICHAEL JACOBSEN

According to observers the twentieth century has seen international society transformed from a collection of mainly sovereign states to one that also includes regional trade organizations, international bodies, international NGOs, and transnational companies. The driving force behind this development is the process of globalization, i.e. a drive towards global arbitration with increased interconnection and interdependence within the international economy. Reflecting this tendency towards globalization, a counter process of localisation is also taking place, i.e. global developments are recontextualized at a national and sub-national level, and then expressed in ideological and/or cultural idioms. A consequence of the latter process is that it, among other things, generates and promotes a sub-national multiculturalism that is sanctioned by the international society, for example through the Universal Human Rights Bill. One important question to be asked here is whether these globally inspired developments constitute a social force challenging the state's demand for sovereignty in its national as well as international dispositions together with its exclusive right to be the sole legitimate organizer of the national society?

A way of answering this question is not through further theoretical extrapolations, but rather through empirical studies. Indonesia is an interesting case here partly because of its increasingly political and economic role within international society and partly because of its rigid authoritarian rule framed in the national ideological construct of *Keluarga Indonesia*. The important question here is whether this growing integration into international society has produced a comparable intensification of local identities within the national hinterland as suggested above, thereby weakening the cohesiveness of Indonesia from within? A number of culturally related groups, collectively

known as the Minahasa, from north-east Sulawesi could provide some of the answers. According to observers, the Minahasa stress that their society is founded on egalitarian values, that they have a distinct and well-documented Minahasa identity, are Western-oriented, and are Christians within a predominantly Muslim Indonesia. Furthermore, they are much in favour of education and have for many decades been intensively engaged in the social, political, and economic development of their province and nation.

Now, how does the Indonesian state keep such a visible ethnic minority within controllable boundaries, and what does the Minahasa do to maintain their cultural specificity in the face of Indonesian nationalism? On the first hand, New Order Indonesian nationalism aims at developing a Pancasila economy as well as a Pancasila democracy, thereby providing the basic guidelines for government economic policies. Deviation from Pancasila is seen as an undermining of development efforts, national stability, and the character of the Indonesian people. Besides the setting up of a Pancasila state a complementary idea of how to perceive development, *Pembangunan*, has been formulated. According to sources, this perception emerged after political independence in 1945. Initially it was limited to an ideology of integration, but over the years it has developed towards a striving for a new and modern Indonesia oriented towards the future. A change of consciousness via social mobilization became one of the main aims of development. 'Modern consciousness' was declared a positive characteristic and was thus opposed to tradition, which was defined as static and not conducive to change. Traditional elements of behaviour were accepted only if they could be used for modernization processes.

Minahasa Culture and Indonesian Nationalism

On the surface, the Minahasa accepted the national culture and in particular the ideology behind *Pembangunan*. I suggest, however, that

this 'acceptance' of *Pembangunan* constitutes a point of intersection between local attempts to appeal to the Indonesian authorities and a culturally determined perception of 'competitiveness', - what in one of the eight language groups in Minahasa is called *Keter*. This concept is very similar to the concept of *Mana* found in the Pacific. It is a divine force that competitively and aggressively oriented persons can draw upon when reinforcing their socio-political strategies for obtaining power and influence. It is possible that this cultural specific way of linking the supernatural with the real world also lies behind the Minahasa acceptance of the ideological concept of *Pembangunan*, thereby constituting the basis for today's accumulation of power and socio-political influence within Minahasa, indirectly challenging Indonesian state sovereignty in the process.

A promising approach in studying identity formation among the Minahasa is the assumption that identity is formed out of culturally and historically related perceptions of 'modern' and 'traditional' experiences. By their nature, these perceptions are in a constant state of flux. Culture and tradition, then, are relatively modern constructions, ones that have been more or less consciously 'invented' and reinvented over time and which are the product of conflicting perceptions of what constitutes 'authentic' culture. Taking on such an approach will make clear how the Minahasa uses their culture and history in a modern context, in particular how they relate their cultural inheritance to Indonesia's national ideology.

At the point, I shall return to the previous discussion on globalization. To understand the wider political implication of identity formation in an increasingly interdependent world, it is important to integrate analysis of the relationship between international society and ethnic groups like the Minahasa. An important point of intersection here is the merger between a local identity and the international human rights regime. Human rights can be seen to constitute the foundation for a developing international morality. They have been continuously refined in the period after the Universal Declaration of Human Rights in 1948 and have had a higher profile since the end of the Cold War. This development has

taken place during the same period in which the processes of globalization really took off. Because of this correlation it is legitimate to claim that human rights have not evolved because of altruistic attitudes on behalf of the developing international society, but rather as a result of social and political imperatives prompted by a globalizing capitalism. Arguably, then, notions of human rights constitute a necessary protective international moral agent - one that secures the restoration of human dignity in individuals and/or groups facing overwhelming global and/or national processes of encompassment.

These developments mean that Indonesia can no longer restrain an ethnic group from asserting their identity, as the latter are now capable of

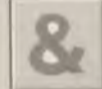
going beyond the state in search for support for such an assertion. The Indonesian state has thus become a member of international society at the expense of its otherwise strongly emphasised sovereignty. The state is thereby in danger of being squeezed between an encompassing international society and assertive local cultures and ethnic minorities. Consequently, the current influence of globalization on local socio-political environments has thus intensified an inward-looking search for a local identity, even if this means conflicting with an aggressive nationalism as the one found in Indonesia. ■

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Short

NEWS



MANASSA

The Society for Nusantara Manuscripts (in its Indonesian abbreviation: MANASSA-Masyarakat Pernaskahan Nusantara) is a scholarly organization which aims to gather together researchers and individuals who are interested in Nusantara manuscripts. MANASSA is an organization open to scholars and individuals from different disciplines. It welcomes everyone who is interested in Nusantara manuscripts.

MANASSA was founded on 6 June 1996 in Jakarta. The idea of founding this organization was first kindled at the International Symposium and Exhibition on Indonesian Writing Tradition in Jakarta on 4 to 6 June 1996. During this symposium, the participants agreed to form an organization which could facilitate their activities and function as a medium of intensive communication among them. Professor Achadiati Ikram was appointed chairperson for the first three years. It is hoped that this organization will give encouragement to, as well as expand and enhance research, teaching, and publication about Nusantara manuscripts.

The activities of MANASSA are as follows: 1) to organize training, seminars, symposia, workshops, and lectures pertinent to Nusantara manuscripts; 2) to contribute ideas and inspiration to institutions (government and NGO) in various regions in Nusantara in order to advance indigenous cultural awareness; 3) to arrange activities at a regional, national, and international scale, which will aim to advance knowledge pertinent to Nusantara manuscripts; 4) to produce publications on research on Nusantara manuscripts.

MANASSA has branch offices in various cities in Indonesia and abroad. Researchers from universities and research centres who wish to join are welcome to join MANASSA as members. The organization publishes a newsletter, entitled *Berita Manassa*, twice a year.

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SPIEGEL HISTORIAEL - SPECIAL ISSUE

Spiegel Historiae is a Dutch monthly magazine devoted to history and archaeology. This fall, *Spiegel Historiae* presents a special double issue on Indonesia's ecological history since 1500, edited by Dr P. Boomgaard, director of the Royal Institute of Ethnology (KITLV) in Leiden, the Netherlands.

The articles describe, among others: Ecological consequences of the introduction of new crops, 1600-1900 (P. Boomgaard); Gold mines, health and nature in Northern Sulawesi 1675-1995 (D. Henley); Logging and timber on Sumatra 1600-1940 (F. Colombijn); Sumbawa and its horses 1500-1930 (B. de Jong Boers); Sumatra's Kubu as hunter-gatherers (G.A. Persoon); Birds of Paradise in Irian Jaya (R. Cribb); Soil use and economic development: the case of Manggarai, Western Flores.

All articles are published in Dutch.

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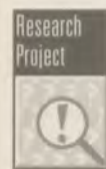
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Rethinking Divide and Rule: Missionary Effects in Indonesia

Anthropologist Dr Rita Kipp was attached to the IIAS as a senior research fellow in September and October 1997. She did research on the topic: 'Rethinking Divide and Rule: Missionary Effects in Indonesia'.

By RITA KIPP



In 1926, Mr. T.S. Gunung Mulia, representing the Batak region in the Volksraad (the central advisory council in the Netherlands Indies), argued that a new secondary school planned for Tapanuli should not be under missionary control. He put a cogent case for a neutral, government school at which Muslims and Christians alike would feel welcome. A regional (Sumatran) newspaper excerpted his speech, and Mr. J. H. Meerwaldt, a missionary to the Batak, was provoked to respond to it in a Christian newsletter. Before addressing Mulia's arguments, however, Meerwaldt expressed astonishment that Mulia, of all persons, would adopt such a stance. Being himself formerly a pupil of various Christian schools and now an active member of a Reformed congregation in Batavia, Mulia would surely be well aware of the value of a Christian education. Mulia later rebutted Meerwaldt in the same newsletter, addressing each of Meerwaldt's arguments about the school, but above all explaining his obligation to represent the constituents of his entire region, not merely his fellow Christians.

Incidents such as this have recently preoccupied me as a senior visiting fellow at the IIAS. I want to revisit the old 'divide and rule' adage that partly shaped colonial policies about the placement of Christian missions in colonial Indonesia. What, really, were the political consequences of Christianity's delimited successes? Mulia's apparent betrayal of a missionary cause illustrates that Christian natives did not always take the political stance that the Dutch expected of them. In particular, I am looking at biographies of men such as Mulia who, to Meerwaldt, were an oxymoron - Christian nationalists.

An anthropologist, I come to this project from a background of studying one particular Indonesian ethnic group, the Karo, one of the Batak peoples, most of whom belong to Indonesian's Christian minority. My work has also addressed the missionaries of the *Nederlandsche Zendinggenootschap* who worked in the Karo area. The *Early Years of a Dutch Colonial Mission* described the politics, both internal and external, of

the mission to the Karo, founded during the Aceh War in order to provide a buffer zone for the lucrative plantations of Sumatra's East Coast. More recently, I have published a book about Karo society facing the contemporary challenges of urban life, religious pluralism and emerging wealth differences. *Dissociated Identities: Ethnicity, Religion and Class in an Indonesian Society*, examined the partitioning of roles and identities that define the modern condition.

My recent work at the IIAS continues with these basic questions about the politics of religion and how peo-

■

Christian natives
did not always
take the political stance
that the Dutch
expected of them

■

ple respond to the challenges of modernity, but my purview in this project reaches beyond the Batak region to include Christian nationalist responses from elsewhere in the Indonesian archipelago, and it reaches back in history to examine the three decades before the end of colonial rule (1920-1950) in particular. But the main issue here, as in *Dissociated Identities*, is how modernity requires people to don different hats in different settings, just as Mr. Mulia could be a devout Christian in his congregation in Batavia, but when facing his colleagues in the Volksraad or his constituents in Sumatra, he tried to be an impartial representative of a religiously plural region.

Racial barriers

Inspiring nationalism in men such as Mulia was their close exposure to Christian ideas and institutions. It was not simply the secular, indigenous press and the rhetoric of other nationalist leaders that diffused into Christian communities second-hand as it were. Rather, highly educated Christians such as Mulia had experienced for themselves the stinging reality of racial barriers, both in face-to-face interactions with missionaries and other Europeans, and in their

participation in mission churches as institutions. In Protestant missions, especially, native men with the ability and aspiration for leadership in the church knew that their ambitions could have only limited scope in a colonial milieu. Thinking through these bitter experiences, some Christians desired independent churches, and but also readily comprehended the larger nationalist dream.

A glimmer of this interpersonal dynamic that forged the Christian nationalist comes through even in the little contretemps between Meerwaldt and Mulia. The missionary had mocked Batak parents as being thoroughly tyrannized by their own children, and Mulia pointed to this insult and Meerwaldt's condescending tone as an example of the lack of tact and understanding that drove many people away from missionary influence altogether. Mulia conceded that some missionaries were sympathetic to the 'Asian awakening'; he listed some of these, such as Hendrik Kraemer, as exemplars. But as far as he could see, none of the missionaries to the Batak could be counted among this enlightened bunch.

Mulia's Christian faith did not divide him from his Muslim constituents in the matter of lobbying for a new school. What was surely divided here, however, was Mulia himself in the varied roles he played - as a Christian, a regional representative in the Volksraad, a family man, and so on. Like many other educated Indonesians of his time, he submitted to division, but he did not wish to be ruled. At least not by Europeans, whose hollow claims to superiority belied their own value of equality before God and their own historical struggles for political emancipation. Seeing through the racial lie that propped up the colonial order, Mulia and many others like him came to embrace the nationalist cause. ■

Dr Rita Smith Kipp can be contacted at kipp@kenyon.edu.

Publications



New Publications

Barlow, H.S., **Swettenham**. Southeast Asia Publications Center for Southeast Asian Studies, Northern Illinois University, DeKalb 1997. 783 pages. ISBN 983-9915-1-5

Fineman, Daniel, **A Special Relationship: The United States and Military Government in Thailand**. 1947-1958 University of Hawai'i Press, Honolulu, 1997. xii + 357 pages. ISBN 0-8248-1818-0

Gunn, Geoffrey G., **Language, Power, & Ideology in Brunei Darussalam**. Monographs in International Studies, Southeast Asia Series No. 99, Ohio University Press, Athens Ohio, 1997. 334 pages. ISBN 0-89680-192-6

Hitchcock, Michael, **Islam and Identity in Eastern Indonesia**. The University of Hull Press & Lampada Press, Hull 1996. 209 pp. ISBN 0-85958-646-4

Hunsaker, Brian, **Loggers, Monks, Students, and Entrepreneurs: Four Essays on Thailand**. Occasional Papers No. 18, Southeast Asia Publications Center for Southeast Asian Studies, Northern Illinois University, DeKalb 1997. 143 pages. ISBN 1-877979-18-X

Kumar, Ann, **Java and Modern Europe: Ambiguous Encounters** Curzon Press, Richmond UK 1997. 472 pp., ISBN 0-7007-0433-7

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Sturm, Andreas, **Die Handels und Agrarpolitik Thailands von 1767 bis 1932**. Passauer Beiträge zur Südostasienkunde Band 2. Universität Passau. ISSN 0945-2443. ISBN 3-9805413-1-2

Trogemann, Gerd, **Doi Moi - Vietnams Reformpolitik in der Retrospektive**. Passauer Beiträge zur Südostasienkunde Band 1. Universität Passau. ISSN 0945-2443. ISBN 3-9805413-0-4

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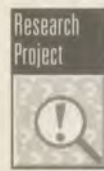
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Writing a General History of the Philippines

By **GLENN ANTHONY MAY**



Strange though it may seem, at present there exists no reliable, up-to-date synthesis of the Philippine past. The best-known and most frequently cited general histories – Gregorio Zaide's *Philippine Political and Cultural History*, Teodoro Agoncillo and Milagros Guerrero's *History of the Filipino People*, Renato Constantino's *The Philippines: A Past Revisited*, and O. D. Corpuz's *The Roots of the Filipino Nation* – suffer from serious deficiencies: oversimplified interpretive frameworks; inadequate treatment of several chronological periods; inordinate attention to colonial policy making and the public sector. Strikingly, moreover, none of them takes into account the mountain of monographic literature produced over the past quarter-century by American, European, Australian, and Philippine scholars about socio-economic change in the many regions of the Philippine archipelago.

But if it is clear that existing syntheses fall short of the mark, it is by no means clear that it is now possible, even with the benefit of the massive amount of recent monographic literature, to produce a significantly more satisfactory general history of the Philippines. One salient characteristic of Philippine historical scholarship is that it has tended to focus on developments between the mid-eighteenth century and the present. Scores of provincial histories have been written, but only a handful devote more than a few pages to the period before 1800. There are dozens of books on the Philippine hero Jose Rizal and the birth of Phi-

lippine nationalism, dozens more on the Philippine Revolution of 1896 and the Philippine-American War (1899-1902), many on peasant uprisings in the nineteenth and twentieth centuries, U.S. colonial rule, Philippine politics under the Americans, the Japanese occupation, and post-World War II developments. Moreover, more than a few of these books are absolutely first-rate – Edilberto De Jesus's study of the tobacco monopoly, Reynaldo Ilet's monograph on the Philippine millenarian tradition, Benedict Kerkvliet's account of the Huk uprising, the volume on Philippine social history edited by De Jesus and Alfred McCoy, the studies of the U.S.-Philippine relationship by Theodore Friend, Bonifacio Salamanca, Peter Stanley, and Nick Cullather.

Scholarship on the pre-Hispanic Philippines, by contrast, is thin and, in some cases, as Peter Bellwood has shown, methodologically problematic. Furthermore, although important monographs have been written by Horacio de la Costa, William Lytle Schurz, William Henry Scott, Nicholas Cushner, Vicente Rafael, and a few others on the first two centuries of Spanish rule, and while magnificent documentary collections have been produced by historians of the religious orders, the simple fact of the matter is that our knowledge of that period is very limited indeed. Many of the subjects that have been examined most intensively by historians of the recent past – socio-economic developments, the nature of indigenous politics, relations between colonial rulers and indigenous elites, and so forth – have, by and large, been ignored by historians of the first two centuries of Spanish rule.

Inequality in the archipelago

The deficiencies of the literature on the early Spanish period pose formidable obstacles to any would-be synthesizer. One might reasonably expect, for example, that any author of a general history of the Philippines would explore the question of inequality in the archipelago. The yawning gap between rich and poor is apparent to even a casual visitor to the Philippines, and it needs to be explained. But, while the topic has been much discussed by modern historians – many of whom focus on the impact of the commercialization of Philippine agriculture in the eighteenth and nineteenth centuries as a consequence of the integration of the Philippines into the world economy – scholars of early Philippine history, with few exceptions (Scott, Cushner, Dennis Roth), have not manifested much interest in it at all. Under the circumstances, it is not possible to determine to what extent the inequalities apparent in the pre-Hispanic Philippines may have been perpetuated in the Spanish period. Nor is it possible to determine in what ways Spanish colonialism may have contributed to the problem.

Or consider the question of power. Scott has provided us with a nuanced discussion of status and hierarchy in the pre-Hispanic Philippines, and recent research by other scholars



(e.g., Ruby Paredes, ed., *Philippine Colonial Democracy*; McCoy, ed., *An Anarchy of Families*) has probed the nature of social, political, and economic power in the nineteenth and twentieth centuries. But, unfortunately, next to nothing has been

many important questions must remain unanswered, or, even worse, unaddressed. Historians would be better advised to spend more time in the archives, doing research on the first two centuries of Spanish rule. Fortunately, there are indications

that a small but very talented cadre of scholars are in the process of doing exactly that. The distinguished Jesuit historian Jose Arcilla, who has recently spent three years in the Spanish archives, is currently writing an overview of the Spanish period. In addition, a number of relatively young Spanish historians (Florentino Rodao, Luis Togores, Josep

Fradera, and others) have begun to produce important books and articles on the early years of Spanish colonialism. It is premature at this juncture to say whether the contributions of these scholars will answer all the questions that need to be answered about the seventeenth and eighteenth centuries, but they will certainly place us closer to the point when a general history of the Philippines can profitably be written. ■

Glenn Anthony May, Professor of History at the University of Oregon, was an IIAS Senior Fellow in the Amsterdam Branch Office, May-August 1997. He is currently doing research on land tenure in the 16th-17th century Philippines. He can be reached at gmay@darkwing.uoregon.edu.



written about such matters in the seventeenth and eighteenth centuries. Can the monumental changes that occurred in the intervening centuries be explained? In my view, they cannot.

All the above is not intended to suggest that the current state of historical scholarship on the Philippines is, in any real sense, unique. Similarly pointed comments could be made about the quantity and quality of the historical literature thus far generated about dozens of other newly independent nation-states. What I am suggesting is that, in light of the state of the scholarship, there is insufficient justification, at present, to undertake to write a general history of the place. Too little is known about the distant past. Too

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5 > 7 AUGUST 1997
YOGYAKARTA, INDONESIA

Social Security and Social Policy in Java

■ By BEN WHITE

Report The collaborative research project on Social Security and Social Policy in Indonesia supports the research of seven Indonesian and Dutch PhD students, two post-doctoral fellows, and a number of senior Indonesian and Dutch researchers all working on various studies around the theme 'social security and social policy', with a primary focus on the island of Java.

The project on Social Security and Social Policy in Java is a collaborative venture between the Population Studies Centre, Gadjah Mada University, Yogyakarta, the Centre for Asian Studies, University of Amsterdam and the Department of Cultural and Social Anthropology of the University of Nijmegen. Socio-economic research in Java has been primarily dominated by poverty studies which have often based themselves on more or less static and 'objective' criteria. These studies often fail to capture the relations of collaboration (and conflict) inherent in social security arrangements which also may have important 'subjective' components.

The 'social security' project studies different forms of social security arrangements undertaken by individuals and social groups in rural and urban Java in the face of rapid change and profound insecurities. Research is conducted by PhD students, post-docs and senior researchers in different areas of Central and East Java, and aims to fill methodological and geographical gaps in existing research on social security.

The second workshop of the 'social security' project was hosted by the Population Studies Centre, Gadjah Mada University, Yogyakarta. Annual workshops not only provide feedback on the project's own research but also foster links with other projects conducting similar types of research. Among the 40 participants were members of two other research projects relating to issues of social security in Indonesia: the project on 'Household and family care for the elderly in ageing societies' (a collaborative project between the PSC-GMU and Wageningen University, The Netherlands with support from the Neys-van Hoogstraten Foundation) and the project on 'Legal complexity, ecological sustainability and social (in)security in the management and exploitation of land and water resources in Indonesia' (in which the Wageningen Agricultural University collaborates with Andalas University, Padang, Hasanuddin University, Ujung Pandang, and Patti-

mura University, Ambon). Taken together, these three projects involve 13 PhD students, three post-doctoral fellows and a number of senior researchers on both the Dutch and Indonesian sides, and promise to make a significant contribution to our understanding of social security issues in Indonesia.

The papers presented stimulated lively discussions on planned and ongoing research projects, and in particular on still-problematic issues of conceptualization and methodology of 'social security' studies in Indonesian contexts. Many participants found the workshop a good model of constructive interaction between senior and junior researchers. Another workshop will be held in mid-1998, by which time most of the individual researchers will be presenting preliminary results of field research.

The Workshop missed the contributions of one important figure in the project, the Population Studies Centre's founder and former Director Professor Masri Singarimbun, who was undergoing medical treatment in Jakarta. As this report goes to press we have just learned that Pak Masri passed away in Jakarta on 26 September. I am sure that all newsletter readers who knew him will join me in recording fond memories of this remarkable man, and our appreciation of his enormous contribution to Indonesian population studies. He will be sadly missed. ■

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9 > 10 MAY 1997
AMSTERDAM, THE NETHERLANDS

The 10th Annual Java Workshop

The European Social Science Java Network, founded in 1987, is an informal network of Java specialists (mainly social scientists and historians) currently working or studying in Europe. The network's main aim is to provide a forum for interaction among Java specialists by organizing an annual workshop on one or more specific themes, alternately in the Netherlands and other European countries.

■ By BEN WHITE

Report Informally structured and without any regular source of financial support, the ESSJN in the past ten years has held workshops in Germany (Tübingen), Denmark (Copenhagen), Great Britain (London), Switzerland (Geneva), Sweden (Göteborg) and in various locations in the Netherlands (Amsterdam, Leiden, Nijmegen, and The Hague), with normally around 40 participants. The network has played an important role in stimulating contacts and cooperation between Java specialists based in different European countries, and particularly relatively junior academics and PhD students. While the workshops are organized with very modest budgets, with participants in principle providing their own travel and accommodation costs, each year's workshop organizers make efforts to find funds to support the participation of students (particularly Indonesian students) based in different European universities.

Each workshop focuses on two central themes; normally, one central theme from the previous year's workshop is developed further, and one new theme introduced. The concluding session is devoted to establishing a host institution and theme(s) for the following year's workshop. Various publications have resulted from previous years' workshops, including: *In the Shadow of Agriculture: Non-Farm Activities in the Javanese Economy, Past and Present* (Amsterdam, KIT Press, 1991), *Leadership in Java: Gentle Hints, Authoritarian Rule* (London, Curzon Press, 1994) and *Health Care in Java: Past and Present* (Leiden, KITLV Press, 1996). The organizers of the 1995 (Nijmegen) workshop are preparing a book on 'Violence in Java'.

The tenth (1997) Java Workshop was hosted, as was the first workshop in 1988, by the Centre for Asian Studies Amsterdam (CASA), with financial support from CASA and IIAS. Workshop organizers were Mario Rutten and Peter Keppy (CASA) and Ben White (Institute of Social Studies, The Hague). The 41 participants came from 12 universities and institutes in Germany, Sweden, Norway, Switzerland and The Netherlands, with a roughly equal balance between European and Indonesian participants.

Eleven papers were presented, on two themes. The first theme, 'Theory in Java: Java in Theory' continued the discussions on this subject introduced in the 1996 (Gothenburg) workshop. Hans Antlöv and Jörgen Hellmann, organizers of the 1996 workshop, plan to prepare a volume based on the papers presented and additional commissioned papers. The workshop's second theme, 'Consumption and Lifestyles' was introduced by Prof. Ben White (Institute of Social Studies, The Hague) and Drs. Peter Keppy (CASA), and will be further developed during the 1998 workshop.

The 11th (1998) Java Workshop will be hosted by the Department of Southeast Asian Studies, University of Passau, Germany. The dates have been provisionally set for 4-6 June and the workshop will provisionally cover the themes: 'Consumption and Lifestyles' (continuation of 1997), 'Individualism and Collectivism' and 'The Javanese outside Java'. An announcement and call for papers will shortly be circulated to the 120 members on the network's current address list. Java specialists who would like further information on the coming workshop and whose names may not be on the mailing list should contact the workshop organizer, Professor Vincent Houben for further information (for details, see box). ■

4 > 6 JUNE 1998
PASSAU, GERMANY

THE 11TH ANNUAL WORKSHOP OF THE EUROPEAN SOCIAL SCIENCE JAVA NETWORK



To add your address to the ESSJN mailing list or for further information on the 1998 workshop, contact:

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18 > 21 JUNE 1997
LEIDEN, THE NETHERLANDS
ESF WORKSHOP

Transformation of Houses and Settlements in Western Indonesia

By R. SCHEFOLD,
P.J.M. NAS & G. DOMENIG

Report
The workshop titled 'Transformation of Houses and Settlements in Western Indonesia: Changing values and meanings of built forms in history and in the process of modernization', sponsored by the European Science Foundation and co-sponsored by the Royal Netherlands Academy of Arts and Sciences (KNAW) and the Research School CNWS, Leiden, was organized in the context of a four-year research project titled 'Design and Meaning of Architecture and Space in Western Indonesia'. This Dutch-Indonesian cooperation project is being carried out by the Institute of Cultural and Social Studies of Leiden University and three Indonesian counterparts from the University of Indonesia, the Gadjah Mada University, and the Bandung Institute of Technology. Organized by the Institute of Cultural and Social Studies and convened by Prof. R. Schefold, Dr P.J. Nas and G. Domenig, Dipl.Arch.ETH, the workshop was attended by 23 anthropologists, sociologists and architects from Australia, Canada, England, Germany, France, Indonesia, The Netherlands, Singapore, and Switzerland. The meetings took place in the International Centre of Leiden University, an old building in the heart of the city that also features an attractive open courtyard and a cafeteria and thereby contributed to the pleasant atmosphere that was appreciated by all participants.

Papers presented

There were seven sessions, the first beginning on June 18 in the morning and the last ending on June 21 at noon. After short addresses by Ir. F.E. van der Mijl (KNAW) and Prof. D.H.A. Kolff (CNWS), the workshop was introduced and formally opened by Prof. W.A.L. Stokhof on behalf of the Asia Committee of the European Science Foundation. The papers to be discussed had been distributed to the participants beforehand and were therefore not intended to be read at the workshop. Instead, the authors were expected to summarize their main conclusions and to illustrate their papers by the presentation of visual materials (slides and transparencies). For this, each author was allowed a maximum of twenty minutes out of the total of forty minutes reserved for each of them. The discussions were opened by ap-

pointed discussants who were to give a first comment and propose certain topics for further discussion by all participants.

The following papers were presented at the workshop (in alphabetical order): Parmono Atmadi, 'The penetration of modernization in Kampung Naga'; Syamsul Asri, 'The changing of the pattern of the traditional Minangkabau settlements around Mount Merapi'; Bart Barendregt, 'Architectural transformations in the process of migration: the South Sumatran Highlands'; Gaudenz Domenig, 'The changing adat house: searching the history of Toba Batak architecture'; Gregory Forth, 'Ritual implications of settlement change: an Eastern Indonesian example'; James J. Fox, 'Perpetuating ancestral foundations: some transformations of Austronesian houses'; Beatriz van der Goes, 'The Karo Batak house and settlement. Notion, transformation, and comparison'; Antonio Guerreiro, 'The Bornean longhouses in historical perspective (c.1850-1990): social processes and adaptation to changes'; Fiona Kerlogue, 'Cultural changes and the Jambi Seberang house'; Pieter Ter Keurs, 'The image of the slain enemy: beehive houses on Enggano Island'; Lioba Lenhart, '"Sea nomads" mobile dwellings and settlements and their ideas of place and space: the case of the Orang Suku Laut of the Riau Archipelago' (presented together with Cynthia Chou); Manasse Malo, 'Betawi traditional House'; Peter J.M. Nas & Martin van Bakel, 'Small town symbolism: the case of Bukittingi and Payakumbuh (Sumatra, Indonesia)'; Christian Pelras, 'Bugis (and Makassar) houses: variation and evolution'; Nathan Porath, 'The Lean-to and the House of Bark: indigenous dwellings of east coast Sumatra and beyond'; Sri Rahayu, 'Change in Sundanese vernacular house form and space use due to the embroidery home industry'; Reimar Schefold, 'Is there an Austronesian house: common features and local transformations in Southeast Asian vernacular architecture'; Sandra Taal, 'Change and diversification in the function of the limas house of Palembang'; Marcel Vellinga, 'Houses, status, and change in a Minangkabau village: the case of Abai Sangir'; Michael P. Vischer, 'Of Human Houses and Health Houses: changing ideas and values in Palu'é dwellings'; Robert Wessing, 'Constituting the world in the Sundanese house'; Roxana Waterson, 'Memory, continuity and transformation in the Toraja house'; Jan

J.J.M. Wuisman, and 'Rejang houses: continuity and change of their social and cultural meaning'.

Diachronic change

As expressed in the title, the two parts of which should be considered as equivalent and complementary, the aim of the workshop was to focus on the transformation of houses and settlements and, in connection with this, to view the change of values and meanings. The subject of the workshop was therefore *diachronic change* as it affects houses and settlements as well as ideas and values associated with them. Individual contributions were to deal either with only one or with both of the two aspects. The reason for focusing on change was that this important category is often neglected in studies dealing with houses and settlements of Indonesia. Traditional situations are commonly described by using the ethnographic present or the past tense, but in either case the changes that have taken place are often not considered. The same is true for variations in space. It is still fairly common to present discussions by reference to a single sample of a house or settlement type, neglecting local and regional differences. The expectation was that by trying to understand houses and settlements as items of material culture which, together with their associated meanings and values, are subject to change, we would not only gain new insights into the history of the built environment in Western Indonesia, but also contribute to a better evaluation of the problems brought about, in the present, by the often abrupt move away from 'traditional' ways of dwelling.

