



INCLUDING THE  
**Pink Pages**

# NEWSLETTER 15

WINTER

1998

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

## GENERAL NEWS

The present economic crisis in Asia could lead to an increase in the legal research on Asia, as most of the policy discussions are in fact focusing on the urgency to establish a more reliable legal environment. A good opportunity for Christoph Antons to review some of the developments of the last few years and to examine some of the problems encountered. - (p.3)

Internet developments are starting to affect the way international relations are conducted, including those between Europe and Asia. While the private sector has taken the lead in advancing Internet, initiatives from official organizations often complement the efforts of the former. César de Prado Yepes reports. - (p.4)

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## CENTRAL ASIA

The Stockholm Forum for Central Asian Studies (FoCAS) is an association created in order to facilitate interdisciplinary dialogues between scholars carrying out research on earlier and current sociocultural processes in the Central Asian region. - (p.12)

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## SOUTH ASIA

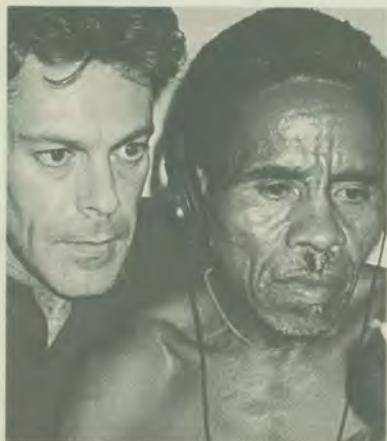
During the Dutch colonial period in Sri Lanka, various artefacts found their way into Dutch private collections and museums. Professor P. Prematillake has recently made an attempt to categorize these artefacts. - (p.13)



Labelled as 'Scheduled Tribes' or 'Backward Classes', tribal communities have been given several safeguards by the Indian Constitution. Their cultural heritage, however, has often been neglected in their own country. Fortunately, unique collections of some of these tribal communities, like the Santal, have been preserved in West European museums. - (p.14)

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## SOUTHEAST ASIA



The Ko'a Video Project is concerned with an extensive documentation of the ceremonial cycle of Ko'a, one of fourteen territorial, ceremonial, and political domains on the small volcanic island of Palu'e, located off the north coast of central Flores in eastern Indonesia. (p.24)

Studies on Southeast Asian textiles have been gathering momentum for some time now. A wide range of disciplines are becoming attracted to this fairly new field of research. Like other countries in Southeast Asia, Burma possesses a large variety of indigenous textiles that are not only generally unknown to the outside world, but are also ignored within the country itself. (p.29)

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## EAST ASIA

While Western colonialism has received a great deal of scholarly and political attention, China's colonialism has not. A study of China's internal and external expansion must depend mainly on a perusal of official Chinese sources. There are few if any first-hand accounts of native societies by missionaries, traders, or adventurers which colonial historians could use to their advantage. (p.32)

During the last decade, democracy in the Republic of China in Taiwan (ROC) has become a dangerous political adventure because, while the government in Beijing opposes every gesture of Taiwanese identity and threatens military intervention should Taiwan declare independence, leading ROC officers warn officials that they will not defend an independent Taiwan. Alexander Wanek reports. (p.33)

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### SUPPLEMENT

#### Developments in the Co-ordination of Asian Collections.

In April 1997, the IIAS and the Platform of Asia Collections in the Netherlands (PAC) organized a workshop on the 'Developments in the Co-ordination of Asian Collections'. The workshop was attended by librarians from major Dutch libraries containing Asia collections, who discussed their experiences with representatives from other countries and explored possible future directions for a more effective co-ordination in the field of Asian collections. Four papers presented at the workshop are included in this section.

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# Editorial

By PAUL VAN DER VELDE  
Editor-in-chief

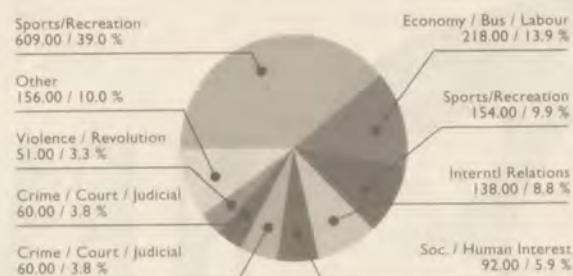
Never before has Asia featured so prominently on the front pages of European newspapers and magazines as in the past couple of months, due to the economic crisis which has hit Asia. In the beginning the European media commentators and Asia specialists considered the crisis as a purely Asian phenomenon. Blaming the weak financial structures, they thought the crisis could be solved by drastic measures of the International Monetary Fund. There is some truth in their analysis but it became increasingly clear that the Asian crisis could not be isolated from the global economic context. At first the crisis was met with disbelief in Asia. The Asian leaders conceived of it as a conspiracy of Western speculators, but these initial reactions were muted when it became clear that the crisis also affected other parts of the world. What had been known for a long time, became indeniably clear: one can no longer speak in terms of 'we' and 'them'. Since the end of last year, a global effort has been underway to bring the crisis under control. The USA, also in its own interest, faced the crisis head-on because of the existing intertwinement of the Asian and American economies (the Pacific Rim), which has progressed rapidly in the past decade. Thirty percent of all products made in the USA are exported to Asia and millions of jobs in the USA depend on this flourishing trade.

The European reaction showed far less involvement. On many occasions in this editorial page, it has been noted that the cultural and academic ties between Europe and Asia have only begun to develop since the beginning of the 1990s and are insignificant in comparison with those between the USA and Asia. These weak ties between Europe and Asia are mirrored in the economic sphere. Only 5% of European exports go to Asia. It is therefore not surprising that one would claim that the American involvement in solving the crisis is much more engaged than that of Europe. Nevertheless, in light of the growing rapprochement between Asia and Europe, one could have expected a more pronounced reaction from the European Union (EU). The speech recently delivered by the President of the European Commission, J. Santer, in Singapore, did not impress his Asian (or for that matter European) audience. The EU was accused by commentators of being incapable of formulating a proper response to this serious crisis. This was explained on the one hand, by its present inward-looking attitude in view of the problems relating to the European Monetary Union and by its inability to formulate one clear foreign policy, on the other. The latter is necessary if the EU wishes to become a participant in the 'triangular world' in the 21<sup>st</sup> century.

### Asia Reporting Europe - Europe Reporting Asia

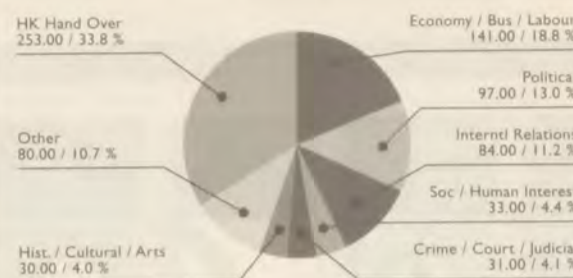
At the end of October 1997, a forum of journalists was held in Luxemburg which was organized by the Asia-Europe Foundation (ASEF). Twenty journalists from Asia and twenty from Europe met to discuss the way in which Asia is reported in Europe and vice versa. To give focus to the meeting, a report was prepared by the Asian Media Information and Communication Centre in Singapore and the Research Centre of Mass Communication for Social Change of the Catholic University in Brussels. Although limited in scope, the report gives us for the first time some indication of the quantity and quality of reporting on one another's continents. It is therefore interesting to quote some of the main conclusions of the report. 'Overall the study found that reporting of Asian events by European publications was less than reporting of European events by Asian publications. Further, coverage of European events by Asian publications was more extensive and accompanied more often by illustrations as compared with coverage of Asian events by European media (...). The qualitative analysis revealed that there were instances of negative Asian stories published in European media, the majority of which emanated from their own correspondents. By contrast, in Asian publications, which relied heavily on the international (Western) news agencies, stories about Europe were largely neutral (...) studies such as this should be carried out regularly and their findings presented to editors. We hope that this study will become the starting point for discussion about how Asian media can improve coverage of Europe, and vice versa.' The organizers of the International Conven-

### ASIA REPORTING EUROPE: CATEGORIES OF NEWS



SOURCE: ASIA REPORTING EUROPE & EUROPE REPORTING ASIA (SINGAPORE '97), P. 34

### EUROPE REPORTING ASIA: CATEGORIES OF NEWS



SOURCE: ASIA REPORTING EUROPE & EUROPE REPORTING ASIA (SINGAPORE '97), P. 37

tion of Asia Scholars (ICAS) hope that during its anticipated Forum of Journalists (27 June 1998), the results of a follow-up report can be presented. One thing is sure: it will show a dramatic surge in the reporting on Asia in Europe.

### ICAS

On 21 and 22 November 1997, the Programme Committee of the ICAS met in Leiden to evaluate the 170 panels and 160 individual papers which were submitted. At the end of the meeting, 125 panels were selected and another 15 were put together on the basis of individual presentations which were closely related in theme. Fifty individual presentations were selected. If the main purpose of the ICAS (to be held 25-28 June 1998) in Noordwijkerhout, The Netherlands, is to establish a cross-border dialogue, in terms of nationality, discipline, regional approach or conceptual approach, it can be stated that the majority of the panels reflects this very idea (See: Pink Pages p.53/60 ICAS Supplement). On the basis of the formal programme, an attendance of at least 750 Asianists from Asia, the US and Europe, is expected. Furthermore, both the formal and informal programmes will attract an equal number of visitors. This programme is now being developed and will probably include: an opening lecture by a prominent specialist in the field of Asian Studies; the première of a silent movie 'Travels through Asia' produced by the Dutch National Film Museum with a musical adaptation by the French composer Henri Tournier, who is affiliated with the Rotterdam Music Conservatory; a one-day conference on the economic crisis in Asia on Friday, June 26, organized by INSEAD (Fontainebleau, France) and ICAS; a poetry evening on July 25, in co-operation with Poetry International; and the South Asian Documentary Film Festival, June 25-28. Throughout the convention there will be Asian art exhibitions and performances. The hall for exhibitors will be officially opened on June 26. All these events of the informal programme are organized so as to integrate Asian Studies into society at large.

In the context of stimulating the awareness of Asia in Europe and vice versa, the Asia-Europe Meeting (ASEM) Cultural Forum, held in Paris (5-6 February 1998) is noteworthy, for it introduced viable ways of improving the cultural relationships at the organizational level. Equally important is the forthcoming Second ASEM in London (2-4 April 1998) where the Heads of State of the ASEM countries will hold talks on security, economic, and political matters. The London-based Visiting Arts organization has taken the initiative (in co-operation with other organizations such as the IIAS) to simultaneously co-ordinate a cultural meeting in London which, in a sense, will supplement the Paris forum in that the stress will be placed on public events such as live performances, short exhibitions and movies. This initiative was taken to underline the importance of culture and science in the process of rapprochement between Asia and Europe. Unfortunately, culture is not yet on the agenda of the ASEM Heads of State meeting, although in several statements emanating from that body, it is considered as the most important vehicle for improving the relationship between both continents. ■

### THE IIAS

The International Institute for Asian Studies (IIAS) is a post-doctoral institute jointly established in 1993 by the Royal Netherlands Academy of Arts and Sciences (KNAW), the Vrije Universiteit van Amsterdam (VUA), the University of Amsterdam (UvA) and Leiden University (RUL).

The main objective of the IIAS is to encourage Asian Studies in the Humanities and Social Sciences (the alpha and gamma sciences: ranging from linguistics and anthropology to political science, law, environmental and developmental studies) and to promote national and international scientific co-operation in these fields. One of the tasks undertaken by the IIAS is to play an active role in the gathering, co-ordination and dissemination of information on Asian Studies. The Institute plays a facilitating role by bringing (inter-) national parties together. Situated in a small country of which the political influence is rather limited, the Institute has opted for the flexible role of intermediary on an international level. Furthermore, in keeping with the tradition in the Netherlands of transferring goods and ideas, the IIAS serves as a clearinghouse for knowledge and information.

This entails activities such as providing information services; constructing an international network; setting up international co-operative projects and research programmes; and providing facilities for Dutch and foreign scholars to conduct research at the IIAS (and/or at corresponding institutes in the Netherlands and abroad). Through its so-called 'Schiphol function' the IIAS establishes contacts between Asianists from all over the world.

Research fellows at a post-Ph.D level are temporarily employed by the Institute, either within the framework of a collaborative research programme, or on an individual basis.

The IIAS organizes seminars, workshops and conferences, publishes a newsletter and has established a database which contains information about researchers and current research in the field of Asian Studies within Europe and world-wide. A Guide to Asian Studies in Europe, a printed version of parts of this database was published in 1998. The Institute also has its own server and a Web site on the Internet to which a growing number of institutes related to Asian Studies are linked.

Since 1994 the IIAS has been appointed to run the secretariat of the European Science Foundation Asia Committee (Strasbourg). Together with this Committee the IIAS shares the objective of improving the international co-operation in the field of Asian Studies.

In the first half of 1998 the IIAS-NIAS Alliance will be launched officially: a strategic international co-operation between the Nordic Institute of Asian Studies, Copenhagen, and the IIAS. The Alliance is set up to enhance research on (contemporary) Asia and to create networks in Asia and Europe with academic and non-academic institutions and actors. Both the Dutch Minister for Education and the Nordic Council of Ministers have contributed to this new form of co-operation.

# Asian Studies and Law: A Difficult Encounter?

The hype over the so-called 'Asian miracle' during the last decade also brought a renewed interest in the legal systems of Asia. Businesses eager to expand their operations into Asia were increasingly requesting information about the legal environment of the target countries, only to find that relatively little was available. Some of the bigger law firms quickly attempted to bridge this gap by establishing branch offices in Asian capitals and law schools began to found research centres dealing with Asia and to introduce courses on Asian legal culture as well as combined degrees consisting of Asian Studies and law subjects. The present economic crisis in Asia could become a watershed for this mushrooming business, but more likely it will even lead to an increase in the legal research on Asia, as most of the policy discussions are in fact focusing on the urgency to establish a more reliable legal environment. In any case, a good opportunity to review some of the developments of the last few years and to examine some of the problems encountered.

By **CHRISTOPH ANTONS**



There are many reasons for difficulties encountered in the past in establishing a more intensive study of Asian law. One reason is the rather isolated existence of much of this kind of research in a number of different faculties extending from law via anthropology, sociology, history and political science to philosophy. Immediately after World War II, as a result of which many European countries lost their colonial possessions, the interest in continuing the study of law in a non-Western setting declined somewhat in European law schools. Asian governments, on the other hand, often had little time or resources to undertake a systematic study of their countries' legal systems. Once the turmoil of the fight for independence and the struggle between competing interests typical of young nation states was settled, there were more pressing problems to face. The enormous pace of modernization meant that most governments were preoccupied with catching on with developments in the legal environment for businesses, and other fields of law were often neglected. This is a trend that has greatly intensified over the last decade and most countries have seen many amendments to and revisions in commercial law areas like corporations law, intellectual property law, and the regulation of foreign investment. Even these fields of law, however, are studied largely outside their economic, social, and political context and not surprisingly a lot of the legislation remains on paper with little changes in practice.

It also proved to be difficult to include this kind of study in business law courses outside of Asia. Everywhere, law schools are primarily concerned with meeting the demand of the legal profession to train lawyers to become well versed in the different aspects of their own national legal system so that clients with problems which are largely local can rely on their advice. International business law is only an optional sub-

ject in most law schools, although its importance is certainly growing. This means that a more systematic study of Asian legal systems within the confinements of a law faculty remains the domain of a few interested scholars in such fields as comparative law and the sociology or anthropology of law. These scholars are then often confronted with the fact that a comparative study of Western and Asian legal systems requires much more than the more frequent comparisons between legal institutions in Europe, North America, Australia and New Zealand. While most comparativists would have acquired at least a basic knowledge of European languages necessary for their study in high schools, scholars interested in Asia have to study languages as difficult as Mandarin or Japanese to get access to their material. With the relatively small emphasis given to an optional subject like comparative law, it comes as no surprise that many comparativists continue to prefer the more easily accessible legal cultures of legal systems clearly dominated by European or European-derived law. Other legal systems are then described as 'radically different legal cultures' and either summarized briefly at the end of a comparative law book or left completely out of the picture. This situation might change in the future especially in parts of Pacific Rim countries like Australia, New Zealand, Canada, and the US, where languages like Japanese, Mandarin, and Indonesian are becoming increasingly popular among high school students.

In comparison to the relatively small contribution by comparative lawyers, some remarkable studies have been undertaken by legal anthropologists and sociologists. These scholars go beyond the traditional dogmatic approach of simply comparing different sets of legislation and make their departure from an understanding of law as a social phenomenon. This has allowed them to take into account all sorts of informal and traditional decision-making processes and also renewed the

There is a lot of scope  
in the future for  
an interdisciplinary  
analysis of law,  
which involves the  
different fields  
of Asian  
Studies

interest in the study of religious laws. What could still be improved in this kind of research is a stronger focus on the interaction between state law and other forms of law. However, there are similar obstacles to an intensification of anthropological and sociological research on law in Asia as there are in the case of comparative law. As disciplines taught in law faculties, legal anthropology and sociology are as marginalized as other optional subjects. In anthropological and sociological faculties, on the other hand, law is seen as a rather technical and 'dry' area, in particular as far as the state law is concerned, and its study is not very popular. Under these circumstances, a young law or social science graduate must be quite daring to specialize in such interdisciplinary research.

### Analysis of 'Asian values'

This brings us finally to the contributions made by scholars from various disciplines in Asian Studies to the study of law. First, an important contribution was simply to make Asian legal texts accessible to a growing number of Western experts. The mere translation of legal texts is a very difficult task. As far as classical texts are concerned, the translator needs an understanding of the cultural and social context of the terms which are used. However, even today's business laws, which use similar concepts almost everywhere, pose difficulties in the respect, as many Asian languages are contextual and allow for more interpretations of a term or a sentence than European languages. This makes it more difficult to reach the precision necessary in a legal text.

Secondly, anthropologists and sociologists have an important role to play in documenting social and legal change in Asia. It seems that in particular the frequently used and abused term of 'Asian values' and the legal postulates connected to such values need an intensive analysis to separate 'traditional values' in different areas from those which are constructed for political goals.

Finally, political scientists and economists have contributed a great deal to a better understanding of the role of law as a tool for social engineering in developing countries. Most recent law reform debates in Asia, whether they concern foreign investment, capital market regulation, intellectual property, human rights, industrial relations, environment protection or family law, are intimately connected with the development strategies of Asian governments as well as with private interests of powerful business groups and international investors. Without a knowledge of these crucial power relationships, a purely black letter analysis of new legislation is not highly informative.

It seems, therefore, that there is a lot of scope in the future for an inter-

disciplinary analysis of law, which involves the different fields of Asian Studies. In Australia and in a few other Pacific Rim countries, where the need for information on Asian legal systems has been perhaps most urgently felt over the last decade, law schools have long started to introduce combined arts/law degrees together with Asian Studies faculties touching upon the very issues mentioned above. At the same time, cooperation with partner institutions in Asia has been sought. If this trend continues, many multi-lingual and interdisciplinary trained lawyers will soon graduate from such programmes and it can be expected that they will greatly enhance our knowledge of Asian legal systems in the future. ■

*Dr Christoph Antonis (La Trobe University, Melbourne) was a visiting exchange fellow with the IIAS from 1 July - 31 december 1997, studying the topic 'Japan as a Model? - A Comparison of Law and development in Japan, Singapore and Indonesia'*

## Journal for Shamanistic Research

**Shaman: An International Journal  
for Shamanistic Research.**

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By **A.C. MCKAY**



The study of Shamanism has been greatly stimulated over the last decade or more as a result of the popularity of shamanist practices within the 'New Age' movement. There has also been an associated growth of scholarship concerning the subject, particularly in North America. Central and Eastern Europe however, have a strong tradition of Shamanistic studies and this is reflected in the appearance of *Shaman*, an attractively presented journal from Hungary which de-

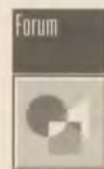
serves wider notice. An English-language publication, first appearing in 1993, it features reviews, conference reports and scholarly articles on both micro- and macro-cosmic aspects of shamanism throughout Asia and related areas. All disciplines are represented, including theoretical studies such as 'Shamanism in a Post-Modern Age' and 'state of the field' surveys such as 'Shamanistic Studies in China'. This journal promises to bring together the wide variety of approaches to the subject and to anchor it more firmly within the wider fields of religious and area studies. It may be recommended to all with an interest in this subject. ■

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# The True Nature of the 'New' Asian Countries

The recent state visit of Queen Elizabeth and Prince Philip to India and Pakistan, which took place shortly after both countries had celebrated fifty years of independence and self-government, highlighted a problem confronting, in one way or another, almost all the leading powers in South and East Asia.

By THOMAS CRUMP



The problem now is to establish a historical canon about the true nature and aspirations of the new countries which were born in the late 1940s. In the rest of Asia it is not only Indonesia, with a colonial past comparable to that of India and Pakistan, that faces the same problem. China was reborn with the declaration of the People's Republic in 1949. The same could be said of Japan, following the six years of allied occupation – and all the reforms which this involved – which was the price paid for defeat in the Pacific War in 1945.

The generation that followed the political upheavals of the 1940s belonged to the founding fathers, Nehru, Sukarno, Mao, and many oth-

ers whose active, and generally subversive, political roles in the years before the end of the Second World War, were in every case to be crowned by success. Now, fifty years on, their successors, Gujral, Suharto, and Jiang – all born in the 1920s – whatever their devotion, as young men, to the cause of independence and revolution, can hardly claim to have played a major role. Essentially, their political credentials were acquired in the new states in which they, sooner or later, came to power. None the less, their youthful experience of colonial rule constitutes an important part of their public image.

## Amritsar

As time moves on, new developments not only add to the historical record, but transform that of key events in the lives of the founding fathers. The problems of interpretation and presentation are immense.

To take one case highlighted by the recent royal visit to India, what, now, is the meaning of Amritsar? To Gandhi this was the scene of the massacre, by Indian soldiers commanded by a British general, of hundreds of peaceful demonstrators in the Jallianwallah Bagh – an event which led, directly, to his Non-Cooperation Movement.

That was 1919, but today's Indian government was embarrassed by the Queen's decision to lay a wreath at the Jallianwallah Bagh. Amritsar is in fact much better known for the Golden Temple, sacred to the Sikh religion. There, in 1984, a battle between the Indian army and Sikh militants led to a thousand deaths, far overshadowing – in the consciousness of modern India – the events of 1919 (and explaining, no doubt, why an Indian official tried to sell Prince Philip the idea that two thousand had died in the Jallianwallah Bagh: the actual number was 380). The Sikhs in Amritsar, in presenting the Queen with a 24-carat gold replica of the Golden Temple, were scoring a political point against the Indian govern-

ment as much as they were showing their traditional hospitality.

This is what will count with the new generation that will occupy centre stage in the twenty-first century. The few survivors of 1919 will be no more, and even appealing to the memory of actual observers – rather than active participants – will no longer be possible in establishing the historical canon. The future will lie (as it always has) with the revisionist historians. If Karel van Wolferen's *The Enigma of Japanese Power* is to be believed, the process has gone furthest in Japan, where the critical years after 1945 witnessed no essential reform of the basic 'system' established in the nineteenth century.

The Japanese case is, however, exceptional (although Islamic fundamentalists in Pakistan may also be, essentially, just as conservative.) India, Indonesia, and China, in particular, must appeal to their historians for an essentially revolutionary charter, and as events of the 1990s now make clear, this is surprisingly difficult, except at the level of pure rhetoric. The question remains: what is to be done about Amritsar, or even more fundamentally, Kashmir? If they are not to be consigned to a sort of historical limbo, is the only alternative to live with conflicting Indian, Pakistani, and Sikh revisionist histories? The Japanese case (particularly with regard to human rights violations in the years before 1945) provides a salutary warning.

This is what lies behind all the stresses and strains of the recent state visit to India and Pakistan. Not

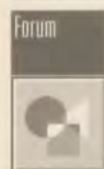
only are both countries members of the British Commonwealth, but they remain deeply committed – culturally, economically and politically – to the United Kingdom. In the summer of this year, *Cambridge – The Magazine of the Cambridge Society* published two articles, one from India and the other from Pakistan, showing just how closely the university was tied to these two countries (to say nothing of Oxford, which has provided Pakistan with two presidents and three prime ministers). English remains the only language which can take a traveller from one end of the sub-continent to the other. The British connection is invaluable, as India's prime-minister, Inder Gujral, made clear on British television's 'Breakfast with Frost' at the end of the recent Commonwealth conference in Edinburgh. He also made clear that the question of Kashmir never came up during the royal visit: so be it, but this does not so much solve the problem as bury it. In the countries of Asia the process of learning to live with their past will continue well into the new millennium, and the prospect is not altogether reassuring. ■

S.T. Crump can be reached at E-mail: 100600.3317@compuserve.com

# Europe-Asia Internetworked Relations

Internet developments are starting to affect the way international relations are conducted, including those between Europe and Asia. While the private sector has taken the lead in advancing Internet, initiatives from official organizations often complement the efforts of the former.

By CÉSAR DE PRADO YEPES



At the European Union level, the European Commission promotes various activities for the development of the Global Information Society and, since recently, Europe-Asia relations. General information on the European Union activities can be accessed through its multilingual central webserver (<http://europa.eu.int>), from which one may download an increasing amount of information on various Europe-Asia activities.

Specifically for European and Global Information Society topics, in 1995 the European Commission created its Information Society Project Office (ISPO) server, located at <http://www.ispo.ccc.be>, with information provided so far only in English.

Worth mentioning is the European Commission Communication of July 1997 with the title 'The Information Society and Development: the Role of the European Union', which includes a framework to promote regional action plans with developing areas of the world.

Having started with the Mediterranean, followed by Latin America, in the near future it should be elaborating an action with the developing countries of South and Southeast Asia. Specific concerns will include the promotion of dialogues and activities raising awareness, support for the establishment of regulatory frameworks and common technical standards, the support of human resource development, and the establishment of scientific co-operation programmes.

These types of contributions should supplement private Europe-Asia programmes. One such started

Human Resources in EU-ASIA Relations

The Multimedia & Information Society

EurAsia

Journalist Specific Page

## Mutual Understanding

Welcome to the first Cyber Forum on EU-Asia Relations

The Cyberforum has been designed by the Brussels-based European Institute for Asian Studies (EIAS) to take advantage of the Internet to meet the challenges facing the 15-nation European Union (EU), in its relation with Asia (S, S.E. and N.E.). The EIAS Cyberforum on EU-Asia Relations will give the participants an opportunity to exchange views on such subjects as the meeting between EU and Asian leaders; the two-way trade and investment flows between the EU and Asia; relations between the EU and South East Asia (ASEAN). Last Revision: 09/02/98

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EIAS, 35 Rue des Deux Eglises, 1000 Brussels, Belgium (32 2 230.81.22)

in December 1997: the first Internet Cyberforum on EU-Asia relations. It is a project within the new website of the European Institute of Asian Studies (EIAS), a think-tank based in Brussels aiming to promote understanding and co-operation between the EU and Asia through briefings, seminars, research publications, and by acting as a forum for political, social, and economic issues.

The Cyberforum, accessible at <http://www.net7.net/eias/cyberforum>, comprises a moderated debate and an open discussion area. The moderated debate, or magazine, introduces the European and Asian contributors to the current issues, speakers

view points, selected articles, and questions and replies. The open discussion, called free tribunes, allows for any type of exchange of views and proposals on five subjects: municipalities, business, education, media, and general EU-Asia relations. After a two-month initial period, the EIAS may become a permanent fixture in helping the continuation of discussion groups of interest, always on Europe-Asia topics.

The overall objective of the Cyberforum is to 'abolish geographical distances and hierarchies, ... facilitate the spread of ideas and trigger a knock off effect', an aim to which the other sections of the EIAS website

may also contribute by means of news, links, and guest book questionnaires.

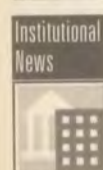
Within a fortnight of its official launch, the EIAS website has already been visited by several hundred people from Europe and Asia, promising to attract more as Europe and Asia come closer together with the help of Internet technologies. ■

**César de Prado Yepes**  
([deprado@datacomm.iue.it](mailto:deprado@datacomm.iue.it)) is a doctoral researcher in International Political Economy. His thesis topic is Standardization of key technologies of the Global Information Society Effects on Europe-Asia relations, European University Institute, Florence, Italy

# Asian Studies in the Top End, Down Under

Which University located in the English speaking world is closer to many Asian universities than to any other in its own country? Which 'Western' University has memoranda of co-operation with its six nearest neighbouring universities - in Eastern Indonesia - and several more with other institutions in Malaysia, the Philippines and China? Which University has a special focus on SE Asia and Northern Australia across all areas of study. The Answer is the Northern Territory University based in Darwin, the northernmost city of Australia.

By DAVID MEARNS



As one of Australia's newest universities - it was formed of an amalgamation between the University College of the Northern Territory and the Darwin Institute of Technology, in 1989 - NTU is also one of the smallest. In a geographical region which boasts a hinterland bigger than most of Europe, the population of the Northern Territory is less than 200,000. The total university population is fairly constant at around 7,000 students of both Vocational and Higher Education subjects. It is not surprising then that the local government and the university itself see its future lying to a large extent with its connections to the North. To this end, the planning and development of the NTU to date has emphasized the need to create an identity which reflects its geographical and economic location. Thus, the mission statement of the university and its strategic plans give strong emphasis to a regional focus in an effort to build a 'niche' presence which will serve the needs not only of its local community in Australia, but which will also be a centre of gravity for tertiary education in neighbouring Southeast Asia.

At the Northern Territory University, 'Asian Studies' already stretches considerably beyond the most common limits which such a label might suggest. In addition to the Humanities and Social Sciences, located with the Faculty of Arts, the Faculties of Science, Education, Technology, and Foundation Studies also have projects focusing on the region. Among the more prominent of these is a co-operative marine science/aquaculture programme working to perfect the cultivation of the very valuable Trochus sea snail in tanks. These are then being used to 'reseed' reefs in the Indonesian archipelago, which have lost their natural populations as a result of overexploitation and reef damage. Dryland and tropical savannah agri- and horticulture are other areas where joint scientific programmes with our sister universities in Asia are being undertaken.

## Southeast Asian Studies

In keeping with the importance of Southeast Asia in Darwin, all Faculties and local business and government interests are represented on the board of the University's Centre for

Southeast Asian Studies which is hosted by the Faculty of Arts. The Centre runs a monthly lunchtime public seminar programme to encourage community awareness of the region. It also hosts occasional more academic seminar sequences and is a location for visitors to be accommodated. Post Doctoral Fellows have included Dr Margaret Florey, currently at La Trobe University, and Dr Thien Do. The Centre also publishes a small regular Newsletter along with a series of academic papers and another of occasional monographs. It has recently entered into a direct relationship with the NTU press whose policies ensure that publications are properly recognized by Australian research funding bodies because international standard referees are sought for all prospective articles and books.

The Faculty of Law at NTU has a Centre for Southeast Asian Law which is also very active in hosting guests and publishing texts by both local and national scholars. Indeed, the Law Faculty is becoming recognized as a major centre for the study of the law of Southeast Asia, as well as that relating to indigenous populations, especially, of course, the Australian Aboriginal people.

The largest single group of scholars and teachers of Southeast Asian subjects at NTU is to be found in the School of Southeast Asian and Australian Studies in the Faculty of Arts. Here are located the Anthropology, History, Political Science, and Indonesian Language and Literature disciplines. There are plans to introduce Chinese language and Philippines studies in the near future. Staff and postgraduate researchers in this group have worked in Burma, Thailand, Malaysia, Singapore, Indonesia, The Philippines, Cambodia, and Vietnam. In addition, PhD students have made studies of the important Vietnamese and Timorese populations in Darwin and of the cultural connections between the Yolngu Aboriginal people and the Malay world. Other students are studying Indonesian media, Indonesian Bajau fishermen, Vietnamese archaeology and a whole range of other fascinating topics. Honorary Fellows are actively encouraged to associate themselves with the School and with projects. A good example of this is a study of the Meto (Atoni) language being undertaken by Dr Andrew MacWilliam, a Fellow, in conjunction with Dr Pat-



rick McConvell, an anthropological linguist on the staff, and Pak Clemens Kolo a lecturer in Indonesian seconded from our sister university in Kupang, Timor. A new project in Anthropology is being developed and is called 'Arafura Linkages'. It will look at the dynamics of the movement of people, culture and language in the Timor, the Moluccas, and Irian Jaya region over the last 2,500 years.

## Library

NTU's library has developed an important data base for the region known as Intan Mas. This is accessible via the world wide web, through NTU's home page. The Southeast Asian book and journal collection is recognized as being a significant one and outstrips those of many much larger universities. In addition, the library has the capacity to record TV programmes from several countries in the region via its satellite dishes which are within the footprint of the major Asian transmissions. Using this facility, a service has been made available to other universities by which recorded programmes such as newsbroadcasts may be supplied to scholars and teachers of language and culture. It has also enabled studies of the coverage of Philippines elections and Indonesian representations in the media by scholars who do not even have to leave Darwin for their research! ■

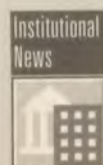
More information on NTU and its activities may be obtained on <http://www.ntu.edu.au/>

## NORTHERN TERRITORY UNIVERSITY

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David Mearns  
([David.Mearns@banks.ntu.edu.au](mailto:David.Mearns@banks.ntu.edu.au)) is the Associate Dean of the School for Southeast Asian and Australian Studies, Faculty of Arts, Northern Territory University.

# Sephis Grants Programme



Under the sub-themes of 'The Forging of Nationhood & The Contest over Citizenship, Ethnicity and History' and 'Equity, Exclusion and Liberalization', Sephis will pay special attention to the search for new identities and visions on development which arise in the South.

## Post-doctoral fellowships

In 1998, six fellowships are available for Post-Doctoral research. Funding will be provided for travel and research costs, and salary according to local standards. These fellowships extend from a minimum of three months to a maximum of two years.

Eligibility: Scholars who have received their PhD degrees, preferably within the last five years, and who are employed by or affiliated to a university, a research institute, or development agency in the South.

## Grants for PhD research

In 1998, ten grants are available for PhD research. PhD grants will be provided for a period from one to three years. The proposal must include a period of research and should make clear that the applicant can realistically complete his or her draft thesis in the given time. Salaries are normally not included in the Sephis PhD grants.

Eligibility: PhD students enrolled at a university in the South, who are supported by their institution.

## Applications

Applications for both types of grants should include:

- a research proposal (maximum of 4 pages prefaced by an abstract of 100 words) presenting the research problem and research methodology (including the sources to be examined), reviewing the relevant literature, and indicating the relevance of the re-

search to one or both of the Sephis themes

- an academic curriculum vitae
- a letter testifying to institutional affiliation
- a referee's report (report sheets can be obtained from the Sephis secretariat or from the Sephis website)
- a budget
- a timetable

In addition, applications for the Post-Doctoral grants should include:

- an indication of the form of publication (book, article etc.)
- a copy of the PhD certificate

In addition, applications for PhD grants should include:

- a letter of recommendation by the thesis supervisor

Research proposals will be selected by the Sephis Steering Committee, which consists of historians from different regions in the world. The applications will be evaluated according to academic quality, relevance to Sephis themes, comparative potential, and contribution to South-South co-operation. The application must be received before **30 April 1998**.

Applications should be written in English. Incomplete applications, applications by fax or e-mail and/or too lengthy applications cannot be taken into consideration. ■

For more information:

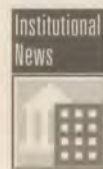
## SEPHIS GRANTS PROGRAMME

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Sephis website:  
<http://www.iisg.nl/~sephis>

# The Prince Claus Fund

The Prince Claus Fund stimulates and supports activities in the field of culture and development by allotting awards, by funding and producing publications, and by financing and promoting networks and innovative projects. Support is given to people and organizations which the Fund considers to be in urgent need of such help, notably in Asian, Latin American, and in particular African countries. Equality, respect, and trust are the essential parameters of such partnerships; quality and originality are the preconditions of support.

By NICOLE PLANJER



The Prince Claus Fund for Culture and Development was established to mark the 70th birthday of H.R.H. Prince Claus of the Netherlands on 6 September 1996, for the purpose of 'expanding insight into cultures and promoting interaction between culture and development'.

The Fund adopts a broad and dynamic approach to culture, based on the concept of a constantly changing culture. Culture refers both to the way people go about their daily lives and to values and processes of investing life with meaning.

## Orientation

The Fund assigns importance to intercultural exchange which opens up new horizons, both 'South-South' and 'South-North'. It strongly advocates dialogue between intellectuals and artists. Although the influence of such dialogue may not be immediately apparent, its long-term benefits can be of immense value. The Fund supports individuals as well as groups and is primarily interested in encouraging people still in the experimental stage. It also supports purveyors of culture for whom local recognition is not always a matter of course and it endeavours to offer protection and legitimacy to those who need it.

In detailing its objectives, the Fund makes certain basic assumptions: 'Collective identities' should be encouraged, provided that they do not undermine individual autonomy. This means that people with a common cultural background and those who criticize or reject that background should receive support. There is room for those who build - and for those who litter - the 'nest'.

## Vision in practice

The Fund's activities are fourfold: it presents awards, stimulates exchange, issues publications and rewards third-party initiatives and activities.

**Awards:** To support exceptional initiatives aimed at promoting cultural diversity and quality, the Prince Claus Fund allots a number of awards annually to express its appreciation for an individual, a group or an institution. The relevant initiatives are taken by the Fund. Prospective recipients of awards should be nominated.



**Exchange:** With a view to contributing to the worldwide cultural debate, the Fund plans conferences on culture and development, to be held in various venues in the world. The Fund supports the maintenance of intercultural networks and the organization of conferences and meetings.

In this respect the Prince Claus Fund financed a conference of African Philosophers in Abidjan concerning celebration of the International African Journal Quest, 19-21 March 1997 and the ICOM conference on the 'Protection of African Heritage', Amsterdam 22-24 October 1997.

The Prince Claus Awards are presented annually to people and organizations who have done exceptional work in the field of culture and development in Asia, Latin America, and in Africa. They are an acknowledgement not only of the qualities of the award winners, which are self-evident, but also of the wider social and cultural significance of their work. The winners of the 1997 awards embody the policy aims of the Prince Claus Fund: cultural exchange is crucial to them; they combine traditional and modern cultural activities into contemporary forms and represent quality and diversity. Among them are unconventional individuals, visionary personalities, courageous artists and scientists, and committed, caring organizations. In 1997, the year in which the Prince Claus Awards are being presented for the first time, the winner of the Principal Award receives the sum of 100,000 US dollars. 20,000 US dollars go to each of the other nine recipients. This year's procedure was as follows: potential award winners were nominated by experts in the field and by members of the Fund's International Advisory Council. The nominations were submitted to the 1997 Awards Committee, consisting of chairman Adriaan van der Staay, Professor of Cultural Politics and Cultural Critique at the Erasmus University in Rotterdam and Director of the Social and Cultural Planning Office, Rijswijk, Dr Lolle Nauta, Emeritus Professor of Social Philosophy at the University of Groningen, and the essayist, Anil Ramdas. The committee submitted its shortlist of candidates to the Board, which selected the ten award-winning individuals and organizations.

**Publications:** It is the Fund's policy to produce and support publications which address significant issues in the field of culture and development. Initiatives will be taken by the Fund, which will also take proposals into consideration. The Fund also supports intercultural translation programmes.

In this respect the Prince Claus Fund financed the catalogue of the Johannesburg Biennale, which was published in October 1997 and a book on the history of Iranian Cinema.

**Third-party initiatives and activities:** This category includes activities and initiatives of an original character which conform with the Funds policy. Application will be assessed in accordance with the point of departure formulated by the Fund.

In this respect the Prince Claus Fund financed an exhibition of Chinese conceptual art. ■

If you need any further information on the Prince Claus Fund, please do not hesitate to contact the address below.

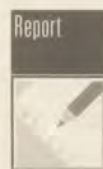
## THE PRINCE CLAUS FUND

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Office hours:  
Monday - Friday 9am - 5pm

7 > 12 JULY  
BUDAPEST, HUNGARY

# Computers and Oriental Studies at ICANAS

By M. VANDAMME & H. BRAAM



Dr M. Vandamme and drs H. Braam - both Utrecht University, Department of Oriental Studies - visited the 35th International Congress of Asian and North African Studies (ICANAS), Budapest 7-12 July 1997. The visit to this congress was made possible with an IIAS Travel Grant.

We took part in the thematic symposium on Computers and Oriental Studies: Perspectives of Processing Textual and Manuscript Data (chairmen J. Gippert and L.R. Lancaster) and we presented two papers on complex data models in Central Asian philology and the design of data bases for the study of the history of Turkish architecture.

In various other papers recently developed information systems for oriental studies were described. In another group of papers the problems of the robust construction of digital sources were tackled. Issues like coordination and standardization were extensively discussed.

At an informal 'business-meeting' at the end of the day it was accepted that steps should be taken to form an informal group of people working in the field of computing and oriental studies willing to share expertise and to help novices in the field. These issues will be further discussed at the coming ICAS conference in 1998. ■

Dr Marc Vandamme can be reached at e-mail: marc.vandamme@et.ruu.nl



## THE 1997 PRINCE CLAUS AWARDS

### Sardono

An award goes to the Indonesian choreographer, dancer and filmmaker Sardono W. Kusumo (Solo, 1945) for his work combining traditional and indigenous dance with modern dance techniques and improvisation forms. Sardono blends ingredients from a classical training in Javanese martial arts and court dancing, and from contemporary notions of theatre. His remarkable efforts to preserve and combine a wide range of styles and traditions have produced fascinating and ingenious performances which have been greeted with worldwide acclaim. Sardono regards dance as a continuous process of innovation in which elements foreign to dance can inseminate his work. Sardono's search for man's place in his cultural and natural environment sometimes culminates in personal activism. An example is his use of indigenous communities in his choreographies as a means of drawing attention to the Indonesian rain forests and those who live there. 'Dancer-philosopher' Sardono deserves recognition for his pioneering cross-cultural research and dance repertoire, and for his engagement in social issues.

### Supangkat

Jim Supangkat (1950), Indonesian art critic and curator, receives an award for his significant contribution to the development and promotion of contemporary fine arts in Indonesia, and for his role in the Indonesian art-theoretical debate. Originally an artist, Jim Supangkat later became a critic and curator. He is one of the few stimulators and propagators of modern and contemporary art in Indonesia, and his activities have given tremendous support to Indonesian artists and art. Supangkat curated exhibitions of modern Indonesian art in 1991 in San Francisco USA, in the Oude Kerk, Amsterdam in 1993, in 1995 in South Africa, at the Johannesburg Biennial and in Brisbane (Australia) for the Triennial of 1996. He has also written numerous articles for various publications and magazines. Supangkat's views as an art critic and theorist should be seen in an Indonesian context, in which they are strikingly fresh and independent. Supangkat endeavours to place different cultural movements and developments in a single framework. At home and abroad he has been largely responsible for highlighting and developing contemporary Indonesian art and the

art debate. It is first and foremost for widening the scope of that discussion that the Prince Claus Fund elected to present an award to Jim Supangkat.

The other awards have been presented to:

- CODESRIA, Council for the Development of Social Science Research in Africa, Dakar, Senegal 1973.
- Index on Censorship (1972) a magazine with the aim of promoting freedom of expression for writers and intellectuals, journalists and artists.
- The Mozambican artist, performer and freedom fighter Malangatana Valente Ngwenya (Malantane, 1936)
- The Ghanaian musicologist and composer Joseph Hanson Kwabena Nketia (Mampong Ashanti, 1921)
- The Costa Rican, Chilean-born architect Bruno Stagno (Santiago de Chili, 1943)
- The Tunisian historian Abdeljelil Temimi (Kairouan, 1938)
- Ernest Wamba-dia-Wamba (1942, Sundi-Lutete, Congo), philosopher in the history Department of the University of Dar es-Salaam, Tanzania
- The 1997 Principal Award goes to the Zimbabwe International Book Fair in Harare.

21 > 23 APRIL 1997  
LEIDEN, THE NETHERLANDS

# Masked Performances in Asia and Africa

A seminar entitled 'Masked Performances in Asia and Africa' took place in the University Library and the Ethnographic Museum in Leiden from 21 - 23 April 1997. It was organized by Dr Hedi I.R. Hinzler of the Department of Languages and Cultures of Southeast Asia and Oceania of Leiden University and Dr Henrice Vonck, now temporarily attached to the Jaap Kunst Institute of Ethnomusicology of the University of Amsterdam.

By HEDI I.R. HINZLER

Report

The seminar was part of the project 'Kings and Comics: gamelan and masked dances from Bali' organized by the Balinese Gamelan

Foundation Irama in co-operation with the Network Non-Western Music 'Rasa' in the Netherlands. The Gamelan Foundation Irama had obtained a grant to invite two Balinese artists from the conservatoria (STSI and SMK) in Denpasar, Bali, to train the members of the Amsterdam based Balinese gamelan music group Sandi Sanri and to perform the main role in the masked dance performance 'Topeng Pajegan'. These artists were the musician and composer I Ketut Gede Asnawa and the dancer I Nyoman Catra. The organizers of the conference are also members of the gamelan group Sandi Sari. Henrice Vonck is the business manager and, being a professional musician too, the trainer, and the author of this article is one of the players.

The purpose of the seminar was to combine theory and practice of masked performances, and go beyond the borders of Bali or Indonesia, by exploring the world of masked performances in other areas of the world, in particular in Asia and Africa, and by trying to link their present day practices with ancient masked performances in Europe.

The topics which were discussed at the seminar were:

- the way in which the transformation of the dancers/players takes place with the help of masks and movements
  - can make-up also be regarded as a mask?
  - in which way are the stories (mythical or historical) worked out in a masked performance?
  - in which way are the powers of the masks transferred to the audience?
  - which extra forces are ascribed to masks used exclusively in rituals?
  - what is the role of music in a masked performance?
  - how prominent is the music in the process of creating the proper context for a performance?
  - are there influences of non-indigenous cultures in the masked performances in particular areas? Which foreign elements have been taken over?
  - what is the influence of tourism on masked performances?
- The two last topics gave the par-

ticipants the possibility to encompass features as modernization, the interaction between east and west, the influence of TV and other modern media, and globalization in their presentations.

During the first and second day of the seminar papers on masked performances and ritual were presented, and theory and theoretical frameworks to study and analyse the phenomena masks and make-up were emphasized. Video documentaries made by the participants and films were shown in the evenings. The third day was devoted to workshops and live performances.

The daily meetings were closed in the afternoon by informal discussions on both theory and practice of (masked) performances and the modernization and changes in the regions under research as a result of modern media, changes of life-style and tourism.

The following areas were dealt with in the papers and performance: Indonesia (Java by Dr E. Heins, Amsterdam University, and Drs M. Heins, Dr C. Brakel and Drs E. Zee-Hilal, and Dr V. Clara van Groenendaal), Bali (Dr D. Dunn from CRNS Paris, Dr M. Hobart from SOAS London, Dr H. Hinzler from Leiden University, Drs I Ketut Gede Asnawa and Drs I Nyoman Catra from Bali), Papua New Guinea (Dr D. Smidt from the Leiden Ethnographic Museum), India (Dr F. van Lamsweerde, Tropenmuseum Amsterdam), Japan (Dr E. de Poorter, Leiden University), Africa (Dr W. van Beek, Utrecht University, Drs E. den Otter, Tropenmuseum Amsterdam), and Europe (Dr J. Bordewijk, Leiden University). Highlights were the workshops Balinese Music and masked dance and the masked performances, in particular by I Nyoman Catra and the gamelan group Sandi Sari in the Ethnographic Museum in Leiden. The workshops by I Nyoman Catra and his colleague I Ketut Gede Asnawa were designed to give the participants an idea how it 'feels' to perform and transform into the fixed characters of the Balinese plays. Students of Leiden University had the opportunity to participate in the workshops too, and familiarize themselves with the Balinese way of transferring knowledge. The combination of languages (Old Javanese for songs and speech by the major, high ranked characters of the play, and English for the speech of their low-ranked servants)

showed the audience the traditional way of performing, while making the meaning of the performance very clear.

It was the first time that the topic of 'masks or make-up used in performances' was emphasized in the Netherlands. The conclusions of the speakers, focusing on change and modernization in masked performances in Asia and Africa were all the same. On the one hand the ritual aspect of masked performances remain intact, on the other hand tourism and nationalism have caused the formation of special dance and theatre groups in Asian and African countries, often performing as the 'National Theatre Group' of a (developing) country at international festivals. The exchange of dancers and musicians among different countries have led to an interaction between Asian, African, and Western artists and composers, not only the traditional but also the modern. On the other hand these contacts have influenced and changed the character of the performances in a ritual context in these countries in a fairly important manner. Generally, exchange an co-operation between Western and non-Western artists was regarded as positive and fruitful.

Another, more recent, example of such co-operation is the Catur Yuga project that took and takes place in Basel in 1997/8. Musician-composers from Bali (I Ketut Cater, I Nyoman Windha, and I Nyoman Kariasa) and Switzerland/Germany (Dieter Mack, Daniel Almada), and modern dancers (under Esther Sutter) worked together for three months and produced three modern pieces (performed in December 1997), played by the members of the Balinese gamelan groups from Basel, Freiburg and Munich. Kreta Masa for gamelan gong kebyar from I Ketut Cater, Catur for Balinese gamelan, ten flutes and percussion by Dieter Mack, and Bruch der Zeit by I Nyoman Windha (traditional gamelan), Daniel Almada (electronic music) and Esther Sutter (choreography) and four modern dancers.

It is to be hoped that similar international projects can be organized in Holland in the future with the help of sponsors. ■

## Short News

### THE PAPERS OF ASIAN MANUSCRIPTS

**Short News** & The International Institute for Asian Studies is sponsoring a workshop on the Papers of Asian Manuscripts to be held in the latter half of 1999 in the Netherlands. It will be a closed workshop for specialists in this field, and will be focused on the production of a volume of proceedings intended to provide a handbook for the practical guidance of librarians and others working with Asian manuscripts. The emphasis will be on papers made in China (after the 8th century), papers made in the Middle East, and in Europe. If you wish to know more about the workshop, or to participate, please contact drs. Dick van der Meij, at the IAS. ■

For more information, write to:

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### SUMMER WORKSHOP INTERCULTURAL COURSEWORK

**Short News** & From 15-24 July 1998 the Center for Business Education and Research (CIBER), University of Hawai'i, will offer a workshop for college and university faculty who wish to develop courses in intercultural and international topics. Participants will interact with faculty from UH and the East-West Center familiar with a variety of courses, discuss issues with authors of texts currently used in intercultural and international courses, and become familiar with exercises and simulations meant to introduce important concepts to students. The general areas within which the courses can be developed are international business, the behavioral sciences, social sciences, and languages and culture.

Faculty members interested in other courses should contact the workshop organizers to determine if the programme can be of assistance. Housing is available at the East-West Center, on the UH campus. ■

For more information, write to:  
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### NEW AGE OF PARTNERSHIP

**Short News** & The year 2002 marks the quarter-century of the founding of the Dutch East India Company (VOC). This event will be commemorated on a national and international scale. It is a unique opportunity to bring this extraordinary company and the effects it has had on Dutch and Asian history to the attention of a wide audience. With this in mind, the Institute for the History of European Expansion (IGEER) whose area of research is, among others, the history of the relations between Europe and Asia, and the National Archives in The Hague, the repository of the archives of the VOC, have set up a special programme which focuses on the heritage which the Dutch and many people in Asia share on account of the dealings of the VOC: A New Age of Partnership. The aim of this project is twofold: it will serve to build a bridge between The Netherlands and the countries where once a significant factory of the VOC was established and it will provide a link between such different fields as education, culture, and science.

For the early modern period, the VOC-archives hold large chunks of the national memory of various Asian countries. In addition to this, extensive collections of VOC-records are kept in South-Africa, India, Sri Lanka, and Indonesia. In the last couple of decades, IGEER has built up a worldwide reputation as a centre of excellence for research into Asian history for the early modern period. By executing this new project it will maintain this position going into the new millennium and educate a new generation of Asian and European historians and archivists in the use of these archives both in Asia and in Holland, for the sake of the writing of Asian history. ■

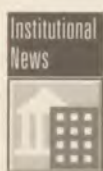
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**THE INSTITUTE FOR THE HISTORY OF EUROPEAN EXPANSION, IGEER**

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BRATISLAVA,  
SLOVAK REPUBLIC

# The Institute of Oriental and African Studies

By HENRIETA HATALOVÁ



The Institute of Oriental and African Studies (IOAS) was established in 1960 within the Slovak Academy of Sciences (SAS) as the Department of Oriental Studies. One of its founders was Prof. Ján Bakos, an eminent specialist in Arabic, Hebrew and Semitic Studies. Since its foundation, the Institute has been doing research in history, ethnography, and the languages and literatures of Africa, Asia, and Oceania, focusing on the Far East, Southeast Asia, the Islamic world, and sub-Saharan Africa.

As a part of politically motivated restructuring of institutions of Arts, Humanities, and Social Sciences, the IOAS was dissolved in 1982. Fortunately, its staff was divided up and incorporated into two other academic institutes. Researchers with a historical orientation continued their work in the Modern World History Department of the SAS Institute of Historical Sciences.

Research fellows engaged in linguistic and literary sciences were incorporated into the SAS Institute of Literature and during the following eight years constituted a separate section of Oriental philology. Despite the dissolution of the IOAS both teams of Orientalists have maintained very close contacts enhanced by their co-operation in Slovak Oriental Society at the SAS in the publication of the journal *Asian and African Studies* and in the preparation of a collective monograph *Premeny a návraty* (Metamorphoses and Comebacks, Slovensky spisovatel, 1989). The continuity of professional and personal relations was also facilitated by the fact that both the Section of Oriental philology and the Oriental Library have remained on the same premises.

When the IOAS was re-established in 1990 under the guidance of the present director Dr Viktor Krupa, PhD DSc, it was, thanks to the stable staff of researchers and to their clear conception of research, that the re-born institute was immediately ready to resume the work and carry it out without difficulties.

At present, the Institute is the only academic centre in Slovakia involved in research into Asian and African culture, philosophy, literature, linguistics, political science, and history. In the period of 1990-1996, the research focused on two consecutive collective and one individual grant projects, supported by an overseas foundation. Between 1991-93 the research team completed the following research projects: (1) the collective

research project 'Tradition and Innovation in the Societies of Asia and Africa'; (2) the individual research project 'Hsün Tzu, the Synthesis of the Philosophical Thought in the Warring States Period in China and a Complete Translation of his book of Essays' both projects supported by the Grant Agency of Slovak Academy of Sciences; and (3) the individual project 'A Development and the Uniqueness of Confucian Philosophy in the Warring States Period' (a third phase of this project 'Detailed Philosophical Analysis and Research of Philosophical Work of Hsün Tzu') - supported by Chiang Ching-kuo Foundation for International Scholarly Exchange, Taipei, Taiwan.

The years 1994-96 saw the completion of the project 'Intercultural Contacts and Communication Between East and West' and early in 1997 work began on the new project, planned for 1997-1999, 'Globalization and Return to Identity in the Cross-cultural East-West Process', continuing in the spirit of the two previous collective projects.

Currently, there are twelve research fellows and six Ph.D. students affiliated with IOAS in two departments: the Department of African and Near East and the Department of South and East Asia.

## Conferences

In the field of international activities in 1990-1996, the IOAS organized two international conferences with the generous financial support of the Ministry of Culture of the Slovak Republic. In 1991 there was the Conference devoted to 'Humanistic Thought of Yunus Emre' to mark the 750th anniversary of birth of this important Turkish poet. In 1993 the Second International Sinological Symposium 'Modern Chinese Literature in European Context' took place in Smolenice Castle. In September 1996 the IOAS organized the symposium 'Intercultural Contacts and Communication between East and West' and in November 1996 the colloquium on the occasion of the UNESCO celebration of the Hoca Nasreddin: 'Humour Across the Cultural Borders'.

The IOAS participates in conferences, long-term study stays, lecturing and publishing activities abroad, and in several international literary projects. The individual scholars cooperate with their partners in several European countries, in Germany, Switzerland, Italy, China, USA, Japan, Australia, New Zealand, and in several African countries.

## Publications

The IOAS publishes (in English) two academic journals *Asian and African Studies* (AAS) and *Human Affairs*

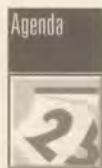
(HA). *Asian and African Studies* has been published since 1965 by the Publishing House of the Slovak Academy of Sciences, Bratislava, Slovakia. So far, twenty-six volumes have appeared. Each volume deals with subjects related to literature, linguistics, and history, with the stress being laid on methodology. In addition to papers, there are review articles and critical reviews of publications on Asia, Africa, and the Pacific. Various foreign scholars join Slovak Orientalists in contributing to AAS. The policy of AAS is to publish papers largely in English with some in either French or German. Since 1992 AAS has been published half-yearly by the Slovak Academic Press (SAP).

*Human Affairs* (HA) was founded in 1991 by the Publishing House of the Slovak Academy of Sciences. Since 1992 the journal has been published by the Slovak Academic Press (SAP). HA covers a wide range of the Social Sciences and has a humanistic and interdisciplinary orientation. *Human Affairs* appears in English twice a year. Apart from articles, it also publishes reviews of relevant books and reports on significant events corresponding to the range of the following issues: creativity, ideology, humanism in history, the philosophy of language, the role of translation in culture, cultural conflict, tradition and the modern era, problems of the Central European region, ethnics and politics, etc.

The IOAS Library was established in 1960 as a part of the Institute. Now, nearly forty years on, the collection has grown to more than 12,000 books and about forty titles of periodicals. It is also the only documentation centre for Oriental and African Studies in Slovakia. ■

28 > 29 MAY 1998  
LEIDEN, THE NETHERLANDS

# 20<sup>th</sup> Century Art in Asian and Western Societies



The seminar '20th Century Art in Asian and Western Societies. The Development of methodologies in Understanding Contemporary Art in its Context' is an exchange between the Research School CNWS (Leiden), the University of Leiden, and the Dept. of Oriental Art History (University of Bonn). The concept of modern art (including the fine art, the performing arts, dance, and music) is no longer viewed as just a 'case of the West'. In this century, especially in the post-war period, the art world has been confronted with an important modern art production which stems from the so-called 'non-Western' societies. How do Western scholars approach these art forms? How do non-Western scholars, critics, and recipients deal with their contemporary art? How are both related?

Since the researchers involved come from various disciplines (i.e., Western and non-Western Art History, Cultural Anthropology, and the various Studies of Languages and Cultures of Asia), different, discipline-bound points of view will be discussed and exchanged in order to reach a better understanding of the various approaches and achieve a deeper insight into understanding art in its context and to discuss the possibility of an interdisciplinary theoretical framework. ■

## Tentative Speakers

Drs Jolanda Boecharat (Leiden University); Drs Paula Bos (Leiden University); Drs Marina Braun (Leiden University); Dr Bernadette Bröskamp (University of Bonn); Dr Fatiah Bürkner (University of Bonn); Dr Claudia Delank (University of Bonn); Drs Astrid Gerrits (Leiden University); Drs Saskia de Haas (Leiden University); Dr Hedi Hinzler (Leiden University); Drs Agaath van der Kamp-Thomasson (Leiden University); Prof. Dr Wolfgang Kubin (University of Bonn); Drs Helga Laschuijt (IIAS, Leiden); Drs Helena Spanjaard (University of Amsterdam); Dr Ursula Toyka-Fuong (University of Bonn); Drs Martijn Verhoeven (Leiden University); Drs Ken Vos (National Museum of Ethnology, Leiden); Dr Susan Zantopp (University of Bonn); Dr Kitty Zijlmans (Leiden University).

The venue of the seminar is the Central facilities Building of Leiden University, room 011 from 10.00 - 17.00 hours. The admission is free. Participants may register by writing a short note or e-mail to Dr Zijlmans.

## DR KITTY ZIJLMANS

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## New Publications

### Heritage and Habitat:

#### A Source Book for the Urban Conservation Movement in Asia & the Pacific

Compiled by Khoo Salma Nasution, illustrated by Shibu Dutta.  
The Asia & West Pacific Network for Urban Conservation, Penang 1997.  
112 p., 75 ills. US\$ 20

Midgley, Claire (ed.),

#### Gender and Imperialism

Studies in Imperialism Series, Manchester University Press, 1998. 256 pp.  
ISBN 0-7190-48192 (hardback), ISBN 0-7190-48206 (paperback)

Mackenzie, John M.,

#### The Empire of Nature. Hunting, Conservation and British Imperialism

Paperback Studies in Imperialism, Manchester University Press, 1997. 320 pp.  
ISBN 0-7190-52270

Rosenbohm, Alexandra (ed.),

#### Wat bezielt de Sjamaan? Genezing, extase, kunst

KIT Press, Amsterdam 1997. ills.  
ISBN 90 6832 273 7

### THE INSTITUTE OF ORIENTAL AND AFRICAN STUDIES

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Henrieta Hatalová is the Research Secretary (Chinese Studies) of the Institute of Oriental and African Studies in Bratislava.



# Labour Relations in Asia Workshop

This workshop was held by the International Institute of Social History (IISH), Amsterdam and the International Institute of Asian Studies (IIAS), Leiden, in collaboration with the Nordic Institute of Asian Studies (NIAS), Copenhagen, the Australian National University, Melbourne and the Center for Integrative and Development Studies, University of the Philippines, Manila. The primary purpose of this workshop was to establish the foundations for a five-year collaborative research programme on the theme of 'Changing Labour Relations in Asia'. Since such a programme involves the setting up of thematic priorities and the infrastructure to support the planned networks, workshops, and publication endeavours, the workshop was meant to set the agenda for the coming years.

By **RATNA SAPTARI**

**Report**  
In a workplan draft that had been distributed earlier to all participants, it was stated that the programme will broadly cover the themes of labour process, labour mobility, gender, labour consciousness, and labour movements. At least one post-doc will be appointed to conduct research on a specific theme and to contribute in developing one or more of the planned workshops. The main emphasis will be to generate workshop activities in Asia, to a large degree involving Asian counterparts.

With these aims in mind the Manila workshop was divided into two parts. The first part which filled the largest amount of time, dealt with conceptual issues and approaches, and the second part, which was no less important, focused on possible sources of funding, co-ordination of the specific workshops, and the various networks that still need to be established. The multidisciplinary and international character of this workshop whose participants consisted of historians, sociologists, anthropologists, economists based in the Netherlands, Denmark, Sweden, India, Philippines, Australia, and New Zealand, did not inhibit the discussions that ensued. This reflected the general enthusiasm of all participants for working within a collaborative framework, although various fundamental issues affecting the way the main themes are to be dealt with needed to be clarified. These issues ran through the discussion of the themes. One of these was the notion of comparativeness through time and space which was brought up particularly in the discussion on labour mobility, the theme for the first session. As the programme aims to initiate workshops based on comparative work, this was a crucial point. The papers for this session by Jan Breman, Otto van den Muijzenberg, Ben White, and Rene Ofreneo were discussed by Jan Lucassen and Bernt Schiller. The discussion focused on the variables that were to be compared as well as their functional position within respective historical and social contexts. The question of the comparability of events and specific phenomena of European

and Asian history was a source of animated discussion. On the one hand various similarities were seen between, for instance in the types and mechanisms of labour mobility and labour circulation of Europe in the past and in what has been observed in many parts of Asia. These referred to the types of mobility (seasonal and circular migration, international migration) and the types of workers who migrated (agricultural, industrial workers, domestic servants, seamen, etc). Such types of mobility and workers, the linkages and types of brokerages, and the mechanisms through which they occur would provide useful guidelines for the analysis of similar phenomena occurring in Asia. However it was also pointed out that besides similarities, various marked differences also exist. The large-scale migration that occurred in nineteenth century Europe should be placed within the context of significant demographic transitions, industrialization, and urbanization, whereas that which occurred in Asia should be placed within the colonial experience, within a relatively stagnant agricultural sector, and within a much smaller degree of urbanization. Therefore such similarities in the forms of labour mobility should certainly be placed within the diverse contexts. However, a reminder was given in this session on the danger of over-generalizing. 'Europe' and 'Asia' as boundaries are often artificial and therefore misleading. Such categories also tend to ignore the diversities within each one. The second important element was the notion of labour: which types of labour should be the focus of the programme: manual labour only or white-collar workers as well? This question was not resolved in the workshop, although there seems to have been a non-verbal agreement that although the focus of the programme should be primarily on manual and unskilled labour, skilled labour should not be excluded as individuals experience social mobility and labour relations should be seen contextually. Also some countries such as Japan, Taiwan, Hong Kong, and Singapore are moving towards a labour force based on skilled work. The compar-

ability issue came out again in the session on gender. The two presentations given by Xin Meng and Amarjit Kaur complemented each other and both reflected comparative work. Acting as discussants were Samita Sen and Prabhu Mohapatra. Xin Meng's presentation discerned various trends regarding female labour force participation which is closely linked with stage of economic development; the impact of technological change and change in world patterns on women's economic situation, occupational segregation, and wage differentials based on gender. Associations were made between these trends and the stage of economic development, the role of culture, and the labour market institutional used as the settings of each country. Broad comparisons of economic trends proved useful for highlighting certain similarities, differences, and anomalies. Comments were made regarding the processes within and the relations between variables. Some of the participants drew attention to the sharp distinctions made between 'the economic' and the 'cultural', 'the workplace' and 'the family' which are closely intercon-

INTERNATIONAL  
RESEARCH PROGRAMME  
**CHANGING  
LABOUR  
RELATIONS  
IN ASIA**

nected conceptually and empirically. Statements concerning the feminization of the labour force also elicited questions regarding the nature of feminization, which could refer to types of work ('women's work') and the type of workers filling these jobs (women). Amarjit Kaur's paper focused on a single country study (Malaysia), which enabled an examination of changes in women workers' positions throughout history. Kaur identified crucial historical phases namely: colonialism and the new international division of labour as watersheds at which visible changes in women's position in the labour market could be seen. Colonialism and the plantation economy pushed women to the margins where women's work was largely unacknowledged. The international division of labour which created export-oriented economies brought women into the centre of the picture again, but mainly as unskilled workers. The role of the state which did not always converge with that of capital, was a source of discussion and there was an awareness of

the need for more empirical research focusing on the conflicting interests of state and capital regarding women workers.

The second day of the workshop focused on the labour process (Frederic Deyo), labour movements (Ratna Saptari), and labour consciousness (Prabhu Mohapatra). Discussants for Deyo and Saptari were Willem van Schendel, Irene Norlund, and Maragtas Amante; the discussants for Mohapatra were Andrew Wells and Fernand Aldaba. Frederic Deyo's presentation sketched transformations in labour processes in Asia. Restructuring at the global level manifested in flexibility pressures as seen in many Asian countries involves continual innovations resulting in shifts in the organization of production. For low-skill production systems this means establishing a casualized work force both in the firm and outside; whereas for high-skill, non-standard production activities this means limiting the labour force to a small number of skilled male workers who can produce flexible work adapting to changes in market demand. Although these varying labour processes respond to changes at the global level, at the same time they are mediated by state policies both at national and at local levels. In facing these different and continuously changing scenarios, workers have to deal not only with the strategies of companies which are operating on a cross-firm basis, but also with state policies. The focus on these cross-firm, cross-national labour processes is useful for examining

the way in which labour is incorporated into 'globalized' systems but does not take into account large sectors of the labour force that are not incorporated, e.g. agricultural labourers.

Ratna Saptari's presentation dealt with the problems involved in focusing solely on labour unions when examining labour movements. Although unions embody the official expression of workers interests and bargaining with government bodies could only be conducted through such formalized institutions, the fact that the majority of workers are not represented in unions meant that we miss the dynamics of workers' politics outside these official unions. The study of labour movements should therefore concentrate on unions as well as alternative organizations, on the position of labour movements within larger social movements, and on the role of women within these movements as well as how they deal with women's issues. All participants acknowledged the paucity of material on such alternative organizations, although in some countries, such as

in India or other parts of South Asia, there has been more research done in this field. Prabhu Mohapatra's presentation on labour consciousness also highlighted the problems deriving from mainstream literature, namely the dominance of structural analysis and the emphasis on class consciousness only as a characteristic of workers' consciousness. Such analyses cannot transcend the persistence of 'particularistic' and 'primordial' types of consciousness which can be based on caste, race, gender, and nationalism. The focus on consciousness also leads to notions of resistance which should not only cover manifest, but should also pay attention to the hidden and 'everyday' forms. This broader framework for examining consciousness necessitates a more sensitive approach to different forms of workers' representations manifested in speech, texts, or in songs. As one discussant for this session reminded the audience, however, the focus on representations should not be separated from the overall examination of 'structures, processes, organizations and ideologies that have constrained or enhanced the capacity of labour to be an active, self-conscious historical subject'.

The intensive discussions of the first two days were then followed by a business meeting which consisted of two sessions. The first one, the academic meeting, identified the criteria for the provisional selection of themes and the workshop topics (which all in all totalled 21 topics). The second session, the management meeting, agreed on various points, namely: the composition of the management board, the strategic use of available finances, the possibilities for additional funding and collaboration with other research programmes. It was also agreed that more young scholars in Asia, at post-doctoral and doctoral levels, could be incorporated into the network and lists would be made from the collaborative institutions. Since existing funds can only support two workshops a year, the decisions on the selected workshop themes to be held in the next five years, and other institutional matters, still remain to be made after this Manila workshop. ■

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12 DECEMBER 1997  
LEIDEN, THE NETHERLANDS

# Health and History on Two Continents

A mini-conference titled 'The Netherlands and Asia: Topics in the History of Health' was held on 12 December at the IAS in Leiden. Professor Pieter Emmer and Dr Ralph Shlomowitz acted as the convenors.

■ By RALPH SHLOMOWITZ



Nine scholars participated in this mini-conference, and they brought with them research findings relating to a variety of topics on the history of health: Dr Simon Szreter (University of Cambridge) focused on the understanding of the secular decline in fertility and mortality in the United Kingdom during the 19th and 20th centuries; Drs Vincent Tassenaar (University of Groningen), Dr Edwin Horlings (University of Amsterdam), and Professor Jan van Zanden (University of Utrecht) talked about the use of information on height to plot trends in nutrition and disease in the Netherlands during the 19th century; Professor Pieter Emmer, Dr Leonard Blussé van Oud Alblas, and Dr Jan Lindblad (all of the University of Leiden) and Dr Hans Gooszen (NVAPS) discussed the health conditions in Indonesia; and Dr Ralph Shlomowitz (The Flinders University of South Australia) explored the anthropometric history of India during the 19th and 20th centuries and the mortality associated with the migration of diverse population to various places around the world during the 19th and early 20th centuries.

## Life expectancy

This report will focus on the presentations of three participants. Dr Szreter provided new estimates of the expectation of life at birth in England's largest cities in the period between 1851 and 1900. Life expectancy in 1851-1860, for example, was lowest in the industrial cities of Liverpool and Manchester: 31 years and 32 years respectively. These estimates were used to develop a new model of the health consequences of rapid market-led economic growth. Dr Szreter calls his model 'the four Ds' of rapid market-led economic growth: disruption, deprivation, disease and death, and he made a case that Asian countries can draw practical policy lessons relating to health issues from the British experience in the 19th century.

## Height

The links between economic growth and health were also documented in the pioneering contributions of Drs Tassenaar and Dr Horlings. Tassenaar provided findings from research towards his Ph.D. on regional differences in the standard of living and health in the Netherlands between 1800 and 1875. What is novel in Tassenaar's research is the use of individual-level data on

height of Dutch army recruits. From 1817, the height of conscripts at the age of nineteen and other information on these conscripts (such as place of birth, his occupation, and the occupation of at least one parent) were included in conscript registers and these are extant. Tassenaar has analysed variations in height by region of birth and changes in median height over time. Many new findings emerge: those born in Drente, for example, were considerably taller than those born in Amsterdam and this is attributed to better nutrition and a more favourable disease environment in the less densely populated Drente.

Drs Tassenaar, in publications with Professor J.W. Drukker of the Technical University of Delft, has shown that whereas the Dutch are presently amongst the tallest populations in the world, in the middle of the 19th century they were no taller than most other European populations such as the British, the French, and the Italians. It was only in the last quarter of the 19th century that the Dutch gradually became giants compared with most other Europeans. Tassenaar also shows that the median height of Dutch conscripts declined from 166 centimetres in 1830 to 163 centimetres in 1857, followed thereafter by a steady increase to 173 centimetres in 1940 and 183 centimetres in 1992. Rising per capita income and falling crude death rates from the 1860s correlated closely with rising stature. The decline in Dutch heights in the first half of the 19th century reflects the crop failures of the 1830s and 1840s, combined with a worsening disease environment: epidemics of cholera and typhoid fever and an increased incidence of smallpox.

## Caloric intake

The outstanding scholarship of Dr Horlings, who completed his Ph.D. at the University of Utrecht in 1995, was shown once again in his presentation at this conference. Dr Horlings presented new estimates of caloric intake of the average adult male Dutchman between 1807 and 1913. The trends in these estimates correlate positively with trends in stature and industrial labour productivity and correlate inversely with trends in the crude death rate and the number of people on poor relief. A startling finding is the decline in caloric intake of the average adult male Dutchman to about 1900 Kcal per day in the early 1850s, a period of great economic distress.