Visual materials

Although not all papers focused equally well on these main thematic issues, the workshop produced many valuable results. Not unexpectedly, many participants dealt competently with the recent changes in the process of modernization, whereas changes that occurred in the 19th century and earlier were less thematized. Often an established type of the traditional house was accepted as a basis for describing recent changes. One conclusion reached was that although new houses that replace traditional ones may differ in form, material and design, this does not necessarily mean that the social and ritual use of space and the symbolic associations would have to change, too, and at the same time. As for the attention paid to the physical aspects of the house, the contributions

varied greatly. Some papers tended to deal with the conceptual aspects only, while others included rich descriptions of numerous house types and were presented with a unique selection of slides made on repeated field trips carried out over many years. It was felt that such visual materials represent precious research materials that would deserve to be made available in published form.

The discussions were generally lively, although sometimes focused more on details than on the main contribution of a paper with respect to the thematic issues of the workshop. Many interesting comments were made, and there were debates in which different opinions clashed. In the final session the hope was expressed that future studies dealing with the house in Indonesia would increasingly also consider the diachronic aspects, in making use both of sources from the past and of comparative analysis of contemporary forms. This would require focusing not only on the dwelling house, but also on its structural and conceptual relation to other functional types, such as meeting houses, field huts, granaries, etc.

The papers of this workshop are intended to be published in two volumes. One volume will include those papers which best answer the theme of transformation and change; the other will combine the papers focusing on the description and analysis of local vernacular forms in Western Indonesian architecture with some additional ones with the

same focus that were presented at an earlier workshop organized by the Leiden team in March 1996.

Exhibition

As for future follow-ups, the Leiden team intends to organize another workshop towards the end of the duration of the project, in 1999, presenting there some of its main results. There are also plans to prepare at some later date an exhibition in Jakarta's Taman Mini, an open air museum featuring samples of traditional architecture from all parts of Indonesia. Such an exhibition could be expected to contribute to an increased awareness of the value of vernacular architecture as a cultural heritage and to call attention to the necessity to restore and protect valuable samples of old house-types in their natural environments. ■

6 > 8 APRIL 1998
PENANG, MALAYSIA

Heritage and Habitat

Agenda
The technical University of Darmstadt (THD) will stage a round-table symposium entitled 'Heritage and Habitat: The Context of Sustainable Development in Historic City Centres' on the current situation in Penang and the wider region of Southeast Asia. This forum for debate will be co-ordinated by Mr Lim Hooi Siang, Ar&T Heritage Consultancy Sdn. Bhd. There will be four panels:

1. Public and Private sectors - Conflicting Approaches? Urban management and planning; local administration; legal frame work; renewal policy; partnerships in implementation
2. Values and Urban identity Conservation and preservation; nostalgia, local sentiment; re-invention of history; guiding visions ('Leitbilder')
3. Housing and Working in Inner-City Areas Traffic patterns; gentrification; development pressure; rising land prices; neighbourhood structure, community character

Following a previous workshop in Darmstadt in 1993 on the topic of 'Housing in Historic City Centres of Southeast Asia', the intent of the symposium is to get a better understanding of today's urban planning needs, of methods, phasing and priorities in this complex field, ranging from conservation to renewal. In this context the Darmstadt group will present their research findings, focusing on four case-studies, Penang, Singapore, Yogyakarta, and Hanoi. Designed to promote intensive debate, this meeting is open only to a limited number of participants. ■

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1 > 5 JULY 1997
AMSTERDAM, THE NETHERLANDS

The Third Euroviet Conference

The third Euroviet Conference was held in Amsterdam this year, continuing its biennial convening scheme which began in Copenhagen in 1993. The 1997 Conference was hosted by the International Institute for Asian Studies in co-operation with the Centre for Asian Studies at the University of Amsterdam. The historic centre of Amsterdam in which the Faculty of Social Sciences is located, offered a fine setting for the more than 250 participants, who had come from Europe, Asia, Australia, and the US. Generous funding by several organizations enabled the Conference Organizers to invite more than 30 Vietnamese and other foreign guests to present their papers.

By JOHN KLEINEN



Successful fund raising during the two years in which the organization of the conference was being prepared, meant that more than 30 Vietnamese scholars could be invited, while a few scholars from Eastern Europe and elsewhere could also be sponsored in consultation with the organizers. The Ford Foundation Hanoi made the attendance of 15 scholars possible, and the Dutch Embassy and the Ministry of Foreign Affairs guaranteed the support of another six, including one of the key note speakers. The remaining guests were funded by the University of Amsterdam, the National Commission for Development Cooperation, the Royal Academy of Sciences, and the IIAS. In some cases, panel co-ordinators had managed to secure funds from donors like UNDP and the ILO.

This year's focus was on Vietnamese society in transition, a fairly broad theme which enabled those with in-country experience to assess the transformation of Vietnam's society since the late eighties, when the reform of Vietnam's economy gained momentum.

The Conference was preceded by the annual Wertheimlecture, this year delivered by Ben Kerkvliet, professor at the ANU Research School for Asian and Pacific Studies. Kerkvliet made a thorough comparison between agrarian regimes in the Philippines and in Vietnam. Each of these countries offers adequate welfare and basic safeguards for their rural populations, but both countries still had a number of crucial issues to settle.

The official opening took place with messages from Vietnam's deputy-minister of Education and Vocational Training, Prof. Phan Minh Hac, representative of the Ministry of Foreign Affairs, Teresa Fogelberg, and local hosts.

During the conference, two open sessions attracted special interest from people who were not interested

only in Vietnam. On Thursday, a roundtable discussion talked about David Marr's substantial 1995 study of the Vietnamese August Revolution. Moderated by Bernard Dahm (Passau University), four leading specialists on Vietnam and Indonesia discussed the similarities and differences between the developments in both countries where independence had been gained by war and revolution.

On Thursday night, the Amsterdam-based writer and poet Cao Xuan Tu and his Chinese colleague, Duo Duo, who lives in Leiden, treated a very respectable audience to what was more than a glimpse of Asian poetry. Both are writers in exile for different reasons, but the work of each one is reminiscent of the work of the other in more ways than one.

Fourteen panels

More than 150 papers, covering a variety of topics, ranging from history to literature and the Vietnamese in the diaspora, were presented in fourteen panels. What follows are some highlights drawn from reports by various panel co-ordinators. Details about authors and titles have been omitted through lack of space. They can be found in the Book of Abstracts which was distributed to the conference participants.

The history-panel discussed eleven papers, most dealing with the 20th century. One paper given by a Vietnamese researcher elucidating the administrative organization of the Mac dynasty (1527-1592). The main focus of the other contributors was on the colonial period. Topics included the mobility of mandarins, rural conditions, naval affairs, a forgotten ethnologist, and rice exports. Three very interesting papers focused on the period of the First Indochina War. David Marr (Canberra) and Arthur Dommen (Washington, D.C.) did a remarkable job as commentators.

The panel on labour saw a fair number of different aspects in discussions of the labour market and the changes that have taken place since the early 1990s. Some impor-

tant points which emerged were that the labour market is largely self-regulating, and that so far it has had an enormous capacity to absorb labour in the non-farm and informal industrial sectors. Aware of the industrial changes and the accompanying level of employment, panellists held wide-ranging discussions of the labour market in perspective of the official policies. New problems are arising to confront workers in Vietnam today, triggered off by the increasing differentiation between foreign companies and local companies. The 1994 Labour Code is an important piece of legislation for the regulations of labour relations.

The panel on rural transformation reflected the vast amount of research being undertaken at the moment. The first part of three sessions was devoted totally to aggregate topics like the relationship between economic reform, small industry development, and poverty alleviation. A team from the successful French-financed Programme Fleuve Rouge presented a series of papers based on fieldwork in different provinces.

The papers, presented in the Economics Panel dealt with the transition process and the development of the market economy in Vietnam. Most papers presented arguments about the issue of the sustainability of present growth rates, considering it crucial to Vietnamese livelihoods and the future development of the Vietnamese political economy within the global economic context.

Sustainability is not just the maintenance of high growth rates of GDP and the co-ordination of major macro-economic variables to achieve it. Within the context of powerful global economic system, it also requires a wide range of institutions which allow economic factors (individuals or enterprises) to make the best of the opportunities available to them, while also ensuring that the social costs of growth (ie., environmental damage, development of a poor underclass) do not outweigh the benefits to individuals. Hence, institutional development is central to the question of long-run sustainability and its impact on the economic well-being of the society as a whole.

A separate panel was designed to discuss the role of Vietnamese women in the transformation process. The panel drew a number of conclusions: First of all, the family remains the main site of gender construction in Vietnam. Secondly, changing gender identity must be located in changing relations between the state, the family, and the market which create a multiplicity of cross-cutting domains that are gendered. As such, a dichotomized approach to public-private faces serious methodological problems. Women still face a serious dilemma with regard to the role of the state, ie. the state can be seen simultaneously as an interferer as well as a protector. Therefore it is important to understand the social and indigenous constitution of local notions of public and private, and how these in themselves may be gendered. Thus an analysis of women's agency must

move beyond strategic coping strategies at the micro level to meso and macro processes.

The panel on the highlands was composed of nine scholars from three continents. They focused on upland peoples, cultures, and environments in contemporary Vietnam. In the discussions there was a general agreement that many highland communities are now facing challenges to sustainable agricultural production, village territorial integrity, and local cultural survival in the face of the ban on swidden production, the development of the market economy, and the acceleration of planned and spontaneous lowland migration to the uplands.

Vietnam's foreign policy, according to a member of the Institute of Foreign Relations in Hanoi, is geared towards encouraging a better understanding with the European Union and the US, but this does not detract from the important role of regional cooperation within ASEAN. The consequences for Vietnam's internal development are tremendous, because this sort of co-operation requires adaptation and openness towards the domestic population. Relations with China have improved according to several speakers, but Vietnam is well aware of the importance of an adequate security pact with its northern neighbour.

Two different panels on urbanization were held: one focusing exclusively on Hanoi and one embracing a more general theme including all the big cities found in Vietnam at the moment. Both panels were organized in such a way that participants could attend each other's sessions.

The papers in the Hanoi panel focused upon urban history, urban development, and urban construction, economic development and urban-rural relations, but current issues like access to land, housing and infrastructure were not overlooked. These themes also came up in the second, general, urbanization panel, this time focusing upon questions of conservation and architectural reconstruction of old cities like Hanoi and Hue; contested urban space; and urbanization in relation to regionalization.

A fairly new topic which received broad interest from the participants was the revival of religion in Vietnam. General aspects like the role of Christianity, the revival of Buddhism in general, and the role of the state were discussed. New research dealing with popular cults, the reinventing of tradition, aspects and the role of rituals and religion provided rich fuel for lively debates. The anthropology of religion is fairly closely linked to the theory of practice, leaving the interpretation of texts or theological aspects to other disciplines. Of considerable interest is the phenomenon of secular religion embodied in the worship of revolutionary heroes who have transmogrified into communal deities. There is still room for discussion about whether or not 'religious revival' is the right term for what is happening in Vietnam, but a resurgence of religious activities is taking place on an increasing scale.

The panel on environmental issues dealt first with general problems at a national level: natural resources, the impact of population pressure, deforestation, and reforestation. The changes of land use are linked to a large number of factors, specially to the present socio-economic situation. Another session dealt with methodological frameworks for ecosystem research, the conservation of biodiversity, and project implementation. In the third session, policy and management was discussed, focusing upon waste management and urban pollution and the impact of industry on the environment.

During the business meeting at the end of the conference, questions were raised about the future development of Euroviet as a platform for discussion and exchange. The Amsterdam conference has shown that the technical and organizational limit has been reached, unless Euroviet becomes a professional organization modelled after the Association for Asian Studies in the US. Another option is that Euroviet should retain its mainly European character and offer a platform for non-European scholars (especially from Vietnam) by invitation. The Australia Up-date model springs into mind here. A first step into this direction could be the creation of an electronic newsletter, served and maintained by the IIAS. The current Euroviet Organizer John Kleinen and his predecessors (Philippe Le Failler, Irene Norlund, and Stein Tønneson) agreed to join a temporary executive board and to assist the next convener, Thomas Engelbert of the Humboldt University in Berlin with his task of organizing the 1999 Euroviet conference. The theme of this conference will be limited and support from German and international donors needs to be secured at a very early stage.

Arrangements were also made about what to do with the papers. The Amsterdam convener received the first right to offer the papers for publication, but close contact with the panel co-ordinators is needed to see if some of the papers can be published in separate volumes.

All in all, the study of Vietnam, or for that matter Vietnam Studies, has come of age. The European network will serve as a solid platform in relation to the Vietnam Studies in Australia and the US, and, what is more important, Vietnamese scholars in Vietnam will now have a serious discussion partner in the years to come. ■

(With thanks to several panel co-ordinators for their reports; reports on the panels dealing with the diaspora, literature, environmental issues and health were not received before the deadline for this article had expired.)

Dr John Kleinen was the organizer of the Third Euroviet conference.

5 > 6 JUNE 1997
COVILHÃ, PORTUGAL

Southeast Asia and Portugal

Almost five hundred years ago, the Portuguese were the first Europeans to reach Southeast Asia by sea. At a workshop in Covilhã, as far away from the sea as a Portuguese town can be, the relationship between Portugal and Southeast Asia – including Macao and Hongkong – was discussed. In doing so, participants did not limit themselves to the past – and when looking at that past, it was in a refreshing way, as on every possible occasion advantage was taken of an interdisciplinary and contemporary approach.

By MIEKE SCHOUTEN

Report
In June, the Universidade da Beira Interior was the venue for the workshop, which was convened by José Carlos Venâncio and Mieke Schouten. Financial support was provided by the International Institute for Asian Studies (IIAS), the Comissão Nacional para a Comemoração dos Descobrimentos, the Fundação Oriente, the Instituto Camões, the Municipality of Covilhã, and the Caixa Geral de Depósitos.

The core were invited participants from various countries who either gave a paper or acted as discussant, but all sessions were open to a larger audience. The alternate use of Portuguese and English turned out to be no problem at all, partly due to the excellent simultaneous interpretations.

All of the four focused sessions (devoted to respectively history, culture, economy, and politics) were plenary and this gives one very viable explanation for the lively character of the debates. The papers were of a high standard, many being distinguished by the originality of their data and research, at the same time reflecting a familiarity with current issues and paradigms in the social sciences.

Southeast Asia was envisaged as a zone in its own right – a little room was left for Eurocentrism, or rather, in this case, Lusocentrism. This became obvious right in the first panel, on history, in which the paper-givers had used a 'double entrance': both Western and Asian sources and perspectives. As Ana Marques Guedes noted: the researcher of the history of the Portuguese in Asia needs a solid

geographical, historical, and linguistic knowledge of the areas where the encounters of cultures took place. She had put these principles into practice in her research on the Portuguese in Burma – a virtually untouched topic, at least in Europe.

Jorge Santos Alves adopted this same approach in his study of Macao in the early nineteenth century. It was also pointed out that Macao at the time acted quite autonomously and was simply an Asian state among other Asian states. In the panel about culture this idea was, also taken up by Teotónio de Souza, when he argued that the Portuguese traders and to adapt themselves to the Southeast Asian political cultures, in particular the principle of *mandala*, or 'circles of kings'. The Portuguese, or rather the Luso-Asians, also created their own *negara* (state-centres) with networks, and thus pursued their own 'galactic policy'.

True orientalism

The tendency to replace the form of 'Orientalism' criticized by Edward Said by what discussant Rui Loureiro styled 'true Orientalism' – allowing for the Eastern perspective – was manifest in all panels. In the panel on economy some contributions focused on the effects of the rapid economic changes on societies and ideologies in Southeast Asia. As Helmut Buchholt demonstrated very clearly, categories such as 'West' and 'East' and 'First World' and 'Third World' are losing – or have already lost – their significance. The function of space had changed; new boundaries are emerging, and old ones are erased. These same statements were worked out by Wil Lundström in her

account of Malaysian society, especially in her research among female employees of an electronics company. Gender distinctions are changing, and modernization is not necessarily 'westernization', but may as well be expressed, as is the case with many Malay women, in the use of the veil. These and other phenomena reveal the growing self-awareness of the people of Southeast Asia. It was impossible in this panel to ignore the debate on the 'Asian values' and their ideological functions.

That Westerners dealing (economical) with Asians should try to understand and adapt to their world was a viewpoint not unconditionally endorsed by Américo Magalhães, director of a Portuguese company recently established in China. His lecture about his company's considerations and experiences was informative and original, – here was a practical man in the midst of a throng of academics. These different professional backgrounds also accounted for divergences of opinion, which emerged even more clearly in the ensuing debate. In this panel on economics, the scene had been set by Felisberto Marques Reigado who – using statistical data – provided an overall view of the recent trends in the economy of several Southeast Asian countries. Carlos Monjardino recounted first-hand his experiences in Macao, and pointed out, using some examples, recent changes in the economy of that territory.

In the panel about 'politics', António Graça de Abreu gave a well-informed paper regarding recent developments in China and the imminent administrative changes in Hong Kong and Macao. It was stressed that the role of Macao in Asia is usually overestimated by Portuguese in Europe, obsessed as they are with their past 'empire'. Armando Marques Guedes criticized that recent and current cultural diplomacy of Portugal in Southeast Asia precisely for its emphasizing in its activities the past of discoveries and navigation, seemingly without questioning whether this is the best way of defending Portuguese interests in those countries in modern times, or whether this is what those countries are most eager for.

East Timor

Of course a highly important political issue these days is the question of East Timor. The workshop in fact started and ended with discourses related to this issue, both delivered by António Barbedo Magalhães. In the opening session the audience was informed about recent developments in this region, and in the panel on politics an overview was given of the political history of Indonesia, including an assessment of the result of the elections, then held just one week before. A period in Timor's history much further away had been addressed by Arend de Roever in the panel about 'history'. He showed how a couple of factors, some of which have been neglected up to now, such as the singular geographic features, in his view led to the partition of the island of Timor between the Dutch and the Portuguese.



Closing session: (from left to right) Mieke Schouten, José Carlos Venâncio, Henrique Senna Fernandes, Luís Polanah.

It is not only in Macao and East Timor that the Portuguese presence in Southeast Asia had continued until the twentieth century as was shown by Betty Litamahuputty in the case of language. She pointed to the abundance of words and other features of Portuguese stock in Indonesian languages, both in Indonesian and in several regional varieties of Malay.

'Language' and 'Literature' – in Macao these are very much associated with Henrique de Senna Fernandes, considered Macao's greatest literary artist. His books, written in Portuguese and usually addressing a theme of Macao, include *Amor e dedinhos de pé* ('Love and Little Toes'); the film based on this novel) situated in Macao at the end of the 19th and the beginning of the 20th century) was screened on Thursday evening. Before and after that, the writer responded to questions about his work

and especially about matters of identity. As he stated: 'I am a Portuguese of the East, but I am a Portuguese', at the same time asserting that his world is Macao. Senna Fernandes's improvised and witty talk was one of the high points of this conference.

Discussions and conversations continued between and after the sessions, and some participants even outlined ideas for common future projects. The proceeding of the conference will be published, hopefully still in 1997. ■

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CALL FOR CONTRIBUTIONS

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East Asia



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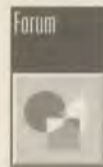
MACAO

TAIWAN

Jews in China

The studies on Jews in China probably began as early as the arrival of Jewish settlers in China. Nevertheless, written records of studies on this subject before modern times are almost completely lacking.

By PAN GUANG



With the sharp increase in the number of Western missionaries and scholars coming to China and the commencement of new Jewish immigration to Shanghai, Tianjin, Harbin and other cities after 1840, studies on 'Chinese Jews', especially the investigation of the Jewish community in Kaifeng, a city which served as the capital of six different dynasties in ancient China, became a topic of great interest in Europe and North America. After the late 1890s, Chinese scholars also joined the research and advanced their own academic views on the issue of the Jews residing in China. In the first half of this century, Chinese scholars like Ye Han, Chen Yuan, Wu Han, and

Pan Guangdan published a large number of books and articles and reached an advanced level in this research area. The main issues scholars discussed were (1) the earliest time at which and route by which the Jewish people had come to China; (2) the formative period and activities of the Jewish community in Kaifeng and causes of its assimilation; and (3) the situation of the Jews elsewhere in ancient China.

After the Second World War contemporary scholars were not content merely to conduct research on the Jews in ancient China, but also set out to work on the Jewish communities in modern China, especially on the Jews in Shanghai. The focuses of research interests were: (1) why Shanghai became an ideal home for Jewish immigrants and a haven for holocaust victims from Nazi Europe? (2)

the economic activities of Sephardic Jews in Shanghai; (3) Central-European Jewish refugee community in Shanghai 1938-45; (4) Japanese policy toward the Jews in China; (5) acculturation between the Chinese and the Jews. Meanwhile, more and more former Jewish residents in China began to tell and write their own stories and experiences in China, giving impetus to investigations by scholars of Jews in modern China. Over the past several years, more than ten books about Shanghai Jews have appeared, including Rena Krasno's 'Strangers Always, A Jewish Family in Wartime Shanghai', James Ross's 'Escape to Shanghai', Evelyn Rubin's 'Ghetto Shanghai', Ernest Heppner's 'Shanghai Refugee' and two books edited by myself: 'The Jews in Shanghai' and 'Shanghai Jews Memoirs'. Among the books on Jews in Shanghai, there also are some books in German such as 'General Luo genannt Langnase: das abenteuerliche Leben des Dr. med. Jacob Rosenfeld' by Gerd Kaminski. Compared with so many books about Shanghai, few articles talk about Jews in Harbin, Tianjin and some other Chinese cities.

Academic activities on this subject have also been flourishing since the beginning of 1990s. In August 1992, an

international symposium on 'The Jewish Diasporas in China' was held at Harvard University. The international seminar 'Jews in Shanghai', sponsored by the Center of Jewish Studies Shanghai, was held in Shanghai in April 1994 and was attended by more than 60 scholars. In May 1995, another conference with the title 'Flight to Shanghai (Flucht nach Shanghai): 50th Anniversary of the Survival of Austrian Jews in Shanghai' was held in Salzburg, just during the commemoration of the end of the war in Europe. In 1997, two new academic events in Europe added some new materials and achievements to the rich accumulation of documents and publications on the Jews in China. In the conference 'Das Ende des Exils in Shanghai', held in Berlin on August 20-22, some addresses mentioned the activities of an underground anti-Nazi group among the Jewish refugees in Shanghai during the war which had remained untold before and have yet to be written. In another colloquium, 'From Kaifeng to Shanghai - Jews in China', held in Sankt Augustin, Germany, on September 22-26, a few papers launched inquiries into some new areas of this subject such as 'History of Jews in Inner Mongolia, Li-

aoning, Beijing, Tianjin and Qingdao (1911-31)', 'China und Jiddisch. Jiddische Kultur in China-Chinesische Literatur auf Jiddisch' and so on.

The former Jewish residents in China are growing old; the documents they keep are also suffering from the march of time. For us, the most important thing is that we should scramble to preserve stories of eye-witnesses before time overtakes them. As a visiting exchange fellow at the IIAS, I have taken the opportunity to attend the two above-mentioned conferences and interview more than 20 Shanghai ghetto survivors now living in Europe, North America, Australia, and Israel, and will finish my report 'The Central-European Jewish Community in Shanghai 1938-1945' soon. I am happy to see more and more people have been joining in our work, which I see as racing against the clock. Undoubtedly, the research on Jews in China, especially in modern China, will continue to be a hot point of academic and even public interests between Chinese Studies and Jewish Studies. ■

Professor Pan Guang is dean of the Shanghai Center of Jewish Studies.

30 JULY > 1 AUGUST 1997
WASHINGTON DC, USA

Fifth Conference on Japanese Information

By LAURA WONG



Over 150 participants attended the International Conference on Japanese Information in Science, Technology and Commerce, held at the Library of Congress on 30 July to 1 August 1997. Co-sponsored by the Japan Documentation Center of the Library of Congress and the Office of Technology Policy, US Department of Commerce, this was the first time this conference was held in the United States. Thirty specialists from the United Kingdom, France, Germany, New Zealand, Japan, and the United States addressed technological developments, print and electronic sources, and emerging issues that affect the ways that Japanese information is organized and disseminated.

The context was well-set by papers focused on the larger picture of access to Japanese information. Takayasu Miyakawa (Mitsubishi Research Institute) assessed the progress made since

the conference was first held in Warwick, England, in 1987. Database development and management of collections (such as the UK Japanese Union Catalogue Project) have been strong, and new issues include how well information professionals respond to new areas of interest and in-depth information needs. Thierry Consigny (EU-Japan Centre for Industrial Cooperation) and Stephen Anderson (Center for Global Communications) has thoroughly surveyed available print and electronic sources and urged users to monitor new technologies and multimedia products. However, Anderson points out, Japan's continuing organizational insularity towards sharing information freely still hampers the information flows.

Several speakers addressed current limitations in using the Internet as a tool, with major obstacles in accessing Japanese electronic information from outside Japan stemming from language (Japanese, English) issues, and related to that, incompatible operating systems. Christopher Dillon's

(Daiwa Anglo-Japanese Foundation) how-to guide for setting up a Japanese web site (including Japanese HTML) is a unique and practical resource.

R.D. Shelton and Geoffrey Holdridge (both of the International Technology Research Institute, Loyola College) maintain that the US and Japan remain the technology superpowers. Their findings are based on over 40 ITRI studies conducted since 1989. Because Japan now leads in certain fields, such as electronic devices, and because publicly and privately-funded research and development remains strong, it is essential to keep abreast of Japanese technological developments. Moreover, as Phyllis Genter Yoshida (US Department of Commerce) emphasized, the globalized environment has created a more complex challenge as the level and forms of technology transfer increase. All three speakers stressed that the rising technological capabilities of countries such as Korea, Taiwan, Singapore, and China also cannot be ignored.

Hitoshi Inoue (National Center for Science Information Systems) and Sumio Horiuchi (Japan Science and Technology Corporation) gave updates on new products and services. For example, the NACSIS-ELS (Electronic Library Service) system containing both bibliographic information and scanned texts of original papers was inaugurated in April 1997; NACSIS aims to migrate this to an open system that will have full text search capabilities soon. One of the services featured by JST (formerly JICST) is their automatic machine translation service, whereby a user may send the Japanese script and receive the English translation via email.

The final conference panel examined changes in information disclosure in Japan and its wide implications. Although a national information disclosure law has yet to be passed, studies by David Boling (US Department of Justice) and Motohiro Tsuchiya (Keio University) indicate that the demand exists in Japan. Local initiatives have been the driving force, and many cities and all of Japan's prefectures as of 1996 have some form of an information disclosure law. Tsuchiya pointed out that the current Kasumigaseki WAN (wide area network) connects only the national government ministries to one another. However, the growth of Japanese government Internet home pages to 1,112 in March 1997 in contrast to a mere 127 a year earlier suggests that evolving technologies may be a factor in urging the government

towards more openness to the general public. This will have a far-reaching impact on Japanese society and for those in other countries who study Japanese public policy.

Over the three days, conference participants were able to see demonstrations of the newest software technologies and database products in the exhibits room. Participants also enjoyed tours of the Asian Division Reading Room in the beautifully restored Jefferson Building, and the Japan Documentation Center staff demonstrated the full text information storage and retrieval system for its documents collection. The JDC was established in 1992 as a joint project between the Library of Congress and the Japan Foundation Center for Global Partnership, and is headed by Ichiko T. Morita. The JDC collects difficult-to-obtain public policy literature from Japan and makes that information widely available. Researchers are encouraged to visit the JDC home page (<http://lcweb.loc.gov/rr/jdc>) and view the database or to contact the Center. ■

JAPAN DOCUMENTATION CENTER

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Laura L. Wong is attached to the Japan Documentation Center, Library of Congress.

The International Relations of Qiaoxiang

This is an introduction to a current research project on the 'qiaoxiang' overseas relations. We define 'qiaoxiang' as the areas from which the overseas Chinese and their ancestors emigrated. In practice, we also consider 'qiaoxiang' to be the areas which still keep close, or even loose, relations with their overseas emigrants and their descendants.

By ZHUANG GUOTU

Since the beginning of China's policies of reform and opening up to the outside world in 1978, the rapid development of China's economy, showing growth rates of ten per cent or more, has been the focus of world attention. The coastal areas of China, particularly the qiaoxiang areas or the areas from which the overseas Chinese or their ancestors emigrated, have maintained much higher economic growth rates than other areas. With the reviving of the overseas relations, the qiaoxiang areas have shown the most resilient economic vigour and become one of the most important economic pillars in China. For some 20 years the qiaoxiang areas, which include about 25 counties and cities with a population of some 30 million in the coastal provinces of Fujian and Guangdong, have produced economic growth rates close to 20 per cent annually, and created an economic miracle.

The significance of this economic miracle far exceeds the scale of the qiaoxiang areas' economy and the level of social development there. Actually, owing to its history of overseas migration the qiaoxiang areas have functioned as a bridge between the domestic market and the international market, as the initial centre for the foreign direct investment and a model of the market and internationalized economy in China. In any case, qiaoxiang areas are nowadays one of the motivating forces in the growth of China's economy and one of the models for economic development strategy in coastal China.

The phenomenon of qiaoxiang has only become the focus of attention in the last few years, when the increasingly important role of the overseas Chinese in the Asian-Pacific economic and scientific structures was properly realized. Conspicuously, the overseas Chinese billionaires and their involvement in China's economy have hogged most of the attention and the small and medium-sized overseas Chinese entrepreneurs, who have been involved more deeply in the Chinese economy and have made much greater contributions to China's economic growth, have been neglected. The coincidence that the overseas Chinese and mainland China have both rapidly developed their economic strengths over the past 20 years has attracted world attention to the links between China and overseas Chinese, while 'Greater China' or 'China's Economic Zone' has been intensively discussed

Apart from overseas Chinese investments in China, for which most figures in the research results are drawn from official Chinese statistics, there are still few serious research works on the relations between China and the overseas Chinese in this crucial period, and how, what kinds of, and where such links functioned and what impact was brought to bear on both the overseas Chinese and China.

In an effort to broach this problem, we have chosen qiaoxiang studies as a starting point to discover how the relations between overseas Chinese and China functioned and what their impact was or will be to either side. Broadly speaking our research project discusses how qiaoxiang used and developed their traditional overseas relations to enhance their social development and what the impact of these links was on the qiaoxiang areas and even on China as a whole, and especially on the overseas Chinese, particularly since the 1970s.

Research Methods

The first but most important point for us to tackle is how to obtain data which are correct and also representative. The main way to achieve this aim fieldwork. Although we already have the basic published materials, including official materials which are not open to public, this is not sufficient. As the normal figures of government statistics and the data not open to public do not always correspond with reality, we decided to carry on as many interviews as possible with the families, enterprises, and relevant government sections at the village, town, and city level. In the selection of those villages, enterprises, or families in a village to be interviewed and investigated to provide the basic information which can be used as representative data, we chose the random sampling strategy. Actually, owing to the fact that the overseas relations of Jinjiang City were the best in Fujian province, we selected firstly this typically qiaoxiang metropolis as the object of fieldwork, then compared this case with some to other counties in Fujian. Later, we will compare the case of Fujian Province with the qiaoxiang of Guangdong, and also simultaneously extend fieldwork to the Chinese organizations in southeast Asia in achieving the aims of our project.