Following these presentations, the conference then turned to issues re-

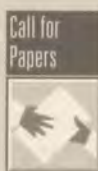
lating to the mortality suffered on Dutch voyages to Batavia; the mortality suffered by the Chinese community in Batavia; and the mortality suffered by Javanese at home and on migration to Sumatra and other overseas destinations. The limited information that we have on anthropometric indicators of the health of Indonesians in the 20th century was also summarized.

The conference was helpful in bringing a diverse group of scholars together to gain a fuller understanding of aspects of the history of health on two continents. ■

Dr Ralph Shlomowitz is Reader in History at the Flinders University of South Australia. He was a Senior Visiting Fellow at IAS from 18 November to 17 December.

30/11/98 > 1/12/1998  
STOCKHOLM, SWEDEN

## INTEGRATION AND DISINTEGRATION IN PACIFIC ASIA



An international conference on 'Integration and Disintegration in Pacific Asia' is scheduled to be held in Stockholm, from 30 November to 1 December 1998. The conference focus will be the political, economic and technological aspects of interdependency in Pacific Asia.

Organizers are the Center for Pacific Asia Studies at Stockholm University and the Swedish Institute of International Affairs. ■

Deadline for proposals for papers: 15-04-'98.  
Proposals should be sent to:

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# New Monograph Series Asian Linguistics

■ By WALTER BISANG



Curzon Press London (Jonathan Price) will publish a new Monograph Series called Asian Linguistics. The aim of the Series is to contribute to the understanding of the linguistic variety of Asia by publishing books from different theoretical backgrounds and different methodological approaches, dealing with at least one Asian language. By adopting a maximally integrative policy, the editors of the Series hope to promote theoretical discussions to which solutions may, in turn, help to overcome the theoretical inclination towards West European languages and thus provide a deeper understanding of Asian linguistic structures and of human language in general.

The Series includes studies focusing on particular aspects of individual languages from a functional or formal aspect as well as typological studies dealing with a larger sample of languages. Most welcome also are descriptive grammars of undescribed or insufficiently described languages. In particular need of description are endangered languages of which perhaps more than fifty percent are situated in Asia. Furthermore, the Series aims to integrate studies on language acquisition, sociolinguistic questions such as language contact or bilingualism, and subjects from pragmatics such as implicatures and information structure. Studies from these linguistic fields are not only interesting as such; they can also improve the understanding of diachronic processes such as language change and, more specifically, grammaticalization, or the emergence of linguistic areas, i.e. the convergence of linguistic structures among genetically unrelated languages which are in mutual contact. The unprecedented social dynamism that the large majority of Asian countries is experiencing and is expected to experience in the new century has considerable sociolinguistic implications not seen in other regions which may provide an authentic picture of language change and linguistic convergence. From the study of pragmatics, we may expect interesting insights into syntax-pragmatics interaction which may contribute to the debate on functionalism vs. formalism. Finally, more specific studies on Asian languages may shed more light on the interaction of cognition and language structure.

The language families covered by the Series are Caucasian (with all its families), Uralic, Turkic, Mongolic, Tungusic, Korean, Japanese, Paleosiberian (Chukotko-Kamchatkan, Yukagir, Ket, Nivkh, Aleut dialects spok-

en in Russia), Eskimo varieties of Russia, Semitic languages of Asia, Iranian, Indo-Aryan, Dravidian, Austroasiatic, Sino-Tibetan, Kadai (= Daic, Kamtai), and Austronesian. Also included in the Series are language isolates spoken in Asia such as Ainu, Burushaski, Gilyak, and Nehali.

Linguistic studies on ancient languages of Asia, including those not belonging to the above families, also fall within the domain of the Series. ■

Suggestions for publication and manuscripts can be sent to:

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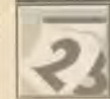
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- Elena Skribnik (*Languages of Siberia*; Institute of Philology of the Russian Academy of Sciences, Siberian Division, Novosibirsk)  
- Dan I. Slobin (*Language acquisition*; University of California, Berkeley)  
- George van Driem (*Languages of Nepal and Bhutan*; University of Leiden)  
- William S.-Y. Wang (*Chinese*; City University of Hong Kong, and University of California at Berkeley).

# Small Entrepreneurship in Asia and Europe II

In October 1995, a workshop entitled 'Asian Entrepreneurs in Comparative Perspective' took place in Amsterdam (for a report, see IIAS Newsletter 7, p.51). This workshop was among the first batch of workshops sponsored by the Asia Committee of the European Science Foundation in Strasbourg. Two years after this first fruitful and stimulating workshop - which resulted in the publication of an edited volume - the topic of small business entrepreneurs is still in need of further research and analysis. During the closing sessions of the 1995 workshop, participants enthusiastically indicated that they would like to see, and participate in, further collaboration with the regional specialists present, as all had benefited from the cross-fertilization. It is for that reason that a second workshop is proposed which will promote such collaboration through an exchange of recent research results and an opportunity to explore in more detail and focus the comparative perspective on entrepreneurs and entrepreneurship.

By MARIO RUTTEN, CHIA OAI PENG & SIKKO VISSCHER

## Agenda



The prime objective of the first workshop was to focus attention on small business entrepreneurs, a group that had been left underexposed in studies addressing the unprecedentedly fast development of Asian economies. Recent studies indicate, however, that this group of small-scale rural/regional entrepreneurs has, over the past two decades, come to form one of the most powerful categories within the emerging middle class of Asia. Because most of the research that had

been done displayed a regional focus both in empirical data collection as well as in theoretical framework, the vision for the workshop was that it have a strong comparative character. In that way, the organizers intended to come closer to a common analytical framework for the study of small-scale entrepreneurs in different regions of Asia.

When the thirty scholars gathered in Amsterdam they brought to the workshop their regional expertise on South, East, and Southeast Asia. Experts on small-scale entrepreneurs in Europe had been invited as well to ex-

tend the comparative perspective most effectively. Fruitful interaction between specialists on different regions was also stimulated by the format of the discussions. All participants agreed that the comparative perspective applied in the workshop had been beneficial and was both worthwhile and in need of being pursued in efforts to understand small-scale entrepreneurs better, wherever they might operate.

With the publication of 11 of the 18 papers in an edited volume entitled *Small Business Entrepreneurs in Asia and Europe: Towards a Comparative Perspective* (Mario Rutten and Carol Upadhyaya eds, Sage Publications 1997), an important step has been taken to present both the focus on small-scale entrepreneurs and the comparative perspective to a wider academic audience.

### The second workshop

Organizing a second workshop will be a crucial opportunity to maintain the intellectual momentum generated by synergy of the first. This second workshop will take place in Kuala Lumpur, Malaysia, and will be hosted by the University of Malaya, Department of Chinese Studies. Convening a group of experts from and on different regions of Asia and Europe at a

workshop in Kuala Lumpur will allow us to raise our discussions to a higher level. In order to do so, the organizers propose to elaborate on the comparative approach and to focus the case studies on a smaller number of themes. In that way, a tighter and more intensive exchange of views and ideas should ultimately lead to another edited volume in which the study of entrepreneurs is defined more specifically and problematized through the comparative approach.

Whereas in the first workshop the comparative aspect was introduced through the different regional specializations of the presenters of papers and the discussant, the organizers want to operationalize the comparative approach to an even greater degree by inviting the paper writers to incorporate cross-regional comparison in the papers themselves. Of course, analysis based on sets of empirical data gathered in various regions of Asia and/or Europe would constitute the ideal basis for an interesting paper, but the minimum requirement placed upon the paper writers will be that they at least complement their regional case study with a thorough discussion of similar problems and processes in another region.

In order to provide more opportunities to make comparisons between papers, the organizers have decided to focus the workshop by concentrating on two themes, including both contemporary and historical studies:

1. Organization and business behaviour of small-scale entrepreneurs (family businesses, networking partnerships, business associations etc.); and
2. Relations between small-scale entrepreneurs and the state in its various guises.

By adopting this approach, this workshop will not be limited to one cultural context or to the influence of one state. Instead, comparisons of cultural and structural contexts will be made in each paper itself and between papers. In this manner, the workshop will surely generate interesting discussions on socio-cultural and structural differences and similarities between small entrepreneurs in different parts of Asia and Europe.

To start the workshop an afternoon programme will be organized, in which one or two academic speakers will give keynote speeches on the role and significance of small-scale entrepreneurial groups to a wider audience of businessmen, interested government and university representatives, as well as the participants.

The workshop will last three days. Designed to promote intensive debate, the workshop itself is open only to a limited number of participants, up to a maximum of 25 to 30 persons. The selection of papers will take place on the basis of quality, keeping in mind a balance between the regions (East Asia, Southeast Asia, South Asia and Europe) and the two themes mentioned.

The organizers of the workshop are Dr Chia Oai Peng (Department of Chinese Studies, University of Malaya) and Dr Mario Rutten (Centre for Asian Studies Amsterdam, University of Amsterdam). ■

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## The Man with the Golden Mouth: Pei-jung Fu

The European Chair of Chinese Studies was set up in 1996 by The Bureau of International Cultural & Educational Relations (R.O.C. Taiwan) and the International Institute for Asian Studies. The first occupant of the chair is Pei-jung Fu, a Taiwanese professor of philosophy at Tai Da University in Taipei. In Taiwan, he is well-known figure in public life and is an archetype of the Confucian scholar. I paid him a visit at his present office at the IIAS, which overlooks the oldest botanical garden in Europe. How does a Chinese philosopher with outspoken views on globalization feel in his new environment?

By PAUL VAN DER VELDE

## People



Entering his office, Pei-jung Fu finishes a column for the Taiwanese newspaper, the United Daily. This time the title of his column is 'No News is Good News'. I take the opportunity to ask him if this is a reflection of his present situation. He immediately begins speaking and explains that this column, which he writes 200 times a year, aims at an audience of youngsters. As a Confucian scholar, he sees it as his moral duty to imbue 'generation next' with Confucian values. He also frequently addresses audiences of two to three thousand high school students throughout Taiwan, to make them

aware of the great merits of Confucian thought. He is quite successful at it and that is why he has earned himself the reputation of being a convincing speaker and has taken on the nickname 'The Golden Mouth'.

### In the shadow of a Lighthouse

Pei-jung Fu was born in 1950 on a small island off the coast of Taiwan. His parents are mainland Chinese (from Shanghai). His father was a lighthouse keeper. His family converted to Roman Catholicism in the 19th century. Being Roman Catholic in an otherwise Confucian country had an enormous influence on the young Fu. At an early age, he was confronted with a foreign system of values from which he freed himself after a long struggle. Fu's youth on the tiny



PHOTO: WIM VREBURG

walled island was not particularly a happy one. At the age of eight, he began to stutter which was caused, he explains, when trying to emulate his stuttering neighbour. Until his seventeenth, he could hardly utter one word but it was clear to his teachers that he was not stupid: Fu was always at the top of his class. Finally, at Junior Catholic High School in Taipei, Fu encountered a priest, who had been a stammerer himself, and had learned how to speak again. This had a soothing effect on Fu who, during his silent years, had lived in an emotional 'minefield'. During this period, however, he developed a rich imagination which still pleases him to this very

day. In his opinion, imagination is the richest resource and refuge of mankind. From the time he began to speak without stuttering, Fu's life went steep uphill. He did a BA at Fu Jen Catholic University and got an MA from Tai Da University (all with honours). He did what all bright Taiwanese did: went to the United States. There he obtained a PhD from Yale University in religious studies in 1984 but he failed to get his driver's license. He then returned to Taiwan and was appointed professor of philosophy at Tai Da University.

### The three no's

Fu likes his job at Tai Da. Professors are still highly respected in China and ever since his return to Taiwan, he has remained one of the most popular. His teaching does not interfere with his writing. In the past fifteen years, he wrote sixty books on (Confucian) philosophy. I ask him how to explain this incredible productivity: four books a year! Many Western scholars wish they could write four articles a year and four books in a lifetime. Fu smiles. Leaving aside the fact that he writes at a high speed he tells me that his secret lies in strictly applying the three no's: Never get involved in politics (he turned down the invitation of the president and his advisors to give them courses on Confucian values); do not be on television shows because it kills privacy; and only occasionally visit social events and conferences. He admits that he makes exceptions once

in a while. I ask him how he views his present professorship. He sees it as an honour and it also came at an opportune moment because he needed a break from the bustling world of Taipei. Here he enjoys the peace and serenity of Leiden, especially the botanical garden which he regularly visits.

Strolling through the garden will certainly not be the only thing Fu is going to do while in Europe. In February 1998, he will give a course on the Confucian Analects (Lunyu) for students at the Leiden Sinological Institute. He is also organizing a seminar on 'Values in Chinese Philosophy' which will be held 25-26 May 1998, in Leiden. The aim of the seminar will be to form a general understanding of the influence of Chinese culture from today's perspective. I ask Fu what the contribution of Chinese culture could be to the development of global values. He replies that he does not believe in globalization. He is unable to recognize himself in this so-called 'global world' which is Western-centred in terms of language, imagery, and topics discussed and he feels it to be a terrible dilemma. He is aware of the necessity to increase dialogue (which is why he took up his present position), but expresses that a true dialogue can only occur by focussing on the quality of communication, not the quantity. This is perhaps the reason that Fu can take part in globalization (as demonstrated by his professorship in Leiden) while not being its propagator. ■

# Central Asia



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

## New Publications

Chenciner, Robert,

**Daghestan: Tradition and Survival**,  
Curzon Press: Richmond 1997. 308pp,  
maps, illustrations. ISBN 0 7007 0632 1



Daghestan, a region the size of Scotland situated in the Caucasian mountains, is home to two million people who have 32 distinct language groupings but a largely homogeneous culture. As a Soviet republic it has been largely inaccessible to outsiders, particularly Western academics, until recently. The author of this new work, an Oxbridge scholar, has devoted a decade of access to developing an understanding of Daghestan's people and culture and the result is a fascinating account of that land which may be read on a number of different levels. As we might expect from an author whose previous papers include such titles as 'The Noodles of Samarkand: Engineering Pasta', it is a delightful account of travel in a remote and rugged mountain land whose peoples have fiercely guarded their customs and negotiated as much independence as has been possible within the Russian shadow. One hundred and eighty black and white photographs illustrating all aspects of life there greatly add to its appeal for the reader. But it also a serious ethnographic study in the widest sense, examining history, cultural practices, gender issues, art and architecture, sports, economic and political systems and the changes now taking place within the region. It is impossible to do justice to the scope of this work in a short review. There is something here for everyone with an interest in the region, or for those who enjoy a learned and entertaining travel book which may be read and reread in the years to come.

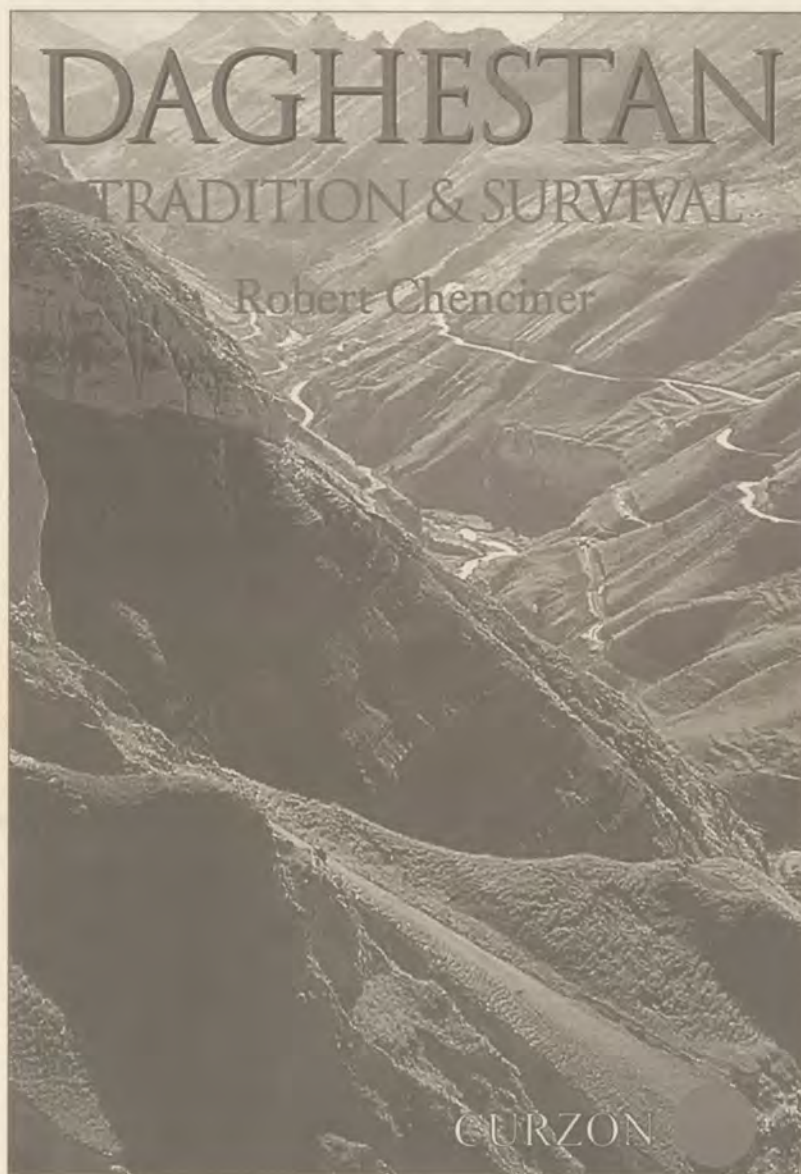
Mousavi, S.A.,

**The Hazaras of Afghanistan: An Historical, Cultural, Economic and Political Study**,  
Curzon Press, Richmond 1997.  
ISBN 0 7007 0630 5



Despite two decades of civil warfare in Afghanistan, few outsiders have any understanding of the complexities of Afghanistan's history and society. Most scholarship on the region is, as the author of this committed new

By ALEX MCKAY



work states, representative only of the perspective of the dominant Pashtu group. But Afghanistan as a nation was created as a result of European imperial policies in the region, and its construction in effect required denying the existence of other ethnic, cultural and linguistic groups within its borders. The focus of this work, the Hazaris, a Shi'a Muslim group inhabiting Central Afghanistan, are in fact one of more than 50 such groups which were ruthlessly forged into a nation dominated by the Pashtu group during the bloody reign of Amir 'Abd al-Rahman Khan (1880-1901).

This pioneering work opens up a new field of 'Hazarology', adopting a socio-anthropological approach to counter existing Pashtu-centric approaches, with chapters on aspects such as Hazari social structures and culture. The author suggests a much earlier origin for the Hazari presence in Afghanistan than that generally accepted and links that history to current events in that troubled land, arguing that the national identity

crisis is at the root of Afghanistan's problems. Given that it represents a strong Hazari perspective, it is a valuable addition to the literature, which will be of interest to all scholars of the region. Following as it does the monumental study by J.L. Lee on Afghanistan's Uzbek people [The 'Ancient Supremacy': Leiden 1996], we have no excuse for continuing to accept the imperial construction of Afghanistan as a unified nation-state.

Conner, V., & Barnett, R. (eds.),

**Leaders in Tibet: A Directory**,  
Tibet Information Network, London  
1997. ISBN 0-9532011-0-4



The London-based Tibet Information Network is an independent news and research service that collects and distributes information concerning current events in Tibet. TIN has acquired a reputation for reliability and impartial analysis, and they have now pro-

duced a valuable directory of more than 1200 current political leaders in the Tibetan Autonomous Republic of China and those Chinese regions inhabited by significant Tibetan communities; information which has not previously been available in published form. A poster size wall-chart of the political structure in Tibet accompanies its publication [6 pounds sterling + 15% p&p].

The guide, nearly 300 pages in length, includes 100 biographies of top national and provincial leaders, with details of their nationality (i.e. Tibetan, Han Chinese etc.), their careers and current positions. There is a comprehensive index cross-referencing their Chinese and Tibetan names. Also included are a statistical analysis of the Tibetan administration which includes information concerning the percentages of Han and Tibetan cadres at various government levels, along with a historical introduction by Tsering Shakya. The work, which will be regularly updated, will be of interest to all NGOs, reference libraries, and individual scholars concerned with contemporary politics in Tibet and China. ■

### TIBET INFORMATION NETWORK

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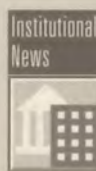
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Proceedings from the Nordic Central Asia Symposium 1996, Kegan Paul International, London 1998.  
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## Stockholm Forum for Central Asian Studies (FoCAS)



The Stockholm Forum for Central Asian Studies is an association created in order to facilitate interdisciplinary dialogues between scholars carrying out research on earlier and current socio-cultural processes in the Central Asian region. The main research programme at the Forum at present bears the title 'Central Asian languages as Transmitters of Culture from a Religio-Ethnological and Sociopolitical Perspective'. This programme has been prepared for research on language contact and language policy as well as the spread and adaptation of script systems among Indo-European and Turko-Mongolic

languages. These various aspects of linguistic change are to be studied parallel to analyses of belief systems mainly in the sphere of Buddhist and Shamanistic religious patterns. ■

For more information about FoCAS and its programmes:

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# South Asia



BANGLADESH • BHUTAN  
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## Sri Lankan Artefacts in the Netherlands

During the Dutch colonial period in Sri Lanka, various artefacts found their way into Dutch private collections and museums. Nowadays, most of these artefacts are housed in the museums of Amsterdam, Groningen and Leiden. As Senior Visiting Fellow at the International Institute of Asian Studies, Professor P. Prematillake has recently made an attempt to categorize these artefacts.

By P. PREMATILLEKE

**Research Project**  
In the 17th and 18th centuries, trade and commerce linked to the spirit of colonial expansion created a very close link between Sri Lanka and the Netherlands which lasted for a period of one hundred and fifty years.

The Dutch East India Company was largely instrumental in the expansion of Dutch power in South and Southeast Asia. The Dutch were preceded by the Portuguese and followed by the British, each for a similar length of time. During this period Sri Lankan society underwent a change in its life-style and the influence of the Dutch rule is particularly evident in its architecture, arts, and crafts. Apparently, the coast of Sri Lanka boasts more Dutch forts than there are in the Netherlands itself. The Dutch hospital in Colombo is a distinctive piece of architecture that stands out to this day as a historic monument. The habits and life-style of the Dutch left an indelible stamp on the people of Sri Lanka and the survival of diverse artefacts, including manuscripts, shows the extent of influence exerted by the Hollanders, who were referred to as 'Landesi' by Sri Lankans. To the present day the Dutch-Burgher Union of Sri Lanka preserves a link between the two peoples. The Portuguese and the British, the latter more so, have also left their respective marks on Sri Lankan society. Yet the Dutch seem to have played the most significant role in the development of cultural activities, and in art and architecture.

Various types of byproducts in the form of artefacts were taken out of the country, mostly during the colonial period, and have found their way into museums and private collections, or were later in turn donated to museums in Europe and elsewhere. Most of these collections remain in the magazines of respective museums and only a few of the collections have been documented and

published. The inventory published by a Sri Lankan scholar (P.H.D.H. de Silva, former Director of the National Museums in Colombo) constitutes a useful reference work in this regard. However, our recent visits to

crafts which at times had fallen under the influence of South Indian craftsmanship. The Dutch, in their turn, made their contribution by employing their own craftsmen and artists as well as architects to produce maps and plans, paintings and drawings, not to speak of the construction of buildings like forts and churches. This does not mean they overlooked the local craftsmen such as ivory and wood carvers, metal workers, carpenters and so forth, whom they stimulated to produce varied types of objects such as chests or caskets, boxes, jewellery and furniture, utilizing local material and art motifs, generally known as medieval Sinhalese art motifs (see A.K. Coomaraswamy, *Medieval Sinhalese Art*). In certain instances, a blending of South Indian and Sinhalese art motifs is discernible in the fruits of their labours, especially

in the case of ivory chests, even to the point at which this can mask their identity. The influence of such art motifs is seen in the late medieval temple murals as well. It should also be stressed that Dutch furniture in Sri Lanka constitutes a significant group of antiques.

### From toiletries to manuscripts

The artefacts housed in the museums of Amsterdam (Rijksmuseum and Tropenmuseum), The Hague (General State Archive), Groningen (Groningermuseum), and Leiden (University Library and National Museum of Ethnology) include metal, wood and clay sculptures, requisites for the preparation of betel nut, ritual equipment, objects used in folk rituals and games, household wares, jewellery and ornaments, kitchen utensils, lamps, manuscripts, maps and drawings, medicinal wares, regalia, toiletries, weapons, writing materials and other miscellaneous items. These artefacts are of sociological and cultural importance and supplement the collections of Sri Lankan artefacts housed in the museums in Britain (eg., British Museum, Victoria and Albert Museum, Royal Scottish Museum etc.), the United States of America (eg. Mu-

seum of Fine Arts, Boston), Germany (eg. Munich, Berlin Museums), Belgium (Brussels, Antwerp), Austria (Vienna Museum) etc. Some of the items now housed in the museums in Amsterdam and Leiden are very worthy representatives of the skills achieved by the Sri Lankan and the Dutch craftsmen and artists during this period.

Some of the objects distributed among the museums mentioned above are unique, and therefore of greater importance. For instance, the coiled conch shell, dexterously ornamented with gold mounts in the Tropenmuseum, Amsterdam (nos. 2443.27, A4805, A9489), a cradle inlaid with ivory in the Rijksmuseum, Amsterdam etc., are outstanding artefacts that call for special attention. The manuscripts in the Leiden University Library, the National Museum of Ethnology, Leiden, and the Tropenmuseum, Amsterdam are of special significance in the study of contemporary language, scripts, methods of communication, social and political affairs. The example of a cloth case in the Tropenmuseum, Amsterdam (A9018), bearing the seal of the king of Kandy is an important object. This bears a close parallel to the specimen at the Bibliotheque Nationale, Paris (no. 935).

The maps, plans, and paintings in the Central State Archive, The Hague, are of great historical importance. The ground-plan of Kandy (no. 4.VELH 347) provides an accurate plan of the Kandy palace as it existed in the mid-eighteenth century. The veracity of this has now been established by recent excavations con-



Cloth case with seal.

Kandy (see Bulletin van het Rijksmuseum, Amsterdam, 1996, 1).

The gun-carriage and the swords of a Sinhala king now exhibited in the same museum are also unique objects of a very high order. These were brought to the Netherlands during the governorship of Van Eck in 1765.

The Sri Lankan material in the Victoria and Albert Museum, London, constitutes an enormous collection of ivories, household wares, and paintings. The Dutch ivory chests in this collection in particular depict the highest skills achieved by the Sri Lankan ivory carvers under the influence of the Dutch craftsmen. Among them two ivory chests stand out. One depicts the Garden of Eden with Adam and Eve, and is a rare specimen both with regard to its theme and decorative motifs. The other is a house-shaped chest depicting a historical scene and falls into the category of such chests or caskets now in the possession of the Kunsthistorisches Museum, Vienna (nos. 4743 and 4745) and Schatzkammer der Residenz, Munich (no. 1241).

We have made an attempt (A) to categorize the artefacts available in the Dutch museums mentioned above into possible groups, taking into consideration their typology and uses and (B) to make a general survey of the items listed in (A), with a view to giving some idea as to their significance in regard to material culture developed in Sri Lanka in late medieval times. The category (C) is a brief survey of the material in the Victoria and Albert Museum, London, listing the importance of the large numbers of artefacts which are of relevance to Dutch material in the Netherlands. ■

**Professor P. Prematillake**  
was an IIAS Senior Visiting Fellow,  
October - December 1997.



Coiled conch shell ornamented with gold mounts.

the museums in the Netherlands as well as to the Victoria and Albert Museum in London, have revealed additions made to their collections since its compilation. Our research also calls for new thinking with regard to certain objects listed in the inventory.

Dutch craftsmen appear to have played a significant role in the production of certain types of artefacts. In the late medieval, there seems to have been a revival in the development of various indigenous arts and



Batel pounder.



Game board.

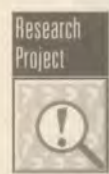
ducted by the author under the UNESCO-Sri Lanka Cultural Triangle Programme.

Jewellery and ornaments in the various museums are significant for the study of these crafts during the late medieval times. They portray the heights achieved by the craftsmen, who continue to maintain the tradition even today. The gem-set gold ring exhibited at the Rijksmuseum, Amsterdam is a priceless object of great historical significance. The signet ring is a rare specimen and is said to have belonged to Sri Wickramarajasinghe, the last king of

# Tribal Material Culture The Santal of Northern India

Labelled as 'Scheduled Tribes' or 'Backward Classes', tribal communities have been given several safeguards by the Indian Constitution. Their cultural heritage, however, has often been neglected in their own country. Fortunately, unique collections of some of these tribal communities, like the Santal, have been preserved in West European museums.

By MOHAN K. GAUTAM



It is known fact that the Subcontinent of India has the largest indigenous and tribal component of population, numbering almost 65 million, almost one-third of the World's Indigenous population (200 million). The Indian tribes are distributed over 427 communities and divided into six major language families. They represent a varied picture covering an economic range from hunting and gathering economies to sedentary agriculture. Since they are located mostly in the hilly forest regions, they have been able to maintain their community identities. Nowadays they call themselves *ādivāsīs* (original settlers), however, the administrators still refer to them by the term 'tribe'.

The category 'tribe' is a British colonial construction of the 18th-19th centuries, devised to make enclaves of the tribal communities as a closed and static primitive people in the reserved areas. The authorities attributed weird beliefs and practices to them which were in stark contrast to the civilized people of the plains. This derogatory image of the tribal communities has persisted up to the present, even after the fifty years of Indian Independence (Gautam, 1978). However, in their researches anthropologists, historians and other scholars have shown that the tribal communities are not only dynamic, but have indeed been constantly changing through interaction with the neighbouring Hindu, Muslim, and Christian societies. The ongoing process of give and take or economic interdependence has made the tribal people aware of their identity and, in return, they have strengthened the solidarity of their group by internalizing the attributes borrowed from the neighbouring contacting cultures. In the constitution of the Republic of India they are officially called 'Scheduled Tribes' (listed tribes) and 'Backward Classes' (groups with a lower rate of economic growth). The communities so labelled are given safeguards in the fields of housing, education, and employment. But in the social ranking

and hierarchy the communities are placed at the lowest rung of the ladder of Indian society. Together with the *dalita* (the downtrodden), the tribal communities are considered to be either *Sūdras* (one of the four endogamous categories of Hindu model) or Untouchables in Hindu system. Though, the Constitution of India has safeguarded their interests against discrimination, their reformulation in terms of the Hindu model of caste ideology conceptualizes them as backward in the alternatives espoused for social mobility (Devalle, 1992). Since the term 'tribe', a fictive creation by government officers (Mathur, 1972) was introduced in a Western sense into the Indian situation, the tribals have been undermined in their potential social interaction. Their oral traditions are not considered as to be conceptualizations of history but only as mythological, fictive stories. They are labelled a 'tradition-oriented society' (Dube, 1958) bereft of any history and



Santal children

culture, a negation of progress, belonging to a continuum of backwardness without any change (Roy Burman, 1969). The overall notion created by the administration has completely neglected tribal studies and undermined their rich cultural heritage. However, outside India it is still possible to see the tribal cultures well preserved in the museums of Oslo, Leiden and Copenhagen. Since

the scope of the present article is not to enter into the discussion, I shall confine myself to the Santal tribe, the third largest community, numbering 5 million, belonging to Austro-Asiatic language family, scattered throughout North India including Nepal and Bangladesh. Unfortunately their material culture, the backbone of cultural heritage, has been neglected in the country in which they live.

## The Santal Collection

In the Netherlands the National Museum of Ethnology, Leiden, possesses a unique collection of the culture of the Santals. It was in the 60s when I was first bewildered by a sight of the elaborate collections of the Santal and Naga tribes. Unfortunately, no one was interested in studying these collections because there was a general trend for museum studies to be looked down upon by the university anthropologists (Gautam, 1969). It was Prof. Pott, director of the museum, who in a way motivated me to study this forgotten collection. Why was this collection neglected by Dutch scholars who have enjoyed a wide reputation for their tribal studies of Indonesian islands? Perhaps the answer could be that the 'blowing wind of the village studies' (Gautam, 1971) of Indian society did not allow them to study the Indian tribes. The Dutch scholars were interested in looking at the Indian tribal communities within the processes of Hindu models of 'Sanskritization' and 'Brahminization' (Srinivas, 1956), either in the 'tradition-modernity paradigm' (Ghurye, 1943) or 'tribe-caste-continuum' (Srinivas, op.cit.). The outcome of my Santal study was completely different to those of the earlier trends because I looked at the community as an independent entity in the light of a new concept, 'Santalization' (Gautam, 1977), separate from the Hindu caste model.

The Santal artefacts in European museums were collected by Rev. P.O. Bodding (1865-1938), a Norwegian Christian Missionary (The Santal Mission of Northern Churches) during the last decade of the nineteenth century from the Santhal Parganas (Bihar, India). He was inspired by the Kolean's account of the Santal traditions and institutions, a book compiled by Skrefsrud under the name *Horkoren mare hapramko reak' katha* (1887). In order to supplement the unique history of Santals, Bodding sought the help of well-versed Santal informants (Bikrom Hansdak, Sidhu Besra, and Sagram Murmu). Bodding wanted to establish a 'field-training centre' to instruct missionaries and interested administrators. Unfortunately the scheme was fizzled out. In order to preserve the written oral material and the objects of the Santal culture collected, Bodding decided to send the material to Oslo University Museum and other institutions in Leiden and Copenhagen. In total he



Naga tribe chief

collected about 1500 objects (about 1100 for Oslo, 200 for Leiden and rest for Copenhagen, Lillehamer, and missionary centres) and dispatched them at intervals between 1900 and 1934. After the turn of century Bodding sat down to recheck and observe the change in Santal tradition. He prepared a questionnaire on Santal clans, marriage, agricultural rites, *bonga* spirits, and the sacrificial rituals. True to his holistic approach he collected objects as well as theoretical information. The collection covers household life, economic life (hunting, fishing, gathering, agriculture, craftsmanship), socio-religious life (the kitchen and the hearth, dress and ornaments, life cycle events, and *bonga* spirits), feasts and festivals (musical instruments, folk lore, dancing, make-up, recreation, gestures of social acceptance and relations), and the political world of the sacred and secular duties of the leaders (Gautam, 1969).

Since the material culture and related written information belong to the last century and the first quarter of this century, it is imperative to study this material in a way which shows the process of continuity and change. At a time when there is a rapid disappearance of native society, culture, and language the collections become an important factor in future research. This is not the time for arguing that one should study only the content and not the form. Cultures that have moved faraway from nature may be understood in terms of the structural, functional, and eclectic relationship between content and form. ■

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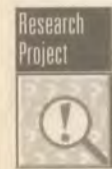
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# Traditional Indian Knowledge Systems

Subjects of historical enquiry in India, no less than aspects of methodology and approach, owe much to debates generated in the West. Within India, developmental issues and the growing marginalization of tribal minorities and skilled practitioners of the performing arts and crafts have both contributed to the development of an alternative forum of expression – that of the study of traditional knowledge systems.

By **LOTIKA VARADARAJAN**



Participants in the field of the study of traditional knowledge systems are spread across a wide spectrum of academic formation. Two congresses have been held to date, one in Bombay (Mumbai) and a second in Madras (Chennai). Those who have been conditioned by the more stringent university-centred disciplines tend to find this platform somewhat inchoate and porous. Organization and leadership are provided by academia but participants range from representative artisan communities to practitioners of traditional medicine and sister disciplines. A conscious attempt is being made to forge fresh channels of communication bridging the chasm between the Western-trained elite and

those holding the keys to traditional practices.

There is a realization that under pressure from increasing globalization ethnicity may not only amplify cultural enrichment and empowerment, but also provide economic benefits. However, if this forum is to have a viable base, traditional knowledge systems have to be documented in an appropriate manner so that consistent modules emulate traditional chains of transmission. In this context the reformist, pan-Indian Brahmasamajist movement has proved a mixed blessing. The inculcation of scientific temper and pursuance of the path of rational, analytical enquiry has divided the intelligentsia into two streams: those whose visions are bound by written records who can transit without disjunction into the Western intellectual tradition, and others shaped by the structures of an

unwritten tradition. It is this fractionated inheritance to which a bridge is now being sought. Enquiries into two areas of traditional activity by this author have shown the strengths of the traditional system and posited some directions of re-interpretation.

## Two examples

Research into the technology of cloth production has opened doors to fresh fields of enquiry. Oral and other kinds of non-written evidence are difficult to verify. However, there is a logical process of the sequencing and if this is found disturbed, fresh enquiry can reveal the sources of the distortion. For example, indigenous Indian loom usage and methods of dyeing are not dependent on stocks of graphs, swatches, and shade cards. If a traditional weaver or dyer resorts to these in the workplace, his or her action is indicative of a transplant. When it came to pricing in the past, cost was determined by the cloth count and the value of the raw material. The price to be paid for labour input was highly negotiable. Since the basic unit of production was the unstitched garment, one transverse

edge would include an unwoven section by which the count would be assessed. The unit used was *kuncham*. In present times, in all non-traditional items and cloth manufactured on the powerloom, this indicator is absent. The loom itself constitutes an important pointer to material culture. By and large, both in Bengal as well as at Varanasi, the quintessential cotton weaving centres, the *jamdani* technique of patterning prevailed. Warp ends were lifted manually for ornamentation within the same shed as the ground weave. Silk was produced in Bengal but woven in Gujarat. Gujarat has been very open to influences permeating it from Central Asia and Iran. Ethnographic evidence points to the introduction of the Persian derived drawloom into Gujarat. It was then brought to Varanasi by successive waves of migrant weavers from Gujarat. This technological change followed new demands created by an Islamicized elite. If we look at the growth of the tailor or *darzi* community associated with the *shimpi* group of Maharashtra, we stumble on the workings of *jati* as class rather than caste.

The evidence from seafaring is of a different order, although the contours of work procedures are very similar. While the shipwright's craft is operative at an artisan level, navigation and pilotage have involved the transfer of Brahminical learning from subjects such as mathematics and astronomy. The concept of *kalivargya*, prohibiting sea travel for the initiat-

ed, was a stereotype invoked from time to time to protect the inner self from pollution at moments at which the Brahminical domain faced the danger of extinction from springs such as medieval Sunni Islam or 19th century Christian proselytization. It did not hamper Chola and Vijayanagar activities across the Bay of Bengal at a time when North India had retracted.

Research into boat-building technology and navigational techniques demonstrate that India had a strong boat-building and seafaring tradition of its own. The West Coast of India, Lakshadweep, coastal Tamil Nadu, and Bengal have many ethnological vestiges which could provide pointers for an understanding of the past.

The stitched Arab *dhow* had analogues in India. The *catamaran*, *raft*, and *outrigger* were used at sea rather than in riverine waters. The mounting evidence in relation to the *outrigger* could well point in the direction of this as the craft used by the Cholas. This in turn indicates the need to study proto-Austronesian and Austronesian inputs into the material culture of South India and the islands. There is great need of a broad-based enquiry into the field of traditional Indian knowledge systems. ■

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# Pakistan's Father

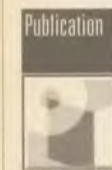
Ahmed, Akbar S.,

*Jinnah, Pakistan and Islamic Identity. The Search for Saladin*

Routledge, London and New York 1997. Illustrated. 274 p.

ISBN (pb) 0 415 149665

By **BARBARA CROSETTE**



This is a defensive book and that is understandable. Half a century after the end of British rule on the Indian subcontinent and the creation of India and Pakistan, it is India's 50th birthday that has attracted all the attention. Pakistan, always the rough military frontier of the Raj, exists for much of the West only in dim outline, as a violent place between the palaces of Rajasthan and fierce, harsh, tribal Afghanistan.

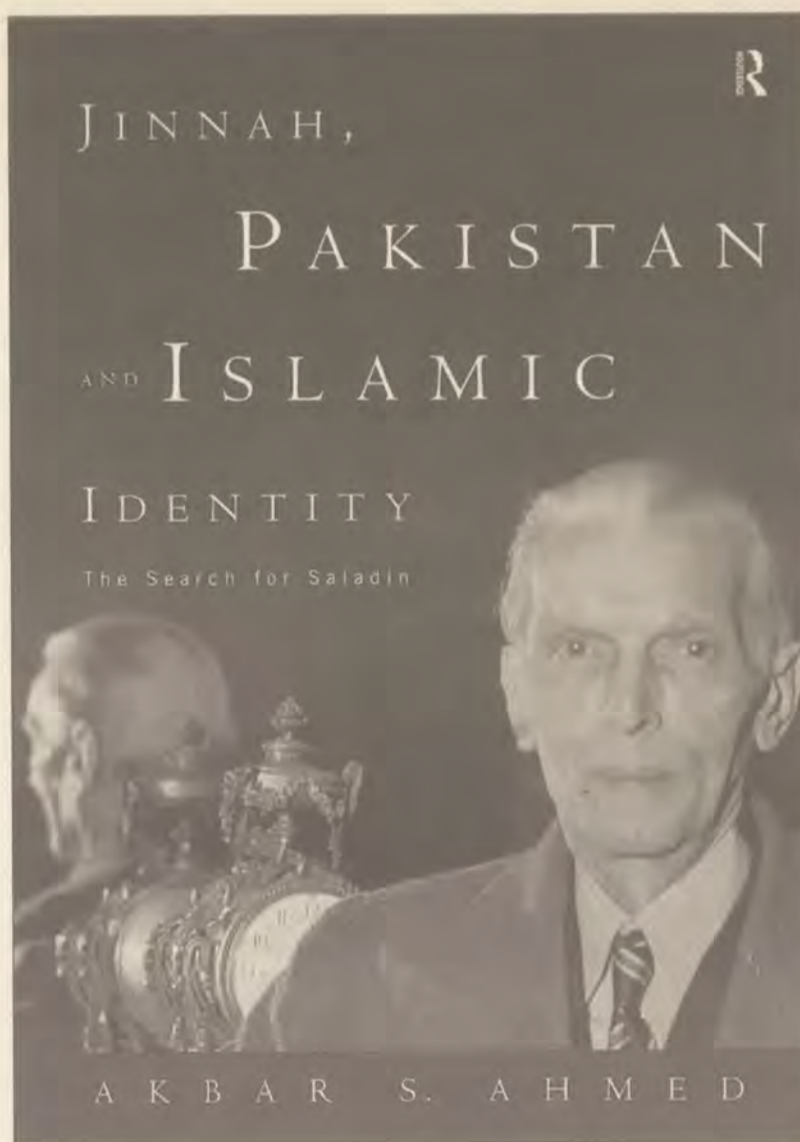
Born in the blood of Hindu-Muslim partition in 1947, when at least two million people died in weeks of butchery carried out in the name of religion, Pakistan soon slipped into long periods of military rule and civilian misrule. In 1950 it was on an economic par with South Korea; now it is one of Asia's poorest, least developed nations.

The man who might have made a difference was Mohammed Ali Jinnah, known to Pakistanis as *Quaid-i-Azam*, the 'great leader'. Jinnah was 70 years old and dying of tuberculosis when, in 1947, he became the first

President of Pakistan, a country he more or less created after breaking with the Indian National Congress, the freedom movement that he thought was becoming increasingly Hindu and chauvinist as independence neared.

But Jinnah was not an Islamist. A cosmopolitan lawyer trained in London, he wore European clothes, he drank (a matter of huge controversy in Pakistan) and he was married to a member of the Parsi religion, Ruttle Petit, who has since been written out of Pakistani history. Akbar S. Ahmed makes these points in *Jinnah, Pakistan and Islamic Identity* to buttress, in despair, his argument that official Pakistan has garbled and distorted the story of the father of the nation.

But Ahmed is even harsher on India and its heroes. The villains of this book are Mohandas K. Gandhi and that strange triangle, Lord and Lady Mountbatten and Jawaharlal Nehru (the last British Viceroy, the first Indian Prime Minister and the woman they appear to have shared from time to time). These evil geniuses conspired, in Ahmed's view, to give Jinnah a 'moth-eaten' Pakistan stripped of Kashmir and other choice



territory. Richard Attenborough also comes under attack because Ahmed, who is also making a film about Jinnah, resents the portrayal of his subject as a cold fish in Attenborough's 1982 movie 'Gandhi'.

The spleen vented in this book is one of its problems. So is its disorganization. An editor should have pulled this often repetitious and

fragmented work together and pointed it in one direction or another. And does the author really want to make so much of Saladin? Is a 12th-century Muslim Emperor who beat back the Crusades relevant to what Pakistan needed and to what Jinnah, had he not died in 1948, might have been – a wise leader of a modern nation?

Those drawbacks aside, Jinnah, Pakistan and Islamic Identity virtually explodes with provocative ideas and new ways of looking at partition, at Jinnah, at Pakistan, and at South Asia as a whole. Ahmed, a fellow of Selwyn College, Cambridge, is, like Jinnah, a man with subcontinental roots and an outsider's perspective. He is passionate about his subject, but also able to stand back when necessary, especially in analysing where Pakistan and the larger Islamic world are going.

Should there have been a Pakistan at all? On this point Ahmed has no doubt, and in answering that question he raises an explosive issue rarely discussed in the subcontinent. 'What if Jinnah were to come alive to see the mess that is his Pakistan?' he asks, and then he answers: it would still look better than Muslim life in Hindu-dominated India. With Hindu fundamentalism on the rise, there is ample evidence to back his assertion that pogroms, poverty, and prejudice have dogged those Muslims who stayed behind after partition. Though still a rough work in progress, Ahmed concludes, Jinnah's Pakistan was worth the fight. ■

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Barbara Crosette, author of the forthcoming *Great Hill Stations of Asia*, is United Nations bureau chief of *The Times* and a former correspondent in Pakistan and India.

# Orientalism, its Critique, and Beyond

Eli Franco and Karin Preisendanz (Eds.)

*Beyond Orientalism:*

*The Work of Wilhelm Halbfass and its Impact on Indian and Cross-cultural Studies*  
 Poznan Studies in the Philosophy of the Sciences and Humanities, vol. 59; Amsterdam-Atlanta:  
 Rodopi: 1997. XXXV, 673 pp. Dfl 100/350; US\$ 52.50/180.— (paperbound)

■ By JAN E.M. HOUBEN



In two previous issues of the Newsletter, I summarized parts of my paper 'Philosophy and Philology East and West: Need and Basis for a Global Approach' (to appear in the Proceedings of the seminar 'Past, Present and Future of Indology', New Delhi: Sahitya Akademy). Since in the last issue I mentioned Wilhelm Halbfass as someone who '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', it will be no more than appropriate here to give a brief review and discussion of a recent publication which not only gives further reflections on the cross-cultural dialogue between 'Europe' and 'India' so important in Halbfass's work, but is also itself an instance of this dialogue. This publication, *Beyond Orientalism: The Work of Wilhelm Halbfass and its Impact on Indian and Cross-cultural Studies* contains an introduction and editorial essay by Eli Franco and Karin Preisendanz, a bibliography of the publications by Wilhelm Halbfass, and the contributions of 22 authors from three continents and with diverse scholarly backgrounds. The contributors respond to aspects in Halbfass's work, while Halbfass gives his response to the responses in five brief essays.

When we try to think of the one publication by Halbfass which had a world-wide impact and provided the theme for many scholarly panels (for a recent one in Pune, India, see Newsletter no. 13), it must be his *India and Europe* (1988). While its German predecessor *Indien und Europa* (1981) 'came as an exciting surprise for the scholarly world of Indology, philosophy and religious study', the expanded English version really had a 'tremendous impact, not only on Indologists, but also on philosophers, and furthermore on scholars of religion, theologians, political scientists, students of cross-cultural issues, and even on Indian politicians' (Franco and Preisendanz, *Beyond Orientalism*, p. IX). An Indian reviewer even goes as far as to claim the book may even help to 'ward off dangers of war and interstate conflicts of serious proportion' (p. XX).

Some of the scholarly impact of this and two later books by Halbfass (*Tradition and Reflection*, 1991; *On Being and What There Is*, 1992) is reflected in the contributions to *Beyond Orientalism*. Here we will concentrate on Halbfass's essays and the points made there which seem to be

of a more general interest to scholars of Asian cultures and languages.

## The Orientalism Debate

In his first essay, Halbfass does not react to any one of the contributors specifically, but addresses a theme which is implicit in the title which the editors gave the volume, *Beyond Orientalism*. The effects of the Orientalism debate, initiated by Said's *Orientalism* (1978), have been felt not only in the 'arena of theoretical debate' but also in 'academic policies and administration' and in the change of names (removal of 'oriental' of academic departments and programmes (p. 1-2). Halbfass does not want 'to speculate on the historical meaning and cross-cultural potential of this debate', but focuses on Said's thesis that 'the Western study of the so-called Orient, specifically the Islamic world, constitutes a pervasive attempt to deprive it of its identity and sovereignty, and that the academic pursuit of 'Oriental' or 'Asian' Studies in European and American universities continues to be an extension or reflection of a fundamentally political will to power and domination' (p. 2-3).

Pondering the Saidian concept of 'Orientalism', Halbfass asks: 'Was it possible that I was myself part of the scenario described by Said? Was it possible that my own and anybody else's efforts of understanding Asian traditions were contributing to the formation and stabilization of a discourse of domination? Was understanding itself, or the quest for it, just another manifestation of Orientalism? But what exactly is the meaning of Orientalism, apart from the general connotation of a collusion of knowledge with power ... ? How exactly does this collusion work? How does it affect the minds of scholars and the nature of their work? How pervasive is it in Western thought? Is it an exclusively Western phenomenon? What are its symptoms? Is there a cure?' (p. 3) After this series of questions, so typical of Halbfass' careful and reflective style, he makes his readers reflect and ponder over these by not suggesting definitive answers to all of them immediately.

## Points of critique on Said

Halbfass's important points of critique on Said – often applying, in my view, to other contributions to the 'Orientalism' debate as well – are the following. Halbfass refers to a number of reviews of Said's *Orientalism*, especially to one by Sadik Jalal al-'Azm in the journal *Khamsin* (1981). This contains three major points of criticism on Said which Halbfass cites approvingly: (1) 'In his polemical zeal against Orientalist constructions and essentializations, Said

overlooks completely the extent of essentialist constructions in his own presentation.' In other words, Said's 'Orientalist' is as much an unwarranted construction and essentialization as 'the Orient' of Said's 'Orientalists'. (2) The 'causal and conceptual relationship between textual and academic Orientalism and actual political and economic subjugation of the Orient remains unclear and ambiguous.' This is illustrated and explained in a later observation by Halbfass, according to which Said 'does not want to see the twists and turns, the unexpected transformations and side-effects in Europe's encounter with Asia, the dynamics of a process which locked, for instance, the Asian activities of the Christian missionaries into the growth of secularism and the critique of Christianity in Europe, and which turned the efforts of such 'agents of imperialism' and arch-Orientalists as William Jones or Max Müller into forces which would contribute to the demise of colonialism and imperialism' (p. 9). (3) The third point made by al-'Azm and accepted by Halbfass is that 'Said denounces as typically and specifically Western and Orientalist what appears elsewhere as a most natural or even universal way of cross-cultural encounter and interaction,' something which 'leads to gross distortions in Said's critique and leaves it without a clearly identifiable target' (p. 9).

One more point of Halbfass's criticism to be mentioned is (4) Said's carelessness about historical and philological accuracy, which, as Halbfass demonstrates, seriously affects the argument. Of two 'cases' discussed by Halbfass I mention here only one. According to Said, Barthélemy d'Herbelot's *Bibliothèque Orientale*, which appeared in 1697 with a preface by Antoine Galland, was a major step in the process of 'Orientalizing the Orient' (Halbfass, *Beyond Orientalism*, p. 9; Said, *Orientalism*, p. 65). Said sees it as an early attempt to make the Orient 'systematically, even alphabetically, knowable by Western laymen,' and to turn it 'into a rational Oriental panorama, from A to Z.' (ibid.) However, Said fails to mention the great indebtedness of the *Bibliothèque* to a bibliographical dictionary which Galland had found in Istanbul in 1682. The latter was 'the work of an Ottoman scholar and compiler of encyclopedias, Hajji Khalifa (or Katib Celebi, 1609-1657) who was also the author of 'the famous geographical encyclopedia *Jihannuma* (*Cihannuma*), an unfinished work which was meant to provide a systematic and, in part, alphabetized survey of the Ottoman empire and the Muslim world, with additional information about Europe.' (Halbfass, *Beyond Orientalism*, p. 10). Halbfass aptly comments: 'Certainly, the project of making the so-called Orient 'systematically, even alphabetically, knowable' was not an exclusively Western idea.'

Halbfass also briefly discusses other Said-inspired contributions to the Orientalism debate. He mentions the volume *Orientalism and the Postcolonial Predicament* (Philadelphia 1993) edited by Carol Breckenridge and Peter van der Veer, and gives his comments on two contributions to that volume in particular: David Ludden's 'Orientalist Empiricism: Transformations of Colonial Knowledge' and Sheldon Pollock's 'Deep Orientalism? Notes on Sanskrit and Power beyond the Raj.' Halbfass also comments on Ronald Inden's *Imagining India* (1990), the 'most ambitious attempt to apply Said's critique of Orientalism to the field of Indian studies' (Halbfass, *Beyond Orientalism*, p. 18).

## The issue as perceived by Halbfass

While there is ample occasion to criticize Said's *Orientalism* and numerous publications which have followed in its wake, it has to be admitted that there are some real issues which, in the first place, inspired Said to take the position he took and to argue for it in the way he did, and which, in the second place, facilitated a wide reception of Said's book. To say, as Halbfass does in his first essay, that Said's *Orientalism* gives 'a new, rhetorically powerful and polemically charged use of a term which appeared to be on the verge of becoming obsolete' is somewhat unfair to the sincere engagement which no doubt lies at the basis of Said's book. And as for the later contributions, Pollock, for instance, does draw attention to important problems in the history of Indology and Sanskrit Studies; even if his term 'Deep Orientalism' may not be an entirely felicitous label for the knowledge-power configurations he describes, these configurations are indeed observable in history and call for a critical discussion.

Although emphasizing the 'pervasive element of rhetoric and hyperbole' in the Orientalism debate (p. 22), Halbfass also acknowledges that Said's *Orientalism* addresses highly significant problems (p. 12). The main issue in the words of Halbfass is as follows: 'Is there a pervasive mode of thinking and of dealing with others and with oneself which is in some way associated with Europe, and which has accompanied European thought and culture from its Greek beginnings into the modern Westernized and globalized world?' (p. 12)

## Cross-cultural dialogue and understanding

This formulation of the issue gives rise to another question which I would state as follows:

Does the reality of the relations of political and economic power, a reality which finds expression both in Said's critique of 'Orientalism' and in Heidegger's notion of 'the Europeanization of the world' (Halbfass points to some parallels between the

two), leave any room for cross-cultural dialogue and understanding?

The outlines of a Halbfassian answer appear in Halbfass's reflections on the notions of 'encounter', 'dialogue', and 'understanding' in his second essay (p. 141ff): 'Speaking of understanding may seem almost obsolete at a time when the debate is dominated by terms such as 'representing', 'imagining', 'construction', 'deconstruction', etc ... . Indeed, there is an undeniable element of intellectual mastery and domination, of being able to speak for the other in the very idea of understanding. But then, there is also the element of openness, the readiness to hear and to receive and to question one's own premises and identity ... . Understanding and dialogue are inseparable ... . Understanding proceeds from a standpoint, through prejudice and misunderstanding, but it also entails the readiness to return to oneself and one's prejudicial standpoint, and to be changed in the process.'

Whatever one may think of the strong Gadamerian influence on Halbfass in style and terminology (with Heidegger, Gadamer is one of the two 'obscure philosophers' of Frits Staal, *Rules without Meaning*, p. 25f.), the important difference with and advance on Gadamer is certainly, as I wrote in the previous Newsletter, that Gadamer's 'fusion of horizons' which refers mainly to the chronologically vertical situation of a historically situated reader managing to create a shared meaning with an equally historically situated author, is complemented by a 'fusion of horizons in a horizontal dimension' of Western and Indian perspectives in the work of Halbfass. Another step forward is that Halbfass is aware, though in my view still insufficiently, of the potential for perspectivist understanding of 'the Other' (including the Western 'Other') in the Indian philosophical heritage. ■

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# Reconstructing Indian History and Culture

P. Subramanian.

**Social History of the Tamils (1707-1947)**

New Delhi: D.K. Printworld (P) Ltd., '96.  
526 pp.: Glossary; Bibliography; Index

■ By **LUBA LE PAIR-ZUBKOVA**

**Publication**  
Published a little over a year ago, Dr Subramanian's work is probably the first conscious and consistent effort to trace down the

history of the Tamil people as a distinct socium. Today, over fifty-million Tamils live in the southeastern-most state of the Indian peninsula, Tamilnadu, which represents the very nucleus of millennia-old Dravidian culture in India.

Outside India our knowledge about the social and intellectual climate in the Dravidian South is fairly scant and unsystematic, in need of true retrospective insights. Not long ago the phenomenon of Indian culture was ascribed exclusively to its Sanskrit-originated component, i.e. the tradition laid by ancient Indo-Aryans and continued by their descendants in Hindustan, who spoke languages of Indo-European family. Tamils, stimulated by a few European enthusiasts, only became aware of their own unique cultural heritage in the last quarter of the 19th century, when a movement for cultural enlightenment was launched under the name of the 'Tamil Renaissance'. Have initially imbibed the anticolonial, patriotic sentiments of the rising Indian nation, it became more and more differentiated, reflecting the growth of ethnic, confessional, and social self-awareness among different layers and so-

cial groups searching for their identities.

It would seem natural that, in the zeal to restore historical justice to the Tamil cultural legacy, a native researcher should be tempted to use the doctrine of the Tamil cultural nationalism (or Dravidian self-respect). It is related to the anti-brahman movement and a tendency to depreciate the Sanskritized culture of North India, to attribute all major humanistic and rational traits of the Indian genius to a legendary civilization of ancient Dravidians, and all superstitions and hierarchical dogmas - to the Aryan 'intruders'. Professor Subramanian has avoided the temptation although he teaches in a Tamil university which was established in Thanjavur over a decade ago, specially to pursue the aims of Tamil cultural nationalism.

This explains why he shares the opinion that the caste system could not be the product of a group of 'scheming' aliens, and that - in one form or the other - it existed even in the pre-Aryan times (p. 30). He states that the Tamil society, during the period under review, was a conglomeration of various religious and racial sects with the brahmins at the apex. He gives a detailed account of these segments, elaborating by a description of their lifestyles and everyday practices, creating a view of the society as a melting pot.

Contrary to the advocates of the hermetically intact 'Tamil civilization', P. Subramanian shows that Dravidian India was also subjected to Islamic influence which it adapted, sometimes by means of a Hindu-Muslim synthesis, sometimes through heated arguments and

clashes. He also shows that there was no harmony within the Hindu social setup and refers to the incomprehensible strife between the castes of the so-called right and left hands, an aspect of the caste system unique to Tamilnadu. The origin of this curious division is still a mystery, though it can be partly explained by a new caste awareness which certain sections of the society experienced owing to active contact with the foreign nations causing changes in their customs (p.52).

Another typically Tamil feature exposed in the book is the scarcity, indeed even the absence of two middle strata in the four-fold varna hierarchy, i.e. of *vaiyas* and *ksatriyas*. This lack produced extremely high tension between the 'twice-born' brahmins and low-born *sudras*, resulting in an unusually severe pollution concept. Fear of ritual pollution became an obsession not only among the so-called clean castes but also among various groups of 'untouchable' (and even among the Christian and Muslim converts). Cultural divergence prevailed in Tamil society throughout the colonial period and seriously hampered the process of an all-India political mobilization. It is true that with their keen interest in local traditions, as well as their language, the British aroused a new spirit of inquiry throughout the subcontinent which formed the basis of a new awakening. But if the rest of India then rose against the oppressive colonial power, the masses of non-brahman Tamils came out in favour of self-rule within the bounds of the British empire, thereby opposing cultural and social dominance of the brahmanical minority.

Describing the social conditions in Tamilnadu in the colonial period, P. Subramanian stresses the unifactory and regulative role of the British rule - before that, in the 18th century, the country was totally devoid of security and safety, the people were in constant terror of devastating raids perpetrated by petty chieftains and dacoits. During the period between 1800 and 1947 Tamils witnessed great changes, social and political thanks to the Western system of administration, Christianity with its concept of equality and universal brotherhood, and the rapid spread of Western education with its egalitarian principles. There is particular emphasis on the fact that a new era of large-scale production was opened in South India creating many modern industrial towns and new commercial and economic classes (p. 105) which drastically changed the very foundation of the Tamil society.

Despite this acknowledgement, the author does not close his eyes to the fact that it was a sense of racial superiority which presumably gave the British the right to rule. Pertinently, the English rulers, unlike their predecessors, did not want to settle down there. And the Tamil country, for the first time on its long and chequered history, witnessed a group which wanted deliberately to remain aloof. Having looked into this contradictory situation, he draws a conclusion that as a result of the relentlessly pursued policy of Europeanization, generally planting distrust and disappointment in the minds of the ruled, Tamil society be-

came 'a divided house' (p. 468). While one section of the educated elite was disposed to pursue an indiscriminate imitation of the West, the other rejected its values on the traditionalist grounds.

The book by P. Subramanian is the seventh number in the series produced by the publishing house of D.K. Printworld and serves its purpose well: reconstructing Indian history and culture. It does not claim to contain comprehensive research into the social and political processes defining the national construction which took place in Tamilnadu in a given period (surprisingly enough, certain important movements and trends are mentioned just casually), but presents instead separate surveys of 'social conditions', 'economic conditions', 'religion', 'education' and 'art and letters' - in the five corresponding chapters. Here, we can find as yet unknown data and figures helping to fill up the lacunae in our knowledge of the Dravidian generations, this book by far outstrips

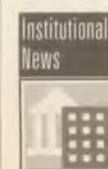
them in the variety of the sources of which it has made use. A major part of those appears to be of foreign origin: official records of numerous religious missions, Jesuit manuscripts, governmental reports, travellers' accounts etc.

A totally new feature in this connection is the recourse to fictional material for the purposes of reconstructing the modern history of Tamilnadu. The author picks up new historical issues which emerge from Tamil novels and other kinds of literature and uses them to supplement his scrupulous archival research. This approach is well in line with the recent developments in the literary studies of modern Tamil texts, which in their turn become more sociological in character and method, even when carried out by 'pure' philologists or literary historians. ■

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## Gonda Advanced Study Grants



The J. Gonda Foundation established by the Royal Netherlands Academy of Sciences in 1992 with the legacy of Prof. J. Gonda, the former Sanskritist of Utrecht University who died in 1991, has as one of its main aims the financing of Indological publications. It also has some other objectives concerning the advancement of Indological scholarship.

One of these objectives is the promotion of Indology in Central and Eastern Europe, where in the past, and even now, the lack of facilities (e.g. regarding the required acquisition of recent literature and international contacts with colleagues) has hampered progress in a field of research which always has had some excellent participants.

For this reason the Gonda Foundation has established the Gonda Advanced Study Grants. These grants will give Indologists from Central and Eastern Europe the opportunity to spend time in the Netherlands Institute of Advanced Study in the Humanities and Social Sciences (the NIAS in Wassenaar) or at the International Institute for Asian Studies (the IIAS in Leiden) for a period of 2 to 5 months. During this short stay, projects culminating in a publication may be set up or finished. The NIAS or the IIAS will afford the visiting scholars all the facilities required for this. The Gonda Foundation will finance the programme is grateful for the opportunities offered by the NIAS.

Though no strict limits of age will be imposed, applicants below the age of forty have a preference. There is a limited possibility of being accompanied by partners.

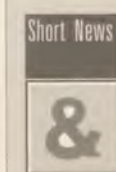
The selection will be made by the Gonda Foundation. The availability of rooms depends on the planning of the NIAS or IIAS. ■

Further information can be requested from, and applications with research proposals can be sent to:

### THE GONDA FOUNDATION

Royal Netherlands Academy  
of Sciences  
c/o G.W. Muller  
P.O. Box 19121  
1000 GC Amsterdam  
The Netherlands

### CHAIR INDIAN STUDIES IN LEIDEN AND AMSTERDAM



A Memorandum of Understanding for the establishment of a chair of Indian Studies in Leiden and Amsterdam universities was signed in New Delhi on July 28, 1997.

In this MoU, the University Grants Commission in New Delhi and the two Dutch universities have established a framework to appoint an Indian scholar to this chair. The chair will be occupied on an annual basis by a scholar of high repute in the humanities or social sciences. Financially, the chair is largely made possible by the University Grants Commission on the Indian side, and by the Gonda Foundation (Royal Academy of Sciences) on the Dutch side. It is hoped that the first occupant of the chair will arrive in the Netherlands in the course of the year 1998. ■



3 > 4 OCTOBER 1997  
HULL, UNITED KINGDOM

# 50 Years of Indian Independence Achievements and Failures

As part of the 50th anniversary of Indian Independence a two-day conference (3-4 October 1997), was organized by the Centre for Indian Studies at the University of Hull. The conference was singularly different, and unique in terms of its treatment of the subject 'independent India'. The focus of the conference was the analysis and an overview of the achievements and failures of India as a developing modern democracy. The suitably titled conference: *A Political Audit of Independent India*, was attended by some 40 scholars, academics, researchers, politicians, and civil servants from Britain, The Netherlands, the United States, and India

■ By AMALENDU MISRA

■  
India  
has always  
suffered  
from  
a bad press  
and it  
still does  
■

Report

Till very recently, a parallel was often drawn between India and the newly developing economies of the Southeast Asia, popularly known as Asian tigers. The aim of the said parallel was to view the achievements of India in contradistinction to countries such as Malaysia, Thailand, South Korea, and even China. More often as a rule, rather than an exception, the said comparison always meted out harsh verdicts on India. Those who were vocal in their criticism of India adduced: (a) poor economic development; (b) low standard of life; (c) corruption in the public sector; (d) violence in the political process; and (e) appallingly low literacy rate.

The fact that India achieved its Independence roughly around the same time as its Southeast Asian tiger neighbours, perhaps even a few years earlier, made much sense of these criticisms. The voices of this criticism came not only from the West but also from within India itself. For Indian academics living abroad and within India it was a matter of shame watching the Malaysian, Taiwanese, or South Korean economies doing ten or twenty times better than their own. The only saving grace during such collating was the democratic process in the Indian polity. Even so, a substantial number of these critiques discounted India's democracy as something fractured and moth-eaten, raked up the two years of totalitarian rule of Indira Gandhi (1975-77), and stressed the spiralling violence that erupted during every local and general election. A very sorry state of affairs indeed!

India has always suffered from a bad press and it still does. No one respects the fact that a continental-sized country is bound to have continental-sized problems. If the rate of poverty and illiteracy is gargantuan, this has to be seen in relation to the size of its population. India is not a mirror-image of the United States or Great Britain and its democratic process should not necessarily reflect the spirit of the latter.

## Six Sessions

Though drawn from various backgrounds, the speakers were unanimous in their portrayal of the 'real'

state of affairs in India since Independence, without favour or malice. Introducing the subject, the convenor of the conference, Professor Bhikhu Parekh, spoke on the need to understand India, its strengths and weaknesses, its multicultural identity and the difficulty that is involved in managing such a polity.

The two-day conference consisted of six sessions, covering six different themes that are crucial in understanding India. These were the nature of Indian democracy, the role of the judiciary, the crisis in the Indian educational system, India's economic policy, India's foreign policy, and the continuity and change in Indian politics, and what the future holds for India.

## Failures

In contemporary international politics India prides itself on being the largest democracy. Though this is so, its democratic institutions from the highest law making body – the parliament – to the grassroots level village panchayat, have often been dogged by accusations of corruption and to some extent inefficiency, but nevertheless they have stood as pillars to protect freedom of speech, expression, and human dignity. Agreed, qualitatively Indian democratic process may not be on a par with liberal Western democracies, but the Indian polity has stood as an island of calm compared to her South Asian neighbours or to many decolonized states of Asia, Africa, and Latin America, where democracy has simply not been able to strike root. Self-analysis often provides opportunities for rejuvenation. If this is true of an individual this is true of a nation or state. Professor James Manor of the University of Sussex in his paper, *The Indian State: Structures, Formal and Informal, Coercive and Non-Coercive*, provided the material for this self analysis in the case of Indian nation. In his eyes, most of the lacunae in the Indian democratic process are a product of the loosely defined powers of the centre and the state (province) and of the various institutions engaged in the distribution and dissemination of power. Once the power and the authority of the state is clearly defined and exercised in an impartial spirit, the corruption and inefficiency which confronts this polity, will be a thing of the past.

Taking another strand, namely education, Professor Gajendra Verma, of the University of Manchester, blamed India's backwardness on its low literacy rate. Through a variety of comparisons Professor Verma highlighted how abysmal India's educational system is. True, India produces the highest number of graduates in the world. However, this is no

great feat compared to its population of 900 million. India's primary and secondary level education is a disaster. Though education is free, at these two levels, most rural and poor urban Indians send their children to the workplace from an early age rather than to school. This is a process which the state has simply failed to arrest since its Independence half-a-century back.

Lord Meghnad Desai, of the London School of Economics, was even more critical when making his economic audit of independent India. His reference point was Korea (before it went bust) and the other tiger economies of Southeast Asia and China. His pressing demand was why India has not done well compared to these other economies. In his presentation he discounted the old familiar adage: democracy-low growth rate, authoritarianism-high growth rate. Instead, he blamed the successive Indian governments for the lack of vision in liberalizing the economy. Had India abandoned the socialist policies in the 60s or even 70s in favour of capitalist ventures, by now it would have a niche in the 'club of Asian tigers'. Oblivious to the over-heating of economy, Lord Desai suggested a consistent 9 per cent increase in India's growth till 2020, which would be sufficient to free it from all the shackles of underdevelopment.

## Achievements

In a world divided by bipolarity many developing Third World nations became stooges of one or other of the super powers. This was something compelling owing to the nature and structure of international society. Only India defied this structure. Since its Independence in 1947, soon after the WW II, till the end of the US-Soviet rivalry marked by Cold War, India remained committed to the policy of non-alignment. This meant the denial of or the refusal to become a part of any security arrangements sponsored by either the United States or the erstwhile Soviet Union. How India succeeded in doing so is even more interesting. Mr J. N. Dixit, the recently retired Foreign Secretary of Government of India, a career diplomat and author of several books on India's foreign policy, delved into this aspect. In his stimulating paper, *Evolution of India's Foreign Policy: A Critical Review of Governing Paradigms*, Mr Dixit made a cost-benefit analysis of five decades of India's neutrality. This session on Indian foreign policy proved provocative when several questions were raised about India being a bully to its neighbours; for having a controversial nuclear policy; and its lack of genuine neutrality during the decades of Cold War rivalry. Answering a volley of questions Mr Dixit defended India's stance primarily as attempts to protect its national interest, as would befit any other self-respecting nation. However, he accepted the occasional blunders like New Delhi's non-criticism of Soviet invasion of Hungary in 1956 and Afghanistan in 1979.

A nation's strengths and weaknesses can be assessed by means of the neutrality and effectiveness of its judiciary. The judiciary occupies a prominent position in the three-tier

parliamentary polity alongside the executive and the legislature. Perhaps, the judiciary is the only institution in India which has remained untainted throughout the post-Independence period. It has defended the rights of the most ignored man in the nation, the Untouchable, and has put the Prime Minister in its dock to answer accusations of wrongdoing. Professor Upendra Baxi of the University of Warwick made an appraisal of the Indian judiciary in one of the sessions. He also assessed the role and intervention of the judiciary in the constitutional development. In fact, the judiciary, Professor Baxi argued, is the only Indian institution which has adapted itself firmly, fairly, and with the utmost ease to changing socio-political needs while making rulings on the main principles of the constitution.

## Approaches in regeneration

The concluding session of the conference was a panel discussion that focused on the theme *Continuity and Change in Indian Politics: Strategies for Regeneration*. This title, suggested by Professor Subrata Mitra of South Asia Institute at the University of Heidelberg and Professor Bhikhu Parekh, brought together discussants like Ms Meira Kumar, the General Secretary of All India Congress committee, Mr Terry McNeil, Head, Department of Politics and Asian Studies, Hull, philosopher Noel O'Sullivan and Dr Indra Nath Chaudhuri, Director of the Nehru Centre, London. The panel was both critical and sensitive to independent India's last fifty years of achievement. While Ms Kumar sympathized with India's achievements, Professor Parekh awarded a B plus to the country as a follow up to the audit.

As for *Strategies for Regeneration of India*, the speakers suggested a variety of measures: from the eradication of poverty and illiteracy to population control and high economic growth rate and soft authoritarianism like that of Singapore or Indonesia. Others like Professor O'Sullivan and Dr Surya Subedi were more patient with India's failures and achievements and suggested the strategies of *status quo* as the timeless Indian alternative to ward off any future liability.

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# Bihar in the World and the World in Bihar

What was almost certainly the first international conference on Bihar was held in December under the sponsorship of the Asian Development Research Institute (ADRI) and the Asia Committee of the European Science Foundation. The conference was convened for four days of intense inquiry and discussion on the campus of the Water and Land Management Institute (WALMI) at Danapur, situated on the far western outskirts of Patna.

By WALTER HAUSER

Why  
is Bihar  
most commonly  
singled out  
as a model  
of failure?



Given the nature and influence of its politics in the classical, medieval, and colonial periods, and so to in the contemporary present, and given the diasporic distribution of Bihar's culture and both its physical and human capital over time, the interdisciplinary workshop 'on and in Bihar' was by any definition a significant beginning. The closing valedictory session considered how that beginning might best be elaborated by identifying outstanding issues of scholarship and devising mechanisms by which our circle of inquiry might be expanded to include scholars and scholarship not represented at Patna.

The twenty-eight registered conference participants came from universities and research institutes in India, France, Japan, the Netherlands, Britain, and the United States tending heavily toward the social science disciplines of economics, history, sociology, anthropology, and political science in that order and also including perspectives from literature, the print and visual media, and the world of social activism. There was also substantial participation in conference proceedings from among the colleges and universities of Patna and from the public press, especially at the opening and closing sessions, each of which attracted at least one hundred participants. The working, technical sessions, of which there were two on each of the four days, normally saw thirty to forty persons around the symposium table. The week was appropriately concluded by a short and poignant dramatic presentation in the ADRI facility at Patna of the Bhojpuri playwright, Bhikhari Thakur, a man said to be 'illiterate', but rightly described by Rahul Sankrityayan as the Bhojpuri Shakespeare.

The central paradigmatic tension which emerged in our deliberations was that between Bihar as a unique social, economic, and political isolate, expressing a cultural identity explicitly Bihari on the one hand, and a more inclusive perspective placing Bihar in a larger systemic Indian and global whole of which it is an integral part. The keynote address of Dr. Arvind N. Das defined the intellectual parameters of this issue in a detailed and wide-ranging examination of the human experience in the historical and contemporary space we know as Bihar. His presentation was then followed by seventeen more specifically focused pa-

pers, each examining one aspect or another of the Bihar experience.

For Das as for most participants, though some were less optimistic than others in their assessments and conclusions, the changes that were happening and must happen in Bihar would be transformative, and they would be driven significantly by the peasants in this still rural land. Though, in the end, Das contended, this vision must be broadly inclusive of the urban as well as the rural. It is that potential and that vision which can keep hope alive and which was the basis of the often animated intellectual engagement at the WALMI conference in mid-December.

## Peasant protests

Given the massacre of at least 61 villagers of Lakshmanpur-Bath in Jehanabad district on the night of December 1, it is not surprising that one of the central themes in our deliberations was that of agrarian exploitation, peasant resistance and rural violence. The papers of Praveen Jha (JNU), Kalpana Wilson (SOAS), and Bela Bhatia (Cambridge) were directly concerned with this continuing tragedy, while those of Das (ADRI), Sudhanshu Bhushan (Patna), and the writer Tilak D. Gupta (Calcutta) touched on some of its origins and implications. In a small gesture to honour the memory of those citizens of India who had died on December 1, a minute of silence was observed at the opening session of the conference.

The symbolic meaning of peasant protest at Champaran in 1917 was considered by Jacques Pouchepadass (Centre D'Etudes de L'Inde et de L'Asie du Sud), while Walter Hauser (Virginia) examined politics in the contemporary present in the wider context of the political history of India and Bihar since 1920, what he termed a less-remembered past. Sho Kuwajima (Osaka) explored the character of World War II from the perspective of social and political activism in Bihar, while Vinita Damodaran (Sussex) made a plea for viewing environmental history as a vital and lived relationship; this in her presentation focusing on environment and ethnicity in Chotanagpur, 1850-1970. K. Gopal Iyer (Punjab) reviewed the history of Jharkhand consciousness, while Kathinka Sinha-Kerkhoff (ADRI) wrote of images of the global as perceived in the experience of the local, in this case, that of Ranchi.

Nirmal Sengupta (Madras Institute of Development Studies), was concerned with the very complex ecological issues and organizational processes inherent in Bihar's rich natural resource base. While he made his point with particular reference to the indigenous systems of irrigation in Gaya district, he too tou-

ched on issues of forest management in Jharkhand. Among economists at the conference, Shaibal Gupta (ADRI) looked most closely at local entrepreneurship, its social contexts and what he deemed its economic constraints.

If human experience between the social, economic, political and cultural is a seamless whole, as the ADRI project puts it and as many others believe, it was left to Catherine Champion Servan-Schreiber (Centre D'Etudes de L'Inde et de L'Asie du Sud) to make the case in her discussion of the literary traditions of Bihar. She was especially concerned with the Bhojpuri oral tradition and the printed literary corpus of the region, and went on to suggest for example that violence is a common theme in the Bhojpuri *gatha*, just as gunpowder and arms were active elements in its trade. It is a point well worth noting in terms of the popular image of contemporary Bihar as a place of unremitting violence, and perhaps uniquely so. History, religion, and social experience both in India and elsewhere on the planet, of course suggest otherwise. In brief and as example, one need only cite the idea of the *danda* as an instrument of kingly punishment, or of the central use of that symbolism by Sahajanand Saraswati in the peasant activism of the thirties in Bihar, and where the *lathi* was used for less symbolic and more practical purposes of defence against crude exploitation.

These ideas resonate nicely with the insightful observations of the social activist T. Vijayendra (Secundarabad) who argued that there was a myth and a reality about the image of failure in Bihar whether economic, political, or cultural, and one might well infer, so too with common perceptions of 'backwardness', 'casteism', and violence in the state. For example, Vijayendra holds that the poor of Bihar are not significantly worse off than the poor of Madhya Pradesh, Uttar Pradesh, Rajasthan, and so too for large parts of Orissa, Maharashtra, and Andhra Pradesh. He cited indicators in education, health care, atrocities against women, dalits, and tribals to support his case. So why, he asked, is Bihar most commonly singled out as a model of failure.

## The wrong questions

What has failed in Bihar, Vijayendra maintains, are the models of bourgeois development and governance, including here left democratic models as well. It is a point implied by Arjan de Haan (Sussex) in his examination of migration and poverty in Bihar, and explicitly made by Frederick H. Damon (Virginia). Damon was extrapolating, however tentatively as a non-Bihar, non-Indianist participant in the workshop, from his ethno-botanical research in Papua New Guinea to the Bihar experience and the social and cultural meaning of trees in the time of the Buddha. He, Vijayendra, and De Haan were each suggesting that we may be asking the wrong questions, or holding up the wrong models and when the evidence does not fit those models, we denominate this a failure in the system.

The suggestion was that we can-

not adopt or transpose models either at random or literally from one systemic environment to another. For example, if in this process the case can be made for using Marxian categories in Bihar, well and good. But we must at the same time recognize that Marx' genius as a theorist was at least matched by his empirical genius in defining the social environment in which his theory was grounded. It may be that we need to know much more about Bihar, what in fact is happening in the markets and the fields of production as well as the fields of conflict. Or put another way, perhaps we need to get at what people do and have done rather than what we as academics think they should do or might have done. And by the same token we need to know as much about other places if we are going to engage in comparisons using Bihar as a counterpoint.

It is these issues and their meaning for Bihar which permits Vijayendra and others to be optimistic about the state and its people. He maintains that the struggles of the citizens of Bihar, all of them, has produced a 'crisis of Marxism/Socialism in terms of caste, gender, migration, and the environment'. In the process the people are also 'throwing up alternative forms of struggle and cooperation which can contribute to the development of a new model of socialism'. Therein lies the hope, ultimately rooted in the people themselves.

So the inquiry continues, with new questions and new models interacting with old models and old questions, and in this engagement one likes to think, revealing even preliminary answers to easing the travails of frail and fragile man. But this a continuing process and never a final result, both in the life of the mind and in the lived experience of the men and women of Bihar. ■

For information on ADRI and the Bihar conference please contact:

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# Islam and Christianity in India

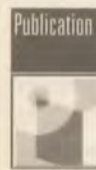
Assayag, J. and G. Tarabout (eds.),

**Alterité et Identité, Islam et Christianisme en Inde,**  
(**Alterity and Identity, Islam and Christianity in India**),

Collection *Purusartha* 19, Paris: École des Hautes Études en Sciences Sociales.  
366 p., maps & ill.

The latest issue in the *Purusartha* series is an interesting collection of twelve articles with an introduction, dealing with aspects of Islam and Christianity in India in various contexts, ranging from medieval and pre-modern bhakti traditions in Bihar, Rajasthan, and Gujarat, and Christian traditions in South India, to images of the 'Other' in Shiv Sena propaganda in present-day Bombay.

By **THOMAS DE BRUIJN**



The choice of the theme of identity and otherness was prompted by the current emergence of Hindu nationalist propaganda which designates Indian Muslims and Christians merely as 'strangers' in a 'Hindu' nation, thereby denying the genuine 'Indianness' of cultural traditions that date back to the early medieval period.

In the introduction, the editors propose viewing the progressive development of Christianity and Islam in India and the interaction with existing Indian traditions as a case of 'acculturation'. The complexity and dynamic nature of this 'contact entre cultures' brings up the central question of the construction of identity and alterity ('Otherness'), relative to specific conditions and contexts. In the opening article, J. Assayag synthesizes the various contributions and elaborates the central theme from a sociological point of view, focusing on the role of categories of religious identity, which are based on shifting but distinctive concepts of religious tradition and practice, in the construction, demarcation, and reciprocal recognition of social groups. The article also gives an overview of the development of Islamic and Christian communities in India from the perspective of the 'longue durée', which emphasizes the differences between the position of Jesuits and other Christians whose acculturation was strongly influenced by the ideology of 'adaptation', and that of the Indian Muslim community that developed as a result of conquest by Islamic rulers. The construction of Hindu and Muslim communities as political entities in the modern sense, which took place in the colonial period, and the traumatic events of the partition of India and Pakistan made the coexistence of Hindus and Indian Muslims an issue of nationalist politics. These developments had a less dramatic impact on the position of the Jesuits missions and the Christian communities in South India.

## Internal conflicts and syncretism

The articles in the volume are grouped into five sections: Sharing the Gods, Cult of the Saints, Theological Debates, Terminology and Literature, and Identities and Conflicts. Six articles in the volume deal with the South Indian Christian institutions and cover a range of topics: the changing social and religious function of the Roman Catholic festival celebrating St. James in Alapuram, Tamil Nadu (David Mosse); the popularity of the cult of Roman Catholic saints in Kerala as a striving for contiguous equivalents between the Roman Catholic orthodoxy and indigenous traditions (Pascale Chapat); internal conflicts on strategies of conversion by Jesuits in India in the seventeenth and eighteenth centuries and the changes brought about by the 'crise de la conscience européenne' in the beginning of the eighteenth century (Gérard Colas); the complex confrontation with Western and Indian identities as a result of the personal inculturation of Indian Jesuits (Catherine Clémentin-Ojha); the linguistic and ideological peculiarities involved in the translation of Christian terminology into Tamil in the sixteenth century (Appasamy Murugaiyan); the political and nationalist dimensions of a conflict between factions of the Saint Thomas Christians in Kerala (Gilles Tarabout).

The contributions on Indian Islam deal partly with the syncretic traditions of worship of local saints: syncretic aspects and tendencies to downplay the probable Islamic backgrounds of the cult of Rāmdev Pīr in Rajasthan, Gujarat, and Sind (Dominique-Sila Khan); the sharing of religious sites and texts by Muslims in Bihar who took over sites of Buddhist stupas and reworked local stories about renouncer-kings to make them into kissās based on Persian and Arabic models (Catherine Servan-Schreiber). Another example of intertextual crossovers between different traditions of devotional religion can be found in the article by Françoise Mallison and Zawahir Moir which discusses a bhajana (devotional song) from the Hindu Tantric Mahamargi tradition in Gujarat, which appears to be a reworking of a gīnān from collections of devotional

poetry by Muslim Ismaili Khojas. The internal debate among Indian Muslims in the nineteenth century is discussed by Marc Gaborieau, who shows that concern for the purity of Islam, rather than antagonizing Hinduism, was the main reason why influential Muslims of this period protested against 'syncretic' practices. Finally, Gérard Heuzé points out strategies for distinction and social mobility in 'communalist' propaganda of the Shiv Sena in Bombay and popular images of Muslims as 'Others'.

## Dynamics of religious group formation

The interdisciplinary nature of this *Purusartha* volume is only apparent when comparing the various articles each of which keep mainly to its respective discourses. This approach prevents methodological 'overhead' in the contributing articles and allows for a more elaborate discussion of the traditions involved. The detailed research into various instances of acculturation are a welcome contribution to the discussion on the origins of communal relationship in modern India. It is evident that the British Census and communal politics played a pivotal role in creating fixed categories of religious identity which had not existed in India before. Yet, the studies in this book suggest that the affirmation of group identities, based on religious affiliation, as a strategy in social conflicts, even within particular communities, was by no means alien to pre-modern India. Despite the many examples of syncretism and acculturation, there is also evidence that the connection with the traditions of Islam or Christianity was felt very strongly, which limited the openness towards Indian cultural traditions. Alternating between the sharing of religious symbols and practices of others and the affirmation of exclusive religious identities and rejection of 'alien' elements seems to have been a permanent element in the conflict-ridden dynamics of distinction and group formation in Indian society.

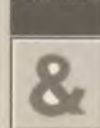
The issues raised in this volume of *Purusartha* seem to suggest that, although modernity introduced a rigidity and fixedness of categories and identities that did not exist before, the acculturation of 'Others', such as Indian Muslims and Christians, in Indian society, is continuing, taking on new forms in the face of challenges by both Hindu nationalist and Islamic fundamentalist politics. The complexity of the social and cultural dimensions of current communal relationships in India calls for more studies like the present volume, which combine the in-depth study of pre-modern texts and traditions with the insightful analysis of current developments. The eloquent French academic style of the articles is a pleasure to read, but might prove to be an obstacle for the spread of their contents, especially to teaching programmes of cultural studies of modern India, in which this book deserves a prominent place. ■

*Dr Thomas de Bruijn is researcher on languages and literatures of India*

# Short News

## EUROPEAN HINDUKUSH RESEARCH NETWORK

Short News



Scholars from different European countries, who have been engaged in research work in the Hindukush mountains of Afghanistan and Pakistan have decided to form a research network in order to exchange information on recent work executed, proposed and planned projects as well as on publications. The range of subjects includes forestry, ecology, physical and cultural geography, social anthropology, ethnography, language studies, folklore and folklife. ■

The network is coordinated by:

### PROF. HERMANN KREUTZMANN

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Contributions and communications about research plans and results as well as abstracts from articles, books and dissertations are published in the 'European Bulletin of Himalayan Research' (EBHR) which has agreed to extend its regional focus towards the Hindukush and Karakoram. The EBHR has become one of the prime sources of information on high mountain research by European scholars. Presently it is edited and published by a group of scholars from the 'Études Himalayennes' at the CNRS in Paris with support from the South Asia Institute in Heidelberg Germany) and the School of Oriental and African Studies (SOAS, London, UK). ■

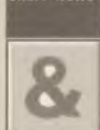
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## BALTIT FORT DOCUMENTATION CENTRE

Short News



With the inauguration of Baltit Fort in September 1996, a separate section of the restored building – sponsored among others by the Agha Khan Trust for Culture and the Getty Foundation – has been reserved for a documentation and research centre to become a meeting place for academics. Scholars and other donors are invited to support the establishment of an international exchange

of knowledge about the concerned mountain region in the Karakoram. The collection of research material, maps, articles, books, music recordings, photographs, and films is coordinated by Prof. Hermann Kreutzmann (address below).

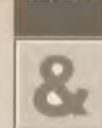
For the initial phase it is attempted to collect the major publications in the fields of forestry, geology, ecology, physical and cultural geography, social anthropology, ethnography, language studies, folklore and folklife, popular literature and travelogues as originals or if not available in the form of photocopies. All donations are included in a database which is regularly updated and forms part of the catalogue on the Baltit Fort documentation centre. ■

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## TAMIL SUMMER SCHOOL

Short News



The French Institute of Pondicherry is offering Tamil language courses in the summer of 1998. Designed for students of Tamil who already have basic knowledge of the language, these courses will emphasize spoken Tamil. The six-week summer school will give intensive training in Tamil grammatical forms of both written and spoken varieties. Additional courses will cover various aspects of Tamil society and culture. Students will also conduct 'linguistic' fieldwork. The teaching will be in English and Tamil.

Classes will be organized at two levels: intermediate (prerequisite at least one year of Tamil at university level) and advanced. Cost of the programme will be the equivalent of US\$ 220. Accommodation and food are not included but cost of living is extremely moderate by European standards. The course dates are 20 July-29 August 1998. ■

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# A Hindi Novel Analysed

Theo Damsteegt,

*Girirāj Kiśor's Yātrāem, A Hindi Novel Analysed.*

Groningen: Egbert Forsten. Gonda Indological Series VI. ISBN 9069801124.

By THOMAS DE BRUIJN



On October 10, the Society of Friends of the Kern Institute celebrated the fifty years of Indian Independence with the presentation of a book by the Dutch Indologist Theo Damsteegt: *Girirāj Kiśor's Yātrāem, A Hindi Novel Analysed*. On this occasion, Dr Vasudha Dalmia of Tübingen University gave a lecture on trends in the modern Indian literature of the last fifty years. Dalmia described how two novels of the 60s – Rāhi Māsūm Razā's *Ādhā Gāmv* (Half a Village, 1966) and Rajendra Yadav's *Sarā Ākāś* (The Whole Sky, 1968) – look back from some distance at events surrounding the Partition and changes in notions of nation, gender, and identity in India after 1947. Through personal narratives which, in a way, stand for the story of independent India, the novels describe how Independence brought both hope and confusion to the lives of the characters. The turmoil of the Partition of India and Pakistan brought displacement and hardship to many and social changes made people search for new identity markers.

The personal experiences of young writers from an urban middle-class environment have strongly influenced the development of Hindi fiction since 1947. Under the umbrella of political stability and national unity propagated in the 'Nehruvian age', life in this section of society was placed under enormous pressure as a result of rapid social changes, high unemployment, and poor economic prospects. As young people became more independent and assumed new (Westernized) lifestyles, the family lost its pivotal role in determining an individual's position in society. The resulting identity gap led to feelings of alienation and existential Angst that was expressed in new genres of modern fiction in Indian languages. The young writers criticized the idealism and nationalist ideology of the Hindi writers of the 1930s and 1940s and wanted to capture the experience of young people like themselves in the 'valueless' and alienating urban environment in introspective descriptions of the search for identity and the anxieties of the characters in their short stories and novels.

## The story analysed

Elements of the new styles of Hindi fiction can also be distinguished in Kiśor's *Yātrāem* which was published in 1971. The novel describes in four short chapters the troubled honeymoon, spent at the Himalayan resort of Mussoorie, of a young couple who struggle, unsuccessfully, to overcome their fears

and uncertainties and establish an identity that befits their new phase in life. The man's anxiety presents itself as a fear of being impotent and unable to cope with the possible sexual desire and experience that he expects the woman to have. She is also uncertain as her modern independence conflicts with the passivity and subservience that tradition requires of a bride. The events on the wedding night and the two following nights are not described explicitly, but only presented in the form of the man's thoughts upon waking up or during the day, leaving the reader to guess what actually took place. The suggestion in the novel that the woman repeatedly breaks off their efforts to have sexual intercourse reflects the man's (biased) perspective. The traditional role-models – brutal and uncaring sexual domination by men and subdued sexual desire by women – seem to offer the couple no guidelines. As a result the marriage is not consummated and the couple breaks off the honeymoon.

The absence of moral and social points of reference for the couple's behaviour is convincingly symbolized in the setting of the novel: the honeymoon (a Western custom which has become fashionable for urban middle class couples), in an off-season Himalayan resort, has removed the couple from their families and other social agents that could have coerced them into traditional roles. In this remoteness from social norms and obligations, which is in many Indian stories the place where identities are lost and found, the characters search try to establish communication and negotiation of fears and feelings – a relative novel situation in (arranged) Indian marriages.

Damsteegt's study of *Yātrāem* gives the complete text of the novel, with a glossary and an almost line-by-line analysis of the text. The analysis is based on the narratological method of literary criticism, which charts the changes in narrative perspective, relative speed, and time sequence of the narration. This approach is combined with a study of the connotation and semantic 'axes' of the images, symbols, and metaphors in the text and an assessment of the work against the background of marriage traditions, gender roles, concepts of sexuality, and moral paradigms in Indian culture. The life of the author and the literary background of this and other works are both also described.

With this interpretation Damsteegt argues against 'intuitive' readings of the novel by Indian critics, who either blame the woman for causing the man's impotence by obstructing sexual intercourse, or explain the husband's behaviour as the result of an existential alienation,

which is a common theme in post-war Hindi fiction. Damsteegt explains the man's impotence with reference to the problematic development of sexual relations in the traditional setting of Indian marriages. The aggressive domination that is expected of the man ensures the production of offspring and is believed to subdue the woman's supposedly excessive sexual desires, which will otherwise lead to promiscuity and bring shame on the husband's family. Damsteegt believes that the husband in *Yātrāem* is afraid to follow this role pattern and strives for a more balanced sexual relationship with his wife. This will allow him to fulfill his sacred duty to produce offspring but leave his partners' emotional balance intact. His impotence is caused by the realization that he is unable to achieve this balance and live up to a moral ideal which Damsteegt connects to the Indian concept of disinterested action represented in texts such as the *Bhagavadgītā*.

There are very few interpretations of Hindi fiction that are based on such rigorous and detailed analysis of a novel as Damsteegt presents in this book. The inclusion of the text in the book is useful as it allows the reader to follow the analysis of Kiśor's expressive use of images and the many possibilities literary Hindi offers for the construction of semantic systems. Kiśor often uses long subjective descriptions of the environment that reflect the moods and feelings of his characters. The analysis of these descriptions in this study is accurate and consistent and gives a good insight into Kiśor's narrative technique. In those instances where the reader gets little 'valid' information and where the analysis has to rely on hypotheses to fathom the couple's feelings, a translation of the difficult Hindi text would have made it easier to follow the complex argument. No other translation of *Yātrāem* is available and such additions would also make the analysis of this novel accessible to scholars of other literatures.

The interpretation suggested by Damsteegt is based on a thorough and very knowledgeable reading of the subtle shades of expression and narrative perspective of Kiśor's complex text. From the perspective of the methodological approach that is explained and documented in an exemplary manner in this study, his interpretation is solid and effective. His emphasis on the desire for balanced passion as underlying theme, constitutes a *lectio difficilior* of Kiśor's novel, which aims to lay bare a structure in the text that could be overlooked in 'intuitive' readings.

The greatest problem in interpreting *Yātrāem* is the seemingly intentional ambiguities and gaps in the depiction of the events and the characters. The present study chooses to explain these with reference to notions of Indian culture which are not expressed in the novel but are derived from sociological and cultural studies on women and marriage customs in India, the psychoanalytical observations on identity and sexuality by Sudhir Kakar, and assumptions on the essential role of texts such as the *Bhagavadgita* in Indian

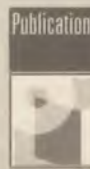
culture. The choice of these notions from general and, at times, speculative discourses on Indian culture for explaining the behaviour of fictional characters in a modern Indian novel is inevitably a subjective one. The interpretation presented here is consistent with the chosen method and views on Indian culture but it tends to emphasize those categories and identities the relevance of which many modern Indian writers seem to question. The many ambiguities in *Yātrāem* also seem to invite other interpretations that see the couple's honeymoon as unsettling passages

to a modern Indian identity and individuality that is no longer defined by traditional cultural values, and connect it with other important currents in modern Indian fiction.

Damsteegt's study of *Yātrāem* is a carefully developed analysis of a complex Hindi novel which provides a solid base for further discussion on the role of traditional values and cultural patterns in modern Indian literature. ■

Dr Thomas de Bruijn is researcher on languages and literatures of India.

## New Publications



Translated from the original Sanskrit and Prakrit with an introduction by Chandra Rajan.

**The Complete Works of Kalidasa.**

Sahitya Akademi, New Delhi 1997. xx, 389 p. maps. ISBN 817201824X. US\$ 14

Chakravarty, Kalyan Kumar and Robert G. Bednarik (eds),

**Indian Rock Art and Its Global Context**

Motilal Banarsidass Publishers Pvt. Ltd. New Delhi 1997. xii, 228 p. ills. (partly col.), maps. 29 cm. In affiliation with Indira Gandhi Rashtriya Manav Sangrahalaya, Bhopal. ISBN: 8120814649. US\$ 68.00



Dalmia, Vasudha

**The Nationalization of Hindu Traditions. Bharatendu Harishchandra and Nineteenth-century Banaras.**

Oxford University Press 1997. 502 pp. ISBN 0-19-563961-8. Rs 575

Kalidas, Raju (ed.)

**Sectarian Rivalry in Art and Literature**

Sharada Publishing House, New Delhi 1997. xvi, 160 p., ISBN 8185616485. US\$ 40

Lang, John, Madhavi Desai and Miki Desai

**Architecture and Independence: The Search for Identity – India 1880 to 1980**

Oxford University Press, New Delhi 1997. xii, 347 p. ills. maps. ISBN 0195639006. US\$ 74.00

Lannoy, Mark de

**The Kulasekhara Perumals of Travancore.**

**History and State Formation in Travancore from 1671-1758**

CNWS Publications No. 58. Research School CNWS, Leiden 1997. 247 p. ISBN 90-73782-92-9. Dfl. 45

Narayanan, V.N. & Jyoti Sabharwal (eds)

**India at 50. Bliss of Hope & Burden of Reality**

Sterling Publishers Private Limited, New Delhi 1997. ISBN 81-207-1975-1

Piek, Hannah

**Development and Acquisition of technology in Rural Collective Industries.**

**The Case of China's Hinterland**

Thela Publishers Amsterdam 1998. 292 p. ISBN 90 5538 026 1. Dfl 75,00 US\$ 50 £ 25

Put, Marcel

**Innocent Farmers? A comparative evaluation into a government and a NGO project located in Semi-arid Andhra Pradesh (India), meant to induce farmers to adopt innovations for dry-land agriculture**

Thela Publishers, Amsterdam 1998. 427 p. ISBN 90 5538 028 98. Dfl 42,50 US\$ 28,50 £ 14,95

Sridhar, S.N. (ed.)

**Ananya: A Portrait of India**

Association of Indians In America; New York 1997. 960 pp, 100 ills. (35 col.). ISBN 0-9659771-1-0 (hc). US\$ 79.95

Thieleman, Selina,

**Rasallia: A Musical Study of Religious Drama in Vraja**

New A.P.H. Publishing Corp., New Delhi 1998. xiv, 202 pp. ISBN 8170248647. US\$ 80.

19 DECEMBER 1997  
PARIS, FRANCE

# Pakistan: 50 years later

On 19 December 1997, the Paris-based Centre d'Etudes et des Recherches Internationales (CERI) organized a seminar on 'Pakistan, 50 Years after Independence'. The idea of such a meeting arose from the fact that, except the conference organized by the Centre d'Etudes de l'Inde et de l'Asie du Sud in March 1997, most of the South Asian conference held in France to mark the jubilee dealt only with India: Pakistan is much more understudied than India, and even Nepal, in France. This conference turned out to be an excellent opportunity to invite Pakistan specialists from abroad and to take stock of the situation of the country in different respects.

■ By **CHRISTOPHE JAFFRELOT**



Pierre Lafrance, former ambassador to Pakistan, presented a paper on 'Political Developments and Social Change' in which he questioned the very notion of a dominant class in Pakistan, given the fact that the élite is becoming more and more fragmented – a growing pluralism which helps the democratization process. Iftikar Malik, Bath College, gave a presentation about Understanding civil society, which, he argued, is gradually taking shape through agencies such as an increasingly assertive judiciary, the media, women's groups, human rights activists and other NGOs. Both presentations refreshing in their questioning of clichés, even though their optimism was rather lessened by the role of the army as the power behind the scenes and emerging trends such as the criminalization of politics.

Jamal Malik, Bonn University, dealt with 'Islamic Fundamentalism and Politics in an Historical Perspective'. He showed that the modernization process triggered off by the British had resulted in three attitudes: integrationism, isolationism, and reformism, from which Islamite organizations (such as the Jama'at-e-Islami) had emerged with an apparently self-contradictory nationalist and pan-Islamic discourse. The last paper of the morning session was presented by Gilbert Etienne, IUHEI-IUED (Genève), who looked at 'The Economic Crisis and its Long-Term Perspectives'. Gilbert Etienne pointed out that Pakistan might well fall into the debt trap and that it also suffered from long-term handicaps such as an underdeveloped infrastructure and a galloping demography.

The first afternoon session was about the national unity issue. Yunas Samad, Bradford University, examined 'The Muhajir Identity Politics' in great detail and convincingly suggested that the situation in Karachi had much to do with the flows of arms and drugs into Pakistan since the beginning of the Afghan war. He also gave a complete picture of the MQM's tactical alliances and of the factional fights within the Muhajir movement. Ian Talbot, Coventry University, wondered whether 'The Punjabisation of

Pakistan', was a myth or a reality? in a very comprehensive paper covering the history of Punjab since the British Raj. His balanced conclusion was that Punjab, the dominant province, certainly, may not be seen as a monolithic unit, because of socio-economic and cultural disparities between different areas, but it remains perceived as such by the other regions of Pakistan.

The last session looked at Pakistan in its regional context. Prof. Ijaz Hussain (Quaid-I-Azam University, Islamabad), studied 'The Relation between Pakistan, India and Kashmir Today from the Perspective of International Law'. He claimed that there is no justification in the way India refuses to observe the UN resolutions on Kashmir, even taking account of not strictly legalist arguments – such as the importance of keeping this province in the Indian fold in order to preserve secularism in this country. Frédéric Grare, IUHEI (Genève) looked a bit further north in a paper on 'Pakistan, Afghanistan, and Central Asia' in which he explained that most of the Pakistani expectations about the break up of the Soviet Empire in Central Asia remained unfulfilled, that the support to the Taliban may also make their relations with the United States more complicated, and that the main ray of hope will probably come from the energetic constraints since everybody in South Asia – and beyond – needs a peaceful Afghanistan to build the pipelines bringing oil and natural gas from Turmenistan to Pakistan – an operation in which American firms are very interested. ■

Christophe Jaffrelot is attached to the Centre d'Etudes et de Recherches Internationales (CERI) in Paris.

## 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 address:

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These pages and more

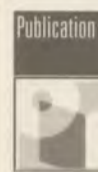
will also be available on WWW:

<http://liias.leidenuniv.nl>

## New Publication

De Mooiste van Rabindranath Tagore, samengebracht door Koen Stassijns en Ivo van Strijtem. Tiel (Belgium) / Amsterdam: Lannoo / Atlas. 1997. ISBN 90-209-3228-4 (Lannoo); ISBN 90-254-2207-1 (Atlas). pp 143.

■ By **VICTOR A. VAN BIJLERT**

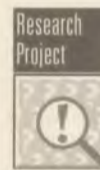


This beautifully printed small volume contains Dutch translations of Tagore's Bengali poetry written at different periods of his life. Needless to say the booklet offers great variety. It is a pity that in fact most of the translations in this volume have been prepared on the basis of William Radice's and Katakushari Dyson's translations. Only five poems were translated directly from Bengali into Dutch: two taken from the Dutch Gitali translation and three others done by two Belgian scholars, Dr Jan Gysen and Wilfried Gepts. If nothing else, this booklet shows there is a Western market for Tagore's poetry. ■



## Chanda: Glimpses of Bengali Prosody

■ By **P. MUKHERJEE**



Sound, according to Hindu cosmogony, was the first efficient cause of the universe. Gradually, since its first manifestation into Space, in contact with the respective essence of touch, colour/form, savour and odour, appeared air, fire, water, and earth. This cosmic vibration, apparently perceived by mystic experience alone, seems to correspond to the 'music of the spheres' described in certain traditions. It is sound that engenders the notes of the octave as well as the phonemes. Notes become music and phonemes, in the form of poetry, cohabited down the centuries, before it achieved an independent development. Every attempt to study traditional music or poetry requires a double investigation: musical and prosodic.

Everybody who has come close to Bengali poetry knows that its prosody, *chanda*, has three metrical modes:

1. the *mâtrâvritta* connected with the scholarly speech (*samskrita* or 'made perfect');
2. the *svaravritta*, attached to the popular one (*prâkrita*, *laukika*);
3. *Aksharavritta*, a blending (*miçra*) of both.

They represent three forms of psychological tempo:

1. slow and leisurely in movement with feet composed of mores (*mâtrâ*) or quantitative sound-units;

2. a cycle of brisk syllabic feet, based on syncopations and breath-articulations, exploiting the potential stresses of the language;
3. a moderate cycle of mixed moric feet utilizing the melodic stringing of the phonemes (*Akshara*).

The difference between these modes resides in the values (quantity, pitch, tempo) of the syllables. The Bengali vocabulary borrows Sanskrit words freely without respecting the prescribed length of the syllables. The Bengali syllables, on the contrary, can but assume three vocalic positions:

1. open (/–/), when composed of a consonant preceding an 'invariable' vowel;
2. closed (/+/), it ends with a consonant preceding a silent /a/ or a group of consonants liable to be modified;
3. expanded or split (/+ /Æ /–/), when the silent /a/ is counted as a short vowel.

There are seven simple vocalic phonemes and twenty-five diphthongs. There are thirty-seven consonant phonemes, arranged in a groupwise progression. The combination of these vowel and consonant phonemes gives rise to a considerable number of closed syllables. But the « crucial phonological element » being vowels, « there is one unstable segment »: the /a/ Bengali. ■

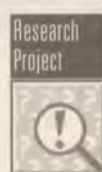
(To be continued)

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# Classical Hermeneutics Texts and Hypertexts in Bengal II

In the previous issue, Dr Chanchal A. Bhattacharya has written about his research project on the genre of 19th and 20th centuries' explicative literature. This literature was the work of scholarly communities engaged in understanding and explicating aphoristic literature such as the Nyaya sutra of Gotama and the Yoga Sutra of Patanjali.

■ By CHANCHAL A. BHATTACHARYA



For generations scholars like Durgacharan Sankhyavedantirtha, Haridas Sidhantavagish, Hariharananda Aranya, and Phanibhusan, among others, have contributed to this genre of explicatory literature called gloss or commentaries. The force of their convictions, the very nature of their aspirations and life-styles, formed a pattern that provided them with a context for and pre-understanding of the non-verbal layers of textual materials. The concentrated efforts of the codifiers, lawgivers, and commentators synergistically brewed a definitive knowledge base, and the wisdom was jealously guarded by and orally transmitted to an elitist few. The novice came from a certain lineage and had to have the congenital inner fortitude not to wander from his search for the truth (*naitad abrahmano vivaktum arhati ...upa tva nesye na satyad agahi*; Chandhyogya Upanishad, 4:4:5). The written hermeneutical literature of 19th and 20th century Bengal on such material often countenanced the semiotics of this environment.

In this project, I would like to examine the content of Nyaya philosophy and its application to non-dualistic Vedanta of Sankara and Madhusudana Saraswati. In my analysis of Nyaya, I shall place the primary emphasis on Vatsayana's commentary on Gotama's Nyaya sutra, with special reference to Phanibhusan's analysis of this material. Phanibhusan begins his work by formulating the issues concerning the need to form a methodology of inquiry. Such a methodology, he ascertains, shields the inquirer from needless mystification about the essential nature of reality. In reference to the techniques involved in this methodology, he establishes issues such as the status of the knowable (*prameya*), the cognitive process involved in knowing such forms (*pramanam*), and the very structure of the knowable itself (*prama*). Precision knowledge of the *prama* is indispensable to the student's cognizance of the essence of the meaning system as a whole (*nisreyasa*).

Nyaya is a theistic system of philosophy that seeks to understand the nature of cosmic reality through the application of strictly logical categories. The title of Udayanacharya's Nyayakusumanjali sums up the Nyaya philosopher's approach to the understanding of the issues. The act of seeking to understand the nature

of the power behind the cosmos through the use of logic itself is purificatory. When man outgrows the conflicting propensities of his cognitive and emotional faculties, he fulfills the prerequisites for starting his search for meaning. Such are the postulates of theistic Hinduism.

Professor D.H.H. Ingalls from Harvard and his students have dealt with some of the materials of the Nyaya. The exegesis of Phanibhusan (who was one of Ingalls' mentors), however, provides a treasury of insights into the traditional hermeneutical heritage of this arcane school of scholarship. Establishing an accurate methodology of flawless cognition is a prerequisite to understanding the issues which are central to man's value systems. The necessity to grasp the issues is indispensable to the process of elimination of any ambiguity that may surround the topics. Gotama's Nyaya sutras, therefore seek to establish an analytic method by which to recognize the structure of one's 'necessity', called *prayojanam*. *Prayojanam* generates cognitive uncertainty called *samsaya*, which is a category of Nyaya. Such an 'uncertainty' occurs when an attribute and its antithesis are predicated from the same subject. Thus *samsaya* occurs when 'man-ness' and its contradictory 'non-manness' are predicated from the same subject. Such an 'uncertainty' is eliminated through the process of valid reasoning, *pramanam*.

Durgacharan, a mid-twentieth century classical pundit from the Bengal tradition, sought to understand the context of Sankara's non-dualism, and its very relevance to a Hindu's quest for meaning. The principal focus of the philosophical systems of the Hindus, it should be stressed, has been to eradicate human misery at its very causal roots. Such deliberation, the Nyaya philosophers maintain, presupposes a flawless understanding of the essential nature of the human spirit (*atma*) and its relation to Spirit, the First Cause. The ego or the 'I', which is to be freed from such misery to achieve salvation, has to be cognized in its existential nature. The happiness or misery which is predicated from the subject, 'I', in the same manner by which shortness or obesity is predicated from it as well. Such an understanding of the principal thrust of human inquiry is inadequate, and needs to be freed from its existential confusion (*adhyasa*). In his attempt to address the issue, Sankara selects Badarayana's classic, the *Brahmasutra*, and the *Adhyasa* commentary constitutes his response to the issue. In one hemstitch, ascribed to Sankara, the essence of the *Adhyasa* commentary has been put in the following form: *Brahma satyam jagat mithya jagat brahmaiva naparam*.

The principal focus of the philosophical systems of the Hindus has been to eradicate human misery at its very causal roots

In his preface to the hermeneutic notes on one *Adhyasa* commentary, Durgacharana points out that the 'I' in Sankara is inseparable from its ecological essence, the First Cause, the 'Thou'. Durgacharna's analyses of Sankara in hypertextual Bengali presupposes the Nyaya categories of *samsaya*, *prayojanam*, *pramanam* and other categories laid down by Gotama.

Madhusudana Saraswati's non-dualism explicitly uses the conceptual tools of Nyaya in a search to understand the issue which is the focus of the *Dharmasastra*, a discipline that fuses the science of morality, jurisprudence, and a normative search for the truth in its fold (see Kapila's *Sankhya Pravachana Sutra* 13-14, also Kanada's *Vaisesika Sutra*, 1:2.).

For our present purposes, however, it might suffice to say that Professor James Haughton Woods' analyses of Yoga is an example of outstanding scholarship. Hariharananda Aranya's exposition in Sanskrit complements Woods' perception of the intentions of the aphorisms. Moreover, Aranya, writing in Sanskrit, has the advantage of using the semantic blend which is built into the very stylistic elements of the classical Sanskrit language. The explicatory literature in Bengali that follows Aranya's *Bhasvati* in Sanskrit, provides a special window on the intent of the polemics of the Hindu and the Buddhist philosophers. It also brings into focus the impact of such interaction on the central categories of Yoga, such as the concepts of *sattva*, *citta*, *samadhi*, et. al. The crystallization of the categories of the yoga receives here some of its most finely nuanced articulation in the expositions of Hariharananda Aranya's work.

The need to explore the Bengal tradition of hermeneutics on the classical texts is of almost archaeological

significance, in the sense that even to this day the wisdom of this genre of literature remains unknown to the most sophisticated scholars in both the East and the West. The need for such an exploration, I believe, gains further impetus when one takes into account the fact that the philosophical systems of the Nyaya, Yoga, and the *Mimamsa-s* along with the mythological foundations of the *Mahabharata* and the *Ramayana* contribute to and form one of the main streams in the ecosystems of human sensitivity.

In essence, the religio-social components which connect the myths of the epic literature and the analytical systems of philosophy and jurisprudence of this stream of thought interpenetrate one another and are projected into some of the very roots of the ecology of human sensitivity itself. A seminal dimension of this sensitivity, I believe, remains hidden in the textual renditions, and the hermeneutic tradition of Bengal. Primarily on the basis of the above material, I would like to try to understand the ensemble of Hindu epics and the philosophical systems as the tributaries of the *Dharmasastra*. Therefore, in the first phase of the study, I shall analyse the use of the categories of Gotama and its relation to the non-dualistic philosophical systems of Sankara and Madhusudana Saraswati, and their bearing on the central precepts of Hindu jurisprudence. In the second phase, I shall elaborate the symbolics and the motifs of the epics in relation to the contents of *Sankhya-Yoga*, and the way they contribute to uncovering the dynamics of *dharma*, in its very structural genesis. ■

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

Nyaya is a theistic system of philosophy that seeks to understand the nature of cosmic reality through the application of strictly logical categories

# Southeast Asia

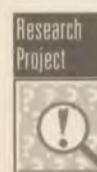


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## The Ko'a Video Project and the Concept of Precedence

The Ko'a Video Project is concerned with an extensive documentation of the ceremonial cycle of Ko'a, one of fourteen territorial, ceremonial, and political domains on the small volcanic island of Palu'e, located off the north coast of central Flores in eastern Indonesia.

By MICHAEL VISCHER



The project represents the final stage in long-term general ethnographic research on Palu'e commenced in 1979. It was initiated in December 1994 upon the invitation of the main Ko'a priestleader. This invitation was extended in view of the rapid social change the island is undergoing at present. The priestleader intends these recordings to serve eventually as tools for the instruction of future Ko'a generations. The project has been sponsored by the International Institute for Asian Studies (IIAS) in Leiden and by the Australian National University (ANU) in Canberra. It is being conducted under the patronage of the head of the Sikka Regency in central Flores, Drs Alexius Idong.

### The Ceremonial Cycle

The Ko'a cycle is carried out at five-ten year intervals and, ideally, extends over a period of five years. It begins with the highly structured ceremonial purchase of water buffaloes from long-standing allies on the Flores north coast and concludes with the sacrifice of those buffaloes. Raising these animals on Palu'e is a remarkable feat, since the island is renowned for its absence of water. More often than not, the animals die before the prescribed period is up, and a new purchase must be initiated.

In cosmological terms the sacrifice, which is performed at the two central ceremonial mounds of the domain, is intended to ensure the fertility and well-being of the domain and its people. At these points of connection with the multiple levels of the layered Ko'a universe, contact with the collective mythical ancestors and with the Ko'a Supreme Being is established through the agency of blood.

### The Participants' Model

In sociological terms the cycle constitutes an arena for the assertion and contestation of the order of precedence of the domain. Two different groups of houses trace their origins to a mythical ancestral couple acting as agents in the creation and first settlement of the island. Participants' models of precedence typically involve such claims to

primacy in a sequence of settlement to assert superiority over subsequently settling groups. All of the ceremonial-political offices of the domain are held by members of these two groups. Both of these groups maintain separate ceremonial centres and are the main sponsors of parallel cycles, whereby one of the two always takes precedence over the other and initiates every subsequent stage of the cycle. At its closure the myth of origin is re-enacted, thereby reinforcing the position of precedence of the two first settling origin groups. Throughout the cycle contestations and assertions of positions of precedence occur at all socio-cosmological levels. This process is ongoing and by no means confined to the period of the ceremonial cycle. During the cycle it does, however, become more prominent and visible and is, therefore, more amenable for an investigation along the lines of an anthropology of events.

### The Concept of Precedence

Precedence as an analytic concept has grown from the ethnographic study of such participants' models of status differentiation. Research from the Australian National University initially carried out in eastern Indonesia has revealed that systems of precedence characteristically have recourse to a notion of multiple origins of a society. The preoccupation with the notion of origin in eastern Indonesia has been likened to an obsession and to varying degrees this holds true for much of the Austronesian world. At the most general level the analytic concept deals with processes of social differentiation which involve asymmetric relationships. It is particularly suited for the comparative study of Austronesian societies because it addresses the dynamics of processes rather than structural or morphological properties. These processes are as prominent in societies which in traditional scholarship have been regarded as hierarchical as in so-called egalitarian societies.

### The Making of 'Contestations'

The most recent Ko'a ceremonial cycle was initiated in December 1994. The opening of the cycle was documented by videographic means by the anthropologist and filmmaker with the assistance of a second camera man. Thirty eight hours of footage form the basis of a fifty-four minute recording entitled 'Contestations: dynamics of precedence in an eastern Indonesian domain.' This recording was edited at the Ethnographic Film Laboratory of the Research School of Pacific and Asian Studies (RSPAS) at ANU by Patsy Asch, an internationally renowned



The poet and chanter Woko Paline viewing new footage with the anthropologist and filmmaker Michael Vischer

filmmaker, whose most recent works include a number of films on eastern Indonesia produced together with her late husband Timothy Asch.

'Contestations' was edited with a somewhat unusual agenda. It was made in support of the analytic concept of precedence. It highlights a series of instances of assertions and contestations to the Ko'a order of precedence which occurred in the context of the opening of the cycle. It was first presented in April 1996, at an IIAS-sponsored conference in Leiden on the topic of hierarchization which was convened by the anthropologist. The conference brought together twenty-

two international scholars to discuss Austronesian processes of social differentiation. Supporters of the established Dumontian paradigm on hierarchy were represented, as well as a number of scholars working with the emerging concept of precedence. The aim of the gathering was to assess to what degree these two approaches complemented each other and if, in the future, research efforts could be synergized. A volume of the conference papers is at present being edited by the convener. It will be published in the 'Austronesian Series' of the Department of Anthropology, RSPAS, ANU.

'Contestations' is not intended to stand entirely on its own. For the purposes of teaching, it is to be accompanied by a volume containing the source materials and the elucidations of individual actors as well as lectures on a number of topics, such as precedence and social structure, kinship and marriage, and political oratory and ritual speech. This volume is currently in preparation. 'Contestations' is at present being used for teaching at a number of universities in Australia, Europe, the United States, and Canada.

### Feedback Sessions

Perhaps the most valid reason for employing audiovisual means in the ethnographic study of ritual is that footage can be shown to individual participants at a later date in order to obtain elucidations. Specific sections can be viewed as often as necessary to investigate different aspects of complex ceremonial events and interactions.

In October and November 1997, nearly two years after the filming of 'Contestations', two important Ko'a participants representing the two major factions of the domain joined the filmmaker on separate occasions in the township of Maumere on Flores to view 'Contestations', as well as much of the original thirty-eight hours of footage. All of these feedback sessions were recorded by means of a remote-controlled digital camera. The information obtained in this manner mostly confirmed the anthropologist's initial interpretations advanced in 'Contestations'. How-

ever, the screened footage essentially served as a starting point for discussions that provided a wealth of additional information on a broad range of topics related to the ceremonial cycle, to social life in Ko'a in general, and in particular to issues of precedence. This new footage is at present being edited in Denpasar, Bali. It will be distributed as a separate VHS video cassette together with 'Contestations' under the title 'Conversations about Contestations: participants' elucidations on ethnographic footage'. It will be part of the 'Indonesian Film Series' of the Department of Anthropology, RSPAS, ANU.

### Further Contestations

As this article goes to press the filmmaker is preparing to return to Palu'e to document the final stage of the cycle. The final sacrifice is scheduled to be carried out shortly after Christmas 1997. However, negotiations between Ko'a and its two allied domains will be taking place during the weeks preceding the sacrifice. Here the order of precedence among allied domains is open to contestation. Their participation in the sacrifice hinges on the outcome of these negotiations. Filming activities will take place over a period of approximately one month. Shortly thereafter, they will be followed by another set of feedback sessions on the new footage. This footage will be edited at the beginning of 1998 at the 'Ethnographic Film Laboratory', RSPAS, ANU. The VHS cassettes on the Ko'a ceremonial cycle are available at the Department of Anthropology, RSPAS, ANU (A\$ 40.- per cassette). ■



The main Ko'a Priest-leader Opa Ware holding a speech in Ko'a, Palu'e Island, November, 1994.

The anthropologist and filmmaker  
Dr Michael P. Vischer (mpv@worldonline.nl)  
a former IIAS fellow, is currently affiliated with  
the Institute of Cultural and Social Studies at  
Leiden University.



# Academic Library Information Resources for Southeast Asian Scholarship

By CHAN SAI NOI



The two and half days Colloquium was organized by the University of Malaya Library to commemorate the opening of the library's New Wing. The Colloquium received generous sponsorship from the Toyota Foundation and the Japan Foundation Asia Center. Donations were also received from a number of local and foreign companies.

The main objectives of the Colloquium were:

- To establish an effective working relationship among the university libraries, university presses, and schools of library and information science in the region.
- To facilitate and promote the free flow and exchange of academic information resources among the universities in the region.
- To contribute towards the systematic development of Southeast Asian collections in university libraries.

Participants (including of speakers and observers) who totalled 125 came from Australia, Cambodia, England, Indonesia, Japan, Laos, Malaysia, Myanmar, Philippines, Singapore, Thailand, United States, and Vietnam. The major participants were from Gadjah Mada University, the University of Indonesia, the University of Malaya, the University of the Philippines, Diliman, and Thammasat University which had signed a Memorandum of Understanding (MoU) for academic exchange and cooperation in March 1996. The presence of scholars, and library and information professionals gave a regional as well as an international perspective to a largely Southeast Asian regional issue on scholarship and the dissemination of scholarly information.

A total of 30 papers were presented at the following 7 sessions:

- Scholarly Publishing
- Information Seeking Strategies in Research
- University Presses
- Documentation of Current Research in Universities
- Human Resource Development
- Resource Sharing: Access and Collection Development
- Resource Sharing: Networking and IT.

The first session on 'Scholarly Publishing' was a meeting of minds on knowledge creation, the academic book trade, and library acquisitions. The paper that set the tone for the Colloquium was presented by Professor Shamsul Amri Baharuddin from the National University of Malaysia. He spoke on the urgency of recognition for and the importance

of indigenous knowledge in Knowledge Creation, the Social Science and Scholarship on Southeast Asia. In the same session, Mrs Lim U Wen Lena (Select Books, Singapore) discussed some general characteristics of scholarly publishing in Southeast Asian universities, the problems faced by scholarly publishers, and ways of overcoming some of these problems. Ms Yasuko Kitano discussed the acquisition of Southeast Asian scholarly publications at the Center for Southeast Asian Studies, Kyoto University.

The second session focused on the library's clientele - the scholars and researchers - to find out their information-seeking strategies in research. This is highly pertinent since librarians need to understand the actual information needs of their clients to plan and provide relevant services to fulfil these needs. Dr Paul H. Kratoska (National University of Singapore) presented a very practical and provoking paper on *Cross-cultural studies in Southeast Asia*. Professor Muhammad Kamal Hassan (Malaysian Visiting Professor in Georgetown University, USA) also presented his personal experience and observations on 'Gathering information on Islam and modernisation in Southeast Asia' A common area of Southeast Asian studies - migrant labour - and the problem of gathering information for this study in the Philippines was shared by Dr Maruja Milagros B. Asis (University of the Philippines, Diliman).

University Presses formed the main theme of the third session. The heads of the university presses of the University of Malaya, the University of Indonesia, Gadjah Mada University, the University of the Philippines, and Thammasat University presented state of art reports on their presses, including both their achievements and problems. Ms Laura L. Samson of the University of the Philippines Press painted an interesting picture of the dynamics of her press and how sheer hard work and determination had helped to rejuvenate a dying undertaking. These presses were highlighted in particular because their Universities have signed a MoU with each other.

In the fourth session, speakers from Malaysia, Thailand, Philippines, and Indonesia discussed issues on documentation of current research in their countries. Altogether five papers were presented. The first paper by Professor Dato Khoo Kay Kim (University of Malaya) was intended to have a researcher relate his experience in obtaining information for research on Southeast Asia. The other four speakers comprehensively described how documentation of research was carried out in their respective countries or institutions.

Human Resource Development was the topic of the fifth session and papers were presented by three academics from the library schools plus one contribution from the chief librarian, University of Malaya. Associate Professors Herminia H. Santos and Josephine C. Sison of the Institute of Library Science, University of the Philippines, presented a joint paper entitled *Collaboration in Postgraduate Librarianship*. The first part of the paper delved into the experience of the Institute of Library Science, University of the Philippines in implementing a regional programme aimed at training library professionals from Southeast Asia in the early 1980s, and the possibility of eventually extending this programme to South and East Asia as well. The second section looked at current initiatives being made by UNESCO in the region and its effort to upgrade human resource development, in particular library professional development. Mr Zulfikar Zen from the Department of Library Science, University of Indonesia, presented an in depth discussion of various types of library science degree programmes, both undergraduate and postgraduate courses offered in Indonesia. The Thai scenario was described by Ms Supaporn Patharakorn of Thammasat University, who talked about the various programmes offered by the library schools in Thailand. Finally Dr Zaiton Osman (University of Malaya) spoke on the potential of library exchange programmes as a tool of human resource development for the library profession, in particular the exchange and sharing of expertise amongst Southeast Asian librarians such as language expertise for cataloguing and classification of library materials.

The sixth and seventh sessions looked at resource sharing in libraries. Resource sharing through access and collection development and providing access to library collections through document supply and exchange, and the supply and exchange of data records were discussed in the sixth session. Mrs Belen B. Angeles (University of the Philippines Library) described the various special collections held in her library, while Ms Margaret Nicolson explained the origins of the extensive Southeast Asian collection in the Brynmor Jones Library in the University of Hull. Mr Dady Rachmananta (National Library of Indonesia) explained the role of the National Library in supporting academic library resources in Indonesia. Fellow Indonesian librarian, Ms Nawang Purwanti described the situation in Gadjah Mada University Library and Mr Mohamad Aries (University of Indonesia) spoke on the role of Discipline Service Cen-

tres in the provision of information and the difficulties faced by the Central Library in co-ordinating the various centres in the university has set up.

The objective of the session on 'Resource Sharing through Networking and IT' was to provoke discussion on regional networking through the sharing of existing national databases and networks. National networks and databases have been developed by the MoU universities and other institutions in their respective countries, but are not still fully developed, and may not be widely accessible and known to their MoU partners because of technical limitations. Dr Matthew Ciolek (Australian National University) gave a detailed account of collaborative strategies and efforts to provide Internet linkages to Southeast Asian scholarly networks.

The highlight of the Colloquium was the Forum on Regionalism within Globalization: the Future of Southeast Asian Scholarship, at which four distinguished speakers dissected this topic. While the Forum was on, three Roundtable sessions were held concurrently. At these the five MoU partners met to discuss three major areas of co-operation - depository system for the publications of the five university presses, resource sharing of unique collections and data records, and librarians' exchange programmes.

## Formulation of strategies

The decisions made at the Roundtable sessions by the five MoU partners were presented to and discussed by the participants. These decisions have to be submitted to the management of the respective MoU universities for implementation. Nevertheless, with the signing of the Roundtable decisions by the respective librarians and university presses, the Colloquium has achieved the main objective of fostering interlibrary co-operation between the five universities through the following measures:

### I. Depository system

Each university press will annually offer five gratis titles from its list of publications annually to all MoU partners. The university libraries may choose any five titles from the lists. The presses will hand over the titles to the respective libraries for forwarding to the other partners.

### II. Librarians' exchange programmes

- Biodata of the MoU partners*  
UM Library will collect the necessary information from the MoU institutions and subsequently provide to MoU partners and the participants of the Colloquium.

### 2. Directory and database on the competencies of professional staff

The database is planned to be ready by the end of March 1998 and will be accessible to MoU partners and worldwide.

### 3. Document Delivery Unit for Southeast Asian scholarly publications

A Document Delivery Unit for Southeast Asian scholarly publications will be set up in each MoU institution for processing requests for Southeast Asian materials and fulfilling such requests for texts, and for articles from journals or books.

### 4. Workshop on bibliographic standards

The objective of the Workshop, which may be held in any of the MoU countries, would be to formulate basic standards for cataloguing Southeast Asian materials.

## III. Resource sharing

### 1. Document supply

MoU partners agree to supply upon request copies in any format of unique materials (eg theses, manuscripts, rare books) which may be required for study and research by the respective academic communities. Such copies will be supplied subject to existing institutional rules and regulations.

### 2. Gift and exchange

MoU partners agree to offer reciprocally as gift or exchange university calendars, faculty publications, library publications and other publications.

### 3. Data records

MoU partners agree to share data records of their unique collections in the form of exchanging bibliographic records/catalogue entries.

## Colloquium proceedings and website

Volume one of the Proceedings has been published and volume two is expected to be ready in early 1998.

The University of Malaya Library is setting up a UMFSEA Website (URL: <http://www.umlib.um.edu.my/umsea/htm>) as a forum for Southeast Asian scholarly information which should be ready by early 1998. Any contributions from MoU partners and interested scholars and librarians will be warmly welcomed. ■

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# Defending Indigenous People's Intellectual Property

## The Case of the Liawep of Papua New Guinea

Marriott, Edward

**The Lost Tribe:**

**A Harrowing Passage into New Guinea's Heart of Darkness.**

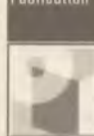
Henry Holt & Co, 1997.

ISBN 0805053182.

The Liawep are not a lost tribe. The Liawep are 'lost' according to Edward Marriott in his book *The Lost Tribe: A Harrowing Passage into New Guinea's Heart of Darkness*. But not according to other Papua New Guineans and not to the anthropologists working in the area. Lorenzo Brutti defends the intellectual property of indigenous people.

■ By LORENZO BRUTTI

Publication



I am an anthropologist working at the Centre de Recherche et Documentation sur l'Océanie in Marseilles, France. My anthropological fieldwork is directed by Professor Maurice Godelier (Ecole des Hautes Etudes en Sciences Sociales, Paris France) and co-supervised by Professor Andrew Strathern (University of Pittsburgh, USA). I have been studying

the 'Lost Tribe' over the last four years and I am still carrying out my anthropological fieldwork among them. Every year I spend a couple of months in Papua New Guinea with the so-called Liawep. Liawep is not their real name but it is just the name of one of the hamlets where these people



were cutting the bush to build an airstrip when the 'first contact' described in the book took place. Unfortunately I was not in Liawep during the 'harrowing passage' described in the book. Nevertheless, my Liawep informants recounted to me in great detail the story and the tragic consequences of that irruption.

During my most recent visit to the Liawep, after this book was published in Britain, I brought a copy of the book with me and I translated it to them, sentence by sentence. The Liawep people were disgusted by that book and they denied almost totally the events in which several of them are described under their own names. I was asked by Liawep leaders to spread in our Western global society what is, according to them, the real version of the events described in the book of which the tragic culmination was the death of five people, four children and a woman. This is the task I have taken in hand here with the aim of defending the intellectual property of this tribal people and preventing their exploitation.

For the reader uninformed about *The Lost Tribe* it may be interesting to know that the book contains three kinds of deviations: scientific, legal, and ethical.

### Scientific Deviations

The Liawep are not a lost tribe. The Liawep are 'lost' according to this book but not according to other Papua New Guineans and not to the anthropologists working in the area. In the early seventies, the Liawep used to have regular contacts with Australian officers patrolling the area. At that time they were using steel axes and bush knives and regularly visiting the nearest Government Stations. In the early eighties, Liawep women married men from neighbouring villages working in the nearest mining towns. In this book the Liawep culture is misrepresented in terms of stereotyped 'primitive' practices. Maybe certain stories reported in the book have been misunderstood owing to, I presume, the author's ignorance of the local language – a Hewa dialect – or simply invented, like the stories of the Liawep elder who used to talk about his past as a cannibal. A certain kind of journalism often tends to exploit the well-known clichés about indigenous people revelling in cannibalism, savagery and other putative aberrations.

This is a classic problem which crops up often in the Humanities and Social Sciences. To set the matter straight, let us imagine a comparison with 'hard' sciences like astronomy. No one would announce to the media that he had discovered a new planet without having acquired serious competence in his or her field, not to mention scientific training. In contrast, a 'lost tribe' is discovered every year by non-specialists.

### Legal Deviations

The author, as he writes in the book, was fired by the idea of going into an isolated area of Papua New Guinea, searching for a lost tribe, and subsequently making a journalist scoop. The author of this book illegally entered the region of Papua New Guinea where the Liawep have settled. In fact, the author had only a limited National Government Tourist Visa. Anybody intending to go in specific areas for research purposes needs a Provincial Government Visa and is requested to undergo a series of medical examinations (thorax screen, HIV test, etc.) in order to avoid a dangerous intrusion which might trigger off the spreading of typical Western diseases. This visa was denied the author by the Provincial Authority in Vanimo (the real names of Governmental Officers are quoted in the book). Nonetheless,

the author decided to enter the Liawep area clandestinely, breaking the laws of an independent country. This illegal action is described in the book as one of the many adventures the author experienced.

This is, in my opinion, a form of contemporary, ideological neo-colonialism.

### Ethical Deviation

Another adventure described in the book is an explosion during a nocturnal storm which killed a woman and four children. The author did not know their names. I knew them. The woman was called Wypam, two of the children, the boys, were called Laup and Pula. The other two, the girls, were Nafawam and Yawari. The four kids were between one and ten years old. The book explains the accident by claiming that lightning struck the house. The Liawep do not agree with this version. Liawep are forest people and they are very well acquainted with phenomena like lightning and how to avoid them. They do not usually build their houses where they would be exposed to lightning. They say that the white man – the author of the book – was sleeping in the house of Mr Herod, the local Lutheran missionary ('so much for a lost tribe!' as someone wrote). According to the Liawep version, during the nocturnal storm, the white man moved some of his cargo further away from the pastor's house to another Liawep house, stowing it in the space under the floor because these houses are traditionally built elevated above the ground on piles. This happened a few minutes before the accident. The white man and his guides ran away the same night, just after the explosion took place, scared by local people's reactions to the accident. They reached the nearest airstrip, a half a day's walk from there. Among the terrified Liawep there was one shocked man (who is one of my friends and informants by the name of Fioluana, Wypam's husband). He had lost three of his children and his wife in the explosion. He, joined by others, pursued the white man to the airstrip where they contacted the local leaders and explained the situation to them.

According to the Liawep version the white man was guilty of causing the accident. In Western terms this may be translated as symbolic guilt, a sort of sympathetic responsibility, not a real one. Nevertheless, the matter has to be seen in terms of in-

digenous customs and laws. The Liawep intended to ask compensation for the accident which the white man had provoked. In Papua New Guinea payback to compensate accusations of sorcery or murder consists of goods or money. This is a common rule throughout the whole of Melanesia. According to the Liawep, the white man promised them to look for the nearest bank in town and he would send them money as a compensation as soon as possible.

The Liawep allowed him to leave. As far as I know, the author has never sent payback in any form to Liawep. Once in town, he did not report the accident to the competent local authority. He did not for a moment consider that there were seriously wounded people who were still in urgent need of medical assistance in Liawep. One of the children, badly injured, survived just a few days before dying.

One wonders whether the writer was scared because he was in that area of Papua New Guinea under false pretences. Or maybe he intended to start the writing of his great book as soon as possible to let the world know of his adventurous journey in the 'heart of darkness'?

'The Lost Tribe' was published in Great Britain (Picador, 1996) and is now published in the US. Nobody, neither the writer nor the editors, have thought to ask the advice of the Liawep people. After all, the book was conceived and published thanks to the Liawep. Or rather, thanks to the exploitation of falsely portraying the Liawep as a lost tribe.

I would like to warn the innocent reader of this book to be on his or her guard and state categorically that the book is not of an innocent kind. While this book is being promoted on the net (see amazon.com) or by other means, in Liawep people are dying of pneumonia, tuberculosis, malaria and other typical tropical diseases. They do not have basic medicines which cost only one-tenth of the price of this book.

Of course, I would never claim that the health and nutritional problems of Papua New Guinea are the fault of this kind of book. However, literature of this sort, not to mention articles or films which exploit the false image of tribal people. This fake sensational portrayal has become ever more common all over the world, because it pays – except for the indigenous actors, that is. ■

■

A certain kind of journalism tends to exploit the clichés about indigenous people revelling in cannibalism, savagery and other putative aberrations.

■

### LORENZO BRUTTI

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1 > 4 OCTOBER 1997  
TOKYO, JAPAN

# Second Euro-Japanese International Seminar Trade and Navigation in Southeast Asia

■ By **BAAS TERWIEL**

**Report**  
In order to report on this second Seminar, we must go back to what happened a year ago. Between 28-31 October 1996 the first Euro-Japanese Conference on Southeast Asia took place at the Laboratoire 'Péninsule Indochinoise', Maison de l'Asie, Paris. Its theme was 'Relations between Societies and States: war and peace in Southeast Asia'. The time frame was limited to the period between the 13th and 19th centuries. The overall approach was interdisciplinary. The coming together of this group of researchers in Paris was felt to be so timely and stimulating that it was spontaneously decided there and then to organize a series of four annual meetings, each devoted to a different theme, each dealing with the same region and the same period, and to maintain the disciplinary character. It was decided that the second, third and fourth conference of this series were to be organized in Tokyo, Hamburg, and Leiden, respectively.

Exactly according to schedule, the second Euro-Japanese International Seminar took place in October 1997, hosted by the Institute of Asian Cultures, Sophia University, Tokyo. The conference theme was 'Trade and Navigation in Southeast Asia'.

Continuation between the first and the second conference was guaranteed by the fact that no less than ten participants who had attended the previous conference in Paris had been able to come again. In addition, many Japanese scholars who had not been able to go to the first conference now took the opportunity of joining in.

Each participant was given 45 minutes to present and discuss his or her contribution. Some samples of titles of papers may help those who could not attend realize what they have missed: '15th century Champa Ceramics' (Yoji Aoyagi), 'Trade between Vietnam and Countries of the Southern Seas' (Nguyen The Anh), 'Mendez Pinto and WAKO' (Eiichi Kato), 'Indochinese Societies and European Traders' (F. Mantienne), 'Cham Old Wells' (Sadao Ogura), 'The Tenasserim Coast and Siamo-Burmese Con-

flicts' (G. Lubeight), 'Dai Viet-Ryukyu Rivalry' (Shiro Momoki), 'Trade between Burma and European Nations' (Lamant), 'The Polder System in the Hong Ha Delta' (Yumio Sakurai), 'Continental Southeast Asia Considered from the Sea' (Alain Forest), 'The Role of Navigation in Franco-Cambodian Relations' (Sorn Samnang), and 'Maritime Routes in the Xiam-La-Quoc Lo-Trinh Tap-Luc' (G. Wade).

Among the various eminent scholars who took part, the active participation of the doyen of Asian Studies in Japan, Tatsuro Yamamoto, must have been particularly gratifying to the organizers. During the lively discussions during and around the working sessions a wealth of information was exchanged, new questions were generated, and areas of further study were identified, in particular concerning currency, coinage and the role of hitherto little studied minorities, such as the Armenians, in mainland Southeast Asia.

### Third Conference

During the concluding business meeting it was decided to appoint Yosikashi Ishizawa and Y. Tsuboi as editors of the second conference proceedings. In addition it was agreed to plan its publication in close co-operation with A. Forest who would do his best to publish it with l'Harmattan in Paris, where the first conference papers were already in print. The date for the third Euro-Japanese Seminar on Southeast Asia was also decided upon, namely from 7-9 December 1998 in Hamburg, where the topic will be 'Religious Diffusion and Cultural Exchange in Southeast Asia (14th-19th centuries)'. ■

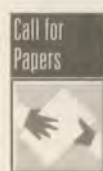
*Prospective participants should contact:*

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5 > 8 JULY 1999  
AMSTERDAM, THE NETHERLANDS

# 7<sup>th</sup> International Conference on Thai Studies (ICTS 7)



The next Thai Studies conference will be organized by the IIAS and the University of Amsterdam. Discussions about a general theme of the conference tend strongly towards 'Thailand: the emergence of a civil society?'

'Civil society' originates from the classical discourse about European society and refers to individuals, groups, and forces independent of the state or mediating between citizens and the state. Although 'civil society' has been claimed for specific political purposes, and can easily be used as an equivalent to 'modernity' or 'globalization', its use has many advantages. One advantage of the perspective of 'civil society' is its potential to bring together very different disciplines: e.g. literature, political science, history, anthropology, and the performing arts. Another one is that it can stimulate both socio-economic contributions and studies of art, culture, and forms of discourse.

When this theme is applied to Thailand, we would like to invite scholars to comment on the changes that have become obvious in the last decade. We also hope that it will give the opportunity to rethink several of the 'older' themes of the study of Thai society. We do not suppose all conference participants will agree

with the usefulness of the concept 'civil society'. We assume, however, that the perspectives related to this concept will create a proper balance between coherence in and the variety of the conference papers. The theme does not imply any political preference, and is intended to invite scholars to present contributions about different areas and aspects of 'civil culture'.

At this preliminary stage we would like to invite scholars to communicate their suggestions for specific panels, for panel leadership, or for their own contribution. Especially welcome are elaborations and translations of 'civil society' in the direction of specific themes. All suggestions received before March 15, 1998 will be taken into account when formulating the final conference plan (April 1999). ■

*The conference will be organized by Han ten Brummelhuis and Leontine Visser. Please send suggestions to the Amsterdam branch of IIAS:*

#### THAI STUDIES 7

IIAS Branch Office Amsterdam  
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1012 DK Amsterdam  
fax: 31 20 5253658  
E-mail: thaistud@pscw.uva.nl

#### SO FAR, THE FOLLOWING THEMES HAVE BEEN SUGGESTED:

1. Urban life and urban civility
2. Middle class and 'civilizing' Thai politics?
3. Between political economy and economic policy
4. The politics of environment
5. European sources about Thailand
6. Thai overseas migration and Thai diaspora's
7. AIDS, the first decade
8. Keeping 'Thai culture' alive
9. Civil society and visual art
10. New identities and civil society
11. Ethnic identity, nation state and contesting cultural space
12. Shapes of kingship
13. Law and civil society
14. Sexuality and gender in a civil society
15. Forms and performance of Thai music
16. Buddhism and civil society
17. The Thai media
18. Health and civil society
19. Thai literature

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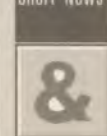
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## OREGON SUMMER PROGRAMME

#### Short News



The University of Oregon, Eugene announces its Southeast Asian Studies Summer Institute programme (SEASSI '98).

From 15 June - 14 August, SEASSI provides a full academic year of instruction at four different levels (as demand allows) in Burmese, Filipino/Tagalog, Hmong, Indonesian, Javanese, Khmer, Lao, Thai, and Vietnamese. Other opportunities include area studies, research interest groups, cultural activities, student conference, and COTSEAL language conference. Application deadline: 15 April 1998, tuition: US\$ 2,100. ■

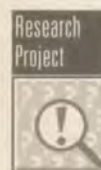
#### SEASSI

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# Northern Textiles at the Asia-Pacific-Weeks

During September and October 1997, the German Asia-Pacific Weeks took place in Berlin. The intention of the organizers – the Ostasiatischer Verein Hamburg in co-operation with the senate of Berlin – was to improve mutual understanding and to provide the impetus for making a better acquaintance with other cultures and ways of life. A cultural highlight was an exhibition of Lao and Northern Thai textiles organized by SEACOM (Southeast Asia Communication Centre Berlin) and the URANIA Berlin (Society for Public Education and Science). Jana Raendchen explores the background of these extraordinary pieces of textile.

■ By JANA RAENDCHEN



The exhibition was divided into 6 parts, which presented about fifty excellent handwoven pieces of textiles such as ceremonial and festive clothes, court textiles, shoulder and head cloths, meditation shawls, and death shrouds. The exhibits were collected in Northern Thailand and in Laos during 1990 and 1996 and were shown in Germany for the first time.

## Court clothes

The first two parts of the exhibition were devoted to festive and court clothes from the two former capitals of Lan Na (Northern Thailand) and Lan Sang (Laos). Weaving is an ancient art from the former kingdoms of the Lao, and so far it has proved impossible to date the beginnings of weaving in this region or among this people exactly. More than thousand years ago, trade flourished between India and China via various silk roads. The south-west silk road began in Sichuan, from where traders followed the rivers through the mountainous areas to present-day Assam. Silk and textile trade may have favoured and influenced the development of different weaving and dyeing techniques, not to mention design and use of textiles among the Lao. Clothes are used as a form of group identification, and textiles have been very important symbols of prestige throughout history. Court clothes are characterized by their subtle shading and design and the use of such precious materials as refined silk, gold and silver thread. As time passed, court textiles of Chiang Mai and Luang Prabang became noticeably more and more different. The court of Luang Prabang used a long piece of cloth woven in ikat technique as formal wear as was traditional in the former Khmer empire. Other favourites of the Lan Sang court were copies of imported supplementary weft brocades from India and Chinese satins. These served as men's pantaloons, women's tube skirts, blouses, and shoulder cloths. The classic Lao

shoulder cloth, woven in brocade and bright silk and usually decorated all over, was worn wrapped around the torso with the loose end hanging down behind the left shoulder at the back.

The court of Chiang Mai had obviously been influenced by Shan and Burmese textile traditions. The typical horizontal striped design with supplementary weft patterns, for example, cannot be found in Luang Prabang. Apart from these, the ikat technique is seldom found in Lan Na court textiles: Ikat weaving arrived later to Northern Thailand through the influence of the Siamese court, which demanded on the Khmer ikat production as a tribute to the court after they had taken over Angkor in 1431.