Within Jinjiang county we selected 3-4 villages in different areas, which, according to the present data, could reflect the realities of the Jinjiang in general, and we also gave priorities in our interviews to the governmental sections which are concerned with the overseas Chinese

and foreign affairs. In each village we interviewed families or private enterprises at random, sometimes choosing the house numbers, sometimes selecting a part of the village where the families we interviewed were concentrated.

We carried on the investigation in the overseas capital-invested enterprises and financed schools, chosen at random in order to avoid having data only from enterprises and schools which are well managed, which the local governments always select to be seen by visitors.

To flesh out the existing written materials we collected in 1996-1997, we have carried out four periods of intensive fieldwork over the last seven months. The first fieldwork took place in February, just after the Spring Festival, when many overseas Chinese came back to their home towns to attend what is regarded by Chinese as the most important Chinese festival. The second fieldwork period took place at the time of the Qingming Festival in April, when many overseas Chinese also came back to their home towns to worship at their ancestral tombs. The third fieldwork period was arranged to be able to interview the participants, who had come from more than forty countries to attend the ceremony to celebrate the establishment of the International Association of Jinjiang Clans in May. These thousands of participants were born in or their families had originated from Jinjiang, and most of them have made a success of their lives becoming entrepreneurs and high officials. The fourth spell of fieldwork took place in south Jinjiang, where the greatest concentration of overseas Chinese have come from, in middle July this year.

Each spell of fieldwork took 10-12 days and nights, and eleven or twelve scholars and postgraduate students were involved in it, assisted by several local functionaries.

Collected materials

By searching for extant written materials and by fieldwork, we have already collected the following materials:

1. General data. These include published and unpublished works, supplemented by the materials which are not open to the public. They cover general information about qiaoxiang, of which the parts concerning Guangdong and Fujian are most valuable to us.
2. Archives and official documents. We have collected and marked all the archival documents relating to overseas Chinese affairs in the 1930s up to 1949 in the Jinjiang Archive. All the archives and documents covering 1949-1992 housed in the Jinjiang Archive and other departments of the Jinjiang government have also been catalogued. Moreover, most documents covering the period 1992-May 1997 have been checked and noted.

3. Clan records (zhupu) and private documents. We checked dozens of normal clan records of qiaoxiang which are stored in libraries or are in the hands of some scholars in Fuzhou, Xiamen, and Quanzhou. We collected three clan records from the private hands related to the villages in which we had carried out fieldwork. These have not yet been used by researchers.
4. Published works and local gazetteers. The library of the Research School for Southeast Asian Studies (Nanyang Yanjiuyuan) has already collected most of the Chinese publications about overseas Chinese and qiaoxiang studies. During our fieldwork we collected more than thirty books, which focus on Jinjiang studies or are related to the topics of history, economy, society, politics.
5. The Periodicals Local Message (Xiang Xun). The periodicals 'Local Message' were edited mainly for the edification of the overseas Chinese readers. In fact, most of these newspapers are intended to be sent abroad. In China many of qiaoxiang areas have their 'Local Message'. We collected the 'Local Message' edited at the levels of village, town, and city.
6. Unpublished materials. These materials mainly include varied kinds of booklets, short reports, newsletters, anniversary albums, etc. Most of them have been printed for propaganda or information purposes by the social organizations or delegations from abroad during the last fifteen years. These materials had a very limited circulation.
7. Government reports and statistical data. Besides the documents of the Office for Overseas Chinese Affairs (Qiaoban), the monthly or annual reports of the other government sections also have a wealth of information related to the overseas Chinese investment, exports and imports, donations, remittances etc.
8. Interview materials. We interviewed members of families, employees of enterprises, inhabitants of villages, towns, and entrepreneurs from abroad. These interview materials are highly important to us as we believe that such materials are closer to the reality than the governmental data.

Some conclusions

Some preliminary conclusions have arisen from the existing materials and the impression given by the data collected. When we have finished analysing these data plus new materials from further fieldwork, I hope I can go into these comments in more detail. Later these comments will contribute to the general conclusions.

1. The economic scale of coastal China is much larger than that covered by the government statistics, therefore the GDP of China must be much larger than that reproduced in government statistical data. We will give an estimation after analysing the data and making calculations.
2. The amount of the hard currency flowing into China will be much larger than that stated in the statistics.

3. In mainland China, qiaoxiang is the most important component of the so called 'South China Economic Zone', which encompasses southeastern coastal China, Hong Kong, Macao, and Taiwan, and maintains close links with the overseas Chinese commercial networks in southeast Asia through Hong Kong.
4. The motive for overseas Chinese investment in China is that investors benefit greatly from their investment in China. In my opinion one of the most important reasons for the rapid growth of the overseas Chinese economy in the last twenty years has been their co-operation with mainland China.
5. The small and medium-sized overseas Chinese enterprises have played a major role in the foreign investment in China. I believe no less than half a million overseas Chinese have invested or are involved in their home town.
7. The growing importance of the role of the new Chinese emigrants. Over the last 20 years about 700,000-1,100,000 Chinese have emigrated from mainland China. Half of these new overseas Chinese are well-educated and all of them have good knowledge of China, particularly their home town. They have formed a bridge between China and foreign capital.
8. qiaoxiang is playing an important role in starting the industrialization and internationalization of the economy of inland China. In the near future, inland China will become a part of the east and southeast Asian regional economy.

Call for external cooperation

Now we are squaring up to the process of analysing the materials from fieldwork and preparing the fieldwork in other areas in Fujian and Guangdong. We would like to seek co-operation with individual scholars and institutes engaging in the same or related studies in analysing our data, joining our fieldwork and publish related research work jointly or organizing conferences, on the condition that both sides can benefit from such cooperation.

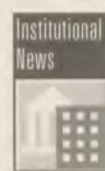
Those who are interested in our qiaoxiang project can ask the author for a complete paper giving what has been said above in much more detail. ■

Professor G. Zhuang was a senior visiting fellow at the IAS from 1 August until 23 September 1997. He can be reached at the Nanyang Research Institute, Haibin 1 8-101, Xiamen University, Xiamen 361005, PR China. Fax: +86-592-2086774

Monbusho Scholarships for Japanese and Chinese Studies

This report has a dual purpose. It begins by drawing the reader's attention to an extremely helpful scholarship programme run by the Japanese Ministry of Education for young foreign researchers (which in this case is limited to researchers from France, Germany, Great Britain and the United States). Then it moves on to introduce some of the useful library collections for Chinese Studies located in Tokyo.

■ By NATASCHA VITTINGHOFF & JOACHIM GENTZ



The *Monbusho* scheme covers a two-month stay in July-August or January-February at either a state university in Japan or at a few specially selected specialized institutions, with the general intention of facilitating and encouraging academic exchange between Japanese and Western scholars. Participants should have taken their PhD degree or be at an advanced stage with their dissertation and are selected from all academic fields – about 80 percent of the 60 participants in Summer 1997 were technicians and natural scientists, but anthropologists or researchers in Chinese or Japanese Studies are also welcome. Apart from a plan for a study project for the two months and an invitation from a professor at the host institution, no further special requirements are made for the application. Proficiency in Japanese is not a prerequisite for this programme. Application forms can be acquired at the national academic exchange institutions – for Germany for instance the DAAD in Bonn – which also carry out the selection of participants.

Mr. Wataru Iwamoto at the *Monbusho* is responsible for this programme and may be contacted for general information at the address below.

The programme begins with an obligatory one-week course for all participants, which involves Japanese language classes and general introductions to Japanese life and culture. Accommodated in the Graduate School of Hayama (with an excellent view of Fujisan), the participants are not only most generously regaled by the *Monbusho*, but most of all become acquainted with their fellow students. After a week, all participants travel to their host organizations, which have arranged housing in advance. (Chances of finding a berth in a student hostel are rare but very rewarding. Participants should inform their hosts about their housing expectations beforehand, otherwise the Japanese partners might provide very expensive accommodation.)

Besides the generous grants of the *Monbusho*, the biggest advantage enjoyed by a *Monbusho* scholarship student is being provided with a research fellow card, which allows the recipi-

ent much broader access to the material than that allowed to other (foreign) students. For instance, it is possible to obtain entrance to the closed stacks areas of the Tokyo University General Library, as well as at the Research Institute for Oriental Studies (*Tōyo bunka kenkyūsho*) which helps to bypass the time-consuming order procedures. This card is also the basis for the issuing of other special library cards at *Tōdai*, e.g. the General Library, which means that books can be borrowed. Moreover, the *Monbusho* provides a special grant of 10,000 free photocopies for personal copies.

The programme does not enjoy wide recognition and the Japanese government is now attempting to broaden its scope, which means that the applicant's chances of approval are very high. The following introduction to the main centres of Chinese sources may help to provide some basic understanding of the facilities for Chinese Studies in Tokyo for those who might take an interest in this programme.

Chinese Material at Tokyo University

Chinese material at *Tōdai* is scattered far and wide through various institutes and special collections, therefore a short introduction might be useful to the newcomer. Broadly speaking, a major obstacle for researchers in Chinese Studies, who have not mastered Japanese, is the Japanese librarian's convention of arranging the catalogues in the Hiragana alphabet according to the Japanese pronunciation of the Chinese titles. But the staff is always very helpful in identifying the Chinese names and titles. Besides, most libraries have catalogues, though not too recent ones, with indexes of strokes, sometimes in pinyin.

The main collection of Chinese material at *Tōdai* is centred at the *Tōyo bunka kenkyūsho*, headed by Professor Hamashita, which is also most likely to be the applicant's host institution. The China-related material consists of a broad collection spread over seven floors covering pre-modern and contemporary *congshu*, monographs, newspapers, and journals in Chinese, Japanese, Korean, and Western languages. There is a remarkable selection of Chinese

newspapers of the late Qing in printed forms (e.g. the complete *Shenbao*, the *Shibao*, *North China Herald* etc.). Apart from the library, on the fourth floor there is a special collection of literature concerning *jiaguwen* and *jinwen*, the most important monographs on Chinese history of thought (both in Professor Hirase's office) and an additional reference room. Short-term researchers cannot take out books, but copies can be made at the institute.

The main collection of Chinese literature on the Humanities is to be found in the Literature Department of the campus opposite the General Library. This faculty is again divided into several parts, of which the whereabouts tend to be a mystery to those who are unaware of their existence. On the second floor: 1. Section on Chinese philosophy; 2. Section on Chinese classical material, which has a good collection of important pre-modern *congshu* and monographs concerning classical and archaeological studies, besides an excellent, huge collection of reference works, catalogues, and the database index of the 25 histories. Modern literature is recorded in a card catalogue, but the classical part is arranged according to the traditional Chinese *jing-shi-zi-ji* style. 3. Section on Chinese literature.

On the fourth floor: Japanese and Chinese journals. Finally, an annex built across the main entrance houses another section of material on Chinese Studies in the basement, concentrating on the collected works of famous Japanese sinologists such as Naito, Takeuchi etc., and commemorative publications in honour of important sinologists, which are hard to find elsewhere. It is possible to borrow books in all sections of the Literature Department – it is even allowed to copy string-bound volumes – and there are also copying facilities in the building.

The General Library also contains a wealth of Chinese pre-20th century works in the closed stacks section, which can be taken out (only three at a time) and mostly also copied, and a large part of the books is in the open stacks section.

Most newspapers held by the University are housed in the library of the Social Communication and Information Department (formerly: Journalism Department), its entrance being just around the corner of the General Library, in the same building. There you get the most important contemporary newspapers about three days' old from all parts of the world (in German e.g.: *FAZ*, *SZ*, *ZEIT*, *TAZ*, *Woche* etc.) as

well as older ones on microfilms. For Chinese newspapers of the 19th century as well as Japanese material of the Meiji period, the *Meiji shimbun zasshi bunko* (Library of Newspapers and Magazines of the Meiji Period) has to be visited. It is located in the basement of the Law Department close to the Main Gate of *Tōdai*. This place has a vast collection of books and print media on mostly Japanese, but also on Chinese journalism and additionally a very convenient printed catalogue. If you are willing to write a page or so on your research project, books can be taken out, newspapers are mostly on microfilms.

The *Tōyo bunka kenkyūsho* is closed at weekends, as is the literature department (during summer and winter vacation this department only opens once a week), but the General Library is open to the public even on Sundays.

Other Special Library Collections of Chinese Sources

The Oriental Library (*Tōyo Bunko*) at Komagome close to the *Tōdai* (Honkomagome 2-28-21, Bunkyo-ku, Tokyo 113) began in the late 1910s with the purchase of the extensive library of the well-known Times correspondent Morrison at the turn of the century. This includes 20,000 volumes of mostly missionary books, pamphlets, magazines etc., all in non-Chinese languages, the bulk in English, but also in Swedish or Russian etc. Now the *Tōyo Bunko* is a famous library and research institute with a huge collection of ancient and modern Chinese books and magazines. For access a letter of recommendation is required, which can be obtained from the host institution. Books cannot be taken out and the copy service is time-consuming (1 day) and rather expensive (30 Yen per normal copy). Most of the publications by the *Tōyo Bunko* can be bought right there on the fourth floor. The *Tōyo Bunko* is open from Monday to Friday.

The gigantic National Diet Library – the largest in Japan – at Nagatocho station in the Government Area (1-10-1 Nagato-cho, Chiyoda-ku, Tokyo 100) has more than 1.3 million Western books, and a big special section on Asian material as well. In addition, all magazines published nationwide in Japanese are collected there. Another section of Rare Books and Old Material on the fourth floor holds old Japanese books from before the Edo period and many Chinese special book collections (*congshu* etc.) from the Qing and earlier. (This section has special call-times three or four times a day, so you need plenty of time. The waiting hours can be spent pleasantly in a cafeteria.) Entrance is easy, but copying can be complicated. In strict observance of the copyright law, it is not allowed to copy more than 50 per cent of a book. Again the copy service is expensive and time-consuming. Reader Service is generally opened from Monday to Friday, plus every third Saturday. Another odd convention is the closing on every third and fourth Monday in a month, or the following day, should the Monday be a public holiday. So take a look at your calendar.

The Tokyo Metropolitan Central Library (located inside the Arisugawa Park close to Hiro-o Station in the southwestern part of Tokyo) is an interesting place for Chinese Studies as well. A large part of books and magazines – e.g. all books from the last 5-7 years – are displayed on open stacks. There is a copy service (25-40 Yen/copy) and an extremely detailed convenient catalogue in pinyin. Most importantly it now hosts the huge collection of Chinese and Japanese Late Qing books of the famous China-scholar Saneto Keishu (the collection was recently moved from the Hibiya Metropolitan Library). These rare books are obtainable on microfilm form only, but microfilm copies can be made at 70-90 Yen/copy. Among their special collections is also a section on the history of Tokyo and historical material of the Edo period. The library is open during weekends and also has a cafeteria serving hot meals.

A splendid hot meal banquet was also served at the final meeting between the participants and the representatives of the *Monbusho*, the branches of the academic exchange institutions in Tokyo as well as some supervising professors. The reports given by some selected participants were so favourable that the organizers were literally pleading for some criticism, but without success. Apparently, the two-month stay in Japan was the suitable period of time for most the participants, providing them with an opportunity to become familiar with the research institutions and facilities and a reasonable basis for considering a longer stay with a more concrete research project in the future. As many of the participants started conversations about such plans already at this evening with the representatives, the *Monbusho* scheme's objectives were perfectly fulfilled. ■

For more information, contact:

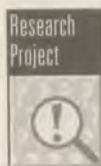
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A Historiography of Qing Scholarship

By **ACHIM MITTAG**



In his famous inaugural lecture on the study of world history in 1789, Friedrich Schiller told his audience, 'While he [modern man] carried Europe to Western India and into the South Pacific, he simultaneously caused Asia to rise in Europe. Now the sky above the Teutonic forests looks more cheerful ... and the waves of the Rhine River mirror vines from Asia.' A promising startingpoint for the student of world history? Or the clarion voice of early Orientalism, with all its Eurocentric and imperialistic overtones? For many Asian intellectuals, it is certainly the latter. Especially if we consider the drastic picture which Schiller draws of the barbaric Others, triumphantly concluding his ethnographic excursion by declaring, 'Such was our past'. Small wonder that the Western idea of a unilinear, progressive history came to be regarded by Asians as a bridgehead of colonization and unwanted modernization, as a deadly mechanism ending in depriving other civilizations of their own pasts and in imposing on them a future which is a rewritten script of Europe's present. Castigating 'the oppression which comes as "history", the Indian historian and cultural critic, Ashis Nandy, for instance, has made it very clear that the actual problem of non-Western peoples lies in "[being] victimized not merely by partial, biased or ethnocentric history, but by the idea of history itself.'

The Chinese case shows a different picture and we will hardly find such outspoken critics of 'the idea of history itself'. The reason for this is evident: China possessed a formidable tradition of historiography of her own, and throughout all ages there was a politically motivated emphasis on keeping records and writing history, reinforced by the strong scholarly commitment of the literati elite. As is said in a Neo-Confucian world chronicle of the early seventeenth century, the universe is made up of three great powers, Heaven, Earth, and Historiography (shi; usually, this tripartite sequence is Heaven, Earth, and Man). It should not be forgotten that in imperial China history also acted as an agency of internal colonization and of implementing cultural standards throughout the vast empire. This is especially true with regard to the local gazetteers which were produced in abundance during the Ming and Qing dynasties.

Therefore, when China felt the acute necessity to reform and modernize in the late 90s of the nine-

teenth century, it was only natural that the literati elite looked towards the past for orientation. 'Rely upon the precedents of the past in order to reform the (present) political system' (two-gu-gai-zhi). This was the slogan of Kang You-wei (1858-1927), the figurehead of the Hundred Days' Reform in 1898, who was convinced of having found a magic formula by which China could embark on the thorny path of modernization. Though ardently opposed to Kang, Zhang Bing-lin (1869-1936), revolutionary and prominent scholar, aspired to write a grand comprehensive history of China. Comparing China's situation to that of India, Zhang came to the conclusion that after all China was better off, just because she could draw on a long history, richly documented in historical records which cover with exceptional continuity a period of nearly 3,000 years. Following the iconoclasm of

Because of its intimate linkage
to cultural identity
and modernity,
the topic of Qing scholarship
has stirred up
considerable controversy

the May Fourth Movement (c. 1915-1930) and, after the founding of the PRC, the strenuous attempts to fit the Chinese past into the universal Marxist categories, a new turn towards the Chinese past has been observed in the 90s, which is combined with proposals for a Confucian renaissance.

Writing back in the 60s, Joseph Levenson conceived of a fundamental dilemma for the modern Chinese historical consciousness. As he saw it, Chinese historiography could treat Chinese history either under the conceptual framework developed in professionalized European historical studies or not. In the first case, it would amount to a loss of cultural identity. In the second case, it would amount to isolation in a globalizing world. In fact, according to Levenson, twentieth-century historiography in and outside Mainland China evolved along these two lines: 'On its radical side, it laid down lines to the Chinese past through a supposedly universal (not exclusively Western) sequence of historical stages. And on

its conservative side, it read into Chinese history a special soul ... History either integrated China in the world or insulated China from the world. But in neither reading, the post-Confucian Marxist nor the post-Confucian "Confucian", was China the world itself.'

Insightful as Levenson's analysis is, it nevertheless does not take into account those intriguing attempts to bridge the dilemma mentioned above. Most notable in this respect are the Chinese indigenous narratives of the unfolding of modernity. As very recently pointed out and discussed by Harriet Zurndorfer (in *JESHO* 40:4 [1997]), there are basically two versions of these 'modernization narratives': first, China entered early modernity in the Tang-Song transitional period (c. from 750-1000). It is widely known that Naitō Konan (1866-1934), considered the founder of the 'Kyoto School' of Japanese Sinology, must be credited with formulating this version. However, it did not become very influential in China. Second, in the late Ming/early Qing period (c. the seventeenth century), China experienced economic, commercial and societal developments which suggest striking similarities to the rise of capitalism in Europe. Mention must be made in this context of the prolonged historiographical debates on the 'sprouts of capitalism' held in the PRC in the 50s. Also, owing to the profound changes in the intellectual climate, the seventeenth century earned the epithet of the Enlightenment Era (qi-meng shi-dai). Now, in the past decade, this second version of the 'modernization narrative' has received much attention because of the approach taken by the Princeton-based Yü Ying-shih (born 1930), who argued in a study published in 1987 - explicitly in critical reference to Max Weber - that there was a close relationship between Chinese religious ethics and the strong economic development in Ming and Qing China.

The origins of the second version of the 'modernist narrative' can be traced to Liang Qi-chao (1879-1929) and his early outline of Qing scholarship (1904), in which he emphasized the scientific spirit of kao-zheng scholars guided in their research by the principle of 'seeking the truth from the facts' (shi-shi qiu-shi). This early essay of Liang Qi-chao's as well as his much better known *Outline of Scholarship in the Qing Period* (Qing-dai xue-shu gai-lun, 1920) is part of my present research work on 'Historiography of Qing Scholarship', carried out at the IAS and the Sinological Institute of Leiden University. The planned study aims at reconstructing the historical discourse on Qing scholarship from the mid-eight-

eenth century to the present. This discourse played and continues to play a constitutive role for the self-understanding and self-identity of the Chinese literati, scholars, and intellectuals during the last two centuries. Because of its intimate linkage to the question of cultural identity and modernity, the topic of Qing scholarship has stirred up considerable controversy among Chinese intellectuals in this century. In the intended study, these discussions are placed into the context of the evolving historiography of Qing scholarship, mostly biographical writings on individual Qing scholars, but also historical outlines of 'schools', teachers-students' genealogies, notably Jiang Fan's (1761-1831) *Records of Scholarly Succession in Han Learning under the Present Dynasty* (Guo-chao Han-xue shi-cheng ji), etc.

My present research also relates to the broader discussion on Chinese historiography and Chinese historical thought. Very recently, enthusiasm for this particular field of study has been renewed. This is indi-

cated by a range of research activities undertaken in the last few years. Mention should be made here of the formation of a 'Chinese Historiography Study Group' under the Association of Asian Studies (AAS) and a large-scale international research project on 'Chinese and Comparative Historiography' that has been launched. For details see Chinese Historiography Study Group, Newsletter No.1 (March, 1997). As part of this project, the Chiang Ching-kuo Foundation, Taipei, has accepted a grant application for three conferences to be held in Germany in 1998-2000. ■

(I am grateful to my former colleague Dr Michael Gottlob, now living in Bergamo, Italy, for his friendship and for sharing his insights into modern Indian historical thought with me).

Dr Achim Mittag is an ESF Fellow stationed at the IAS.

Publications



New Publications

- **The beginning of Heaven and Earth. The Sacred Book of Japan's Hidden Christians.** Translated by Christal Whelan, University of Hawai'i Press, Honolulu 1996. ISBN 0-8248-1824-5
- Akihiko Senda, **The Voyage of Contemporary Japanese Theatre,** translated by J. Thomas Rimer, University of Hawaii Press, Honolulu 1997. ISBN 0-8248-1722-2
- Borgen, Doris G., **A Woman's Weapon. Spirit Possession in The Tale of Genji,** University of Hawaii Press, Honolulu 1997. ISBN 0-8248-1858-X
- Bischoff, Friedrich A., **Djin Ping Meh: Epitome und analytischer Namenindex.** Austrian Academy of Sciences Press, Vienna 1997. ISBN 3-7001-2641-7
- Fei Hsin, **Hsing-ch'a sheng-lan. The overall Survey of the Star Raft** translated by J.V.G. Mills; revised, annotated and edited by Roderich Ptak. Harrassowitz Verlag, Wiesbaden 1996. ISBN 3-447-03798-9
- Brown, Kendall H., **The Politics of Reclusions: painting and power in Momoyama Japan,** University of Hawai'i Press, Honolulu 1997. ISBN 0-8248-1913-6
- Carter, Steven D., **Unforgotten Dreams. Poems by the Zen Monk Shōtetsu,** Columbia University Press, New York, 1997. ISBN 0-231-10576-2 (cloth); 0-231-10577-0 (paper)



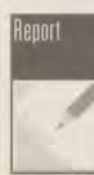
- Brandon, James R. (ed.), **Nō and Kyōgen in the Contemporary World,** University of Hawai'i Press, Honolulu 1997. ISBN 0-8248-1810-5
- Heidenreich, Dietmar. **Der Aphorismus als Epos bei Akutagawa Ryūnosuke.** Peter Lang Europäischer Verlag der Wissenschaften, Frankfurt/M, Berlin, Bern, New York, Paris, Vienna, 1997. ISBN 3-631-31698-4

現代漢語研討會

International Symposium on Modern Chinese Poetry

In the final days of July of this year, over fifty scholars, critics, and poets descended on the town of Wuyishan, in a spectacularly beautiful part of southeast China, to attend the International Symposium on Modern Chinese Poetry (Xiandai Han shi guoji yantao hui). The symposium's main organizing bodies were Fujian Normal University and the Research Institute for Literature of the Chinese Academy for Social Sciences, assisted by the Research Institute for Literature of Peking University and other academic and literary institutions.

By MAGHIEL VAN CREVEL



Participants came from all over the PRC, including Hong Kong, as well as from Australia, Germany, Japan, Korea, Taiwan and the United States.

Outside the three-day, rather dense programme of formal presentations and discussion, there was ample opportunity for further trading of views and materials, and for appreciating such divergent Wuyishan charms as Wulong tea and snake wine. The symposium's organizers, especially Wang Guangming and other staff of the Department of Chinese at Fujian Normal University, did an expert job in creating ideal circumstances for intensive, stimulating scholarly exchange.

The participants brought with them a great variety of topics, approaches, questions and answers. Rather than reporting in detail on individual presentations – thirty-four papers were given, all in Chinese – I will identify a few central, recurrent points of discussion, some of which have sustained critical interest for a full one hundred years, ever since the first signs of modernity in Chinese poetry in the late 1890s.

Old and new, Chinese and foreign

First of all, relationships between classical and modern traditions in Chinese poetry proved to be an issue of undiminished relevance. Among others, Lan Dizhi and Sun Yushi dwelt upon interactions between the old and the new, the 'new' roughly denoting twentieth-century texts: how the new has drawn inspiration from the old, how the new has failed to draw inspiration from the old, how the old has influenced the new and – as Ren Hongyuan argued – how the new has influenced the old. A closely related topic is of course that of modernity itself; Ping-kwan Leung, Sasaki Hisaharu, Wang Guangming, and Zang Di were among the many speakers addressing one or another of its aspects as pertinent to Chinese poetry.

In the study of modern Chinese literature, the dichotomy old-ver-

sus-new is matched in prominence by the dichotomy Chinese-versus-foreign. At the Wuyishan symposium, the latter was manifest in at least three areas of debate: (1) foreign influences on the language of twentieth-century Chinese poems, (2) the lives and times of modern Chinese poems and poets outside China – touched on by Wolfgang Kubin and Wang Jiaxin – and the growing impact of non-Chinese scholars and critics on Chinese poetry scenes, and (3) powers and limitations of oppositions such as Chinese-foreign, Chinese-Western and Eastern-Western.

The first of these three can be seen as part of a much larger issue offering endless possibilities for theorizing: that is, ways in which the nature of the modern Chinese language determines the nature of modern Chinese poetry. While relationships between any language and its poetry merit scholarly interest, the modern Chinese case may derive extra relevance from an exceptionally turbulent history. The birth of modern Chinese poetry is associated with radical language reform early in this century, and categories such as the 'translation style' – bearing linguistic traces of foreign originals – and the 'Mao style' – heavily coloured by Maoist political lingo – have proved useful in describing some of the formidable changes that the language of modern Chinese poetry has undergone. Speakers on such matters included He Rui, Li Zhensheng, Liu Fuchun, Shen Qi, and Zhou Xiaofeng.

Poethood

Another important topic, once more confirming the lasting accuracy of work on modern Chinese poetry done by scholars such as Kai-yu Hsu, Lloyd Haft, and Michelle Yeh, was the social role of the modern Chinese poet and, more generally, representations of poethood and of the writing process. Possible types of 'responsibility' were the subject of ardent debate: to Chinese history, to the individual self, to art, to language. In these discussions – involving, among others, Hong Zicheng, Liu Denghan, Luo Hanchao, Sun Shaozhen, Wang Xiaoni, Xie Mian, Xu Jingya, and Zhu Shoutong – dif-

ferences of opinion and persuasion between different generations of scholars, critics and poets were pleasantly irreconcilable. Contemporary PRC poetry since the mid-1980s turned out to be the *pièce de résistance*. But in view of the explosive development of Chinese poetry in the past decades and its overall pluriformity, it is hardly surprising that not all of its critics are equally enamoured of all of its styles.

In addition to broad issues such as the above, which have kept critics of modern Chinese poetry in business for a century now, the symposium featured more specialized but no less exciting presentations. Huang Lin, Lin Qi, Zhai Yongming, Zhou Yaqin and others spoke on issues in Chinese women's poetry, sparking off debate which resulted in a postponement of dinner; Tu Kuo-ch'ing discussed internet poetics and their implications for Chinese poetry in the next century; Hsiao Hsiao dwelt on prose poetry from Taiwan, with reference to classical Chinese samples of this elusive



Sun Shaozhen, prominent critic

genre; Pai Ling gave a fascinating talk on poetic composition; Chen Zhongyi, Cheng Guangwei, Cui Jianjun, Jin Longyun, Nan Fan, Tang Xiaodu, Maghiel van Crevel, Yu Zhaoping and others presented case studies which between them spanned the full range of modern Chinese poetry up to the present day. Inevitably, the 'Chineseness' of that poetry led into varying interpretations of Han in *xiandai Han shi* – literally 'modern Han poetry' – which can be read as short for either Hanzu 'the Han/Chinese people/nation' or Hanyu 'the Han/Chinese language': should the term, depending on its context, perhaps sometimes be translated as 'modern poetry in Chinese'?



Prof. Xie Mian, Peking University

The symposium's closing session had been reserved for 'free debate' and was chaired by Wang Guangming. The discussion pointed to a new kind of urgency for an old question: to what extent can and should modern Chinese poetry be an ideological undertaking? Or, in one possible rephrasing, what is the division of labour between its being Chinese and its being poetry? The remains of one kind of orderliness in this field – that forcibly imposed by wars and politics – are fast disappearing, and new forces to reckon with include the full gamut of literary theory as well as prosaic Truths of Money: how much, for example, does a book of poetry cost its author in today's radically commercialized China? But time ran out, as it will, before definite and final conclusions on modern Chinese poetry could be reached. ■

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Confucius' Value System

By PEI-JUNG FU



Living in today's world, what can we still learn from Confucius (551-479 BC)? The answer for me is quite clear, that is, a system of values. Every tradition has its own value system which is usually cherished and preserved in the form of a religion or a series of religious beliefs. Any religion, of itself, is praiseworthy and indispensable to its followers. However, when different religions meet, confrontation and conflict become inevitable unless a common basis for their discourse can be found. Confucius' philosophy may well serve as this common basis in the sense that it focuses on human life in this world, while leaving the questions concerning human before-birth and after-death open. Each religion has its own answers to these questions, but there is no reason that life in this world should be ignored. This is the place, as I have said, where Confucius' philosophy should be taken into consideration. I do not mean that this phi-

losophy is mere humanism which deals with moral advice and educational reforms only. Confucius' philosophy is truly a humanism, but with an open end directing to the transcendent, which signifies the perfection of human nature, i.e., the sagehood or the union of Heaven and the human being. In other words, Confucius' philosophy has a religious dimension with which all religions today can identify. And this point will be further clarified once we understand his value system.

As a strand of humanism, Confucius' philosophy shows respect and concern for every individual without discrimination, in the hope that all the potentials of the human being, from bodily to spiritual ones, will be fulfilled. More significantly, it affirms that human nature is endowed with the tendency towards goodness, which marks the 'ought to be' of human being, and which, if developed and realized well, will culminate in the ideal state of sagehood. Based on the above premises, Confucius presents a value system which is comprehensive, hierarchical, and demanding. It is comprehensive in the

sense that it covers the whole range of human life, including natural desires, spiritual aspirations, and the highest ideals. It is hierarchical in the effect that the more one cultivates oneself, the higher stage one will attain. As for the demanding aspect, the point is that during one's lifetime, one cannot rest at any higher stage without the danger of falling backwards.

A brief description of this value system runs as follows. The system has a structure of three stages, each of which includes two levels of value respectively. We have then (1) the ego-centred stage with the values of living and development in the sense of worldly success; (2) the human interactive stage with the values of social order (maintained by laws and rituals) and human feelings (that is, human affections and moral virtues); and (3) the idealized stage with the values of non-selfishness (or non-selfhood) and the supreme good (or the sagehood).

The details of this system will be elaborated in my course for students of Leiden University and in the lectures I have arranged to present during my research period at the IAS. ■

The IAS has recently established the European Chair for Chinese Studies.

Prof. Fu Pei-jung (National Taiwan University) is the first IAS professorial fellow in Chinese Studies, until September 1998, focusing on Chinese Philosophy and Religious Studies.

Chinese Transnational Enterprises in South China

This article is an introduction to the research project being undertaken by the author. The project is concerned with the structure and social organization of Chinese transnational enterprises in their relationship with overseas Chinese connections and investments in the region of south China, where the author conducted field investigations in Guangdong and Fujian provinces in April 1997. Fourteen overseas Chinese-invested enterprises were selected for study. Some findings of the field study will be discussed in this paper.

By CEN HUANG

Research Project
Chinese transnational enterprises (hereafter referred to as Chinese TNEs) are defined to cover all overseas Chinese-invested enterprises plus affiliates in China, which own or control production or service facilities in one or more countries.

The presence and activities of overseas Chinese who live outside of the administrative jurisdiction of the People's Republic of China mainly in Hong Kong, Macao, Taiwan, and southeast Asia, have created all kinds of border-crossing networks that seem to subordinate political differences to trade interests. In the past two decades, overseas Chinese have played a crucial role in the creation of 'the economic miracle' in both southeast Asia and south China. In 1996 alone, China actually utilized foreign investment amounting to US\$ 42.35 billion, of which some 70.9%, according to official PRC records, came from overseas Chinese (Chen & Hu, 1997). Overseas Chinese have been viewed as bridge builders who, especially after the Tiananmen crackdown, emerged as a critical group in providing the capital and expertise to fuel China's economic takeoff (Ong & Nonini, 1997). Taking advantage of the linguistic and cultural affinity, overseas Chinese investors have successfully managed to transform south China into an export-oriented dynamo.

Chinese TNEs

Why did overseas Chinese invest in China, especially in south China? The motives of overseas Chinese investment have been debated among not only researchers, but also policy makers of the nations which are involved in this phenomenon. Some researchers suggest that overseas Chinese have invested in China primarily for profits, not because they feel any loyalty to the Chinese nation-state (Suryadinata, 1995). They are opportunists and parvenus eager to enrich themselves, while benefiting China incidentally. Ong (1997) argues that overseas ethnic Chinese acknowledged their homeland, but mainlanders find it hard to accept that they all have China's real interests at heart.

Others acknowledge that there is a correlation between culture, institutions, history, and the direction of transnational capital flows in the rapid growth of 'Greater China' and the formation of the southeast Asia 'growth triangle'. Lee Kuan Yew indicates 'what ethnic Chinese from Hong Kong, Macao, and Taiwan did was to demonstrate to a sceptical world that *guanxi* connections through the same language and culture can make up for a lack in the rule of law and transparency in rules and regulations' (cf. Ong, 1997:177). Lee's statement sketches a vision of a large reality underlying transnational Chinese co-operation: 'people feel a natural empathy with those who share their physical attributes. This sense of closeness is reinforced when they also share culture and language. It makes for easy rapport and the trust that is the foundation of all business relations' (International Herald Tribune, 23 November 1993). Many overseas Chinese investors interviewed in this study agreed that, compared to other overseas production sites, China is more attractive because of the cultural and linguistic affinity between themselves and the mainlanders.

There are economic reasons why the overseas Chinese have invested in south China. Rapid economic development there creates profitable markets. Cheap labour and an adequate labour force open the way for low production costs. There are favourable investment conditions, for instance, tax incentives for foreign investors in China, especially in the coastal provinces. The interpretation and implementation of laws and policies in China are flexible and sometimes personal. This offers more choices to heighten the appeal of the official favourable investment conditions. The establishment of Chinese TNEs in south China has passed through three different stages. The first stage started with overseas Chinese entrepreneurs travelling to the region from their countries or areas of residence. In the very beginning, many of them went back to their ancestral home towns to seek business opportunities. The second stage involved the establishment of contacts and networks with local authorities to negotiate investment conditions and contracts. The first two stages were often combined into

one. The third stage was the establishment of manufacturing firms in the region. Two things have been clearly observed in the enterprises studied: (1) overseas Chinese entrepreneurs tended first to establish themselves in locations that are geographically and culturally proximate and gradually to increase their involvement moving towards more distant places, in this case inland China; and (2) they tended to move into the manufacturing companies from the very beginning of the establishment of their global organizations. This is a different task from that adopted by the European transnational corporations in Asia in which manufacturing firms would only be established after a long trial period and experiments with their representatives and agency firms in the region (Jansson, 1994).

Characteristics

Several characteristics of the Chinese TNEs have been observed in the investigation. The first and most significant one is that the Chinese TNEs share similar cultural identities and linguistic preferences with local partners and workers. All foreign investors in the enterprise studies identified themselves as being of Chinese cultural origin and speaking Chinese.

A second characteristic is that not all Chinese TNEs are big multina-

tional firms. Many of the enterprises were established by small and medium-sized overseas Chinese firms with a small or medium amount of investment. This presents a significant difference from Western TNEs, which are, generally speaking, technologically superior and are backed and influenced by a large organization outside the host country (Jansson, 1994).

The third difference is that the Chinese TNEs are not set up far away from their parent companies as many Western corporations are. The enterprises studied were all invested in by overseas Chinese who reside in the vicinity of south China in places such as Hong Kong, Taiwan, and southeast Asian countries. This affords these TNEs a special characteristic, namely the manageable distance allows frequently travelling by transnational managers and technicians between the mother firms to their subsidiaries. The upshot is that investors are able to have close contacts and exercise control in management and production of their subsidiaries in the region.

The fourth characteristic of the Chinese TNEs is that these tend to be export-oriented manufacturing firms. Processing manufactured goods for export is the main orientation of the Chinese TNEs studied, but all overseas Chinese investors interviewed

also expressed great interest in domestic markets to which they currently have limited access.

A fifth characteristic is the massive and diversified labour force employed in the Chinese TNEs. To churn out the low-cost toys, clothes, sport shoes, and plastic goods that flood consumer markets world-wide, transnational Chinese entrepreneurs have established production systems that span space and labour diversities. The majority of the Chinese TNEs studied are labour intensive, migrant and female dominated manufacturing firms. Most of the workers in these enterprises are young, of peasant origin, with a low educational level, and a lack of industrial work experience.

Conclusions


The concentration and the rapid growth of overseas Chinese capital in south China since the late 1980s both suggest that transnational capital does not flow across this space unconstrainedly. National borders might be threatened in the age of globalization, yet cultural-institutional maps still dictate the direction and the way in which transnational capital expands and is accumulated. Based on shared cultural identity and linguistic preference, and shaped by increasing local autonomy in China, overseas Chinese investors have successfully established relationships with not only the state officials but also their local business partners. Seizing the day, Chinese transnational enterprises have developed prosperously in south China and have evolved their own unique characteristics in organization and management styles. ■

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Dr Cen Huang is an IIAS research fellow working within the research programme 'International Social Organization in East and Southeast Asia: Qiaoxiang ties in the twentieth century'.

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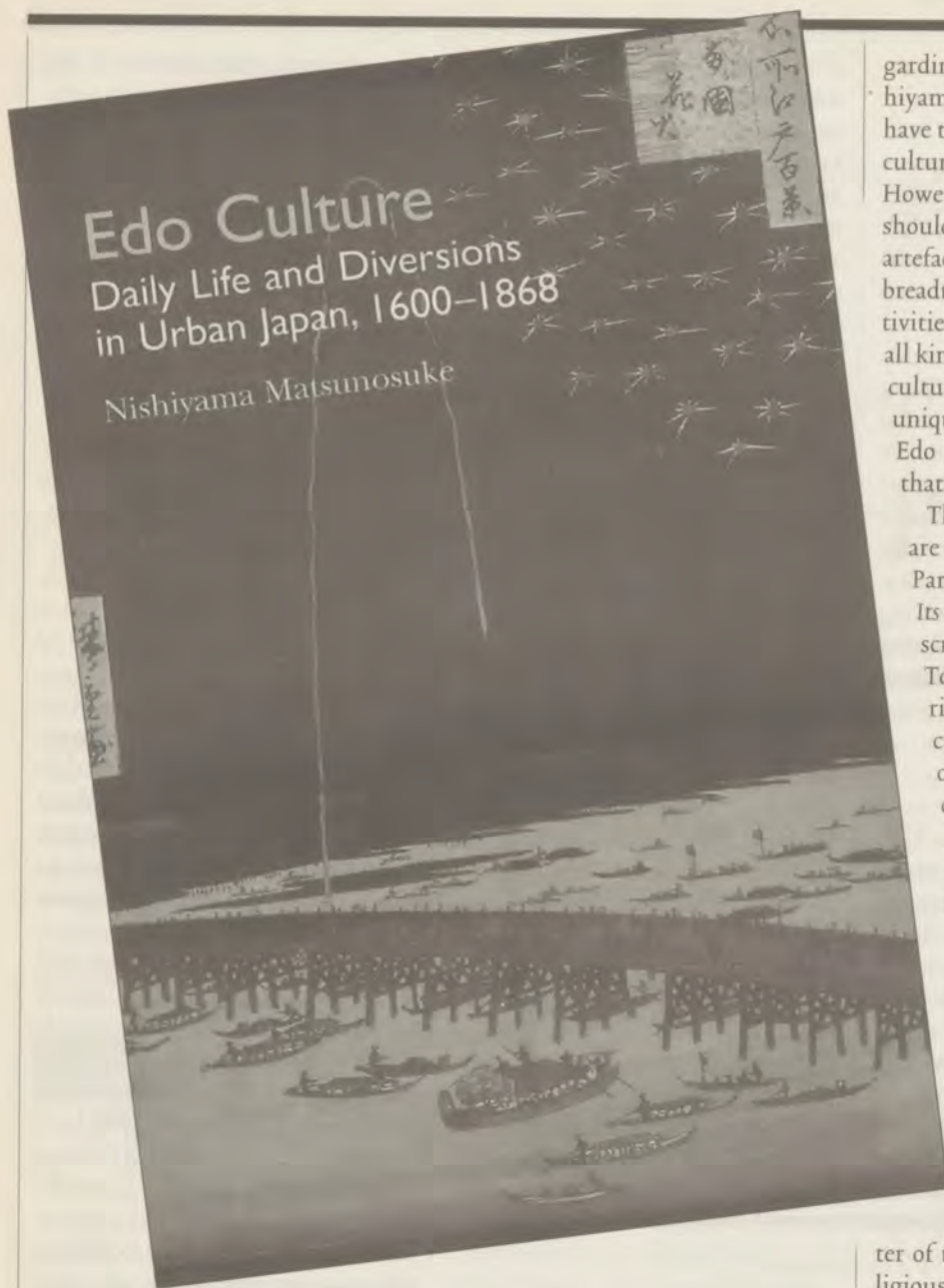
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Edo Culture

Nishiyama Matsunosuke,

Edo Culture. Daily Life and Diversions in Urban Japan, 1600-1868.

Translated and edited by Gerald Groemer.
Honolulu: University of Hawai'i Press, 1997.
ISBN 0-8248-1850-4

■ By MARGARITA WINKEL



Nishiyama Matsunosuke is one of Japan's most prominent historians of Edo popular culture. *Edo Culture. Daily Life and Diversions in Urban Japan, 1600-1868* contains thirteen of his articles in English translation. The translator and editor Gerald Groemer added an introduction, notes, a bibliography, and a glossary to facilitate the English reader. The articles included in this volume are a small selection of Nishiyama's complete works.

Nishiyama's most influential work, his study of the *iemoto* system (*Iemoto no kenkyū*) appeared in 1959. *Iemoto* is defined in Groemer's glossary as 'a hierarchical system in which a real or nominal family head (*iemoto*) passes on a 'house art' to disciples who in turn may have their own pupils' (p. 272). The *iemoto* system as the central organizing principle of the life of Edo artisans and merchants is an important element in all of Nishiyama's writings. Other recurrent themes are the adoption of elite traditions by the emerging class of townspeople and the cultural exchange between urban and rural areas. Nishiyama also led the 'Edo

Townspeople Study Group' (*Edo chōnin kenkyūkai*), which resulted in the publication of the five-volume *Edo chōnin no kenkyū* (1973-1975). This work still stands out as one of the most important publications on the daily life and activities of the people of Edo. Nishiyama's collected works appeared as a set of seven volumes in the 1980s.

In the author's introduction, Nishiyama explains his basic ideas re-



Kyōka poet. From 'Azumaburi Kyōka Bunko' (A Collection of Eastern-style Kyōka). Drawings by Santō Kyōden (1786). Tokyo Metropolitan Central Library.

garding Edo popular culture. In Nishiyama's view, scholars in the past have too easily dismissed Edo-period culture as inferior to other periods. However, the value of Edo culture should not be looked for in extant artefacts, but in the unprecedented breadth and diversity of cultural activities. The general involvement of all kinds of people in artistic life and cultural pursuits constitutes the unique quality and importance of Edo culture, and it is this aspect that should be the focus of study.

The subsequent twelve chapters are divided into three parts. In Part One, called *Edo: The City and Its Culture*, the first chapter describes Edo as the capital of the Tokugawa shogun and as a warrior city. The second chapter focuses on the other inhabitants of this town: artisans and merchants who were proud of their own distinct city culture and their identity as *Edokko* (children of Edo). The third chapter considers aesthetic concepts which were central to the life and ideals of Edo in general and of the pleasure quarter, Yoshiwara, in particular. In the fourth chapter Edo publishers and the production process of books and prints is described. The final chapter

of this part is devoted to the religious life of Edoites and is based mainly on *Edo meisho zue*, a 26-volume guide on annual customs which was published between 1834 and 1836.

The second part of the book, called *The Town and The Country*, consists of three chapters which describe various aspects of the relation between urban and rural culture. Chapter Six discusses the provincial culture of the Kasei period (1804-1830) in which contacts and cultural exchange between urban centres and rural areas became particularly strong. Increased cash-crop cultivation and other forms of trade intensified the communication between city people and rural population. Chapter Seven focuses on the numerous travellers in Japan and their role as cultural intermediaries. Both professional travellers such as performing artists, exorcisers, priests and monks, as well as the huge crowds of common pilgrims are taken into consideration. Chapter Eight examines the *iemoto* of culinary schools and the transmission of secret culinary information.

The third part of the book is called *Theater and Music: From the Bakufu to the Beggar*. Chapter Nine considers the widespread influence of *Nō*, which is usually viewed in the limited context of samurai cultural life. Nishiyama however, shows the considerable influence that *Nō* music and songs exerted on popular culture, and follows the process of adaptation of some *Nō* schools to the rapidly increasing numbers of students. Chapter Ten continues on the theme of *iemoto* and performing arts, and highlights the possibilities for upward social mobility of musically talented individuals. In Chapter Eleven the Kabuki theatre is considered in relation to annual events. It also discusses the role of actors as instigators of new forms of fashion. The final chapter examines various

forms of performing arts in the period of transition to the modern era.

Nishiyama is a pioneer in the study of the popular culture of the Edo period. Although his essays tend to be somewhat superficial and often lack the precise data and definitions required by modern scholarship, his importance in the development of the study of Edo popular culture cannot be overestimated. By adding valuable background information, the translator and editor Gerald Groemer has made up for much of the lack of concrete data. One of the good aspects of Nishiyama's work is his strong reliance on contemporary publications as sources of evidence. In the English translation, this use of contemporary works is elaborated by including many illustrations from Edo-period publications. *Edo Culture* is well worth reading for anyone interested in Edo literature and in the social context of art production and consumption in the Edo period. ■

Margarita Winkel

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Short

NEWS



JAPAN AND THE NETHERLANDS

In the year 2000, the Netherlands and Japan will celebrate the 400th anniversary of the establishment of bilateral relations. With the arrival of the ship 'De Liefde' on the east coast of the island of Kyushu in 1600, an ongoing relationship was started which continued during the *sakoku* period (1640-1853), in which the Tokugawa Shogunate closed the doors to all mercantile intercourse with other Western trading nations.

Two members of the Institute for the History of European Expansion (IGEER), Dr W. Rummelink (director of the Japan-Netherlands Institute in Tokyo) and Dr L. Blussé (History Department, Leiden University) have been commissioned by the 'Stichting 400 jaar Nederland-Japan' to edit a commemorative volume. It will contain historical essays written by sixteen scholars from Japan and the Netherlands and is scheduled to appear in the spring of 2000 in English, Dutch, and Japanese translations.

Within the framework of this comprehensive research project several workshops will be organized in Japan and the Netherlands. The project has been made possible by a generous grant of the NWO organization and various donations from the business community. ■

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Short

NEWS



THE JOHN KING FAIRBANK LIBRARY IN PRAGUE

Before his death in 1991, Professor John King Fairbank transferred most of his Chinese-language books to the Harvard University library system. It was always his wish, however, that his English-language books be given to a library in a non-English-speaking country. Consequently, in November 1994, the John King Fairbank Library opened at the Oriental Institute of the Academy of Sciences of the Czech Republic in Prague.

In the late 1960s, Professor Jaroslav Prusek, a leading Czech specialist in modern Chinese literature, visited Harvard to host a graduate seminar. During his stay at Harvard, Professor Prusek developed a close friendship with John and Wilma Fairbank, and remained a close friend until his death in 1980. During his tenure as Director of the Oriental Institute of the then Czechoslovak Academy of Sciences, Professor Prusek endeavoured to build a strong library in Chinese Studies. Continuing in this tradition and aware of Prusek's friendship with John Fairbank, the present Director of the Oriental Institute, Dr Josef Kolmas, expressed an interest in the Fairbank book collection. In August 1994, sixty-one cartons of books and reference volumes were removed from John Fairbank's study in his New Hampshire summerhouse, and transported to Prague. ■

For more information:

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By LORE SANDER

Asian Art
Ernst Waldschmidt's main interest was focused on the edition and reconstruction of texts from Sanskrit manuscripts collected by the four Prussian expeditions (1902 - 1914) to Buddhist monasteries on the Northern Silk Route (Xinjiang). His bibliography contains 137 items. They characterize him as a man of great learning and scholarly discipline.

Collecting for the Museum

Serving in the navy in Kiel in the First World War, the young volunteer became so fascinated by Indian philosophy that after the war he began to study philosophy with Paul Deussen and Sanskrit languages with Emil Sieg in Kiel. Later, Waldschmidt continued his studies in Berlin, where the direction of his academic career was shaped by Heinrich Lüders. Lüders was the head of the Turfan Commission, responsible for the registration and publication of the Sanskrit manuscripts from the Prussian finds. In the 1920s, Berlin was the centre of Silk Route research. The two leaders of the Prussian expeditions, Albert Grünwedel and Albert von LeCoq, were still alive. In 1921 Von LeCoq succeeded Grünwedel to the directorship of the Indian Department of the Museum of Ethnology (Berlin), from where the expeditions had been undertaken. In 1924 it was he who gladly acquiesced in Heinrich Lüders' proposal that they employ the young scholar Ernst Waldschmidt, after he had gained his doctorate with a text edition on the monastic rules for nuns from the Sanskrit manuscripts.

Waldschmidt devoted his attention to questions about the arts with the same zeal as he continued to those of reconstructing texts from the newly found Sanskrit manuscripts. As early as in 1925 he published an introduction into the art of the Northern Silk Route, *Gandhāra, Kutscha, Turfan*. He continued the expedition reports begun by Albert von LeCoq, *Die Buddhistische Spätantike in Mittelasien*. The two last volumes he supplemented by articles of fundamental importance for the interpretation and the chronology of the wall paintings from the Northern Silk Route. With the book *Die Legende vom Leben des Buddha* he made an important source accessible, not only to art historians but also to a greater public. Moreover, he worked on Indian miniatures and on the religious history of Central Asia.

From 1932 to 1934, accompanied by his wife, as his assistant, he travelled by car throughout India, from Sri Lanka to the Khyber pass, from Orissa to Kathiawar. The journey, sponsored by the Baessler Foundation, was undertaken to collect artefacts for the Museum. The Museum of In-



UNTIL 4 JANUARY 1998
BERLIN, GERMANY

Indo-Corinthian capital. Bodhisattva with Ascetes.
Gray slate. Gandhāra 3rd century.

Ernst Waldschmidt (1897-1985) An exhibition in memory of his 100th birthday

dian Art has to thank him and his journey for a valuable collection of excellent textiles, ivory, metal work and jade.

Waldschmidt, who was already curator, was offered the position of head of the department, which he occupied up to 1936. Besides his duties at the Museum, he taught at the university since he had obtained the *venia legendi* in 1930. He accepted the chair of Indology offered him by the University of Göttingen after the retirement of his former teacher, Emil Sieg in 1936.

Sanskrit manuscripts

Waldschmidt's most productive period began after the war. He had been appointed executor of the posthumous works of Heinrich Lüders, who had passed away in 1943. Among his inherited duties was the responsibility for the Sanskrit manuscripts, which arrived from their deposit in the Berlin Academy of Sciences during the war, most of them mutilated. The re-organization was a hard task. At the same time Waldschmidt continued his work on editions of texts on the life of Buddha. Between 1950 and 1962 he published editions of the *Mahāparinirvāna*, the Sūtra on the last days of the Buddha Śākyamuni, the *Catushparishat*, the Sūtra on the foundation of the Buddhist order, and *Mahāvadānasūtra*, the Sūtra on the lives of the seven former Buddhas. Arranging related versions from Pāli, Tibetan, and Chinese sources synoptically with the Sanskrit text, he introduced an ideal form for editing the fragmentary text tradition from the Silk Routes.

Waldschmidt knew how to moti-



ERNST WALDSCHMIDT
(15 July 1897 - 25 February 1985),
Indologist and Art Historian.

Ernst Waldschmidt was one of the leading Indologists of Germany after the Second World War. Although living most of his life in Göttingen teaching at the university, all his life he maintained close and friendly relations with the Museum of Indian Art in Berlin and the Academy of Sciences where his career had begun. His wide-ranging knowledge is reflected in contributions to Indian history, editing inscriptions, and Indian art history.

Besides manuscripts, photographs and articles connected to his scholarly life, the current exhibition will show artefacts which he collected especially for the Museum of Indian Art.

vate his students to fling themselves into editing Buddhist Sanskrit texts from the Prussian finds and to help him to catalogue the manuscripts, a work which Lüders and his wife had already begun. Waldschmidt kept close contact to those institutions in Berlin housing the expedition finds, even maintaining links across political borders. They were the Berlin Academy of Sciences in the eastern part which held the collection of manuscripts, and the Museum of Ethnology, the cradle of the expeditions, in the western part of the divided city.

After his retirement in 1965, he concentrated on cataloguing the fragmentary Sanskrit manuscripts from the Prussian finds. Five of what are now seven volumes of the catalogue *Sanskrithandschriften aus den Turfanfunden* appeared up to 1985. Most of the fragments were identified by him. At the same time his project for a special dictionary of the Sanskrit manuscripts, *Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfanfunden*, was initiated by his successor in the chair, Dr Heinz Bechert. Beside all his other activities, Waldschmidt returned to art studies. Two standard works on miniatures of musical inspiration from the Museum of Indian Art, *Rāgamālā - Pictures from the Western Himalaya* and *Rāgamālā - Pictures from Northern India and the Deccan*, were the result of his and his wife's joint efforts.

In 1969 the Ernst Waldschmidt Foundation was established at the 'Stiftung Preußischer Kulturbesitz' in Berlin which bears the costs of the series *Monographien zur Indischen*

Archäologie, Kunst und Philologie. Furthermore, every five years an Ernst-Waldschmidt-Prize is bestowed on an excellent work by a young scholar doing research in one of his fields.

At this centenary exhibition, apart from examples of the original Sanskrit manuscripts from different finding places of the Northern Silk Route, a selection of artefacts are also on display. These he purchased for or presented to the Museum. Outstanding among the artefacts is a 17th century, old ivory jewel casket from South India with silver mounting. It is decorated with tiny sitting and standing figures among creepers, and in the centre of the lid a goddess. Among the exhibited sculptures, an Indo-Corinthian capital from Gandhāra deserves much attention. It shows a Bodhisattva in the centre with two ascetics in adoration emerging out of acanthus leaves. The two books on miniatures of musical inspiration (*rāgamālā*) are illustrated by a selection of originals from a series probably originating from Basohli/Bilaspur (western Himalaya), and two from Bundi (Rājasthān) and the Deccan respectively. Without doubt, the most outstanding piece is an Indo-Greek stucco figure of a goddess holding a ring, probably the tutelary goddess of children, Hārīti. The masterpiece, which is nearly life-size, belonged to a hoard of stucco figures and heads, parts of which could be bought by the Indian Department of the Museum of Ethnology in 1930. Ernst Waldschmidt reported about the hoard in an article published 1932. He was the first who referred to the relationship between these sculptures and the stucco art of Hadda and to realize the importance of the goddess with the ring for the Gandhāran art. After the end of the Second World War the statue was deported to the former USSR together with other outstanding pieces of the Museum. In 1978/79 it was given to East-Germany together with other objects from the Museum of Ethnology and the 'Antikensammlung' in Berlin. The delicate figure packed in a wooden box remained unpacked under the roofs of the Grassi Museum in Leipzig. After the re-unification of Germany it was given back to the Museum of Indian Art in a very lamentable condition. It took much time to restore the figure which is exhibited now for the first time in Berlin-Dahlem. ■

THE MUSEUM OF INDIAN ART

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On 19 September 1997, the multimedia-exhibition 'Soaps' opened its doors in the Museum of Ethnology in Rotterdam. The exhibition centres on contemporary soap series from nine different countries, among which the Japanese series 'Oshin' and the Chinese 'Bianjibu de Gushi'. The artists, Eduardo Padilha, Soheila Najand, Sikay Tang, Dick Verdult, and Wang Du were commissioned to visualize their ideas on the phenomena of the 'soap opera' as an exponent of contemporary mass-culture. Chinese artist Wang Du ('56),

who has worked in Paris since 1990 created five sculptures titled 'La Famille'. The characters he has chosen from newspapers and magazines all constitute products of our contemporary society.

By NINA SIMONE BAKKER



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La Famille (1997) by Wang Du

UNTIL 31 DECEMBER 1997
ROTTERDAM, THE NETHERLANDS

Mass-Culture according to Wang Du



At first sight 'La Famille' does not have a direct relation with soaps, but like soaps it forms a recognizable component of our daily life. The sculptures as a group have a surrealistic look, but all the different parts are recognizable and realistic. The sculptures deal with problems in today's society. 'I construct my three-dimensional sculptures by means of pictures from various media. Through the sculptures I try to find out how we form our daily lives.' Wang Du continues: "La Famille" consists of a father, a mother, a son, a daughter, and a dog. The parents want to change their lives. The father does this by choosing an artificial head, that of Michael Jackson. The mother sadly realizes that her once youthful body is changing to that of an old woman and she decides to have her breasts inflated to an enormous size by plastic surgery. In contrast, to their parents the children want to lead a different kind of life. The son chooses a sexless life. He thinks the cause of many problems is the difference between the sexes. He solves this in a very extreme way by having his genitals removed. The daughter distinguishes herself from the rest of mankind by choosing an extraterrestrial head in quest for some new ideas. She aspires a different way of thinking. To protect himself against pollution the dog wears a gas mask. He does not have any notion of the problems surrounding him, but by imitating human beings he acquires human characteristics.

Wang Du's youth was coloured by the Cultural Revolution. He was born in 1956 in a mining area in the Chinese province of Hubei. At the age of fifteen he was sent to the country by Mao to gain some revolutionary experience like many other young people of his age. After a year he returned to his birthplace and started working in a mine, just like his father. From time to time he disappeared into the nearest town to visit some exhibitions. The few free hours he had, he spent mainly drawing and painting. He had his first exhibition (some watercolours among other things) when he was eighteen. His passion for the arts did not win great support from his family, because according to his father the life of an artist did not offer future prospects.

At twenty-four, Wang Du was admitted to the Academy of Fine Arts in Guangzhou. Generally speaking the entrance examinations are difficult. 'In fact, in order to be admitted to an academy of arts, you already had to master the technique at the level of an artist, quite different from the situation in Western academies. Besides, a good knowledge of Chinese art and cultural history is expected. Because I could master drawing really well, I thought there was not much more to learn in this field. Therefore I chose to dedicate myself completely to sculpture.'

Although China has many different art institutes offering different programmes, his education was a mixture of Socialistic Realism inspired by Russia and Western forms of art. At the same time he practised traditional Chinese painting. Wang Du refers to traditional Chinese painting and the Revolutionary Realism introduced by Mao as classic art.

'I hated the classic way of producing art and searched for another form. In my search I did not get any support from my teachers. One agreed with the teaching methods or otherwise you had to leave the academy.'

He tried to contact kindred spirits and was one of the founders of the 85 Movement, also known as the New Wave Art Movement (1985-89). This movement organized the first exhibitions on Chinese contemporary art in different kinds of disciplines. Many artists from various cities united to experiment with modern and post-modern styles. Symposia were organized by art critics and editors of art magazines in order to stimulate the experiment. For the artists it was a period of research. 'You could go a long way, as long as you were not too radical. If art was not a direct complaint against the system, the Chinese authorities would approve.' According to Wang Du, modern art in China is still strongly influenced by the 1985 period. Art in China which was produced shortly after 1989 is designated by Wang Du as somewhat 'bored', meaning that the bored attitude of the artists with regard to art and life is reflected in their work. 'There were very few new impulses to be found.' This period was followed by a new direction, also referred to as conceptual art. The result of this could recently be viewed at the exhibition 'An Other Long March' organized by the Stichting Fundament in Breda (the Netherlands), in which some of Wang Du's friends participated. 'An exhibition like this could not possibly be held in China, because this is unofficial art.' The fact that this new conceptual art form does resemble its Western variant, does not really matter according to

Wang Du. 'What is important is that Chinese artists nowadays have the opportunity to experiment with multimedia.'