The styles of the royal courts influenced distant villages. Information concerning the costume and textiles of the courts may have been carried to the rural areas by word of mouth and via the popular theatre. Village weavers imitated court clothes



Part of a Tai Dam tubeskirt with nguak or nak motifs. Bottom: Tai Dam ceremonial shawl with nak, diamond and bird motifs.

women and wove their own interpretations of court designs, and villagers began to wear such clothes on festive occasions.

Pieces shown in the exhibition were women's festive silk dresses



Black tai (Tai Dam) costume.

(tube skirt, blouse, and shoulder cloth) from Chiang Mai, festive pa sin (tube skirts) and pa biang (shoulder cloths) from Luang Prabang, and especially one original pa biang and a child-sized pa sin belonging to a member of the royal family (both late 19th century) from the court of Luang Prabang.

## Ceremonial textiles

Within most cultures textiles are used in ceremonies as identifiers. Such textiles are of great importance in the lives of the people and are often used as gifts or for ceremonial purposes in 'rites de passage' marking births, puberty, marriages, deaths, or the elevation of a person's social status. Among the Lao, textiles are also of special importance in healing rituals and in Buddhist ceremonies.

The third section of the exhibition featured Lao wedding clothes from Central Laos and North-eastern Thailand, Lao bride-price textiles and sacred textiles to be used in Buddhist rituals and ceremonies were presented.

The traditional Lao wedding, one of their most significant ceremonies, required elaborate costumes made of fine cloth for the bride, the groom, and the 'master of the ceremonies' (mo phon). The dress of the bride during the main suu khwan ritual ('calling of the life essence' – the most important of several phases of a marriage) is woven of fine silk thread and lavishly decorated with silver or gold yarns using supplementary weft techniques. The preferred colour for a bride is red. The groom wears a pa nung and pa waa

(pantaloons and shoulder cloth). The pa nung is woven with fine silk in a single dark colour, sometimes decorated with a splendid lace; the pa waa is a check silk cloth. An intricate bride's dress may take several months or even years to complete. Cloths are not only important in wedding ceremonies, textiles also form a significant part of the bride-price.

The Lao employ textiles in ceremonial ways for death rituals, irrespective of whether they bury their dead or they follow Theravada Buddhism and cremate the deceased. Textiles are used to indicate the status of the deceased and his or her family. The remains are dressed in the finest new clothes the family can afford; and several sets of clothing are placed in the coffin with the corpse as it lies in state. It is believed that offering textiles accrues merit and makes the deceased more comfortable in the next life. Apart from these personal tokens, handwoven banners are given to the temple or are erected at the cemetery as a memorial. Another major event is the Buddhist ordination. During various ceremonies and processions boys wear special silk clothes, and the delivery of the yellow priestly robes to the ordinands completes the main ceremony. Besides personal apparel, cotton shawls are woven to cover and protect Buddhist sacred scriptures, the utensils used by the monks, and even sacred Buddha statues. Dyed silk or cotton



yarns are used to create the designs on such cloths, using supplementary weft techniques, on a plain woven white cotton ground.

Even today, the finest traditional attire is worn to temple functions. On Buddhist holidays or for ceremonial occasions, men often wear a shoulder cloth with a check of key pattern. Women wear cotton or silk skirts and shoulder cloths, embellished with religious motifs such as stylized stupas, candlestick motifs, palm leaf patterns and key patterns, stars and Naga motifs.

## Textiles and rituals

In the last three sections of the exhibition textiles of smaller Tai groups inhabiting present-day Laos, Northern Thailand, and Northern Vietnam were shown, including for example an extensive collection of meditation shawls of the Tai Dam and Tai Daeng, a death shroud from the Tai Dam ethnic group in Northern Vietnam, Tai Lue and Lao Phuan costumes and tube skirts, and a Tai Dam head-cloth.

■  
Lao textiles  
are an example  
of cultural and  
economic exchange  
in Southeast Asia  
throughout  
history  
■

Meditation and ceremonial shawls are of special significance in healing rituals, in su khwan ceremonies, and communal agrarian rites.

While Buddhism occupies an important role in the lives of the Lao and several Tai groups, religious practices exist side by side with pre-Buddhist beliefs and rituals. In addition to the quintessential Lao/Tai ceremony, su khwan, which is held

Tai Dam and Tai Daeng ceremonial shawls, a tubeskirt and a groom-pocket. Raw silk and a shuttle.

to call and hold the khwan ('life essence') in order to stabilize and harmonize an individual or community, spirit mediums will be called whenever sudden or unexplained disasters or illness befall a person or community. The role of the medium is to make contact and communicate with the local or regional phi ('spirits') to determine the cause of the problem. The costume worn by the medium, often an elderly woman, consists of a raw silk or cotton pa biang (head and waist cloth) and sometimes a long sash or shawl with coloured motifs. Red is a powerful basic colour among the Tai Daeng (Red Tai), black shawls are used mostly by the Tai Dam (Black Tai). One of the most important motifs is a central diamond – which has sometimes also been interpreted as 'the third eye' – which is framed by stylized animal motifs. Mythical fig-

2 > 28 APRIL 1998  
PARIS, FRANCE

ures, especially the nguak or nak (Naga), birds and chicken motifs, the siho (half-lion, half-elephant) figure, spirit and ancestor figures sitting in a boat or holding candles, are believed to be powerful, protective symbols. The same belief is attributed to stars and magic diagrams.

The design patterns and motifs, dyeing and weaving techniques, and the use of textiles represent the lives and fundamental ideas the weavers and the users of textiles hold of the world around them. Textiles are an excellent way by which to understand culture and history, because we are able to get in touch with the past and the present of a particular people through their textiles. Lao textiles are also an example of cultural and economic exchange in Southeast Asia throughout history. Lao designs, weaving techniques, and the use of material show not only the influence of Indian and Chinese traditions, but also have similarities with patterns and motifs of Indonesian and even Dong Son cultures.

Lao and Tai woman still preserve their traditional textiles and their handcraft. Today, weaving is an ideal profession for Lao families not only in rural, but also in urban areas, providing an income for the family. Girls often start to learn to weave at 6 or 7 years of age. A young woman's knowledge of weaving helps determine the value of the bride-price. Since ancient times Tai and Lao weavers have transmitted the knowledge of weaving and of dyeing processes, based on vegetable agents, from mother to daughter. But the loss of this special knowledge is being hastened by the use of chemically dyed yarns. Nowadays in Northern Thailand, the production of naturally dyed yarns, even of the weaving itself have nearly been lost, although there are several initiatives to revitalize the handcraft and to popularize 'tradition-like-fashion'. Also in Laos traditional textiles are being replaced more and more by imported industrial products, although nearly every other Lao or Tai household still uses its loom. The quality of antique textiles was very fine and the designs were intricate.

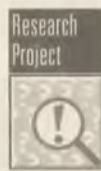
With the commercialization of weaving, spurred on by the rise of mass tourism, design have become simplified and the quality of textiles coarser. Many of the antique textiles have been lost during wars, have been destroyed by vermin, or are now sold to foreigners for high prices – and coincidentally this means that Lao weavers lose the original examples of weaving that they need to learn from to continue their handcraft. For this reason, every effort should be made to preserve traditional Lao and Northern Tai textiles, to guard the knowledge of the culture, historical, and religious backgrounds to the textiles and to promote the continuation of weaving. Serious collecting and research, and especially the re-transfer of research results and knowledge to the originators of the handcraft can be a useful contribution to these. ■

Jana Raendchen (seacomcomp@aol.com) is affiliated with SEACOM Southeast Asia Communication Centre, Berlin.

## Kalagas: The Golden Tapestries from Burma

Studies on Southeast Asian textiles have been gathering momentum for some time now. A wide range of scholars coming from diverse disciplines are becoming attracted to this fairly new field of research. Like other countries in Southeast Asia, Burma possesses a large variety of indigenous textiles that are not only generally unknown to the outside world, but are also ignored within the country itself.

By GUY LUBEIGT



Each province, be it a state of the Burmese Union or a territorial division, is characterized by its own original style, patterns, and dyed fabrics, which sometimes vary greatly from one locality to another. The traditional implements for production are basically the loom in the lowlands, and a simpler weaving device in the uplands. Unfortunately, these traditional indigenous textiles are fast disappearing owing to the authorities' lack of interest in their production, and to their own weak competitiveness when confronted with Chinese clothes, fabrics, and threads produced in Yunnan that have been flooding the whole of Burma for over three decades.

### Embellished curtain

Specialized in the history, languages and cultures of mainland Southeast Asia, the Laboratoire 'Péninsule Indochinoise' has been programming field researches in Burma for many years, and has often come across these traditional indigenous textiles. It has especially focused its interest on the so-called kalagas (commonly translated as 'curtains'), which are unique to Burma. These long pieces of cotton, silk, or velvet cloth (3.5x2 metres), decorated with an irregular scattering of flowers cut out from fabrics then appliqued, were originally used by the royalty, monks, or rich people to secure privacy when travelling with their belongings in the countryside. During halts, ropes were attached to trees or posts, then simple kalagas were hung on them (hence their vernacular name derived from Sanskrit) so to demarcate a kind of private apartment. In the course of time, the use of kalagas grew more sophisticated; by the middle of the 18th century, more and more designs in the form of elaborate embroideries were added to the curtains. Scenes depicting former lives of the Buddha (*jatāka*) were first applied by needlework to the central field. Rocks, trees, and buildings interspersed with floral designs delineated with gold and silver threads were used to separate the different scenes of a story. Silver sequins, glass mosaics, pearls and semi-precious stones were also used to deco-

rate the human and mythical figures padded out with either cotton or kapok. The selvages and borders of the curtains, which were originally wide bands of simple golden thread, were also elaborated. Figures of birds (mostly the mythical hamsa and parrots) were widely used both to delimit the selvege of the piece and to separate the central field from the border. By the end of the 19th century, the evolution had been such that the kalaga was no longer a plain 'curtain' with some figures stitched on to it, but truly an embroidered tapestry the making of which had become an art.

Creative artists have drawn their inspiration largely from mural

niture, ceremonial apparatus, and the paraphernalia for royal excursions, as well as the canopies, curtains, pillows and cushions of monasteries. Apart from such uses, they could be found on the palls over the coffins of deceased monks, on the curtains of Shan Sawbwa Haw Residency, on the caparisons of elephants and horses during seasonal festivals, on the ornaments of dancing horses and bulls on royal excursions, on the backdrops of the stages for the puppet-shows at pagoda and charity festivals, on the wrappings of stored puppets, on the costumes of puppets as well as the costumes and wardrobes of theatrical dancers.

After British annexation (1886), there was no more demand for the compulsory costumes of the royalty and officers. Royal regalia, furniture, and ceremonies disappeared along with the etiquette connected with them. Craftsmen now produced only to order but, unlike goldsmiths and silversmiths, they had few clients, since there were almost no more occasions for presenting or using the large velvet draperies. Therefore, the production of embroideries, which had relied heavily on the orders of the court and the nobility, nearly ground to a halt. The monasteries, which inherited many royal traditions, became the depositories of most of the paraphernalia in use during the glorious days of the monarchy. After the death of their last owners, these embroidered objects, clothes and fabrics, were donated to the monasteries, especially the coffin palls that nobody would ever dare keep in private homes. What kept the craft from dying out altogether were the needs of performing artists (costumes and decorations for dancers and puppets) and of the dressing up required for the novice and ear-piercing ceremonies.

### From usefulness to decoration

During the 1970s, international tourists and collectors began to look for traditional kalagas, which had nearly all disappeared save in some monasteries. The pieces now remaining are spread all over the world in museums, antique shops, and private collections. Meanwhile, in their eagerness to meet the market demands, many costume makers grabbed hold of the last pieces and started to copy them. In the early 1980s, the reproducers were already producing for export, mainly to northern Thailand where a border trade was thriving. Being copies of copies, these products unfortunately lacked the lustre and quality of those

their forebears created for the royalty and clergy. Sadly the meaning and symbolism of the embroidered wall hangings also disappeared in the process. The tapestries also completely lost their utilitarian function and were made exclusively for decoration.

While the traditional use of the embroideries was drastically reduced after the eclipse of the monarchy, the utilization of the kalaga has now been totally discarded by present-day, modern Burmese who never place a complete wall hanging as a decoration in their home. The present mass production is not made for local consumption, but exclusively for export. For a decade, the authorities have totally ignored the development of hundreds of workshops in Mandalay that employ thousands of young women and specialize in the reproduction of old wall hangings required by the foreign market. Export circuits independent of the official ones have thereafter been established with Thailand, alongside the traditional smuggling routes used by caravans. Although the authorities have made some attempts to promote the sales of the products in order to tap this lucrative market, the bulk of this trade still goes through the ways of the smugglers.

### Survival of an old art

In 1984 a workshop was created in Mandalay by a water-colour artist painter-cum-businessman to make new creations of original kalagas, but using only the old techniques, materials, and traditional motifs. Encouragement and financial support from European friends, as well as orders placed at first exclusively by the foreign community in Rangoon, made the venture a success. In 1990 another workshop named 'Kinnaree' was opened in Rangoon by a small group of women artists, also to create new kalagas of high standard. This venture is also a success, although the artists refuse to produce more than one tapestry per month, in order to maintain the quality of their creations.

The Laboratoire 'Péninsule Indochinoise', which has been able to collect over sixty kalagas, gathered mostly from private collections and museums, will be organizing a cultural exhibition in order to present this Asiatic art that is still practically unknown, in Paris, from 2 to 28 April 1998. Golden Tapestries from Burma will thus offer the general public a large collection of kalagas for the first time. A dozen of old pieces will be on show, but the core of the exhibition will be devoted to the beautiful new creations. ■

For further information on this exhibition:

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Dr Guy Lubeigt is a geographer, a researcher at the CNRS, and delegate in Thailand and Burma of the Laboratoire Péninsule Indochinoise's.

The utilization of the kalaga has now been totally discarded by modern Burmese

paintings as well as paintings on *parabeiks* (traditional folded books with coloured designs) for the motifs for the needlework. The Burmese tapestry was therefore born from the meeting between the centuries old Burmese tradition of embroidering the costumes of high-ranking personages, and the equally age-old tradition of using curtains to make partitions, possibly inherited from certain Indian customs.

### Burmese embroidery

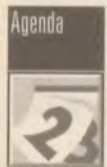
In the past, embroidered textiles were reserved mainly for the royal court, residences of nobles, and religious complexes. Specific embroidery work was prescribed for the costumes of kings, queens, crown princes, ministers, councillors, generals, and army officers. Each person was expected to wear embroidered clothes befitting to his or her rank. They were laid down in a sumptuary law. Other regulations stipulated the costumes for boys about to become novices, and for girls whose ears were about to be pierced. Embroideries also covered regalia, royal fur-

8 > 9 JULY 1998  
QUEZON CITY, THE PHILIPPINES

# Fourth National Social Science Congress of the Philippines

The Philippine Social Science Council, a private organization of professional social science associations in the Philippines, announces the holding of the Fourth National Social Science Congress (NSSC IV) in July 1998. The theme will be 'The Philippine Social Sciences in the Life of the Nations'.

■ By LORNA P. MAKIL



The holding of National Social Science Congress (NSSC) was initiated by Filipino social scientists in 1983 with institutional support from the Philippine social science council (PSSC), the national research council of the Philippines (nrpc), and the pi gamma mu international honor society in social science - Philippine chapter. The first nssc held in November 1983 had for its theme 'towards excellence in social science in the Philippines', while nssc ii held in November 1988 focused on the 'social sciences and economic recovery'. The latest of the quinquennial congresses (NSSC III) was held in December 1993 on the theme 'empowerment and accountability for sustainable development: towards theory building in the social sciences'.

NSSC IV is currently being planned by a Committee formed by the National Academy of Sciences and Technology (NAST) with members from different universities and social science centres and institutions. NSSC IV will constitute part of the Centennial Activities for Science and Technology. Scheduled for 8-9 July 1998, the Congress itself will serve as NAST's annual scientific meeting for 1998.

With 'The Philippine Social Sciences in the Life of the Nations' as its theme, NSSC IV will focus its paper presentation, seminars, and workshops on assessing the role of the Social Sciences in the life of a nation that is celebrating its centennial, and hence on the distinct contributions of the Social Sciences to nation building and to national integration and development.

The panels will be discussed in 3 Pre-Congresses (one on each sub-theme), culminating in the 2-day Congress Proper planned for 8-9 July 1998. The topics/sub-themes are:

## I. The History and Development of Social Science Disciplines in the Philippines.

A focus on this topic is expected to highlight the theoretical and methodological developments in each of the thirteen established Social Science disciplines (listed below) and in other emergent social science fields, taking into account the resonances of the universal disciplines in the Philippines and the peculiar contributions of the Philippines to global Social Science. Such a focus should likewise draw attention to the changing philosophical bases and theoretical frameworks of the Philippine Social Sciences, and to their strengths, needs and future directions.

Anthropology; Communication; Demography; Economics; Geographics; History; Linguistics; Political Science; Psychology; Public Administration; Social Work; Sociology; Statistics; Emergent Fields

Pre-Congress dates 30-21 January 1998, at the Philippine Social Science Centre, Quezon City, Philippines.

## II. The Social Sciences and Other Branches of Knowledge

The Panels and sessions on this sub-theme will tackle the reciprocal influences between the social sciences and other disciplines giving rise to multi and interdisciplinary approaches to social-scientific analysis. In some instances, the substantive fusion of the Social Sciences and other branches of knowledge has led to the establishment of new fields of studies, namely Agriculture Economics, Social Forestry, Law and Society, Social/Literary Criticism and others. Special attention will be paid to Social Sciences interfacing with other branches of knowledge in relation to the following:

Agricultural Sciences; Health Sciences; Management Sciences; Environmental Sciences; Information and Technology Development; Culture and the Arts; Media; Engineering, Architecture and Technology; Law

Pre-Congress dates 20-21 March 1998, at the Philippines Social Science Centre, Quezon City, Philippines.

## III. The Social and Public Policy and Practice

Discussions on this topic will likewise underscore the necessity for multidisciplinary approaches in the Social Sciences but will be designated primarily to review major social science contributions to public policy on social science theories and research, as well as some of the inherent tensions arising from differences in the assumptions and perspectives of the Social Sciences and those of policy makers and political or established authorities. Under this topic, separate panels will be organized to discuss the mutual influences between the Social Sciences and public policy making and practice in the areas of:

- Population, Resources, Environment, and the Future
- Values, Culture, History, and National Integration and Cohesion
- Education, Language, and Communication Development
- The National Economy
- Governance, Civil Society, and Social Justice
- Public Welfare and Human Development
- Science and Technology

Date of Pre-Congress 22-23 May 1998, at the Philippine Social Science Centre, Quezon City, Philippines.

The country's professional Social Science associations, which are also the regular member organizations of PSSC, as well as other individual social scientists have been tapped to act as panel/session convenors and organizers.

The panels which will be convened will have as paper presenters, discussants, and reactors not only social scientist but other natural scientists, policy makers, development workers, business experts, the media, arts and humanities scholars, and those coming from other professional fields. As far as this is feasible, foreign scholars and experts, particularly those who have done work on the Philippines or in the Asia-Pacific, may also be invited to share their research findings and observations in topics related to the theme of the Congress.

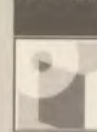
As befits a centennial activity, NSSC IV is envisioned as providing a forum for taking stock of the state of Social Science knowledge and the contributions and limitations of the Social Sciences in nation-building. NSSC IV will also provide the Social Science community with an opportunity for charting its directions and imaging its role in the coming millennium when rapid changes and globalization forces are expected to present even more complex social issues and national situations than in the past. ■

### THE PHILIPPINES SOCIAL SCIENCE COUNCIL, INC

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# Music of Indonesia

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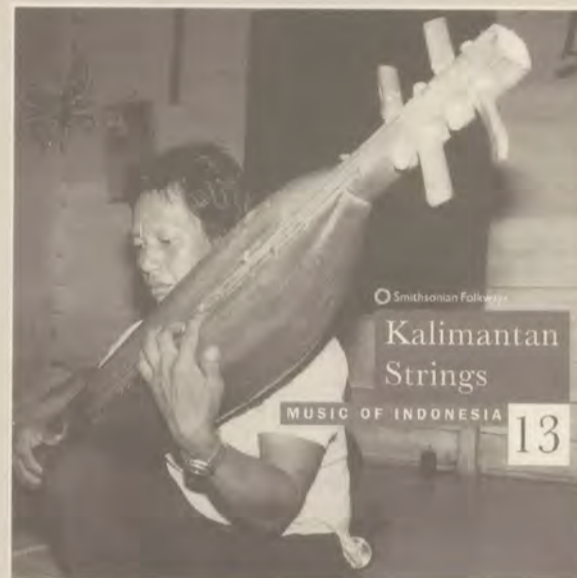
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Three new albums have been released in the series Music of Indonesia. The albums, recorded, compiled and annotated by Philip Yampolski include:

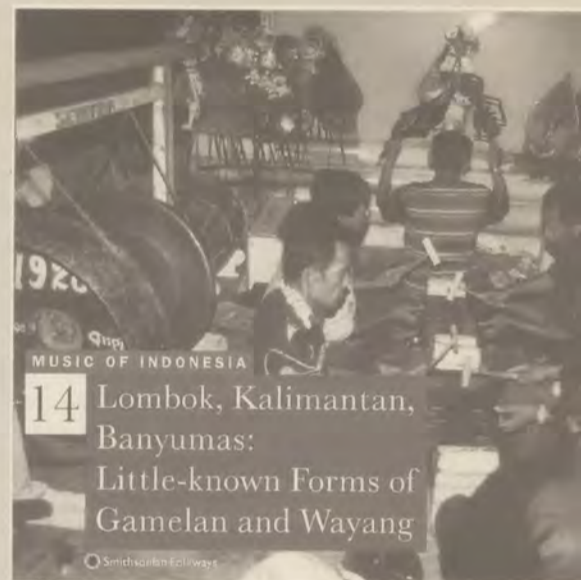
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- South Sulawesi Strings  
(no. 15, SF CD 40442).

# W.O.J. Nieuwenkamp

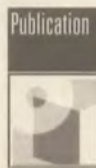
## The First European Artist in Bali

Bruce W. Carpenter  
**W.O.J. Nieuwenkamp**  
**First European Artist In Bali**  
 Uitgeverij Uniepers, Abcoude, 1997  
 ISBN 90-6825-198-8  
 Dfl. 99,-



PHOTO: BOB GOEDWAAGEN

By **DICK VAN DER MEIJ**



A beautiful book has just been published about one of the most versatile Dutch artists ever to have worked on Bali.

W.O.J. Nieuwenkamp (1874-1950) was the first artist to visit Bali which he did as early as 1904, and to have returned there on two more occasions to record his findings in drawings and paintings. It is by no means the only book to have appeared recently on foreign artists who have worked on Bali. In the past couple of decades, books have been published on Theo Meier (Wenk 1980), Rudolf Bonnet (De Roever-Bonnet 1993), Willem Hofker (Carpenter 1993), and Adrien Jean le Mayeur de Merpres (Ubbens & Huizing 1995), to name but a few. However, it is wonderful to have a book on the first artist to have made Bali available graphically to a foreign

public. The book is especially important as it shows Nieuwenkamp in his role as artist and ethnologist and what this fascinating combination brought to fruition in his pictures.

The drawings are of a varied nature. On the one hand the pictures depict Nieuwenkamp's own personal, highly impressionistic views of the Balinese people, the Balinese landscape and culture. On the other hand he painted pictures very much in Balinese traditional style depicting scenes from the Hindu Javanese/Balinese literary tradition. Other pictures show Balinese artefacts and may be viewed as the first detailed ethnographic recording of Bali by an artist.

Nieuwenkamp visited not only Bali, he drew pictures of other islands in Indonesia such as Java, Ma-

dura, Lombok, Sumba, and Timor with the same stunning accuracy. He also paid visits to Italy and India, pictures of which are also included in the book.

The volume is enticed by a list of Nieuwenkamp's graphic works, a short biography, a list of major exhibitions of his works, a bibliography, and an index. The book is beautifully presented with numerous colour illustrations and is of interest to a general public, but especially to scholars and others intrigued by Bali.

### Exhibition

An exhibition of Nieuwenkamp's work can be seen until 1 March 1998 at the Kunsthal in Rotterdam (see Art Agenda). ■

W.O.J. Nieuwenkamp (1874-1950):  
 'The main road on Lombok' (1904).  
 Etching 68 x 62 cm.  
 Collection: Stichting Museum  
 Nieuwenkamp, Vleuten.

(Advertisement)

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## New Publications

Barlow, H.S.

**Swettenham**

Southeast Asia Publications, Northern Illinois University,  
 DeKalb 1997. 783 p. 94 ills.  
 ISBN 983 9915 1 5.

Bellwood, Peter

**Prehistory of the Indo-Malaysian Archipelago**

Revised edition. Honolulu: University of Hawaii Press, 384 p.  
 ISBN 0-8248-1883-0 (cloth),  
 ISBN 0-8248-1907-1 (pbk.).

Bowie, Katherine A.

**Rituals of National Loyalty. An anthropology of the State and the Village Scout Movement in Thailand**

Colombia University Press, New York. 393 p.  
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East  
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P. R. CHINA

JAPAN

KOREA

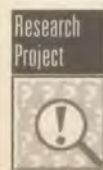
MACAO

TAIWAN

Han Chinese Colonization  
in the Miao Areas

While Western colonialism has received a great deal of scholarly and political attention, China's colonialism has not. Several reasons lie behind this anomaly, but the main two are continued Chinese political dominance and the scarcity of native records. The people subjugated by the Chinese empire were closely integrated into its civil government and dominant Han Chinese culture. There were long periods of slow attrition and assimilation. Most were numerically much inferior to begin with. Moreover, the Chinese government had a long tradition of suppressing alternative opinion and destroyed all native records. Therefore, a study of China's internal and external expansion must depend mainly on a perusal of official Chinese sources. There are few if any first-hand accounts of native societies by missionaries, traders, or adventurers which colonial historians could use to their advantage.

■ By EDUARD B. VERMEER



The Manchu dynasty (1644-1911) had an ambivalent attitude towards non-Han peoples. In the 18th century, the Han Chinese population tripled to more than 300 million. Faced with the advance of Han Chinese farmers, traders, foresters, and miners along the frontier of Han Chinese civilization, the Court found itself without long-term consistent policies of either integration or segregation. Under the aegis of the Manchu-Mongol alliance, special arrangements had been made to uphold the autonomy of Manchu princes and Mongol kings in their territories beyond the Great Wall. There were no such historical obligations in China's 'interior frontier', the mountains and valleys in the southwest, and there the process of acculturation continued along the lines set by the Ming, but with much greater vigour. In most periods and areas, local civil officials and military commanders had considerable latitude to pursue their own course of action, and encouraged economic exploitation as long as it did not demand high administrative costs or provoke rebellion. Depending on strategic goals, native resistance, and economic interests, government policies vacillated between assimilation and pluralism.

In periods when Court policies were expansionist, such as under the Yongzheng emperor, military campaigns killed off or weakened significant parts of the native peoples, their leadership and social structures. This was followed up (sometimes, also preceded) by the establishing or strengthening of regular local civil government, which relied on Han Chinese immigrants and furthered their economic interests. Often, the increased exploitation of local re-

sources such as minerals, timber, and farmland was at the expense of earlier, less intensive or commercial native uses. In turn, this exacerbated ethnic tensions. The ruling Manchu sensitivities to ethnic issues acted as a check on manifest pro-Han statements or official actions against ethnic minorities. However, the scantiness of evidence on ethnic discrimination should not be interpreted as meaning that it did not play an important role, and particularly so in the Han-Miao relations below the county level where the Manchu bureaucracy did not reach.

#### Village Names

A study of the Miao, a conglomerate of peoples who had settled in the southwest of China in successive waves since the Han dynasty, shows a variety of responses to the advance of Chinese imperial government and encroachment of Han colonists and traders. The Miao-Han frontier shifted over time, generally from the valleys and traffic arteries to the secluded mountain and border areas. Only the late Ming and Qing periods have left historical materials which throw light on the defining characteristics of Miao culture and the Han-Miao relationship. Almost all are Chinese. The Miao acquired a written script only in the late 19th century, and the Miao epic tales and songs collected and published since the 1950s have been heavily censored for references to ethnic conflict and Chinese domination. During most of the 16th and 17th centuries, for safety reasons, the Han Chinese presence was limited to some walled cities and garrisons in the river valleys and along main routes. Without further military support, the Han Chinese found it very difficult and risky to advance into Miao areas. Of course, the military, administrative, or commercial presence of the Han Chinese, and the Ming and Qing support for

native chiefs, stimulated the settlement process of the Miao as well. This goes for towns along traffic arteries as well as for villages in mountain areas. Many villages evolved from a beginning as guard posts in the Ming to become garrisons or fortified villages, and finally ordinary settlements. Reverse acculturation was rare, but in some mountain areas, Chinese garrisons went native and their offspring were classified as Miao.

Village names are a valuable historical record. Some show a Chinese effort to wipe out Miao names which were reminders of past suffering. For instance, the villages 'Broken Treaty' and 'Severed Community' in Taijiang, which referred to the villagers' eviction by a Qing garrison were homophonously renamed 'Eminent Peach' and 'Peach Trust'. The virtual absence of family-name villages demonstrates that most Han Chinese settlements did not evolve from single independent colonist families, but were a gradual infusion into a Miao-dominated environment. Many names reflect their early phases of economic development.

#### Miao Rules

With official permission, in the 18th century 'Miao rules' were used in Miao areas instead of the official Qing law. Acculturation with the Han and commercialization had already brought significant changes in customary law and practices. While some villages of 'cultured' Miao had adopted Chinese rules, other villages still lived under rules of common tribal ownership. The difference shows for instance in inheritance rules. Of particular interest are the people's convenants concluded by Miao village councils. The records preserved are mostly stone inscriptions (in Chinese) of the late 18th and early 19th century, at a time when such convenants were being made in other provinces as well. These rules included protection of village forest and other natural resources against outsiders, with fines for offenders, planned felling, and definitions of common and private ownership of land and timber stands. There were rules against theft of crops, cattle, pigs, timber, irrigation water, fish, vegetables, grass, fruit, etc. One should not read too many conservationist concerns into them. Their main purpose was defensive: to define and protect vil-

lage property, particularly land, against squatters and encroachment by Chinese exploiters. Other rules were meant to regulate relations within and between villages, such as forbidding the abduction of women and the rustling of cattle.

In 18th-century Guizhou, clearance of forests was undertaken on a large scale, in conjunction with the expansion of urban and agricultural settlements. It was a commercially inspired operation, but also used to destroy the natural habitat of bandits, beasts, and other threats to society. Exploitation and destruction of forests led to native resistance and drove those native people who could not adapt their life-style deeper into the mountains. Their land was taken by Han Chinese farmers, or cultivated by more adaptable natives, a process sometimes hastened and sometimes retarded by war. Eventually, the agricultural presence of the Han Chinese immigrants became an economic factor in itself, usually a stabilizing one. The economic frontier, characterized by overlaying and conflicting types of land and forest use by different peoples, by outside exploitation of local resources, and violent clashes of interests, shifted from the central parts of Guizhou to the less accessible eastern and southern regions.

The expansion of Chinese farming in Guizhou took many forms, because it was impelled by different factors and farming conditions varied between areas. Military and government measures played a role, but economic and demographic factors should not be overlooked. During the Ming, Han Chinese agriculture was developed primarily around towns and garrisons to serve the needs of the Han military and government presence, and that function continued when the Qing expanded its power into the more remote areas of Guizhou. Economic stimuli to agricultural development came from the food demand of labourers in the rapidly developing mining, forestry, transportation and other industries. Many such industries were located in mountain areas where transport costs were high, which made it necessary to rely on local food supplies. The rapid growth of the local population (not only of the Han, but also of the Miao and other peoples) in the 18th century stimulated an expansion of farmland throughout Guizhou. Local wars led to population

losses, which were made up by immigrants from other provinces. The spread of New World crops such as maize and tubers, which could be grown on mountain slopes and at high altitudes, facilitated further expansion.

At first, the Miao were too powerful and cohesive to be intimidated by private gangs of Han Chinese. However, Miao chiefs, village heads who could dispose of land, timber, and mineral resources, and those employed by entrepreneurs profited from co-operation with the Chinese. Many ordinary Miao were reduced to being tenants on Han farmland, fragmented and unable to offer much resistance. However, there were several sources of resistance: chiefs, big landlords, and entrepreneurs who suffered from the exactions made by local government officials; marginalized communities of Miao who preyed on traders and raided settled communities; and dislocated Miao and other groups who had been forced to migrate under the pressure of Han immigrants or soldiers and other border people. Several times, the smouldering anti-Chinese sentiment and economic despair combined these groups to start a rebellion. Contemporary sources suggest that in Ming and Qing, despite of a certain degree of assimilation, many Miao continued to perceive the Chinese as the occupying force. ■

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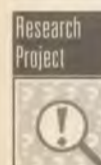


# The Political Adventure of Democracy in Taiwan

The Chinese governments in Beijing and Taipei do not share many ideological visions, but they do share the One-China ideology which asserts that there is only one China and Taiwan is nothing but a province of China. Virtually the entire international community repeats this dogma, and appears to believe that it hereby also heeds the aspirations of Taiwan's population.

Among Taiwan's population, however, increasing numbers of people claim that it is not only one of their new democratic rights but indeed their democratic duty to have their own opinion in this matter. During the last decade, they have re-invented a Taiwanese identity. Due to their activities, democracy in the Republic of China in Taiwan (ROC) has promptly become a dangerous political adventure because, at the same time as the government in Beijing opposes every gesture of Taiwanese identity and threatens military intervention should Taiwan declare independence, leading ROC officers warn officials that they will not defend an independent Taiwan.

By ALEXANDER WANER



Even though most Taiwanese do not believe in a Chinese invasion, a blockade is conceivable, and this would quickly ruin Taiwan's economy. The international community, it is understood in Taiwan, would not venture to protect Taiwanese independence. This could mean war with China; and the least the West would do would be to lose China as a prolific market. Pragmatically, people in Taiwan are conscious of the limitations of their new democracy imposed by the undemocratic One-China dogma and its recognition by the international community.

Consequently, democracy and identity-building are 'voluntarily' confined by the Taiwanese to sub-national levels, and the results of the local government elections of December 1997 are a point in case. Almost 75 per cent of Taiwan's population is now governed – at local levels – by the pro-independence Democratic Progress Party, whereas national politics are in the hands of the pro-Chinese Kuomintang.

This paper addresses aspects of the 'political adventure' of democracy in Taiwan, including the ethnic polarization in Taiwan itself.

## Democracy In Taiwan

Modern democracy has been defined as the 'institutionalized mechanisms by which citizens may change the personnel holding power, respect for the rule of law, accountable governance and protection of human and civil rights' (Newbury 1994:2) These rights include freedom of religion, assembly, free speech; thus, the freedom for citizens to assemble and pursue cultural or political activities. Democracy depends on a basis of the support among a population for political parties providing for contrasting political alternatives (Lipset 1994:14). Most writers maintain that political parties function as intermediaries between citizens and their government, indeed that modern democracy is the politics of political parties. The existence of political parties is not just a characteristic of modern democracy (Pennock 1979:275), but a device for measuring it (Mayo 1960:66; Dahl 1967:203).

In Western contexts, political parties have usually developed within class societies. They have strengthened, even produced, contrasting class ideologies and class-related identities among their supporters. In many non-Western societies, however, class structures are weak or virtually absent (cf. Waner 1996). In Taiwan, for example, a working class is almost non-existent, as the social structure consists of stage-front controllers of the state, with their immense economic and political powers; off-stage managers of multinational corporate capitalism; and the petty capitalist owners of kinship corporations. In this industrially booming island, we might have expected a role for labour. But brute force combined with sophisticated ideological controls and ancient class alliances has kept labour silent for decades. (Gates 1992:176f)

When we add ethnicity as dimension to the ROC's social and political structures, we find that these are structures of ethnic inequality. Yet, it is bad manners for foreigners to speak of ethnicity in Taiwan, because this topic challenges the logic of the ROC which stipulates that about ninety-eight per cent of Taiwan's inhabitants are Han Chinese (henceforth: Chinese), the remaining two percent being indigenous Taiwanese people. This official depiction of Chinese unanimity, propagated within Taiwan itself, also determines the ROC's self-presentation abroad.

Although life in Taiwan might appear to be completely Chinese to a casual observer, a long-term student of contemporary developments cannot verify Chinese unanimity here because, with the onset of democratization in the mid-1980s, ethnic opposition has surfaced. It claims that 87% of the population are Taiwanese and 13% are Mainlanders, thus challenging the officially pronounced Chinese-ness of Taiwan, and also challenging the notion of Taiwan's ethnic cohesion with China.

My Taiwanese informants maintained that their ancestors left China behind them in order to settle down

in Taiwan. Here, they shared the experiences of impoundment and discrimination by foreign rulers (the Dutch, the Spaniards, the Japanese, and the Chinese), and their own dedicated resistance against them. Their shared history, they claim, has made them Taiwanese. Today, this group (although in itself an aggregation of sub-ethnic entities) is most clearly visible in its opposition to the Mainlanders.

Verbally, Mainlanders tended to deny ethnicity. 'We are all Chinese' was their typical and at times indignant reaction, and they often added that, today, the Chinese culture with its history of five thousand years is upheld in the province of Taiwan only, while the communists in the mainland have trampled it. A close friend of mine pointed out that he much preferred to perceive of himself as a Chinese, proud of five thousand years of history and accomplishments, rather than as a Taiwanese whose identity at best could be built on the production of gaudy plastic toys and cheap imitation watches over the last few decades.

Such statements clearly demonstrate that the Mainlanders, too,

Many Mainlanders are urban people. They hold most key positions in the government, in the state administration, in the army, in the police force, in the educational system, and in the official media. Therefore, the 'stage-front controllers of the state' (Gates 1992:176) are recruited mainly from among them. Indeed, to use Smith's terminology (1986), they form a 'lateral ethnic' in Taiwan that has brought a Chinese 'official nationalism' (ibid) to bear on the Taiwanese, including Chinese history and Mandarin. (Between 1895 and 1945, the Taiwanese were under Japanese rule and spoke, of course, Japanese.)

ROC education comes in Mandarin. Entrance examinations for public service and higher studies presuppose the command of Mandarin (thereby conceivably favouring Mainlanders). ROC media, too, come mostly in Mandarin. The three ROC television channels present Taiwanese characters in their daily soap operas as rude, backward, poorly educated, bad-mannered, petty-criminal, and low-class, whereas Mainlanders seem well-educated, cultivated, elegant, and high-class (personal information, July 1997). Since these soap operas come in Mandarin, the Taiwanese characters have the additional handicap of having to speak a corrupt Mandarin, the widely ridiculed Taiwan kuo-yu.

By such means, but also by economic discrimination such as income-tax exemption for teachers and soldiers, financial support for students whose parents are public servants or soldiers, and special low-price shops for public servants (all these institutions favouring Mainlanders), the Mainlanders have not just appropriated a Chinese identity for the Taiwanese, but have made them second-class Chinese.

We should hasten to add that at present, most dramatic changes are taking place. Democratization provides new possibilities for Taiwanese to achieve top positions in opposition political parties, even in the Kuomintang, in the ROC government, in state-administration, the ROC army and police force, in the educational system and the official media. The official media are liberated, and schoolchildren are experiencing a liberation, too. New textbooks in Social Studies, History, and Moral Education are being introduced, courses in the Taiwanese language are even contemplated. Educated by Taiwanese teachers and Taiwan-oriented teaching materials, young people are likely to develop a Taiwanese identity.

For the Mainlanders, this means that their privileged positions are withering away. Identity problems among them are clearly perceptible. Their apprehension of Taiwanese independence or its forced incorporation into Communist China has led to a strategy among them, ridiculed by many Taiwanese as 'toothbrushism'. They tend to send their children abroad for studies, preferably into the United States of America. In

case of a Taiwanese – or indeed of a Chinese – take-over of Taiwan, this is expected to provide them with entry permits to these countries for the purpose of family re-unification. This strategy has resulted in a very strong over-representation of Mainlander students abroad and in high levels of education among them, thus qualifying them to obtain leading positions in government, administration, academic life, and the media.

## Conclusion

It may be bad manners for foreigners to speak about ethnicity in Taiwan but all Taiwanese I asked answered without hesitation that they were Taiwanese and Mainlanders expressed their ethnicity too, although in more circumspect ways. In international contexts, the ROC is represented by disproportionately large numbers of Mainlanders. Their dominance of the ROC media and the diplomatic service, and the prevalence of their youth as students abroad, is apt to withhold the ethnic discourse in Taiwan and the developing emancipation of the Taiwanese, as these themes have been addressed here, from the outside world. Due to this, but perhaps especially due to its own trade interests with China, the international community has not taken heed of these developments.

However limited the political adventure of democracy in Taiwan might be; combined with outstanding economic success and new professional and political roles for the Taiwanese, it has become part and parcel of a Taiwanese identity that – at least symbolically – sets Taiwan off from China. ■

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In international contexts,  
the ROC is represented  
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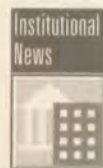
have a sense of shared fate and identity which, in spite of their verbal denial, sets them apart from the Taiwanese. They feel attached to China, and perceive the province of Taiwan as a temporary refuge. Coming from all over China they, too, might adhere to a variety of ethnic identities. Yet, with their escape to Taiwan they became 'Mainlanders', and their differences became sub-ethnic characteristics. Their identity appears to have been forged partly during the civil war in China and their escape from it, and partly it seems to be prerequisite as well as consequence of their perceived superiority vis-à-vis the Taiwanese.

If we accept that ethnicity in Taiwan follows the above pattern – 87 per cent Taiwanese and 13 per cent Mainlanders, each group with sub-ethnic divisions – and look a little more closely at these groups, an intriguing phenomenon emerges.

# Mime on the Radio: The EASL Homepage

Despite the opinion that electronic information is not designed for librarians, but the end user, its influence on librarians' work is constantly increasing. During the last few years, full-text databases (for instance in the form of CD-ROMs) have been flooding the market and are being used at an accelerating rate. In addition to this new form of electronic information, the World-Wide-Web is becoming a fairly serious medium for the exchange and flux of scientific information and library matters.

■ By **MATTHIAS KAUN**



There have been numerous shifts in the way libraries organize information and in the way that users search, seek, gain access to, and obtain it. Library catalogues have shifted from local card catalogues to catalogues accessible through Wide Area Information Servers (WAIS) and the World-Wide-Web. So the Internet provides links to many valuable (and also, of course, innumerable not-so-valuable) information sources with no centralized database or search engine. Because of the lack of a centralized database, Metasearch engines like Yahoo, AltaVista, Lycos and others index and abstract information on the WWW.

The homepage of the European Association of Sinological Librarians (EASL) (<http://www.uni-kiel.de/easl/easl.html>) attempts to arrange and classify on and offline available information on East Asia in general and East Asian libraries in

particular, automation questions, standards, etc. Apart from the minutes of EASL meetings and BEASL (Bulletin of the European Association of Sinological Librarians), the agendas and papers of the various European national sinological library meetings are also published on the EASL homepage - China Library Group (GB), Sinodoc (FR), and Arbeitsgemeinschaft deutscher sinologischer Bibliothekare (D).

### Collecting information

The purpose of the EASL homepage is thus twofold: Firstly, it provides all relevant online information to its members. Since EASL is a librarians' organization, pointers to member libraries are essential. At present there are more than five catalogues available in true C-form, with even more 'normal' catalogues accessible online. In 1996 I started to gather information on European sinological libraries which is now published on the EASL homepage (<http://www.uni-kiel.de/easl/lo-clib.html>). I prepared a form (to be

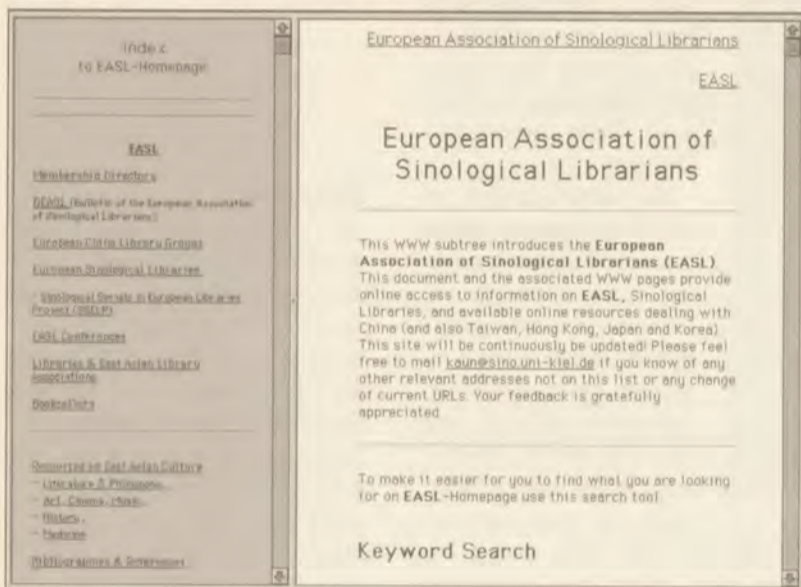
bases of non-bibliographic character and nearly all kinds of online information dealing with greater China are also included. In order to facilitate searching, very early the EASL homepage set up a search machine for the whole homepage.

Because of the overwhelming growth of valuable and also poor information, this second function is very hard to maintain, and there will inevitably be some changes in the near future. It is planned to combine Hanno Lecher's 'Internet Guide for China Studies' (IGCS) with the EASL homepage, so that he will prepare information for the second function of the EASL homepage, while I will concentrate on redesigning the first, and aim to provide more information on sinological libraries worldwide than just bare links.

The aim of this enterprise is to gather information similar to that provided in the European Sinological Libraries directory for libraries world-wide. Moreover, the information will be extended to cover all manner of library matters, such as booksellers, automation, standards, and information-sharing questions. This will be the new libraries part of the 'Internet Guide for China Studies'. One of the most important things in this project will be to set up a new search machine capable of trawling not only one homepage, but also the whole 'Internet Guide for China Studies' and maybe other parts of the Asian Studies WWW Virtual Library.

But the place for web matters is on the web itself. Writing and talking about them in the 'normal' way, and not using the online option, is like mime on the radio. In future, our work will relate to the information offered by colleagues, librarians, scholars, and all others who have access to the Internet. Handling, cataloguing, and indexing Internet resources will not supersede cataloguing printed or other material, but has already become an additional responsibility for contemporary librarians. ■

**Matthias Kaun** ([kaun@sino.uni-kiel.de](mailto:kaun@sino.uni-kiel.de)) studied sinology, history, and law and now works in the library at the Institute for Oriental Studies, Department of Chinese Studies at Kiel University. Since 1995 he has been maintaining the Homepage of the European Association of Sinological Librarians.

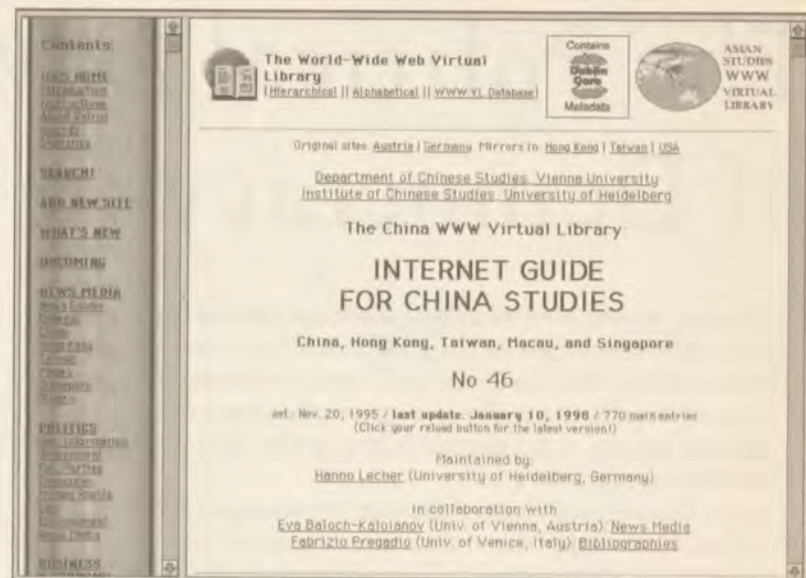


particular. Since its beginning in 1995 it has grown from being an information page on EASL plus its members and their addresses, to an online guide to East Asia. This library of links started when there were only a few similar pages available on the Internet, such as the Asian Studies WWW Virtual Library, or the homepage of the Council on East Asian Libraries (CEAL). But the most important function of the EASL homepage is to provide information on libraries with East Asian holdings, and in particular, on European sinological libraries.

Within the whole of Europe, from Scandinavia to Spain, there exist numerous sinological libraries whose librarians attend the annual EASL meetings for discussions on all kinds of library matters, such as acquisi-

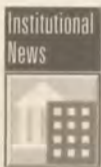
understood as a simple set of guidelines), which all librarians could use to create an entry in this directory. Of course, the directory is still far from complete, but is already a good starting point for obtaining information on European sinological libraries. The idea of collecting information on other European sinological libraries, and not merely of those whose librarians regular participate in the EASL meetings, is in my opinion a good way to take advantage of the Internet. It is up to the librarians themselves, however, to determine the future shape of this directory.

Secondly, the EASL homepage provides online access to the CJK-catalogues of non-European libraries, for example in the US, but more in Hong Kong, Taiwan, and the People's Republic of China. Other data-



## The WWW as a Resource for Chinese Studies The Internet Guide for China Studies

■ By **HANNO LECHER**



The Internet - the word with which to conjure in this day and age. Within only a few years the Internet has developed from being a tool for a few specialists only into a commodity used by virtually all strata of society. Many are fascinated by its possibilities and ease of use, and the media are full of wonderful prophecies. But not all share this widespread enthusiasm. Reasons for this scepticism are manifold, some tending towards the philosophical, others resulting from practical experiences, as all too often a search in the World Wide Web culminates in frustration about the time spent just to end up with some marginal and unsatisfactory pieces of information.

Two facts are responsible for such frustrations: first treatises on a certain topic available fulltext and on-line are still scarce, tend to be rather short, and usually are only of an introductory character. So, for many purposes they will not replace 'traditional' printed information resources on the bookshelf. Before starting a browser to surf the Web, the user should therefore know when the Net can deliver valuable results. Basically the following services should be mentioned: (1) libraries all over the world provide online searching of their catalogues; (2) databases offer a wealth of material that is easy to search, and whose data can conveniently be downloaded for other purposes; (3) news services of all kinds deliver immediate reports and analysis of important events around the globe; (4) countless pages give up-to-date information on politics, the economy, and society; and (5) in specialized bookshops you can search and often order your books simply via the Net. Nor should be overlooked the new possibilities of communication

with other people (such as e-mail or electronic mailing lists). These can lead to a completely new dimension of co-operation across continents.

### Virtual Libraries

The second problem is the immense flood of information available on the Net, of which some 90 percent is superfluous and not worth a mouse click. Although search robots such as Alta Vista (<http://www.altavista.digital.com>) and the like are able to locate pages related to a search query posted to them, they often return several thousand entries as result, giving only the title and the first few lines of the pages found. Such meagre descriptions make it virtually impossible to judge the contents of a page in respect to its trustworthiness and usefulness.

For this reason specialized 'Virtual Libraries' are an invaluable compass to find a way through the jungle of information. In contrast to the automated and rather dumb search engines, these Virtual Libraries in most cases are maintained by academics, who screen the Web manually for relevant material in their field of expertise and present their findings with comments on content and value of the material in question.

One of the leading Virtual Libraries on China and the Chinese-speaking regions is the 'Internet Guide for China Studies' (IGCS), to be found at <http://sun.sino.uni-heidelberg.de/netguide.htm>. The IGCS was established in November 1995 at the Department of Chinese Studies of Vienna University, went on-line in June 1996, and since November 1997 has been maintained at the Institute for Chinese Studies, University of Heidelberg.

The IGCS currently offers access to some 800 selected, evaluated, and annotated resources on the World Wide Web related to the PR China, Hong Kong, Taiwan, Macau, and Singapore,

# Christianity and China

Tiziana Lippiello & Roman Malek,

'Scholar from the West':

Giulio Aleni S.J. (1582-1649)

and the Dialogue between

Christianity and China

(Monumenta Serica Monograph Series

XLIII, Fondazione Civiltà Bresciana

Annali IX), Nettetal: Steyler Verlag,

1997, 671 pp., ISBN 3-8050-0386-2

By NICOLAS STANDAERT



In the last fifteen years, there has been an considerable increase in commemorative conferences about missionaries who went to China in the seventeenth century.

Most of them, like Matteo Ricci, Martino Martini, Johann Adam Schall von Bell, or Ferdinand Verbiest, are well known in the world of sinologists and even to scholars in other fields. In 1994, the Italian town Brescia organized a meeting devoted to Giulio Aleni (1582-1649), whose fame is somewhat more obscure. The main reason is that no 'ego-documents' or a corpus of private correspondence have been preserved in Western languages, let alone any account of his activities such as Ricci's *Storia*. We have to rely almost exclusively on Chinese sources which are rich and varied. They comprise - apart from bits of information found in the prefaces to Aleni's some twenty writings in Chinese - his biography by a Chinese convert, a large collection of poems dedicated to him by seventy-one sympathizing literati (and some converts); the 'Learned Discussions at Fuzhou' (with Grand-Secretary Ye Xianggao) (*Sanshan lunxueji*), and, above all, the invaluable 'Diary of Oral Admonitions' (*Kouduo richao*). This Diary, covering the period from March 1630 to July 1640, is a kaleidoscopic collection of miniatures, each entry reporting a conversation between Aleni and his disciples or interested outsiders in the various Christian communities in Fujian. Since it is impossible to review all of the twenty-seven articles contained in this conference volume, I will focus on the contributions that analyse these Chinese sources.

Before reviewing these contributions, I must say I regret that despite the excellent editorial work (with general bibliography, index, illustrations), the choice of the contributions was not more selective. Not only there are too many articles of a general nature that simply repeat well-known information, but others present clearly outdated material. On pp. 366-369, for instance, there is a list of Aleni's writings with a French description, taken from a work published in 1932; ten pages further (pp. 376-377), in another article, there is a

similar list based on the Chinese translation (1938 and 1947) of the same French work, but here presented with an English translation of the titles. This is obviously misleading for a researcher not acquainted with the subject, who should be directed towards the most recent state of research available. In other words, a better selection would have given more focus to the volume.

Despite this limitation, the strength of this volume lies in several articles which are truly original and which throw a new light on the mission and East-West contact in seventeenth-century China. As far as mission policy is concerned, the volume seriously puts into question the dominant view that the Jesuit mis-

missionaries adopted an ambiguous attitude towards the literati since they were, for instance, none too enthusiastic when their converts continued to set their sights on higher degrees. As far as Aleni's contribution to 'accommodation' is concerned, Erik Zürcher points out that it was practical rather than theoretical, as is shown by his interesting attempts to interpret the cult of the City God in Christian terms. But in general, Aleni was on the conservative side, he was extremely cautious about the most controversial aspects of that strategy, viz. the use of quotations from Confucian Classics as evidence of the 'original monotheism' of the most ancient Chinese. As such this analysis nuances the view that Jesuits always followed the same line among themselves. These contributions also modify the view which scholars have held of the converts' attitudes. The Chinese documents leave no doubt that converts were by no means the docile recipients of Aleni's message: some of their questions and remarks testify to a remarkably critical spirit. Perhaps in line with this spirit converts did not fully renounce their own tradition, as is illustrated by those who shared the Fushe (Restoration Society) aims and concerns. All these factors lead to a more nu picture of Aleni's efforts which is nicely summarized by Chen Cunfu: 'Aleni had considerable success in his mission; however, his achievements rested on a particular historical setting which was unstable, and

because the factors leading to Aleni's success lacked solid foundation, he eventually faced grave setbacks'. These articles indubitably give new insights into the dynamics and social stratification of a marginal and imported religion in China. Another aspect of the book is Aleni's contribution to the cultural exchange between China and the West. Besides texts on Aleni's contribution to geometry in China (Catherine Jami) and his writings on the philosophy of the soul (Pan Fengchuan), it is fortunate that the editors integrated an extensive article by Bernard Luk-Hung-kay (who did not attend the conference) on the introduction of Western Academic Tradition (*Xixue fan*). Though in the 1930s scholars like H. Verhaeren and H. Bernard had already pointed out the importance of the translation project of the Aristotelian philosophy based on the writings produced at the Jesuit University in Coimbra (*Commentarii Collegii Conimbricensis*), only recently have scholars become aware of the fact that this project was a (failed) attempt to replace the Confucian education (based on the Classics as co-ordinating principle) by a system based



on rationality and logic. The evaluation of this project is a point of discussion. The doctoral thesis of Zhang Qing presented at Harvard University in 1996, for instance, considers it a case of 'Intellectual Colonization'. It seems that more research is needed to evaluate the significance of this attempt to transpose Western philosophy and it should probably be considered in the context of the whole history of transmission of science between Europe and China since the seventeenth century. Most interesting in this regard is the detailed article by Federico Masini who proves Aleni's contribution to the Chinese language by citing the new words he created and of which some are still used today (e.g. *yixue* for medicine, *faxue* for law, *xuexiao* for school). These data should be linked up with the research by Chen Lewei who showed that the importation of Japanese neologisms for Western concepts in the nineteenth-century English-Chinese dictionaries (see Yuanxue 1 (1994), pp. 277-294 (Beijing)).

The conference volume contains several precise contributions on some of Aleni's other writings, on later Western comments on these writings, and on the historical context of his life (such as anti-Christian incidents in Fujian), which will ensure that this publication will become the essential reference work on Aleni. It is to be hoped that this review will have made clear that this volume will be of interest not only to those interested in late Ming history and early Chinese Christian communities, but also to those who reflect on the dynamics of transmission of knowledge between Europe and China in general. ■



G. Aleni, *Tianzhu jiangsheng chuxiang jingjie*

(Illustrated Life of the Lord of Heavens),

p. 30r.: Coronation of the virgin.

ARSI Roma.

sion was oriented solely towards the elite or that the Jesuits always adopted an accommodating attitude towards Confucianism. As Ad Dudink convincingly demonstrates, during the first five years after his arrival in Fuzhou (1624-1629), Aleni had moved in high circles, under the protection of many jinshi and (retired) high officials, some thirty of whom could be identified. This was also the period during which Aleni published his major works on world geography, on European customs and institutions, and on Western science and scholastic philosophy. After 1629, when his high-level sponsorship had been secured and his fame as a scholar had been established, Aleni concentrated on missionary work among the lower echelon of the literati (mostly of xiucai level) and on the publication of specifically Christian texts, mainly for the use of converts. At this level,

and is divided into the following 15 sections: News Media, Politics, Business and Economy, Society, Philosophy, History, Literature, Culture, Language, Bibliographies, Academic Institutions, Libraries, Electronic Journals, Booksellers and Publishers, Other Guides to East Asia, Mailing Lists, and Search Engines.

The guide quickly won international recognition and by now has established a reputation as a valuable and reliable source, being rated a 'CEAL Super Site' and 'essential to any web bibliography of China studies' [Council on East Asian Libraries, AAS, 1 July '97. <http://darkwing.uoregon.edu/~felsing/ceal/supersites.html>]. In October 1996 the Internet Guide for China Studies was selected by T.M. Ciolek to be the official 'China WWW Virtual Library' as part of his well known 'Asian Studies WWW Virtual Library' [for the evaluation process see: <http://coombs.anu.edu.au/WWWVLA-sian/VLRating.html>]. Thus the IGCS now belongs to the 'WWW Virtual Library Project', which was established in 1991 at CERN by Tim Berners-Lee, the inventor of the World Wide Web. Until very recently this project was continued at the W3 Consortium, the official organization responsible for the standards of the WWW. Now it is co-ordinated by Gerard Manning at Stanford University, where the overall table of contents is accessible via <http://vlib.stanford.edu/NG/Home.html>.

Much effort has been put into making the IGCS as comfortable and navigable as possible. The user may either browse its different sections to get an overview of what is available, or he can use the integrated search machine to find exactly what he needs. The resources listed within the IGCS contain the following information: (1) An evaluation of the resource according to its trustworthiness and the usefulness of its content; (2) the title of the resource, including name and location of the responsible person or organization; (3) the resource's web address (URL); (4) a clue to the language(s) and encoding used throughout the resource; (5) a description of its contents; (6) a separate note if any restrictions apply for accessing the resource; and (7) date of entry/last revision.

The years ahead will probably show a fast development of the East Asian region. Simultaneously, the same time the Internet is experiencing a breakthrough as one of the most important information media of the future. Thus the Internet Guide for China Studies will certainly still gain in relevance as a tool for making the flood of information more manageable. To face the challenges ahead, the IGCS is already on the way towards developing into an international collaborative project, with Fabrizio Pregadio (Venice University), Matthias Kaun (Kiel University), and Eva Baloch-Kaloianov (Vienna University) joining the team to create and run a veritable research guide through the Internet. ■

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Professor Nicolas Standaert is Professor of Chinese Studies at the K.U. Leuven (Belgium) and specializes in cultural exchange between China and Europe in the seventeenth century.

# Qiaoxiang Ties During the Twentieth Century

The IAS research programme 'International Social Organization in East and Southeast Asia: Qiaoxiang Ties During the Twentieth Century' is in now full swing. Dr Huang Cen has been working for it since 1 November 1996. On 28-29 August 1997, the first of its three planned workshops was held in Leiden, with about 25 participants from China, the USA, Australia, and various European countries.

■ By LEO DOUW & BENEDICTE BROGGER



At the workshop, the basic premises upon which the programme had been designed two years ago were a major topic of debate. Prof. Heather Sutherland (Vrije Universiteit Amsterdam) argued that the programme offers us the opportunity to do exactly that: evaluate, on the basis of empirical research, how the meaning of apparently fixed and obvious categories such as 'transnational' and 'Qiaoxiang ties' are continuously shifting. With the arrival of Dr Huang the programme has turned its focus to the study of the structure and social organization of selected, individual transnational enterprises in South China. This is because it was felt that

The appeal to qiaoxiang ties is part of the powerful discourse on 'Chineseness' that has been created by dominant segments of the political and the business elites in the region. Others, particularly academics, have attacked this discourse with equal force

the importance of the discourse on 'Qiaoxiang ties', emanating from the government in Beijing and from big business circles in Southeast Asia should be tested against what is happening in the local communities where actual investment takes place. In the same vein, Dr David Schak (Griffith University, Australia) proposed distinguishing more accurately between the big foreign enterprises which can force their requirements upon local governments in the PRC before they decide to invest, and therefore are 'transnational' in the sense in which that word is generally used, and the vast majority of smaller foreign firms from whose investment local governments

tend to draw major benefits. These approaches offer better opportunities for the study of what we have come to consider a central theme of our programme, namely how 'transnational' Chinese business have grown up over the past few decades.

The appeal to qiaoxiang ('home town') ties is part of the powerful discourse on 'Chineseness' that has emerged over this same period, created by dominant segments of the political and the business elites in the region. Others, particularly aca-

demics, have attacked this discourse with equal force, wielding the argument that it ignores the differences existing between ethnic Chinese of different nationality, class, and sub-ethnic background; also, it ignores elements of competition and conflict which are pertinent to entrepreneurship anywhere. The incompatibility of these two opposites suggests that it is more interesting to study who keeps to the 'Chineseness' discourse, and why, and why it is so successful, than submit to it, or oppose it outright.

This important debate was carried out during the workshop. The importance of qiaoxiang ties and other traditional linkages such as family and clan ties for transnational business was stressed in the presentations by Dr Liu Hong (National University of Singapore) and Ms Benedicte Brogger (University of Oslo). The appeal to qiaoxiang ties is obviously a powerful mechanism for cementing the large and rich voluntary associations, or *shetuan*, which facilitate the globalization of ethnic Chinese business, and its entry into China. They provide a floor for the exchange of information, for showing off private wealth and prestige, and, in the case of China, for conducting economic diplomacy. Qiaoxiang ties, and the re-created cultures based on them, could fruitfully be looked upon as 'imagined communities' which transcend the existing national boundaries. In China, these associations co-operate with the local authorities in the construction of infrastructural works and welfare provisions, often in relatively backward home-town districts, and in that manner prepare the road for profitable direct investment and trade. For these reasons, Dr Leonard Blussé (University of Leiden) appropriately proposed continuing to focus on qiaoxiang ties.

At the same time, however, undue stress on this type of organization, and particularly the discourse to which it gives rise, could obfuscate many of the issues underlying the growth of transnational business. Looking at the situation from Southeast Asia, the mystification of Chinese business networks is a danger that lingers on, as Dr Mary Somers (University of Passau) warned. Prof. Otto van den Muijzenberg (University of Amsterdam) argued that there should be a more thorough study of these networks are linked to state economic policies in that particular region, if not in China. Moreover, the role of small and medium-sized business enterprises, their relative lack of economic and political leverage, and their contradictions to tycoons-led associational life is part of the picture.

Looking at the situation from China, the vast differences existing in access to the world market between Chinese domestic enterprises and their counterparts in Singapore, Taiwan, and Indonesia may play a bigger role than the dominant discourse suggests, not to speak of the vast differences in private wealth of their managers. Moreover, a gap exists between the older generations of business entrepreneurs who can still feel a link with China, and the younger ones whose links are far more attenuated. Many business people, among them sometimes prominent members of the older generation, acknowledge that they are simply and basically out to make profits, and are not bothered about sentimental ties with their home country.

In order to achieve progress in dealing with these contradictions, it is necessary to have more case studies of concrete instances of dealings between the *shetuan* and their main counterparts in China, such as the Association of Returned Overseas Chinese ('Qiaolian') and the Bureau of Overseas Chinese Affairs ('Qiaoban'). These contacts have been prolific over the past decade or so. But the question of whether, and in which sense, cultural articulation is also important in the actual operation of individual transnational enterprises in China should be studied more effectively. Dr Huang Cen in her presentation maintained that cultural links have remained important for the decision about whether or not to invest in China. Nevertheless, she also acknowledged that economic diplomacy based on the appeal to qiaoxiang ties no longer plays a big role in the Pearl River Delta Region, because this area has advanced sufficiently for foreign entrepreneurs just to go ahead and try to make profits. The cultural element was completely discarded, as Dr Frank Pieke (University of Oxford, and co-director of the programme) pointed out, commenting on the paper by Dr David Schak, on Taiwanese entrepreneurs in the same area. Dr Schak thought he had been right in doing so, with the argument that these Taiwanese entrepreneurs do not indeed possess the classical cultural prerequisites to do business there, but just go there because it is a short flight from Taipei. However, they do meet the problems to be expected in a relatively underdeveloped economy, such as inadequate infrastructure, the need to bribe officials, and a measure of discrimination.

The problem of underdevelopment and the contribution made by foreign entrepreneurs to their home towns is a major concern of qiaoxiang studies in the PRC. In actual fact, PRC researchers, when speaking of qiaoxiang, usually concentrate on the areas from which many emigrants have originate, rather than on the intricacies of the ties between the home communities and their emigrants abroad. These studies are generally oriented towards history, which is useful because historical study could greatly enhance our understanding of the dynamics of transnationalization processes in China and the Southeast Asian countries. Prof. Huang Kunzhang (Jinan University) presented an overview of

qiaoxiang studies in Guangdong province; Prof. Song Ping (Xiamen University) did the same for Fujian province; Prof. Zhuang Guotu (Xiamen University) briefed the workshop on his big project on Jinjiang, the most important qiaoxiang area in South Fujian.

In the Chinese presentations perhaps the complexities of what 'transnationalization' means in concrete situations was demonstrated best. There is a spirit of brotherly togetherness in the manner in which Chinese academics write about ethnic Chinese investment from abroad. One theoretical problem confronting our programme is whether or not to include Taiwanese and Hong Kong direct investment, alongside investment from Southeast Asia. It seems to us that we should. In the first place this is because Taiwanese and Hong Kong investment generally originates from diverse international financial sources. A more fundamental reason is that, in the PRC, the cultural differences between Taiwanese and Hong Kong managers at the one hand, and PRC managers at the other are deeply felt, just as if foreign nationals were involved. This would indicate that an alternative discourse exists at the grassroots levels in the enterprises, but also that differences of class and wealth, and the fact that these enterprises operate within different political, economic, and social systems are more of an inevitable element in this type of transnational entrepreneurship than the official discourse in the PRC would like to have us to believe. The stress put by Prof. Wang Ling-chi (University of California, Berkeley) on emancipation and past academic neglect of Chinese diasporas, leads in a different way to the same conclusion: whatever sympathy is owing to the emancipatory aspects of the 'Chineseness' discourse, it should not divert our attention from the contradictions which it glosses over.

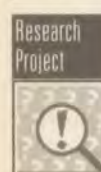
Apart from discussing the major theoretical issues involved in studying qiaoxiang ties as linkages for the international Chinese business community, the workshop was also the starting point for discussing co-operative research with other existing research initiatives. Along with the presentations from the PRC mentioned above, Dr Choi Chi-cheung (The Hong Kong University of Science and Technology) presented an overview of the research activities on South China going on in Hong Kong. The lack of empirical case studies on contemporary developments was mentioned as an important problem, which could benefit greatly from co-operative research.

Attention was also paid to the other two conferences planned for the programme. It was decided to pay proper attention to the theoretical and historical dimensions of the issues involved during the ICAS Conference, from 25-28 June 1998 (for the panels of our programme, see Pink Pages). Our major conference will be held in the summer of 1999. Then we will focus on enterprises in South China invested from Southeast Asia, and their wider social and political impact in China as well as in the countries from which where they originate. ■

# Organization and Management Overseas Chinese Invested Enterprises

This article is concerned with workers' organization and management in overseas Chinese invested enterprises. It is based on the author's field investigations in Guangdong and Fujian provinces of South China in April 1997. Fourteen overseas Chinese invested enterprises were selected for study.

By CEN HUANG



How are workers organized in overseas Chinese invested enterprises? How are they managed and controlled in environments which, in most cases, are totally unfamiliar to them? And, how do overseas Chinese investors organize workers who are composed of massive groups of migrant youth, lacking in industrial experience and poorly educated? These are some of the questions to which the author paid close attention during her field studies.

## Types of Workers' Organization

Workers' organizations are a form of social organization by which workers are organized formally or informally or on a voluntary basis in their workplaces. They are an important tool in allowing us to understand how workers are managed and controlled in that workplace and what kind of social relationships and interactions exist among the workers themselves and between the workers and the management systems. Empirically, three types of social organization have been observed among workers in the enterprises studied. The first type is the clan organization. It was noted that the investors in these enterprises are mostly hometowners or have relatives in the town or the village in which the enterprise was set up. Workers employed in these enterprises are most likely local residents. Many of them in each of the factories share the same surnames and there is a good chance they are related to each other. The managers of the factory are often appointed by the investor and in many cases they are either a dominant figure in the clan or a relative of the investor. The social structure of the enterprise is clearly hierarchical. It was noted that trust (*yinyong*) plays an important role in the relationship between managers and workers in these enterprises.

The second type of workers organization is an informal social network among the workers themselves. This kind of social network often appears in enterprises in which the majority of workers are migrants. The most common formations of this kind of organization include hometown solidarity and friendship networks. Workers who are part of these informal networks would gather together privately in groups after work. Informal networks, on the one hand, are loose social organizations for workers

who feel a need of sharing and belonging. There does, however, seem to be a correlation with the regime of the workplace and with despotic authorities. It was interesting to note that the enterprises that have strong informal social networks are managed by an authoritarian regime. Some of the managers in these enterprises expressed their worries about the presence of informal social networks in their enterprises, believing that these networks could result in unexpected problems, such as group fights, strikes, and a high turnover of workers. In many cases, informal networks are strictly forbidden in the workplace.

The third type of workers' organization is the political organization composed of the Communist party leadership, trade unions, women federations, and youth league groups. Although this type of organization is not mandatory in firms with foreign involvement, investigations showed that Chinese communist party secretaries and trade union officers are at work in the joint ventures studied. According to an overseas Chinese investor interviewed, Chinese workers are more familiar with political control than the business management, so keeping the political organization in operation is an efficient way to maintain regular control of the enterprise in China. Pertinently, the workers expect the political organization to play a role in protecting their rights and welfare in foreign-funded enterprises.

## The Labour Management Practice

Many overseas Chinese investors and managers interviewed shared common experiences and difficulties in managing their China operations. Successful experiences include the establishment of good relationships with local governments, total control of the business operation, purchases and sales, and the regulation of factory regimes. The most difficult part of their management stems from the poor quality of workers, though many enterprises have taken measures to improve this or to ensure quality, as well as establishing quality control in their management practice.

Strict, punishment-oriented, labour policies have been commonly adopted in the enterprises studied. Many overseas Chinese investors consider these policies are the only efficient way to manage and control workers in China. Factory regime has been used as a mode of labour control. It was found that control was overt, visible, and publicly displayed

in the workplace. Some factory premises were fenced around by high concrete walls and the main entrance gates were guarded by security guards carrying batons. Notice-boards along the production lines tabulated the daily and hourly output targets, plus the names of the best and worst workers assessed on a weekly basis.

Company's handbooks and factory regulations were another important tool of labour management in the enterprises studied. These rules and regulations reflected not only the content but also the style of the labour management in the workplace. The following are some workplace rules and regulations collected from various company handbooks: 'Workers who spit or create litter are punished by having to clean the factory toilets for a week.' 'Workers who refuse overtime shifts are fined two yuan for the first time, four yuan for the second, eight yuan for the third, and the deduction of all wages for the fourth.' 'Workers who do not obey the supervisor's orders are given a warn-

ing: Workers who do not obey supervisors' order for the third time are dismissed.' It is perfectly obvious that these regulations are authoritarian and punishment-oriented in nature.

There have been cases of how Chinese workers have been badly treated by foreign managers reported in recent years. Chan (1997) describes the disgraceful working conditions in the export-oriented, foreign-funded sector in South China, citing long working hours, low wages and physical abuse meted out to workers. Although no obvious physical abuse was used against workers in the enterprises studied as far as could be seen, many stories were told about it. Mistreatment of workers in the foreign-funded enterprises has been attracting attention both inside and outside China.

## Conclusion

One of the greatest and most dramatic impacts of the overseas Chinese invested enterprises is the movement into South China of more than ten million migrant workers from the poor interior provinces. Most of these workers are young females with a peasant background and little education. Therefore, labour management has become a crucially important issue in overseas Chinese invested enterprises. This issue relates not only to the social organization of workers but also the mode of operation and management of the enterprise. The study revealed that there were different types of

workers' organizations in the enterprises studied. Workers were organized into different structures and for different purposes. These differences seem to be related to the different practices adopted by labour management, namely familism, factory regime, and political co-operation and protection. It was clearly observed that many overseas Chinese investors employed strict, punishment-oriented labour policies in their enterprises. This kind of management practice is thought to be an efficient tool by which to control workers.

This study is a preliminary research into the topic. The purpose of this paper is 'to cast a brick to attract jade', in other words, to offer a few commonplace remarks by way of introduction so that others may come up with deeper, more valuable opinions. ■

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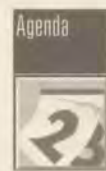
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Dr Cen Huang is an IIAS research fellow working within the research programme 'International Social Organization in East and Southeast Asia: Qiaoxiang ties in the twentieth century'.

18 > 24 JUNE 1998  
TRIER, GERMANY

# 2<sup>nd</sup> International Conference on Yi Studies

In June 1998, the Center for East Asian and Pacific Studies of the Universität Trier is organizing a conference on Yi Studies entitled 'Processes of Social Change, Rising Ethnic Identity and Ethnicity Among the Yi in China'.



At present we have a growing contradiction between economic development processes, social change, and the preservation of the ethnic and cultural identity of Chinese minorities. Without any doubt economic development in minority regions has become a high priority commitment of the Chinese government in recent years, as the latter seeks to overcome the possibility of local resistance, ethnic revolt, or even ethnic nationalism by means of developmental projects with the dual purpose of raising the standard of living in minority areas and attempting to instil in minority peoples a sense of identification with the Chinese nation and the Chinese government through education and propaganda.

As is the fate of many good intentions, the results of development

policies have been mixed and paradoxical. Indubitably, the fruits in the form of infrastructural construction, expansion of schooling, and a general rise in the standard of living are visible everywhere. Nevertheless, the negative effects of the increased contacts with the wider Chinese world, and the growing awareness of the place of minority regions in the Chinese polity and economy have meant the strengthening of ethnic consciousness among many minorities.

Previous studies on economic development in minority regions have tended to concentrate on one or the other aspect of this situation: Chinese scholarship, in the main, has emphasized the positive physical results of development policies, while foreign scholarship has concentrated on its paradoxical effects of increased ethnic consciousness and even ethnic nationalism. Despite such efforts, very little work of either Chi-

nese or foreign scholars has been concerned either with the interaction between the two processes of development and the formation of ethnic consciousness or with the specific effects of development in local communities.

Taking the Yi, with a population of about 7 million people the sixth largest ethnic minority in China (mainly living in the provinces of Sichuan, Yunnan, Guizhou and Guangxi), as an example, the conference will concentrate on the following issues:

1. How to assess the economic changes in the areas inhabited by the Yi?
2. What is the impact of economic change on local communities and how is it perceived by those communities?
3. What is the relationship between ethnic and cultural identity, ethnicity and economic and cultural change among the Yi?
4. Do modernization processes eventually lead to integration or segregation?

More than half of the paper presenters will be Yi, the remaining scholars will come from the US, Australia, Japan, Taiwan, and Europe. Conference language is Chinese. ■

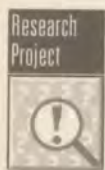
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# Overseas Chinese Transnational Enterprises: Actors on or Acted Upon?

In several of the documents and papers related to the Qiaoxiang Project, investments by Chinese entrepreneurs living outside the PRC in China and the firms of those investors are referred to as transnational. Certainly they are 'transnational' in that they operate across a border which signals being subject to a different set of laws and standard operating procedures. However, given the associations of the terms 'transnational' and 'multinational' regarding companies or enterprises, David Schak questions whether this is the most academically productive way to refer to them.

■ By DAVID SCHAK



The idea that multinational companies (MNCs) could pose a danger to local governments goes back several decades, an example being the interference of the United Fruit Company in Latin American politics. In the 1970s, dependency theorists and radical political economists raised the issue more broadly, accusing MNCs not only of impinging on the sovereignty of governments but also of hampering the growth of less developed economies in formerly colonised countries by attracting local capital at the expense of domestic businesses, thus hindering the development of a national bourgeoisie, distorting economic structures by their use of capital-intensive production method, exploiting workers, and exporting profits overseas rather than ploughing them back into the domestic economy and stimulating further economic growth. Thus, use of terms such as MNC or transnational enterprise connotes an alien enterprise which is more powerful in certain important ways than elements of the host society and which uses its power exploitatively, beneficially to itself, harmfully to its host.

Based on what I saw of Taiwanese companies operating in the Pearl River Delta Region of Guangdong in the latter half of 1996 and extrapolations thereof, I would argue that this is an inaccurate description of, if not all, at least the vast majority of outside Chinese businesses operating in China. I would say that, in fact, they suffer more disadvantages by being outsiders than they inflict on China at a national or a local level.

Most outside Chinese invested companies operating in China, the companies themselves and their China operations, are small, not only in absolute terms but especially in relation to Chinese state enterprises. Moreover, the great majority of them does not compete with local firms for domestic customers but are in China to take advantage of relatively inexpensive and available la-

bour and then to export the finished product to their foreign customers.

Their major impacts have to do with their investment in local areas. This changes land use and affects pollution levels, but in the same way that this would be caused by anyone building a factory using similar production processes on what had formerly been agricultural land. It enriches the local government and residents through factory

rental fees or land lease payments (in Houjie, where my host factory was located, I was told that stipends to locals were so adequate that many no longer worked). It also enriches locals through unofficial payments that are demanded and through multiple pricing of goods and services, not only the dual pricing that operated legally until recently for transport and restaurant meals, but in the local markets, outsiders are charged more depending on how rich they are deemed to be, Taiwanese being charged the highest prices.

The employment impact on locals varied with the level of outside investment. Where low, locals gain much employment in factories. Where higher, factory-level work is done by workers from poorer interior provinces and locals take only higher paying jobs in offices or as nominal factory managers and earn two to three times more than outsiders do. Finally, there is an impact on what might be called the 'spiritual environment,' the proliferation of karaoke and its ilk and the accompanying increase in prostitution.

In the ways they are acted upon, they carry several burdens. First, operating under more than one government, they must follow more than one set of regulations on business relations, taxes, labour laws, customs, banking, financial transfers, and remittances. They must also adjust to some differences in

unofficial payments, a major source of irritation to those I interviewed. Second, the workers they deal with in China have different levels of skills and training and different attitudes towards work and employers than workers do at home (Schak 1997). To the extent that they employ workers from outside provinces, they must also provide dormitories and canteens, and they must manage the behaviour of the workers living there with regard to hygiene and consideration of other workers; this is made more difficult by the mixture of workers from various provinces found in most factories. Third, because of the extensive use of satellite factories there, companies operating in China, especially companies from Taiwan, must expand in size and scope of operation because much of that satellite network is left behind. Fourth, they have far more encounters with Customs because of the need to import raw materials, components, or semi-finished products, and these encounters are a constant source of anxiety. And fifth, at least Taiwan companies must establish a Hong Kong office to ship materials in and goods out of China and because of Chinese currency controls, receive payments for goods so that they can repatriate their profits. Therefore, their costs in money, time, and anxiety are increased. It is only the cheap, readily available supply of labour in China that makes it worthwhile to operate there.

In contrast to the behaviour of Chinese invest firms, Japanese invested firms operating in Asia are both more exploitative and are more likely and able to pressure governments to make decisions based on what is more favourable to the companies than to the government (Machado 1992; Hatch and Yamamura 1996). The impact of Chinese invested firms is on the whole at worst neutral and is more often than not beneficial. Describing them as trans or multinational obscures this. ■

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*Dr David Schak (Australia) was a senior visiting fellow at the IIAS from 17 November 1997 till 13 January 1998 doing research on 'The Qiaoxiang Relationship and Overseas Chinese Business Culture'.*

9 > 10 DECEMBER 1997  
MADRID SPAIN

## The New China in the International Community

Five hundred years ago, the Spaniards were among the first Europeans to reach China. Unfortunately, that early interest is not reflected nowadays, but Spanish public opinion is slowly becoming aware of the importance of China in the world. The remarkable events that have occurred in China during 1997 - the death of Deng Xiaoping, the Hong Kong handover, and the XV Congress of the Chinese Communist Party - have created mounting interest, which led to the holding in Madrid of the first seminar dealing with the role of China in the framework of the complex international community.

■ By YOLANDA FERNÁNDEZ LOMMEN



Last December, the Royal Spanish Centre for International Relations (CERI), which is a research institution attached to the

Ortega y Gasset Foundation, organized a bilateral meeting between Chinese and Spanish scholars to discuss the role of China in the International Community, with the support of the National Economic Research Institute-China Reform Foundation

from Beijing, and the Embassy of the People's Republic of China in Spain. Financial support was provided by the Spanish Agency for International Co-operation of the Ministry of Foreign Affairs.

After the brilliant keynote address delivered by Ambassador Juan Leña - an excellent overview of the evolution of the internal and external politics of China since 1949 - the seminar was divided up into four sessions devoted respectively to international rela-

tions, economy, regional integration and security affairs, and finally, China-Spain bilateral relations.

The seminar was an open session for all kind of participants so the audience was very rich in its variety. Students, diplomats, politicians, academics, journalists and entrepreneurs composed a mixed group with divergent interests which contributed very positively to the quality of the public debate conducted after each panel.

Panel I, 'The Role of China in the International Community', focused on the recent development of the bilateral relations between China and the main powers in the world. After a general presentation of the priorities of the Chinese foreign policy of the 1990s, the speakers elaborated principally on the Chinese bilateral relations with the European Union, Japan, Russia, and the United States of America. One of the more controversial points reached during the open debate was the access of China to the World Trade Organization.

'The Chinese Economy towards the XXIst Century' was the core of the discussion scheduled for Panel II. Prominent economists from both countries agreed on the remarkable progress achieved of the Chinese economy over the last twenty years, and supplied enough data to confirm that this outstanding economic performance will continue in the next century, placing China among the top economic superpowers by the year 2010.

The increasing role of China in the region could be observed through the strengthening of the economic links in East Asia as a whole and by the significant weight of China in security matters in the region. These two top-

ics were discussed in Panel III, 'The Role of China in the Asiatic Region', and the ensuing debate led to a very broad discussion involving the audience, stimulated by the manifold implications of the topic.

Finally, Panel IV was devoted to the bilateral relations between China and Spain, ranging from the cultural aspects to the more economic and entrepreneurial characteristics of the commercial links. Among other conclusions, this panel produced a very significant conclusion: the need to encourage the development of a greater interest among the Spanish people about Asia, and, as a consequence, how this could be used to promote a common effort to overcome the paucity of initiatives of this kind, thereby assigning Asia its well-deserved position within the academic activities in Spain.

This seminar was the fruit of the initiative taken in November 1996 by the Royal Spanish Centre of International Relations (CERI) and the Ortega y Gasset Foundation to encourage interest in a modest area of Asian Studies, which is currently the field of Yolanda Fernández Lommen, International Economics Research Fellow at CERI. It is our hope to expand this area in the near future to contribute to the launching of a solid academic study concerned with the fascinating field of research that Asia undoubtedly is. ■

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4 > 17 AUGUST 1997  
WITTENBERG, GERMANY

## Euro-Japanese Summer School Ecology and Economy

There are far fewer Japanese studying in Europe than in the United States. Inviting Japanese and European students from various disciplines to study together offers the chance to build bridges across language barriers, across barriers of different academic socialization and across different cultural backgrounds and learning cultures, while enhancing knowledge of other countries and encouraging mobility. In order to make full use of these chances, a summer school was chosen as the only form of teaching that allows the combination of intensive environmental learning and social learning.

■ By **BERND SIEBENHÜNER & ANNETTE ERBE**

**Report** The 'Summer School on Ecology and Economy - Strategies for Sustainable Development' took place between 4-17 August at Wittenberg. It was organized by the Seminar for Japanese Studies of Martin-Luther University Halle-Wittenberg, the Japanese-German Center Berlin as well as the European Japanese Experts' Association, and was headed by Professor Gesine Foljanty-Jost, director of the Seminar and chairwoman of the Association. The Summer School was supported by the European Commission, the Japanese Ministry of Foreign Affairs, and the German Federal Foundation for the Environment. Its aim was to bring together students from different cultures and disciplines to study and work together on global and local environmental problems, seeking possible solutions.

The goal of the programme was to provide students with an intensive course in 'sustainable development'. Networks of environmentalists, of European-Japanese co-operation, and of scientific partnerships between European and Japanese universities were deployed to recruit participants. Students applied individually or were recommended by their academic tutors. In the end, thirty participants were enrolled: eleven of them were Japanese or from Japan, twelve were from Germany and seven were from other EU countries. They represented disciplines such as physics, economics, political science, medicine, and geology. Almost half of them had already attended lectures on environmental issues at their home universities, or were even planning to specialize on environmental issues as their major subjects. The others were 'beginners', motivated by the idea of European-Japanese student exchange and the chance to experience co-operative learning, combined with a strong interest in the field of ecology and related issues.

Programme-planning reflected the fairly heterogeneous mixture of students. The first week was dedicated to two goals; one was the creation of a

common frame of reference. Experts from various disciplines and countries were invited to give introductory lectures on basic issues such as ecosystems, ecological modernization and the like. The second task was to form student work groups. The groups were arranged according to participants' interests such as water, waste, and energy.

This pilot of an eco-summer school was remarkably successful in more ways than one. First of all, the mixed structure of participants from different cultures and disciplines, with different levels of knowledge proved a good prerequisite for some highly motivated work, especially in the work groups. Secondly, the Summer School encouraged the students to engage in a discussion about environmental issues. Even those who had never dealt with environmental topics before developed a strong interest in these problems, especially after visiting a power plant, a waste recycling factory, and the like during the excursions. Thirdly, the intercultural exchange enriched discussions by evolving its international perspective on the problems. And last but not least, it allowed the students to experience personally the way people communicate depends on their cultural background. Debating and criticizing are not universal features of co-operation, but vary according to cultural background.

The Summer School is planned to be held every year at different locations and with varying environmental subjects. For further information please contact the address below. ■

### EUROPEAN JAPAN EXPERTS ASSOCIATION

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26 > 27 SEPTEMBER 1997  
LEIDEN, THE NETHERLANDS

## The Overseas Trade of Quanzhou in the Song and Yuan Dynasties

An international conference on the study of maritime trade and economic and social development of the Quanzhou region during the Song and Yuan dynasties (10th to 14th centuries) brought together a small group of eleven scholars from various disciplines and different research interests. The conference therefore included a wide range of contributions covering both socio-political economic, and archaeological topics, referring to the local contemporary developments in Quanzhou, to interregional trade relations such as the trade between Quanzhou and India or Thailand, also carrying investigations into developments in areas overseas.

■ By **ANGELA SCHOTTENHAMMER**

**Report** The professed aim of the conference had been to arrive not only at a better, but also at a more standardized understanding of the history of the overseas trade of Quanzhou during the Song and Yuan dynasties. In this context, the conference presented the actual state of research and exposed it to critical discussion. The upshot was that the conference showed that most of the participants agreed in their dissatisfaction with stereotyped cliché patterns and generalizations in the field of research.

The analysis and comparison of hitherto neglected data or materials on socio-political questions, and the insight to be able to view the regional development in Quanzhou integrated into a supra-regional interrelationship - Quanzhou as a part of the Song dynasty - are shown in the papers of John Chaffee (Binghamton University, New York) and Hugh Clark (Ursinus College, Collegeville, USA).

Chaffee's paper focused on the impact of the Song imperial clan on the overseas trade of Song period Quanzhou. He assessed the role and importance of the clan during the Southern Song, when Quanzhou served as the empire's major centre for clansmen, and showed that the presence of the Song imperial clan in Quanzhou, although perhaps not the major factor behind its rise and decline, was at least a 'significant accelerator in good times' and 'a drag in bad times'. Hugh Clark argued that the overseas trade of Quanzhou prompted a social revolution in Minnan that was as profound as the local commercial revolution. Clark's paper challenged the 'mobility-via-examination model' proposed by Edward A. Kracke and later extended by Ho Ping-ti. Conversely, he accepted Robert Hartwell's view that for the most part there was probably very little political and social mobility in Song China. However, by making a thorough study of genealogical links and relationships, he was able to show that in Minnan social mobility was a real factor in constructing the elite society.

The question of political and economic developments in areas overseas, with which the Chinese and Quanzhou merchant had established trade relations was examined in the papers of So Kee Long (Chinese University of Hong Kong) and John Guy (Victoria & Albert Museum, London). So Kee Long provided an analysis and new interpretation of the documentary discrepancies between indigenous inscription materials of Srivijaya and the Chinese records, and described in which way the changing contemporary trade patterns in Southeast Asia provided good trade opportunities for Quanzhou merchants. Through the analysis of archaeological relics, and of an increasing knowledge of the activities of Tamil merchant guilds, assisted by inscriptional evidence of Tamil-speaking traders in Southeast Asia, John Guy showed that the most powerful Indian merchant guilds, the Ayyavole and the Manigramam, were probably also active in South China.

My own paper focused on the investigation of principal economic categories, viewed in conjunction with the contemporary political developments. My aim was to show in which way the specific financial policy of the Song government 'urged' local merchants to withdraw their wealth, particularly in the form of copper cash and precious metals, from the internal circulation, and what consequences this had for the development of maritime trade at Quanzhou.

The papers of Janice Stargardt (Cambridge University), Richard Pearson (University of British Columbia, Canada), Chuimei Ho (Chicago Field Museum), and Chen Peng (Dept. of Cultural Relics, Quanzhou) introduced new archaeological materials or reinterpreted archaeological evidence under new, hitherto rather unconventional perspectives. Intending to reconstruct Quanzhou as a living system and to explain its development and decline, Richard Pearson surveyed the city plan of Quanzhou and described the city in relation to ceramics production in its hinterland, as well as the evidence of trade between Quanzhou, Fujian,

and the Ryukyu islands. Janice Stargardt introduced the results of detailed archaeological research of the Satingpra complex at the ancient port-sites in Songkla and Phattalung provinces in South Thailand, and provided further insights into the role of Satingpra in maritime trade and into likely trade-routes from China, including Quanzhou, to Southeast Asia and vice versa. Ho Chuimei used a different approach to examine the growth of the Song and Yuan Minnan ceramics industry by dividing this time period into shorter phases. Allowing a geographical discussion of both shifts in manufacturing centres and changes in product types. Chen Peng described the particular styles, patterns, glazes, decors, and firing techniques of some of the important local kilns, in order to illustrate the impact on and contribution of Chinese ceramics and porcelain to the spiritual and material civilization with Quanzhou as a bridgehead in the interchange between Eastern and Western civilization.

The paper of Roderich Ptak (Munich University) showed in which way a reinvestigation and more thorough study of written sources - primarily the *Da Nanhai zhi* and the *Daoyi zhilue* - and the 'piecing together' of fragmentary sources to a 'coherent image' can lead to more concrete knowledge of probable trade routes at certain time periods. He was able to show that, whereas a western route had been predominant during the Song dynasty, during Yuan times trade mostly followed an eastern route. Li Yukun's paper, finally, investigated the effects of the spices trade on local social and economic developments. He emphasized the, in his opinion, negative consequences for the higher echelons of society of the import of large quantities of *xianqiao* as luxury consumer goods such as incenses for religious purposes, preservatives for food and drink, and as medical remedies, which were purchased in exchange for copper, tin, and precious metals for the domestic economy.

The proceedings of the conference will be published in a volume some time before the end of 1999. ■

*Dr Angela Schottenhammer (Germany) is an IIAS Individual Fellow working on the topic 'History of the Overseas Trade of Quanzhou in the Chinese Province Fujian from the 10th to the early 14th centuries'*

22 > 26 SEPTEMBER 1997  
SANKT AUGUSTIN

# From Kaifeng to Shanghai Jews in China

The presence of Judaism in China extended over a period of twelve centuries, from the arrival of the first Jewish merchants in Tang China, until the exodus of Jewish refugees after the end of World War II. Although from the point of view of history of religions in China, Judaism is a fairly marginal phenomenon, the topic has attracted generations of researchers. The early Jesuit missionaries in China assiduously studied the community of Chinese Jews in Kaifeng, hoping to learn from them how to inculcate a foreign religion in a Chinese environment. Protestant missionaries in the 19th and early 20th century, who tried to promote Christianity among the Chinese Jews as well as the population at large, contributed more to our knowledge about the Kaifeng community. Today research on the Jewish presence in China is being undertaken by Judaists, sinologists and historians alike. In recent years, the subject has also attracted the growing interest of Chinese scholars.

By BARBARA HOSTER



The early phase of Judaism in China, centred on the city of Kaifeng, and its more recent history, was most widely associated with -

but not restricted to - the city of Shanghai, so each period has mostly been dealt with separately. It was therefore the aim of an international colloquium entitled 'Jews in China - From Kaifeng to Shanghai' to unite these two aspects, thereby shedding new light in the questions of assimilation and inculturation, sinicization and Chinese attitudes toward foreign religions and cultures. Twenty scholars from Australia, Austria, China, England, France, Germany, Israel, Slovakia and the United States convened at Sankt Augustin, Germany, to explore these and related issues. The colloquium was organized jointly by the Institut Monumenta Serica and the China-Zentrum and supported by the European Science Foundation and the Pacific Cultural Foundation. It was conceived of as an academic exchange, in contrast to some earlier conferences on the history of Jews in Shanghai which had focused mainly on personal recollections of the so-called 'Shanghaianders' (Harvard University 1992, Salzburg 1995).

The colloquium was divided into an internal part, reserved for the participants, and three public lectures. It was complemented by an exhibition on Jews in China at the ethnological museum 'Haus Völker und Kulturen' of Sankt Augustin, which had likewise been organized by the Institut Monumenta Serica and the China-Zentrum.

## Preserving minorities

The colloquium opened with a public lecture by Professor Herbert Franke (München) who sketched the history of the advent of Judaism in China, the evidence of its existence in Chinese sources and the phases of research on the most prominent and long-lasting of these settlements,

the Jewish community of Kaifeng. In the first internal session Donald Daniel Leslie (Canberra), one of the foremost scholars in the field, elaborated on the question of the assimilation of the Kaifeng Jews, discussing it in larger context of the Kaifeng Jews, discussing it in the larger context of the integration of minorities in China. He pointed out that Chinese society tends to preserve rather



David Kranzler (New York) giving a lecture at the 'Haus Völker und Kulturen'.

than destroy minorities, a view that was supported in the following discussion. Nathan Katz (Miami) compared the Jewish communities of Cochin in India and Kaifeng to examine how Judaism became acculturated into Hindu and Confucian societies. He said that both communities were similar in the way they adapted local ritual practices to their own religious observance but differed very much in their social integration. Two contributions by Chinese scholars were also devoted to the Jews in Kaifeng: Xu Xin (Nanjing) investigated the religious life of the Kaifeng community in the 15th-17th centuries, as documented e.g. in several stone inscriptions formerly displayed in the Kaifeng synagogue. He maintained that the community at

that time was still distinctly Jewish. Zhang Qianhong's paper, written in collaboration with Li Jingwen (both Kaifeng), dealt with the descendants of the Kaifeng Jews, making some observations on their present social life and their feelings toward their ancestors. As Zhang Qianhong was not able to attend the colloquium personally, an English abstract of her paper was read to the participants.

The contributions of Michael Polak (Dallas) and Leo Gabow (Palo Alto) were also read in abbreviated form, due to the absence of these scholars on account of illness. Polak's paper provided a detailed inventory of extant and documented, but now missing, religious items of the Kaifeng community such as Torah scrolls, liturgical text, inscriptions, stelae and others. Leo Gabow (Palo Alto) dealt with the issue of property, examining some unresolved questions related to the transfer of the Kaifeng synagogue site to Bishop William Charles White of the Canadian Church of England. Claudia von Collani (Würzburg) extrapolated on the introduction into China of the Cabbala by Jesuit missionaries, who used this secret Hebrew doctrine to seek traces of Christian faith in Chinese tradition. Alexander Knapp (London) reported on a research project on Jewish music in China, a term denoting both the music of Chinese Jews as well as music of European Jewish immigrants to China. In a subsequent public lecture, he recounted his personal impressions as a Jewish musician absorbed on several lecture trips to China.

The following sessions of the colloquium concentrated on the modern phase of Jewish presence in China. An insight paper by Zhou Xun (London) analysed Chinese perceptions of the Jews in modern intellectual history, from Liang Qichao to most recent Chinese publications. She showed that Jews are represented as the 'Other' reflecting the construction of the 'Self' in modern China. Chiara Betta (London) added some interesting facets to the topic of Chinese presentations of Jews: She examined the changing image of the prominent Shanghai-based Baghdadi Jew, Silas Aaron Hardeen, in fictional and other works, including in her analysis a very recent novel, written in 1993, by a Shanghaiese author. Hartmut Walravens (Berlin) provided bibliographical information on German scholarly contributions to the research on Chinese Jews by presenting some little known articles on the subject.

## Old Testament

A contribution to Sino-Judaic literary studies was made by Marian Galik (Bratislava) who showed the influence of the Old Testament on modern Chinese literature and literary criticism. Chang Shouou-Huey (Trier) pioneered hitherto very little known field of literary history, the adaptation of China in Yiddish literature, written by exiled Eastern-European Jews mainly in Harbin and



Opening session at the Institut Monumenta Serica, 22 September 1997

Shanghai, and the reception of Yiddish literature in China in literary translations.

Harbin, as the centre of Jewish life in Manchuria, was also touched upon by Fang Jianchang (Beijing) who stressed the importance of Japanese sources for research on the history of Jews in Inner Mongolia, Liaoning, Beijing, Tianjin, and Qingdao.

The geographical focus then shifted exclusively to the south, with a number of contributions on Jews in Shanghai. A public lecture by David Kranzler (New York) provided a comprehensive picture of the Jewish refugee community in Shanghai. Irene Eber (Jerusalem) and Françoise Kreissler (Paris), in their careful historical analyses of the complex historical background, arrived at new conclusions on Jewish refuge to Shanghai: Irene Eber proposed seeing the massive influx of Jewish refugees in 1938-1939 in a larger context, involving issues like Germany's foreign currency problems and Germany's foreign policy in East Asia. Françoise Kreissler pointed out that the gradual exclusion and ghettoization of the Jewish refugees in Shanghai was an outcome of the disapproving attitude of the Shanghai foreign communities towards the mass immigration, nurtured by economic and political fears. Both papers indirectly questioned the widespread image of Shanghai as a 'haven' or 'Jewish Home', an image that also lingered in the contribution by Pan Guang (Shanghai) who emphasized the close ties between that natives of Shanghai and Shanghai Jewry.

Two papers presented the other Jewish communities in Shanghai, separate from the European refugees: Maisie Meyer (London) dealt with the influential Sephardic Jews who settled there as merchants in the nineteenth century. Her analysis of the Sephardic efforts to preserve their Jewish identity in the Chinese diaspora echoed a theme of the contributions on the Kaifeng Jews. Shanghai-born Rena Krasno (Mtn. View) gave an account on the Russian Jews in Shanghai, their communal activities and relations with other Jewish groups.

The documentary film 'Exit Shanghai' (1996; 275 min.) by the German director Ulrike Ottinger provided a cinematic perspective on Jewish life in Shanghai, including interviews with five Shanghaiand-

ers (among them Rena Krasno), juxtaposed with impressions from today's Shanghai.

Paul U. Unschuld (München), involved in an ongoing research project on Jewish medical doctors of German origin in Shanghai, examined the professional situation of this particular group. A vivid account was given by Gerd Kaminski (Wien) of the Austrian-born Jew Dr Jakob Rosenfeld who rose to become Surgeon-General in the Red Army.

In the concluding session it was agreed upon that the 'Kaifeng' and 'Shanghai' aspect of Jewish presence in China had been successfully blended at the colloquium, allowing for a fruitful exchange between scholars of both fields and raising new questions that demand further discussion and research. It was felt that it is necessary to continue studies on the topic of Jews in China in a comparative and interdisciplinary perspective.

The proceedings of the colloquium will be published in the Monumenta Serica Monograph Series, which also includes Donald Daniel Leslie's work *Jews and Judaism in traditional China. A comprehensive bibliography* (vol. 44, forthcoming). ■

## SUMMER EXCAVATIONS

Short News



The Fudan Museum Foundation, Sino-American Field School of Archaeology announces a summer excavation practicum for specialists, museologists, undergraduate or graduate students and interested adults. The courses offered are Field Archaeology and Chinese Cultural History (3 credits each). The programme is accredited by the Shaanxi Province Educational Commission in China and the Society for Professional Archaeologists (SOPA) in the United States. The maximum number of participants is fifteen. Dates: 10 July - 14 August 1998. ■

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# Reflections on East Asian Development Models

In the first seminar of the series, held on 11 November, 1997, Prof. Juro Teranishi of the Institute of Economic Research, Hitotsubashi University, Tokyo, shared with us his views on the topic *Distributive Conflicts and East Asian Success: Reflections on East Asian Development Models*. Instead of the widely discussed area of identifying successful policies, he chose to focus on the relatively less researched questions – why were certain policies adopted in East Asia and why were these successful?

By ANIL KHOSLA

**Report**  
 Professor Teranishi's hypothesis was that representation of distributive conflicts in this region was by industry, rather than class, religion, or ethnic interests, and this was the key to the adoption and success of economic policies. This pattern of interest representation provided the backdrop for 'prudent' macro policies and the success of free-trade and industrial policies. In other words, the public-private interface in bringing about adjustment of various interests within an economy is important in the success or failure of specific policies. Market failures, rampant in developing economies, justify government intervention generating quasi rents. This gives rise to distributive conflicts which may be represented by class (labour-capital), industry, religion or ethnic groupings depending on the institutional structure of a particular country.

There are two major explanations for East Asian success. The insulation hypothesis, espoused predominantly by the political scientists, contends that the state elite and the bureaucracy in East Asia was insulated from interest group pressures and hence freely able to pursue policies conducive to growth. The authoritarian governments in East Asia, legitimized by strong nationalism and supported by a capable and 'enlightened' bureaucracy imbued with 'right ideology', were the key to the adoption and success of policies for growth in this region. It is, however, pointed out first that Japanese growth does not fit the authoritarian pattern and, second, that there is no basis for assuming that an authoritarian state is free of interest group pressures. Moreover, the assumption of 'right ideology' negates the possibility of government failure and flies in the face of rampant corruption in many East and Southeast Asian countries.

## Class and industry interests

The economists tend to stress an alternative explanation based on factor endowments. According to this theory, since labour is far more

abundant compared to land and capital in East Asia, policies benefiting the abundant resource would be followed. In terms of the Stolper-Samuelson theorem, it is easy to see why free trade policies, benefitting the abundant resource, labour, were adopted. Again, if capital is unequally distributed, tax rates detrimental to growth would tend to be adopted. Should this be true, one would expect to find a coalition of landed interests and capitalists set up to lobby for protection while labour lobbies for more open trade. In East Asia, however, there is little evidence of either labour clamour for free trade or opposition by landed interests and capitalist to open trade policies.

By positing a relationship between the pattern of private sector interest representation determined by voting costs (costs of aggregating individual interests and costs of negotiating) and factor mobility (whether the effects of policy can be contained within an interest group), and economic performance, the Teranishi hypothesis tries to modify both the insulation and endowment hypotheses simultaneously. He contends that while the political elite in East Asia was free from class interests (macro-level), they were not insulated from industry interests. At the same time, relative immobility of factors in East Asia reduced the costs of association and negotiation on an industry rather than a class basis.

As pointed out earlier, if factors are perfectly mobile, the Stolper-Samuelson theorem will dictate that a rise in the price of labour-intensive goods (in a labour-abundant economy) would benefit labour resulting in a class-conflict between labour and capital (including landed interests). But, if factors are relatively immobile and are in some sense industry-specific, a rise in the price of the output of an industry will benefit all the factors employed in that industry (Ricardo-Viner). This would give rise to industry level conflicts rather than class conflicts. The immobility of factors could arise from such sources as retraining costs, sunk costs, community ties etc. and may in fact be quite structural. The pattern of interest

representation is not assumed to be static and a change in voting costs and/or factor mobility can change this pattern.

## The agricultural lobby

Teranishi used the case of the rural policy in East Asia and a comparison between the Japanese and the Brazilian situation to illuminate his hypothesis in more detail. In the absence of any strong reason for a weaker industrialization ideology and willingness to sacrifice agriculture in East Asia, the strength of the agricultural lobby may be the reason for a favourable agricultural policy. With large numbers of small owner-cultivators, sunk costs in agricultural skills (labour, management etc.) and the imperfections of capital markets (reluctance to sell land and move to cities), the agricultural resources were relatively immobile. The result was strong agricultural lobby and a policy of investment in rural infrastructure which expanded rural employment, relieved pressures on urban growth and helped obtain macro-stability. Increased incomes in rural areas, given capital market imperfections, were invested in education raising skill levels with a shift in industrial structure to more skill-intensive industries. In Latin American countries, with large land-holdings, labour was much more mobile leading to class-conflicts, higher wages, and taxation of export crops which was the main cause of macro-instability.

In comparing Japan and Brazil, Teranishi pointed out that pattern of interest representation in Japan changed from strong regional interests in early industrialization to a mixture of class, region, and industry based pattern during the inter-war period and finally to predominantly industry-based pattern after WWII. This was partly the result of reduced factor mobility founded upon life-time employment, on-the-job training etc. which gave rise to firm specific skills in the manufacturing industries and the large, immobile and strong owner-cultivator group that emerged following the land-reforms. In the case of Brazil, on the other hand, the high mobility characteristic of Latin American countries taken in conjunction with the adoption of severance payments system of the multinational firms created a situation in which class-interest representation became both less costly and more effective. The result was that while in Japan, inter-industry conflicts resulted in a zero-sum game due to input-output relationships between industries leaving macro-policy unaffected, in the case of Brazil, the positive-sum game was played resulting in the adoption of policies such as a minimum wage, nationally determined indexation, with serious consequences for macro-stability. Again, while the public-private interface to adjust industry-conflicts was handled through the agencies like the MITI in Japan, the macro-bureaus in Brazil were necessarily involved in industrial policy formulation. Many of the East Asian and Southeast Asian economies also show a pattern of interest representation and public-private interface resembling that of Japan and in this, one can try to look for the specificity of the East Asian Experience.

In sum, the seminar put forward a very interesting hypothesis which needs further exploratory work. Owing to limitation of space, we could not develop the arguments here to the full. Those interested in further details may download a copy of an introductory chapter of the book under preparation by Prof. Teranishi through ftp (user: guest; password: e-mail address) at [tcjko3.leidenuniv.nl](http://tcjko3.leidenuniv.nl). For further details and comments Prof Juro Teranishi can be reached at the Institute of Economic Research, Hitotsubashi University, e-mail: [cro0075@srv.cc.hit-u.ac.jp](mailto:cro0075@srv.cc.hit-u.ac.jp). ■

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16 DECEMBER 1997  
 LEIDEN, THE NETHERLANDS

## Japanese Studies in the Netherlands An International Perspective

In celebration of its 20th anniversary, the Netherlands Association for Japanese Studies (Nederlands Genootschap voor Japanse Studiën, NGJS) organized an international symposium in Leiden on 16 December 1997 with the theme 'Japanese Studies in the Netherlands in an International Perspective.'

By IVO SMITS

**Report**  
 For an audience of over 130 participants, four internationally renowned speakers gave lectures on different aspects of debates concerning Japan. The President of the NGJS, Dr Erika de Poorter, opened the symposium with a brief overview commemorating the history of the Association, which was founded in 1977 with the support of the Japanese embassy in The Hague. The Association is, and always has been, an association of scholars and Japan specialists and aims to stimulate interest in Japanese Studies in the Netherlands and it considers itself the Dutch branch of the European Association for Japanese Studies (EASJ). Its main activities are the organization of lecture series, symposiums, and fund-raising for scholarly projects and publications. The Association also publishes the *Japonica Neerlandica*, a monograph series on topics related to Japan.

The first speaker was Prof. Josef Kreiner of Bonn University, who lectured about 'The European Image of Japan.' Other speakers were Prof. Karel van Wolferen, newly appointed to the University of Amsterdam, ('Reform and Paralysis: The Current Political and Economic State of Japan'), and Prof. William LaFleur of the University of Pennsylvania, Philadelphia, ('A Belated Rejection of Dutch Learning? Recent Japanese Debates about Organ Transplants'). The variety and breadth of the topics was well balanced by the consistency with which Japanese and Western views of both historical and contem-

porary cultural values in the fields of ideas, politics, and religion were juxtaposed. Overall, the symposium was considered to be a success by all who attended it.

The symposium ended with a historical overview of Japanese Studies in the Netherlands by Professor Emeritus Frits Vos of Leiden University, the doyen of Japanology in the Netherlands and the founding father of the Association. Afterwards His Excellency Mr. T. Ikeda, Ambassador of Japan to the Netherlands, addressed the audience and spoke about his views on the ties between the two countries and the activities of the Association.

In a unique co-operation between the city and the University, the city of Leiden organized an unveiling of a memorial plaque dedicated to Dr Ph.F.B. Von Siebold (1796-1866), the founder of Japanese Studies in Leiden, at the house where Von Siebold used to live on the Rapenburg in the centre of town. The unveiling formed part of the NGJS programme and was followed by a reception at the townhall. ■



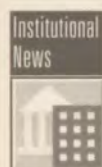
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 JAPANESE STUDIES

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BASEL, SWITZERLAND

# Chinese Course for High School Students

By B. KOLLER ABDI



Since the early seventies, following the initiative of Elsbeth Gutmann, a history teacher at the Kohlenberg Gymnasium in Basel, China and Chinese history and culture has been a focus at this school. Through the efforts of E. Gutmann and her former student Raoul D. Findeisen – a sinologist now lecturing at the University of Zürich – and thanks to the support of the then headmaster, the idea of offering an optional course on Chinese language and culture was put to practice. The first course was started in August 1991, open to all students of the tenth to twelfth classes.

The beginning of the classes coincided with the opening of a library of books specialized on China, which was donated to the school. In the meantime, the library has undergone considerable expansion (over 3,000 titles). It is open to all students and to the general public as well.

Raoul D. Findeisen taught the courses up to summer 1995. By this time the course has been extended to all six high schools in Basel. The enrolment brings together students of different age groups from different schools. This has been working remarkably well. The library has a dual function as the venue for the Chinese classes.

Around the time when the students have to decide on various optional courses I visit each school and give a brief introduction to the course. The extent of the response to this introduction has been so great that, for the last two years, we have had to split the first year course into two classes of between fifteen and twenty students each.

The relatively high rate of enrolment is lessened by a rather substantial number giving up the course. This can be attributed to the fact that the realization dawns on the students that learning Chinese can be time-consuming, considering that they are often under pressure from their compulsory subjects.

## Curiosity

The majority of the students has had no previous contact with China or Chinese. Curiosity is a major factor behind the immense interest, this being the first opportunity to study a non-European language. They do not seem to have any particular motive for learning Chinese, even though a few have inquired about Chinese Studies at the university.

The main part of the course is the language (spoken and written). The German version of *Practical Chinese Reader I* (The Commercial Press, Beijing, 1994) is our main textbook. The problem of an appropriate book still



Wutaishan, August 1997.  
Schooltrip to China.

remains to be solved. This necessitates the use of supplementary materials.

The second part of the course is dedicated to the introduction of Chinese culture. We consider the development and system of the Chinese writing, learn how to use a Chinese dictionary and gather basic knowledge of Chinese history, geography and society. The students have the possibility to participate in the course by suggesting topics from areas of their own interest. Among the topics proposed have been Chinese medicine, martial arts, Peking opera, Chinese music, Chinese food, and film.

Our past experience shows that the number of students stabilized itself at about ten in both second and third years. With the second-year students we are currently discussing Confucius and Confucianism, and in that connection, the educational system in traditional China. The third year course is the most interesting one, since the students are relatively advanced. Having introduced Confucianism, Daoism, and Buddhism we are now talking about Zhuangzi, reading his texts and learning about other schools of philosophy. We also intend to take a closer look at Chinese history in the third year.

We invite Chinese experts to give talks on various subjects related to China. These talks are open to all in-

terested parties and not confined to the students. So far a martial arts teacher, a Chinese cook and a Peking opera actor have spoken. Plans are under way to invite a Chinese physician and an art historian specialized in Chinese paintings. This gives the students an idea of Chinese culture transmitted by Chinese themselves.

Around the Chinese New Year, we write New Years greetings in Chinese on a large banner which is hung from our school building, located in the city-centre, for all to see. We also make dumplings (*jiaozi*) together.

## Leonhard Gymnasium

Currently a school partnership with the No.1 Middle School in Yantai in Shandong province is under way. The heads of the schools have still to officially endorse the partnership, but the students already have some contacts with Yantai.

The school system in Basel is at present undergoing a reform. Our high school merged with another high school and is now called 'Leonhard Gymnasium'. The financial situation at the Ministry of Education is not rosy. So there are a lot of changes going on. But as long as students are interested in the course the classes will continue to take place. We hope to give some of the students some idea about and an understanding of China and also to some extent get rid of the exotic aura that surrounds this country. ■

## New Publications

Publication



Brown, Kenneth

From Meiji to Major.

A comparative economic and social history of Britain and Japan 1900–1955  
Manchester University Press 1998. 320 pp.  
ISBN 0-7190-52904 (hardback). ISBN 0-7190-52912 (paperback).

Goto Ken'ichi

'Returning to Asia': Japan-Indonesia relations 1930s–1942.

Ryukei Shyosha Co Ltd., Tokyo 1997. 496 p.  
ISBN 4-8447-8471-4

Gunji, Takao &amp; Koiti Hasida

Topics in Constraint-Based Grammar of Japanese

Kluwer Academic Publishers 1997. 276 p.  
ISBN 0-7923-4836-2. US\$99.00

Maga, Timothy P.

Hands across the Sea? US-Japan relations, 1961–1981

Ohio University Press, Athens 1997. 183 p.  
ISBN 0-8214-1210-8 (cloth). US\$ 29.95, £ 28.50

Vermeer, Eduard B., Frank Pieke and Woei Lien Chong (Eds)

Cooperative and Collective in China's Rural Development Between State and Private Interests

M.E. Sharpe: Armonk/London 1997. xv + 301 pp. with figures, tables and index.  
ISBN 0-7656-0093-5 (hc).

Wesolowski, Zbigniew

Lebens- und Kulturbegriff bei Liang Shuming (1893–1988)

Dargestellt anhand seines Werkes 'Dong-Xi wenhua ji qi zhaxue'. Institut Monumenta  
Serica, Steyler Verlag, Sankt Augustin 1997. 487 s.  
ISBN 3-8050-0399-4, ISSN 0179-261X.

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See page 27

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## Singapore Art Museum: A Retrospect

The Singapore Art Museum (SAM) was officially opened on 20 January 1996 by Singapore's Prime Minister, Mr Goh Chok Tong. The museum is the first of a series of museums to be developed by the National Heritage Board in the new Arts and Heritage Precinct. Ilse China looks back on two years of art policy of a museum that is devoted to the study and preservation of the contemporary art of the Southeast Asian region.

By ILSE CHIN

The building that houses the SAM is a carefully restored National Monument. The former Saint Joseph's Institute (1867), a school for Roman Catholic boys, was designed by a French priest and architect, Father Charles Benedict Nain. Restoration and construction work on the baroque-style classical buildings of the institution started in 1993 and was completed in 1995. The newly restored building has thirteen exhibition galleries of varying sizes located in the Central Building, and the newly added Queen Street Wing.

The mission of the SAM is to preserve and present the art histories and contemporary art practices of Singapore and the Southeast Asian region so as to facilitate visual arts education, exchange, research, and development. However, according to Dr Earl Lu, the Singapore Art Museum Chairman, the exhibition programme is by no means to be confined to Singapore and Southeast Asian art. 'We have the whole world in our view and in our mind. As the first international standard art museum in Southeast Asia, we should be bringing in exhibitions which Southeast Asians would otherwise have to go to other countries to see.'

As the national art gallery, the SAM houses the national collection and research and presents Singapore's heritage and contemporary culture. The SAM collection includes 3,000 works, the core of which originated in Singapore and Malaysia.

The highlight of the inauguration and of 1996 was the exhibition 'Modernity and Beyond: Themes in Southeast Asian Art' (21 January 1996 - 21 April 1996). The show investigated and made sense of the development of modern art in Southeast Asia from the perspective of insiders. In contrast to existing writings by Southeast Asians, it proposed to cross national boundaries by employing themes to the region either historically or culturally, by discussing the art of each country against these themes, drawing similarities or differences, and thereby arriving a step towards defining or discovering a regional identity. The

countries under scrutiny were Brunei, Indonesia, Malaysia, The Philippines, Thailand and Vietnam. The intention was to point out the variety that exists within each country, within each artist. This exhibition was the first of a series that aimed at broadening the appreciation of art and artists in Southeast Asia.

### 1997 exhibitions

The year 1997 brought two interesting exhibitions: 'Masterpieces from the Guggenheim Museum' (until 10 February 1997) and 'Tryst with destiny - Art from Modern India 1947-1997' (24 October 1997 - 1 February 1998). The first consisted of 58 masterpieces from the collection of Solomon R. Guggenheim Museum, New York, which appeared for the first time in Southeast Asia. They covered the development of the modern art from Post-impressionism to Abstract Expressionism.

For the exhibition 'Tryst with Destiny' the Singapore Art Museum worked closely together with the Centre of International Modern Art, Calcutta, and the National Gallery of Modern Art, New Delhi. It portrayed the experimentation that evolved during the last five decades and illustrated emergent trends of Indian Contemporary art against the backdrop of the art historical perspective of post-Independent India.

The Singapore Art Museum closed 1997 with an exhibition on 'Leonardo da Vinci', the genius whose scientific and artistic ideas still apply today. This exhibition runs through to 1998. One can wonder, however, if 'Leonardo' is the most appropriate exhibition for closing and opening the new year. It is not that the public of Singapore and the Southeast Asian region could not enjoy the beauty of Leonardo's impressive achievement, but the first goal of the museum should be, as the SAM Director Mr Kwok Kian Chow emphasized, to foster and facilitate curatorial and artwork exchanges with institutions and organizations in other countries and promote cross-cultural dialogue in the visual arts. ■

### THE SINGAPORE ART MUSEUM

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

MUSEUM FÜR VÖLKERKUNDE HAMBURG  
23 JANUARY 1998 > 21 FEBRUARY 1999

## Shamanism in Korea

This exhibition explores the position and phenomenology of shamanism in contemporary South Korea. Following an introduction to the history of shamanism in Korea and its position among the religions of the country, the exhibition gives information on various aspects of its contemporary practice. The exhibition is funded by the Korea Foundation and the Käthe-Elisat-Foundation.

By SUSANNE KNÖDEL

Shamanism is commonly held to be the oldest religious observance in Korea. Its earliest forms probably came into the country

with its Siberian settlers. In a stratified and bureaucratic society it developed as an obsession cult. It was superseded by Buddhism and Daoism and was ostracized by Confucians, who tried to ban the shamans from the cities and categorized them with jugglers and other low-caste persons (chonmin).

Forced into this corner, Shamanism took on typical Korean features and possesses a unique array of largely anthropomorphic helping spirits. These are invited to descend into the shaman during rituals that have a definite tint of theatrical performance. Anti-shamanism policies enacted by the countries' various governments stretched well into the 1970s and are still exercised in the North. No legal measures have yet succeeded in eradicating the practice in South Korea, which has in fact witnessed a boom in Shamanism in the last twenty years. The great activity displayed

by shamans especially in cities seems to be a reaction to the radical industrialization of the country and the emotional and economic stress this brings to many. Though no exact figures on the number of shamans are available, estimates hover around 100,000. This means that there is one



Amulet for dispelling trouble caused by officials, Seoul, 1997. PHOTO: SAAL

shaman for under 1000 inhabitants of South Korea. Positive publicity for shamans was to some extent engendered by a cultural policy adopted in the seventies, which acknowledges some shamans as bearers

of 'intangible national treasures'.

Objects in the exhibition come predominantly from the museum's own collection and the collection of the Religionskundliches Archiv of Marburg University. The bulk of the museum's collection has been acquired since the seventies, with some early paintings from the turn of the century. It represents the local style of Seoul and of Kyonggi province. The Marburg collection was acquired in the early nineties and comprises of objects made in the second half of this century. It represents the shamanic style of the

North Korean Hwanghae province which is now practised in South Korea by refugees and their disciples. Both local traditions stress the charismatic calling of new shamans in contradistinction to hereditary shamanism, which is a tradition of the southernmost provinces and is introduced via photographic materials and sound recordings.

A combination of show-cases and installations is used to introduce various aspects of contemporary shamanistic practice. The topics explored are: Shamanism as a predominantly female domain; the relations between a shaman and her clients; calling, initiation, and daily life of shamans; structure and symbolism of the ritual and the reflections of Shamanism in folklore and

ethnic sentiment. Three series of photographs by Kim Soo-nam and Chung Bum-tai give visual impressions of different rituals in the Kyonggi, Hwanghae and Cholla province traditions. The last is accompanied by sound recordings from a ritual. A film by L. Kendall and D. Lee shows an initiation ritual and gives insights into reason for and conditions of becoming a shaman. ■

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Spirit of general Ch'oe Yong, figure from a shaman's shrine, hwanghae style, 1952. PHOTO: SAAL

Shaman's rattles with attached fan showing sambul chesok, the divine trinity of childbirth. Seoul / Kyonggi, early 20<sup>th</sup> c. PHOTO: SAAL





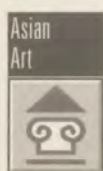
SPRINGFIELD MUSEUM OF FINE ART, SPRINGFIELD, USA

Mount Fuji on a clear day from the sea off Tsukudajima (1844) by Utagawa Kuniyoshi.

30 JANUARY > 5 APRIL  
VAN GOGH MUSEUM, AMSTERDAM

## Utagawa Kuniyoshi (1798–1861) Heroes and Ghosts

The Van Gogh Museum is currently presenting an overview of the work of the 19th-c. print artist Utagawa Kuniyoshi, commemorating the bicentennial of the artist's birth.



In the company of Hokusai, Hiroshige, and Kunisada, Kuniyoshi (1798–1861) was one of the great Japanese print artists of the last century. He was a multifaceted artist, who frequently gave expression to new ideas, including those imbibed from the West.

Kuniyoshi's broad range of subjects encompassed landscapes, actors in their starring roles, beautiful women, marine fauna to mention a few. His prints of historical heroes in teeming battle scenes and other episodes of martial exploits brought him special renown. His breakthrough in Japan came with his major *Suikoden* series on Chinese heroes of 1827–30. At that time there was also a great demand for 'ghost prints', which depicted figures from the supernatural. Both are recurring themes in Kuniyoshi's work.

Admirers of his work are also familiar with his landscapes, which were influenced by Western art, his *shunga* (erotic prints), his prints of sumo wrestlers, and cats. Japanese connoisseurs also know him for his *surimono* (luxurious prints in limited editions) and *giga-e* (comic prints). These last prints are much sought after by Japanese collectors.

Drawn from public and private collections in Europe and the United States, the exhibition features over 160 prints, along with drawings, illustrated books, and a small number of paintings.

The exhibition has been organized in collaboration with the Society for Japanese Arts. All the works shown are included, together with additional illustrations, in the English-language catalogue, which can be regarded as a standard work on Kuniyoshi.

After the Van Gogh Museum, the exhibition can be seen at the Philadelphia Museum of Art. ■

**VAN GOGH MUSEUM**

Dept. prints and paintings, 2<sup>nd</sup> floor.  
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COLLECTION: GEORGY OLIVER, USA

Black carp (late 1830s), by Utagawa Kuniyoshi.

Beauty seated under cherry blossom (c. 1840) by Utagawa Kuniyoshi.



PRIVATE COLLECTION, UNITED KINGDOM



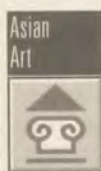
PRIVATE COLLECTION, UNITED KINGDOM

Tokiya Gozen fleeing with her children through the snow (1841–42) by Utagawa Kuniyoshi

11 FEBRUARY > 12 APRIL 1998  
SETAGAYA ART MUSEUM, TOKYO

# Images of other cultures

Ethnological museums throughout the world once saw their main task as the study of cultures other than their own and, alongside this, the collection and display of artefacts from those cultures. They approached this task from the vantage point of their own culture. Recently, however, the peoples of the world who were once the subjects of these exhibitions have become more aware of their own cultures and histories, and they have begun protesting against this prevalent one-sided approach to exhibitions of ethnic cultures.



This exhibition is the result of a number of joint research projects between the National Museum of Ethnology in Osaka with the Department of Ethnography of the British Museum. The goal of this international joint research has been to trace the historical transformation of the life of the various peoples of the world over the last 150 years through this large collection of photographs and to describe the changes in the West's awareness of 'other cultures'.

Africa and Oceania have often been described in terms of contrasting images Wilderness or Paradise. Their cultures have been regarded as 'alien', the furthest removed from the culture of the West. They were even called 'primitive'. These are the regions which have most commonly been the subject of research, the places where objects and information have been collected by ethnologists, anthropologists, and ethnographic museums. On reflection, Japan is similar to Africa and Oceania in having been seen by the West as an 'alien' culture. This contrasts with the Japanese themselves who have come to see themselves as a part of the Western world and they have adopted the Western point of view

towards other cultures, regarding them as exotic or alien. This exhibition is an attempt to shed some light on the Japanese view of 'other cultures', to build up an awareness of the vision we direct at others.

The point of departure is a reproduction of the displays in the ethnographic gallery of the British Museum as it was almost a century ago in 1910, presenting artefacts from Africa, Oceania, and Japan. Japan was represented, at least in the ethnographic gallery, by sword, helmets, and the early matchlock rifles of the type first made in Japan at Tanegashima. In 1910 Japan had just started considering itself as one of the Great Powers because of its victory in the Japanese-Russian War. This was the Japan represented by the swords and the helmets. While this seems absurd to us, it is the sort of absurdity which has often accompanied displays of objects from foreign culture, and it gives us an opportunity to reflect on the way we ourselves look at 'other cultures'.

While the first room shows how the West looked at other cultures, the second room presents the aspects of other cultures which the West deliberately avoided seeing. More specifically, what we see here are the new cultures actively created by Africa, Oceania, and Japan which incorporate Western elements. This aspect of other cultures has been eliminated from the exhibitions of ethnological museums for a long time, since it was considered to be the result of a breakdown of traditional culture and thus unauthentic. These two rooms represent an attempt to reassess the cultures of Africa, Oceania, and Japan as cultures, which have both observed the West and been observed by it. Japan eventually followed the example of the West, adopted the Western view of other cultures in particular the cultures of Africa and Oceania, as its own.

Reconstruction of the Ethnographic Gallery of the British Museum c. 1907



## Border-crossing

In the third room we trace this process as this is revealed in a variety of media-historical newspaper reports, books, cartoons, film posters, and television productions. The last room is entitled 'Border-crossing Cultures Today'. As contacts between different cultures are taking place more frequently on a global scale, many of the same elements have become a part of human cultures in every part of the world. But this does not mean that all cultures have become uniform. In this last room we introduce the hybrid art forms which provide the evidence for this cultural border crossing.

'Images of other cultures' may be described as a special exhibition from the collection of the British Museum, since it is made up of valuable works of art and other materials from that museum. Or it may be regarded as a special exhibition of the

art of Africa and Oceania, since many masterpieces of African art and Oceanic art are introduced here. However, the major purpose of this exhibition is to question the Japanese view of the prospect of other cultures. Needless to say, it may be that the viewpoint of this exhibition is only one of innumerable possible views, one which has been chosen in accordance with historical conditions unique to Japan at the end of the twentieth century.

The exhibition in the National Museum of Ethnology in Osaka lasted until the end of January but it can still be viewed in the Setagaya Art Museum in Tokyo until mid-April. The attempt to rethink our view of other cultures must question the conventional division between art museums which contain 'art' as defined by the West and ethnographic museums which contain non-Western 'artefacts'. ■



The gallery entitled 'Border-Crossing Cultures Today'

This article is an extract from the preface for the catalogue by Dr Kenji Yoshida, curator of the National Museum of Ethnology of Osaka.

## SETAGAYA ART MUSEUM

1-2, Kinuta-koen  
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# Art

FEBRUARY 1998 > MAY 1998

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Bhutan: Mountain fortress for the gods

### AUSTRALIA

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MOBO MOGA: Modern Boy, Modern Girl: Japanese modern art 1910-1935  
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### BELGIUM

#### Ethnographic Museum

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Fax: +32-3-2270871  
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Closed on 25, 26 December and 1, 2 January.



Shaman collects negative spirits from a yurt in his box and leads them out. Tuva 1996.

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Music for the Eyes: Textiles from the Peoples of Central Asia

### FRANCE

#### Musée Cernuschi

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6 March 1998 – 22 June 1998

Henri Cernuschi (1821-1896): traveller and collector

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#### Bröhan Museum

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Until 26 April 1998

Japonismus  
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#### Museum für Völkerkunde Hamburg

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Painting of p'alsongnyo, the eight nymphs of matrimonial harmony. Seoul, c. 1970.

until 21 February 1999

Shamanism in Korea  
► (See article page 43)

### GREAT BRITAIN

#### Museum of East Asian Art

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3 February – 31 May

Ceramics: Black and Brown  
Exhibition showing the diversity of ceramics with black and brown glaze from China and their influence on other Southeast Asian ceramics.

early June – late August

An Englishman's Collection of Chinese Coins

From September 1998

The Colour of Ivory

#### Fitzwilliam Museum

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Sun 2.15pm – 5pm, closed Monday

20 January 1998 – 5 April 1998

The Lost Century:  
Japanese Porcelain from Arita 1720-1820

#### British Museum / The Museum of Mankind

Great Russel Street  
London WC1B 3DG  
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Fax: +44-171-3238480  
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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 archaeology, 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.

#### Percival David Foundation of Chinese Art

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Fax: +44-171-3835163

from 16 December 1997

For poets and princes.  
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until 22 February 1998

Dazzle and Dare:  
Japanese Kimono 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

until 15 March 1998

Yoko Ono:  
Have you seen the horizon lately?

5 April – 28 June 1998

Mona Hatoum

#### Ashmolean Museum

Beaumont Street  
Oxford OX1 2PH  
Tel: +44-1865-278009110  
Fax: +44-1865-278018  
attn. R.I.H. Charlton  
Tuesday to Saturday 10am – 4pm;  
Sunday 2 – 4pm

4 February – 29 March 1998

Paintings from Mughal India  
The Museum's collection of paintings of the Mughal, Deccani, Rajput and Company schools, dating from the late 16th to 19th century.

### INDONESIA

#### Cemeti Gallery

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

3 – 29 March 1998

Eco Seed, paintings and drawings by Semsar Siahaan  
In his work Semsar Siahaan (Medan 1952) shows his concerns about the environment in Indonesia, the suffering of the common people and the ugly face of power.

3 – 30 April 1998

Agus Suwage  
Agus Suwage (Central Java 1959) uses a sketchbook every day, making countless drawings with symbolic content just as they occur to him. In this way he wants to express his opinion about problems in religion, the social system, contemporary life and the inner life of mind.

### JAPAN

#### Hiroshima City Museum of Contemporary Art

1-1 Hijiyama-Koen, Minami-ku  
Hiroshima  
Tel: +81-82-264-1121  
Fax: +81-82-264-1198

6 February – 11 April 1998

Manga  
Retrospective exhibition of Japanese Comics after World War II

#### The Museum of Modern Art

2-1-53 Yukinoshita  
Kamakura, Kanagawa 248  
Tel: +81-467225000  
Fax: +81-467332464  
<http://www.c-arts.co.jp/mu/kanagawa.html>  
(Japanese only)

16 May – 28 June

MOBO MOGA: Modern Boy, Modern Girl: Japanese modern art 1910-1935  
Comprehensive exhibition of Japanese art presenting a cross-section of modern Japanese art: oil painting, Japanese-style painting, sculpture, photography, prints, crafts, and graphics.

#### Setagaya Art Museum

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

11 February – 12 April 1998

Images of Other Cultures  
► (See article page 45)

25 April – 18 October 1998

Masks from Sanxingdui Antiquities

### MALAYSIA

#### NN Gallery

23 Jalan Jati  
55100 Kuala Lumpur  
Tel: +60-3-243 3630  
Fax: +60-3-241 3631  
Monday 10am – 1pm, Tuesday to Saturday 10am – 6pm, Sunday 2 – 5pm

until September 1998

A View from the Mountains  
An exhibition with works of the precursors of abstract expressionism in Malaya in the 40's with amongst others Cheong Laitong and Jolly Koh.

### 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

14 February – 19 March 1998

Jagen Chawdhury  
The paintings and drawings of Chawdhury (1939, Bangladesh) show colours, elements in rhythms related to his native province Bangladesh. He is inspired by human nature and the environment.

21 March – 23 April 1998

Monali Meher  
Works on paper are shaped with knives, mud and rice-paper. Abstract forms that are related to the Yoni (female) and the Lingam (male) symbol.

#### Van Gogh Museum

Paulus Potterstraat 7  
Amsterdam  
Tel: +31-20-5705200  
Fax: +31-206735053



The Sumo wrestler Inagawa Masanosuke (1845-46) by Utagawa Kuniyoshi.

30 January – 5 April 1998

Kuniyoshi (1798-1861):  
Heroes and Ghosts  
► (See article page 44)

#### 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

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

until 16 August 1998

From Siberia to Cyberspace  
The journey of the shaman and the quest of the soul is an exhibition about the spread and development of shamanism and the role of the shaman.

#### Indonesië Museum Nusantara

St. Agathaplein 1  
2611 HR Delft  
Tel: +31-15-602358  
Fax: +31-15-138744  
attn. Mw. Tineke Bal



Prince Bima from the Mahabarata story (1920). West Java.

27 January – 20 April

Puppets and Masks of the Javanese Wayang (I): princes, princesses and other heroes  
Exhibition focusing on the many manifestations of wayang and explaining the various styles of play.

28 April – 9 August

Puppets and Masks of the Javanese Wayang (II): jesters, monsters and demons

# ASIAN ART



▼ Black Raku teacup (1955). Kakunyuu XIV.

## Museum The Princessehof

Grote Kerkstraat 11  
8911 DZ Leeuwarden  
Tel: +31 58 2127438  
Fax: +31 58 2122281  
daily 10am - 5pm, Sunday 2pm - 5pm

### until 8 March 1998

**Raku: A Dynasty of Japanese potters**  
This Japanese exhibition, which could already be admired in Faenza (Italy) and Paris, gives an overview of the work of all fifteen generations of the Raku family, from the 16th century to the present. Many of the objects have never left Japan before.

## 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.

### until 13 April 1998

**His Land and His People**  
Selections of photographs, taken by Annette den Ouden during her journeys in Tibet.

### until 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.

## Galerie Amber

Hooglandsekerkgracht 8  
2312 HT Leiden  
Tel/Fax: +31-71-149040

### until 8 March

Paper collages by Korean artist Ham Sup

## 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.

### until the end of 1999

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

### 21 February - 6 September 1998

**Woven World: Ikats from Sumba**

Ikats decorated shoulder cloth for men, East Sumba (c.1915)



PHOTO: JILL FORSHEE

## SWITZERLAND

### Museum der Kulturen

Augustinergasse 2  
CH 4001 Basel  
Tel: +41-61-2665500  
Fax: +41-61-2665605  
http://www.mkb.ch

### until end of March 1998

**Im Kreislauf der Zeiten**  
Two exhibitions; one theme. 'Catur yuga', an artistic meeting between Made Wianta (Bali) and Andreas Straub (Basel); and 'Indonesia - when Belief becomes Art', showing sculptures and textiles ranging from ritual objects to art objects.

### Baur Collection

8 Rue Munier-Romilly  
1206 Geneva  
tel: +41-22-3461729  
fax: +41-22-7891845  
daily: 2pm - 6pm, closed on Monday



Porcelain vase with *peau-de-peche* glazing. Kangxi, China (1662-1722).

### until 11 March 1998

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

This collection is especially rich in examples of rare enamelled porcelains decorated with delicate overglaze designs and poetic inscriptions. It is the first exhibition focusing on the foundation's renowned 17th- and 18th-century porcelains to travel to the United States.

### 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*, 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).

## Indiana State Museum

202 N. Alabama St.  
Indianapolis, Indiana 46204  
Tel: +1 317 2321637

### 13 February - 11 April

**The Four Seasons: A celebration of Nature in Contemporary Japanese Textiles.** The exhibition illustrates the most recent wave of fibre art from Japan. From refined needlework to a sweeping art movement.

## 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 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**

## Pacific Asia Museum

46 North Los Robles Avenue  
Pasadena  
California 91101  
Tel: +1 818 4492742  
Fax: +1 818 4492754

### 18 March - 19 July 1998

**The Creative voices of reason**  
The exhibition celebrates the Philippine Centennial.

## The Philadelphia Museum of Art

26th St. & Benjamin Franklin Parkway  
Philadelphia, Pennsylvania  
Tel: +1-215-763800  
http://pma.libertynet.org



COLLECTION RICHARD ILLING, UK

Young woman walking in the snow, (1920) Utagawa Kuniyoshi.

### 25 April - 28 June

**Kuniyoshi (1798-1861): Heroes & Ghosts**  
► (See article page 44)

## 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 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 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

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1017 DS AMSTERDAM

THE NETHERLANDS

TEL: +31-20-6208057

FAX: +31-20-6390762

E-MAIL: GATE@BASE.NL

WEBSITE:

http://www.base.nl/gate

## TAIWAN

### Taipei Fine Arts Museum

181, Chung-shan North Road, Taipei  
Tel: +886-2-595-7656  
Fax: +886-2-5944104

### until 12 April 1998

**The 8th International Biennial print & drawing exhibit**

## UNITED STATES OF AMERICA

### Kimbell Art Museum

333 Camp Bowie Boulevard  
Forth Worth, Texas 76107-2792  
Tel: +1 817 3328451  
Fax: +1-817-8771264 attn. Wendy Gottlieb / Mary Lees  
tues.-Thurs. 10am - 5pm, Fri. 12-8pm,  
Sat. 10am-5pm, Sun. 12-5pm



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## IIAS NEWS

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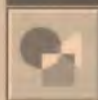
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Forum



Lucky was the sailor or soldier who brought back with him a cockatoo from the Moluccas. Alive such a peculiar bird earned him twenty-five rixdollars or sixty guilders, half the year's wages of a lower-ranking VOC servant. Even more lucky was he who purchased the bird. It is one thing to be an armchair traveller, to be able to possess an actual living creature from faraway Asia was something quite out of the bag. From written sources we know that living specimens of Asian fauna were even specially ordered. A remarkable example is Carl Gustav Wrangel (1613-1676), the famous Swedish general and admiral, a learned man, an outstanding 'amateur' in the original sense of a lover of antiquities, art and of 'rarities' from East and West. He had ordered several cockatoos through his Amsterdam art dealers and agents Michel le Blon and Pieter Trotsig. Wrangel was very proud to be able to show them off in his Swedish castle of Skokloster. He even commissioned a portrait of three of his cockatoos, a reminder of the interest in distant worlds shown by well-educated burghers and princely personages all over Europe some three hundred years ago.

Indonesia and Asia have always been faraway for most Dutch people. However, these distant parts of the planet were not unknown, that is: certain aspects of them were fairly familiar. One could smell Asia, in Amsterdam, long ago, even as early as the beginning of the seventeenth century. An Amsterdammer needed only to go to the warehouses of the Dutch East India Company on the Rapenburg. Alongside the warehouses, the Company extracted oil from the nutmeg, mace and other spices. The air was heavily redolent with the scent of the crushed spices so that the senses could not but be assailed by the essence of Asia. Nowadays the Pepperstreet and Foelies-treet are still reminders of this eastern business. Another reminder are the Inner and Outer Bantammer-streets, streets named after Bantam, the international centre of spice trade on the north-west coast of Java at the end of the sixteenth century. In the Amsterdam Historical Museum, in the room 'Amsterdam Sails the Seven Seas', a painting by Hendrick Cornelis Vroom shows the happy arrival in the Amsterdam harbour of four ships which had left for Asia in May 1598 and returned in July 1599. They had sailed to Bantam, and laid the foundations for trade

there, as the text on the contemporary frame tells us. Twenty years later Batavia was founded. No street has been named after this centre of the Company's trade empire in the East, only one small warehouse. Nevertheless, Batavia and Asia were virtually tangible, or in other words, Asia was a daily experience. Spices had never been so cheap as when the VOC launched, then expanded its business. Cookery books from the period show that dishes, cakes and other food were fragrant with these exotic flavours. The amount of imports, even if the re-export of nearly sixty percent of the commodities is taken in account, was enormous. Just think about cinnamon, eight thousand bales of eighty pounds yearly! Millions of pounds of pepper, cloves, and nutmeg! Dutch people and other Europeans were real spice-addicts then. From about 1700 onwards the drinking of tea, and later in the century of coffee, were all the rage.

## Witsen

The use of spices was widespread and very common to most people. More exciting were the rarer species of God's creation. Nautilus shells had been brought back to Europe by the Portuguese ever since they first found their way to Asia round 1500. Many examples are to be found in treasure rooms of Roman Catholic churches in the Iberian Peninsula, in France, Italy, and also in the Netherlands. Round 1720 the craze of collecting rarities had had its day. Collections were sold and thousands of items were scattered across Europe. Most of them were purchased by German and Scandinavian kings and aristocrats. To give one example, the famous collection of Burgomaster Nicolaas Witsen (1641-1717) was divided up. The auction catalogues of 1728 leave no shadow of doubt about how rich and exciting such collections were.

Burgomaster Witsen was in a very favourable position to gather information and to collect a great variety of so many rarities because, as a director of the Amsterdam Chamber of the VOC, he had many contacts. It has to be admitted that his scholarly interest was rather exceptional and

## Asia in Amsterdam, Amsterdam in Asia

By **LODEWIJK WAGENAAR**

The Official Opening of the IIAS Branch Office Amsterdam, took place on 2 December 1997 (for a report see page 51).

On this occasion, Dr Lodewijk Wagenaar, curator Amsterdam-Asia related history of the Amsterdam Historical Museum, presented a lecture entitled 'Asia in Amsterdam, Amsterdam in Asia'.

What follows is a summary of this lecture.



PHOTO: WIM VREBURG

sprung completely from his own initiative. There was no scientifically-oriented policy on the part of the Gentlemen Seventeen, the central board of directors in the Netherlands of the Dutch East India Company, or on that of the Governor-General in Batavia. As an institution the Dutch East India Company was no Maecenas for the arts, learning, or science. Just as with an eye to guarding their advantages the Gentlemen Seventeen prohibited the publication of cartographical material, they were not overly enthusiastic about

certain other publications. The publication of the *Amboinesche Cruydt-boeck* by Georgius Everardus Rumphius (1628-1702) was successfully obstructed by them until 1741, nearly forty years after the author's death. Most researchers therefore tend to be fairly negative when appraising the scientific interest of the VOC, in the way this was incarnated by Nicolaas Witsen. In 1712 he wrote to his learned friend Cupet, Burgomaster of Deventer 'Our people over there are only in search of money, not of learning, which is greatly to be regretted'. Making good use of his many political contacts however, Witsen contrived to arrange the appointment of artists and scholars as servants of the Dutch East India Company. They were able to help him in gathering information, in drawing and sketching as well as in collecting rarities. These in conjunction with friendly ambassadors, merchants and high-ranking officers of the West and East India Companies, provided Nicolaas Witsen with an entire network of informants who were able to help him. Sometimes he even went to the lengths of financing the travels of others, as in the case of Cornelis de Bruyn.

Witsen found the interest in learning evinced by the Dutch East India Company pitifully small, typical of the narrow-minded, mercantile concerns of the Company. This judgment, though harsh, may well have been true, but at the same time I would like to suggest it is one-sided. The Company was certainly interested in science and learning, though almost purely in a practical way. Cartography was basic to their nautical needs, so map-making was developed to answer its requirements. They stimulated botanical and medical research. A brilliant job was done by Paul Hermann (1646-1695), director of the Dutch VOC Hospital in Colombo, who assembled many collections of medicinal herbs from Ceylon (now Sri Lanka) and from the Cape. His herbaria were fundamental to the taxonomical work of Linnaeus, and original copies, spread through collections all over Europe, are still being used by students today. Seeds and plants

were shipped on East Indiamen to the Dutch Physic Gardens, the Botanical Garden of Leiden and that of Amsterdam, and to other institutions and private persons.