A search for new forms of art

In 1989 the exhibition China-/Avant-Garde took place in Beijing which meant an enormous victory over the official art in China. In the same year the relative openness was terminated abruptly when the student demonstrations were quelled in Tian'anmen square. Wang Du who was actively involved was arrested and imprisoned for nearly a year.

Because he no longer can practise his profession as a modern artist in China, he emigrated to Paris in 1990. The time he had been imprisoned did not directly influence his work. 'My experiences in prison did however give me the courage to continue, the things I wanted were no longer possible in China.' The transition to the West caused many changes. For example he recalls for the first time in his life he was able to visit all kinds of galleries to view contemporary art. In 1994 he had his first exhibition in Paris. 'At that time I did not sculpt but mainly created installations. At a later stage I chose for sculptures again. I consider the sculptures I make at the moment to be drawings. What I do is nothing more than copying images from newspapers or magazines in a three-dimensional way. For me they become sculptures only when they propagate meaning. This meaning reveals itself when the particular newspaper or magazine is placed near the object.' 'La Famille' and many of his other works are sculptures like this. Their meaning lies in their context.

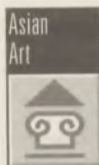
Influences

Sources of inspiration include the English sculptor Henry Moore (1898-1986), the France Dadaist artist Marcel Duchamp (1887-1968), and the Swiss sculptor and painter Alberto Giacometti (1901-1966). Although Wang Du plays with the current beliefs about taste and aspects like alienation, he thinks Duchamp's ideas are no longer actual in his work. The things he appreciates in Giacometti's work are also present in the Chinese stone statues from the 5th and 6th century. Like Giacometti's sculptures, they are characterized by tall and stylized figures, devoid of many details. Simplicity is important or as Wang Du himself says: 'The idea behind these sculptures is more important than the actual representation. They are reduced to their essence.'

While on the subject of sources of inspiration: 'Does Wang Du's Chinese identity play a role in his work or has his identity become more important because of his emigration to the West?' 'No', says Wang Du. 'This does not play a role in my work. I especially avoid cultural differences by using media that are present in nearly every culture.' ■

26 NOVEMBER 1997 > 18 JANUARY 1998
VIENNA, AUSTRIA

The exhibition 'Cities on the Move' focuses on a number of Asian cities. More than seventy artists provide a clear view of the state of the urban life and city in Asia. The interaction between artists, architects, writers, and film makers will be shown in multi-media installations, films, photos, maquettes, and plans.



In 1897, a group of progressive artists, consisting of Gustav Klimt, Josef Hoffmann, Joseph M. Olbrich, Kolo Moser, and Carl Moser, founded the Association of Austrian Visual Artists-Vienna Secession. Their aim was to find new forms of aesthetic expression that would reflect modern life. For this reason they categorically rejected the prevailing taste for Eclectic Historicism in Vienna and in particular the more conservative Künstlerhaus.

As we approach the turn of the century, major capitals in Asia are undergoing dramatic changes. Their economic, social, political, and cultural lives are developing at an extraordinary pace. In the process of globalization, the East and the West are approaching each other with unprecedented rapidity. This is one of the main reasons why the Vienna secession decided to celebrate their centenary with an exhibition that will later go on tour to several international institutions of contemporary art and architecture.

The exhibition 'Cities on the Move' focuses on the key cities: Bangkok, Guangzhou, Hanoi, Hong



Kong, Jakarta, Kuala Lumpur, Manila, Osaka, Beijing, Seoul, Shanghai, Shen Zhen, Singapore, and Tokyo. More than seventy artists from these Asian capitals provide a clear view of the state of the urban life and city in Asia. The interaction between art-

ogies. This new model is caught in a permanent process of transformation. Their transformation undermines all the established clichés and fetishisms of fixed identity, so that these cities are evolving into new landmarks in the Asian landscape of today.

Urban explosion

Artist Itsuko Hasegawa (Tokyo) critically describes the urban diffusion and density of the improvised cities in his work that consist of cardboard constructions, that pile up in the shadow of skyscrapers. Dutch architect Rem Koolhaas states his conviction in his book *S, M, L, XL* (1996) that the new city no longer has a centre, making 'suburbs' non-existing and, as a consequence, everything becomes city and belongs to the city. He mentions a new pervasiveness that includes landscape, park, industry, rust belt, parking lot, housing tract, single family house, desert, airport, beach, river, even downtown. Post-urban cities are hybrid.

The contemporary arts in Asian metropolises not only demonstrate the sensitivity of the megapolises to the social shifts, but also contribute critically to the process of the formation of this new modernity.

The urban explosion in Asia is generating a great number of new Global Cities. These new global cities represent the birth of new economic, cultural, and even political powers which are bringing about new visions in the coming century. With their specific legacies, they become new and original spaces in which new visions and understandings of

Bul Lee, *Sorry for suffering - You think I'm a puppy on a picnic?* 1990, 12-day performance, Tokyo, Japan. Wiener Secession.

modernity can be elaborated and invented.

Various artists, architects, urban planners, film makers, and intellectuals from Asia have been contributing inventively to the formation of such new urban visions. They represent a raising force in the restructuring of the global urban/cultural order. Now they have the opportunity to show the Western world their visions on the new urban life, urban city, and media.

Tensions

Nobuyoshi Araki (Tokyo), Wang Du (Guangzhou/Paris), Chen Zhen (Shanghai/Paris), Rikrit Tiravanija (Bangkok/New York), Takeshi Kitano (Tokyo), and Feng Mengbo (Beijing) are some of the participants of the exhibition. The artists critically describe that such growth is also accompanied by tensions in Asian urban life, tensions between construction and deconstruction, between the need for urbanization and looming ecological problems, between globalization and regional specificity, between capitalism and humanity. 'Cities on the move' is their statement that in the process of global mutation the improvisational city has to become a space for permanent efforts of de-identification and re-identification.

The exhibition is curated by Hou Hanrou and Hans-Ulrich Obrist. ■

Wang Du, *Reliques*. Installation 1994. Wiener Secession.



ists, architects, writers, and film makers will be shown in multi-media installations, films, photos, maquettes, and plans. A major contribution to the exhibition is the cooperation of the architects Rem Koolhaas (Rotterdam) and Kenneth Yeang (Kuala Lumpur).

The modern Asian capitals are on the move and open to all kinds of cultural influences and new technol-

WIENER SECESSION

Friedrichstraße 12
A-1010 Vienna
Austria
Tel: +43-1-5875307
Fax: +43-1-5875307-34

Art

AGENDA

NOVEMBER 1997 > FEBRUARY 1998

Please refer to the IIAS Newsletter website (<http://iias.leidenuniv.nl>) for more detailed information about museums with Asian art collections.

AUSTRIA

Wiener Secession

Friedrichstraße 12, A-1010 Vienna
Tel: +43-1-5875307
Fax: +43-1-5875307-34

26 November – 18 January 1998

Cities on the move; Contemporary Asian Art on the turn of the 21st century. (See article page 37)

AUSTRALIA

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

11 October – 1 February 1998

Recent International Photography from the Collection
The Gallery's international photography collection will be the focus of this exhibition, which will feature many works by artists from the Asia-Pacific region.

BELGIUM

Ethnographic Museum

Suikerrui 19, 2000 Antwerp
Tel: +32-3-2208600
Fax: +32-3-2270871
E-mail: etnografisch.museum@antwerpen.be
Daily 10am – 5pm, closed on Mondays
Closed on 25, 26 December and 1, 2 January.

22 November 1997 – 28 March 1998

Under the Spell of the Shaman: Shamanism in Tuva and the Altai Region.

Hessenhuis

Falconrui 53, 2000 Antwerp
Tel: +32-3-2060350
Fax: +32-3-2060370
E-mail: hessenhuis@antwerpen.be
Internet: <http://www.DMA.be/cultuur/hessenhuis>
Daily 10am – 5pm, closed on Monday
Closed on 25, 26 Dec, 1 and 2 Jan.



Model of a Kyrgyz yurt. 19th century. Wood, reed, and felt. Collection Russian Ethnographical Museum. From the exhibition 'Music for the Eyes' in the Hessenhuis, Antwerp, Belgium.



Costume of a derwisj. Uzbekistan, 19th century. Handwoven cotton, embroidered. Collection Russian Ethnographical Museum. From the exhibition 'Music for the Eyes' in the Hessenhuis, Antwerp, Belgium.

22 November 1997 – 28 March 1998
Music for the Eyes: Textiles from the Peoples of Central Asia.

ROYAL MUSEUMS OF ART & HISTORY - BRUSSELS

Chinese Pavilion / Japanese Pagoda

Van Praetlaan 44, 1020 Brussels
Tel: +32-2-2681608
Daily: 10am – 5pm, closed on Mon.

Until 4 January 1998

Samurai
Exhibition in the Japanese pagoda featuring Samurai swords.

CHINA

Red Gate Gallery

Level 3, China World Hotel
1 Jianguomen Wai, Peking 100600
Tel: +86-10-65322286
Fax: +86-10-5324804
Daily 12 – 6pm

22 November – 10 December 1997

Su Xinping in conjunction with Contemporary Chinese Art

FRANCE

Musée Cernuschi

Avenue Vélasquez 7, 75008 Paris
Tel: +33-1-45635075
Fax: +33-1-45637816
Daily 10am-5.40pm,
closed Monday and public holidays

26 September 1997 – 4 January 1998

Chinese Jades from the San Francisco Asian Arts Museum
Jades from the Avery Brundage collection

6 March 1998 – 22 June 1998

Henri Cernuschi (1821-1896): traveller and collector

Galerie Nationale du Jeu de Paume

1, Place de la Concorde, 75001 Paris
Tel: +33-1-47031250

13 November 1997 – 4 January 1998

Lee Ufan: sculptures and paintings
Twenty-six paintings and five sculptures by Korean-born artist Lee Ufan

GERMANY

Bröhan Museum

Schlossstrasse 1a, 14059 Berlin
Tel: +49-30-3214029
Tue-Sun 10am – 6pm; Thu 10am-8pm,
closed Monday

Until 26 April 1998

Japonismus
Exhibition focusing on the influence of East Asian art on Art Nouveau.

Museum of East Asian Art

Takustrasse 40, 14195 Berlin (Dahlem)
Tel: +49-30-8301383
Fax: +49-30-8316384

Until 30 November 1997

Inrō – Multi Sectional Japanese Medicine Boxes from a Private Collection
Inrō are perfect examples of the Japanese craftsmanship of lacquerware, wood-, bamboo- and ivory carving. Some eighty inrō of the 18th and 19th century from a German collection will be displayed.

Until 4 January 1998

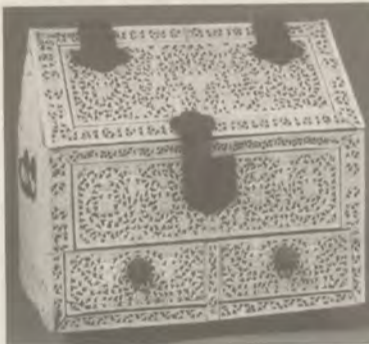
Kimono
The beauty of Japanese textile design in the pictures of the floating world.

Museum of Indian Art

Lansstrasse 8, D-14195 Berlin
Tel: +49-30-8301361
Fax: +49-30-8316384
Daily 9am-5pm, Sat/Sun. 10am-5pm

Until 4 January 1998

Ernst Waldschmidt (1897-1985), A Life for Indian Philosophy and Art History (See article page 35)



Jewel casket. Ivory on wood. Douth India, 17th century. From the exhibition 'Ernst Waldschmidt', Museum of Indian Art, Berlin.

Museum of East Asian Art

Universitätstrasse 100, 50674 Cologne
Tel: +49-221-9405180
Fax: +49-221-407290

24 September – 7 December 1997

Masterpieces of Japanese Coloured Woodblock Prints:
The Otto Riese-Collection presents one of the most important European private collections of Japanese woodblock prints on loan.

Städtische Kunsthalle

Malkenstrasse 9, 68165 Mannheim
Tel: +49-621-2936413
Fax: +49-621-2936412
Daily 10am – 5pm, Thu 12pm – 5pm,
closed Monday

22 November 1997 – 25 January 1998

Isamu Wakabayashi
Works by the Japanese sculptor who acquired international fame following his participation in the Venice Biennales of 1980 and 1982. His sculptures are characterized by a radical simplification of forms.

GREAT BRITAIN

Museum of East Asian Art

12 Bennett Street, Bath BA1 2QL
Tel: +44-1225-464640

From 3 September 1997

Myths, Stories and Riddles in Chinese and Japanese Art

Fitzwilliam Museum

Octagon Gallery, Trumpington Street
Cambridge CB1 1RD
Tel: +44-1133-332906
Tue – Sat 10am – 5pm,
Sun 2.15pm – 5pm, closed Monday

20 January 1998 – 5 April 1998

The Last Century: Japanese Porcelain from Arita 1720-1820

British Museum / The Museum of Mankind

Great Russell Street, London WC1B 3DG
Tel: +44-171-6361555
Fax: +44-171-3238480
Daily 10am – 5pm, Sun. 2.30pm – 6pm

16 September – 7 December 1997

From Persepolis to the Punjab Coins and the Exploration of the East

Until 31 December 1997

Stairways to the Sky
Rice and Life in the Philippines. (Museum of Mankind)

Until 31 December 1997

Pottery in the Making
World Ceramic Traditions. (Museum of Mankind)

Until 31 December 1997

Striking tents
Central Asian Nomad felts from Kyrgyzstan. (Museum of Mankind)

25 September 1997 – 4 January 1998

Ogawa Toshu
Modern Japanese calligraphy

6 December – February 1998

Modern Chinese Calligraphy

23 January – 12 April 1998

Islamic and Indian Paintings and Drawings from the Collection of Prince Sadruddin Aga Khan.

Until end 1999

Arts of Korea
An overview of Korean art and archeology, ranging from the Neolithic period to the 19th century. The exhibition is a forerunner of the Museum's new permanent Korean Gallery scheduled to open in 2000.



Painting of one of the Kings of the Four Directions, used as guardians at the entrance to Buddhist temples. Choson Dynasty, late 18th-19th century AD. From the exhibition Arts of Korea, British Museum.

Victoria & Albert Museum

South Kensington, London SW7 2RL
Tel: +44-171-9388500
Fax: +44-171-9388264
Daily 10am-5.50pm, Mon, 12-5.50pm

Until January 1998

Memorial Korean Display
New Korean acquisitions in the Korea Gallery

1 November 1997 – 1 February 1998

Sikhs and the Art of the Punjab
Exhibition in association with the Asian Art Museum of San Francisco.

Until 22 February 1998

Dazzle and Dare:
Japanese Kinono in the Taisho Style

Until 29 March 1998

Colours of India
Costumes and Textiles of Pakistan

The Museum of Modern Art Oxford

30 Pembroke Street, Oxford OX1 1BP
Tel: +44-1865-722733
Fax: +44-1865-722573

23 November 1997 – 15 March 1998

Yoko Ono: Have you seen the horizon lately?

INDONESIA

Cemeti Gallery, Yogyakarta

Jalan Ngadisuryan 7a, Yogyakarta 55133
Tel: +62-274-371015
Fax: +62-274-371015

Until 30 December 1997

Oky Arfi

JAPAN

Setagaya Art Museum

1-2, Kinuta-koen, Setagaya-ku, Tokyo 157
Tel: +81-3-34156011
Fax: +81-3-34156413

6 September – 30 November 1997

Reading paintings
Exhibition of paintings that need reading and interpreting.

29 October – 7 December 1997

Toshio Yodoi: Modern Japanese sculpture.

KOREA

Kwangju Biennale Information

San 151-10, Yongbong-dong, Puk-gu
Kwangju 500-070
Tel: +82-62-5214627
Fax: +82-62-5214626
E-mail: biennale@bora.dacom.co.kr
Internet: <http://www.kwangjubennale.org>

Until 27 November 1997

The Kwangju Biennale

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

15 November – 20 December 1997

Madhviparekh

Rijksmuseum

Hobbemastraat 19, PO Box 74888
1070 DN Amsterdam
Tel: +31-20-6732121
Fax: +31-20-6798146
Daily 10am – 5pm

Until 23 June 1998

The Chinese porcelain collection of the Rijksmuseum
Large collection of Kangxi porcelain, Yongzheng porcelain and Chine de Commande

Tropenmuseum

Lineausstraat 2, 1092 CK Amsterdam
Tel: +31-20-5688418
Fax: +31-20-5688331

Until 25 January 1998

Kali: Monster and Mother: Contemporary depiction of an Indian goddess
Exhibition related to 50 years independence of India. The exhibition shows traditional art-works dedicated to the Goddess Kali and art-works by the following artists: Gogi Saroj Pal, Shambhavi, Mona Rai, Jay Ganguly and Madvi Parekh.

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.

26 September 1997 - 3 August 1998

Into Tibet with Tintin
Exhibition, based on Tintin in Tibet (1960). Original drawings of Hergé alongside objects from the collection of the Rijksmuseum are presented.

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 31 December 1998

Soaps
Multimedia-exhibition centring on nine contemporary soapseries from nine different countries. (See article page 36).

Until the end of 1999

Made in the Pacific
Top items from the internationally renowned Oceania collection of the museum.

Kunsthal

Westzeedijk 341, 3015 AA Rotterdam
Tel: +31 10 4400321
Fax: +31 10 4367152

6 December - 1 March 1998

W.O.J. Nieuwenkamp, The First Dutch artist on Bali

NEW ZEALAND

Govett-Brewster Art Gallery

Queen Street, New Plymouth
Tel: +64-6-7585149
Fax: +64-6-7580390 attn. Gill Winter
Daily 10.30 - 5pm

From October 1997

Artists in Residence: Yuk King Tan and Callum Morton

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.

From May 1997

Stories of Goa
Anthropological exhibition about Goa (India) as a cultural area in which Christianity and Hinduism are superposed.

SINGAPORE

Asian Civilisations Museum

39 Armenian Street, Singapore 179939

From November 1997

Calligraphy from the Tareq Rajab Museum Kuwait

The National Museum

61 Stamford Road, #02-01 Stamford Court, Singapore 178892
Tel: +65-3309552
Fax: +65-3309568
Daily: 9am - 5.30pm

From January 1997

Jade Gallery
This Gallery houses the Haw Par Jade Collection comprising decorative carvings from the Qing Dynasty (1644-1911).

Until 5 April 1998

Myths and Legends: Popular myths and legends of the region.

Singapore Art Museum

71 Bras Basah Road, Singapore 189555
Fax: +65-2247919

Until 16 November 1997

The Liu Kang Exhibition
Fifty works spanning the career of Singaporean artist Liu Kang.

Until 7 January 1998

Tryst with Destiny: Art in Independent India.

SWITZERLAND

Barbier-Mueller Museum

10 Rue Calvin, 1204 Geneva
Tel: +41-22-3120270
Fax: +41-22-3120190
Daily 10am - 5pm

Until 15 April 1998

Ritual Arts of Oceania: New Ireland
The small Melanesian island New Ireland is famous for its polychromatic openwork wooden 'malagan' sculpture. The artform struck the very first Western travelers and later captivated the Surrealists.

Rietberg Museum

Gablerstrasse 15, CH-8002 Zürich
Tel: +41-1-2024528
Fax: +41-1-2025201
Daily 10am - 5pm, closed on Mon.

Until 8 February 1998

Nainsukh of Guler: Nainsukh (delight of the Eye) was India's most appraised painter of the 18th century. His new pahari style influenced the art of the entire mountain region of Northern India. For the first time ever excerpts of his oeuvre will be presented.

23 November 1997 - 8 February 1998

Indian painting from Rajasthan
The most magnificent paintings from the collection of the Maharaja of Kota.

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

The Art Institute of Chicago

Michigan Av. & Adams Street Chicago, IL 60603
Tel: +1-312-4433600
Fax: +1-312-4430849

2 August - 26 October 1997

A collecting Odyssey
Indian, Himalayan and southeast Asian Art from the James and Marilyn Alsdorf Collection.

Denver Art Museum

100 W 14th Avenue, PKWY Denver CO80204
Tel: +1-303-6402295
Fax: +1-303-6405627

Until 14 December 1997

Tribal Metalwork of Eastern India
Objects for the Home, Shrine and Bazaar

Kimbell Art Museum

333 Camp Bowie Boulevard Forth Worth, Texas 76107-2792
Tel: +1 817 3328451
Fax: +1-817-8771264
Tues.-Thurs. 10am - 5pm, Fri. 12-8pm, Sat. 10am-5pm, Sun. 12-5pm

7 December 1997 - 1 March 1998

For the Imperial Court: Qing Porcelain from the Percival David Foundation of Chinese Art

31 May - 23 August 1998

King of the world: A Mughal Manuscript from the Royal Library, Windsor Castle.
Forty-four paintings and two illuminations from the Padshahnama,



Portrait of Korean wrestling (ssirum), from an album of genre paintings after Kim Hong-do. Choson Dynasty, 19th century AD. From the exhibition Arts of Korea, British Museum.

an imperial manuscript of 17th century India that chronicles the first decade of the reign of Mughal dynasty Emperor Shahjahan builder of the Taj Mahal.

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).

Until 21 January 1998

Hiroshige Tokaido: Steps on a modern pilgrimage. A Tribute to Ando Hiroshige (1797-1858).

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.

Until 4 January 1998

Mandala: the architecture of enlightenment
Over fifty mandalas drawn from the traditions of Tibet, Nepal, China, Japan, Bhutan, and Indonesia

Until 3 May 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

From October 1997

Kilns and Collections:
A tour of China for connoisseurs

The Metropolitan Museum of Art

5th Avenue at 82nd Street New York NY 10028
Tel: +1-212-8795500
Fax: +1-212-5703879

From 22 May 1997

Chinese Galleries Reinstallation

Virginia Museum of Fine Arts

2800 Grove Avenue Richmond, VA 23221-2466
Tel: +1 804-3670844
Fax: +1-804-3679393
Daily 11am - 5pm, Sun. 1pm - 5pm, closed on Monday
Until 4 January 1998
God, Hero and Lover: Representations of Krishna in Indian Painting

Peabody Museum of Salem

E. India Square, Salem, MA 01970
Tel: +1 508 7451876/9500
Fax: +1 508 744 6776
Daily 10am-5pm, Sun 12 - 5pm

Until 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

22 October 1997 - 25 January 1998

Paintings by Masami Teraoka
Forty recent paintings by contemporary Japanese artists Masami Teraoka.

Seattle Asian Art Museum

1400 E. Prospect Street, Volunteer Park Seattle WA 98122-9700
Tel: +1 206 625-8900
Fax: +1 206 654 31 35

Permanent display:

Arts of Korea

Seattle Art Museum

100 University Street Seattle WA 98122-9700
Tel: +1-206-6258900
Fax: +1-206-6543135
Tues. - Sat. 11am - 5pm; Thurs. 11am - 9pm; Sun. 12 - 5pm

Until 23 November 1997

Kumi Yamashita

Arthur M. Sackler Gallery

Smithsonian Institute 1050 Independence Avenue SW Washington DC 20560
Tel: +1-202-3574880
Fax: +1-202-3574911

Continuing indefinitely

The Arts of China

Metalwork and Ceramics from Ancient Iran
Sculpture of South and Southeast Asia
Luxury Arts of the Silk Route Empires

Until 31 December 1997

Puja: Expressions of Hindu Devotion
From 5 April 1997

Khmer Ceramics
Eighty rare glazed ceramics from the 9th-14th century Khmer empire.

Until 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.

14 December - 8 March 1998

Twelve Centuries of Japanese Art
Unprecedented exhibition of Japanese art from the collections of the Emperor of Japan and the Imperial Household Agency

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

From 2 August 1997

The Evolution of Chinese Celadon

From 20 September 1997

Japanese Art in the Meiji Period

Until 1 July 1998

Crosscurrents in Chinese and Islamic Ceramics

Until 7 July 1998

Choice Spirits

Continuing indefinitely

Seto and Mino Ceramics: An invitation to Tea

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

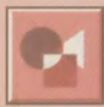
TEL: +31-20-6208057

FAX: +31-20-6390762

E-MAIL: GATE@BASE.NL

WEBSITE:

http://www.base.nl/gate



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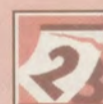
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International
Institute
for Asian
Studies



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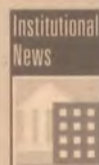
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IIAS-NIAS Strategic Alliance

In the new world order that has emerged during the past decade, Asia has become an important global partner for Europe. A more profound mutual understanding between the two continents is essential. Existing expertise on Asia in Europe has to be improved and optimized to meet Europe's needs. The required restructuring of Asian Studies in Europe could be met by combining individual strengths and efforts of the IIAS and the NIAS into a strategic alliance which can be joined later on by other European institutes in the field of Asian Studies. The alliance is not intended to result in a merger of the two institutes but to further the momentum and interaction that has grown in the past between the two institutes and to provide a framework within which greater co-operation can occur. The alliance implies the establishment of a co-ordinated framework for joint planning, for the pooling of resources in conducting various jointly organized projects, and for co-ordinated fund-raising on an international basis.

By PAUL VAN DER VELDE



The aim of the alliance is to contribute to bringing together the fragmented forces in the field of Asian Studies in Europe, so as to build up high-quality, border-transcending research with a stronger focus on contemporary issues. Equally important are the aims of creating sustainable networks with Asian and other overseas research institutions and scholars and to strengthen the links and communication between academic research on Asia and non-academic institutions and actors. The ultimate objective is to establish scholarly excellence in central areas of research and expertise on Asia, to the benefit of the two institutes' national research environments and the European Community at large. The initial duration of the alliance is five years (1997-2001). The budget of the alliance is approximately NLG 1,200,000 annually, half of which should be provided by the Netherlands Ministry of Education, Culture and Sciences and the other half by the Nordic Council of Ministers. A definitive decision concerning the allocation of the budget is anticipated at the end of this year.

Research Policy and background

The aims described in the previous paragraph are also addressed at a European level by the Asia Committee

of the European Science Foundation which was founded in 1994. It consists of twenty representatives of leading institutes in the field of Asian Studies in Europe and there are ten European countries participating. The IIAS and NIAS were involved from the beginning in the Asia Committee. In the past three years the Asia Committee has executed a programme which consists of four components: (1) a post-doctoral fellowship programme; (2) eight to ten high-quality workshops per year; (3) networking on a global basis; (4) dissemination of research-related information on European Asian Studies.

Due to varying degrees of commitment from different countries, it seems at present difficult to develop the ESF initiative into a more comprehensive undertaking.

The idea for an IIAS-NIAS Strategic Alliance flows naturally from the ESF Asia Committee's programme. What may be difficult at a European level may be easier to achieve initially at a bilateral level such as the proposed alliance/confederation between IIAS and NIAS. By pooling research and research-related activities at the IIAS and the NIAS, a platform will be created that can match current centres of excellence at a few large institutions in the USA and Australia. The two institutes will then have two complementary research environments; 30 full-time researchers and 75 short term guest fellows; ten large scientific programmes run in co-operation with institutions in Asia; one of the world's largest Asian Studies conference-programmes; and a newsletter with a global circulation of 20,000 copies.

By combining the strengths of the two institutes in initiating and maintaining global networks, the different research environments in Europe will be linked and European research will be internationalized through enhanced contacts with Asia, Australia and North America. Furthermore, the two institutes will have large and extensive information channels, through newsletters, directories, databases, guides, and the Internet. Due to a high priority given to new information technology, the IIAS and NIAS are well-positioned to make use of the opportunity to mobilize EU funding in this field. Both institutes are well-equipped to start the process of a closer linking of academia to other spheres of society. They have enough knowledge, experience and social competence to expand services for non-academic parties in different directions,

when and if financial resources are made available for the purpose. The long-term objective is to turn the initially bilateral operation into a multilateral European-Asian undertaking.

Projects and Actions

The alliance will develop high quality, intercontinental and border-transcending research with a strong focus on contemporary issues and create sustainable networks with Asian and other overseas research institutions. It will also strengthen the links and communication between academic research and non-academic institutions and actors. The alliance will carry out a number of joint projects to promote the development and reorientation of Asian Studies in Europe. The projects are addressing current weaknesses in the field in Europe. The aim is to reinforce the research structures on a national level for both institutes and ultimately for all Europe, by establishing higher scholarly standards in the main areas of research.

Beyond Europe, the alliance will facilitate enhanced interaction between scholars in Europe and Asia by extending projects within a broad context. They will be carried out in close co-operation with leading research institutions in different Asian countries. The objective is to make an alliance serving as a gateway through which enhanced Europe-Asia academic co-operation can develop.

Four types of action will be taken to achieve the goals outlined above:

1. The building of strengthened research-based expertise on Asia by: a) the setting up of a NIAS-IIAS international fellowship programme enabling the institutes to draw on high-level international expertise in selected fields; b) a Netherlands-Nordic exchange fellowship programme and an alliance stipend programme which will reinforce the scholarly relationship between the Netherlands and the Nordic countries; c) the initiation of new research programmes on Asia which will have to develop in intercontinental research programmes in network form; the sensitization of European actors at all levels of society to set up full-fledged European centres.
2. The building of networks for policy-formulation and broader co-operation in Europe, Asia, and other parts of the world by: a) an annual meeting of directors of major Euro-

pean centres of Asian Studies; b) an annual meeting of the directors of Asian studies centres in Asia and Europe; and the establishment of European co-ordination platforms for research, education and collections of Asia materials.

3. Enhancing extra-academic linkages by: a) regular policy conferences in the form of strategic conferences on contemporary issues for academia, policy-makers, business, and the media and by an annual Asia Update; b) setting up a unit for briefings and policy studies; c) mounting a media and diplomacy fellowship programme.
4. The strengthening of communication tools by the joint development of Internet information resources.

The alliance is by no means seen as the final phase of a process but is seen as the beginning of a new era of co-operation and development with long-term ideas and projects, and with the scope for a continuing expansion that will enrich the European and Asian academic worlds, allow Europe to meet the challenge of Asia's emergence as a powerful force, and increase understanding and mutually beneficial interactions between the two regions in the century to come. ■

This summary is based on the report, 'Strategic Alliance between the International Institute for Asian Studies (Leiden/Amsterdam) and the Nordic Institute of Asian Studies (Copenhagen)', which has been drawn up by Dr Robert Cribb, research director of the NIAS, and Drs S. Kuypers, deputy director of the IIAS.

IIAS
AGENDANOVEMBER 1997
> JUNE 1998

1997

NOVEMBER

19-21

The Pace of Life in Southeast Asia and Pacific Asia

(Leiden)

Dr R. Cribb, Dr Vincent Houben,
IIAS/NIAS

DECEMBER

18-20

History of North Indian Music: 14th-20th Centuries

(Rotterdam, the Netherlands)

Organized by Rotterdam Conservatory and IIAS.

Contact: Dr Françoise Delvoe,
Dr Joep Bor
(Rotterdam Conservatory) and
Dr Emmie Nijenhuis

1998

JANUARY

29-30

Law and Development in East and Southeast AsiaIIAS seminar convened by Dr C. Antons
(La Trobe University, Melbourne).

Contact the IIAS.

FEBRUARY

Myanmar Culture and Society Conference (Bangkok, Thailand)Three-day conference,
IIAS/SOAS, Institute of Asian Studies,
Chulalongkorn University
(Elisabeth Moore)

FEBRUARY

23-28

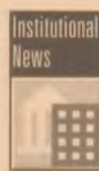
Identity, Locality and Globalization

(India)

Conference organized by the IIAS,
Dr E.B. Locher-Scholten
(University of Utrecht),
Prof. A.K. Bagchi (CSSS),
and Dr J. van Goor
(University of Utrecht)
in co-operation with
Dr R. Barman Chandra (ICSSR)
in New Delhi.