## Amsterdam Island

What about Amsterdam in Asia you might wonder, since this subject has been inserted in the title of my speech? Some geographical names to begin with. Half way between Capetown and Australia, in the middle of nowhere, are Amsterdam and St. Paulus Islands. Closer to the administrative centre of the VOC was another Amsterdam, a very tiny island in the Bay of Batavia. Like other islands in the bay with Dutch names such as Enkhuizen, Leiden, Haarlem it has disappeared from the map. Amsterdam Island discovered by Tasman in 1642 suffered the same fate. One has to go to Ambon to find a fort called Amsterdam. Other references to Amsterdam, like Amsterdam Bastion, one of the twenty-two bastions of Batavia, are to be found only on old maps - geographically in Asia, Amsterdam has become history. Is that the end of my story? Most certainly not! History in stone, to quote the title of a book by Raven-Hart on traces of the Dutch period history in Ceylon, gives an interesting introduction to the lives of individual Amsterdammers who passed away during their service in the Company. Hundreds of tombstones in India, in Ceylon, in Thailand, in Malaysia and Indonesia, bear witness to the many Amsterdammers who left their country, expecting maybe they might earn a fortune and hoping they would return safely. Most of them did not return. Only one out of three ever came back. The others died during the voyage, fell victim to malaria and other tropical diseases, or married native women and stayed on in the Indies. Only high officials left enough money to make it possible for their heirs to order durable Cotomandel stone to erect a fine tombstone. And many of these have as their last line: 'born in Amsterdam in the year...'. Many Amsterdammers and their offspring served the Company, as ship's carpenters, blacksmiths, sailors, soldiers. They were part of a colonial social system, especially in the mixed European-Asian cities in the Indonesian Archipelago and Ceylon. Welcome guests or not, after all they came uninvited, they joined with other Europeans, Eurasians, and Asian people to form part of the introduction of a new type of settlement, extending Western influence in faraway Asia. ■

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

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.

## STAFF

15 AUGUSTUS 1997

## STAFF

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 Vacancy.

## 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. Pieke)
- 'PAATI': 'Performing Arts in Asia: Tradition and Innovation' (Programme Director: Dr W. van Zanten)
- ABIA-Project: 'Key to South and Southeast Asian Art and Archaeology Index' (Project Coordinator: Prof. K. van Kooij; Editors: Dr E. Raven and Dr M. Klokke)

## 1. RESEARCH FELLOWS (POST PHD, &lt;40 YEARS)

- a. individual
- b. attached to a programme, i.e.
  - 'Changing Lifestyles in 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 Wolfgang Behr (Germany)

Dr Behr was recently selected as an individual fellow to do research on 'Forms, Functions, and Foundations of Abloaut in Old Chinese And Beyond' Until 1 January 2001

## Dr Henk Blezer (the Netherlands)

Dr Blezer is an individual fellow, doing 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 Matthew Cohen (USA)

Dr Cohen has been selected as a programme research fellow within the programme 'Performing Arts of Asia: Tradition and Innovation; the expression of identity in a changing world' (PAATI). His research topic is: 'The Shadow Puppet Theatre of Gegesik, North West Java, Indonesia: Memory, tradition and community' Until 1 January 2001

## Dr Freek Colombijn (the Netherlands)

'The Road to Development. Access to natural resources along the transport axes of Riau Daratan (Indonesia), 1870-2000' individual fellow  
 Until 1 October 2001

## Dr Will Derks (the Netherlands)

Dr Derks' topic is 'The Search for Malayness' within the collaborative framework of Changing Lifestyles. Until 1 August 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'. 'Structure and Social Organization of Transnational Enterprises and Entrepreneurship in East and Southeast Asia' Until 1 November 1999

## Dr John Knight (Great Britain)

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

## Dr Angela Schottenhammer

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

## Dr Hae-kyung Um (South Korea)

Dr Um has recently been selected as a programme research fellow within the programme 'Performing Arts of Asia: Tradition and Innovation; the expression of identity in a changing world' (PAATI). Her research topic is: 'Performing Arts in Korea and the Korean Communities in China, the former Soviet Union and Japan'. 1 January 1998 – 1 January 2001

## 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 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

## Prof. Grant Goodman (USA), stationed at the Amsterdam Branch Office

'Japan in Asia' 15 February 1998 – 31 March 1998

## Dr Minjie Zhang (P.R. China), stationed at the Amsterdam Branch Office

'The Shift of Divorce Patterns in Contemporary China' 15 February 1998 – 15 May 1998

## Dr Beat Ringger (France)

'Kaibara Ekiken (1630-1714)' March 1998

## Dr Marzali (Indonesia)

'The Urang Sisi of West Java. A Study of Peasants' Responses to Population Pressure' (translation to Indonesian) 1 March 1998 – 1 June 1998

## Dr Roland Silva (Sri Lanka)

'Relic Worship in the Art and Architecture of Ancient India and Sri Lanka' 1 March 1998 – 1 June 1998

## Dr William Baxter (USA)

'North Chinese Dialect History' 1 March 1998 – 31 May 1998

## Prof. Toshiro Fuke (Japan)

Editing of the papers of the IIAS seminar 'Government Liability in East and Southeast Asia' 19 March 1998 – 19 April 1998

## Dr Samsudin Rahim (Malaysia)

'Communication and Change: focusing on social issues among youths in Malaysia' April – May 1998 (preliminary)

## Dr R Ulluwishewa (Sri Lanka)

'Indigenous vs Exogenous Development Models: conflicts or synergies? A comparative study of social-culture and ecology of ancient and modern irrigation systems of the dry zone of Sri Lanka' Spring 1998

## Dr Yogendra Yadava (Nepal)

'The Structure of Maithili Verb Morphology' 1 May 1998 – 1 August 1998

## Dr Dru Gladney (USA), stationed at the Amsterdam Branch Office

'The Rise of Chinese Nationalisms: implications for domestic and international relations (with particular attention to implications for Muslim peoples in China and Asia' May 1998 – July 1998

## Dr Gauri Viswanathan (India), stationed at the Amsterdam Branch Office

'Theosophy, Literary Criticism and Cultural Change' May 1998 – June 1998

## Prof. Leonard Andaya (USA)

'Ethnicities, Identities, Boundaries in the Western Half of the Malay-Indonesian Archipelago' 20 May 1998 – 31 July 1998

## Dr Keith Forster

(Australia)  
 'A Chinese Province under Reform: the paradoxical case of Zhejiang' May 1998 – August 1998

## 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 started in November 1997.

## 4. VISITING EXCHANGE FELLOWS POST-PHD LEVEL

The IIAS has signed several Memoranda of Understanding (MoU) with foreign research institutes, thus providing scholars with an opportunity to participate in international exchanges.

Dutch scholars can apply to be sent abroad to the MoU institutes of the IIAS. 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:

## ANU

Dr Fadzilah Cooke (University of Wollongong)  
 'Forest Resource Use and Politics in Malaysia' 1 March 1998 – 30 June 1998

## Dr Lijian Hong (Monash University)

'Chinese Marxist Historiography and the Question of the Asiatic Mode of Production' 1 April 1998 – June 1998

## Dr Sanjay Srivastava (Charles Sturt University)

'Masculinity, Sexuality, and the Body in the Time of AIDS: culture, globalization, and the Pandemic in India' 1 October 1998 – 31 December 1998

## NIAS

Dr Catharina Blomberg (Stockholm University)  
 'The Depiction of Bushi, Arms, Armour and Warlike Scenes in Japanese Decorative Art' 23 February 1998 – 15 March 1998

## Dutch visiting exchange fellows:

## ANU

Dr René Barendse  
 'The Rise of the Colonial State in Java and India in the 18th Century ca. 1740-1820' 1 December 1997 – 1 May 1998

## 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 Alex de Voogt (The Netherlands)

'Differentiation-processes of Material culture in Asia: the case of Indonesian mancala' 1 October 1997 – 1 September 1999

## Dr Paulo Visentini (Brazil)

'International Relations in Asia' 1 January 1998 – 28 February 1998

## Dr Carine Guerassimoff (France)

'Chinese Mainland Migration in Asia and Europe' 1 January 1998 – 1 October 1998

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

## 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-dominance 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

## Dr Evelyn Micollier (France)

'Practices and Representations of Health and Illness in the Context of Chinese Culture. Interactions with social facts (illness prevention and Human reality of AIDS)' 1 July 1998 – 1 July 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

2 DECEMBER 1997  
AMSTERDAM, THE NETHERLANDS

# Opening of the IIAS Branch Office Amsterdam

By MARIO RUTTEN

**Report**  
**M**ore than 120 people attended the opening of iias branch office amsterdam, which took place on 2 december 1997 in the Agnietenkapel, one of the historical buildings of the University of Amsterdam. Prof. Frans Hüsken, Chairman of the IIAS, welcomed the guests and presented a brief overview of the IIAS organization and its national and international activities. He indicated that the establishment of a branch office of the IIAS in Amsterdam will contribute to a further broadening of the organizational and academic base of the IIAS activities in the Netherlands. Prof. Hüsken emphasized that it will link the IIAS with a large and highly varied number of centres of expertise on Asia. In a city and an academic community this large, Asian studies may represent a relatively small percentage of total scholarship – in absolute terms, however, the expertise concentrated here makes Amsterdam a major European centre in that field.

As a first step and to mark the occasion of the opening of the branch office in Amsterdam, the IIAS prepared an inventory in which the institutions in Amsterdam with an interest and expertise on Asia give a concise presentation of themselves and provide information about their background. This IIAS Guide to



▲ Reception

The first copy of this IIAS Guide to Asian Studies in Amsterdam was presented to the Chairman of the University of Amsterdam, Drs J. K. Gevers. In his address, Drs Gevers emphasized the growing interest in and significance of Asian Studies in Amsterdam and stressed the importance of further co-operation between the various Amsterdam institutions with an interest in Asian studies.

The major part of the official opening of the IIAS Branch Office in Amsterdam was a public lecture by Dr Lodewijk Wagenaar, curator Amsterdam-Asia related history of the Amsterdam Historical Museum. In his lively lecture entitled 'Asia in Amsterdam, Amsterdam in Asia', Dr Wagenaar discussed various aspects of the linkages between Asia and Amsterdam in a historical perspective. For a summary of this lecture see page \*\*\* of this newsletter.



▲ Drs J.K. Gevers

▲ Leiden and Amsterdam meet: Prof. D. Kolff and Prof. P. v.d. Veer



Asian Studies in Amsterdam covers the teaching and research activities of the various academic institutions – both within and outside the two Amsterdam universities. It also provides information about those museums in Amsterdam of which part of the collection deals with Asia, and it gives an overview of a variety of institutes and organizations that provide information to the general public and/or organize cultural activities on Asia or have an interest in Asia as part of their overall activities.

## GASE

To close the official part of the meeting, the first copy of the first edition of the Guide to Asian Studies in Europe was presented to Dr Max Sparreboom, the European Science Foundation Secretary for the Asian Studies Programme. The 'Guide to Asian Studies in Europe' contains information about 5,000 Asianists in Europe and almost all the institutes, university departments, museums, and newsletters in the field of Asian Studies in Europe.

The programme of the official opening of the IIAS Branch Office Amsterdam was ended with a reception and a performance of the Gender Wayang Ensemble Irama.

The IIAS hopes that the establishment of its branch office in Amsterdam will contribute to a further broadening of the IIAS activities in the Netherlands. Like all other information about IIAS fellows and IIAS activities, information about the IIAS Branch Office Amsterdam is distributed through the IIAS Newsletter, the IIAS bi-monthly agenda, and the IIAS homepage (<http://IIAS.leidenuniv.NL>).

Copies of the IIAS Guide to Asian Studies in Amsterdam (price FL 15,00) can be ordered at the secretariat of the IIAS Branch Office Amsterdam, which is open on work days from 9.00 am till 1.00 pm. ■

## IIAS RESEARCH SUBSIDY

**T**his 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 Dfl. 15,000.-.

In order to be granted an IIAS guaranteed subsidy, a project application should at least meet the following requirements:

- The applicant must be employed by a Dutch institute and/or be the holder of a permanent Dutch residence permit.
- Other institutes besides the IIAS also contribute to the project.
- the activity must be in agreement with the post-doctoral level of the IIAS
- The subsidy cannot be used for salary expenses

Requests for subsidies should have arrived at the IIAS before 1 April 1998 or 1 October 1998. Application forms for the subsidies can be obtained at the IIAS secretariat. ■

## IIAS (TRAVEL) GRANTS

**E**ach 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.

In order to be eligible for an IIAS travel grant, an application should at least meet the following requirements:

- Applicant has to be employed by a Dutch institute and/or be the holder of a permanent Dutch residence permit.
- The stay abroad and the activities must be compatible with the aims and the activities of the IIAS (post-doctoral research only).
- 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).

Application forms for the travel grants can be obtained at the IIAS secretariat. ■

## 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 for 1999 need to be sent in before 15 June 1998, using the official application forms only. Requests for these forms can be directed to the IIAS secretariat. ■



The branch office Amsterdam of the IIAS is located on the second floor of the building

# Progress Report: Qiaoxiang Programme



**D**r Xiaoxia Gong has been selected as the second fellow of the Qiaoxiang Programme. She will be joining the IIAS from January 1998 to December 2000.

Dr David Schak, a senior lecturer of Griffith University, Australia, has been selected as the first senior visiting fellowship under the Qiaoxiang Programme from November 1997 to January 1998. His present research focuses on Taiwanese management culture and practice. He has recently done field research on Taiwanese small and medium sized enterprises in the Pearl River Delta Region and high-tech businesses in the Xinzhu Science Park in Taiwan. Dr Schak is working on issues which emerged from the August workshop on outside invested small and medium-sized businesses in China (for a report see p.36) and on the question of transnationalism (see his article on p.38).

Dr Leo Douw and Dr Cen Huang have worked on the preparation for their 1998 panels: 'Cultural and Eco-

conomic Dimensions of Chinese Transnationalism'. A call for papers and detailed panel proposals have been sent to the members of the Qiaoxiang Programme network. Abstracts of the potential papers are to be selected in early January 1998. (Please see the IIAS web site for the panel description).

A new development in the Qiaoxiang Programme is the initiatives it has undertaken in seeking international co-operation with the research institutes in China. Dr Cen Huang has been working with the potential Chinese research counterparts on the task. As a result, several research proposals have been developed jointly by the IIAS Qiaoxiang Programme and Chinese partners.

Dr Cen Huang has undertaken a research trip to China from 12 December 1997 to 9 January 1998. She visited the Xiamen University to discuss and to realize the IIAS international initiative with its Chinese research counterparts. She also conducted archive studies in Beijing and Guangzhou. ■

## Visiting Exchange Fellowships



**T**he 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 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

**THE IIAS SECRETARIAT**  
Tel.: +31-71-527 22 27  
Fax: +31-71-527 41 62  
E-mail: IIAS@Rullet.LeidenUniv.NL

MARCH 1998

**9-12**  
'International Workshop on Modernization Processes in Asia and China 1860-1960' in Beijing.  
Dong Zhenghua, Beijing University / Eduard B. Vermeer, IIAS.

**26-27**  
'Regionalism and Global Affairs in the Post-Cold War Era: The European Union, APEC, and New International Political Economy' Brussels  
(APEC Study Center, Seattle/ National Bureau for Asian Research, Seattle /IIAS/NIAS)

**26-28**  
International symposium 'Formation, Dissemination and Reception of Knowledge in Japan and Europe: The Case of Kaibara Ekiken (1630-1714)' Leiden  
Dr B.W. Ringger (EHESS, Paris), senior visiting fellow of the IIAS and Prof. Dr W.J. Boot (Leiden University) IIAS

**APRIL**  
**17-18**  
'Labour Migration in Asia' Beijing  
IIAS/ISS/IAPS/CASS, Dr Zhang Yunling Ben White and Prof. Opschoor

# IIAS AGENDA

MARCH 1998 >  
SEPTEMBER 1998

**MAY**  
**25-26**  
Seminar  
'Values in Chinese Philosophy'  
Prof. Fu Pei-jung  
(Leiden, IIAS)

**JUNE**  
**18-20**  
'Time and Society in Modern Asia' Copenhagen  
Prof. R. Cribb/Dr I. Reader/Dr B. Bakken. ESF/IIAS/NIAS

**25-28**  
First International Convention of Asia Scholars (ICAS)  
Noordwijkerhout  
IIAS/AAS

**JULY**  
**2-3**  
Workshop  
'Nomads in a Sedentary World'  
Leiden  
NIAS/IIAS, A. Wink/A. Khazanov

'Myanmar Culture and Society Conference', Chulalongkorn University Bangkok, Thailand  
IIAS/ SOAS, Elizabeth Moore/Institute of Asian Studies, Dr Whitaya Sucharitanarugse, Chulalongkorn University, Thailand.

**SEPTEMBER**  
**7-9**  
'Religious Diffusion and Cultural Exchange, from the 14<sup>th</sup> to the 19<sup>th</sup> century, in Southeast Asia'  
Hamburg University

**16-18**  
'Globalization and the South-Western Indian Ocean: Mauritius and Neighbouring Islands' in Mauritius  
Sandra Evers

**16-18**  
'Local Management of Natural Resources in Asia: A Comparative Perspective' Lagune, The Philippines  
Dr G.A. Persoon / Dr P. Sajise. ESF/IIAS/NIAS

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International Convention  
of Asia Scholars

# THE PANELS



On 21 and 22 November 1998,  
the Programme Committee of  
the ICAS met in Leiden to evaluate  
the 330 proposals received by the  
ICAS secretariat. The Programme  
Committee meeting was chaired  
by Prof. J. Campbell (AAS) and  
Prof. W.A.L. Stokhof (IIAS).

The 140 panels and 50 individual  
presentations which were  
finally selected are all listed below.  
All abstracts and the latest news  
on the conference can be found  
on the ICAS Website at  
[http://iias.leidenuniv.nl/  
conferences/icas](http://iias.leidenuniv.nl/conferences/icas)

The deadline for pre-registration  
of (non-participating) visitors  
is 15 April, for video screening  
15 April, and for 'meetings in  
conjunction' 1 April. All forms can  
be found on the ICAS website.

We hope to welcome you at  
the ICAS, 25-28 June 1998,  
in Noordwijkerhout  
(the Netherlands).  
If you have any questions,  
please contact Helga Lasschuijt  
(Project Manager).

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## CROSS-REGIONAL PANELS

### Choson Envoys to Japan and Tsushima and Japanese Envoys to Choson: Regions and Centres (AKSE Panel)

**Organizer and chair:** James Lewis (Oxford University), [jay.lewis@oriental-institute.oxford.ac.uk](mailto:jay.lewis@oriental-institute.oxford.ac.uk) • **Presenters:** Kenneth Robinson (International Christian University), *Korean Envoys to Japan and to Tsushima, 1392-Early 1500s*; James Lewis (Oxford University), *Functions and Costs of Local and National Envoys in Choson-Japan Relations, 1609-1876*; Burglind Jungmann (University of Heidelberg), *Poetry, Calligraphy, and Painting as a Means of Communication between Korean and Japanese Scholars and Painters: The Case of Seikenji*

### Conflicts over HIV-Contaminated Blood in Comparative Perspective (Discussion panel)

**Organizers:** Eric Feldman (New York University), [eric.feldman@nyu.edu](mailto:eric.feldman@nyu.edu) and Erik Albaek (University of Aarhus), [alb@ps.aau.dk](mailto:alb@ps.aau.dk)

### Imperial Medicine? Smallpox and Vaccination in China, Indonesia, and Japan

**Organizer:** Ann Jannetta (University of Pittsburgh), [annj@pop.pitt.edu](mailto:annj@pop.pitt.edu) • **Chair:** Harm Beukers (Leiden University) • **Presenters:** Chia-Feng Chang (National Taiwan University), *Variolation, Vaccination, and Medical Theory in 19th Century China*; Peter Boomgaard (Leiden University), *Smallpox, Vaccination, and the Pax Neerlandica in Indonesia, 1600-1950*; Ann Jannetta (University of Pittsburgh), *The Politics of Vaccination in 19th Century Japan* • **Discussant:** James Bartholomew (Ohio State University)

### A Comparative Perspective of 18th Century East Asian Kinship Structure and Criminal Law

**Organizer and chair:** Hesung Chun Koh (East Rock Institute), [erikoh@minerva.cis.yale.edu](mailto:erikoh@minerva.cis.yale.edu) • **Presenters:** Hesung Chun Koh (East Rock Institute), *The Role of Chinese Law in East Asia and the Persistence of Korean Indigenous Kinship Norms in the 'Confucian State'*; Shima Matsuhiko (Tohoku University) and Kyung-Soo Chun (National Museum of Ethnology), *A New Perspective on the Anthropology of Law and East Asian Kinship*; Shigeharu Sugita (National Museum of Ethnology), *Computerization of Criminal Cases and Related Legal Codes of the 18th Century in East Asia*; Qin Zheng (China University of Political Science and Law) and Kazuhiko Kasaya (International Research Center for Japanese Studies), *East Asian Legal Texts and Their Structures: A Comparative Perspective* • **Discussants:** Toshihito Tani (Mie University), Tadashi Yamamoto (National Museum of Ethnology), Jae-soo Yoon (Tong A University Law School), In-sun Yu (Seoul National University), Yukio Fujimoto (Toyama University), Toshio Asakura (National Museum of Ethnology)

### The Future of Security in East Asia: Between International Theory and Institutions

**Organizer:** Dennis Patterson (Michigan State University), [patter95@pilot.msu.edu](mailto:patter95@pilot.msu.edu) • **Chair:** Chung-In Moon (Yonsei University) • **Presenters:** Woosang Kim (Sookmyung University) and Jung-Hoon Lee (Yonsei University), *Power Transition Theory and North-South Korean Security*; In-Taek Hyun (Korea University), *Optimism, Pessimism and Bashing: IR Theory and Asian Security*; Dennis Patterson (Michigan State University), *US Military Engagement and Asian Security*; Andrew Vedeman (University of Nebraska), *Washington Politics and East Asian Security: Congress as a Source of Instability*

### The Taiwan Straits Issue: Differing Policy Approaches of the Major Powers and Neighbouring Nations

**Organizer:** Joel Campbell (Tohoku University), [campbell@econ.tohoku](mailto:campbell@econ.tohoku) • **Chair:** Walter Arnold (Miami University) • **Presenters:** Joel Campbell (Tohoku University), *The Eagle and the Dragon: Sino-American Relations in the Post-Cold War World*; Mingming Shen (Beijing University), *A New Chinese Opera: Evolving Chinese Approaches to the Taiwan Straits Issue*; In-Young Chun (Ewha Women's University), *China's Relations with Japan in Light of the Taiwan Issue*; Hieyeon Keum (Seoul City University), *From Old Friends to New Friends: Korea's Shifting Interests in the Taiwan-China Relationship* • **Discussant:** William Wang (Catholic University Leuven)

### Asia and the Pacific between Great Wars and Japanese Intellectuals: On the Focus of Japanese Liberalists' Attitude toward Peace and War

**Organizer and chair:** Michio Yamaoka (Waseda University), [yamaoka@mn.waseda.ac.jp](mailto:yamaoka@mn.waseda.ac.jp) • **Presenters:** Nobuo Katagiri (Gumma Prefectural Women's University), *Yokota Kisaburo's Attitude Toward the Peace Machinery*; Isao Yamazaki (Vrije Universiteit Amsterdam), *'Idealism and Realism' at the War: The I.P.R. Conference in Mont Tremblant and the Great East Asian Conference in Tokyo*; Toyomi Asano (Waseda University), *Extra-Territoriality and Japanese Colonialism: Royama Masomichi's Idealism*; Takashi Igarashi (Waseda University), *Tagawa Daikichiro's View on International Relations in Prewar Japan* • **Discussants:** Fumihiko Satofuka (Gothenburg University), Dajin Peng (Waseda University)

### Changing Perceptions of the Sino-Japanese War, 1937-1945 (Discussion Panel)

**Organizer:** Marilyn Levine (Lewis-Clark State College), [mlevine@lsc.edu](mailto:mlevine@lsc.edu) • **Listed participants:** Roger Jeans (Washington and Lee University), *Americans and the Sino-Japanese War: The View from Peking, 1937-1941*; Yu Shen (Indiana University), *Post-1980 US Views on China's War Effort in World War II*; Richard Yungdeh Chu (Rochester Institute of Technology), *Assessing China's Contribution to Allied Victory in World War II*; Larry Shyu (University of New Brunswick), *Taiwan Scholars' Changing Views of the Sino-Japanese War*; David Barrett (McMaster University), *Soviet Perspectives on the Sino-Japanese War*; Guido Samarani (University of Venice), *Italian Perspectives on the Sino-Japanese War*; Suzanne Weigel-Schwiedrzik (University of Heidelberg), *A German Perspective: When did World War II Really Begin?*; Richard Kagan (Hamlin University), *Unfinished Business: Sakhalin and Taiwan - The Peace Treaty of 1951*

### Japan and a Changing East Asian Regionalism

**Organizer:** T.J. Pempel (University of Washington), [pempel@u.washington.edu](mailto:pempel@u.washington.edu) • **Chair:** J. A.A. Stockwin (Oxford University) • **Presenters:** T.J. Pempel (University of Washington), *International Finance and Asian Regional Integration*; Pekka Khorhonen (University of Jyväskylä), *Imagining an Asian Community in Japan*; David Leheny (University of Tokyo), *Collapse of the Holiday Village: Japanese Tourism Development in Asia, 1987-1997*

### The Politics of Predominant Parties in Asia

**Organizer:** Dennis Patterson (Michigan State University), [patter95@pilot.msu.edu](mailto:patter95@pilot.msu.edu) • **Chair:** Bradley Richardson (Ohio State University) • **Presenters:** Pradeep Chhibber (University of Michigan), *Transforming Party System and Social Cleavages: The Decline of Indian Congress*; Won Paik (Central Michigan University), *The Making and Remaking of Predominant Party Decline in Japan*; Dennis Patterson (Michigan State University), *Issues and the Changing Electoral Fortunes of Japan's Predominant Party*; Kaja Sehr (University of Michigan), *Predominant Party Politics in Taiwan* • **Discussant:** Eric Brown (University of Wisconsin-Milwaukee)

### Civil Society at the Local Level

**Organizer and Chair:** Christophe Jaffrelot (CERI), [jaffrelot@ceri.msh-paris.fr](mailto:jaffrelot@ceri.msh-paris.fr) • **Presenters:** Muneyuki Shindo (University of Tokyo), *Politics of Decentralization in Japan*; Jean-Louis Rocca (CERI), *Socialization of the State and Civil Society in the Chinese Cities*; François Mengin (CERI), *Economic and Cultural Relations Generated 'From Below': Toward the Forming of a Civil Society at the Transnational Level? The Case of Sino-Taiwanese Relations*; Isabelle Milbert (IUED), *Decentralization in India*; Fred Dallmayr (University of Notre Dame), *What is Self-Rule (Swaraj)? Lessons from Gandhi (tentative)*; Jean-Marie Bouissou (CERI), *New Citizen's Movements and Alternative Politics at the Local Level in Japan (tentative)* • **Discussant:** Chung Si Ahu (Seoul National University), Jean-Marie Bouissou (CERI)

### State-Building in Early Modern Asia

**Organizer and Chair:** John Wills (University of Southern California), [jwills@usc.edu](mailto:jwills@usc.edu) • **Presenters:** Sanjay Subrahmanyam (EHES), *Between Scylla and Charybdis: The Deccan Sultanates as a Limiting Case in South Asian History*; Christopher Bayly (Cambridge University), *Elementary Aspects of the Ancients Regimes: The World c. 1650-1800*; James Hevia (North Carolina A & T University), *The Geo-politics of Qing Diplomacy in the 18th Century*; Luke Roberts (UC Santa Barbara), *The Tokugawa Household Policy and its Language of Authority*

### Democratization and Economic Reforms: Lessons from Asian Experience

**Organizers:** Shelley Feldman (Cornell University) and Praveen Chaudhry (University of Pennsylvania), [chaudhry@sas.upenn.edu](mailto:chaudhry@sas.upenn.edu) • **Chair:** Shelley Feldman (Cornell University) • **Presenters:** Jorgen Dige Pedersen (University of Aarhus), *Conditions for Success: Interactions of Political and Economic Forces in India's New Economic Policy*; Raghav Gaiha (University of Delhi) and Vani Kulkarni (University of Pennsylvania), *Policy Reforms, Rural Institutions and the Poor in India*; Praveen Chaudhry (University of Pennsylvania), *International Linkages, Economic Reforms and Democracy* • **Discussant:** John Martinussen (Roskilde University)

### The Northeast Asian Consumer Revolutions: Aspects of the Chinese, South Korean and Japanese Experiences

**Organizer and Chair:** Lonny Carlile (University of Hawaii at Manoa), [lonny@hawaii.edu](mailto:lonny@hawaii.edu) • **Presenters:** Lonny Carlile (University of Hawaii at Manoa), *A Producer-based Revolution? Post-war Settlement, Distribution, and Consumption in Japan's Consumer Revolution, 1955-1965*; Eui-Gak Hwang (Korea University), *Assessing the Role of Consumers in South Korea's Economic and Social Development*; Kate Zhou (University of Hawaii at Manoa), *The Rise of Consumer Society and Social Change in China* • **Discussants:** Catherine Sarlandie de la Robertie (University of Rennes), Gesine Foljanty (University of Halle-Wittenberg)

### The Politics of Public Finance in East and Southeast Asia

**Organizer:** Jonathan Lewis (University of Tokyo), [jonathan@iss.u-tokyo.ac.jp](mailto:jonathan@iss.u-tokyo.ac.jp) • **Chair:** Kiichi Fujiwara (University of Tokyo) • **Presenters:** Gitte Heij (Murdoch University), *Tax Reform in Vietnam and Indonesia*; Namiko Ogura (Tokyo Institute for Municipal Research), *Reforms to the Chinese Fiscal System*; Andrew Dewit (Shimonoseki City University), *Fiscal Politics and Japan's Corporate Income Tax*; Jonathan Lewis (University of Tokyo), *Raising the Roof: The Politics of Japan's Science Budget* • **Discussant:** David Leheny (University of Tokyo)

### Remaking Lives: Popular Responses to the Depression in Japan, Brazil and Manchuria

**Organizer and Chair:** James McClain (Brown University), [james\\_mcclain@brown.edu](mailto:james_mcclain@brown.edu) • **Presenters:** Kerry Smith (Brown University), *Under Re-construction: Rural Japan in the 1930s*; Jeffrey Lesser (Brown University), *Recreating Japan in Brazil: Immigrants and the Struggle for Hyphenated Identities*; Sandra Wilson (Murdoch University), *Alternative Visions: Manchuria in the Japanese Imagination, 1931-1933* • **Discussants:** Ann Waswo (Nissan Institute of Japanese Studies), Nishida Yoshiaki (University of Tokyo)

### ReORIENT: Global Economy in the Asian Age (Discussion panel)

**Organizer:** Mario Rutten (IIAS), [mrutten@pscw.uva.nl](mailto:mrutten@pscw.uva.nl) • **Chair:** André Gunder Frank (University of Toronto) • **Participant:** t.b.a.

### Comparative Urban Social History: South Asia and the Middle East (Discussion panel)

**Organizer:** Anand Yang (University of Utah), [anand.yang@mcc.utah.edu](mailto:anand.yang@mcc.utah.edu) • **Listed participants:** Christopher Bayly (Cambridge University), Leila Fawaz (Tufts University), Sandria Freitag (American Historical Association), Peter Sluglett (University of Utah), Rudiger Klein and Dina Rizk Khoury



**The Structure of Portugal's Presence in Southeast Asia and the Far East and the Reactions of Asian Societies, 16th and 17th Centuries (Discussion panel)**

**Organizer:** Jorge Santos Alves (Instituto de Investigação Científica Tropical) • **Chair:** Roderich Ptak (University of München) • **Listed participants:** Henrique Leitao (University of Lisbon), Dejanirah Silva Couto (EPHE), Manuel Lobato (Instituto de Investigação Científica Tropical), Luis Filipe Barreto (University of Lisboa)

**Asian Studies in an Age of Globalization**

**Organizer:** Ravi Arvind Palat (University of Auckland), r.palat@auckland.ac.nz • **Chair:** Arif Dirlik (Duke University) • **Presenters:** Ravi Arvind Palat (University of Auckland), *Beyond Orientalism: Decolonizing Asian Studies*; Chang Kyung-Sup (Seoul National University), *Knowledge Production and Reflexivity Ritual in the Making of Compressed Modernity: Reflections on the South Korean Experience*; Miriam Sharma (University of Hawaii), *Reconceptualizing Gender with a Difference: A View from India* • **Discussant:** Bruce Koppel (East-West Center-Paris)

**Grouped papers session: Methodology and Scientific Practice**

**Chair:** Jan van Bremen (Leiden University) • **Presenters:** Jan van Bremen (Leiden University) and Eyal Ben-Ari (Hebrew University), *Indigenous Traditions of Anthropology in Asia: A Sociology of Disciplinarity*; Laurel Kendall (American Museum of Natural History), *'China for the Anthropologist'*; Franz Boas, *Berthold Laufer and a Road Not Taken*; Shamsul A.B. (Universiti Kebangsaan Malaysia), *Alive, Kicking and Thriving: Social Sciences and Humanities in Southeast Asia*

**Changing Industrial Labour Relations in Asia**

**Organizer and Chair:** Ratna Saptari (International Institute of Social History), rsa@iisg.nl • **Presenters:** Mary Gallagher (Princeton University), *Labour Flow and Labour Control: Worker-State-Capital Relations in China's Transitional Economy*; Amritta Chhachhi, (Institute of Social Studies), *Contesting Skill and Docility: Women Workers in the Electronics Industry in India*; Karin Kapadia (International Institute of Asian Studies), *Creating Women Workers: State Policies and Rural Industrialization in India Today*; Rajeev Sharma (Jawaharlal Nehru University), *Child Labour in The Glass Bangle Industry of Firozabad*; Ratna Saptari (International Institute of Social History), *Labour Process, Differentiation and Workers Consciousness in Indonesian Industries*; Sylvia Tiwon (UC Berkeley), *Women's Consciousness and Identities in Industrial Indonesia* • **Discussants:** Diane Wolf (UC Davis), Ruth Pearson (Institute of Social Studies), Olga Nieuwenhuijs (University of Amsterdam)

**Women in China and Vietnam: Issues, Values, and Organizations under Economic Transformation**

**Organizers:** Cecilia Milwertz (Oxford University), cecelia.milwertz@chinese-studies.ox.ac.uk and Liu Bohong (Women's Studies Institute of China), bhliu@public.bta.net.cn • **Chair:** Cecilia Milwertz (Oxford University) • **Presenters:** Liu Bohong (Women's Studies Institute of China), *Analysis of Women's images in China's TV Advertisements*; Irene Noerlund (NIAS), *Women Workers in Vietnam under the Impact of Reform Policies*; Lisa Rofel (UC Santa Cruz), *The New Woman in Economic Reform China*; Minh Luan Nguyen (Research Center for Gender, Family and Environment in Development), *Vietnamese Women in Economic Transition* • **Discussants:** Lin Chun (London School of Economics and Political Science), Xiaolan Bao (California State University), Harriet Evans (University of Westminster)

**Citizens, but Second Class? Intersections between Women and the Nation in Asia**

**Organizer and Chair:** Barbara Watson Andaya (University of Hawaii), bandaya@hawaii.edu • **Presenters:** Barbara Watson Andaya (University of Hawaii), *Women, Revolution and the Nation State in Southeast Asia*; Cynthia Chou (National Heritage Board), *Development and Gender Relations among Riau's Orang Laut Communities*; Huang Tao-Tao (SOAS), *Still a Man's World: State-Building and Women Martial Artists*; Shoma Munshi, *Acknowledgement yet Denial: The Construction of Femininity in the Contemporary Indian Media* • **Discussant:** Harriet Zurndorfer (Leiden University)

**Women and War in Asia**

**Organizer and Chair:** Kate Zhou (University of Hawaii at Manoa), katezhou@hawaii.edu • **Presenters:** Yoshie Kobayashi (University of Hawaii) and Kate Zhou (University of Hawaii at Manoa), *Women and War in Japan during World War II*; Yuan Feng (China) and Miki Ogasawara (University of Hawaii), *Chinese Women's Resistance in the Anti-Japanese War*; Zhao Minghua (Bristol University), *Chinese Women Workers in the Anti-Japanese War*; Shahid Refai (College of Saint Rose), *Constructing Indian Women's Roles as Victims and Participants in the Two World Wars*

**Def[Y]ning Modernity: Turn-of-the-century Perspectives on Women and Womanhood in East and Southeast Asia (Discussion panel)**

**Organizer and chair:** Paola Zamperini (UC Berkeley), gopaz@socrates.berkeley.edu • **Listed participants:** Richmond Bollinger (Free University of Berlin), Nicole Huang (UC Berkeley), Barbara Mittler (University of Heidelberg), Julie Shackford-Bradley (UV Berkeley), Jiweon Shin (Harvard University)

**Being American and/or Being Asian: Literature and Migration**

**Organizer:** Meiling Wu (State University of New York at Binghamton), br00705@binghamton.edu • **Chair:** John Chaffee (State University of New York at Binghamton) • **Presenters:** Meiling Wu (State University of New York at Binghamton), *The Alter-native Voyage: Literary Representation of Pearl S. Buck and Eileen Chang*; Su-Lin Yu, *Claiming and Identity: Cynthia Kadohata's 'The Floating World'*; Fujen Chen (Northern Illinois University), *Journey to Symbolic: A Psychoanalytic Reading of John Okada's 'No-No Boy'* • **Discussants:** Sidonie Smith (University of Michigan)

**Biography and Society**

**Organizer and Chair:** Ajay Khandelwal (University of Essex), khandelwal@msn.com • **Presenters:** Ajay Khandelwal (University of Essex), *Family Narratives and Individual Pathways to Social Mobility*; Seung-Mi Han (Yonsei University), *Korean-Chinese Family Histories in Seoul*; Swapna Banerjee, *Down the Memory Lane: Reminiscences of Domestic Workers in the personal Narratives of the Bengali Middle-Class in Late Colonial Calcutta*; Jane Margold (University of Helsinki), *Migration as 'Bildungsroman': Filipinas' Autobiography-making Abroad*

**Landscape Poetry in China and Japan**

**Organizer and Chair:** Richard John Lynn (University of Alberta), rlynn@gpu.srv.ualberta.ca • **Presenters:** Richard Lynn (University of Alberta), *Landscape as Enlightenment: Wang Shizhen's Tangxian Sanmei Ji*; Eva Shan Chou (City University of New York), *Landscape, Nature, and Parallel Couplets in Tu Fu Poetry*; Paul Kroll (University of Colorado), *Skylight and Starshine in Medieval Taoist Verse*; Wolfgang Kubin (University of Bonn), *Landscape, Melancholy and Subjectivity in Su Dongpo*; Laurel Rasplica Rodd (University of Colorado), *Spring into Autumn: The Darkening Landscape of the Classical Japanese Court Anthologies*; Stuart Sargent (Colorado State University), *Landscape Across Languages: Haiku and Chinese Poetry* • **Discussants:** Donald Holzman (EHSS), Madeline Spring (University of Colorado)

**Collision or Co-operation? Intercultural Performance as a Source of Theatrical Innovation**

**Organizer and Chair:** Catherine Diamond (Soochow University), diamond@mbml.scu.edu.tw • **Presenters:** Adrian Hsia (McGill University), *Jesuit Plays: Between Orientalism and Interculturation*; Grant Guangren Shen (National University of Singapore), *A Singaporean Kabuki: Sukeroku, Flower of Edo*; Catherine Diamond (Soochow University), *Occidentalism and Contemporary Asian Performance*; Jonah Salz (Ryukoku University), *A Pan-ASEAN King Lear in Japan: A New Stage in International Performance*

**Asian Performing Arts and the Methodology of Practice**

**Organizer and Chair:** Wim van Zanten (PAATI-IIAS), zanten@rulfsw.leidenuniv.nl • **Presenters:** Hanne de Bruin (PAATI-IIAS), *Experiences from the Field: South India*; Hae-Kyung Um (PAATI-IIAS), *Food for Body and Soul: Measuring the Dialectics of Performance*; Matthew Cohen (PAATI-IIAS), *Audiences and Performers in the Production of Details: A Case Study in the Anthropology of Theatre from North-Coastal West-Java*

**Old Dogs, New Tricks: Adapting Cultural Studies to Asian Cinema**

**Organizer and Chair:** Timothy White (National University of Singapore), elltrw@nus.edu.sg • **Presenters:** Darrell Davis (Kobe University of Commerce), *Exchange Value of 'A Borrowed Life': Wu Nien-Chen's Dou-San; Ye Yueh-Yu (Hong Kong Baptist University), Adapting Western Musicals to the Chinese Screen: Singing Women in Chinese Cinema of the 1940s*; Timothy White (National University of Singapore), *P. Ramlee's Cinema of the Kampong* • **Discussant:** Wimal Dissanayake (Hong Kong Baptist University)

**CHINA PANELS**

**The Role of Chinese Studies in Western Civilization: Past, Present and Future (EACS Discussion panel)**

**Organizer and Chair:** Piero Corradini (University La Sapienza), pcorradini@axrma.unroma1.it • **Listed participants:** Herbert Franke (University of München), Michael Lackner (University of Göttingen), Michail Titarenko (Russian Academy of Sciences), Harriet Zurndorfer (Leiden University)

**Weaving Chinese Rights: Communist, and Confucian Strands of Chinese Rights Discourse**

**Organizer and Chair:** Ron Guey Chu (Academia Sinica), rgchu@sinica.edu.tw • **Presenters:** Ron Guey Chu (Academia Sinica), *The Muted Voice of Human Rights in China: Hu Shi and his Brand of Liberalism*; Marina Svensson (Columbia University), *An Ambiguous Legacy: The Chinese Communist View on Human Rights in the Pre-1949 Period*; Stephen Angle (Wesleyan University), *Old Wine or New? Traditional Influences on Chinese Quenli Rights Discourse*; Heiner Roetz (University of Frankfurt am Main), *Human Right in a Confucian Context: Problems and Changes* • **Discussants:** Edward Friedman (University of Wisconsin-Madison), Maja Milcinski (Ljubljana University)

**Hong Kong Since 1997**

**Part I: China's Hong Kong: One Year Later (Discussion panel)**  
**Organizer and Chair:** Ming Chan (Stanford University) • **Listed participants:** Sally Aw (Sing Tao Newspapers Hong Kong), *Press Freedom and SAR Media*; Gerard Postiglione (University of Hong Kong), *Education and Socialization in China's Hong Kong*; Michael Palmer (SOAS), *The Rule of Law in Post-colonial Hong Kong*

**Part II: Hong Kong in Transition: A Year after the Handover**  
**Organizer:** Yun-Han Chu (National Taiwan University), yunhan@ccms.ntu.edu.tw • **Chair:** Hung-mao Tien (Institute for National Policy Research) • **Presenters:** Yun-Han Chu (National Taiwan University), *The Hong Kong Transition and Cross-Strait Relations: A Year after*

*the 1997 Handover*; Tun-Jen Cheng (College of William and Mary), *Crafting Electoral Systems in Hong Kong*; Alfred Ko-Wei Hu (The Hong Kong University of Science and Technology), *Voting Behaviour in Hong Kong before and after the Handover: A Comparison of the 1995 and 1998 Legislative Council Elections*; Michael Yahuda (London School of Economics and Political Science (paper title t.b.a.)) • **Discussant:** Jean-Pierre Cabestan (French Research Institute on Contemporary China, Taipei Branch)

**The Economic Development of Fujian from the Song through the Qing Dynasties**

**Organizer:** Angela Schottenhammer (IIAS), schottenhammer@rullet.leidenuniv.nl • **Chair:** Roderich Ptak (University of München) • **Presenters:** Angela Schottenhammer (IIAS), *Developments in the Local Silk Production in Song Quanzhou*; Roderich Ptak (University of München), *Research on and Questions related to Wang Dayuan's Daoyi Zhilue: The State of the Art*; Hugh Clark (Ursinus College), *New Evidence on Arabs in Quanzhou through the Northern Song Dynasty*; Hans Kühner (University of München), *Lineage Genealogies and Family Instructions as Sources for the Social History of Ming and Qing Fujian*; Tansen Sen (City University of New York), *Court Politics and Administration of Maritime Trade during the Song Dynasty*

**China's Evolving Economic Institutions in Action**

**Organizer and Chair:** Thomas Gold (UC Berkeley), tgold@socrates.berkeley.edu • **Presenters:** Thomas Gold (UC Berkeley), *Carving a Space for the Getihu: Douglas Guthrie (New York University), Contractual Relations and Economic Transition*; Kjeld Erik Brødsgaard (University of Copenhagen), *Informal Economy and Chinese Business: Local Structural and Regional Characteristics of Chinese Rural Enterprise Development*; John Frankenstein (Copenhagen Business School), *The Dilemma of Managerial Co-operation in Sino-Western Business Operations*; Verner Worm (Copenhagen Business School), *The Dilemma of Managerial Co-operation in Sino-Western Business Operations* • **Discussant:** Susan Young (University of Copenhagen)

**Christianity in China: Persecution, Confession and Survival in the 18th and 19th Centuries**

**Organizer:** R.G. Tiedeman (SOAS), rt2@soas.ac.uk • **Chair:** Erik Zürcher (Leiden University) • **Presenters:** R.G. Tiedeman (SOAS), *Opportunism and Martyrdom: The Changing Nature of Anti-Christian Violence in North China, 1860-1900*; Robert Entenmann (St. Olaf College), *Persecutors, Martyrs and Apostates in Sichuan, 1810-1820*; Lars Laaman (SOAS), *Popular Christianity in 18th Century Northern China*; Barend ter Haar (University of Heidelberg), *The 1891 Lower Yangzi Riots: The Product of Conspiracy or Rumours?* • **Discussant:** David Buck (University of Wisconsin-Milwaukee)

**Grouped papers session: Chinese Philosophy**

**Chair:** t.b.a • **Presenters:** Patricia Karetzky, *Early Esoteric Forms of Quanyin in China*; Joachim Gentz (University of Heidelberg), *Constructing Confucius: Analogies between Lunyu and the Gongyang Zhuan*; Richard Teschke (University of München), *The Tale of Wu Zixu in Early Chinese Texts*

**The Collection of Knowledge**

**Organizers:** Johannes Kurz (University of Kiel), kurz@sino.uni-kiel.de and Hans van Ess (University of Heidelberg), van.ess@gw.sino.uni-heidelberg.de • **Chair:** C. Tilman Hout (Arizona State University) • **Presenters:** Johannes Kurz (University of Kiel), *The Compilation Project of Song Taizong*; Hans van Ess (University of Heidelberg), *The Compilation of the Works of the Ch'eng Brothers and its Significance for the Learning of the Right Way of the Southern Song Period*; Hilde de Weerd (Harvard University), *Daoxue Ideology and the Civil Service Examinations in the Southern Song Dynasty* • **Discussant:** Peter Bol (Harvard University)

**The Notion of Wilderness in Tang and Pre-Tang Chinese Thinking**

**Organizer and Chair:** Thomas Hahn (University of Heidelberg), hahn@gw.sino.uni-heidelberg.de • **Presenters:** Robert Ford Campany (University of Indiana), *The Wild as Locus of Order and Salvation in Early Medieval China*; Stephan Bumbacher (University of Tübingen), *Natura Tremendans et Recreans*; Thomas Hahn (University of Heidelberg), *Who is Savage? On Chinese Yeren* • **Discussant:** David Faure (Oxford University)

**Institutions of Sociability in Modern China**

**Organizer and Chair:** Madeleine Yue Dong (University of Washington), yuedong@u.washington.edu • **Presenters:** Madeleine Yue Dong (University of Washington), *A Gendered Political Space: Politicians in Brathels in Early Republican Beijing*; Qin Shao (The College of New Jersey), *Tempest over Teapots: The Marginalization of Teahouse Culture in Early 20th Century*; Nantong; Kristin Stapleton (University of Kentucky), *The Meaning of Chunxi Road: Street Culture in Republican Chengdu*

**Maps, Boundaries, and Human Geographies in Chinese History: Ancient and Early Imperial**

**Organizer:** Nicola Di Cosmo (Harvard University), dicosmo@fas.harvard.edu • **Chair:** Michael Loewe (Cambridge University) • **Presenters:** Andreas Janousch (Cambridge University), *China Divided, China Unified: 'South' and 'North' in Early Tang Discourse of Unification*; Nicola Di Cosmo (Harvard University), *The Culture of the Northern Frontier in Early Imperial China*; Edward Shaughnessy (University of Chicago), *Demographic Changes in Western Zhou China: The Role of Interstate Marriages in Cultural Exchange*; Vera Dorofeeva-Lichman (University of Göttingen), *Conceptualizing Space in the Shan Hai Jing: Mapping 'Spiritual' Landscape*

**Maps, Boundaries, and Human Geographies in Chinese History: Middle Period and Late Imperial**

**Organizer:** Nicola Di Cosmo (Harvard University), dicosmo@fas.harvard.edu • **Chair:** Evelyn Rawski (University of



International Convention of Asia Scholars

Pittsburgh) • Presenters: David Graff (Harvard University), Regional and Spatial Aspects of Frontier Defence in Late Tang China; The Case of the Lu-lung Army; Irene Leung (University of Michigan), Redefining Boundaries: Textual and Visual Productions of the Frontier from the 8th to the 12th Centuries; Don Wyatt (Middlebury College), The Invention of the Northern Song; Peter Perdue (Massachusetts Institute of Technology), Maps and Power in Early Modern China, Mongolia and Russia

Domestic Architecture and Family in China

Organizer and Chair: Maris Boyd Gillette (Haverford College), mgillett@haverford.edu • Presenters: Maris Boyd Gillette (Haverford College), Hospitality, Residence and Government Policy in the Xi'an Muslim District; Deborah Davis (Yale University), Gender and Domestic Space in Hong Kong, Shenzhen and Shanghai; Henrietta Harrison (Oxford University), The Boundaries of the Domestic: Women's Changing Access to Interior and Exterior Space in Shanxi, 1850-1950; Yunxiang Yan (UC Los Angeles), Making Room of One's Own: Domestic Space and the Quest for Privacy in a Chinese Village • Discussant: L. Hart (Haverford College)

History and Identity on the Sino-Tibetan Frontier

Organizer and Chair: Charles McKhann (Whitman College), mckhann@whiteman.edu • Presenters: Tsui-ping Ho (Academia Sinica), Do the Kachin Imitate the Shan?; Chuan-kang Shih (University of Illinois at Champaign-Urbana), The Imperial State and the Origin of Marriage among

the Miao in Southwest China; Erzi Ma (Liangshan Nationalities Research Institute), The Nuosu and Their Neighbours: Inter-Ethnic Relations Through the Eyes and Ears of Three Generations of the Gebu Clan of Yangquan Village; Jacqueline Tse-Mui Elick (University of Amsterdam), Tourism and Ethnic Interaction in the Lugu Lake Region • Discussants: Steven Harrell (University of Washington), Thomas Heberer (University of Trier)

Creepy Crawly Creatures and Contagion in China

Organizer: TJ Hinrichs (Harvard University), thhinric@fas.harvard.edu • Chair: Charlotte Furth (University of Southern California) • Presenters: TJ Hinrichs (Harvard University), Permeable Bodies, Infestations, and Responses to Disease in Song China; Elisabeth Hsu (Cambridge University), Worms and Dragons and Other Creatures Causing Illness: 'Jia' (Conglomerations) and 'Chong' (Worms) in Han and Tang Medical Texts; Frédéric Obringer (EPHE), The 'Gu', the Doctor, and the Judge; Bridie Andrews (University of Pennsylvania), Contagion and Nationalism in Early 20th Century China • Discussant: Volker Scheid (Cambridge University)

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# Sources for Asian Studies

Adam Matthew Publications is a scholarly publisher devoted to making available high quality microfilm editions of archival collections for use in undergraduate teaching and graduate research. Please contact us for further details of these or other titles.

## China Through Western Eyes Manuscript Records of Traders, Travellers, Missionaries & Diplomats, 1792-1942

This project offers the diaries, journals, letters, photographs and scrapbooks of a host of American and British businessmen, tourists, missionaries, journalists and diplomats, from the first British mission to China under Macartney (1792-1794) to the onset of World War II some 150 years later. Parts 1 & 2 cover 23 individual collections of papers from the holdings of Duke University, ranging from the 7 volume diary of an American woman missionary in Shanghai, 1846-1881, to the papers, 1791-1837, of George Staunton, chief of the East India Company's factory in Canton. Part 3 features the papers of J A Thomas, tobacco entrepreneur, philanthropist and sinologist, who lived in China between 1905 and 1923, and played a major role in developing business, banking, welfare and hospitals in China.

Part 1:	15 reels	\$1850	Available
Part 2:	16 reels	\$1950	Available
Part 3:	17 reels	\$2100	Available

All 35mm silver-halide microfilm. Guide to Parts 1-3.

## East Meets West Original Records of Western Traders, Travellers, Missionaries & Diplomats to 1852

East Meets West provides scholars with access to original manuscript and rare printed sources concerning the earliest contacts between Western and Eastern cultures. Part 1 is based on the holdings of the Bodleian Library and the Nissan Institute in Oxford. Sources range from the manuscript logbook of Will Adams (1564-1620) and a beautifully illustrated manuscript of the travels of Marco Polo, to letters of Jesuits, records of explorations, Saga press editions, Nara picture scrolls and the original *Shumjō* of Ieyasu Tokugawa granting trade with the East India Company.

Part 1:	21 reels	\$2400	Available
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35mm silver-halide microfilm plus guide.

## Church Missionary Society Archive - Section I: East Asia Missions

"The CMS Archives provide a rich repository of source materials on Asian history and culture. The material when used in the usual critical fashion not only tells us a great deal about the history and culture of the different countries and peoples involved, but is also a mirror of the missionaries themselves - men and women who had considerable influence in moulding European attitudes towards 'the other'."

Dr Geoff Oddie

Department of History, University of Sydney

Parts 1-3 cover missions to Japan, 1843-1949. Parts 4-9 relate to the Church of England Zenana Missionary Society, 1880-1957, which specialised in sending missionaries to educate and evangelise the women of India, China, Japan and Ceylon. Parts 10-20 cover missions to China, 1834-1949.

Parts 1-9	c20 reels each	Available
Part 10	24 reels	May 1998

All 35mm silver-halide microfilm. c\$2400 per part. Guides cover Parts 1-3 and 4-9.

## Japan Through Western Eyes Manuscript Records of Traders, Travellers, Missionaries & Diplomats, 1853-1941

Part 1 offers the papers of Edwin Arnold, poet; Robert S Chilton Jr, US Consular Official; Rachel Ferver; Sir Harry Parkes, diplomat & businessman; J C C Newton, pioneer missionary; W U Lay, scholar; and others from Duke University.

Parts 2-3 are devoted to William Eliot Griffis (1843-1928), one of the first *oyatoi gaikokujin*, or foreign employees of the Japanese government. Part 2 features his diaries and student essays; Part 3 covers his correspondence and scrapbooks.

Part 1:	20 reels	\$2450	Available
Part 2:	6 reels	\$720	Available
Part 3:	24 reels	\$2800	Available

All 35mm silver-halide microfilm plus guides.

## The Song Foundations of Later Imperial Society and Culture

Organizer and Chair: Peter Bol (Harvard University), pkbol@fas.harvard.edu • Presenters: John Chaffee (State University of New York at Binghamton), Autocracy Revisited: Reflections on the Imperial Institution in Song China; Hilde de Weerd (Harvard University/Catholic University of Leuven), Daoxue Ideology and the Examinations in the Southern Song; Peter Dittmanson (Harvard University), Locating Authority in the Yuan and Early Ming: Neo-Confucianism at the Capital; Anne Gerritsen (Harvard University/Leiden University), Gods and Governors: Changing Sources of Authority in Ji'an Local Religion; Neil Katkov (Harvard University/UC Berkeley), The Domestication of Concubinage in Imperial China • Discussants: Christian De Pel (Columbia University/Leiden University), Paul Smith (Haverford College)

## The Historical Expansion of Chinese Politics (Part I)

Organizer: Geoffrey Wade (University of Hong Kong), gwade@hkucc.khu.hk • Chair: John Herman (Harvard University) • Presenters: Marilynn Larew (Towson University), Vietnamese Identity: We Are Not Chinese; Takeshi Hamashita (University of Tokyo), Borrowed Chinese World Order among Tributary Countries: Cases of Korea, Japan, Ryukyu and Vietnam from the 14th to 19th Centuries; David Faure (Oxford University), The Incorporation of Guangzhou: An Episode in the Southern Song and Its Development into the Yuan; Nguyen The Anh (CNRS), Chinese Efforts to Incorporate Vietnam • Discussants: Roderich Ptak (University of München), Hugh Clark (Arsenius College)

## The Historical Expansion of Chinese Politics (Part II)

Organizer: John Herman (Harvard University), jherman@fas.harvard.edu • Chair: David Faure (Oxford University) • Presenters: Geoffrey Wade (University of Hong Kong), Chinese Imperial Expansion During the Early Ming; John Herman (Harvard University), Mapped and Re-mapped: Chinese Representations of the Shuixi Region During the 17th Century; Nicola Di Cosmo (Harvard University), One and Multiple: The Qing Expansion in Inner Asia Seen through the Evolution of its Administrative Structures; Leo Shin (Simon Fraser University), Writing Frontiers: Wang Shih-Hsing's (1547-1598) Reflections on the Extensive Records of Travel • Discussants: Lynn Struve (Indiana University), James Lee (California Institute of Technology)

## The Economy of Sacred Space: The Contestation for Control of Sacred Rites and Saints in Traditional China

Organizer and Chair: Terry Kleeman (College of William and Mary), tklee@facstaff.wm.edu • Presenters: Stephen Bolenkamp (Indiana University), Into the Clouds: The Mount Yuntai Zhi and the Development of Celestial Master Daoism; Franciscus Verellen (EFEO/UC Berkeley), The Sanctuaries of the Early Heavenly Master Movement; Marianne Bujard (École Française d'Extrême-Orient/Academia Sinica), From Henan to Zhejiang: The Promotion of the Immortal Wangzi Qiao; Terry Kleeman (College of William and Mary), The Sacred Geography of Sichuan: Regional Gods and Regional Consciousness • Discussant: Robert Chard (Oxford University)

## The European Communities of Modern Shanghai, 1842-1945

Organizer and Chair: Joshua Fogel (UC Santa Barbara), fogel@humanitas.ecsb.edu • Presenters: Chiara Betta (SOAS), Baghdad Jews in Shanghai, 1845-1931; Robert Bickers (University of Bristol), Who Were the Shanghai Municipal Police, and Why Were They There?; Marcia Ristaino (Library of Congress), Shanghai's White Russians; Catherine Vance Yeh (University of Heidelberg), A Taste of the Exotic: Foreign Prostitutes in Late-Qing Shanghai • Discussant: Christian Henriot (University of Lyon)

## Chinese Nationalism - Premodern and Modern

Organizer: Harald Bockman (University of Oslo), harald.bockman@sum.uio.no • Chair: Marianne Bastid • Presenters: Joanna Waley-Cohen (New York University), Unite and Rule: Creating a Landscape of National Identity in Qing China; Iona Man-Cheong (State University of New York - Stone Brook), A Nation without Nationalism? Metropolitan Examinations as a National Formation; Brunhild Staiger (University of Hamburg), The Changing Concepts of Nationalism during China's Republican Era (1912-1949) as Reflected in Chinese Nationalist Historiography on Taiping Rebellion; Harald Bockman (University of Oslo), A Supra-national Identity? The Re-emergence of the Zhonghua Minzu in the PRC • Discussants: Harriet Zurndorfer (Leiden University), Rebecca Karl (New York University)

## Education, State, and Nation in 20th Century China

Organizers: Hakan Friberg (Stockholm University), hakan.friberg@orient.su.se and Liang Hongming (Washington University), hmliang@artsci.wustl.edu • Chair: Michael Schoenhals (Lund University) • Presenters: Hakan Friberg (Stockholm University), New Schools, the Revolution of 1911, and the Emergence of a Shanxi Political Space; Liang Hongming (Washington University), Education and State Formation: The Chinese Nationalist Party, 1925-1949; Anna Chen-Gustafsson (Lund University), The Identity of the Educators and their Relations to the Chinese Nation; Jakob Klein (Stockholm University), The Sanyuanli Incident in Chinese Patriotic Education • Discussants: Stephen Averill (Japan Center for Michigan Universities), Frank Dikvtter (SOAS)

## Culture and Education in Early 20th Century China

Organizer: Joan Judge (UC Santa Barbara), judge@humanitas.ucsb.edu • Chair: Marianne Bastid-Bruguire (CNRS) • Presenters: Joan Judge (UC Santa Barbara), Reading as Cultural Practice: Changes in the Function and Meaning of Literacy in Late Qing China; Christine Nguyen Tri (INALCO), Tang Wenzhi, Classical Knowledge and Modern Science: Education in Shanghai between Modernity and Literati Culture; Paul Bailey (University of Edinburgh), Wild Horses: Images of the 'Modern' Female Student in Late Qing and Early Republican China; Stig Thorgersen (University of Aarhus), Reforms and Expectations: Modern Schools in Early



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20th Century Rural Shandong; Jacqueline Armijo-Hussein (Hong Kong University of Science and Technology), *The Resurgence of Islamic Education in Southwest China* (tentative)

**A Poem is a Poem is A Poem: But Why, and to Whom?**

**Organizers:** Michel Hockx (SOAS), mh17@soas.ac.uk and Maghiel van Crevel (University of Sydney), maghiel.vancrevel@asia.usyd.edu.au • **Chair:** Bonnie McDougall (University of Edinburgh) • **Presenters:** Michel Hockx (SOAS), *Changing One's Style: Liu Bannong's Prose Poetry Translations and Chinese Literary Scenes of the 1910s*; Maghiel van Crevel (University of Sydney), *Chinese Prose Poetry of the 1990s: Texts by Xi Chuan and Yu Jian*; Peter Hoffmann (University of Tübingen), *Poetry and Argument: Toward a Poetic Reading of the Zhuangzi*; Nicholas Kaldis (Ohio State University), *Lu Xun's Prose Poems: Heritage and Hermeneutics* • **Keynote Speaker:** Lloyd Haft (Leiden University)

**Performing Poets, Performing Poetry**

**Organizer and Chair:** Douglas Wilkerson (University of Tennessee), dwilkerson@utk.edu • **Presenters:** Stephen West (UC Berkeley), *Poetry and Performance*; Douglas Wilkerson (University of Tennessee), *Theatrical Poets: The 'Role' of Literary Archaisms*; Sophie Volpp (UC Davis), *Playwrights on Poetics: Tang Xianzu's The Peony Pavilion*; Wilt Idema (Leiden University), *Women Poets in Late Ming Drama*; Patricia Sieber (Ohio State University), *The Uses of 'Yuan Drama' in Late Ming Debates on Literature*; Dietrich Tschanz (Princeton University), *Emperor-Poets and Dynastic Cycle: An Analysis of Wu Weiye's Plays, 'Tongtian Tai' – 'Linchin Ge' – 'Moling Chun'* • **Discussant:** Wilt Idema (Leiden University); Stephen West (UC Berkeley)

**What is a Text? Issues Raised by the Recently Published Laozi Guodian (Discussion panel)**

**Organizers:** Sarah Allan (Dartmouth College), sarah.allan@dartmouth.edu and Wang Tao (SOAS), wt@soas.ac.uk • **Listed participants:** Rudolf Wagner (University of Heidelberg), Harold Roth (Brown University), Marc Kalinowski

**Grouped papers session: Chinese Literature**

**Chair:** t.b.a. • **Presenters:** Dian Li (Iowa State University), *The Desire for Form: Placing the Sonnet in Modern Chinese Poetry*; Yang Ye (UC Riverside), *The Rhetorics of Misreading: Zhang Huiyan's Ci Criticism*; Louise Edwards (Australian Catholic University), *Conceptualizations of Honglou Meng*; John Page (El Colegio de Mexico), *Fiction in the Fangzhi: The Case of Wang Ge*; Jing Tsu, *Symbol of Modernity: Kumeng and Masculine Melancholia*

**Political Icons, Public Consumption and the Chinese Imagery**

**Organizer and Chair:** Melissa Schrift (University of Hawaii at Manoa), schrift@bellsouth.net • **Presenters:** Stephan Landsberger (Leiden University), *Propaganda Art in the 1990s*; Robert Benewick (University of Sussex), *Landscaping Mao Zedong*; Barbara Mittler (University of Heidelberg), *From Film to Model Ballet: Hongse Nianzhi Jun and the Powers of Art as National Propaganda*; Melissa Schrift (University of Hawaii at Manoa), *Red Etiquette: The Consumption of Chairman Mao Icons during the Chinese Cultural Revolution* • **Discussant:** Mayfair Yang (UC Santa Barbara)

**Grouped papers session: Cultural Icons and Graphic Images**

**Chair:** t.b.a. • **Presenters:** Bent Nielsen (University of Copenhagen), *Hexagrams, Tigrams, and Trigrams: Divination Diagrams in Chinese Cosmology*; Helga Stahl (University of Würzburg), *Creating History from Memory: Epitaphs by Sima Guang*; Jue Chen (University of Minnesota), *Cultural Icons of the Empress Wu's Reign in Record of an Ancient Mirror*

**Chinese Prehistoric Archaeology in Transition: The Third Millennium BC**

**Organizer and Chair:** Mayke Wagner (German Archaeology Institute), curasien@zedat.fu-berlin.de • **Participant:** t.b.a.