JUNE

25-28

International Convention of Asia Scholars, ICAS(Noordwijkerhout, the Netherlands)
IIAS/AAS/ESF Conference.IIAS (Travel)
Grants for Asia
Researchers

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 Dutch residence permit.

- Standard application forms can be obtained from the IIAS secretariat. ■

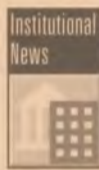
For more information, please contact:

THE IIAS SECRETARIAT

Tel.: +31-71-527 22 27

Fax: +31-71-527 41 62

E-mail: IIAS@Rullet.LeidenUniv.NL

IIAS Subsidy
for Research
Projects

Please note: applicant has to be employed by a Dutch institute and/or be the holder of a permanent Dutch residence permit.

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 April 1998**.

- 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. ■

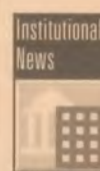
Application forms and more information can be obtained at:

THE IIAS SECRETARIAT

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Fax: +31-71-527 41 62

E-mail: IIAS@Rullet.LeidenUniv.NL

IIAS Fellowships
for Dutch
Seniors

A maximum of two Dutch seniors per year can apply for this position of min. 4 and 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 the IIAS (not abroad!) can be used for further research. Candidates work at the IIAS while their salary is continued by their home institute. Funds, to a maximum of NLG

25,000.- are made available by the IIAS to finance the temporary replacement for teaching activities of a senior at his/her home university.

Applications need to be sent in before 15 February 1998, using the official application forms only. ■

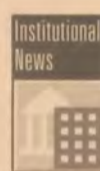
Requests for these forms can be directed to:

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Memoranda of
Understanding
(MoUs)

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, in some cases 12 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 latest MoU has been concluded with the Korea Research Foundation based in Seoul. The IIAS is looking forward to receive a young Korean scholar soon.

The IIAS also 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

11. Korea Research Foundation (KRF), Seoul

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. ■

The IIAS can provide you with more information. Please contact

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STAFF

15 AUGUSTUS 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.

STAFF

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 drs S.A.M. Kuypers (Deputy Director)
 drs P.G.E.J. van der Velde (Editor)
 drs C.H. Yang-de Witte (Staff member)
 drs I.D. Lasschuijt (Managing editor)
 drs C.B.W. Veenkamp (Management assistant)
 M.F. Langehenkel (Seminar organizer)
 K. van Belle-Foensenek (Secretary)
 J.A.H. Trel (Secretary)
 E. Haneveld (Automation)
 C. Titahena (Database assistant)
 dr M.A.F. Rutten (Coordinator Branch Office Amsterdam)
 drs A.M.P. van der Lint (Secretary Branch Office Amsterdam)

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drs A. Doek (WWW)
 drs R. Habiboe (Magazine project)
 drs H.I. Lasschuijt (special projects)
 dr F.G. Hoekstra (Asia Collection, WWW)
 dr C.J.M.A. Smeets (project officer)

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 Dr P.J.M. Nas (Leiden University)
 Prof. A. Niehof (Agricultural University Wageningen)
 Dr E.B. Vermeer (Leiden University)

RESEARCH PROGRAMMES AND PROJECTS

'Changing Labour Relations in Contemporary Asia' (in co-operation with NIAS - Copenhagen, ANU - Canberra, and the International Institute of Social History - Amsterdam, as the executing body; Programme Coordinator: Dr R. Saptari)

'International Social Organization in East and Southeast Asia: Qiaoxiang Ties in the Twentieth Century' (Programme Directors: Dr L.M. Douw and Dr F.N. Piekse)

'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)

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

The IIAS distinguishes between seven categories of fellows:

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

More detailed information can be obtained via the IIAS secretariat: (071) 527.22.27. As it is one of the policies of the IIAS to stimulate (inter)national exchange, we will gladly mediate in establishing contacts and availability in delivering lectures, organizing seminars, etc.

1. RESEARCH FELLOWS (POST PHD, <40 YEARS)

- a. individual
- b. attached to a programme, i.e.
 - 'Changing Lifestyles in Asia'
 - 'Cultural Traditions in Endangered Minorities of South and 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'
 - '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 Henk Blezer (the Netherlands)
 Dr Blezer was recently selected as an individual fellow to do research on 'The "Bon"-Origin of Tibetan Buddhist Speculations Regarding a Post-Mortem State Called "Reality as It Is"'.
 Until 1 August 2000

Dr Hanne de Bruin (the Netherlands)
 Dr De Bruin is going to work on 'Kattaikkuttu and Natakam: South Indian Theatre Traditions in Regional Perspective' within the programme 'Performing Arts of Asia: Tradition and Innovation; the expression of identity in a changing world' (PAATI).
 Until 15 July 2001.

Dr Cheng Shaogang (The Netherlands)
 'The Chinese Community in Batavia 1820-1918. A historical demographic study', individual fellow
 Until 1 August 2000

Dr Will 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 research programme 'International Social Organization in East and Southeast Asia: Qiaoxiang ties in the twentieth century'. Her topic is '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

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:

Dr James Collins (Malaysia, USA)
 'An Introduction to the Language of Bacan'
 29 September 1997 – 31 October 1997

Prof. Pawludevage Prematilleke (Sri Lanka)
 'Sri Lankan Antiquities in the Netherlands'
 1 October 1997 – 31 December 1997

Dr Karin Kapadia (UK), stationed at the IIAS Branch Office Amsterdam
 'Gender, Bonded Labour and Rural Industry in South India'
 1 October 1997 – 1 February 1997

Dr Tilak Sareen (India)
 'India and Japanese Occupation of Southeast Asia'
 15 October 1997 – 15 January 1997

Dr Beat Ringger (France)
 'Kaibara Ekiken (1630-1714)'
 15 October 1997 – 15 December 1997, March 1998

Dr Harbans Mukhia (India)
 Indian Mughals
 1-30 November 1997

Dr Ralph Shlomowitz (USA)
 'Asian Migrant Labour in 19th and 20th Centuries'
 19 November – 19 December 1997

Dr David Chambers (UK)
 'The Politics of Intelligence and Security Work in the Chinese Communist Party, based on a Case History of the Careers, Purges, and Rehabilitation of Pan Hannian and Yang Fan'
 15 January 1998 – 15 April 1998 (preliminary)

Dr Minjie Zhang (P.R. China)
 'The Shift of Divorce Patterns in Contemporary China'
 3 months, early 1998 (preliminary)

Dr Marzali (Indonesia)
 'The Urang Sisi of West Java. A Study of Peasants' Responses to Population Pressure' (translation to Indonesian)
 15 February 1998 – 15 May 1998

Dr Roland Silva (Sri Lanka)
 'Relic Worship in the Art and Architecture of Ancient India and Sri Lanka'
 Spring 1998 (preliminary)

Dr Keith Forster (Australia)
 'A Chinese Province under Reform: the paradoxical case of Zhejiang'
 End February 1998 – end May 1998 (preliminary)

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 recently established the European Chair for Chinese Studies. **Prof. Fu Pei-jung** (National Taiwan University) is the first professorial fellow in Chinese Studies, until September 1998, focusing on Chinese Philosophy and Religious Studies.

Prof. Yaacob bin Harun (deputy director of the Academy of Malay Studies of the University of Malaya) has been appointed as the Chairholder of Malay Studies, focusing on Malay society and culture. Prof. Yaacob bin Harun starts on 1 November 1997, initially until 1 March 1998.

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 Archana 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.

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 Nordic Institute for Asian Studies (NIAS) in Copenhagen, the Shanghai Academy of Social Sciences (SASS), the Australian National University (ANU), and the Universität Wien 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:

NIAS
Dr Sven Cederroth (NIAS)
 'Patterns of Islamic Fundamentalism. The Case of Indonesia and Malaysia' (archival studies)
 24 November 1997 – 4 December 1997 (preliminary)

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 – 31 December 1997

Dr Helen Creese (ANU)
 'The Babad Dalem: a Balinese historical chronicle'
 November 1997 – January 1998

Dr Fadzilah Cooke (University of Wollongong)
 'Forest Resource Use and Politics in Malaysia'
 1 January 1998 – 30 June 1998

SASS
Prof. Rui Chuanming
 'A Study on the Ancient "Xi Hu" (Western Foreigners), from Han to Tang Dynasty'
 Mid-November 1997 – Mid-January 1998

UNIVERSITÄT WIEN
Dr Max Nihom, stationed at the IIAS Branch Office Amsterdam
 Translation of old Javanese texts
 1 October 1997 – 1 February 1998

Dutch visiting exchange fellows:

ANU
Dr John Kleinen (University of Amsterdam, Anthropological-Sociological Centre)
 'Political History of Vietnam: the last three decades'
 1 September 1997 – 1 December 1997

Dr Shoma Munshi
 'Transnational Alchemy: images of the 'modern woman' in contemporary South Asian contexts – specifically Indian advertising discourses'
 15 September – 15 December 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 Ken Wells (Australia)
 'Religion and Social Change in Korea in the 19th and 20th Centuries'
 1 September 1997 – 1 July 1998

Dr David Mearns (Australia)
 'Urban Space and Urban Communities in Ambon and Melaka'
 15 October 1997 – 15 November 1997 (preliminary)

Dr Paulo Visentini (Brazil)
 'International Relations in Asia'
 1 January 1998 – 28 February 1998

Dr Thomas de Bruijn (The Netherlands)
 Editor of 'Southeast Asian Archaeology 1996'
 1 September 1997 – 31 December 1997

Dr Alex de Voogt (The Netherlands)
 'Differentiation-processes of Material culture in Asia: the case of Indonesian mancala'
 1 October 1997 – 1 September 1999

Dr Kathinka 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

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 Quing 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.

Dr Giovanni Vitiello (Italy)
 'Exemplary Sodomites: Pornography, Homoeroticism and Sexual Culture in Late Imperial China'
 Until 1 August 2000

Dr Martin Ramstedt (Germany)
 'Hindu Dharma Indonesia – the Hindu-movement in present-day Indonesia and its influence in relation to the development of the indigenous culture of the Toraja (Aluk Todolo) in South Sulawesi'
 1 December 1997 – 30 November 2000

7. DUTCH SENIORS

Max. two Dutch seniors per year can apply for this position of max. 6 months each at the IIAS. A Dutch senior should have obtained a PhD degree more than five years ago, and be academically very productive. The stay at IIAS (not abroad!) can be used for further research. Funds are made available to finance the temporary replacement for teaching activities of a senior at his/her home university.

Dr Heidi Dahles (Katholieke Universiteit Brabant)
 'Tourism, Heritage, and National Culture: dilemmas of a Javanese community'
 1 January 1998 – 1 July 1998

Progress Report

Changing Labour Relations in Asia



The IIAS-funded research programme 'Changing Labour Relations in Asia' organized its first workshop in Diliman, Quezon City, Philippines on 23 - 25 October this year. This long-term research programme aims to build a comparative understanding of labour relations in different parts of Asia, namely West, Central, South, Southeast and East Asia. This workshop was a crucial part of the research programme in that it hoped to initiate and stimulate several follow-up activities (workshops, researches, and publications) based on a collaborative framework between several European, Asian, and Australasian institutions. In brief, the aims of the workshop were: a) identify specific research topics based on a discussion of the conceptual, methodological, and geographical dimensions of the five themes elaborated below; b) discuss ideas for concrete plans to conduct a series of workshops and small research projects under the co-ordination of post-doctoral fellows; c) create a network for possible collaborations with Asian and non-Asian institutions; d) discuss the financial base for the programme. The themes of the workshop and the related questions were:

1. Labour process and relations of production

Are certain forms of labour processes occurring in many Asian countries as a result of their integration in the global economy replicas of that of the colonial period or of those occurring in the West, or are they new? If labour processes are becoming more and more part of a long chain of interconnecting links, how would an intra- and inter-sectoral scope enrich our analysis? How do these structures affect and are affected by local forms of labour division, workers' consciousness, and gender relations? Do they create demand for different types of labour resulting in the moving in of certain types of labour and the moving out of other types? How would our analyses of the labour process look like if we broaden our scope to processes occurring outside the workplace (namely the community and the home)?

2. Labour Mobility

Which types of labour are increasingly becoming mobile and under what circumstances do they migrate? What kind of labour relations do migrants enter into the place of work? Are labour relations influenced more by the nature of work they enter or by the fact that they are

migrant workers (thus dependent for their social security on their employers and not the communities from which they originate)? How much do we know of the link between social policies and consequences of labour migration?

INTERNATIONAL
RESEARCH PROGRAMME

CHANGING LABOUR RELATIONS IN ASIA

3. The Gendered Nature of Labour Relations:

To what extent are gender-based assumptions shaped or mediated by political and economic forces, to what extent to traditional ideas on gender? To what extent do these assumptions change as a result of the political and economic exigencies which interact with the nature of local labour markets and the 'traditional' forms of labour division? If we compare the development of the situation in Asia with that of parts of West Europe where the feminization of labour in certain areas of work is

associated with the separation of home and work and the domestication of women in general, how do we view the historical development in the Asian countries? What are the forces that generate such tendencies; are they similar to or different from those of the West?

4. Labour consciousness

To what extent do workers' consciousness and the kind of strategies this enacts manifest itself within the cultural framework of the workers? To what extent is it manifested in labour relations recently emerging in the market or the workplace? What kind of methodology can we use to identify 'consciousness'? How do we relate individual and collective consciousness and how these relate with individual and collective action?

5. Labour Legislation and 'Old' and 'New' labour movements

How do the different categories of labour contribute or inhibit the development of a labour movement in each country? How does a country's position in global politics influence the type of state intervention and labour movements emerging in the respective nation-states? How are the different interests enhanced or

repressed in at the national and international levels?

The speakers and discussants for the workshop included: Frederic Deyo (Univ. of Auckland); Jan Breman (ASSR); O.v.d.Muijzenberg (ASSR); Ben White (ISS); Prabhu Mohapatra (Assoc. of Indian Labour Historians); Amarjit Kaur (Univ. of New England); Xin Deng (ANU); Ratna Saptari (IISH); Cynthia Bautista (Univ. of the Philippines); Irene Norlund (NIAS); Gosta Edgren (SIDA); Tsing Lung Tsay (Academia Sinica); Chris Manning (ANU); Rene Ofrenco (School of Labor and Indus. Relations); Leopoldo Dejillas (Inst. of Dev. Res. Studies); Willem van Schendel; Jan Lucassen (IISH); Marcel v.d. Linden (IISH); Andrew Wells (Univ. of Wollongong), and others. ■

The next IIAS newsletter will include a report of the workshop.

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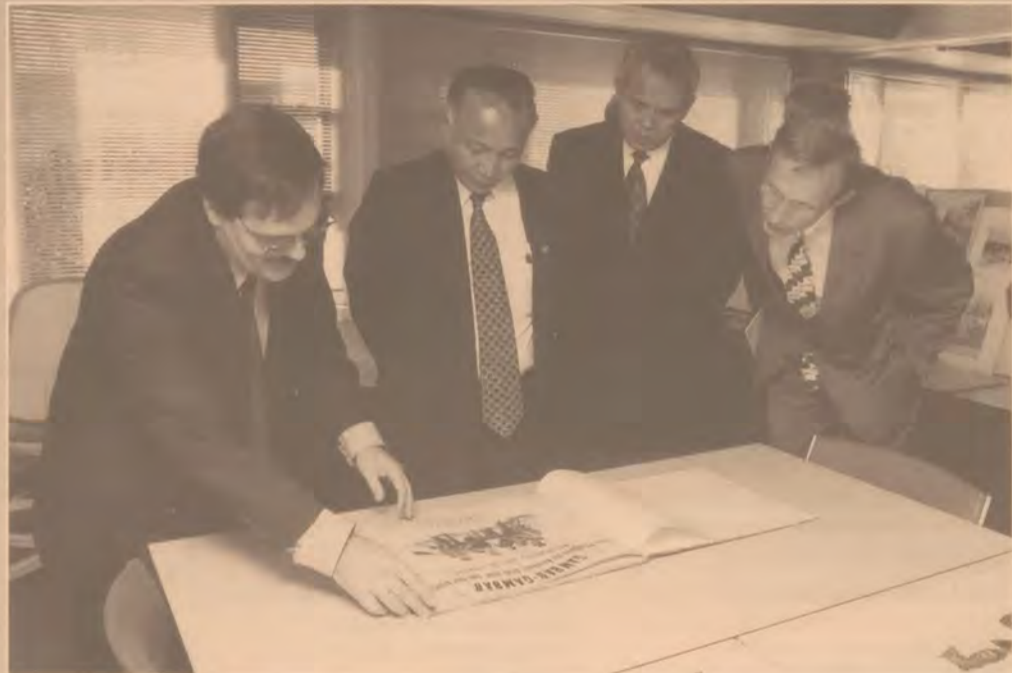


Indonesian Minister of Education visits Leiden

From 22-25 October 1997, the Minister of Education and Culture of the Republic of Indonesia, Prof. Dr. Ing. Wardiman Djodjonegoro, visited the Netherlands. On 24 October the Minister visited the IIAS and the Royal Institute of Ethnology and Linguistics (KITLV) in Leiden.



Professor Wim A.L. Stokhof, director of the IIAS, and Prof. Wardiman Djodjonegoro, Minister of Education and Culture of the Republic of Indonesia.



Visiting the KITLV. From left to right: Dr G.J. Knaap (KITLV); Professor Wardiman Djodjonegoro; Abdurrahman Mattalitti (Embassy of the Republic of Indonesia to the Netherlands); and Dr P.A.J. Tindemans (Ministry of Education and Culture, the Netherlands)

PHOTO BY WIM VREEBURG

PHOTO BY WIM VREEBURG



Progress Report Qiaoxiang Ties Programme

By CEN HUANG & LEO DOUW

Research Project
The Third IIAS Programme: International Social Organization in East and Southeast Asia: Qiaoxiang Ties during the Twentieth Century

(hereafter referred to as, qiaoxiang programme) has undergone several major developments since last November when its first research fellow, Dr Cen Huang, was appointed. The programme started with discussions and the development of the research questions, research methodology, and its theoretical orientation. A central focus of the programme has been defined as the structure and social organization of Chinese transnational enterprises and entrepreneurship in Southeast Asia and South China with an emphasis on how qiaoxiang ties (overseas Chinese hometown connections) work and influence the transformation of the transnational economy in the region. The programme is also designed to initiate an internationally joint research network in the field. The collaborative approach is hoped to result in fruitful academic publications. (Please see the IIAS Annual Report 1996, pp. 60-2; and the IIAS Newsletter #12, 1996, p. 41, for more information).

The programme director, Dr Leo Douw, and the research fellow, Dr Cen Huang, undertook a field trip to Singapore, Hong Kong, Taiwan, and China in April 1997. They established research networks with institutions and individual researchers in the field in these regions. They also visited many qiaoxiang villages, overseas Chinese associations, and overseas Chinese invested enterprises in South China during their field trip. Based on the field study, Dr Leo Douw and Dr Cen Huang have writ-

ten several discussion papers on related topics. A comprehensive research networking list in the field has been developed and distributed. We welcome anyone who is interested in the topic to join our network.

On 28-29 August 1997, the first event of the programme, i.e. an international workshop of the programme: 'International Social Organization in East and Southeast Asia: Qiaoxiang Ties during the Twentieth Century' was held in Leiden. (The report on workshop will be published in the next issue of the IIAS newsletter). The workshop brought together scholars from many countries to share their research interest and experience on the topic and to discuss future directions of the programme. An international research network of studies on overseas Chinese, qiaoxiang ties, and Chinese cultural and economic transnationalism is on the way to being established.



Participants of the Workshop on Qiaoxiang Ties (Leiden, 28-29 August 1997)

PHOTO BY WIM VREEBURG

The Workshop on Qiaoxiang Ties (Leiden, 28-29 August 1998). On the left Dr Leo Douw (programme director) and on the right Dr Cen Huang (research fellow) PHOTO BY WIM VREEBURG

Dr Leo Douw and Dr Cen Huang are currently working on the future plans of the programme. The second important event of the programme has been designed as a research panel on the topic of 'Chinese transnationalism within cultural and historical contexts'. The panel will be a joint activity with the International Convention of Asian Scholar to be held in Holland in June 1998. It aims to produce a high quality book based on the panel papers. Calling for papers will start soon. The third important event will be an international conference in the summer of 1999 on the topic of 'Chinese Transnational Enterprises during the Twentieth Century'. The conference will be considered to mark the conclusion of the programme and is hoped to make a major contribution to the field. International conference partnerships are sought in order to organize this important event.

The selection of the second research fellow of the programme is nearly completed. ■

Progress Report PAATI Performing Arts in Asia Project

By WIM VAN ZANTEN

Research Project

The research project Performing Arts in Asia; Tradition and Innovation began with the appointment of its Programme Director, and the first fellow, Dr. Hanne de Bruin, per 15 October 1997. In the coming years Hanne de Bruin will do research on theatre in South India. The two other fellows are being selected and will start on 1 January 1998. The full PAATI research proposal may be found on the WWW site of the IIAS: <http://iias.leidenuniv.nl/fellows/paati/paati.html>

Connected to the PAATI project is the set-up of an electronic journal 'Oideion; The performing arts online'. The first articles will appear in September/October 1997. The WWW site of Oideion is: <http://iias.leidenuniv.nl/oideion/general/>

Among other things, this first issue contains a short overview of Dutch performing arts during the last 35 years, and more specifically ethnomusicology in universities. This overview will be updated regularly; it will give addresses of relevant institutions, and some information on scholars. ■



Scene from 'Arjuna Tapas' performed by a Kattaikuttu theatre group during the opening festivities of the PAATI Project on Thursday 23 October 1997.

PHOTO BY WIM VREEBURG

The PAATI project was opened officially on Thursday 23 October 1997 with a performance by a Kattaikuttu theatre group of the play 'Arjuna Tapas'. This group will also be documented by Dr. de Bruin on video film, in collaboration with Drs. Erik de Maaker (camera).

In June 1998 the PAATI project will be represented with a session on the 'Methodology of Practice' during the International Confention of Asia Scholars (ICAS) conference in Noordwijkerhout.

Dr Wim van Zanten is the programme director of PAATI



Asia Committee

EUROPEAN SCIENCE FOUNDATION

The ESF Asia Committee 1995 - 1997

The Asia Committee was established by the ESF Executive Council in 1994 for an initial period of three years (1995-1997). During these years the Committee has spent its time developing activities which will improve Asian Studies in Europe. These activities were summarized in the Committee's November 1996 report.*

■ By S.A.M. KUYPERS & W.A.L. STOKHOF



Ine important step taken by the Committee was the drafting of a policy paper: 'Research and Education on Asia at European Level: Strategic Considerations for the 21st Century'.* The objective of this paper is to address the question of how social sciences and humanities research can be of use to Europe in the building up of economic, scientific, and cultural relationships between Asia and Europe. The paper stresses that Europe must develop and accommodate a broader and more adequate knowledge on Asia, and to achieve this proposes the following measures:

- Academic exchange and mobility between Europe and Asia should be increased;
- Networking within Europe should be strengthened to cope with fragmentation and speciali-

sation;

- To constitute an adequate knowledge of Asia, existing borders between disciplines dealing with the study of Asia should be transcended;
- Stronger links should be forged between academia and society, between researchers, policy makers, individuals and institutions who need knowledge about Asia.
- The dissemination of knowledge and information about Asia should be promoted at all levels of European society.

Review

In June-August 1997, the work of the Asia Committee was evaluated by an international review panel consisting of: François Godement, Institut Français des Relations Internationales, Paris; Bruce Koppel, East-West Center, Hawai'i; Frits Staal,

University of California, Berkeley.

In August 1997, the panel's considerations were issued in a report: 'Review of the ESF Programme in Asian Studies 1995-1997'. Suggestions were made and some critical notes sounded but the main conclusion of the review reads as follows:

'Given the importance of Asia for Europe's future, the effort of ESF to strengthen the European Research community and give new impetus to the study of Asia, is praiseworthy and deserves further support from research organisations and governmental departments from all European countries. The activities (of the Asia Committee) have clear European added-value and the achievements of the ESF Asia Committee thus far give us confidence that the small sums of money requested for a programme such as this are well-spent.'

Broadly speaking, the report advocates a more clearly focused approach towards goals and activities so that these are made even more effective. The panel stresses the importance of creating a European research community in Asian Studies through networking at all levels. The Asia Committee should endeavour to create more links between the academic community and policy makers. Co-

gently, the Asia Committee should place more emphasis on contemporary studies concerning Asia.

To implement this latter goal, the review panel recommended issuing short and long-term fellowships, on the basis of the following reasoning: long-term fellowship support is an in-depth investment in individual scholarship and the knowledge base of the research community; short-term awards can serve to forge structural ties between research institutions in and outside Europe.

The workshop programme should be continued and it should try to attract more proposals addressing contemporary issues.

The panel's report mentions that it is astonishing that some countries quite active in Asian Studies, and which have benefited from the Asia Committee fellowship programme, do not support this Committee more actively and effectively.

It was obvious to the panel members that important steps had already been taken in a very short time. Had it had more funds, the Asia Committee could have been more effective. ■

* Copies of the 'Report on the work of the ESF Asia Committee in 1995-1997'; the policy paper 'Research and Education on Asia at European Level: Strategic Considerations for the 21st Century'; and the review paper 'Review of the ESF Programme in Asian Studies 1995-1997', may be obtained from the ESF Asia Committee Secretariat.

This article and the article on the following page are based partly on documents drafted by Max Sparreboom, ESF Secretary for Asia Committee matters.

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The European Science Foundation is an association of 62 major national funding agencies devoted to basic scientific research in 21 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.

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The ESF Asia Committee 1998-2000

Proposed New Arrangements

On 25-26 September 1997 the Executive Council of the European Science Foundation decided in favour of a continuation of its Programme in Asian Studies for the three-year period 1998-2000. Below follows a description of the manner in which the ESF could proceed in order to continue its Programme in Asian Studies.

By S.A.M. KUYPERS
& W.A.L. STOKHOF

Institutional News

The proposed new arrangements for the second mandate period (1998-2000) incorporate the views of the review panel, and also take account of the views of the ESF Standing Committees for the Humanities and the Social Sciences to which the Asia Committee reports.

Remit

The aim of the ESF Programme in Asian Studies is to:

- promote innovative scholarship on Asia;
- co-ordinate European research on Asia and strengthen the community of researchers on Asia;
- promote the building up and dissemination of knowledge, relevant to understanding contemporary Asia;
- integrate various disciplinary approaches to the study of Asia;
- promote interdisciplinary and border-transcending co-operation in research on Asia;
- improve research co-operation between Europe and Asia.

The ESF seeks to achieve these ends through:

- the reconstitution of the ESF Asia Committee, an independent academic committee that is composed of senior researchers from European countries, reporting to the ESF Standing Committees for the Social Sciences and the Humanities;
- enabling this Committee to develop activities according to agreed procedures: workshops; support for developing co-operative research programmes; individual post-doctoral fellowships, support for networking and co-ordinating activities.

The disciplinary and geographical scope of the Programme in Asian Studies covers the study (in the field of the Social Sciences and the Humanities) of the languages, cultures, societies and economies of South, Central, Southeast, and East Asia. There is no strict dividing line between this focal area and geographically peripheral areas.

The Secretariat of the Asia Committee is hosted by the International Institute for Asian Studies (IIAS) in Leiden, the Netherlands.

Membership

The Asia Committee is composed of authoritative senior researchers from all European countries with an interest in Asian Studies. The membership should cover the broad field of Asian Studies as defined above, with equal

representation between Social Science and Humanities disciplines. One member is attracted from outside university or research institutions (e.g. a journalist or political functionary). The Committee may appoint observers from national governments, from related bodies in the US and Asia, and from private foundations. Should there be an obvious lacuna in the academic coverage of the Committee, the Committee may attract an expert to cover that particular field.

ESF Member Organizations are asked to nominate several scholars from different disciplinary fields. Delegates are appointed by ESF, after consultation with the two Standing Committees concerned, and taking into account a fair spread of disciplinary approaches and geographical regions of expertise.

Members are appointed for the duration of the mandate period of the Committee, i.e. for three years. They cannot be represented by replacements. In the previous mandate period, chairman, vice-chairman, and secretary were appointed for four instead of three years, to ensure the continuity in the Committee's work. After one year in the second mandate period, candidates for these positions will be elected again from amongst the Committee members.

Scholars who have served one term on the Asia Committee can, in principle, be re-nominated and be appointed for a second term, but care will be taken to ensure a regular turn-over of membership.

To ensure the maintainance of the pan-European character of the Asia Committee, a temporary observer status on the Asia Committee may be accorded to representatives from those countries considering, but not yet having decided to contribute financially to the Committee's work.

The day-to-day business is conducted by chairman, vice-chairman, secretary, and ESF secretary. Meetings of the full Committee are prepared by an Executive Group, consisting of chairman, vice-chairman, secretary, ESF secretary, and two Committee members, to be elected by the full Committee.

Reporting arrangements

The Asia Committee was established by the ESF Executive Council, on the recommendation of the Standing Committees for the Social Sciences and the Humanities. The Asia Committee makes independent decisions about the organization of its activities. It reports directly to the two Standing Committees (and thereby also to the ESF Member Organizations), at least once annually, and also

LATEST NEWS!

This article was written after the Executive Council of the ESF decided in favour of the continuation of the Asia Committee. However, at the time this newsletter was in press the disquieting news reached us that the ESF Standing Committee for Social Sciences had taken the view that the Social Sciences were not entrenched enough in the programme and therefore the Committee was not as yet in favour of prolonging the existence of the Asia Committee. If the view of the Social Sciences Committee prevails, this will have dire consequences for all activities planned by the ESF Asia Committee, such as fellowships, seminars, and workshops.

informs the Executive Council and ESF Board of its activities. In the case of each Standing Committee, a member of the Asia Committee acts as liaison and in this capacity is invited to attend the meetings when required. The work of the Asia Committee will be subject to further evaluation at the end of the year 2000.

Committee meetings

The full Asia Committee meets once a year. The agendas are prepared by the Executive Group. The Executive Group meets once or twice yearly. Chairman, vice-chairman, and secretary meet when necessary for day-to-day business.

Management

Administrative responsibilities are shared as follows: the ESF office oversees selection procedures and handles fellowship applications; it is in charge of financial administration, such as arrangements with institutions about fellowship remunerations. The ESF office acts as liaison with the other ESF bodies and Member Organizations, and oversees reports and accounts. Contacts between the ESF office and the Asia Committee Secretariat are frequent and ensure continuity of the work. The Secretariat organizes the Committee meetings, produces and sends the necessary documentation, corresponds with Committee members and the scholarly community at large. It takes care of publicity and produces newsletters, brochures and flyers. The Secretariat is in charge of the workshop administration.

The research institutions involved contribute substantially to the aims of the Asia Committee from their own resources.

Activities; modes of operation

The tasks of the Asia Committee are to stimulate, co-ordinate, and support Asian Studies in Europe by the following means:

a. Post-doc fellowships

Post-doctorate fellowships (short and/or long-term). Criteria are academic excellence and mobility; the willingness of the candidate to locate his/her work in a European country other than the candidate's and partly in Asia.

b. Programme development

Support for the elaboration of international, joint research programmes between European (Asian, Australian and American) research centres.

c. International workshops

Awards for the organization of workshops, symposia, summer courses, and conferences and dissemination of the results. Criteria: high quality; inter-disciplinarity (Social Sciences and Humanities); joint venture with Asian Counterpart; European added-value (subsidiarity); relevance for understanding contemporary developments; importance for relationship Europe-Asia.

d. Co-ordination, networking, strengthening research infrastructure

Enlargement and maintainance of the Directory/Database of researchers; supporting activities for researchers from the European Professional Associations dealing with specific regions in Asia; supporting networking among researchers, especially in less well-connected areas of Europe; maintaining close contacts with congruent bodies in Asian countries, Australia, and North America.

e. Dissemination, publicity, and PR

Support for a limited number of publications resulting from ESF workshops; newsletters; flyers; posters and other means to publicize the ESF Asia Committee's work and increase the visibility of Asian Studies in Europe.

f. Strategic activities

Provide a forum for the discussion of priority action in the entire field of Asian Studies and pool expertise; interact with national and international agencies, responsible for Asian Studies and having an (scientific, political, economic or cultural) interest in Asia; raise support for Asian Studies and improve contacts between the academic community and policy makers.

Funding

So far, the programme has followed a system of mixed funding: 'à-la-carte' contributions are made by ESF Member Organizations (Social Sciences and Humanities), national governments, and private foundations in Asia (Toyota Foundation, Chiang Ching-kuo Foundation).

Furthermore, the IIAS has contributed considerably in terms of manpower, financial support, and by offering certain facilities. It is envisaged that this funding arrangement will be continued and, where possible, improved.

Participating countries

Asian Studies are represented in all European countries, but are particularly strong - with regard to a variety of disciplines and a number of practitioners - in France, the United Kingdom, Germany, The Netherlands, and the Nordic countries. Equally important, but more limited, institutions and provisions for Asian Studies are found in Italy, Austria, Switzerland, Spain, Portugal, Belgium, the Czech Republic, Hungary, and Poland. The ESF Member Organizations in all these countries will be invited to participate in the Committee's activities, make nominations for Committee memberships and make financial contributions to the three-year programme of activities.

Ongoing and future work

The report on the work of the ESF Asia Committee in 1995-1997, issued in November 1996, lists the workshops taking place in 1997. At its meeting in summer 1997, the Asia Committee selected a number of workshops scheduled to take place in 1998 (see this section). The Committee has made a selection of the candidates for post-doctoral fellowships. Three candidates can start work with the now available funds; three others may start once more funds become available in 1998. Some funds have been reserved for further programme development, notably an initiative for a programme on 'Changing Labour Relations in Asia'. Other programmes at a less advanced stage of development include a proposal for an international research programme entitled 'Cultural Diversity: the Global Culture Heritage'. Both initiatives address contemporary developments in Asia, and correspond with the new direction of work that the renewed Asia Committee is asked to embark upon.

Conclusion

To a certain extent the work of the Asia Committee will proceed as before, but this does not mean that there will not be ample scope to implement the type of work that the review panel has suggested.

The newly constituted Asia Committee, like its predecessor, will in principle respond to activities proposed by researchers (bottom-up mode). The pro-active role of the Asia Committee (top-down mode) will be apparent from its choice of new programmes to be developed, the co-ordinating role of the Secretariat, and continuing efforts to stress the importance of Asia to a wider segment of society, including policy-makers and directorates of the European Union.

The Asia Committee 1995-1997 has proved to be effective and useful. This despite the fact that its impact and scope have been impeded by frugal funding. The potential strength of the Asia Committee is still underutilized. It is a catalyst in the creation of a truly European research community in Asian Studies and will be instrumental in the essential dialogue between Asia and Europe. ■

WORKSHOPS

RECEIVING ESF ASIA COMMITTEE FUNDING

20-22 NOVEMBER 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 of Social History, Cruquiusweg 31, 1019 AT Amsterdam, The Netherlands.
 Tel: +31-20-6685866, fax: +31-20-6654181, e-mail: ezu@iisg.nl

27-29 NOVEMBER 1997
Meudon, France
 The Lhasa Valley. Conservation and Modernisation in Tibetan Architecture
 Dr Heather Stoddard (INALCO)
 Tel/Fax: +33-1-45679503

8-10 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

16-23 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: +91-612-265649 / +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

23-25 JANUARY 1998
Zushi, Japan
 Asian concepts of comprehensive security and their implications for Europe
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 Research topic: Taiwan and the Greater South China: contribution to the study of the territorial dimension of politics

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 Stationed at: Institute for Chinese Studies in Oxford, UK
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Monographs

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The Eighth Conference of the European Association for Japanese Studies (EAJS)

The 8th Conference of the European Association for Japanese Studies (EAJS) was held in Budapest from 27-30 August. The opening ceremony was a remarkable event, at which the Nobel Prize Winner for Literature, Oe Kenzaburo, and the president of Hungary, Árpád Göncz, were the most prominent speakers.

By MARGARITA WINKEL

Report
In his keynote speech, Oe Kenzaburo argued that close interaction on the basis of equality between Japanese and foreign scholars of Japan is an important way to prevent nationalistic tendencies among Japanese scholars and to counteract feelings of cultural superiority among foreign scholars.

The fact that the EAJS conference now took place in Hungary reflects the growing participation of members from former communist countries. From June 1989 to August 1997, EAJS membership has increased from 253 to 724 individuals. The number of members from former communist countries has risen from 27 to 110, while the number of non-European members now totals 186 persons. When considered per country, remarkably, Japan now comes first with 132 members, followed by Germany (115), Britain (57), the United States (48), and Italy (40).

At the General Assembly, where new council members were introduced and the past years reviewed, some important issues regarding the future character of the association were also raised. Should there be limits to membership growth? Should the triennial general conferences continue in this form or would a combination of smaller workshops and, perhaps less frequent, large-scale general meetings be preferable? Association members were encouraged to continue discussing these issues on the EAJS web page.

There were over 500 participants at the conference, and at the eight different sections more than 180 papers were presented. Most sections had invited prominent Japanese scholars as guest speakers. The following description may give a general impression of the versatile nature of contemporary Japanese Studies.

In the 'Urban and Environmental Studies' section the general theme was cultural, architectural, and urban heritage in the transformation of Japanese cities, and transformations in landscape, urban structure, local urban districts, local cities, and urban planning were considered spe-

cifically. The papers discussed urban planning projects and the role of local organizations in shaping urban space. In special meetings on 'Visions of the City' and 'Architectural and Urban Space' the contributions were of a more theoretical, philosophical nature.

In the section on 'Linguistics and Language Teaching' most papers discussed linguistic research on several aspects of both spoken and written modern Japanese. Other papers dealt with practical issues of language acquisition and language teaching.

About half of the papers of the 'Literature' section were part of three panels: 'Reception and Narrative', 'Hyper-conscious Body Language: New Configurations of Gender, Sexuality and the Body in Japanese Women's Fiction in the 1990's', and 'Poetic Production and Literary Audiences in Classical and Medieval Japan'. Most contributions both within and outside the context of these panels took pre-modern literature as their subject.

In 'Visual and Performing Arts', performing arts were a dominant subject. No and Kabuki theatre, as well as street performers, were considered in both historical and contemporary contexts. In relation to visual arts there were several contributions on modern manga (comics). Remarkably, the traditional art history papers were completely absent this time.

The 'Anthropology and Sociology' section had made 'Japan outside Japan' as its central theme. Some focused on the behaviour and attitudes of Japanese expatriates, while others had studied foreign adoption and adaptation of Japanese religious movements, popular music, and martial arts.

Most papers in the 'Economics, Economic and Social History' section also considered Japan from an international perspective. The central theme was 'Knowledge Creation and Knowledge Transfer in Economic and Social Development'. The participants compared Japan to other countries or considered Japanese economic activities abroad. A workshop on 'The Japanese employment system in transition' discussed problems like the aging work force and the globalization of Japanese industrial production.

'History, Politics and International Relations' had as its central theme 'The Japanese and Europe: historical and contemporary perceptions', with a special focus on Eastern Europe and Japan, as well as on the Meiji-period Iwakura Mission. Many papers in this section dealt with Meiji-period conceptions of Europe.

The section 'Religion, Thought, and History of Ideas' took 'Visions of Future' as its leading subject and the papers dealt with Buddhist and Shintoist conceptions, with ideas of death and retribution as well as with individual Utopian thinkers. Most papers were of a historical nature, but some discussed contemporary Japan.

Academic roots

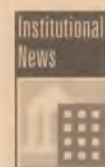
On the final day, a panel discussion on 'The Future of Japanese Studies' was held. The main topic, to cite the words of the convener Ian Reader in a recent article, was: '...where are my academic roots and loyalties really based? Are they in the study of a specific country and culture, or in a disciplinary area...?' (Japan Forum 7(1), 1995, p.107). Panelists from Hungary, Turkey, France, Australia, Germany, and the United States gave an indication of the academic organization, the popularity, and future perspectives of Japanese Studies in their countries. Although local circumstances differed considerably, there seemed to be one general trend: a student boom since the 1980s. Most students however, have no academic interest in Japan but study Japanese for economic reasons. As to the academic future of Japanese Studies the Turkish and Hungarian representatives held the most positive view. They regarded their position as academically remote countries as something which might be advantageous in the future, because they may be in the best position to (re)introduce fruitful research topics and strategies which have been neglected or forgotten by the mainstream Japanese Studies centres in the West. ■

* The figures on membership were kindly provided by A. Ragegast of the EAJS office in Duisburg. I also wish to thank L. Dolce, I. Smits, and E. de Poorter for their helpful comments on this report.

Margarita Winkel
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The CSA-BASAS Prize for Young South Asia Scholars

Contemporary South Asia (CSA) and the British Association of South Asian Studies (BASAS) announce the establishment of a joint prize for the most outstanding paper given by a young scholar at the 1998 BASAS Annual Conference. The CSA-BASAS Prize will consist of a monetary award of £ 100,00 and publication in Contemporary South Asia.



As the CSA-BASAS Prize is intended to encourage the submission of work by young scholars, the author of any paper submitted must be studying for a degree in an institution of higher learning and/or be no older than 35 at the time of the 1998 BASAS Annual Conference. The author need not be a member of BASAS.

Who is eligible?

To be eligible, a paper should focus on the theoretical and/or practical means by which our understanding of the present problems of co-operation and confrontation in South Asia, its constituent states of Bangladesh, Bhutan, India, the Maldives, Nepal, Pakistan and Sri Lanka, or the South Asian diaspora can be enhanced. Papers may address issues relevant to the Arts, Humanities or Social Sciences.

In addition, papers must:

- not have been presented elsewhere or published previously;
- conform to the length and style described in CSA's 'Notes for Contributor's' and/or available separately from its Managing Editor;
- be submitted in advance to CSA's Managing Editor to arrive no later than **15 March 1998**; and
- be presented at the BASAS Annual Conference to be held 17-19 April 1998 at the University of Manchester, UK.

Judgement

The judging panel will consist of an equal number of selected editors of CSA and executive board members of BASAS. The panel reserves the right not to present the award and will not enter into correspondence concerning its final judgement. At the discretion of the judging panel, papers entered for the prize and failing to win but deemed of sufficient merit may also be published in Contemporary South Asia. ■

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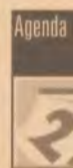
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Update ICAS International Convention of Asia Scholars

In the past couple of years the AAS and the IAS have been engaged in a number of activities which to further the internationalizing process of Asian Studies. Resulting from this co-operation is the International Convention of Asia Scholars (ICAS) to be held in the Netherlands. The convention is a joint venture of the AAS and the European Science Foundation Asia Committee in co-operation with the six European Asian Studies associations. The IAS organizes the convention which is to be held from Thursday 25 - Sunday 28 June 1998 in the Leeuwenhorst Convention Centre in Noordwijkerhout, the Netherlands. Other than one or two plenary sessions, the formal programme is devoted to concurrent sessions of various sorts. Some of these are organized by committees within participating associations or by the Programme Committee. Most, however, are selected from proposals from the field.

By HELGA LASSCHUIJT & PAUL VAN DER VELDE



The ICAS, which was launched during the Annual Meeting of the AAS in Chicago, March 1997, has provoked many reactions from the field. There is a growing awareness that something should be done about organizational aspects of such major conferences in order to increase their academic output. To avoid self-contained scholasticism, the ICAS has opted for cross-regional, multi-disciplinary panels which will assure a high degree of intellectual fluidity. An equally important characteristic of the ICAS will be the integration of academic and non-academic spheres and this will be achieved by simultaneously organizing manifestations about Asia to which non-specialists will be welcome. Another feature of the Convention will be its perpetuation by electronic discussion lists consisting of the panel members and others interested parties.

Electronic forms were available through the ICAS website. After some technical problems were solved, this proved to be a huge success. Two-thirds of the total amount of proposals were submitted electronically. We found that of all panel organizers, only three were not yet connected to the Net. The Organizing Committee is therefore communicating with the panel organizers primarily via E-mail. It is clear that now and in the future, organizing major conferences of this type can only be managed efficiently via this time-effective medium.

To date (1 November 1997), we have received applications for 150 sessions and roundtable proposals. In addition to this, we have received more than a hundred individual presentation proposals (posters and papers). These will be evaluated by the Programme Committee during their meeting in Leiden (21-23 No-

vember 1997). In December the definitive selection of presentations will be announced. A list of selected panels, roundtables, papers, and posters can be consulted via the ICAS Website (see abstracts). A provisional programme will be published in the ICAS Supplement in the IASN 15, which is due for release on 15 February 1998.

Interactive Abstracts and Discussion Lists

Due to the large number of abstracts and the high production costs of an abstract book, the Organizing Committee of the ICAS has decided not to publish an abstract book. Instead, you can tailor your own abstract book from the ICAS website. All abstracts will be available as of 15 December 1997. In June 1998, you can also get the abstracts from the Cyber-Corner at the conference centre in Noordwijkerhout. The ICAS is launching another technical experiment aimed at improving pre-convention communication and discussion not only amongst panellists, but also amongst other people who are interested in the topic. Every panel will be connected to a public discussion list on the ICAS website, which will be monitored by the panel organizers.

We feel that this will increase both the input and output of the convention. Imagine: a hundred current topics in the field of Asian Studies discussed by specialists on a day to day basis! Although plans are still at a preliminary stage, the Organizing Committee is considering to publish, in view of the wealth of anticipated contents, all the ICAS proceedings. This will be done electronically and probably in co-operation with one main electronic publisher. Summaries of the articles could be obtained free of charge but there will be a charge for the downloading of integral articles.

Pre-Registration

All ICAS participants are required to pre-register before 15 January 1998. Participants who do not register before the deadline cannot be included in the ICAS Programme Book. Registration forms are available via the ICAS website or the ICAS secretariat. ICAS auditors and those who will attend but will not present a paper can register at a reduced fee before 15 April 1998. Registration forms for auditors will be available in the ICAS Supplement of the IAS Newsletter 15 (15 February 1998) and via the ICAS website.

Pre-Registration Fees*

Members AAS/European Association/NVAPS:
dfl. 140 / US\$ 75

Students Members:
dfl. 90 / US\$ 50

Non-Member:
dfl. 190 / US\$ 100

Student Non-Member:
dfl. 140 / US\$ 75

Registration after 15 April 1998
costs an extra:
dfl. 45 / US\$ 25

Hotel Leeuwenhorst

The Leeuwenhorst has a small hotel with single and double rooms. Each room has a bath and/or shower, toilet, telephone, television and radio (the voltage is 220V 50Hz).

The hotel has a Fitness Centre featuring a full-size indoor swimming pool, tennis and squash courts, a sauna, whirlpool, etc. The beach is just a short ride through the dunes away and bikes are available for free.

The ICAS Organizing Committee has arranged a special ICAS Package, which includes three nights (Thursday-Friday-Saturday), incl. breakfast, lunch and dinner:

Single room:
dfl. 800 / US\$ 450*

Double room:
dfl. 1,400 / US\$ 800*

Extra nights (including meals)
cost an additional
dfl. 250 / US\$ 140
per night for a single room and
dfl. 400 / US\$ 250
for a double room.*

There is only a limited number of rooms available at the Leeuwenhorst. Room assignment is on a 'first come, first serve' basis. For reservations and information, contact Helga Lasschuijt at the ICAS secretariat. Reservation forms are available via the ICAS webpage as well. ■

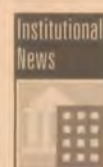
* All prices include tax.

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AAS Update

By MICHAEL PASCHAL



As the autumn season approaches, the AAS staff are entering the busiest time of year. Foremost on our agenda are preparations for the 50th annual meeting, which will be held March 26-29, 1998 in Washington, DC. The Program Committee of the AAS recently met in Ann Arbor to select and schedule panels for the meeting's formal programme. The Committee assembled a total of 199 panels and roundtables for inclusion in the programme from a field of 461 submitted proposals. The panels cover a wide range of topics, disciplines, and geographical areas as reflected in the diversity of AAS membership.

In addition, the annual meeting will include numerous meetings-in-conjunction for related and affiliated groups involved in Asian Studies; an exhibit hall consisting primarily of publishers dealing with Asian works; a placement service; continuous showings of Asian videos; an awards ceremony, Presidential address; and various other activities.

Our Washington meetings are always very well attended, and we anticipate more than 3000 scholars and others interested in Asia will be present. We would like to take this opportunity to issue a cordial invitation to our colleagues from Europe and other areas of the world to join us in Washington for what promises to be an exciting and informative programme.

Bibliography

The 1991 Bibliography of Asian Studies (BAS) has just been published. This latest issue contains more than 37,000 entries on 788 pages, arranged by geographical area and subject.

This series has long been recognized as the most important record of research and scholarly literature on Asia written in western languages. It is available directly from the AAS.

Electronic access

We also are in the process of improving our electronic access. Specifically, the AAS has decided to host its own website, and we expect to have it up and functioning shortly. We anticipate being able to offer a greater degree of interactive features such as online conference registration, publication ordering etc. In the meantime, we are very grateful to the East Asian Studies Center at Indiana University (and Jason Lewis and Paul Banning in particular) for hosting the AAS homepage the last few years and helping the AAS to modernize its services.

Finally, the AAS soon will be leaving its long-time home in Lane Hall due to building renovation scheduled early next year. Details have yet to be finalized but we expect to be located in other University of Michigan property nearby. As with any move, there is a certain degree of reluctance toward leaving (which might be difficult for those who have visited our old office over the years to understand) but we hope our new home will be as comfortable and productive a work space as our old. New postal and electronic addresses will be publicized soon. ■

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 NVAPS CONGRESS

Mobility in Asia and the Pacific

The Nederlandse Vereniging voor Azië en Pacific Studies (NVAPS Netherlands Association for Asian and Pacific Studies) held its first congress, *Mobility in Asia and the Pacific*, in the Beatrix Building of the Jaarbeurs (a conference centre) in the centrally located town of Utrecht. The NVAPS was founded last year and this was the first major event organized in its name. With ten scientific sessions on all kinds of topics on Asia, a forum about the future of Asian and Pacific Studies, five book presentations, a China photo exhibition by the renowned photographer Vincent Mentzel, a video presentation, an exhibition space where publishers and institutes presented their books, the congress was considered a useful event by most of the 150 attendants.



Dr I.B. Smits (Leiden University) and Prof. Dr F. Staal (University of California Berkeley)

In his welcome speech, the chairman of the NVAPS, Paul van der Velde touched briefly on the history behind the birth of the NVAPS which came into being after the so-called working communities for Southeast and South Asia, which acted as advisory bodies for the Foundation of Scientific Research in the Tropics were abolished. At a meeting of these working communities and other representatives of other regions of Asia in January 1996 a mandate was given to a task force to set up an association which, geographically speaking should cover the whole area from the Pacific to the Bosphorus, in which regional multidisciplinary work groups would have to be formed. The whole idea is that these interact to break through regional and disciplinary borders. Most importantly the NVAPS should not become an exclusively scientific association but should have a broader societal orientation so as to offer a channel to the burgeoning interest in Asia in the Netherlands. The association was founded in August 1996 and in order to increase its profile it saw the organization of its first annual meeting as a priority. In 1998 more stress will be placed on the intensification of closer co-operation with other associations in the field and the formation of working groups.



Congress staff (left to right): Helga Lasschuijt, Marc Lakkerwa, Vincent van Breugem and Remco Beukers.

Forum and Sessions

The forum on the future of Asia and Pacific Studies in the Netherlands was chaired by L. Visser of the University of Amsterdam. The other six forum members broadly speaking represented the research institutes in the field of Asian Studies in the Netherlands and Belgium. Various themes were tackled: what is the influence of the international political constellation on the way Asianists acquire knowledge; is there a typical Dutch/Flemish contribution to be made to Asian Studies or should we see this contribution in a European context and what

is the role of Dutch/Flemish Asianists therein; what is the possible role of the NVAPS etc. In the next issue of this newsletter you will find a summary of the outcome of this forum and a report about the ten sessions which were held. There were sessions on the role of freelance researchers in Asian Studies (the participants decided to set up a network), the city in Asia, cultural and intellectual property rights, and the ritual as medium in pre-modern Asia.



Paul Streumer (left- ACE Education) and Steven van der Waal (right- De Brauw, Blackstone & Westbroek) presenting the session Scholarship and Business



The smallest and cosiest session: Mobility and Family

Membership Meeting

There was a reasonable attendance at the first meeting of members of the NVAPS and there were comments of various sorts of the members. Owing to a number of reasons, of which one was the heavy load of the organization of the congress which fell on the shoulders of a couple of members of the provisional Board of the NVAPS, the official meeting had to be postponed until February 1998. This did not stand in the way of a fruitful exchange of thoughts be-



tween the provisional Board and the members. The members criticized the composition of the provisional board which should in their opinion have a more balanced composition of representatives of the different institutes, regional, and disciplinary backgrounds. Yet others were of the opinion that the provisional board, which has ten members, is too big. Helpfully all kinds of criticism were

Dutch Asian Studies Day

At the end of October of next year the Board of Governors of the Asia Europe Foundation will have a one-day meeting in the Netherlands (probably in The Hague) during which a workshop on labour relations in Asia will be organized. In relation to this meeting the NVAPS, in co-operation with other organizations in the field of Asian Studies in the Netherlands, will probably organize a Dutch Asian Studies Day. Other non-Asia oriented organizations, such as the Historisch Platform (Historical Platform), will also be asked to co-operate. ■



Speakers at the Future of Asian Studies in the Netherlands and Flanders forum: (left to right) Prof. M. Sparreboom (NWO), Dr. L. E. Visser (NVAPS) and Prof. M. van der Walle (Catholic University of Leuven)

Vacancy



Vacancies

THE DEPARTMENT OF ASIAN STUDIES CORNELL UNIVERSITY INVITES APPLICATIONS FOR A

Tenure-track position at the assistant professor level in East Asian Religions

Disciplinary specialization open, but candidate must be proficient in Chinese Buddhist texts, demonstrate a strong grounding in Chinese cultural contexts, and possess an ability to connect Buddhism to a larger Asian milieu. Responsibilities will include both undergraduate and graduate teaching. Send letter of application, cv, three letters of reference, and writing sample(s) to Chair, Religion Search Committee, 388 Rockefeller Hall, Ithaca, New York, 14853-2502.

- Evaluation of applications will begin November 15, 1997.

THE DEPARTMENT OF ASIAN STUDIES, CORNELL UNIVERSITY INVITES APPLICATIONS FOR A

Tenure-track position at the assistant professor level in pre-twentieth century Chinese literature

Specialization open, including cultural studies, to teach an undergraduate education course on the China area in addition to specialized undergraduate and graduate-level courses.

- Send letter of application, cv, three letters of reference, and writing sample(s) to Chair, Literature Search Committee, 388 Rockefeller Hall, Ithaca, New York, 14853-2502. Evaluation of applications will begin November 15, 1997.

CORNELL UNIVERSITY INVITES APPLICATIONS FOR A

Mellon Postdoctoral Fellowship

Asian Studies.
Literary and/or religious studies.

Country or area of specialization open. We are especially interested in candidates who can contribute to thinking about Asian studies across area and discipline, both at a theoretical level and in scholarly work with historical specificity.

- For application information, contact Mellon Postdoctoral Fellowships, Cornell University, A. D. White Center for the Humanities, 27 East Avenue, Ithaca, NY 14853-1101, tel. 607-255-9274, e-mail: as63@cornell.edu. Application deadline is January 3, 1998.

THE INTERNATIONAL HISTORY OF SOCIAL HISTORY (IISH) AND THE INTERNATIONAL INSTITUTE FOR ASIAN STUDIES (IIAS) SEEK:

1 Research Fellow^(M/F)

specialized in the field of
the Humanities or the Social Sciences

to work within the joint IISH/IIAS research programme 'Changing Labour Relations in Contemporary Asia'. Six themes, that will also be explored in the Manilla Conference planned in October 1997, are:

1. Macro-level processes: strategies of capital and the state and their impact on labour force formation and labour relations;
2. Changing labour markets and labour force formation.
3. Labour mobility
4. The labour process
5. Labour consciousness
6. 'Old' and 'New' labour movements

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 knowledge of labour relations, and their history.
- have obtained the doctorate less than 5 years ago by the date of the deadline;
- be less than 40 years of age by the date of the deadline

APPOINTMENT

- as soon as possible
- for a maximum of 3 years with an evaluation at the end of each year

The text of the programme, including the six themes (selected provisionally) and application forms can be obtained from the IIAS secretariat. Project coordinator is Dr Ratna Saptari (IISH), who can provide further information. She can be reached on Tuesdays and Fridays by tel. +31-20-668 5866, fax +31-20-665 4181, or e-mail: rsa@iisg.nl.

- Please use the official application forms only.
- The forms should be accompanied by a research proposal of some 3,000 words.
- The closing date for applications is 15 January 1998.

IIAS secretariat, P.O. Box 9515, 2300 RA Leiden, the Netherlands.
Tel: +31-71-527 2227, Fax: +31-71-527 4162.

AN DER FAKULTÄT FÜR OSTASIENWISSENSCHAFTEN DER RUHR-UNIVERSITÄT BOCHUM IST ZUM 1 APRIL 1998 EINE

C4 Professur für Koreanistik

ZU BESETZEN.

Von den Bewerberinnen und Bewerbern wird die Bereitschaft und Fähigkeit zur Vertretung der Koreanistik in Lehre und Forschung erwartet.

Für die Einstellungsvoraussetzungen gilt § 49 UG des Landes Nordrhein-Westfalen; die zusätzlich geforderten wissenschaftlichen Leistungen werden durch eine Habilitation innerhalb des Fachgebietes oder in Ausnahmefällen durch gleichwertige, über die Promotion hinausgehende wissenschaftliche Leistungen nachgewiesen.

- Bewerberinnen und Bewerber werden gebeten, die üblichen Bewerbungsunterlagen bis zum 23. Januar 1998 an den Dekan der Fakultät für Ostasienwissenschaften der Ruhr-Universität Bochum, D-44780 Bochum, Deutschland zu senden. Urkunden bitte nur als Kopie beilegen und Publikationen bitte erst nach ausdrücklicher Aufforderung einreichen.
- Die Ruhr-Universität Bochum strebt die Erhöhung des Anteils von Frauen in Forschung und Lehre an und fordert geeignete Wissenschaftlerinnen ausdrücklich auf, sich zu bewerben.
- Die Bewerbungen geeigneter Schwerbehinderter sind erwünscht.
- Im Falle einer ausländischen Bewerberin / eines ausländischen Bewerbers geht die Fakultät davon aus, dass die Wissenschaftlerin / der Wissenschaftler nach einer Übergangszeit von 2 Jahren beginnt, den Unterricht in Deutsch abzuhalten.

VACANCIES

THE DEPARTMENT FOR ORIENTAL AND INDIAN STUDIES (SEMINAR FÜR ORIENTALISTIK UND INDOLOGIE), RUHR UNIVERSITY, BOCHUM (GERMANY) OFFERS THE FOLLOWING VACANCY TO BE FILLED EARLY IN 1998:

Head of the Junior Research Group

'Networks of Islamic Scholarship and Education in Local and Transnational Contexts (18th-20th Centuries).'

Funded by the Volkswagen Foundation, the group will focus on the utilization of social network models for the description and analysis of transformation processes in Muslim societies. It comprises four sub-projects of comparative research in Islamic education and scholarly culture in selected areas of the Islamic world.

By its programme 'Junior Research Groups at Universities', the Volkswagen Foundation wants to provide young and excellent scholars and scientists with the opportunity to organize their own independent research team. The post of the Head of the Research Group (BAT 1a) is to be filled for five years. His or her field of duties includes research in one sub-project, co-ordination and planning of the Group's activities, and lecturing at the department (at least 2 hours per week).

- Application is open to young scholars of Islamic Studies or of Oriental Studies, Ottoman, Turkish or Iranian Studies with an Islamological orientation (age to 35 years, PhD). Applicants are required to have research experience in Islam in Russia/Central Asia (relevant publications desirable) and a thorough knowledge of Arabic, Turkish, Persian, and Russian as well as German and English.
- Applications including the usual credentials and a sketch of the applicant's research interests are to be sent until November 30th, to Professor Dr Stefan Reichmuth, Ruhr-Universität Bochum, Seminar für Orientalistik und Indologie, GB 2, Universitätsstrasse 150, D-44780 Bochum, Germany. The Ruhr University seeks to promote woman in research and instruction.

THE CENTER FOR ADVANCED STUDY IN THE VISUAL ARTS, A PART OF THE NATIONAL GALLERY OF ART, ANNOUNCES A PROGRAMME OF

Visiting Senior Research Fellowships

for scholars from East and South Asia

The fellowships include a period of two months at the Center for research in Washington libraries and collections, followed by an additional two months of travel to visit collections, libraries, and other institutions in the United States.

QUALIFICATIONS AND SELECTION

Applicants will be considered for study in the history, archaeology, theory, and criticism of the visual arts (painting, sculpture, architecture, landscape architecture, urbanism, graphics, film, photography, decorative arts, industrial design, and other arts) of any geographical area of any period. Applications are solicited from art historians, archaeologists, curators, and scholars in other disciplines who study artifacts and cultures.

These fellowships for advanced study are open to scholars from East and South Asia who hold appropriate degrees in the field and/or possess an equivalent record of professional accomplishment. Knowledge of English is required. Applications will be reviewed by a Selection Committee composed of scholars in the field. Two Visiting Senior Research Fellowships will be awarded annually.

SUPPORT AND APPLICATION

The fellows receive a stipend that includes travel, research, and housing expenses. The fellows are provided with a study and other privileges while in residence at the Center. The Center will provide letters of introduction to institutions and individuals in the United States. These fellowships are not renewable.