**The Rape of the Summer Palace: The Building of a Mythology**

**Organizer:** Régine Thiriez • **Chair:** James Hevia (University of North Carolina) • **Presenters:** Geremie Barmé (Australian National University), *The Garden of Perfect Brightness, a Manchu Miscegenation*; Régine Thiriez, *Images of a Despoliation: The Summer Palace, Beijing 1860*; Nick Pearce (University of Glasgow), *From the Summer Palace: The Creation of an Imperial Style*

**Daoism and Chinese Painting**

**Organizer and Chair:** Stephen Little (Art Institute of Chicago), slittle@artic.edu • **Presenters:** Richard Pegg (Columbia University), *Xiehe's 'Six Laws' in a Daoist Context*; Stephen Little (Art Institute of Chicago), *Daoism and the Ming Court: Evidence from Painting*; Christiene Gyss-Vermande, *The Daoist Pantheon in Ming Shuilu Zhai Paintings* • **Discussant:** Lothar Ledderose (University of Heidelberg)

**Taking on the Exotic: Chinese Visual Arts of the 1980s and 1990s**

**Organizer and Chair:** Francesca Dal Lago (New York University), fgd6066@is2.nyu.edu • **Presenters:** Francesca Dal Lago (New York University), *Tailored Exotism or the Search for Identity Gone Wrong: A Trend in Chinese Art of the 1990s*; Katie Hill (University of Sussex), *Masculine Subjectivity in Contemporary Chinese Art: Questions of Identity in a Macho Post-Maoist Domain*; Felicity Lufkin (UC Berkeley), *Exotic/Inside: Images of Minorities and Articulations of Identity in Contemporary Chinese Art*; Eduardo Welsh (SOAS), *The Refusal to be Defined: Chinese Artists in the Mid-80s* • **Discussant:** Geremie Barmé (Australian National University)

**Intersections – East and West: Historical Views of the Ming Founding (Discussion panel)**

**Organizer and Chair:** Anita Andrew (Northern Illinois University), andrewa@beloit.edu • **Listed participants:** Chan Hok-Lam (Chinese University of Hong Kong), Edward Farmer (University of Minnesota), George Jer-Lang Chang (National Chengchi University), Li Ma (University of Paris VII)

**Grouped papers session: Chinese Modern History**

**Chair:** t.b.a. • **Presenters:** Natasha Vittinghoff (University of Heidelberg), *The Formation of Journalist Associations in Late Qing China*; Pamela Lubell (Hebrew University), *Reversal of Verdicts: The Origins of Political Rehabilitation in the CCP*; Sophia Lee, *Redefining the Self, Society, and Nation in Wartime Beijing, 1937-1945*; Dorothea Heuschert (University of Bonn), *The Visits of the Qing Emperors to Mount Wutai*

**Grouped papers session: Chinese Economy and Politics**

**Chair:** t.b.a. • **Presenters:** Andrei Ostrovskii (Tamkang University), *Labour Force in State-owned Enterprises in the PRC*; Michael den Hartog, *Changing Values: Economic Growth and the Emerging Welfare State in Taiwan*; Thomas Kampen (University of Heidelberg), *Politics, History and Geography: The CCP Leadership and the Rise of the 'Shanghai Faction'*; Heike Holbig (University of Heidelberg), *Changing the Mode of Chinese Public Discourse: The Case of the Government's Inflation Politics 1987-1995*; Eric Harwit (University of Hawaii), *Telecom in Shanghai: Growth and Development in China's Tiger Metropolis*

**JAPAN PANELS**

**Japan and the West:**

**A Convergence of Economic Systems? (EAS Panel)**

**Organizer:** Werner Pascha (University of Duisburg), hg322pa@unidui.uni-duisburg.de • **Presenters:** t.b.a.

**Explaining the Inexplicable: The Writing of Trauma in Japanese Female Fiction and Poetry**

**Organizer:** Janice Brown (University of Alberta), Brown@gpu.srv.ualberta.edu • **Chair:** Hilaria Goessmann (University of Trier) • **Presenters:** Sharalyn Orbaugh (University of British Columbia), *Modern Sexual Trauma in Meiji Literature*; Janice Brown (University of Alberta), *The Pale Flame of Memory: Nuclear Holocaust and the Early Poetry of Oba Minako*; Faye Kleeman (College of William and Mary), *Through the Child's Eyes: The Colonial Experience in the Writings of Hayashi Kyoko and Yoshida Tomoko*; Midori McKeon (San Francisco State University), *Desire, Dissatisfaction, and Liberation in the Literature of Enchi Fumika* • **Discussant:** Michiko Wilson (University of Virginia)

**Poets, Ethnographers, Ideologues and Activists: Japan's Native Traditions**

**Organizer and Chair:** Anne Walthall (UC Irvine), walthall@uci.edu • **Presenters:** Anne Walthall (UC Irvine), *Nativism as a Social Movement*; Mark Teeuwen (Cardiff Business School), *Poetry and Shinto Studies: The Adoption of Kokugaku at the Ise Shrine*; Guita Winkel (Leiden University), *The Rise of Ethnography in Early Modern Japan*; John Breen (University of London), *Nativism in Mid 19th Century Japan: The Case of Fukuba Bisei* • **Discussant:** Kate Wildman Nakai (Sophia University)

**Colonial Collaborations: The Japanese Case**

**Organizer and Chair:** Miriam Silverberg (UC Los Angeles), silverbe@history.ucla.edu • **Presenters:** Miriam Silverberg (UC Los Angeles), *Writers at War: Sata Ineko as Collaborator?*; Morris Low (Australian National University), *Science and Internationalism in Interwar Japan*; Chungmoo Choi (UC Irvine), *Collaborations and Enchantment in Colonial and Post-colonial Korea* • **Discussant:** Tessa Morris-Suzuki (Australian National University)

**Urban Disasters and Urban Planning in Modern Japan**

**Organizer:** Jeffrey Hanes (University of Oregon), hanes@darkwing.uoregon.edu • **Chair:** Paul Waley (University of Leeds) • **Presenters:** Jeffrey Hanes (University of Oregon), *The Limits of Planning: The Great Kanto Earthquake and the Reconstruction of Tokyo*; Ishida Yorifusa (Kogakuin University), *Finding a Way to Overcome Big Fires in Meiji Tokyo*; Carola Hein (Kogakuin University), *The Reconstruction of Tokyo after World War Two*; Itsuki Nakabayashi (Tokyo Metropolitan University), *How Shall Tokyo be Reconstructed after the Next Big Earthquake? The Great Hanshin-Awaji Earthquake and Tokyo's Reconstruction Plan* • **Discussant:** Winfried Flüchter (Duisburg University)

**Modes of Dissent in Contemporary Japan**

**Organizer and Chair:** Julia Thomas (University of Wisconsin-Madison), thomasjna@aol.com • **Presenters:** Julia Thomas (University of Wisconsin-Madison), *Visual Stories: Photography, Narratives, and National Identity*; John Whittier Treat (University of Washington), *Yoshimoto Banana and the Conundrums of Cultural Studies*; Luk van Haute (Mercator Hogeschool), *The Independence of Independent Japanese Film*; Eyal Ben-Ari (The Hebrew University), *Three Sources of Resistance in Japanese Early Childhood Education* • **Discussant:** Harry Harootunian (New York University)

**Literature and Modernization in Meiji Japan**

**Organizer:** Matthew Königsberg (University of Hamburg), mkoenig@zfn.uni-bremen.de • **Chair:** Charles Shiro Inouye (Tufts University) • **Presenters:** Matthew Königsberg (University of Hamburg), *Where Did 'Realism' in Japanese Literary History Go? An Investigation of Techniques of Mimesis in the Early Works of Ozaki Koyo*; Charles Shiro Inouye (Tufts University), *Literary Society in Meiji Japan*; Evelyn Schulz (University of Zürich), *Koda Rohan's 'One Nation's Capital', a Confucian Critique of Modern Tokyo and its Future*; Richard Torrance (Ohio State University), *Tokuda Shusei, Liaison to the West for Ozaki Koyo's Post-Ken'yusha Literary Guilds* • **Discussant:** Steven Dodd (SOAS)

**The China within Japan: creation or Distortion?**

**Organizer and Chair:** Sonja Arntzen (University of Alberta), sarntzen@gpu.srv.ualberta.edu • **Presenters:** Alexander Kabanoff (St. Petersburg Institute of Oriental Studies), *Distorted Image of China in Japanese Zen Literature from the 13th to 15th Centuries*; X. Jie Yang (University of Calgary), *China as a Means of Expression: A Reading of the Genjo Sanzo E*; Peipei Qiu (Vassar College), *The Importance of the Classics: Edo Period Haikai and the Zhuangzi*; Sonja Arntzen (University of Alberta), *Resonating with the Future: The Wakan Roei Shu's Anticipation of Song Dynasty Popular Poetic Taste* • **Discussant:** Ivo Smits (Leiden University)

**Unsettling Encounter: Japanese and American Women in Meiji Japan**

**Organizer:** Sally Hastings (Purdue University), sahnolte@omni.cc.purdue.edu • **Chair:** James Huffman (Wittenberg University) • **Presenters:** Sally Hastings (Purdue University), *Made in Nagasaki and Ohio: Nakayama Masa's Feminine Ideals*; Rebecca Copeland (Washington University), *New Women at the Crossroads: Mrs. Kashi Iwamoto Meets Wakamatsu Shizuko*; Sanae Tokizane (Tokyo University of Agriculture and Technology) and Victoria Bridges Moussaron (University of Orleans), *Letters from Japan: Harriet Rice Carpenter in Hokkaido*

**Sleep, Sex and Sukiyaki: Negotiating Desire in Modern Japan**

**Organizer:** Katawzyna Cwiertka (Leiden University), sumo@pi.net • **Chair:** Jennifer Robertson (University of Michigan) • **Presenters:** Brigitte Steger (University of Vienna), *The Economy of Sleep in Japan*; Sabine Frühstück (University of Vienna), *The Taming of Sex: On the History of Empirical Sex Research in Japan*; Katawzyna Cwiertka (Leiden University), *State and Steak: Food and Culinary Ideology in Modern Japan*; Michael Ashkenazi (Gyosei College), *Sex, Violence, Food: Pornographic Masking in Japanese Manga*

**Sex in Japan**

**Organizer and Chair:** Wim Lunsing (University of Copenhagen), lunsing@coco.ih.ku.dk • **Presenters:** Mark McLelland (University of Hong Kong), *Economies of Desire: Men, Sex, and Pleasure in 18th Century England and Japan*; Hikaru Saito (Kyoto Seika University), *Shikijo-kyo and Hentai-seiyoku: The Introduction and Popularization of Psychopatia Sexualis in Japan During the Mid-Meiji and Taisho Eras*; Kazue Muta (Konan Women's University), *The Ambivalent Sexuality and the New Woman in Modern Japan*; Sarah Soh (San Francisco State University), *From Sexual Service to Sexual Slavery: Implications of the Comfort Women Debate* • **Discussant:** Michael Allen (UC Berkeley)

**Gender and Sexuality in Early Modern Japanese Art**

**Organizer and Chair:** Joshua Mostow (University of British Columbia), jmostow@unixg.ubc.ca • **Presenters:** Timon Screech (SOAS), *Shunga and Use*; Joshua Mostow (University of British Columbia), *From Male to Female Audience in Tan'yu's 100 Poets*; Kaori Chino (Gakushuin University), *Panel-painting for the Emperor's Mother: Gender and Political Power as Visualized in Architectural Space*; Melanie Trede (University of Heidelberg), *Imaging the Heroine: Eroticized Fight, Tragic Death or Glorious Resurrection? The Visual Representation of the Taishokan Legend in the 17th Century*

**The Invention of Japan**

**Organizer:** Bert Edström (Stockholm University), bert.edstrom@orient.su.se • **Chair:** t.b.a. • **Presenters:** Seçuk Esenbel (Bogaziçi University), *Japan and the World of Islam*; Sepp Linhart (University of Vienna), *The Heroic Japan – Nazi Germany Writings on the Far Eastern Brother*; Ewa Palasz-Rutkowska (Warsaw University),

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### Family Relations in Japanese Aging Society – An International Perspective

**Organizer:** Els-Marie Anbacken (Stockholm University), ovean@tema.liu.se • **Chair:** Ruth Campbell (Turner Geriatric Clinic) • **Presenters:** Leng Leng Thang (National University of Singapore), The Dancing Granny: Linking the Generations in a Japanese Age-integrated Welfare Centre; Els-Marie Anbacken (Stockholm University), Who Cares? Views of the Aged, the Middle-Aged, and the Young in Japan Concerning Elder Care: By Whom and Where?; Susan Long and Phyllis Braudy Harris (John Carroll University), Applying the Lens of Gender: Men's Care Giving Experiences in Japan and the United States • **Discussants:** Michiko Naoi (Tokyo Gakugei University), Gerdt Sundström (Institute of Gerontology)

### Grouped papers session: Title t.b.a.

**Chair:** t.b.a. • **Presenters:** Chiyoko Kawakami (Pennsylvania State University), The Discourse of the Metropolitan Ghost of Izumi Kyoka (1873-1939): A Counter-memory of Japan's Modernization; Shigemitsu Inaga (International Research Centre for Japanese Studies), Nation State Building and the Politics of Museology in Modernizing Japan (1880-1930); Sidney Cheung (Chinese University of Hong Kong), Men, Women, and 'Japanese' as Outsiders: A Case Study of Postcards with Ainu Images

## SOUTHEAST ASIA PANELS

### Language, Religion, and Culture: Cultural Aspects of Language (EUROSEAS Panel)

**Organizer:** A.K. Ogloblin (University of St. Petersburg), adm@hq.lgu.spb.su • **Presenters:** t.b.a.

### Heritage Preservation: The Malaysian Challenge

**Organizer and Chair:** Stacey Yap (Plymouth State College), stacey@psc.plymouth.edu • **Presenters:** Stacey Yap (Plymouth State College), Dilemmas in Historical Landmarks; Grace Fraser (Plymouth State College), Representations of Culture: Material Identity and Preservation; Peng-Khuang Chong (Plymouth State College), Preservation and Development: The Penang Heritage Trust Experience; Josephine Chua (The Cheng Hoon Temple Project), Malaysian Melaka: The Preservation of Chinese Heritage

### Faces of Colonialism

**Organizer:** Jean Gelman Taylor (University of New South Wales), jeant@unsw.edu.au • **Chair:** Laurie Sears (University of Washington) • **Presenters:** Jean Gelman Taylor (University of New South Wales), Faces of Colonialism: Notes on the Colonial Army and Civil Service; Tineke Hellwig (University of British Columbia), Picking Green Leaves: Women in the Lives of Dutch Tea Planters; Iskander Nugroho (University of Indonesia), Theosophists: Personal Interactions of Dutch and Javanese Intellectuals; Madelon Djajadiningrat-Nieuwenhuys (Leiden University), Victims, Survivors, or Winners? Indonesians and the Ethical Policy

### The Mekong Basin: Region and Cultures in Southeast Asia

**Organizer and Chair:** Constance Wilson (Northern Illinois University), cstwil@niu.edu • **Presenters:** Sachchidanand Sahai (South East Asian Review), The Mekong: A Social Space Seen from Lao Sources; Constance Wilson (Northern Illinois University), The Mekong River in 19th Century That Records: Trade, Tribute, and Religion; John Hartmann (Northern Illinois University), The Middle Mekong River Basin as a Cultural Corridor

### Cross-cultural Interactions in Early Modern Arakan: Meetings, Exchange, and Reformation in an Intermediary Zone

**Organizer and Chair:** Michael Charney (University of Michigan), ddt@umich.edu • **Presenters:** Stephan van Galen (Leiden University), The Serpent and the King: An Overview of the Dutch-Arakanese Relationship in the 17th Century; Jacques Leider (INALCO), Arakan and Bengal: Paradoxes of a Secular Relationship; Atsuko Naono (University of Michigan), Arakan and the First Toungoo Dynasty of Burma: An Analysis of a Relationship Outside of Military Competition; Michael Charney (University of Michigan), Arakan and Ava (Upper Burma) in the Late 14th and 15th Centuries: Patterns, Emphases, and Directions of Cultural Interaction, Identity, and Comparative Statecraft • **Discussant:** Willem van Schendel (University of Amsterdam)

### Origins of Ethnicity in the Straits of Melaka

**Organizer and Chair:** Leonard Andaya (University of Hawaii at Manoa), andaya@hawaii.edu • **Presenters:** Timothy Barnard (University of Hawaii at Manoa), The Middle Ground: Ethnicity in 18th Century Siak; Leonard Andaya (University of Hawaii at Manoa), Historical Origins of the Malay; Clifford Sather (Reed College), Sea Nomads and Perceptions of Otherness: The Orang Laut and Ethnicity in the Straits of Melaka and Sea Nomads beyond the Straits; Uli Kozok (University of Auckland), Changing Perceptions of Ethnicity in Northern Sumatra • **Discussant:** Heather Sutherland (Vrije Universiteit Amsterdam)

### Difference and Dualism: Markers of Cultural Identity among the Peoples of Vietnam

**Organizer and Chair:** Shawn McHale (George Washington University), mhale@gwis2.circ.gwu.edu • **Presenters:** Shawn McHale (George Washington University), Refashioning an Unruly Past: The Confucianization of Tran Vietnam (1225-1400) in the 12th Century; Michele Thompson (University of Washington), Afflictions of the Inner – Afflictions of the Outer: Congenital Diseases in Traditional China and Vietnam; Gabor Vargyas, Difference and Dualism: Bru Ritual Techniques and Bru-Vietnamese Interactions • **Discussant:** Nguyen The Anh (CNRS)

### Southeast Asian Regionalism:

#### Past Roots, Present Trends

**Organizer:** David Camroux (CERI), david.camroux@sciences-po.fr • **Chair:** Jean-Louis Margolin (University of Aix-en-Provence) • **Presenters:** Pierre Yves Manguin (EFEO), Regional Perspectives in Late Prehistoric and Early Historic Southeast Asia: New Data from Archaeology; Sophie Boisseau du Rocher (Institut d'Études Politiques), ASEAN and Southeast Asia; Hughes Terrais (CNRS), Jean Dominique Giacometti (University of Aix-en-Provence), Ng Yee Chuen (Institute for Southeast Asian Studies – Singapore), Paper titles t.b.a.

### Indochina and the Search for Prosperity and Legitimacy in the Post Cold-War Era

**Organizer and Chair:** Nguyen Manh Hung (George Mason University), hnguyen@wpgate.gmu.edu • **Presenters:** Nguyen Manh Hung (George Mason University), Vietnam and the Search for Prosperity and Legitimacy in the Post Cold-War Era; Katharya Um (UC Berkeley), Cambodia and the Search for Prosperity and Legitimacy in the Post Cold-War Era; Arthur Dommen (George Mason University), Laos and the Search for Prosperity and Legitimacy in the Post Cold-War Era; Vu Xuan Quang (University of Vienna), Resources for the Development of Vietnam • **Discussant:** Brantly Womack (University of Virginia)

### The Dissemination of Muslim Authority in 20th Century Indonesia (Discussion Panel)

**Organizer:** Nico Kaptein (INIS-Leiden University), nkaptein@rullet.leidenuniv.nl • **Listed participants:** Mark Cammack (Southwestern Law School), Recent Developments in Indonesian Islamic Inheritance Law; Nico Kaptein (Leiden University), Traditional Religious Authority: 'Ulama' and 'Fatwa'; Dick Douwes (Leiden University), 'Dakwa' (Muslim Propagation) Activities in Urban Communities, Kees van Dijk (Leiden University), Papertitle t.b.a.

### Religious Movements in Modern Southeast Asia (Discussion panel)

**Organizer:** Mark Woodward (Arizona State University) • **Listed participants (tentative):** FL Baker, Sven Cerderroth, Peter Carey, Judith Nagata, Andree Feillard, Susanne Prager, Juliane Schober, Marja-Leena Heikkilä-Horn, Rosanne Rutten and John Kleinen

### 21st Century Indonesia: History, Polity, Economy, Society, Diplomacy (Discussion panel)

**Organizer and Chair:** Donald Emmerson (University of Wisconsin-Madison), emmerson@polisci.wisc.edu • **Listed participants:** Robert Cribb (NIAS), François Raillon (CNRS-EHESS), Anne Booth (SOAS) and Ignaz Kleden

### Grouped papers session: Poetry and Poetics in Malaysia

**Chair:** Antonio Rappa (National University of Singapore), polar@leonis.nus.edu.sg • **Presenters:** T. Wignesan (CNRS-EHESS), A Comparative Study of Malay Poetics; Catherine Diamond (Soochow University), The Burgeoning Theatrical Activity in Kuala Lumpur; Antonio Rappa (National University of Singapore), The Foucauldian Method and Malay Political Narratives in Modernity

### Grouped papers session: Ethnicity and Religious Reforms

**Chair:** t.b.a. • **Presenters:** Martin Ramstedt (IIAS), Islam, Nationalism, and Globalization: Parameters of the Hindu-Discourse in Modern Indonesia; Anne Schiller (North Carolina State University), Religious Reform and Cultural Representation among the Ngaju

### Grouped papers session: Immigrants and Immigration

**Chair:** Anita Beltran (Lakehead University) • **Presenters:** Anita Beltran (Lakehead University), Socio-Demographic Profile of Filipino Immigration in Canada; Cecilia Tacoli (International Institute for Environment and Development), International Migration and the Restructuring of Gender Asymmetries: Continuity and Change among Filipino Labour Migrants in Rome; Pataya Ruenkaew (University of Bielefeld), Marriage Migration of Thai Women to Germany; Peter Suwarno (Arizona State University), Women in the Javanese and Komerang Communities in South Sumatra: Cross Cultural Views; Keng-Fong Pang, History, Memory, and Identities from Three Perspectives in the Cham Diaspora

### Grouped papers session: Eastern Indonesia

**Chair:** t.b.a. • **Presenters:** Lany Probojo (University of Bielefeld), Tradition and Modernity in Tidore: The Change of Traditional Ritual Life in the Context of Socio-economic Development; Margaret Kartomi (Monash University), Bunda Maria Musical Devotions and Festivals in Manggarai: Music as an Agent of Social Change; Andrea Molnar (Northern Illinois University), Transforming Group Identity: The Restructuring of Relations of Precedence among the People of Taka Tunga

## SOUTH ASIA PANELS

### Nationalism and the Reconstruction of Traditions in South Asia (EASAS Panel)

**Organizer:** Dietmar Rothermund (University of Heidelberg) • **Presenters:** t.b.a.

### South Asian Nationalism, the Colonial State and 'Minor' Political Parties: a Re-assessment of the De-colonisation of the British Indian Empire

**Organizer:** Sanjoy Bhattacharya (Sheffield-Hallam University), sc1@mrclimb.cam.ac.uk • **Chair:** Michael Worboys (Sheffield-Hallam University) • **Presenters:** Sanjoy Bhattacharya (Sheffield-Hallam University), Anti-Nationalism or Anti-Congressism? The Communist Party of India and the Decolonisation of Colonial South Asia; Benjamin Zachariah (Cambridge University), Sharing the Left: Political Debate and Indian Political Parties in the 1930s and 40s; Sulagna Roy (Cambridge University), The 'Disappearance' of the Krishak Praja Party?: Reassessing the Data; Nandini Gondhalekar (Cambridge University), The All India Hindu Mahasabha and Decolonisation in South Asia • **Discussant:** Subho Basu (University College of St. Mark and St. John), Biswamoy Pati (University of Delhi)

### Jain Perspectives on Knowledge, Karma and Ahimsa

**Organizer and Chair:** John Koller (Rensselaer Polytechnic Institute), kolle@rpi.edu • **Presenters:** John Koller (Rensselaer Polytechnic Institute), Anekantavada as a Basis for Non-Violent Conflict Resolution; Jayandra Soni (University of Marburg), Jaina Epistemology According to Vidyandini; Kristi Wiley (UC Berkeley), Karmas and Karanas: Transformations in Jain Karma Theory; G. Mishra (University of Madras), Anekanta and Syada: Basis for Ahimsa • **Discussant:** Ashok Malhotra (State University of New York)

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**Indigenous Literary and Religious Tamil Culture:  
Tamil Nationalism, Tamil Veda, Tamil Buddhism,  
and Tamil Poetics**

**Organizer:** T. Wignesan (CNRS/EHESS), wignesh@classic.msn.com • **Chair:** John Samuel (Institute of Asian Studies-Madras) • **Presenters:** John Samuel (Institute of Asian Studies-Madras), *Resistance to Sanskrit in the Tamil Society: A Diachronic Study of Tamil Cultural Identity*; T. Wignesan (CNRS/EHESS), *Phonetic Uniqueness of the Tamil Classical Imagination*; A. Pandurangan (Pondicherry University), paper title t.b.a.; Shu Hikosaka (Institute of Asian Studies-Chennai), paper title t.b.a.

**At Home in the World? Gender, Genre, and  
the Transnational in South Asian Cultural Studies**

**Organizer and Chair:** Parama Roy (UC Riverside), proy@ucr.edu • **Presenters:** Parama Roy (UC Riverside), *Reading and Devouring: The Gastro-poetics of Madhur Jaffrey*; Sandhya Shetty (University of New Hampshire), *Dying to be a Doctor: Remembering Anandibai and Gopalrao in India and America*; Lalitha Gopalan (Georgetown University), *De-centring Masculinities in Tamil and Hindi 'Westerns'*; Rachel Dwyer (SOAS), *Lamhe and Indian Summer: The Romantic Cinema of Yash Chopra and the Diaspora*

**Makers of Images: Human and Divine**

**Organizer:** Phyllis Granoff (McMaster University), shinohar@mcmaster.ca • **Chair:** Koichi Shinohara (McMaster University) • **Presenters:** Phyllis Granoff (McMaster University), *Yakshas and Young Women as Artists in Jain Stories*; Koichi Shinohara (McMaster University), *Asoka Stupas and Images in India and China*; Robert Brown (UC Los Angeles), *The Making of Sri Lankan Stupas by Men and Gods*; Daniel Ehnborn (University of Virginia), *Today We Have Naming of Artists*

**Institutional Contestations in the Social Construction  
of Identity in South Asia**

**Organizer and Chair:** Selma Sonntag (Humboldt State University), sks1@axe.humboldt.edu • **Presenters:** Selma Sonntag (Humboldt State University), *Autonomous Councils in India: Contesting the Liberal Nation-State*; Martijn van Beek (University of Aarhus), *Paradoxes of Recognition: Ladakh's Movement for Regional Autonomy*; Amit Prakash (SOAS), *Politics of Ethnic Identity and Autonomy in Jharkhand*; K.M. Mohsin (University of Dhaka), *Problems of Nation-building in South Asia: the Post-colonial Experience* • **Discussant:** Ellen Christensen (Northern Illinois University)

**Moving Targets: Women and Population Policies  
in South Asia**

**Organizers:** Patricia Jeffery and Roger Jeffery (University of Edinburgh) • **Presenters:** t.b.a.

**Five Minority Groups in India: Participation and Survival**

**Organizer:** Eleanor Zelliot (Carleton College), ezelliot@carleton.edu • **Chair:** Mani Kamarkar (Asiatic Society of Bombay) • **Presenters:** Mani Kamarkar (Asiatic Society of Bombay), *The Parsis: Their Relevance, Identity, and Survival*; Kunjlata Shah (SNDT College for Women), *The Integration of Minorities in Traditional Ahmedabad*; Varsha Shirgaonkar (Ramnarayan Ruia College), *The Contribution of Kolhati Women to Folk Performance*; Virbala Brahmhatt (Maniben Nanavati College), *The Rabaris of Gujarat*; Eleanor Zelliot (Carleton College), *Factors in Dalit Success*; Diane Clayton (Hamline University), *Minorities Connect: South Asian Internet Minority Sites*; Prema Rajagopalan (University of Madras), *Women in the Profession of Science: A Sociological Analysis* (tentative); K. Lavanya, *Structural and Cultural Continuities in the Medical Profession: A Case of Scheduled Caste Medical Professionals* (tentative)

**Minority Islam and Religious Identity**

**Organizer:** Toby Howarth (Henry Martin Institute of Islamic Studies), toby@hd1.vsnl.net.in • **Chair:** Mirjam Coelen (University of Utrecht) • **Presenters:** Andreas D'Souza (Henry Martin Institute of Islamic Studies), *Muslim Perceptions of the Majority Other*; Diane D'Souza (Henry Martin Institute of Islamic Studies), *Muslim Women and the Indian Feminist Movement*; Toby Howarth (Henry Martin Institute of Islamic Studies), *The Shi'a Majlis as an Institution for Shaping a Minority Identity* • **Discussant:** Antonie Wessels (Vrije Universiteit Amsterdam)

**The 1947 Partition of India:  
Comparative Histories, Comparative Interpretations**

**Organizer and Chair:** Shelley Feldman (Cornell University), rf12@cornell.edu • **Presenters:** David Gilmartin (Woodrow Wilson International Center), paper title t.b.a.; Furrakh Khan (University of Kent), *Hushed Voices: Oral Narratives of Partition*; Shelley Feldman (Cornell University), paper title t.b.a. • **Discussant:** Ritu Menon (Kali for Women)

**Development, Democracy and Political Regimes**

**Chair:** Antonio Rappa (National University of Singapore), polar@leonis.nus.edu.sg • **Presenters:** Gambhir Bhatta (National University of Singapore), *The Hackneyed G-Word: Governance and Democratization in Nepal*; Sarandindu Mukherji (Hansraj College), *Forced Migration and Civil Society in South Asia, 1947-1997*; Ahmed Shafiq Haque (City University of Hong Kong), *The 4 R's of Development in Bangladesh: Rhetoric, Regimes, Reality, Results*; Mark Thompson (University of Erlangen-Nuremberg), *Democracy (if at all) Only Offers Development?*

**CENTRAL ASIA PANELS**

**Uncovering Qumul's Place in Inner Asian History**

**Organizer:** Linda Benson (Oakland University), benson@oakland.edu • **Chair:** Jonathan Lipman (Mount Holyoke College) • **Presenters:** Linda Benson (Oakland University), *Republican Era Hami, 1928-1949*; Arienne

Dwyer (Johannes Gutenberg University of Mainz), *Language Contact in Qumul*; Dolkun Kamberi (University of Pennsylvania), *The Ancient Qumul Kingdom*; Garnder Bovingdon (Cornell University), *Uyghur Identity in Contemporary Qumul/Hami*

**Linguistics and Philology in Central Asia**

**Organizer and Chair:** Marc Vandamme (University of Utrecht), marc.vandamme@let.ruu.nl • **Presenters:** H. Boeschoten, *Tagatay, State of the Art and Outlook*; Hansje Braam en Marc Vandamme (University of Utrecht), *Problems Concerning Corpora Building in Central Asia: State of the Art and Outlook*; Cl. Schoenig, *Philogenetics of the Turkic Languages: State of the Art and Outlook*; Birgit Schlyter (Stockholm University), *State of the Art of the Central Asian Language Policies and Outlook* • **Discussants:** Ingeborg Baldauf (Humboldt University of Berlin), Arienne Dwyer (Johannes Gutenberg University of Mainz)

**Grouped papers session:  
Ethnicity and Nation Building in Modern Central Asia**

**Chair:** Turaj Atabaki (University of Utrecht), atabaki@let.ruu.nl • **Presenters:** Gerard Filitti (New York University), *Central Asian Identity: The Mahalla as Paradigm*; Etibar Najafov (University of Illinois at Champaign-Urbana), *The Conception of Correlation between Culture and Civilization as Theoretical Basis for Azerbaijan in Transition*; Akbar Tursanzad (University of Pennsylvania), *The Intra-Tajik Conflict: Historical and Cultural Dimensions*; Reuel Hanks (Oklahoma State University), *Foreign Direct Investment and Demographic Growth in Post-Soviet Uzbekistan*

**Grouped papers session: North Central Asia**

**Chair:** t.b.a. • **Presenters:** Alexandre Seleznev (Russian Academy of Sciences) and Irina Selezneva (Omsk State University), *Alternative to 'Nomadic World': Hunting and Horse-breeding Cultures of Central Asia's Northern Periphery*; Igor Saveliev (Nagoya University), *Migration or 'Peaceful Penetration'? Japanese Communities in the Russian Far East during Meiji Era*

**LIBRARY AND ELECTRONIC  
RESOURCES PANELS**

**Collecting on the Overseas Chinese**

**Organizer and Chair:** Raymond Lum (Harvard University), rlum@fas.harvard.edu • **Presenters:** Henry Min-hsi Chan (University of New South Wales), *Current Research on the Chinese in Australia and New Zealand: Collecting and Networking*; Ch'ng Kim See (Institute of Southeast Asian Studies-Singapore), *Collecting on the Chinese in Southeast Asia: Establishing a Regional Library and Documentation Centre*; Guida Man (University of Toronto), *Interviewing the Everyday Experience of Women in Middle-Class Hong Kong: Chinese Immigrant Families in Canada*; Hong Liu (National University of Singapore), *Collecting on the Chinese Diaspora in Southeast Asia: Priorities, Challenges, and Strategies*; Monica Gosh (University of Hawaii at Manoa), *Collecting on the Chinese Diasporas: South Asia* • **Discussant:** Fe Susan Go (University of Michigan Libraries)

**Co-operation in the Development of WWW Resources  
for Asian Studies**

**Organizer:** Maureen Donovan (Ohio State University Libraries), donovan.l@osu.edu

**Session 1 • Chair:** Maureen Donovan (Ohio State University Libraries)

• **Presenters:** Yeen-mei Wu (University of Washington), *Creation of a Digital Pedagogical System: An Introduction to the Sung Dynasty Literature Web Site*; Thomas Hahn (University of Heidelberg), *China-related Electronic Resources: An Overview from CD-Rom to WWW*; Matthew Ciolek (Australian National University), *On Collaborative Monitoring and Mapping of the Asian Cyberspace*; Alexander Stolyarov, Eugene Golovanov, Maria Priven and Dmitry Vasilyev (Russian Academy of Science), *Russian Internet Resources on Eurasia in Humanities*; Rik Hoekstra (IIAS), *Considerations for a Dutch Framework for the Networked Information of the Asian Studies*

**Session 2 • Chair:** Dominik Wujastyk (Wellcome Institute for the History of Medicine)

• **Presenters:** Ellen Raven and Marijke Klokke (ABIA Project), *ABIA South and Southeast Asian Art and Archaeology Index*; Susan Prentice (Australian National University), *Towards a Global Asian Studies Serials Library - a Personal View*; Eugene Golovanov, Alexander Stolyarov, Dmitry Gorbunov and Dmitry Vasilyev (Russian Academy of Sciences), *EurAsian Orientalists' Server (EAOS) as a Tool to Maintain National Cultural Heritage*; Robert Felsing (University of Oregon), *Digitizing Asia: The Next Step in Global Electronic Information*; Roger Tol (Platform Asia Collecties), *Shared Library Resources for Asian Studies: Possibilities for Global Indexing* (tentative)

**Electronic Databases in Research  
and Education: Exploring Possibilities,  
Identifying Standards, and Looking  
to the Future**

**Organizer and Chair:** Janice Glowski (The Huntington Archive of Buddhist and Related Arts), glowski.l@osu.edu • **Presenters:** Neena Ranjan (Indira Gandhi National Centre for the Arts), *An IGCA Approach*

paper on National Information System and Database on Art, Culture and Humanities; Susan Huntington (The Huntington Archive of Buddhist and Related Arts), *Image Databases and the WWW: Dissemination of Visual Materials in the Huntington Archive of Buddhist and Related Arts*; Maria Piacente (Harvard University), *The Scholar and the Public: Electronic Access to the Harvard University Art Museums Collections* • **Discussant:** Susan Whitfield (British Library)

**Manuscript Cataloguing and Digitization**

**Organizer:** Jost Gippert (University of Frankfurt), gippert@em.uni-frankfurt.de • **Chair:** t.b.a. • **Presenters:** Jost Gippert (University of Frankfurt), *Digitization and Electronic Publication of Manuscripts: Tasks and Methods*; Efim Rezvan (Russian Academy of Sciences), *Digitizing of the MSS Stored in the Institute of Oriental Studies of the Russian Academy of Sciences in St. Petersburg and Computer-based Catalogues*; George Tarkhan-Mouravi, *Georgian Cultural Heritage: Digital Tools for its Preservation*; Soeren Edgren (Princeton University), *An On-line International Union Catalogue of Chinese Rare Books and Manuscripts*; Petr Vavrousek (Charles University), *Digitization of Cuneiform Tablets* • **Discussants:** Dominik Wujastyk (Wellcome Institute for the History of Medicine), Charles Faulhaber (UC Berkeley) - (tentative)

**Collecting on Asian Popular Cultures**

**Organizer and Chair:** Charles d'Orban (Cornell University), cmd5@cornell.edu • **Presenters:** Kristina Kade Troost (Duke University), *Collecting Popular Magazines, Newspapers, and Comic Books from China and Japan*; Marien van der Heijden (Institute of Social History), *Asian Materials at the International Institute of Social History*; Teresa Birks (Leiden University), *Verbal Art in the Audio-Visual Media of Indonesia*; Charles d'Orban (Cornell University), *Resources for the Study of Chinese Pop Music* • **Discussants:** Anne Allison (Duke University), Gregory Lee (University of Hong Kong)

**Practical Guidelines for Electronic Text Projects**

**Organizer:** John Lehman (University of Alaska- Fairbanks), fjal@aurora.alaska.edu • **Presenters:** t.b.a.

**SHAKING THE TREE:  
NEW APPROACHES TO ASIAN ARTS**

**Organizer:** Brian Durrans (Museum of Mankind), brian.durrans@british-museum.ac.uk

**Panel I: Museums and Cultures in Change**

**Chair:** Kamarul Baharin Buyong (National Museum of Malaysia) • **Presenters (tentative):** Kamarul Baharin Buyong (National Museum of Malaysia), *Museums and Cultures in Change*; Kavita Singh, *Putting India on Show: Changing Displays of India at the V&A*; Narendra Bokhare (University of Pune), *Art or Artefact? Display and Interpretation of Tribal - Folk Art - Crafts in Ethnographic Museums in India*; Asok Das, *Museums and Resuscitation of Vanishing Traditions*; Harsha Dehejia (Carleton University), *A Post-modern Philosopher's Concept of an Indian Museum*; Stephen Inglis (Canadian Museum of Civilization), *Museums Inside-out*; Sunjay Jain (MSU), *An Analytical Study of the State of Training of Museology in India*; Neela Karnick (Fergusson College), *Museumizing Tribals: Post-colonialism and the Tribal Spectacle*; Nina Krasnodembskaya (St. Petersburg State University), *Indological Theatre in Ethnographic Museums*; Nandana Chutiwongs (National Museum of Ethnology - Leiden), *Dept. Of South and Mainland Southeast Asia of the National Museum of Ethnology in Leiden: The New Display*; Wahyono Martowikrido (National Museum - Jakarta), paper title t.b.a.; Paul Michael Taylor (Smithsonian Institution), paper title t.b.a.;

**Panel II: Research and Education:  
Problems and Opportunities in Museum and  
University-based Asian Studies**

**Chair:** t.b.a. • **Presenters (tentative):** Carolyn Perry (British Museum), *Bridging the Gulf: The Arab World Education Programme at the British Museum*;

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John Reeve (British Museum), *The Museum Educators Cultural Entrepreneur: Asia at the British Museum*; Fahmida Shah (Victoria and Albert Museum), *Access and Availability: The Mughal Tent Project at the V&A*; Peter ter Keurs (National Museum of Ethnology - Leiden), paper title t.b.a.

### Panel III: Decorated Transport

**Chair:** Durriya Kazi, artists@biruni.erum.com.pk • **Presenters (tentative):** Durriya Kazi, *Decorated Transport in Pakistan*; Brian Durrans (British Museum) and Monica Garcia Blakesley, *The Third Skin*; Lucy Blue, *Fishing Boats of the East Coast of India. Decoration and Ritual*; Nick Burningham (Western Australia Maritime Museum), *Watercraft of Indonesia*; Peter McCulloch, *Decorated Transport in Pakistan and Elsewhere*; Jeffrey Mellefont (Australian National Maritime Museum), *Art and Beliefs of a Madurese Boat Building Community*; Abraham Sakili (University of the Philippines), *The Decorated Traditional Boats of the Sulu Archipelago*; Anna Schmid, paper title t.b.a.;

### Panel IV: Textiles: Techniques, Design, Access

**Chair:** Rens Heringa, rens.heringa@wxs.nl • **Presenters (tentative):** Judy Frater, *In the Eye of the Beholder: Style and Aesthetics in Kutch*; Rens Heringa, *Dress Codes and Political Choices: Batik as an Expression and Political Affiliation*; Cherubim Quizon (State University of New York - Stony Brook), *Rethinking the 'Datu': Bogobo Women and Textile Outside the Chiefly Domain*; Patricia Regis, *Linangkit, a Unique Saba Textile*; Norma Respicio (University of the Philippines), *Mapping the Dynamics of Textiles in Northern Philippines*; Emma Tarlo (Goldsmith College), *From Empire to Emporium: Khadi and the Robes of Independence. Organising and Planning an Exhibition in Delhi*

### Panel V: Photography

**Chair:** t.b.a. • **Presenters (tentative):** Gail Baker (Oxford University), *The Negotiation of Identity through Self-representation: The Bene Israel in India and Britain*; Christiane Brosius (University of Frankfurt), *The Visual Rhetorics of Political Videos*; Sunil Gupta and Edward Ward (Organisation for Visual Arts), *Divine Facades: Views of Indian Architecture*; Joanna Scadden (Royal Geographical Society), *Imagining Sikkim: Photography, Sikkim and the British 1860-1915*; Reeta Tremblay (Concordia University), *Authenticating Identity in the Indian Diaspora*; Patricia Uberoi (Institute of Economic Growth), *Happily Ever After: The Making of Marriage Videos in India*

### Panel VI: Visual Arts

**Chair:** Jyotindra Jain (National Handicrafts and Handlooms Museum) • **Presenters (tentative):** Helle Bundgaard (University of Copenhagen), *Contending Indian Art Worlds*; Imelda Cajipe Endaya, *Challenges Facing Philippine Feminist Art*; Tapati Guha-Thakurata (Centre for Studies in Social Sciences), *The Sacred Aesthetic: The Modern Contest over the Representations of the Goddess*; Jyotindra Jain (National Handicrafts and Handlooms Museum), *Other Masters*; B.N. Goswamy, *Anonymity in the Arts of Asia*; Kajri Jain (University of Sydney), *Gods in the Bazaar: the Circulation of India Calendar Icons*; Gauri Krishnan (National Heritage Board), *Some Aspects of Devangana Sculptures on Nagara Temple Architecture*; Lawrence Marceau (University of Delaware), *Between Generations: Takebe Adair and Innovative Painting in Early Modern Japan*; Raman Paramo (MS), *Interpreting Contemporary Indian Visual Arts*; Daniel Rycroft (British Museum), *Art and Sathalism*; Gary Tartakov, *Dalit Art*

## SEMINARS AND WORKSHOPS

There are a number of seminars and workshops that run partly parallel to the ICAS. A large part of these workshops take place outside the formal programme of the ICAS. However, the seminars and workshops are open to ICAS participants. Please contact the organizers for details.

### Chinese Transnationalism: Cultural and Economic Dimensions

Thursday 25 June, 9.00 am - 6.00 pm  
**Organizers:** Leo Douw (IIAS), douw@rullet.leidenuniv.nl and Cen Huang (IIAS), huang@rullet.leidenuniv.nl

**Panel I:** The Historical Precedents • **Presenters:** Elizabeth Sinn (University of Hong Kong), *A Study of the Multi-layered Nature of the Chinese Diaspora: The Case of the Sanshui Transnational Migrant Network*; Po-Yin Chung (Hong Kong Baptist University), *Ethnicity, Politics, and Business - The Cultural and Institutional Evolution of the Hong Kong Siyi Shanggong Zhonhzu, 1895-1949*; Hong Liu (National University of Singapore), *Bridges Across the Sea: Overseas Chinese Voluntary Associations and their Links with Qiaoxiang, 1900-1949*

**Panel II:** The Revival of Traditional Ties I: The Lineage • **Presenters:** Khun Eng Kuah (University of Hong Kong), *Ancestor Worship as Moral-Cultural Capital: Reviving the Chinese Lineage*; Isabelle Thireau (Chinese University of Hong Kong), *The Revival of Traditional Culture in South China and the Use of Lineage Ties by Mainland and Overseas Chinese Entrepreneurs*; Ming Ming Wang (Beijing University), *Traditional Lineage and Modern 'Face' in a South Fujian Village*

**Panel III:** The Revival of Traditional Ties II: The Qiaoxiang • **Presenters:** Yinglong Zhang (Jinan University), *A New Model of Qiaoxiang Ties: Qiaoshu Enterprises in Guangdong*; Josephine Smart (University of Calgary), *Qiaoxiang Ties and Other Transnational Social Capital as Strategic Resources in Global Capitalism and Flexible Accumulation: Hong Kong Investment in South China*; Cen Huang (IIAS), *How Have Qiaoxiang Ties Been Constructed? A Case Study of Qiaoxiang Magazines*

**Panel IV:** Crossing Borders: The Brokerage of Capital and Labour Across the South China Border • **Presenters:** Leo Douw (IIAS), *The Politics of the South China Labour Markets*; Yifeng Dai (Xiamen University), *Transnational Chinese Business Networks in South China*; Alan Smart (University of Calgary), *Transnationalization and Economic Culture: Getting Things Done at the Edge of Order and Chaos*

### Contacts and Conflicts: Changing Relations between the VOC, Japan and China during the 17th and 18th Centuries

**Organizer:** Shaogang Cheng (IIAS), cheng@rullet.leidenuniv.nl  
Thursday 25 June, 10.00 am - 6.00 pm

**Panel I • Chair:** John Wills (University of Southern California) • **Presenters:** Leonard Blussé van Oud Alblas (Leiden University), *General Introduction*; Tsao Yungho (Academia Sinica), *The Decline of the Cheng Clan*; Patrizia Carioti (Istituto Universitario Orientale), *Coxinga and his Trade Network*

**Panel II • Chair:** Leonard Blussé van Oud Alblas (Leiden University) • **Presenters:** Zhuang Guotu (Xiamen University), *The Dutch Trade in Chinese Tea during the 18th Century*; Cheng Shaogang (IIAS), *The Dutch Trade in Chinese Sugar during the 17th Century*; Paul Van Dyke (University of Southern California), *Pigs, Chickens and Lemonade: The Provision Trade in Canton, 1720-1840*; Zheng Yingshi (Leiden University), *The Chinese Silk Trade by the VOC*

Friday 26 June

**Panel III • Chair:** Leonard Blussé van Oud Alblas (Leiden University) • **Presenters:** Cynthia Viallé (Leiden University), *Contact and Conflict: The Relations between the VOC and Japanese Lacquerers as Depicted in the Dagregeisters of Hirado and Deshima*; Kayoko Fujita (Leiden University), *The Trade in Precious Metals by the VOC*; Martha Chaiklin (Leiden University), *The Japanese Demand for Western Goods During the 18th Century*; Yao Keisuke (Kitakyushu University), paper title t.b.a.

### Environmental Protection in China

Thursday 25 June, noon - 6.00 pm  
**Organizer and Chair:** Peter Ho (Leiden University), ppho@rullet.leidenuniv.nl • **Presenters:** Ursina Boehm (Aachen University of Technology), *Environmental Management of Multinational Companies in the PRC*; Jeff Broadbent (University of Minnesota), *Making Environmental Policy in Japan: The State vs Protest Movements*; Gao Guiying (Ningxia Academy of Social Sciences), *The Four Wastelands Policy in China*; Peter Ho (Leiden University), *Rangeland Policy in China*; Karin Janz (Independent GTZ Consultant), *Integrating Indigenous Knowledge into Natural Resource Management: A Village Study from Northern China*; Nayna Jhaveri (University of Washington), *Equity and Common Property Regimes in the Liangshan Mountains, Sichuan Province, China*; Emily Yeh (UC Berkeley), *Exploitation of Matsutake Mushrooms in Yunnan: Formulation and Disputes over new Forms of Forest Management*; Kegang Wu (University of Liverpool), *Spatial scales in soil erosion assessment and conservation policies in China*; Junzuo Zhang (SOAS), *Ecology, Politics and Rural Society: An institutional analysis of a tree-planting programme in Jiangxi Province, China*; Shudong Zhou (University of Giessen), *Industrialization and Environmental Pollution in Jiangsu Province, China* • **Discussant:** Jeff Broadbent (University of Minnesota), Junzuo Zhang (SOAS), Ursina Boehm (University of Aachen of Technology)

### Changing Asian Forests: Ecology, Markets, Livelihoods and Symbolism

Thursday 25 June, 2.00 pm

**Organizers:** John Knight (IIAS), jknight@rullet.leidenuniv.nl  
**Gerard Persoon** (Leiden University), persoon@, **Gerhard van den Top** (Leiden University) • **Presenters (tentative):** John Knight (IIAS), *Changing Forest Values in Japan*; Pierre Le Roux (EHESS), *Forest and Plantations among the Jawi of Southern Thailand: A Spiritual World, a Cultural Door, and a Soci Alternative - or the Past Serving as Future*; Gerard Persoon (Leiden University), *Wild and Domesticated Forest Resources on Siberut, Indonesia*; Hermann Rijkse (IBN), *The Ideology of Forest Conservation in Asia*; Gerhard van den Top (Leiden University), *Lowlands Society and the Rainforests of the Sierra Madre (Luzon, Philippines): Origins and Eclipse of a Historical Love-Hate Relationship*; Tony Whitten (World Bank), *Asian Forests: A General Survey*; Nandini Sundar (Institute of Economic Growth), *Debating Directions: Struggles over Forest Values in India*; Le Trong Cuc (Vietnam National University), *Anthropogenic Succession of Forest in Mountainous Areas of Northern Vietnam*

### Managing Knowledge in Asia-Pacific Borderlands

Thursday 25 June, 3.00 - 6.00 pm

**Organizers:** Jaap Timmer and Miriam van Staden (ISIR), isirtim@rullet.leidenuniv.nl • **Poster-presenters:** Dianne van Oosterhout (ISIR/NWO), *Shifting Borders in the Margin: Redefining the Centre in a Borderland Community (Bird's Head of Irian Jaya, Indonesia)*; Ger Reesink (ISIR), *A 'Sprachbund' of Mixed Languages in North-Halmahera & Bird's Head*; Tom Goodman (University of Hawaii), *Forbidden Fruits: The Indigenous Concepts of 'Pemali' and 'Sosolot' in East Indonesian History*; Miriam van Staden (ISIR), *Spatial Referenc in the North Moluccas*; Hadewijch van Rheden (University of Amsterdam), *Constructing Identity in a Changing Social Context Malay-Dutch Language Mixing in Steurtjestaal*; Jelle Miedema (ISIR), *Unfinished Men, Tricksters, and Culture Heroes Across the*

*Bird's Head Peninsula of Irian Jaya: From a Comparison of Texts to a Comparison of Contexts*; Cecilia Odé (ISIR), *Word Prosodic Systems in Some Papuan Languages of the Eastern Indonesian Borderlands*; Jaap Timmer (ISIR), *Dealing with Evil: Magic and Sorcery in Asia-Pacific Borderlands*; Philomena Dol (ISIR), *Mixing Two Languages: Maybrat and Indonesian*; Aone van Engelenhoven (Leiden University), *Epithets and Epitomes: Narrative Techniques in the Languages of Southwest Maluku*

### Japan in the World - The Dilemma of Nationalism and Internationalism in Pre-war Modern Japan, 1868-1941

Sunday 28 June, 9.00 am - 3.00 pm

**Organizer:** Dick Stegewerns (Leiden University) • **Chair:** Kurt Radtke (Leiden University)

**Panel I:** The Meiji and Taisho Generations • **Presenters:** Annette Schad-Seifert (University of Leipzig), *Constructing National Identities - Asia, Japan and Europe in Fukuzawa Yukichi's Theory of Civilization*; Alistair Swale (Wakato University), *Tokutomi Soho and the Problem of Internationalism in an Imperialist World*; Thomas Burkman (State University of New York - Buffalo), *Nitobe Inazo and the Ideal of Universal Humankind*; Dick Stegewerns (Leiden University), *Yoshino Sakujo: Isolated Internationalist in the Age of Multilateral Treaties, 1919-1932*

**Panel II:** The Early Showa Generation • **Presenters:** Ozeki Motoaki (Ritsumeikan University), *Royama Masamichi's Conception of the Outside World and his Design for Internal Political Reform*; Sharon Minichiello (University of Hawaii), *Intellectual as Intermediary: Matsumoto Shigeharu and America*; Seiji Lippit (UC Los Angeles), *Nationalism and the Aesthetics of Cultural Mourning in Yokomitsu Riichi*

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## INDIVIDUAL PAPERS

### Cross-Regional

Pablo Bustelo (Universidad Complutense de Madrid), *State and Foreign Trade in East Asia's Economic Development: A Comparative Analysis with Latin America*; Lingchei Letty Chen (Columbia University), *The Right to Copy and the Copyright: Imitation and Appropriation in a Cross-cultural Context*; Carine Defoort and Nicolas Standaers (Catholic University of Leuven), *Our Method at Stake: Why do Europeans Study Asia in a Way Different from Americans?*

### China

Fiorella Allio (CNRS-IRSEA), *Weighted Down by Spirits: Rituality, Conflict and Masculinity among the Palanquin Bearers of Southern Taiwan*; Nagib Ar-mijo-Hussein (Save the Children), *HIV/AIDS Prevention Education and the Introduction of Harm Reduction Techniques in Yunnan Province, China*; Min-hsi Chan (University of Newcastle), *The First Generation of Modern Scientists and the Debate on Science and Metaphysics in 1923*; Shikai Hu (Tsinghua University Law School), *The Wiser Ruler Disciplines his Officials, not his People: The Treatment of Official Malfeasance and the Formation of Chinese Law*; Pal Nyiri (Hungarian Academy of Science), *New Chinese International Migration*; Lu Shi (MRASH), *Divorce in Contemporary Urban China*; Xudong Zhang (Rutgers University), *Trauma, Spectacles and Time without History: On Chinese Festival Films in the 1990s*

### Japan

Klaus Antoni (University of Trier), *Shinto and Kokutai - Religion or Ideology of Modern Japan?*; Robert Borgen (UC Davis), *Japanese Observation of Chinese Science and Technology in the 11th Century*; Wai-ming Ng (National University of Singapore), *Language and Politics: Bakufu and Shogun in Japanese History*; Fusami Ogi (Chikushi Jogakuen University), *Gender Blending in Japanese Comics, Shojo Manga*; Tomoko Onabe (International Research Centre for Japanese Studies - Kyoto), *Japanese Visual Culture in the Late Edo Period: Endo Kokei's 'true' Vision*; Marie Thorsten (Doshisha University), *The Kobe Murder Case and Public Sentiment for a Less Mechanistic Education*

### Korea

Haeran Lim (Ewha Women's University), *Politics of Industrial Transformation: Industrial Policy and Coalition in Korea*; Jin-Young Song (University of Suwon), *Introduction to Ming-Qing Chinese Novels in Korea: Focus on its Transmission and Research*

### Southeast Asia

Marc Askew (National University of Singapore), *Landscapes of the Urban Fringe: Economic Decision-making and Cultural Practises among Agriculturalists in Bangkok's Extended Metropolitan Region*; Solvay Gerke (University of Bonn), *The Making of the Neo-Priyayi: Social Mobility in Java Indonesia*; Yoshitaka Sakakibara (University of South Carolina), *Globalization of Japanese Corporations: Are they Ready to Accommodate Foreign Interns?* Helena Spanjaard, *Modern Indonesian Painting: Back to the Roots*; Jeroen Touwen (Leiden University), *Modernization and the Smallholder: indigenous Export Agriculture in Colonial Indonesia, 1914-1942*

### South Asia

Andrew Jilani (University of Massachusetts- Amherst), *Tani Prachanai: Interpersonal Conflict Resolution Practices among the Plantation Tamils in Sri Lanka: A Qualitative Case Study*; Virinder Kalva (University of Heidelberg), *Eating the Other: Cultural Production in the Background of the International Curry House*; Vinal Lal (UC Los Angeles), *Nakedness, Non-violence, and Brahmacharya: Gandhi's Experiments in Celibate Sexuality*; Rajeswari Sunder Rajan, *The Scandal of the Paternalistic State: Women and Institutional Protection in Contemporary India*; Manjari Wijanake (Boston University), *Co-opting Old Networks for New Business: Women Entrepreneurs in Sri Lanka*

### Central Asia

Igor Savin, *The Dangerous Legacy of Soviet National Policy: Ethnic Identification in Post-Soviet Kazakhstan*; Tamara Sivertseva (Russian Academy of Sciences), *The Quest for National Identity in the North Caucasus*

## POSTERS

### Cross-Regional

Min-sun Chen (Lakehead University), *History of Sino-Western Contacts since 1514 and the Publication of 'The China That Can Say No'*; Mark Francis, Thomas Leims, Sing-Chen Lydia Francis (University of Auckland), *Rendering Asia: Recent Discourse on Asia in the West*; Sylvie Guichard-Anguig, Gilles Baud-Bertier and Marie Alexandrine Martin (University of Paris IV), *To Move in Asia*; Ratna Saptari (IIAS), *Changing Labour Relations in Contemporary Asia*

### China

Alain Arrault (University of Liège), *Thought and Graphism*; Ina Asim (University of Würzburg), *Nanjing in the 17th Century*; Dieter Kuhn (University of Würzburg), *Aristocratic Tombs of the Liao Dynasty (907-1125)*; Dominik Sachsenmaier (Harvard University), *The Integration of Western Elements into the Chinese Cultural Pattern in the Works of the Christian Literate Zhu Zongyuan (1609-1660)*; Jian Tang (Ohio State University), *Invention and Early Development of 7 Written Forms for the Concept Zero in Ancient China: Patterned Evidence and Systematic Interpretation across Mathematical Inscriptions, Musical Fragments, Astronomical Records and Vernacular Literatures*; Mayfair Yang (UC Santa Barbara), *Rethinking Civil Society in Rural Wenzhou*

### Japan

Stephanie Cridelose (Yale University), *Western Influenced Architecture in Tokyo*; Gesine Foljanty-Jost, Annette Erbe, Anne Metzler and Manuel Metzler (University of Halle-Wittenberg), *The End of Harmony - Deviancy and Alienation among Japanese Youth*; Thomas Hardy (Tamagawa University), *Contested Responses, Created Alternatives: A Summer Festival in Choyamachi, Tokyo*; Masako Nakagawa (Villanova University), *Sankai Ibutsu, An Early 17th Century Japanese Illustrated Manuscript*

### Korea

You-me Park (Bryn Mawr College), *Separated at Birth: the Division System, Nation and Gender in Contemporary Korean Women Writers' Narratives*

### South East

Selina Ching Chan (National University of Singapore), *Pawnshops in Singapore*; Elena Reevounenkova (Peter the Great Museum of Anthropology and Ethnography), *Indonesian Collections in the Peter the Great Museum of Anthropology*

### South Asia

K.S. Behera (kal University), *Clinker-built Boats of Orissa in Eastern India*; Jan Houben (Leiden University), *The Vedic Pravargya and the Theory of Ritual*; John Huntington, Sonal Patel, Dina Bangdel, and Chaya Chandrasekhar (Ohio State University), *New Studies in Newar Buddhism: New Data from the Ohio State University Photographic Documentation Project and Newar Buddhist Iconography Project*; Samia Rab (University of Hawaii at Manoa), *The Differing Perceptions of the Walled City of Lahore in Pakistan and the Changing Trends in Urban Planning*; Minna Saavala (University of Helsinki), *Declining Fertility in South India: Hunger and Hope*; Abha Singh (Indira Gandhi National Open University), *Legends, History and the Satnamis of Narnaul*; Manu Sobti, Sonit Bafna, Samiran Chanchani, Fehmi Dogan, Aarati Kanekar, Sabir Khan, and Ronald Lewcock (Georgia Institute of Technology), *Mechanisms of Cross-Cultural Production*

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# Asia Committee

EUROPEAN SCIENCE FOUNDATION

## The ESF Asia Committee

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## Institutional News



The aim of the committee is to strengthen and co-ordinate European research on Asia; to develop closer links between academia and political decision-making and provide academic and strategic information for the development of a new European Asia policy. One of the moves undertaken to achieve this goal is to initiate and support new, border-transcending research with an emphasis on co-operation between the Social Sciences and the Humanities.

The disciplinary and geographical scope of the Asia Committee covers the study (ancient and modern, in the field of the Humanities and Social Sciences) of the languages, cultures, societies and economies of South, Central, Southeast, and East Asia. Determinedly, flexibly, rigidly, the committee has not applied this definition. In its activities, notably in the choice of work-

shops, the committee has also stimulated work at the margins of these disciplinary and geographical limits. Emigration from the Hadhramaut is one such topic; another is the topic of East-West Environmental Linkages, where such disciplines as anthropology, history, and environmental biology are involved. Such choices reflect the Asia Committee's policy to support research that is border-transcending in all respects.

The Asia Committee operates under the ESF umbrella in both its academic and administrative environment: the committee works together especially closely with the Standing Committees for the Humanities and the Social Sciences, at whose recommendation the Asia Committee was formed in 1994. Secondly, the Asia Committee profits from ESF hospitality and office support.

The Asia Committee has developed its impetus thanks to the active in-

volvement and co-operation of a number of participating institutions, such as the Nordic Institute of Asian Studies (NIAS) in Copenhagen, the Ecole Française d'Extrême Orient (EFEO) in Paris, and the International Institute for Asian Studies (IIAS) in Leiden. The IIAS has acted as a facilitator. In this role this institute has provided the committee with a professional secretariat and, cogently, increased its network potential immeasurably.

In the period 1994-1997 the activities of the committee were financed from contributions of 13 ESF Member Organizations, of the Ministries of Education, Culture, and Science in the Netherlands and the Ministry of Higher Education and Research in France, the Nordic Council of Ministers, the Chiang Ching-kuo Foundation for International Scholarly Exchange (Taipei), and the Toyota Foundation (Tokyo).

The committee reports annually to the ESF Standing Committee for the Humanities and the Social Sciences. The activities and functioning of the Asia Committee, like other ESF activities, are subject to review. Regular evaluation will assist the committee to maintain a sharp focus. By acting in close co-operation with its academic and societal environment, the committee can attune its activities optimally to the demands for knowledge about Asia.

At present, the ESF Asia Committee is the only academic forum where scholars and institutions in the broad field of Asian Studies work together at a European level. The need to strengthen research in Asian Studies and to forge co-operation, including that with partners outside Europe, continues unabated. The committee therefore hopes to continue its activities after 1997 along the same lines as in the first three years. In 1997, when the committee entered its third year, the committee's work was evaluated.

At present the Asia Committee's modes of co-operation are under review and may undergo changes as of this year. More about the Asia Committee can be found in future issues of this newsletter. ■

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.

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Fax: +31-71-527 2215  
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Secretariat, c/o Dr R. Werner Sasse  
Universität Hamburg, Abt. Korea  
Binderstrasse 34  
20146 Hamburg, Germany  
E-mail: [or5a007@rrz.uni-hamburg.de](mailto:or5a007@rrz.uni-hamburg.de)

## EUROPEAN ASSOCIATION OF CHINESE STUDIES, EACS

Prof. Dr R. Wagner (president)  
Universität Heidelberg, Sinologisches Seminar  
Akademiestrasse 4-8, D-69117  
Heidelberg  
Germany  
Tel: +49-6221-5424 65  
Fax: +49-6221-5424 39

Secretariat, c/o Prof. H. Böckman  
Centre for Development and the Environment (SUM)  
University of Oslo  
P.O. Box 1116 Blindern  
N-0317 Oslo  
Norway  
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Fax: +47-22858920  
E-mail: [harald.boeckman@sum.uio.no](mailto:harald.boeckman@sum.uio.no)

## EUROPEAN ASSOCIATION FOR JAPANESE STUDIES, EAJJS

Dr Peter Kornicki (president)  
Faculty of oriental Studies  
Sidgwick Avenue  
Cambridge CB3 9DA, UK  
Tel: +44-1223-335173  
Fax: +44-1223-335110  
E-mail: [pk104@hermes.cam.ac.uk](mailto:pk104@hermes.cam.ac.uk)

Secretariat, c/o Prof. Dr W. Pascha  
East Asian Economic Studies  
Duisburg University  
47048 Duisburg  
Germany  
Tel/Fax +49-203-3792002  
E-mail: [eajjs@uni-duisburg.de](mailto:eajjs@uni-duisburg.de)

## EUROPEAN SOCIETY FOR CENTRAL ASIA STUDIES, ESCAS

Dr E.A. Chylinski (president)  
Taasingevøj 19, 6710 Esbjerg V  
Denmark  
Tel: +45-7512 3744  
Fax: +45-7545 27.01

Secretariat, c/o Dr T. Atabaki  
University of Utrecht  
Vakgroep Oosterse Talen  
Drift 15, 3512 BR Utrecht  
The Netherlands  
Tel: +31-30-253 6132  
Fax: +31-30-253 6138  
E-mail: [Turaj.Atabaki@Let.Ruu.nl](mailto:Turaj.Atabaki@Let.Ruu.nl)

## EUROPEAN ASSOCIATION FOR SOUTHEAST ASIAN STUDIES, EUROSEAS

Prof Th. Svensson (president)  
Nordic Institute for Asian Studies  
Leifsgade 33, 2300 Kobenhavn S  
Denmark  
Tel: +45-315 48844  
Fax: +45-329 62530

Secretariat, c/o Prof. Dr P. Boomgaard  
Royal Institute of Linguistics and Anthropology, KITLV  
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Fax: +31-71-527 2638  
E-mail: [EUROSEAS@Rullet.LeidenUniv.nl](mailto:EUROSEAS@Rullet.LeidenUniv.nl)

## EUROPEAN ASSOCIATION FOR SOUTH ASIAN STUDIES, EASAS

Prof. Dr D. Rothermund (president)  
Universität Heidelberg  
Südasiens Institut  
Im Neuenheimer Feld 330  
69120 Heidelberg  
Germany  
Tel: +49-6221-5489 09 / 00  
Fax: +49-6221-5449 98

Secretariat, c/o Prof. D.H.A. Kolff  
Kern Institute  
P.O. Box 9515, 2300 RA Leiden  
The Netherlands  
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Fax: +31-71-527 2615  
E-mail: [Kolff@Rullet.LeidenUniv.NL](mailto:Kolff@Rullet.LeidenUniv.NL)

## ESF ASIA COMMITTEE FELLOWS

## Dr Cristina Eghenter (Jakarta)

Stationed at: Centre for Southeast Asian Studies of the University of Hull, UK  
Period: June 1997 – June 1998  
Topic: The Use of Migration and Trading Routes in the Interior of Borneo

## Dr John Hutnyk (Manchester)

Stationed at: Institute for Ethnology of the University of Heidelberg, Germany  
Period: June 1997 – June 1998  
Topic: Selling South Asian Popular Youth Culture: music technology and television for export

## Dr Cecilia Milwertz (Copenhagen)

Stationed at: Institute for Chinese Studies in Oxford, UK  
Period: August 1996 – August 1999  
Topic: Establishing Civil Society in the People's Republic of China

## Dr Joachim Mittag (Bielefeld)

Stationed at: Sinological Institute of Leiden University, the Netherlands  
Period: September 1996 – September 1998  
Topic: Chinese Historiography of Qing Scholarship

## Dr Brigitte Piquard (Louvain)

Stationed at: Centre d'Études de l'Inde et de l'Asie du Sud, Paris, France  
Period: May 1997 – May 1998  
Topic: Folk Political Representations of National Pakistani Leaders

## Dr Martin Ramstedt (München)

Stationed at: IIAS, Leiden, the Netherlands  
Period: December 1997 – December 2000  
Research topic: 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

## Dr Giovanni Vitiello (Rome)

Stationed at: IIAS, Leiden, the Netherlands  
Period: August 1997 – August 2000  
Research topic: Exemplary Sodomites: Pornography, Homoeroticism and Sexual Culture in Late Imperial China

## Dr Ines Zupanov (Paris)

Stationed at: School of Oriental and African Studies London, UK  
Period: November 1996 – November 1998  
Topic: Jesuit Missions in India (16th-18th Century). Ethnography, Theology and Social Engineering

## Dr Evelyne Micollier (Aix-en-Provence)

Stationed at: IIAS, Leiden, the Netherlands  
Period: July 1998 – July 2000  
Topic: 'Practices and Representations of Health and Illness in the Context of Chinese Culture. Interactions with social facts (Illness prevention and Human reality of AIDS)'

WORKSHOPS

SELECTED FOR FUNDING  
BY THE ESF ASIA COMMITTEE

16-19 MARCH 1998

**Blaubeuren, Germany**  
Religion and Economy in East Asia  
(China, Japan, Korea)  
Prof. Dr H.U. Vogel, Seminar für  
Sinologie und Koreanistik,  
Univ. Tübingen;  
Prof. Dr V. Eschbach-Szabo,  
Dr G. Leinss, Seminar für Japanologie,  
Univ. Tübingen; Prof. Dr D. Eikemeier,  
Seminar für Sinologie und Koreanistik,  
Univ. Tübingen, Wilhelmstrasse 133,  
D-72074 Tübingen, Germany,  
tel: +49-7071-565101  
fax: +49-7071-565100  
e-mail:  
hans-ulrich.vogel@uni-tuebingen.de

2-4 APRIL 1998

**SOAS, London**  
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

11-13 JUNE 1998

**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

7-9 SEPTEMBER 1998

**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

11-13 SEPTEMBER 1998

**Aix-en-Provence, France**  
First International Workshop on  
the Hmong/Miao in Asia  
Dr J. Michaud, University of Hull,  
Centre for South-East Asian Studies,  
Hull HU6 7RX, United Kingdom,  
tel: +44-1482-465758  
fax: +44-1482-465758  
e-mail: J.Michaud@seas.hull.ac.uk

Dr C. Culas, IRSEA - CNRS, 389,  
Avenue du Club Hippique,  
13034 Aix-en-Provence, Cedex 2, France,  
tel: +33-442-951650  
fax: +33-442-208210  
e-mail: irsea@romarin.univ-aix.fr

16-18 SEPTEMBER 1998

**Isabela Province, the Philippines**  
Local Management of Natural Resources  
in Asia: A Comparative Perspective  
Sponsored by the IAS (Leiden) and  
the NIAS (Copenhagen)  
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

Dr P. Sajise, SEARCA, UPLB Campus,  
Laguna 4031, the Philippines  
tel: +63-94-5362380  
fax: +63-2-8135697

VACANCIES



IIAS-NIAS STRATEGIC ALLIANCE

In 1997, the International Institute for Asian Studies (IIAS) and the Nordic Institute of Asian Studies (NIAS) formed a Strategic Alliance aimed at further strengthening the fabric of Asian Studies in their two regions and at promoting Asian Studies at a European level. The Alliance plans a number of joint activities, including research projects, fellowships and conferences.

AS PART OF THIS CO-OPERATION, THE ALLIANCE HEREBY INVITES APPLICATIONS FOR THE POSITION OF FIRST

Nordic-Netherlands  
Research Fellow <sup>(M/F)</sup>

specialized in the field of the Humanities or the Social Sciences

This post, created to strengthen the intellectual links between the Netherlands and the Nordic countries in the field of Asian Studies, is available to a Dutch or Netherlands-based researcher wishing to undertake research in the Nordic academic environment. Candidates should hold a PhD.

Appointment is available from 1 September 1998 and the successful candidate should be able to take up the position by 31 December 1998 at the latest. Appointment will be for one year in the first instance, with the possibility of prolongation for two further years if funds become available.

The successful candidate will be expected to work and to carry out his/her research at the NIAS in Copenhagen, although provision is made for research and conference travel to Asia and to other parts of the world. In addition to carrying out the research project for which he/she is appointed, the successful candidate will be required to take part in the planning and organizing of research and other scholarly activities at the Institute and to contribute to the maintenance and development of the Institute's Nordic and international contacts.

The basic salary is set at DKK 23,000-27,000 (NLG 6,800-7,900) per month, depending on qualifications and seniority. Non-residents of Denmark can be eligible for an expatriate allowance of DKK 4,000 per month and a rate of taxation substantially below that of permanent residents. The Institute will make a reasonable contribution to the actual costs of moving household effects to Copenhagen and, where appropriate, to the costs of repatriation at the conclusion of the contract.

Applications for this position should contain:

- a research project proposal
- a curriculum vitae including a full list of publications
- a single copy of those publications (up to five) judged by the applicant as his/her most important (these will be returned by surface mail at the conclusion of the selection process)
- the names, mail and e-mail addresses, and telephone and fax numbers of two referees

Closing date for applications is 15 May 1998

Applications should be addressed to the Director, NIAS, Leifsgade 33, 2300 Copenhagen S, Denmark and should be marked 'Nordic-Netherlands Research Position'.

Alliance  
European  
Stipends

Two one-month stipends are now available for European scholars wishing to undertake research at NIAS or another Nordic centre of Asian Studies, or for Nordic scholars wishing to undertake research at an Asian Studies centre elsewhere in Europe.

The stipends are valued at DKK 15,000 each, sufficient in most cases to cover a budget air fare and reasonable accommodation and living costs.

Stipend holders should normally hold a PhD or equivalent, though advanced doctoral candidates will also be considered. A stipend holder should be able to deliver a research seminar at his/her host institution during the course of the stipend.

Candidates should apply to the Secretary at NIAS by 15 May 1998, outlining the proposed project and explaining how the stipend would help bring it to fruition. Consideration will be given to proposals from European scholars wishing to undertake research at a Nordic Institute other than NIAS.

Candidates should normally be in contact with the proposed host institution before making application to NIAS. Successful candidates are responsible for ensuring that they meet any visa requirements which arise as a result of their travels. They will be required to submit a report on their activities (approximately two pages) to the Director of NIAS and (in the case of Nordic scholars travelling to Europe) the director of the host institute within a month of the conclusion of the stipend period.

An application form for these stipends is available from NIAS. ■

For further information, please contact the Director of NIAS

PROFESSOR ROBERT CRIBB

Tel.: (+45) 31 54 88 44

Fax: (+45) 32 96 25 30

E-mail: cribb@nias.ku.dk

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

6-7

**Fontainebleau, France**

Asian Foreign Investment in Asia  
INSEAD Euro-Asia Centre, Boulevard de Constance, 77309 Fontainebleau Cedex, France, Fax: +33-160724049

9-13

**Steyning, UK**

Building Bridges Between Islam and the West  
Wilton Park Conference, Wiston House, Steyning, West Sussex, BN44 3DZ UK, tel: +44-1903-815020, fax: +44-1903-815931

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>

16-19

**Steyning, UK**

East Asian Security: Korea and other potential flashpoints  
Wilton Park Conference, Wiston House, Steyning, West Sussex, BN44 3DZ UK, tel: +44-1903-815020, fax: +44-1903-815931

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: [mllow@coombs.anu.edu.au](mailto:mllow@coombs.anu.edu.au)

24-26

**New Delhi, India**

Identity, Locality and Globalization: the Indian and Indonesian Experience  
Dr E.B. Locher-Scholten, University of Utrecht, Dept. of History, Kromme Bieuwegracht 66 3512 HL 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](mailto: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](mailto: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](mailto:t.veenstra@let.uva.nl)

5-6

**New York City, USA**

Shinto Studies in the West: Toward a Re-examination of University Curricula and Future Research Directions  
Institute for Medieval Japanese Studies, Columbia University, 406 Kent Hall, New York, NY USA, +1-212-8547403, fax: +1-212-6788629, e-mail: [medievaljapan@columbia.edu](mailto:medievaljapan@columbia.edu)

9-12

**Beijing, PR China**

Modernization Processes in Asia and China 1860-1960  
Dr Eduard B. Vermeer, Sinological Institute, Leiden University, P.O. Box 9515, 2300 RA Leiden, the Netherlands, e-mail: [ebvermeer@rullet.leidenuniv.nl](mailto:ebvermeer@rullet.leidenuniv.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](mailto: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](mailto:gina.burrows@anthropology.ox.ac.uk)

## Agenda



26-27

**Brussels, Belgium**

Regionalism and Global Affairs in the Post-Cold War Era: The European Union, APEC, and New International Political Economy  
Elzeline van der Hoek, IIAS, P.O. Box 9515, 2300 RA Leiden, The Netherlands, tel: +31-71-5272227, fax: +31-71-5274162, e-mail: [IIAS@Rullet.LeidenUniv.nl](mailto:IIAS@Rullet.LeidenUniv.nl)

26-28

**Leiden, the Netherlands**

Formation, Dissemination and Reception of Knowledge in Japan and Europe: The Case of Kaibara Ekiken (1630-1714)  
Prof. Dr W.J. Boot, Centre for Japanese and Korean Studies, Leiden University, P.O. Box 9515, 2300 RA Leiden, the Netherlands, e-mail: [Boot@rullet.leidenuniv.nl](mailto:Boot@rullet.leidenuniv.nl)

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@aaasianst.org](mailto:postmaster@aaasianst.org)

APRIL 1998

1-3

**Cardiff, UK**

British Association for Japanese Studies Annual Conference  
Lynn Baird, BAJSS Secretariat, University of Essex, Colchester CO4 3SQ, Essex, UK, tel: +44-1206-872543, fax: +44-1206-873408, e-mail: [lynn@essex.ac.uk](mailto:lynn@essex.ac.uk)

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](mailto: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](mailto:UK1@soas.ac.uk)

5-6

**Steyning, UK**

Building the New Asia-Europe Partnership  
Wilton Park Conference, Wiston House, Steyning, West Sussex, BN44 3DZ UK, tel: +44-1903-815020, fax: +44-1903-815931

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](mailto:dh7c@hrz1.hrz.th-darmstadt.de)  
Internet: <http://www.th-darmstadt.de/~koerte>

7-8

**Oxford, UK**

The 8th Biennial Conference of the British Association for Korean Studies  
Dr James B. Lewis, Oriental Institute, University of Oxford, Pusey Lane, Oxford OX1 2LE, UK, fax: +44-1865-278190, e-mail: [jay.lewis@orinst.ox.ac.uk](mailto:jay.lewis@orinst.ox.ac.uk), <http://www.wolfson.ox.ac.uk/korean-studies/first1.htm>

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

17-18

**Beijing, PR China**

Labour Migration in Asia  
IIAS/ISS/IAPS/CASS, Dr Zhang Yunling, Ben White and Prof. Opschoor.