To apply, an application form or the equivalent must be submitted. A complete application includes the following: a two to four-page research proposal, a tentative schedule of travel in the United States, a curriculum vitae, and two letters of recommendation. The letters of recommendation should be sent directly to the Dean of the Center, to arrive by the deadline (see below). These letters are confidential and will be destroyed after the selection process. Application deadlines and award periods are as follows:

Award period: 1 September 1998 - 28 February 1999
Deadline: 21 March 1998

Award period: 1 March 1999 - 31 August 1999
Deadline: 21 September 1998

- For further information and application forms, write to the Center for Advanced Study in the Visual Arts, National Gallery of Art, Washington DC 20565, USA. Telephone: +1-202-8426482. Fax: +1-202-842-6733. E-mail: advstudy@nga.gov
- Information on this fellowship programme and other fellowship programmes at the Center is available on the World Wide Web (<http://www.nga.gov/resources/casva.htm>)

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1997

NOVEMBER 1997

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, e-mail
houben@rullet.leidenuniv.nl

20-22

Tashkent, Uzbekistan

Opening out of the 'Nation', Identity Politics and Labour in Central, South and West Asia, 1920s - 1990s

Correspondence address:
Dr E. Zürcher, 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

21-25

Taipei, Taiwan

6th AWPNUC International Symposium: Retrospectives and Perspectives of Grassroots Conservation Organizations
Conference Coordinator, Room 1108, No 205, Tun Hwa S. Rd Sec. 1, Taipei, Taiwan ROC, tel: +886-2-7734568, fax: +886-2-7402796, e-mail: yaoshan@ms8.hinet.net

22-23

Canberra, Australia

Changing Malaysia: Past Perspectives, New Horizons
Prof. Anthony Reid, Malaysia Society, RSPAS, ANU, Canberra ACT 0200, Australia, e-mail: axr@coombs.anu.edu.au

26-29

Palmerston North, New Zealand

12th New Zealand International Conference on Asian Studies
Dr Wanda Anasz, Dept. of East Asian Studies, Massey University, Palmerston North, New Zealand, tel: +64-6-3505369, fax: +64-6-3502271, e-mail: w.anasz@mail.massey.ac.nz

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 Sévres, Paris 75006 France, tel/fax: +33-1-45679503

DECEMBER 1997

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

3-5

Tokyo, Japan

The 21st International Symposium on the Preservation of Cultural Property: The Present, and the Discipline of Art History in Japan
Planning Office; Japan Center for International Co-operation in Conservation, c/o Tokyo National Research Institute of Cultural Properties, 13-27 Ueno Park, Taito-ku, Tokyo 110, Japan, tel: +81-3-38232245, fax: +81-3-38282434

5-7

Singapore

Confucian Currents in Japan and East Asia: 17-19th Centuries
Dr Barry D. Steben, Dept. of Japanese Studies, National University of Singapore, Singapore 119260, tel: +65-7726641, fax: +65-7761409, e-mail: jps@nus.sg

8-10

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

8-11

Jakarta/Depok, Indonesia

New Directions in Indonesian Social History: Sources, Methods and Comparisons
Kasijanto, Post Graduate Program of History, c/o Faculty of Letters, University of Indonesia, Depok 16424, Indonesia, tel: +62-21-7871757, fax: +62-21-7270038 or Henk Schulte Nordholt, Centre of Asian Studies Amsterdam (CASA), Oude Hoogstraat 2, 1012 CE Amsterdam, tel: +31-20-5252519

8-12

Brühl, Germany

Perspektiven westlicher Chinapolitik: Optionen, Defizite, Kontroversen
Ost-West Kolleg, Willy Brandt Strasse 1, 50321 Brühl, Germany, tel: +49-2232-9298250, fax: +49-2232-9299020

11-12

Leiden, the Netherlands

History, Modernity, and Economic/Social Development in the Premodern World: Dialogue across Civilizations
Symposium in celebration of forty years of publication of the 'Journal of the Economic and Social History of the Orient'.

Agenda



Convenor: Dr H.T. Zurndorfer, Sinological Institute, P.O. Box 9515, 2300 RA Leiden, the Netherlands, fax: +31-71-5272615

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, e-mail: poa23@cc.keele.uk

16-23

Patna Bihar, India

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

18-19

Liverpool, UK

Postcolonial Capitals of South Asia: A Critical Analysis of Chandigarh, Dhaka, and Islamabad
Prof. Moss Madden, Dept. of Civic Design, University of Liverpool, P.O. Box 147, Liverpool L69 3BX, UK, tel: +44-151-7943114, fax: +44-151-7943125, e-mail: ju39@liverpool.ac.uk

18-20

Rotterdam, The Netherlands

The History of North Indian Music: 14th-20th Centuries
Organized by the IIAS and the Rotterdam Conservatory.
Contact: Jane Harvey, Rotterdam Conservatory, World Music department Pieter de Hoochweg 222, 3024 BJ Rotterdam, the Netherlands, tel: +31-10-4767399, fax: +31-10-4253262.

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

19

Paris, France

Colloquium: Pakistan: 50 Years after Independence
Christophe Jaffrelot, Centre d'Études et de Recherches Internationales, Fondation Nationale des Sciences Politiques, 4 rue de Chevreuse, 75006 Paris, France, tel: +33-1-44108469, fax: +33-1-40510399.

26-28

Thane (near Bombay), India

The Second Brihanmaharashtra Prachya Vidya Parishad
Dr V.V. Bedekar, Prachya Vidya Abhyas Sanstha, Maharshi Karve Path, Ghantali, Thane, Maharashtra, India

1998

JANUARY 1998

3-5

Chicago, USA

Annual Meeting of the Association for Economic and Development Studies on Bangladesh
Prof. M. Kabir Hassan, Dept. of Economics and Finance, University of New Orleans, New Orleans, LA 70148, USA, tel: +1-504-2806163, fax: +1-504-2806397, e-mail: mkhcf@uno.edu

5-7

New Delhi, India

International seminar on Multilingualism
Prof. R.K. Agnihotri, Dept. of Linguistics, University of Delhi, Delhi 110007, India, fax: +91-11-2946150, e-mail: csec@doe.ernet.in

9-11

International seminar on Agreement

K.V. Subbarao, Dept. of Linguistics, University of Delhi, Delhi 110007, India, fax: +91-11-2946150, e-mail: lib@crl.delnnet.in

23-25

Zushi, Japan

Asian concepts of comprehensive security and their implications for Europe
Dr Kurt W. Radtke, Leiden University, Faculty of Arts, Centre for Japanese and Korean Studies, P.O. Box 9515, 2300 RA Leiden, the Netherlands, tel: +31-71-5272539, fax: +31-71-5272215, e-mail: Radtke@Rullet.LeidenUniv.nl

28-30

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

29-30

Leiden, the Netherlands

Law and Development in East and Southeast Asia
IIAS seminar convened by Dr C. Antons (La Trobe University, Melbourne). Contact the IIAS.

Leiden, the Netherlands

The Formation and Dissemination of Knowledge in Japan and Europe: The Case of Kaibara Ekiken (1630-1714)
Prof. W.J. Boot, Centre for Japanese and Korean Studies, Leiden University, P.O. Box 9515, 2300 RA Leiden, the Netherlands, tel: +31-71-5272539, fax: +31-71-5272215, e-mail: boot@rullet.leidenuniv.nl

FEBRUARY 1998

Laguna, the Philippines

Local Management of Natural Resources in Asia: A Comparative Perspective
Dr G.A. Persoon, Centre of Environmental Science, Leiden University, P.O. Box 9515, 2300 RA Leiden, the Netherlands, tel: +31-71-5277474, fax: +31-71-5277496 or Dr P. Sajise, SEARCA, UPLB Campus, Laguna 4031, the Philippines, tel: +63-94-5362380, fax: +63-2-8135697

3

Paris, France

The Democratization Process in Pakistan
Organized by CERI (Paris) and St. Antony College (Oxford University).
Co-ordinator: Christophe Jaffrelot, Centre d'Études et de Recherches Internationales, Fondation Nationale des Sciences Politiques, 4 rue de Chevreuse, 75006 Paris, France, tel: +33-1-44108469, fax: +33-1-40510399.

14-16

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

21-23

Canberra, Australia

Electronic Identities in East Asia: Media, Culture and Diaspora
Morris Low, Pacific and Asian History, RSPAS, ANU, Canberra ACT 0200, Australia, e-mail: mlow@coombs.anu.edu.au

23-28

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: +31-30-2536222

27-1 MARCH
Lucknow, India

Intercultural Dialogue Colloquium II:
The Self and the Other
Aditya Chauhan, International
Co-ordinator ICDG, 1106A, B-1,
Vasant Kunj, New Delhi 110070,
India, tel: +91-11-6133994,
fax: +91-11-6169962, e-mail:
sovon@jnuuniv.ernet.in

MARCH 1998

4-6

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

4-6

Halle, Germany

Annual Meeting of the German
Linguistic Society
Dr T. Veenstra, Institute for
Linguistics, University of Amsterdam,
Spuistraat 210, 1012 VT Amsterdam,
fax: +31-20-5253021,
e-mail: t.veenstra@let.uva.nl

16-19

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

21

Oxford, UK

Inside and Outside the Mosque:
anthropology of Muslim prayer
across the Indian ocean
Prof David Parkin and Dr Stephen
Headley, Institute of Social and
Cultural Anthropology, 51 Banbury
Road, Oxford OX2 6PE, UK,
e-mail: gina.burrows@
anthropology.ox.ac.uk

26-29

Washington DC, USA

50th Annual AAS Conference
The Association for Asian Studies
(AAS), 1 Lane Hall, The University of
Michigan, Ann Arbor, Michigan
48109, USA,
tel: +1-313-6652490,
fax: +1-313-6653801,
e-mail: postmaster@aasianst.org

APRIL 1998

2-4

London, UK

The Economies of Southeast Asia in
the 1930s Depression
Dr Ian Brown, Department of
History, SOAS, University of London,
Thornhaugh Street, Russell Square,
London WC1H 0XG,
United Kingdom,
tel: +44-171-3236146,
fax: +44-171-3236046,
e-mail: ib@soas.ac.uk

3-4

London, UK

1998 Aseasuk Conference
Dr Ulrich Kratz, SOAS, Thornhaugh
Street, Russell Square,
London WC1H 0XG, UK,
e-mail: UK1@soas.ac.uk

6-8

Penang, Malaysia

Heritage and Habitat. The Context of
Sustainable Development in Historic
City Centres
Prof. Arnold Koerte, department of
Architecture, Technische
Hochschule Darmstadt, El-Lissitzski
Str.1, D-64287 Darmstadt, Germany,
fax: +49-6151-163937,
e-mail
dh7c@hrz1.hrz.th-darmstadt.de,
Internet: [http://www.th-
darmstadt.de/~koerte](http://www.th-darmstadt.de/~koerte)

16-18

Bath, UK

The 5th workshop of the European
Network of Bangladesh Studies
Policy Responses to Poverty and
its Reproduction in Bangladesh
Mark Ellison, European Network of
Bangladesh Studies, School of Social
Sciences, University of Bath,
Bath BA2 7AY, UK

17-19

Manchester, UK

The 1998 BASAS Annual Conference
Dr Bobby Sayyid, Department of
Sociology, University of Manchester,
Manchester M13 9PL, UK,
tel: +44-161-275 2461,
fax: +44-161-275 2514,
e-mail: bobby.sayyid@man.ac.uk.
BASAS:
[http://www.brad.ac.uk/acad/ses/
basas1.html](http://www.brad.ac.uk/acad/ses/basas1.html)

20-26

Amsterdam, the Netherlands

6th Conference of the International
Society of Ethnology and Folklore
Ton Dekker, P.J. Meertends
Institute, P.O. Box 19888,
1000 GW Amsterdam,
the Netherlands,
tel: +31-20-6234698,
fax: +31-20-6240639,
e-mail: sief@pjmi.knaw.nl

MAY 1998

14-16

Charleston, USA

The Evolution of the Portuguese
Atlantic and the Sea Route to India:
Quincentenary Reflections,
1498-1998.

Agenda



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

Uppsala, Sweden

The Culture of Ilankai Tamilar
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

JUNE 1998

2-6

Moscow, Russia

Historical Sources of Eurasian and
North African Civilisations:
the Computer Approaches
Dimitry D. Vasilyev, Orientalists'
Society of the RAS,
tel: +7-95-9285764,
e-mail: dmivas@glas.apc.org,
Internet: <http://www.orient.ru>

4-6

Passau, Germany

iith Annual Workshop of the European
Social Science Java Network
Professor Vincent Houben,
Lehrstuhl für Südostasienskunde,
Innstraße 53, 94032 Passau,
Germany,
E-mail: seastudies@uni-passau.de

18-20

Copenhagen, Denmark

Time and Society in Modern Asia
Prof. R. Cribb, Dr I. Reader,
Dr B. Bakken, NIAS, Leifsgade 33,
DK-2300 Copenhagen S, Denmark,
tel: +45-31548844,
fax: +45-32962530,
e-mail: sec@nias.ku.dk

23-24

Moscow, Russia

The Ninth International Conference
on Chinese Linguistics
Dr Irina N. Komarova, Dept. of East
Asian Languages, Institute of
Linguistics, Bolshoi Kislovsky per.
1/12, Moscow 103009, Russia,
tel: +7-9502913448 (tue and thu),
fax: +7-95-2900528

25-28

**Noordwijkerhout,
the Netherlands**

First International Convention
of Asian Scholars (AAS / IIAS)
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

JULY 1998

1-8

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](http://www.alang.ukm.my/kamal/ippa.htm)

21-25

Hanoi, Vietnam

Vietnamese Studies and
the Enhancement of International
Co-operation
Dr Nguyen Xuan Thu, conference
co-ordinator, 52B Nguyen Khuyen
Street, Hanoi, Vietnam,
tel: +844-8248371,
fax: +844-8433224,
e-mail: rmitvn@netnam.org.vn

26-1 AUGUST

Williamsburg, VA, USA

14th International Congress of
Anthropological and Ethnological
Science, ICAES
Dr Tomoko Hamada, Dept. of
Anthropology, College of William
and Mary, Williamsburg,
VA 23187-8795, USA,
tel: +1-757-2211060,
fax: +1-757-2211066,
e-mail: icaes@facstaff.w.edu

AUGUST 1998

30-2 SEPTEMBER

Hamburg, Germany

Religious Diffusion and
Cultural Exchange
Dr. B.J. Terwiel, Universität
Hamburg, Seminar für Sprache und
Kultur Chinas, Abteilung Thailand
Burma u. Indochina,
Von-Melle-Park 6, 2 Hamburg 13,
Germany,
tel: +49-40-41233675,
fax: +49-40-41233106,
e-mail: or4A011@rzz-cip-1.rtz.uni-
hamburg.de

31-4 SEPTEMBER

Berlin, Germany

7th International Conference of
the European Association of Southeast
Asian Archaeologists
Dr Wibke Lobo, Museum für
Völkerkunde, Arnimallee 23-27,
14195, Berlin, Germany,
fax: +49-30-8315972

SEPTEMBER 1998

3-6

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:
euroscas@rullet.leidenuniv.nl

8-12

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

Edinburgh, UK

12th EACS Conference. Festival:
the Chinese at Work and 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

28-3 OCTOBER

Bonn, Germany

27th Conference of German-speaking
Orientalists
Prof. Stefan Wild, Institute for
Oriental Studies, University of
Bonn, Regina Pacis Weg 7,
53113 Bonn, Germany,
tel: +49-228-737462,
fax: +49-228-735601

OCTOBER 1998

10-14

Venice, Italy

Sixth ESCAS Conference:
Central Asia: A Decade of Reforms,
Centuries of Memories

DECEMBER 1998

8-10

Penang, Malaysia

The First International Conference on
Islamic Development Management
Secretariat, Islamic Development
Management Conference,
School of Social Sciences,
Universiti Sains Malaysia,
11800 Minden, Penang, Malaysia,
tel: +60-4-6577888 ext.
3904/2284/3632/3443,
fax: +60-4-6584820,
e-mail: idmp@usm.my

28-30

Madras, India

International Seminar
on Skanda-Murugan
International Murukan Seminar
Committee, Institute of Asian
Studies, Sholinganallur, Chennai 600
119, India, e-mail: ias@xlweb.com,
fax: +91-44-4960959,
tel: +91-44-4961662

ADITI News
Contact: The National Organisation of South Asian Dance, Fax: +44-171-831-5299

La Lettre de l'Afrique
Organization: Association Française pour la Recherche sur l'Asie du Sud-Est
Contact: Muriel Charras (Paris), Fax: +33-1-46078833, Email: charras@idf.ext.jussieu.fr

AKSE Newsletter
Organization: Association for Korean Studies in Europe
Contact: Koen de Ceuster, Centre of Japanese and Korean Studies (Leiden, the Netherlands), Fax: +31-71-5272215, E-mail: deceuster@rullet.leidenuniv.nl

ANDA
Organization: Centre d'Etudes Mongoles et Sibériennes, University of Paris X
Contact: ANDA Secretariat (Paris), Fax: +33-1-47028016, E-mail: even@u-paris10.fr

ASEASUK News
Organization: Association for Southeast Asian Studies in the United Kingdom
Contact: Pauline Khng, Centre for Southeast Asian Studies (Hull, UK), Fax: +44-482-465758, E-mail: p.khng@seas.hull.ac.uk

Newsletter of the Asia Research Centre of the Copenhagen Business School
Contact: Susan Aagaard Petersen (Copenhagen, Denmark), Fax: +45-38152500, E-mail: insusan@cbs.dk

La Lettre d'Asie Centrale
Organization: l'Association de Recherche et d'Information sur l'Asie Centrale (ARIAC)
Contact: ARIAC (Paris, France), Fax: +33-1-45488353

BAKS Newsletter
Organization: British Association for Korean Studies
Contact: James E. Hoare (London, UK), Fax: +44-171-2106304

Baruga-Sulawesi Research Bulletin
Contact: S. Koolhof, Research CNWS (Leiden, the Netherlands), Fax: +31-71-5272615

BASAS Bulletin
Organization: British Association for South Asian Studies
Contact: Yunas Samad, Dept. of Social and Economic Studies (Bradford, UK), Fax: +44-1274-385295, E-mail: a.y.samad@bradford.ac.uk

BITIG
Contact: SOTA Research Centre for Turkistan and Azerbaijan (Haarlem, The Netherlands), Fax: +31-23-5292883, E-mail: mtutuncu@inter.nl.net

Boletín de la Asociación Española de Estudios del Pacífico
Contact: Florentino Rodao (Madrid, Spain), Fax: +34-1-5540401

Nieuwsbrief Burma Centrum Nederland (BCN)
Contact: Burma Centrum Nederland (Amsterdam, the Netherlands), Fax: +31-20-6713513, Email: bcn@xs4all.nl

Bulletin d'Information du CDIL
Contact: Centre de Documentation et d'Information sur le Laos (Metz, France), Fax: +33-387372709

Newsletter of the Canon Foundation
Contact: Richard Burke (Leiden, the Netherlands), Fax: +31-71-5157027

Caraka, 'the Messenger', A Newsletter for Javanists.
Contact: Caraka (Leiden, the Netherlands), Fax: +31-71-5272615, Email: CARAKA@RULLET.LeidenUniv.NL

CEAO Newsletter
Organization: Centro de Estudio de Asia Oriental, Universidad Autonoma de Madrid
Contact: Centro de Estudio de Asia Oriental, Universidad Autónoma de Madrid, Fax: +34-1-3975278, E-mail: ceao@uam.es

Newsletter of the Center for Pacific Studies, Stockholm University
Contact: Katharina Soffronow, (Stockholm, Sweden), Fax: +46-8-168810

CERES Newsletter
Contact: Center for Resource Studies of Development (CERES) (Utrecht, the Netherlands), Fax: +31-30-2537482, E-mail: ceres@fsw.ruu.nl

China Nieuws
Organization: Stichting China Nieuwsbrief
Contact: AMPEK Secretariat (Amsterdam, the Netherlands), Fax: +31-20-5236732

Newsletter of the Circle of Inner Asian Art
Contact: CIAA, Art and Archaeology, SOAS (London, UK), Fax: +44-171-4363844 (state: CIAAA), Email: russellsmith@cix.compulink.co.uk

CNWS Newsletter
Contact: Research School CNWS (Leiden, the Netherlands), Fax: +31-71-5272939

'Common Ground', Newsletter on Philippine environment and Development Action
Contact: Philippine Resource Centre (London, UK), Fax: +44-171-4033997

DUJAT Nieuwsbrief
Organization: Dutch Japanese Trade Federation, DUJAT
Contact: A.G. Karl (Sassenheim, the Netherlands), Fax: +31-252-266202

EAANouncements
Organization: East Asian Archaeology Network [EAAN]
Contact: Gina Barnes (Durham UK), Fax: +44-191-3743242, E-mail: Gina.Barnes@durham.ac.uk

EACS Newsletter
Organization: European Association of Chinese studies
Contact: Marja Kaikkonen, Institute of Oriental Languages (Stockholm, Sweden), Fax: +46-8-155464, E-mail: Marja.Kaikkonen@orient.su.se

Bulletin of the EAJS
Organization: European Association for Japanese Studies
Contact: Anja Radegast, EAJS Office (Duisburg, Germany), Fax: +49-203-3792002, Email: eajs@uni-duisburg.de

East and Southeast Asian News
Organization: Lund University Centre for East and Southeast Asian Studies
Contact: Gun Lauritzon, (Lund, Sweden), Fax: +46-46-222 3041, E-mail: LU.Asiacentre@ekh.lu.se

ECARDC Network Newsletter
Organization: European Conference on Agriculture and Rural Development
Contact: A. Bielfeldt, Giessen University, Ludwigstrasse 21, Giessen, Germany

The European Institute of Japanese Studies Newsletter
Contact: The European Institute of Japanese Studies, Stockholm School of Economics (Sweden), Fax: +46-8-313017, E-mail: japan@hhs.se

ESEM Info
Contact: European Seminar in Ethnomusicology, ESEM (Toulouse, France), Tel: +33-6162-3584

ESF Communications
Organization: European Science Foundation
Contact: Sabine Schott, (Strasbourg, France), Fax: +33-88-370532

Lettre d'information Etudes Chinoises
Organization: Association Française d'Études Chinoises, AFEC
Contact: Vincent Goossaert (Paris, France), E-mail: Goossaer@ext.jussieu.fr

Eurasia News
Organization: European Institute for South and South-East Asian Studies, ASBL
Contact: Deepa Mann-Kler (Brussels, Belgium), Fax: +32-2-230 5402

European Bulletin of Himalayan Research
Contact: Anne de Sales, CNRS (Meudon, France), Fax: +33-45075872, E-mail: himal.res@cns-belleuve.fr

European Network for Bangladesh Studies Newsletter
Contact: The European Network for Bangladesh Studies, School of Social Science, (Bath, UK), Fax: +44-1225-826381, E-mail: m.a.ellison@bath.ac.uk

European Newsletter of Southeast Asian Studies
Organization: EUROSEAS (European Association for Southeast Asian Studies) and KITLV (Royal Institute for Linguistics and Anthropology)
Contact: Kees van Dijk (Leiden, the Netherlands), Fax: +31-71-5272638

Friends of Bhutan Nieuwsbrief
Organization: Friends of Bhutan Foundation
Contact: Harry Zonder (Tubbergen, the Netherlands), Fax: +31-546 622 495

IATS Newsletter
Organization: Finnish Association of East Asian Studies
Contact: Jouko Seppänen, Helsinki University of Technology (Finland), Fax: +358-0-4513293

ICS Newsletter
Contact: Institute of Commonwealth Studies (London, UK), Fax: +44-171-2552160

IDPAD NewsBrief
Organization: Indo-Dutch Programme on Alternatives in Development
Contact: Anne van Marrewijk, P.O. Box 93138, 2509 AC Den Haag, the Netherlands

IDP News
Organization: The International Dunhuang Project
Contact: Susan Whitfield, The British Library (London, UK), Fax: +44-171-4127858, Email: susan.whitfield@bl.uk

IIAS Newsletter
Organization: International Institute of Asian Studies
Contact: Paul van der Velde (Leiden, the Netherlands), Fax: +31-71-5274162, E-mail: IIAS@Rullet.Leidenuniv.nl

India Nu
Contact: Landelijke India Werkgroep (Utrecht, the Netherlands), Fax: +31-30-2322246

Indonesian Environmental History Newsletter
Organization: Ecology, Demography and Economy in Nusantara EDEN
Contact: D.E.F. Henley, KITLV (Leiden, the Netherlands), E-mail: Henley@rullet.leidenuniv.nl

INIS Newsletter
Contact: Indonesian-Netherlands Cooperation in Islamic Studies INIS, (Leiden, the Netherlands), Fax: +31-71-5272632, E-mail: projdi@rullet.leidenuniv.nl

ISIR Newsletter
Organization: Irian Jaya Studies - a programme for Interdisciplinary Research
Contact: J. Miedema, (Leiden, the Netherlands), Fax: +31-71-5272632, E-mail: projdi@rullet.leidenuniv.nl

Japan Anthropology Workshop Newsletter (JAWS)
Contact: Roger Goodman, Nissan Institute of Japanese Studies (Oxford, UK), Fax: +44-865-274574, E-mail: rgoodman@vax.ox.ac.uk

JRC News
Contact: Japan Research Centre, SOAS (London, UK), Fax: +44-171-4363844, E-mail: jrc@soas.ac.uk

Kaibauk — Boletim de Informação Timorense
Organization: ALTIC — Associação Luso Timorense de Informação e Cultura
Contact: Fátima Cruz (Portugal), Fax: +35-1-14198521

Kaname Quarterly Bulletin of Japanese Studies
Organization: Instituto de Japonologia, Madrid
Contact: Maria R. del Alisal (Madrid, Spain), Fax: +34-1-5350197, E-mail: alisajp@ibm.net

KIT Newsletter
Organization: Royal Tropical Institute, Amsterdam
Contact: Inge Pit (Amsterdam, the Netherlands), Fax: +31-20-6684579

KKTI Bulletin
Organization: Institute for Oriental Communication and Further Training (Külkereskedelmi Foiskola)
Contact: Dr Judit Hidasi, (Budapest, Hungary), Fax: +36-1-2614301

Die Kunstgeschichte Ostasiens im deutschsprachigen Raum
Contact: Kunsthistorisches Institut der Universität Heidelberg, Abteilung Ostasien, Redaktion Mitteilungsblatt, Fax: +49-6221-543384, E-mail: oakg@gw.sino.uni-heidelberg.de

Central Asia Quarterly "Labyrinth"
Contact: Central Asia Research Forum, SOAS (London, UK), Fax: +44-71-4363844, E-mail: ab8@soas.ac.uk (please designate the subject as labyrinth)

Memoria de Asia
Organization: Instituto Complutense de Asia
Contact: Florentino Rodao (Madrid, Spain), Fax: +34-1-3942488, E-mail: iasia02@sis.ucm.es

NAJAKS Newsletter
Organization: Nordic Association of Japanese and Korean Studies
Contact: Arne Kalland, NIAS (Copenhagen, Denmark), Fax: +45-32-962530

NASA Newsletter
Organization: Nordic Association of South Asian Studies
Contact: Hans Christian Køie Poulsen, NIAS (Copenhagen, Denmark), Fax: +45-32-962530, E-mail: hckoe@nias.ku.dk

Needham Research Institute Newsletter
Content: Editor c/o Needham Research Institute, 8 Sylvester Road, Cambridge CB3 9AF, UK.

NIAS Nytt, Nordic Newsletter of Asian Studies
Contact: Nordic Institute for Asian Studies, NIAS (Copenhagen, Denmark), Fax: +45-32962530, E-mail: sec@nias.ku.dk

Nonesa Newsletter
Organization: The Nordic Association for South East Asian Studies, NASEAS
Contact: Ingela Palmgren (Lund, Sweden), Fax: +46-46-131585

Oceania Newsletter
Contact: Centre for Pacific Studies, University of Nijmegen (the Netherlands), Fax: +31-24-3611945

OCIS Newsletter
Organization: Oxford Centre for Islamic Studies
Contact: Mrs Lynn Abdel-Haq, (Oxford, UK), Fax: +44-865-248942

ONS Newsletter
Organization: Oriental Numismatic Society
Contact: Mr S. Goron, 74 Outram Road, Croydon, Surrey CRO 6XF, UK

Oriental Ceramic Society Newsletter
Contact: The Oriental Ceramic Society (London, UK), Fax: +44-171-5806749

Östasiatiska Museets Vänner — Nyhetsbrev
Organization: The Friendship Association of the Museum of Far Eastern Art & Antiquities in Stockholm
Contact: Carin Balfe, (Stockholm, Sweden), Fax: +46-8-6609351

St.-Petersburg Newsletter on Southeast Asia & Oceania Studies
Contact: Oriental faculty, University of St.-Petersburg (Russia), Fax: +812-2181346, E-mail: viadimir@orient.lgu.spb.su

Philippines Information Exchange
Contact: Philippine Resource Centre (London, UK), Fax: +44-171-2515914, E-mail: PRC@GEO2.poptel.org.uk

PRUS Newsletter
Contact: Poverty Research Unit, School of African and Asian Studies, University of Sussex (Brighton, UK), Fax: +44-1273-623572, E-mail: m.j.farlow@sussex.ac.uk

Punjab Research Group Newsletters
Organization: The Punjab Research Group
Contact: Shinder Thandi, Dept. of Economics, Coventry Business School (Coventry, UK), Fax: +44-203-838251

SALG Newsletter
Contact: The South Asia Library Group, c/o OIOC, 197 Blackfriars Road, London SE1 8NG, UK

Science and Empire
Organization: NISTADS (New Delhi) and REHSEIS (Paris)
Contact: Patrick Petitjean, REHSEIS (Paris, France), Fax: +33-1-45807847, Email: ppjean@paris7.jussieu.fr

SEALG Newsletter
Organization: South East Asia Library Group
Contact: Patricia Herbert, British Library (London, UK), Fax: +44-171-4127641

SEPHIS Newsletter
Organization: South-South Exchange Programme for Research on the History of Development (SEPHIS)
Contact: Ulbe Bosma, (Rotterdam, the Netherlands), Fax: +31-10-4524503, E-mail: bosma@sephis.fhk.eur.nl

Vereinigung für Sozialwissenschaftliche Japanforschung Newsletter
Organization: Vereinigung für Sozialwissenschaftliche Japanforschung
Contact: Angelika Ernst (München, Germany), Fax: +49-89-7902210

Society for Japanese Arts Newsletter
Contact: Society for Japanese Arts (Berkeley, the Netherlands), Fax: +31-497-573657

South Asia Newsletter
Contact: Centre of South Asian Studies, SOAS (London, UK), Fax: +44-171-4363844

The Newsletter of the "State and Society in East Asia" Network
Contact: Kjeld Erik Brodsgaard or Mette Mathiasen, East Asian Institute, (Copenhagen, Denmark), Fax: +45-31-546676

Sri Lanka Newsletter
Contact: Stichting Nederlands-Sri Lanka (The Hague, the Netherlands), Tel: +31-70 3252381

Südostasien Informationen
Contact: Southeast Asia Information Centre (Essen, Germany), Fax: +49-201-8303820, E-mail: seainfo@geod.geonet.de

Teaching World Music. The International Newsletter on Education in Non-Western Music in the West
Contact: Huib Schippers, The Netherlands Institute for Arts Education (LOKV), tel: +31-30-2332328, fax: +31-30-2334018, e-mail: lokv@lokv.nl

The Tibet Society of the United Kingdom Newsletter
Contact: John Billington, (London, UK), Fax: +44-171-3837563

The Tibet Foundation Newsletter
Contact: Tibet Foundation (London, UK), Fax: +44-171-4042366

Ultramarines
Organization: Amis des Archives d'Outre-Mer (AMAROM)
Contact: A. Cécile Tizon Germe, (Aix-en-Provence, France), Fax: +33-42-268459

Please send all information concerning Newsletters on Asia in Europe to the IIAS Office, attention of Ilse Lasschuijt.