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](mailto:bobby.sayyid@man.ac.uk), BASAS: <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](mailto: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.  
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](mailto:coates@cofc.edu)

16-20

**Kozhikode and Kochi, Kerala, India**

Europe and South Asia - 500 Years  
Dr M.R. Raghava Varier, School of Social Sciences, Mahatma Gandhi University, Malloosseri P.O., Kottayam 686 041, Kerala, India, fax: +91-481-581800

25-26

**Leiden, the Netherlands**

Values in Chinese Philosophy  
Prof. Fu Pei-jung, IIAS, P.O. Box 9515, 2300 RA Leiden, The Netherlands, tel: +31-71-5272227, fax: +31-71-5274162, e-mail: [IIAS@Rullet.LeidenUniv.nl](mailto:IIAS@Rullet.LeidenUniv.nl)

25-27

**Heidelberg, Germany**

Sacred Landscape of the Himalaya  
Prof Axel Michaels, South Asia Institute, University of Heidelberg, Im neuenheimer Feld 330, 69120 Heidelberg, Germany, tel: +49-6221-548817, fax: +49-6221-546338, e-mail: [Axel.Michaels@urz.uni-heidelberg.de](mailto:Axel.Michaels@urz.uni-heidelberg.de)

28-29

**Leiden, The Netherlands**

20th Century Art in Asian and Western Societies. The Development of methodologies in Understanding Contemporary Art in its Context  
Dr Kitty Zijlmans, dept. of Art History, University of Leiden, P.O. Box 9515, 2300 RA Leiden, the Netherlands, tel: +31-71-5272648, fax: +31-71-5272615, e-mail: [zijlmans@rullet.leidenuniv.nl](mailto:zijlmans@rullet.leidenuniv.nl)

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](mailto: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](mailto:dmivas@glas.apc.org), Internet: <http://www.orient.ru>

## Agenda

4-6  
**Passau, Germany**  
11th Annual Workshop of the European Social Science Java Network  
Professor Vincent Houben,  
Lehrstuhl für Südostasienkunde,  
Innstraße 53, 94032 Passau,  
Germany, E-mail:  
scastudies@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

18-24  
**Trier, Germany**  
Second International Conference on Yi Studies  
Prof. Thomas Heberer, Dept. of Political Science, Centre of east Asian and Pacific Studies, University of Trier, 54286 Trier, Germany,  
tel: +49-651-2012131  
fax: +49-651-2013917  
e-mail: Yiconfer@uni-trier.de

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 / IAS)  
Helga Lasschuijt, IAS, P.O. Box 9515, 2300 RA Leiden, the Netherlands  
tel: +31-71-5272227  
fax: +31-71-5274162  
e-mail: nvaps@rullet.leidenuniv.nl

25-28  
**Pattani, Thailand**  
International Seminar on Islamic Studies in the ASEAN Region  
Dr Isma-ae Alec, Director, College of Islamic Studies, Prince of Songkla University, Pattani 94000, Thailand,  
tel: +66-73-331305  
fax: +66-73-335128  
e-mail: colinter@bunga.psu.ac.th

END OF JUNE - BEGINNING JULY  
**Moscow, Russia**  
11th ECIMS:  
The Indonesian and Malay World: Milestones of the Second Millennium  
Dr Eugenia Kukushkina, Institute of Asian and African Countries, Lomonosov Moscow State University, 11, Mochovaya St., Moscow 103009 Russia,  
fax: +7-95-9547622

## 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

2-3  
**Leiden, the Netherlands**  
Nomads in a Sedentary World  
Marianne Langehenkel, IAS, P.O. Box 9515, 2300 RA Leiden, the Netherlands  
tel: +31-71-5272227  
e-mail:  
langehenkel@rullet.leidenuniv.nl

5-10  
**Helsinki, Finland**  
41st Permanent International Altaistic Conference (PIAC)  
Secretary General, PIAC,  
Goodbody Hall, Indiana University, Bloomington, IN 47405, USA  
fax: +1-812-8557500  
e-mail: sinord@indiana.edu

10-12  
**Steyning, UK**  
Hong Kong:  
Signposts to the Future  
Wilton Park Conference,  
Wiston House, Steyning,  
West Sussex, BN44 3DZ UK  
tel: +44-1903-815020  
fax: +44-1903-815931

14-17  
**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

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

1-4  
**Steyning, UK**  
Japan and Europe:  
How Can the Link be Strengthened?  
Wilton Park Conference,  
Wiston House, Steyning,  
West Sussex, BN44 3DZ UK  
tel: +44-1903-815020  
fax: +44-1903-815931

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:  
euroseas@rullet.leidenuniv.nl



7-9  
**Hamburg, Germany**  
Religious Diffusion and Cultural Exchange  
Dr B.J. Terwiel, University of Hamburg, Seminar for Language and Culture of China, Dept. of Thailand Burma and Indochina, Von-Melle-Park 6, 20146 Hamburg, Germany  
tel: +49-40-41233675  
fax: +49-40-41233106  
e-mail: or4A011@rzz-cip-1.rtz.uni-hamburg.de

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

11-13  
**Aix-en-Provence, France**  
First International Workshop on the Hmong/Miao in Asia  
Dr J. Michaud, University of Hull, Centre for South-East Asian Studies, Hull HU6 7RX, United Kingdom  
tel: +44-1482-465758  
fax: +44-1482-465758  
e-mail: J.Michaud@seas.hull.ac.uk  
Dr C. Culas, IRSEA - CNRS, 389, Avenue du Club Hippique, 13034 Aix-en-Provence, Cedex 2, France  
tel: +33-442-951650  
fax: +33-442-208210  
e-mail: irsea@romarin.univ-aix.fr

16-18  
**Isabela Province, 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.

16-18  
**Mauritius**  
Globalization and the South-Western Indian Ocean:  
Mauritius and Neighbouring Islands  
Sandra Evers  
Burg. van Leeuwenlaan 72, 4h, 1064 KZ Amsterdam

25  
**Meudon, France**  
First Annual Workshop of the Himalayan Studies Network  
EBHR, UPR 299, CNRS  
1 pl. A. Briand, 92195 Meudon, France, e-mail:  
himal.res@cnrs-bellevue.fr

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

1-4  
**Heidelberg, Germany**  
4th CHIME Conference:  
Barbarian Pipes and Strings  
Chime Foundation, P.O. Box 11092, 2301 EB Leiden, the Netherlands  
tel: +31-71-5133974  
fax: +31-71-5123183  
E-mail: chime@worldaccess.nl

7-8  
**Pune, India**  
Reconstructing the World:  
Dr Babasaheb Ambedkar's Understanding of Buddhism  
Johannes Beltz,  
E-mail:  
e23@ix.urz.uni-heidelberg.de  
Surendra Jonhale, E-mail:  
jonhale@unipune.ernet.in

10-14  
**Venice, Italy**  
Sixth ESCAS Conference:  
Central Asia:  
A Decade of Reforms,  
Centuries of Memories

8-10  
**Venice, Italy**  
6th ESCAS conference:  
Central Asia: A Decade of Reforms, Countries of Memories  
Dr T. Atabaki, Dept. of Oriental Languages and Cultures, Utrecht University, Drift 15 3512 BR Utrecht, the Netherlands  
tel: +31-30-2536132  
fax: +31-30-2536138

## NOVEMBER 1998

4-8  
**Lisbon, Portugal**  
Vasco Da Gama:  
Men, Voyages, and Cultures  
Núria Perez, National Commission for the Commemoration of the Portuguese Discoveries, Casa dos Bicos, Rua dos bacalhóeiros, 1100 Lisbon, Portugal,  
Tel: +351-1-8884827  
Fax: +351-1-8873380  
E-mail: congressos@cncdp.pt

16-19  
**Steyning, UK**  
China at the Millennium  
Wilton Park Conference, Wiston House, Steyning, West Sussex, BN44 3DZ UK  
tel: +44-1903-815020  
fax: +44-1903-815931

21-23  
**New York City, USA**  
The Culture of Convents in Japanese History  
Institute for Medieval Japanese Studies, Columbia University, 406 Kent Hall, New York, NY USA,  
tel: +1-212-8547403  
fax: +1-212-6788629  
e-mail:  
medievaljapan@columbia.edu

23-24  
**Jakarta, Indonesia**  
International Symposium on Nusantara Manuscripts  
Prof. Achadiata Ikram (Manassa), Fac. of Letters, University of Indonesia, Depok 16424, Indonesia,  
tel: +62-21-7270009  
fax: +62-21-7270038  
e-mail: suparta@makara.cso.ui.ac.id,  
e-mail: surya@makara.cso.ui.ac.id

26-28  
**Göteborg, Sweden**  
NIC Symposium on Intercultural Communication  
The organizers of the 1998 NIB Symposium, Dept. of Linguistics, Göteborg University, Box 200, 40530 Göteborg, Sweden  
fax: +46-31-7734853.  
http://www.ling.gu.se

30-1 DECEMBER  
**Stockholm, Sweden**  
Integration and Disintegration in Pacific Asia  
Dr Bert Edström, Center for Pacific Asia Studies, Stockholm University, S-106 91 Stockholm, Sweden  
tel: +46-8-162496  
fax: +46-8-168810  
e-mail: bert.edstrom@orient.su.se

## DECEMBER 1998

7-11  
**New Delhi, India**  
9th International seminar on Indo-Portuguese History on Discoveries  
The coordinator, History of Science programme, Indian National Science Academy, Bahadur Shah Zafar Marg, New Delhi 110002, India.

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: +91-44-496 09 59  
Tel: +91-44-496 16 62



DEVELOPMENTS IN



THE CO-ORDINATION OF



ASIAN



COLLECTIONS

FOUR PAPERS PRESENTED AT THE IIAS WORKSHOP  
DEVELOPMENTS IN THE CO-ORDINATION OF ASIAN COLLECTIONS

AMSTERDAM, 15 APRIL 1997



# Introduction

■ By **RIK HOEKSTRA & ROGER TOL**

The IIAS and the Platform of Asia Collections in the Netherlands (PAC) organized this workshop because of the growing amount of literature in this field which co-incides with dwindling library funds. This contingency makes it necessary to co-ordinate the acquisition of materials. The workshop was attended by librarians from major Dutch libraries containing Asia collections, who discussed their experiences with representatives from other countries and explored possible future directions for a more effective Dutch co-ordination in the field of Asian collections.

Four papers presented at the workshop are included in this section:

**1** ■ PAGE 67  
In his report on the situation in Australia, **Andrew Gosling (National Library of Australia)** pointed out that library resources are heavily concentrated in Canberra, and to a lesser extent Sydney and Melbourne. There is successful co-ordination in some fields, particularly the field of Chinese, Japanese, and Korean (CJK) Studies, which has been promoted by the use of a National CJK system.

**2** ■ PAGE 70  
An American perspective was given by **Mya Thanda Poe (Library of Congress, USA)**. In her paper she highlights the strong relations which have traditionally existed between professional organizations such as AAS and the research libraries.

**3** ■ PAGE 72  
**George Baumann (University of Tübingen, Germany)** explained the mechanics of the German policy for the co-ordination of collections, the so-called Sondersammelgebiete. This system has proved to have worked successfully for more than 50 years, although adaptation now seems necessary since the reunion of the former two Germanies in 1989.

**4** ■ PAGE 74  
**R. Wessels (Project Jupiter, Netherlands)** sketched the experiences with the fairly successful Jupiter Programme, which for a number of years has co-ordinated collections of science periodicals in the Netherlands, using strictly drawn up procedures.

The workshop ended with a round table discussion of which the aim was to generate ideas about how to proceed with collection co-ordination in the Dutch situation. The following points were discussed:

- What are the differences and similarities between the situations in the Netherlands and abroad?
- Is collection co-ordination a national or a European issue?
- What are the possibilities for and what are the obstacles to co-ordination?
- What is the role of Inter Library Loan?
- Where to begin and in what way should co-ordination be encouraged?

The discussion revealed that while the organization of the research library system in each of these countries is different, the problems of co-ordinating collections are more or less comparable everywhere. An overall co-ordination policy for the whole field of Humanities and Social Sciences in Asian Studies has not yet been established anywhere, with the possible exception of Germany.

Co-ordinating collections must be done on a voluntary basis, using a step-by-step approach. It is important to start with concrete parts of the collections involved, for example serials or specific regions. A strong relationship with the library-user groups may reinforce inter-library co-operation and help to give it direction.

Collection co-ordination has to be balanced by an adequate, accessible, and fast system of inter-library loan and document delivery. In addition to national co-ordination, it would be a good idea to look into the possibilities for international co-operation.

The co-operation between libraries in the field of the Natural Sciences has led to a much more efficient system of acquisition as far as serials are concerned. This model could be an inspiration for the Humanities and Social Sciences in the field of Asian Studies. ■

## THE PLATFORM ASIAN COLLECTIONS IN THE NETHERLANDS (PAC)

The Platform Asian Collections in the Netherlands (PAC) was initiated by the IIAS in co-operation with the Dutch libraries with important Asian collections in 1995. The libraries of the following institutes participate in the platform:

- Amsterdam Historical Museum
- Erasmus University – Rotterdam (EUR)  
– University Library
- International Institute for Social History (IISH)
- Leiden University (RUL)  
– University Library  
– Centre for Japanese and Korean Studies (TCJK)  
– Kern Institute  
– Sinological Institute  
– Van Vollenhoven Institute (VVI)
- Rijksmuseum Amsterdam
- Royal Institute for Linguistics and Anthropology (KITLV) – Leiden
- Royal Institute for the Tropics (KIT) – Amsterdam
- Royal Library – The Hague
- University of Amsterdam (UvA)  
– University Library  
– Library Faculty of Political and Socio-Cultural Sciences (PSCW)
- Vrije Universiteit Amsterdam (VUA)  
– Library Socio-Cultural Sciences
- Wageningen Agricultural University (WAO)  
– University Library

The aim of the platform is to improve service to the users of the libraries involved.

The activities of concentrate on:

- Optimization of the number of titles available in the libraries
- Propagation of national and international library co-operation in the field of Asian studies.

To these ends the platform employs activities varying from:

- strengthening mutual contacts;
- improving information exchange between the libraries involved;
- creation of a www-site (in preparation);
- inventarisation of collections;
- in the long term also streamlining of the acquisition of new titles through collection co-ordination.

# Australian Experiences with Co-ordinating Asian Collections: Issues and Achievements

By ANDREW GOSLING

The current pattern of Asian collections in Australia has been strongly influenced by geographical and historical factors. Australia is a country roughly similar in size to Europe but with only twenty percent more people than the Netherlands. The population is largely concentrated in urban centres scattered along the more fertile coastal fringe, particularly in the south and east of the continent. Although Australia is situated in the Asia-Pacific region, for the first one hundred and fifty years after European settlement in the late eighteenth century, Australians tended to look towards Europe (particularly Britain) and later also North America. The impact of the Second World War and subsequent changes in Asia brought about a gradual change of focus towards Australia's own region, which accelerated during the 1980s as economic, political, migration and other links with Asia deepened. Meanwhile Australia's traditional links with Britain have weakened as the latter has concentrated on its role in Europe.

Unlike in Europe and North America, Asian studies and Asian collections in Australia are largely the product of post-Second World War interest in the region. Prior to the 1950s, apart from quite strong holdings on British India, particularly at the State Library of Victoria, Australian libraries had negligible Asian collections, and no Australian library was regularly collecting current publications from the region. Although the University of Sydney began teaching Japanese language and history as early as 1918, Asian Studies only really became significant in Australia in the 1950s, initially at the Australian National University (ANU), the University of Sydney, and the University of Melbourne. At the same time these three universities and the National Library of Australia began to develop Asian collections, and although many other institutions have subsequently also built up Asian holdings, these four research libraries remain the largest Asian resources in the country.

The growth of Asian Studies in Australia since the 1950s has been at an uneven rate. The 1970s and 1980s saw rapid developments, including marked increases in school and university teaching of Asian languages and cultures, as well as in postgraduate study and research on Asia. As a result there are now centres for Asian Studies in at least half of Aus-

tralia's thirty-six universities. However, this time of growth has been followed by government reductions, which are affecting educational institutions and libraries across the country.

The fact that systematic acquisition only began in the 1950s has meant that Australia's Asian collections are strongest in comparatively recent publications. Over the last four decades a few Australian libraries have developed extensive holdings of contemporary Asian materials, particularly on East and Southeast Asia. These include Asian language and Western works on Asia. They have been supplemented by reprints, microforms of archival and other older materials and by the acquisition of formed collections from scholars and bibliophiles. However, Australia cannot match the retrospective collections of European countries such as the Netherlands, Britain, France, and Germany, or libraries in North America, not to mention collections in Asia itself. Australian scholars still need to travel abroad for much primary source material.

In the Australian political system there are three levels of government: federal, state, and local. No single organization or level of government has overall responsibility for library planning nationally. Different library sectors fall under different administrative and funding arrangements. This means that co-ordination of library activities has been and will remain dependent on a willingness to co-operate for a shared benefit.

## Current situation

The most recent national figures contained in the *Results of the DNC Asian Library Materials Survey* (<http://www.nla.gov.au/dnc/asiart/asiasurv.html>), carried out in December 1994, strongly reinforced the findings of earlier studies on Asian collections.

They confirmed the heavy concentration of Asian library resources in Canberra, and to a lesser extent in Melbourne and Sydney. The two Canberra institutions, the National Library and the ANU Library, between them held 1,490,630 or 75% of the total national collection of 1,975,545 Asian and Western language titles on Asia. They also accounted for A\$1,565,200 or 65% of the total national budget of A\$2,398,470 for such materials. While the figures are somewhat incomplete, they suggested that the four largest collections, at the National Library, ANU, University of Melbourne and Uni-

versity of Sydney, together contained 1,013,080 or 89% of the 1,131,965 Asian language works held in Australian libraries. With the exception of Melbourne's Monash University, which had become a major player, Asian collections in other Australian libraries remained modest in size.

The study also revealed the extent to which resources were concentrated on East Asia and Southeast Asia. Nationally, East Asian materials accounted for 1,261,216 titles (63% of the total national collection on Asia); Southeast Asian materials totalled 596,486 titles (30%); while South Asian materials were much more limited, at 115,017 titles (6%). The figures for West Asia and Central Asia were much lower, together accounting for only 1% of the total. While not all libraries indicated their budgets for the various regions of Asia, the figures provided suggested that nationally the percentages were similar to those for collection sizes.

## Co-ordination of Asian Collections

Efforts to develop Australia's Asian collections in a co-ordinated way began in the 1950s. A number of formal and informal agreements at the state or local level have existed for many years, and have, to a greater or lesser extent, helped libraries concentrate their resources and avoid unnecessary duplication.

In Canberra, where the two largest Asian research collections have been developed, it was agreed as early as 1955 that to avoid duplication the responsibility for collecting Japanese and Chinese language materials should be divided. In broad terms the Japanese agreement (<http://www.nla.gov.au/dnc/janunla.html>) allocated collecting responsibility for the social sciences and modern history (from the Meiji Restoration of 1868 onwards) to the National Library, and the humanities and pre-1868 history to the ANU. The agreement for Chinese materials was similar, with the National Library responsible for Chinese history from 1912, and the ANU for Chinese history up to the Revolution of 1911.

The history of these two agreements shows something of the strengths and weaknesses of such arrangements. The Japanese agreement has been in operation for over forty years and continues to be a useful basis for collection development by the two libraries. Although the Japanese research interests of the ANU have changed over this period, and now include a strong emphasis on areas of the social sciences such as

economics, both institutions have accepted the benefits of avoiding duplication of subject areas, and have retained the existing agreement.

This was reaffirmed in 1984 when a librarian from the National Diet Library in Tokyo, Mr K. Shiraiwa, reviewed the ANU Japanese collection. He found that detailed statistics for the Japanese holdings of the two institutions by subject and form of material confirmed that both sides had collected mainly within their allotted fields. At the same time, some flexibility had been maintained through consultation, for example when one library has had more money to buy expensive items falling into the other's area of responsibility. According to the Shiraiwa Report this shared responsibility had been effective, and as a result, the Japanese collections of both libraries were of world significance.

As the research interests of the ANU turned more towards modern China, in particular with the establishment of its Contemporary China Centre in 1970, the 1955 agreement for Chinese materials was revised in September 1973. In effect, the revised agreement led to both libraries collecting on the contemporary period. There continued to be useful consultation to avoid duplication of expensive items, and some aspects of the agreement continued to operate. For example, the National Library built up a major collection of Chinese national and regional newspapers, while the ANU restricted its collecting of newspapers. Nevertheless, co-ordination was less effective than for Japanese. However, in the 1990s both libraries have been looking again at co-operation for Chinese materials and are now finalizing a new agreement, initially for Chinese statistical yearbooks.

There has also been local co-operation for Asian Studies and collections in other parts of Australia. In Brisbane, Griffith University has concentrated more on the social sciences and the University of Queensland on language and literature. In Adelaide, Flinders University has had a Southeast Asian focus while the University of Adelaide has covered East Asia. In Melbourne, for many years the University of Melbourne and Monash University had an informal arrangement on collecting of Chinese and Japanese materials. In the 1990s they issued a statement entitled *Library Co-operation on East Asian Resources: Informal Agreement Between the University of Melbourne and Monash University* (<http://www.nla.gov.au/dnc/agree/ummu.html>).

While there were no formal agreements for Southeast Asian resources until recently, a considerable degree of co-ordination has been achieved for Indonesian publications, through the Indonesian Acquisitions Project, operated by the National Library. Under the terms of this scheme, officially established in 1971 after three years of pilot projects, a number of major research libraries have each received a selection of current imprints supplied through the National Library's acquisitions office in Jakarta. The package of publications they have received is a subset of the much larger volume of Indonesian materials the National Library acquires for its own collection, and which are listed in the quarterly *Indonesian Acquisitions List*, now also on the Web at <http://www.nla.gov.au/1/asian/pub/ial/>

The Indonesian Acquisitions Project has played a major role nationally. It has created a world-class research collection on contemporary Indonesia at the National Library, and has provided other Australian libraries with important Indonesian monographs and serials otherwise difficult to obtain. Despite government cutbacks in the early 1980s which had some effect on its operations, the Indonesian Acquisitions Project was fully restored and upgraded in 1993 under the National Library's renamed Regional Office, Asia, based in Jakarta, which was given an expanded liaison role in Southeast Asia.

The period since the late 1980s has seen a number of significant developments. These are outlined in broadly chronological order.

## Ingleson Report (1989)

The Ingleson Report marked the first major examination of Australia's Asian library resources in recent years. The Ingleson inquiry was intended as a review of Asian studies and languages in universities as the basis for advice to the Australian government on future directions. It devoted a chapter to libraries, setting out the main difficulties. It also made a number of recommendations which have formed the basis for subsequent initiatives.

Ingleson argued for Australian libraries to participate in a national co-operative acquisitions policy for Asian materials, given the expense of establishing, maintaining and cataloguing such collections. A systematic rationalization of collection development was seen as the most ef-

fective means of providing tertiary education with resources of an international standard. This would be supported by an efficient and inexpensive system of access and distribution.

Cataloguing problems were seen as serious, in particular the need for an automated system capable of supporting Asian scripts.

The report referred to a staffing crisis, with virtually all Asian collections understaffed, and a number having no specialist staff. The need for training to produce more professional librarians with Asian expertise was seen as a priority.

#### Ross Report (1990)

Unfortunately the library aspects of the Ingleson Report were not taken up by government. Instead they were referred to a review on Library Provision in Higher Education Institutions (Ross Report). The Ross Report supported Ingleson's recommendations on areas including the lack of trained staff, acquisitions difficulties, cataloguing backlogs and the need for Asian script automation. Ross also stressed that the potential library consequences of the recent rapid spread of Asian Studies programmes had not been appreciated by the institutions involved or possibly by the Commonwealth Government.

#### First National Roundtable on Libraries and Asia (1991)

In May 1991 a National Roundtable on Libraries and Asia was organized at the National Library in order to consider a national strategy to further the recommendations stemming from Ingleson and Ross. This and subsequent Roundtables have been important in informing librarians and academics of developments and building consensus for collaborative action to improve Asian collections and services nationally.

Following the Roundtable, the heads of the National Library, the ANU Library and the University of Sydney Library, jointly wrote to the Federal Government's Department of Employment, Education, and Training (DEET) requesting funding to implement its recommendations, and drawing attention to the fact that these proposals had previously been urged upon various arms of government by the Ingleson and Ross Reports.

#### Survey of Trends in Asian Studies and Asian Collections (1992)

Following a submission resulting from the First Roundtable, a grant was made by DEET for a study to examine national resource sharing for Asian library collections. Part of this funding was allocated to a consultancy to investigate a nationally available shareable library system for Chinese, Japanese, and Korean (CJK) script materials. In addition a survey of Asian library resources and research trends was undertaken jointly by the National Library and ANU Library. Some eighty academics and librarians were interviewed in Canberra, Sydney, Melbourne, Brisbane, Adelaide, and Perth concerning trends and priorities for Asian library resources nationally.

Major trends affecting libraries included a continuing emphasis on modern Asia though with the study of cultural traditions seen as important for understanding the present; an emphasis on East and Southeast Asia, but concern that South Asia was not receiving sufficient attention; rapid changes such as amalgamations of existing institutions and new universities establishing Asian Studies with minimal library resources; growing links between Asian and Australian institutions, and larger numbers of postgraduate students increasing the demand for Asian language and English research materials.

While the 1992 survey found broad support for recommendations in the earlier studies, probably the strongest wish of academics and librarians interviewed was for improved access to Asian resources in Australia and overseas. In particular there was strong support for a national system of Asian Studies library grants for postgraduate students to use the major collections especially at the National Library and ANU in Canberra.

#### National CJK System (1991+)

A national system for automated cataloguing of Asian scripts was strongly recommended in the Ingleson and Ross Reports and the First Roundtable. Stemming from the latter meeting, Australian Research Council funding was obtained in 1991 for a feasibility study, which was completed the following year. In 1993 more extensive Australian Research Council funding was granted to identify and implement a suitable system. The National CJK Service was implemented in June 1996. MASS software that allows input and display of non-Roman characters is integrated with INNOPAC for the CJK system, which provides cataloguing and an online public access catalogue.

The mission of the National CJK Service is to support Australia's closer relationship with Asia by providing Australian libraries and their clients with improved access to holdings of Chinese, Japanese, and Korean library materials. Currently eighteen Australian academic, research, and public libraries have joined the CJK Service, which is governed by a Steering Committee comprising representatives of participating libraries, with an advisory Technical Committee. It is anticipated that more Australian and New Zealand libraries will join the Service. It is also hoped to expand the system to include other Asian scripts, beginning with Thai.

The National CJK Service home page is at <http://www.nla.gov.au/1/asian/njk/cjkhome.html>

#### Second National Roundtable on Libraries and Asia (1993)

The Second Roundtable, organized by and held at the National Library was attended by over fifty participants, with representation from every Australian state and territory. The meeting reviewed progress since the First Roundtable and future developments. Participants identified five major priority areas: collection development; regional/international

role; bibliographic control; information services, and specialist staff.

It was agreed that collection development policies and collecting intentions for Australia's Asian collections needed to be more widely known. The issue of inadequate South Asian library resources was again raised, and later taken up with the Asian Studies Association of Australia (ASAA) and the National Centre for South Asian Studies, which links seven Australian universities.

Following calls from this Roundtable for further discussion of co-operative acquisitions, the National Library arranged a national meeting of academics, officials and librarians concerned with Indonesian materials. Held in November 1993, this provided useful feedback from users for the National Library's expanded Jakarta-based co-operative Indonesian Acquisitions Project.

#### Agreement on Eastern Indonesian Materials (May 1993)

The Northern Territory is the part of Australia lying closest to eastern Indonesia, with which it has developed firm economic and cultural ties. Northern Territory University Library has strong links with institutions in several eastern Indonesian provinces. It has also established a special collection on eastern Indonesia, as well as developing the INTAN MAS online database which deals in part with eastern Indonesia. Under the Agreement Between the National Library of Australia and Northern Territory University Library for the Co-operative Collecting of Eastern Indonesian Library Materials, the University Library undertook to collect eastern Indonesian library materials intensively, while the National Library adjusted its collecting accordingly. Eastern Indonesia is taken to include Irian Jaya, Nusa Tenggara, Maluku and Sulawesi. The text is at: <http://www.nla.gov.au/dnc/agree/nlantu.html>

#### Asian Studies Library Awards (ASLA)

The Second Roundtable supported the finding of the 1992 survey that there should be assistance for postgraduate students and junior staff undertaking research on Asia to travel to the larger collections, particularly in Canberra. In 1994 and 1995 DEET funded the ASLA scheme, which was administered by the ASAA. Twenty-nine awards were taken up in 1994 and twenty-six in 1995. Although modest, these awards met with positive responses from recipients and their supervisors. Unfortunately, despite ASAA approaches, DEET did not fund the scheme beyond 1995.

#### Third National Roundtable on Libraries and Asia (February 1995)

As with the previous meetings, the Third Roundtable was organized by and held at the National Library. On this occasion the number of librarians, academics, and government officials attending had grown to seventy-five. The National Library's Distributed National Collection (DNC) Office and the Asian Collections Section played a strong role in arranging the Roundtable, in collaboration with a Reference Group of

Asian studies academics and librarians from around Australia, which included the President of the ASAA, the heads of three university libraries, a State Librarian, and several Asian Studies librarians.

The Distributed National Collection began as a concept some years ago. It is regarded as the sum of all major library collections in Australia, the contents of which are recorded in a generally accessible catalogue and which are available to users through an efficient and affordable interlibrary loan system. Discussion of the DNC concept has centred on collection development, bibliographic control, preservation, and access. The DNC Office was established by the National Library early in 1994, to co-ordinate operational aspects of the DNC concept at the national level.

The resolutions of the Third Roundtable covered six key areas: South Asia; collection development and collection agreements; networking, electronic publications and the Internet; training and staff; preservation and bibliographical access.

The considerable documentation from this Roundtable, including papers, resolutions and the DNC Office's Status Report on Collection Strengths in Asian Library Materials Collections and Results of the DNC Asian Library Materials Survey, December 1994 has provided much useful information on the current situation, and is available on the National Library's Server at <http://www.nla.gov.au/dnc/asiart/home.html>

Following the Roundtable, the Reference Group of academics and senior librarians identified collecting agreements as a major issue for further work.

#### Asian Collecting Agreements Meeting (November 1995)

This meeting was called to further the Third Roundtable's resolution that Australian libraries with Asian collections should indicate areas in which they were prepared to discuss collecting and access agreements. The most significant outcome of this gathering was agreement that given Australia's increasing interest in Korean Studies and collections and services, the National Library should call a meeting of major stakeholders to consider collecting and access issues for Korean language materials. It was agreed that it was an opportune time to seek more systematic co-operation particularly to avoid unnecessary duplication of Korean research materials and to provide maximum accessibility to the collections nationally. Documentation from this meeting is at <http://www.nla.gov.au/dnc/asiartmtg.html>

#### DNC Korean Collections Meeting (March 1996)

Prior to this meeting at the National Library, the DNC Office prepared a Conspectus Report for Korean Library Collections in Australia (<http://www.nla.gov.au/dnc/asiart/korea.html>) and Results of the DNC Korean Library Materials Survey (<http://www.nla.gov.au/www.nla.gov.au/dnc/korea/results.html>). These showed that the overall national collection and budget for Korean were modest, with only two major players at present, the National Library with

by far the largest collection and the National Korean Studies Centre with its developing Korean collection at Monash University.

It was agreed that as a first step towards the implementation of a number of resolutions there should be an evaluative study of the needs of Australian researchers and business related to Korea for the next five years. This study would be used by the Korean Working Group of academics and librarians to establish the present situation and the value of setting up electronic networking, formal supply arrangements, and the need to fill gaps in the totality of the holdings of Australian libraries. The Working Group includes the President of the Korean Studies Association of Australasia (KSAA), other leading Korean scholars and librarians from institutions with major Korean interests.

Other resolutions included a call for libraries to assess their Korean collections using the Conspectus methodology; an assessment of the potential for improved supply of materials from libraries in Korea; a collecting, supply, and access agreement between the National Library and the National Korean Studies Centre based on the model of the National Library / ANU Library Korean agreement then being finalized; strengthening the Korean component of the National CJK Service; improved links between Korean Studies researchers and librarians in Australia and staff exchanges between Australian and Korean libraries.

Extensive documentation on the meeting and subsequent developments on Korean collections is at <http://www.nla.gov.au/dnc/korea/korea.html>

#### Developments on Korean Collections and Services (1996-1997)

The Korean Working Group has been successful in obtaining modest funding from Australian and Korean sources for the research and business profile. This will now be undertaken by questionnaire and visits to major centres, and should be completed by mid-1997. It is intended that its findings will be used as the basis for further action.

The Agreement between the National Library of Australia and the Australian National University Library for Collecting and Providing Access to Korean Vernacular Materials was completed and signed in August 1996. The agreement covers matters including collecting, bibliographic control, access, loan of material and preservation. It assigns the primary responsibility for collecting of Korean language research materials to the National Library, with enhanced access provided to ANU academics. The text is at <http://www.nla.gov.au/dnc/agree/mevan.html>

Meanwhile, following the completion by the DNC Office of Conspectus sheets for East Asian materials based on the Harvard-Yenching Classification, libraries with Korean collections, including Monash University and the National Library, have begun to assess their collections using Conspectus.

The National Central Library in Seoul has now provided sample Ko-

tean MARC (KORMARC) records to the National Library. It is hoped to load KORMARC data to the National CJK Service in the near future.

Relations between Korean and Australian libraries are being strengthened in other ways. A senior librarian from the National Assembly Library in Seoul is currently spending a year at the National Library and visiting other Korean centres in Australia. This follows several other staff visits between Korea and Australia.

#### South Asian Collections (1995-1997)

The problem of the comparative weakness of Australia's South Asian collections was raised by all major reports and meetings from Ingleson onwards. South Asia was a major focus of the Third Roundtable, which among other resolutions urged that a further collaborative attempt be made to win government funding to redress the imbalance of library resources and services available for the study of South Asia.

In November 1995 a consortium of Australian universities and national bodies including the National Library gained a substantial Research Infrastructure Equipment and Facilities (RIEF) grant for the South Asia: Renovating the National Collection Project. A further grant was obtained at the end of 1996, to consolidate the project.

This co-operative project has been co-ordinated by Curtin University of Technology and La Trobe University, in partnership with Monash University, Flinders University, the ANU, the National Centre for South Asian Studies, the University of Adelaide, the University of New England, the University of Sydney, and the National Library.

The project has three main objectives: a survey of the national South Asian collection for inclusion in a national database; a co-ordinated national acquisitions programme and the development of a corps of librarians who are interested in and have a knowledge of South Asia.

It plans to identify unlisted South Asian materials in Australia and make sure they can be found by researchers anywhere in Australia or overseas. It also wants to ensure that the work done has maximum compatibility across host systems and is compatible with and available on National Library databases. A database set up at Curtin University is being made available on the Internet. In conjunction with the survey, a collaborative acquisitions programme is replenishing and expanding the national collection, in accordance with priorities identified in the survey.

In February 1997 a group of nine librarians from Australian university libraries and the National Library visited libraries, publishers, and other institutions in India and Bangladesh, as part of the project. The aim of this three-week trip was to enhance links with South Asian libraries and improve acquisitions.

In accordance with the resolutions of the Third Roundtable and in parallel with the RIEF project, the National Library, which has Australia's most extensive holdings of English-language materials on South Asia,

including many government publications and newspapers, has sought to improve its coverage of India and other South Asian nations.

Further documentation on recent South Asian collaborative developments is at <http://www.nla.gov.au/dnc/sasia.html>

#### Issues and Achievements

There have undoubtedly been significant improvements nationally in recent years. The development of the National CJK Service can be seen as a major achievement stemming from the First Roundtable and subsequent collaborative work. In the area of co-operative collection development, the 1990s have seen new collecting agreements for Asian materials signed or in the offing. Priorities identified through the Roundtables, such as Korea and South Asia are receiving considerable attention which is now leading to better collections and services nationally. The various meetings and surveys have also greatly improved the level of knowledge and understanding of Asian collection matters. While by no means all recommendations have been implemented, there has been considerable progress in the nine years since the Ingleson Report.

Funding remains a major issue. In an era of government reductions, all Asian collections in Australia face increasingly tight funding for acquisitions and staffing. This in itself is a major incentive to continue the co-operative process, as no institution can be wholly self-sufficient in serving its users.

Obtaining government or other funding for collaborative projects is time-consuming and there is no guarantee of success. Persistence may pay off as has happened with the National CJK and South Asia projects, both of which have involved a number of funding bids. In other cases, applications have obtained very limited funds or none at all. Some worthwhile schemes such as the Asian Studies Library Awards (ASLA) have only been funded briefly. The concept of a joint facility for National Library and ANU Library resources on Asia has not attracted government money, and other possible sources of funds are being investigated.

In seeking collaboration, institutional, regional, and other sensitivities cannot be ignored. Government policies have led universities to compete strongly for students and research funds. Rivalries between Australian states and suspicion of Canberra, the national capital, also have to be taken into account in any co-operative activities.

Thus in the Roundtable process, the National Library, a Commonwealth government body situated in Canberra, has been careful to involve as wide a range of interested parties as possible. These have included representatives from all six Australian states and the two territories, different library sectors, and user groups including academics and government. ASAA participation in the Roundtables has been most valuable. The past four ASAA Presidents, Professors John Ingleson, Colin Mackeras, Beverley Hooper, and currently Tony Reid have strongly supported the process.

The National Library has taken a strong leadership role in co-ordination, while being mindful of the issues described above. It has been helped in this by having the largest Asian research collections in Australia, by its strong links with libraries in the region, as well as by its broad role under the National Library Act to co-operate with Australian and overseas authorities and individuals on library matters. Nevertheless leadership has been exercised through consultation not coercion.

Communication to overcome the 'tyranny of distance' is a vital issue in Australia with its widely scattered population. In the co-ordination of Asian Studies library matters, newsletters of organization such as the East Asian Library Resources Group of Australia (EALRGA) and the Asia-Pacific Special Interest Group (APSIG) of the Australian Library and Information Association (ALIA) have played an important role. Both are now also available on the Internet at <http://coombs.anu.edu.au/Special-Proj/NLA/EALRGA/AboutEALRGA.html> and <http://www.alia.org.au/alis/signs/apsig/home.html> respectively.

The growth of electronic information and the Internet have greatly improved communication nationally and internationally. For example the Asialib electronic discussion group was established by the National Library and ANU in 1993. It covers a diverse range of Asian library matters in Australia, and has a wide group of subscribers both in Australia and overseas.

The role of electronic information on Asia is becoming increasingly important, and is expanding the DNC concept originally developed for traditional library materials. It is also broadening the focus of libraries from the national to the international level, as networked information is not limited by borders.

Australian institutions have been active in the electronic area. The ANU, for example, has played a major role in developing the Asian Studies World Wide Web Virtual Library (<http://coombs.anu.edu.au/WWWV-AsianStudies.html>), as well as its Chinese Serials Database (<http://coombs.anu.edu.au/Special-Proj/AJC/CHIN/China-jrnls.html>) and Indonesian Serials Database (<http://coombs.anu.edu.au/Special-Proj/AJC/IND/Indonesia-jrnls.html>). Following the Second Roundtable, APSIG was successful in obtaining funding from the Australian Council of Libraries and Information Services for the compilation of Asian Resources: a Directory of Databases on Asia Accessible in Australia (<http://www.alia.org.au/~apsig/directory.html>)

World Wide Web home pages have been set up for individual Asian collections. The National Library's Asian Collections home page (<http://www.nla.gov.au/1/asian/>) includes descriptions of the Library's various Asian language, regional, and formed collections; extensive documentation relating to collaborative activities including the Third Roundtable, the National CJK Project, Korea and South Asia; as well as links to other Australian and overseas resources, which are being progressively expanded.

While national co-ordination is important, Australian libraries are strongly aware that international co-operation is vital. Australia has never been and cannot be self-sufficient in terms of Asian collections and services. A major theme in the Roundtable process has been the strengthening of the already considerable links with institutions in the region and beyond. The building of closer ties regionally and internationally is central to major developments including the National CJK Project, and the Korean and South Asian initiatives. Recent examples of closer co-operation include the widening of the National Library's Indonesian Acquisition Project to include the National Library of Singapore as a participant; the work of the National Library's National Preservation Office in close co-operation with the National Diet Library as a regional centre for the IFLA Preservation and Conservation (PAC) Core Programme; and the strong role of the National Library and the ANU in assisting libraries in countries such as China, Vietnam and Papua New Guinea to gain access to the Internet.

#### Conclusion

While certain aspects of the Australian experience may reflect circumstances unique to Australia, a number may be of more general interest to other countries in dealing with similar issues, and assist in fostering the aims of this International Workshop on Developments in the Co-ordination of Asian Collections. ■

#### Glossary

ANU - Australian National University  
ASAA - Asian Studies Association of Australia  
CJK - Chinese, Japanese, and Korean  
DEET - Department of Employment, Education and Training  
DNC - Distributed National Collection  
RIEF - Research Infrastructure Equipment and Facilities

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# The Library of Congress Experience in Co-ordinating the Development of Asian Collections in the United States

■ By MYA THANDA POE

The International Workshop on 'Developments in the Co-ordination of Asian Collections' sponsored by the International Institute of Asian Studies (Leiden) in Amsterdam is timely and a crucial step towards greater co-operation at the international level, in addition to regional, national and local levels. Because of dwindling budgets in libraries worldwide, the impact on the development of foreign language collections and the decrease of staff with area and language expertise, research institutions and libraries are seeking creative and innovative approaches either to build on existing arrangements or to develop new models of co-operative and consortial arrangements in collection development and resource-sharing.

The growth and development of Asian collections in the US began after World War II, though there were historical 'Oriental' collections in the Library of Congress, Harvard and other libraries in the 19th and early 20th century. At present, there are approximately 80 libraries with Asian collections in the US. The Library of Congress is considered to have the largest collection with almost two million items in vernacular languages under the custody of the Asian Division. Legal materials are available in the Law Library and special format materials such as films, maps, prints, and photographs are in the custody of the special collections divisions. The Library of Congress participated in two early co-operative programmes: the Farmington Plan and the Association for Research Libraries (ARL) Foreign Newspapers Project for extending coverage of and providing access to current foreign newspapers by making them available to American research libraries at a low cost.

Microfilming was the cost-effective way to fulfil acquisitions and preservation purposes. The LC and Harvard received funding from a private foundation to implement the ARL Foreign Newspapers Project. The LC New Delhi Field Office continues the microfilming of South Asian newspapers to this day.

To keep within the time allocated, I will concentrate on the co-operative programmes in which the Library of Congress has participated, and not attempt to cover the full range of co-operative projects in the USA. East Asian and South and Southeast Asian collections in the US have developed

at different rates even though the collaboration between the Library of Congress, the Association for Asian Studies, and private organizations with the generous support of foundations has evolved and expanded over the second half of the 20th century.

There were diverse models of co-operation, but the American experience demonstrates that an organized, unified approach and the combined efforts of all entities involved led to the success of some and failures of others, but the lessons learned have contributed to the continuing development of co-operative arrangements in the last decade of the 20th century. In 1948, a group of scholars set up an informal Committee on Oriental Collections in the United States of America in which the Library of Congress was represented. There was a consensus that co-ordination and planning were necessary at a national level in order to have a more organized approach to collection development and other library activities. The informal group established a National Committee on Oriental Collection which became a joint committee of the Far Eastern Association (FEA) and the American Library Association (ALA). Its charge was to examine the problems of resource assessment and technical processes which would eventually lead to problem-solving proposals.

## East Asia

The FEA was established in 1948 by China and Japan scholars. After World War II, attempts at national co-ordination were made and the area studies programmes in academic institutions and area committees in organizations interested in foreign area studies began to grow. In the 1950s, the Association expanded to include members interested in the Indian Subcontinent. The FEA became the Association for Asian Studies (AAS) in 1957. The AAS established the Committee on American Library Resources on the Far East (CALFRE) the following year. In 1967, the CALFRE was restructured, and its name was changed to Committee on East Asian Libraries (CEAL) of the AAS. Among the CEAL's goals were the promotion of the development of library resources and the improvement of international co-operation and services. A recent name change to Council on East Asian Libraries (CEAL) was made in 1995. The CEAL has seven standing committees: Chinese Materials, Japanese Materials, Korean Materials, Technical Processing, Library Technology, Public Ser-

vices, and Publications. The Library of Congress actively participated in the development of East Asian collections. East Asian libraries have been supported by foundations and organizations and have worked co-operatively on various projects.

The CEAL participated in several programmes such as the establishment of the Center for Chinese Research Materials (CCRM) in 1968, being instrumental in the foundation and offering organizational support. The Center would identify, assemble, and distribute hard-to-obtain publications on 20th-century China, and has provided libraries with these important research materials for nearly three decades. Another example is the Center for Research Libraries' (CRL) Expanded East Asian Acquisitions Programme in 1980. With a foundation grant, this programme would acquire research materials to supplement the holdings of major East Asian libraries in the US. The CEAL has been the national forum for many decades and has contributed immensely to the development of East Asian collections and library development. The CEAL continues to play an active role and has demonstrated the success of national co-ordination efforts with the co-operation of scholars, librarians, and information specialists supported by private foundations and organizations. Through joint planning and utilization of new technology, libraries as a group have shared ideas, solved problems and progressed in co-operative acquisitions and co-ordinated collection development more expeditiously and efficiently.

In the 1990s, The Association for Research Libraries (ARL) Foreign Acquisitions Project established the ARL Foreign Acquisitions Task Forces on Chinese Materials and Japanese Materials, South and Southeast Asian Materials were established under the Chairs of the AAS Committees: the CEAL, Committee on South Asian Libraries and Documentation (CONSALD) and the Committee on Research Materials in Southeast Asia (CORMOSEA) in 1992. The ARL received reports from the four Task Forces in which they evaluated the strengths and weaknesses of foreign materials, determined their needs and priorities, and offered concrete proposals to address these problems.

In 1991, the Conference on National Planning for Japanese Libraries was held and the National Co-ordinating Committee on Japanese Library Resources (NCC) was formed to assist and share the cost of expensive,

non-core titles. Co-ordination will improve the coverage of regional publications, and will provide funding and logistical support. The Library of Congress has a representative on the NCC which meets twice a year with support and involvement by private foundations. This resource-sharing approach with the application of technology has explored different options by which to strengthen co-operative collection development programmes.

In 1993, the AAU/ARL Research Libraries Project was undertaken by the AAU which is an association of fifty-eight American and two Canadian universities. The objectives were for participating institutions to collaborate on acquiring foreign publications, and for them to provide access and share the resources. In 1994, three demonstration projects were selected in different areas to provide a diverse sampling. One was Japanese language scientific and technical resources. The three demonstration projects have been included into the comprehensive AAU/ARL Global Resources Programme funded by a private foundation. Three additional areas have been added including South and Southeast Asia. The Programme will build on established programmes such as LC, CRL, consortia, and will develop into a networked, distributed programme for co-ordinated development of foreign acquisitions. In March 1997, the first meeting of the AAU/ARL Japan Project took place in Washington, D.C., with representatives from East Asian libraries, CRL, and the Library of Congress. Among the agenda items was Collaborative Collection Development. One of the working groups will establish the guidelines for the collection development elements of the Project. The Library of Congress participates in the Japan Project and was represented on the Japan demonstration project.

Though the LC has not participated in the two consortia on China and Korea, these recent initiatives are good examples of co-operation. Six East Asia libraries with their bibliographers agreed to divide China geographically into 30 parts, generally along provincial lines, but with large metropolitan regional and Hong Kong as separate areas. Each institution made a commitment to purchase serials from five areas.

Another initiative, the Korean Consortium, developed from the conference organized by the LC and held at the Library of Congress in October 1992: 'Enhancing Korean Studies: Scholarship and Libraries'. This

conference was instrumental in bringing together the Korean libraries and the donor which led to the eventual formation of the Korean Consortium. Based on recommendations and proposals made at the conference to promote Korean collections and Korean Studies abroad, the Korea Foundation pledged support for a consortium. In June 1993, six founding libraries of the Consortium laid down the terms of their agreement with the main purpose of building up traditionally underdeveloped areas of Korean acquisitions. In 1994, the Consortium began its five-year collection development plan to support the needs of libraries with Korean collections.

## South Asia

In the 1930s, the Library of Congress took the leader in developing a library programme on Southern Asia, with a grant from a private foundation and because of Congressional interest in the Subcontinent. In 1949, a conference on Southern Asia was held at the University of Pennsylvania at which the participants discussed the need for a conference. In 1951, the Joint Committee on Southern Asia of the American Council on Learned Societies (ACLS) and the Social Science Research Council (SSRC) proposed this Conference. The FEA set up a Committee on South Asia (CSA). This Committee was given the task of identifying language and area studies needs and library resource requirements. In 1955, with encouragement and support from foundations, the CSA began to plan a major conference to develop library resources for South Asia in American libraries. The Librarian of Congress appointed a National Committee of librarians and scholars and a Steering Committee in the LC to plan the Conference. Delegates included American academic institutions, government agencies and libraries and representatives from Canada, India, and Britain. When the funds were obtained, the Library of Congress and the CSA jointly sponsored the conference. In 1957, the Conference on American Library Resources on Southern Asia (CALROSA) was hosted by the Library of Congress to identify the needs and to make detailed plans to develop South Asian library resources. The National Committee continued to exist and to formulate the discussions and the papers for a programme of co-operative measures to be implemented in the next two years. A large number of programmes for co-operation were suggested in the papers. The Conference

recommended that the US Government-owned rupees would become available in 1954, and should be used for purchase of current imprints and bibliographic products. After the assessment of the situation and proposals for the problems of acquisitions and processing, the move towards the establishment of the PL-480 programme began in 1961. The CSA changed its name to the Committee on American Library Resources on Southern Asia (CALROSA), under the chair of the Chief of the Orientalia Division in the LC.

In 1961, under the amendment to PL-480 of the 83rd Congress, millions of Indian rupees were made available for educational and other purposes. A pilot project began with Indian Central and State Government publications, and later included commercial publications. With the strong support of the CSA, the Library of Congress established the American Book Procurement Center in New Delhi. This office selected and acquired 12 sets of Indian publications of research value in all subjects and all Indian languages. In 1962, the PL-480 programme became operational for 11 research libraries and the Library of Congress. The LC began to publish accessions lists of current acquisitions from India, Pakistan, and Indonesia which later combined into two regional accessions lists, Accessions List South Asia and Southeast Asia. By 1969, the CSA became the Committee on South Asian Libraries and Documentation (CONSALD) of the AAS. It continues to be the national forum for continued discussion and co-ordination of collection development and co-operative acquisitions. The LC office in New Delhi covers Bangladesh, Bhutan, Burma, Maldives, Nepal, Sri Lanka, and Thailand while the Pakistan office, now in Islamabad, also acquires publications from Afghanistan and Iran.

The joint participation of the LC and major U.S. research libraries for more than thirty-five years and the development of South Asian library resources in over 30 libraries demonstrates the success and benefits of co-operative collection acquisitions which began with the 1957 conference and has continued through the CONSALD. In many ways, through the LC South Asia Co-operative Acquisitions Programme (SACAP), the CONSALD has enabled the LC and the participating libraries to work together to refine and improve various aspects of the SACAP. It has also shown the tangible benefits of participating in and contributing their efforts to making a success of such programmes through collaboration and co-ordination of acquisitions and related activities in collection development.

In the 1990s, with the approaching termination of rupee-funding close at hand, three regional South Asia consortia have been formed, each with different objectives. The South Asia Consortium West (SAC-W) began with eight members who signed an agreement in 1995 and focused on monographs supplied through the LC's SACAP. A pilot programme was agreed on for one year, and the programme will continue until 30 September 2000. The mission of the Consortium is 'to provide its primary clientele with access to the

widest possible range and depth of South Asia related materials.' All Consortium members are LC SACAP participants. The agreement is to share responsibilities for collection development and management of library materials through co-ordinated collection development and related activities at member libraries. The subject profiles provided by the Library of Congress are the basis of collection development responsibilities. All South Asian languages and all subjects of LC SACAP need not be collected by Consortium members. Inter-consortial arrangements would be the logical extension of such a policy, with coverage of all significant languages and subjects at the national level as a long-term goal.

In fulfilling its mission, SAC-W relies on two partners: the LC and the SAC-East has seven members and is devising a plan to distribute collection responsibilities. The Committee on Institutional Co-operation (CIC) in the Midwest has six members with a South Asia focus has no programmatic steps agreed on. Their plan is to develop special electronic resources for access to and sharing of their collections. The LC subject profile provides a ready-made instrument for co-ordinating acquisitions, and the increasing costs and imminent changes in the ACAP funding provides a strong incentive in this area of co-operation which has existed for over three decades.

#### Southeast Asia

Co-operation in the development of Southeast Asian collections has also grown through the formation of the AAS Committee on Research Materials on Southeast Asia (CORMOSEA) in 1969. With the establishment of the LC Jakarta Office in 1963 to acquire Indonesian materials under the PL-480 programme, 10 libraries of the CORMOSEA, including the Library of Congress, formed this Committee. CORMOSEA members have co-operated in the development of Southeast Asian collections in the US and have also collaborated at an international level with Australian and Vietnamese scholars and librarians to create an international database of Vietnamese titles. CORMOSEA members have agreed to the geographical distribution of provincial level official publications from Indonesia. These libraries were designated libraries as the last resort for countries or regions within countries for serials.

Mention should be made of the Southeast Asia Microform Project (SEAM) formed by the CRL in 1970. The SEAM acquires research materials on microform and gives support to microfilming in Southeast Asia. These co-operative preservation efforts make the SEAM materials available through the CRL, with additional support of the LC Jakarta Office and private funds. There have also been co-operative preservation projects in Vietnam and other countries. The CORMOSEA has been a forum not just for national efforts, but for international collaboration.

The Southeast Asia Co-operative Acquisitions Programme (SEACAP) as it is now known is administered by the LC Jakarta Office. This programme has contributed immensely to the development of the Southeast Asia collections in the U.S. CORMO-

SEA members who participate in this programme have provided this the basis for co-ordinating and organizing collection development in Indonesia and expanded to other Southeast Asia countries. Another example of co-operation and resource-sharing is the Northwest Regional Consortium for Southeast Asia Studies which was formed between three universities, but they also provided services to smaller institutions in the Pacific Northwest region.

The Center for Research Libraries (CRL) is an independent co-operative enterprise in Chicago with a focus on foreign materials. The CRL began operations as the Mid-West Inter-Library Center in Chicago in 1949. This Center was intended to be a central depository library for the co-operative ownership, the housing and servicing of little-used research materials. Once the members deposited their materials, which are equally accessible to all members because they jointly owned the copy at the Center. The Center acquired materials of low-use materials. In 1958, the Center began receiving as a gift from the US Government under the Wheat Loan most government documents issued in India. It continued to receive these materials as a participant in the PL-480 programme and the LC SACAP.

In 1965, the name was changed to the Center for Research Libraries (CRL). It has more than 130 members and has made available lesser used materials to complement and supplement collections of major research US libraries. In addition, the CRL has initiated the managing, the housing, and the lending of microform collection. In 1969, the CRL initiated a consortium of paid institutional subscribers to the South Asia Microform Project (SAMP) and then the Southeast Asia Microform Project (SEAM) in 1970. Both these are important components of library resources and have demonstrated the benefits of cost and resource-sharing. The projects began with the initiation of the AAS area committees which approached the CRL to provide shared access to co-operatively acquired library materials. The microform committees have given area studies librarians the opportunity to meet on a regular basis and to make joint decisions on acquiring and preserving research materials.

The CRL co-operates with scholars and librarians internationally to acquire microform copies or to sponsor preservation projects of scarce, bulky, or expensive materials of research value. The CRL administers, co-ordinates and promotes area studies microform projects and gives a microform copy to the country of origin. The projects are supported and governed by subscribing members. The CRL model has been a success and this is shown by its increased membership and its expanded programmes. For almost five decades, university administrators and librarians have realized that research libraries cannot acquire all they need or require. The explosion of publishing in Asia, and decreasing acquisition funds clearly illustrate that the co-ordination of acquisitions and resource-sharing maybe the only approaches to meeting the demands of their researchers and users.

The CRL formed the South Asia

Programme Task Force, which later changed to South Asia Working Group (SAWG) in October 1995, to improve and rationalize a programme for the acquisition of and access to South Asian materials, to provide a forum for developing a new co-ordinated national plan, and to seek input on how the CRL's collecting role should be modified or refined to fit into a national programme. The SAWG has five members including representatives from the three South Asia consortia, the LC and the CRL. Topics under discussion were the maximization of the remaining rupee funding, serials review, state level documents, newspapers, and monographs.

#### Conclusion

Over the past half century the Library of Congress and research libraries have worked together under the umbrella of the AAS Councils and committee with organizations such as the AAU, the ARL and the CRL with the financial support of private foundations on co-operation in and the co-ordination of developing Asian collections. The LC Co-operative Acquisitions Programmes administered by the field offices in South and Southeast Asia have been successes in obtaining and distributing current publications in all subjects to a large number of American research libraries and institutions. Since the mid-1980s, the offices in India, Indonesia, and Pakistan have offered subject profiles for monographs and annual serials list for selection by participants. For over three decades, the LC and the participants have developed and refined the programmes to respond to the needs and requirements of participating libraries. These programmes have contributed to the concept and implementation of co-operative acquisitions and co-ordinated collection development leading to the formation of consortia and other groups. In the 1990s, the reality of reduced budgets for acquisitions and other related activities in all American libraries gave the impetus and the incentive towards more co-operation and co-ordination of collection development. The recognition that collaboration needs to be at the local, regional, and national levels led to the formation of consortial arrangements. The imminent termination of the foreign currency rupees for the India programme in the late 1990s has motivated the three South Asia Consortia.

I believe we are all agreed, that with the explosion of publishing in Asia, most libraries can collect comprehensively only in selected fields in a narrow range of subjects and formats. We also acknowledge that since no library can be completely self-sufficient and serve every researchers' needs, we must share our resources and reduce duplication of effort in order to maximize our shrinking budgets and limited human resources. There are various models and we should build on existing arrangements and also search for new approaches. Administrative commitment and support and an infrastructure to support access and document delivery is necessary. The benefits and value of expanded resources and increased access need to be widely publicized. In numerous examples,

we have seen that these co-operative arrangements have succeeded in acquiring, accessing, and preserving foreign language materials. There have been various models and more innovative co-operative arrangements in the nineties. There is a need for area specialists from all countries to discuss new ideas and innovative approaches to expand their options as well as the scope and services of Asian collections. I hope that IAS and other institutions will organize this type of gathering for exchange of information and experiences. The future of foreign area collections and librarians depends on shared resources utilizing technology and increasing co-operation to find the most cost-effective and viable routes into the 21st century. ■

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# Special Subject and Area Collections System in Germany

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## A Short History of DFG-Programme

A system of decentralized special subject and area library collections (at present more than 80 participant libraries) has gradually been developed and introduced in Germany over the past 77 years. In fact, this development is a continuously expanding process as attempts are now being made to include various libraries in former East Germany in this programme. The original idea was born in 1919 at a time of national emergency when German libraries were not in a position to acquire sufficient academic literature, particularly foreign academic literature, to meet research demands.

After an interruption between 1933 and 1949, a similar programme was re-instated under the auspices of the German Research Association (Deutsche Forschungsgemeinschaft, DFG). Several types of libraries, e.g. university libraries, national specialized libraries, like the Library for Medicine in Cologne and the Library of Economics in Kiel, or the Library for Technology in Hanover and various State libraries like the Staatsbibliothek zu Berlin and the Bayerische Staatsbibliothek in Munich, participate in this programme. In addition, a few specialized libraries extend their normal activity to include special collections of certain types of literature, e.g. grey literature of a particular subject. The DFG itself is funded by the German Federal Government, by the individual German States, and by various foundations.

Whereas originally the subject component was the foremost criterion for collecting the relevant literature, during the past decade the geographical aspect has become increasingly important. This change of emphasis from the classical approach based on literature and language is a concomitant of increasing research activity on the 'Third World' and to the stronger emphasis on so-called 'modern' studies.

The participating libraries collect both German and foreign academic literature according to a profile outlined in a general, liberal way by the DFG. This profile has to be given substance by the individual library itself since such collections tend to vary considerably, depending on the subject matter being collected. Some basic tenets of the DFG profile are:

- relevant literature should be collected as extensively as possible;
- literature needs, not only for the present but also for the future, have to be considered. The importance of such a collection lies in the fact that much of the literature in a specific collection is unique;
- literature is defined as not merely books and periodicals, but as carriers of information in the broadest sense of the word;
- inter-library loan requests which cannot be fulfilled must be followed up by an attempt to acquire such literature.

The main role of the DFG is to provide the necessary financial support - at present approximately DM 450,000 annually for the Oriental collections in Tübingen - for the acquisition of foreign literature, both monographs and periodicals, each with separate funding. It seldom finances personnel for longer periods of time. Personnel has to be provided for by each individual institution, in other words, by the individual State governments which are responsible for financing the universities and libraries in their respective states. This is definitely a weak side of the programme. Traditionally, German academic libraries employ academics who have additional training as librarians. They are responsible for building and maintaining the library collections.

Standard foreign literature, i. e. literature one would normally expect in any university library, irrespective of it pertaining to a special subject area or area collection, is excluded from financing by the DFG. This self-contribution on the part of a given library amounts to 25% of the total expenditures financed by the DFG. Also literature published in Germany (and before re-unification in East Germany) has to be purchased out of State government funds. The DFG does grant special funds for antiquaria. At present antiquarian literature is defined as literature published between 1800 and 1950. Each special collection library has to submit its financial wishes for antiquaria annually to the DFG. Here a ratio of 80:20 for financing such literature is the rule - 80 % from the DFG and 20% from the requesting library. Binding costs of Oriental literature can be expensive so the DFG has made an exception in this case and allows our library to spend up to 10% of the annual budget set aside by the DFG for such ac-

tivity. Duplication of literature paid for by DFG funding, for whatever reason, is not allowed from DFG funds. As a rule a publication costing more than DM 2,000 can not be purchased automatically by the special subject and area collection library. That library must do all in its power to ensure that the said publication has not been ordered or purchased by another library collection enjoying DFG financial support. Then a special request has to be submitted to the DFG. In Tübingen approximately 10,000 volumes of Orientalia (including periodical volumes) are added to our holdings annually.

The DFG is quite realistic in recognizing that there are also negative sides to this system. Experience has shown these to be the following:

- newly developing areas of research may not be recognized in time;
- the system must rely on the good will of the library administration, on the librarians and their academic qualifications;
- the burden for some libraries is very heavy, both financially and personnel-wise;
- lack of awareness on the part of researchers about the existence of the special collections;
- effectiveness until recently, at least, has depended heavily on a properly-functioning inter-library loan system;

## Special area collections in Tübingen

I should now like to give you a brief summary and some details of the special area collections relating to Asia in the University Library in Tübingen. Being an old university by European standards (founded in 1477), for centuries Tübingen has had active theological departments. In fact, it is one of only two German universities having both a department for Roman Catholic as well as Protestant theology. Therefore, at a very early stage Hebrew studies were incorporated and these were gradually supplemented by Aramic, Arabic, and other similar linguistic studies. As a rule these were only auxiliary courses, not having an independent status or department. By the middle of the 19th century the first chair of Sanskrit studies was established. The chair-holder was Rudolf von Roth who also became the main librarian. Since he was later internationally known for his work on the Petersburg Sanskrit-Ger-

man dictionary, he had world-wide contacts which brought the library numerous gifts of Oriental literature. His tenure in office lasted almost forty years, until the end of the 19th century. When the predecessor of the DFG, the Notgemeinschaft der deutschen Wissenschaft (Emergency Committee for German Research) started its special subject collection system to refurbish German libraries in 1919, it requested the University Library of Tübingen to carry on the good work started by Roth, who himself had administered the considerable amount of Oriental literature relating to Biblical Studies collected by his predecessors. The collection has grown continuously since then and suffered no war damage during the Second World War.

## Special area collections housed in Tübingen:

At present there are three special area collections housed in the University Library in Tübingen.

### The Ancient Near East

This is a small collection by definition. It extends historically up to the end of the cuneiform period and covers all phases of research on Asia Minor, Syria, Palestine, Mesopotamia, Elam, and Cyprus.

It is maintained by one academic librarian who is also entrusted with additional duties beyond this special area collection. One advantage is that there is no need for the cataloguing of Oriental material as such, as most of the publications are in European languages.

### The Near and Middle East, including Islamic North Africa

Geographically this is a huge area, but linguistically not too diverse. Its main elements are Semitic, Turkish, Iranian, and Caucasian Studies. The last has been included as it is otherwise isolated and certainly does not belong with Slavic Studies. The Turkish and Iranian cultures of Central Asia are also included here. The eastern limits of this collection are the eastern borders of Afghanistan and the Islamic republics of Central Asia. The southern boundaries are the Islamic nations of North Africa. Ethiopia is included here because of its Semitic linguistic heritage.

This large special area collection, containing approximately 200,000 volumes, is at present maintained by four academic librarians, all of

whom have other duties, both administrative and collection-building. One of them is responsible for the above-mentioned Ancient Near East collection. Another is responsible for Dravidian and Tibetan Studies in the South Asian collection.

### South Asia/Indology

This large special area collection also covers a large geographical area, but is linguistically very diverse and complicated. Its western limits are the borders of Pakistan with Iran and Afghanistan and the eastern border ends at the border between Bangladesh and Burma. Literature on Tibet is included up to about 1950 when it came under Chinese control. From that time this literature has been collected in the special area collection of East Asia/Sinology at the Staatsbibliothek zu Berlin.

Three academic librarians share the responsibility for this collection. Two of these are only involved part-time in this collection, one half-time and the other three-quarters.

### Further Oriental special area collections in Germany

Special area collections for East Asia/Sinology/Japanology and for Southeast Asia exist in the Staatsbibliothek zu Berlin. The Orient-Institut in Hamburg collects 'grey' literature from and on the Near and Middle East. This is only part of the Institute's activities and this part is supported financially by the DFG. Israel, as a modern state, is a special area collection at the Stadt- und Universitätsbibliothek in Frankfurt am Main (City and University Library in Frankfurt).

### Acquisition policies and methods in Tübingen

#### Blanket-order programme

For the past twenty years the University Library in Tübingen has been using the auspices of excellent booksellers in New Delhi, Cairo, and more recently in Istanbul to collect relevant literature on a standing-order basis. The programme covers English and Sanskrit publications from India and all publications from the Near East via Cairo and publications from Turkey via Istanbul.

We have given reliable agents a very detailed profile of our literature needs. They then select the relevant literature according to the profile and send it to us. Because of the long distances to be covered from South Asia we realized that we would be without any information about



which literature was being sent for a period of about 2-3 months. We have solved this problem by sending blank order-forms to our agent in New Delhi who has the bibliographical information for each book typed on the forms and they are then sent to us by air-mail. Within a lapse of about 2 or 3 weeks we have received the order-forms and have filed them into our order-file. This prevents duplication of titles already on delivery and unnecessary acquisitional efforts. As a rule, books published previous to the past 2 years are not included in the blank-order agreement. Also books published by publishers outside of India, particularly in Europe, are excluded as we generally obtain the European edition more quickly.

#### Conventional ordering

Owing to the diverse vernaculars of South Asia and the immense geographical distances in the Near and Middle East we also have to maintain contacts with booksellers outside the metropolitan areas. Literature in the vernaculars is ordered from individual booksellers in South Asia, who have the capacity to deal with the language involved. In the past and at present this kind of literature has not been ordered as widely as the English-language literature. However, in the Near and Middle East this type of literature is the rule.

#### Buying trips

In the past buying trips to their respective regions have been undertaken by the academic librarians. Since our booksellers in the Middle East and South Asia are so reliable and quick with their service this manner of acquisition has now been dispensed with for several years. To a small extent it is combined with the attendance at a conference in a particular region. Such trips have been financed in the past by the DFG - travel expenses as well as acquisition funds.

#### Exchange of publications

My experience in Tübingen has shown that it is important to have some exchange relationships with various libraries which wish to distribute their publications and are not willing to offer them through the normal booktrade channels. These are often important publications. Such partnerships are no easy undertaking and they demand considerable correspondence and patience. They also require that we have appropriate literature to offer. Until recently the DFG has maintained an active exchange programme throughout the world, but has now cut back the programme considerably. The exchange literature they received was offered to the relevant special area or subject collection-library in Germany. The DFG has a special allotment of funds for purchasing German literature to be used in exchange for the foreign literature. The problem with a direct exchange programme between individual German libraries and foreign libraries is that we generally do not have any publications of our own or funds to buy the literature desired by the exchange partner. In the future the literature

we could offer in exchange may have to be financed by an European authority.

#### Electronic ordering

There are signs that electronic ordering may soon be under way, particularly in India. Already occasional ordering in urgent cases is done by e-mail.

#### Future acquisition policies and methods: co-operative acquisition

It is becoming more and more obvious that the personnel capacities of the individual special subject and area collection-libraries are becoming exhausted. The larger Oriental collections in Europe must search for new methods to fulfil the needs of researchers. We must seriously consider instituting acquisition offices in Asia. Rapid and universal acquisition would be greatly enhanced in this manner. Some years ago, at the invitation of the Library of Congress our library participated for about one and a half years in their acquisition programme in Cairo. For various reasons this experiment did not prove satisfactory so we withdrew once again. Perhaps a new attempt would be worthwhile. Future offices set up by the European Community might be utilized.

In 1973 there was a conference in Brighton, sponsored by the 'Ligue des Bibliothèques européennes de recherche' at which the question of international co-operation was discussed. Allow me to quote a passage in a memorandum (Denkschrift) published by the DFG in 1975 where the results of this meeting were mentioned:

'as far as the technical side of acquisitions is concerned, we are thinking of European acquisition centres in the 'Third World' and of co-operating with the USA, which already has such centres'. (Translation by G. Baumann)

#### Co-operative cataloguing

##### Co-operative cataloguing in the State of Baden-Württemberg

Since 1986 we have been cataloguing all our current acquisitions into a database in our State, Baden-Württemberg. Numerous other libraries in our State do the same. Due to the federalist system in Germany there are a number of databases like this in the country. Until recently they were not linked up with each other. Our database has an authority file for names and one peculiarity of our database which is worth mentioning is that, from the beginning, we have had the possibility of changing a normative personal name in our authority-file without having to change each and every title connected to that person. This allows for quick changes in the name authority-file with the least amount of effort.

##### Retrospective cataloguing

With financial support from the DFG for personnel, Tübingen has been able to catalogue all its literature which was published between 1500 and 1850 into the database. There are approximately 2,000 vol-

umes of Oriental literature among this converted material. The bulk of our holdings, however, dates from between 1851 and 1985 and retrospective cataloguing for this period is now in progress, starting from 1985 retroactively. At present we have reached our acquisitions for the year 1975. In all this, the mass of Oriental title-cards have not been converted due to the numerous diacritica, which are said to be very costly to convert. Originally for a few years, the conversion was done by scanning, but now a new company is doing it with the help of typists. It is highly probable that the DFG will be requested to finance the conversion of the specialized Oriental literature in the near future.

#### Supraregional databases

Efforts are under way to make the individual databases in Germany compatible and inter-connected. One first step on this path is the Karlsruhe Virtueller Katalog which offers literature searching in numerous German databases simultaneously. The same is true of the DBI-Link in Berlin which is a database-service of the German Library Institute (Deutsches Bibliotheksinstitut, DBI). It offers access to supraregional library-catalogues, tables of contents, literature and index databases. Connected to the databases is a handy document-order-system enabling the users to place online-orders subsequent to a title search. At the moment 18 German libraries as well as the British Library Document Supply Centre (BLDSC) and the Library of the Royal Netherlands Academy of Arts and Sciences (KNAW) accept online-orders via DBI-LINK.

#### Subject cataloguing Co-operative subject-cataloguing

Since 1994 we have also been doing the subject cataloguing of all our literature into the State database. Should cooperative subject cataloguing get off the ground within Europe in the near future, we will have to tackle such problems as the question of cataloguing language(s).

#### Publicity

##### WWW

Recently our library has installed a homepage on WWW. Although still under construction, we offer direct access to our accessions lists and OPAC, direct e-mail links for our subject specialists, and general information about our library resources.

##### Accessions lists

For the past 37 years our library has been publishing accessions lists for all Oriental acquisitions. The original list for all Oriental subjects was divided in 1977 and since then there are two lists, one for the Near and Middle East and another for South Asia. Since 1986 both have an annual author-index. The list for the Near and Middle East is published monthly. The list for South Asia appears seven times a year. The data is abstracted from the State database in Constance. Initially the service was free of charge but since

1982 the subscribers have had to pay for it. At present there are about 400 subscribers to the lists.

#### Periodicals Index

The first alphabetical index of our Oriental periodicals was published in 1983. In 1991 a new edition was issued to which two supplements were added in 1993 and 1995, respectively. It contains more than 1500 current periodicals and in addition some 3000 non-current titles.

#### Inter-library loan service

##### Conventional inter-library loan service

The conventional inter-library loan system, both national and international, provides access to our holdings. During the past few years there has been some improvement in this notoriously slow service. Again it is the DFG which has insisted that orders for special collection literature be sent directly to the relevant library and not on the usual roundabout tour to see if the required literature is available in the vicinity of the requesting library. This has speeded up service considerably. Since our library publishes accessions lists, the subscribers to these lists find the call number of the desired literature and can indicate upon submitting their loan requests that the literature is available in a particular special collection-library. Tübingen receives between 800-900 inter-library loan requests for Oriental material each month and is able to fulfil approximately 80% of these requests. An attempt should normally be made to acquire the material which was not available when searched for via inter-library loan. In fact, our Indian bookseller even goes to the point of offering a copy to the requesting library, if we indicate that the desired literature is outside of our collection profile, we do not buy the required literature.

##### Sondersammelgebetsliteratur-schnell (SSG-S)

The DFG is sponsoring an electronic document delivery service for literature from various special collections. Tübingen is also participating in this programme. The literature ordered and available in Tübingen is delivered for a fee which is determined by the manner in which the document is sent. Both articles and books can be ordered through this service. However, at the moment, book loans are restricted to Germany, Austria, Switzerland, and the Netherlands and to books published after 1960.

After a test period of one and a half years we feel that this method is proving successful. Usually, if available, the required literature is processed and sent on within 3 days after receipt of the request.

#### Conclusion

The Special Area and Subject Collections system in Germany, sponsored by the DFG, has proved itself to be very successful over a very long period, particularly the Oriental collections in Tübingen. Faced with in-

creasing financial problems and suffering from the low priority given to Oriental matters we shall most likely have to find new methods in the future to carry on our work at the level we have achieved at present. Internationalization is a possibility we shall have to consider seriously. ■

# Collection co-ordination from a natural sciences perspective

# 4

■ By R.H.A. WESSELS

Project Jupiter, the Netherlands

## Introduction

The growing amount of information makes it an uphill battle for libraries to continue to be self-reliant in meeting the needs of their users. The subscription prices for journals are rising by 10 per cent annually. The volume of grey literature published by non-commercial organizations is also swelling annually. Matters are complicated because the volume of material that should be catalogued goes beyond the capacity of the existing limited number of staff. This situation makes co-operation between libraries necessary, in sharing collections and sharing the cataloguing process.

This contribution shows how the Jupiter libraries in the Netherlands through co-operation can meet their needs in the area of journal collections. Attention will also be given to the activities of the Bureau of Jupiter to grey literature, international document delivery and consultancy.

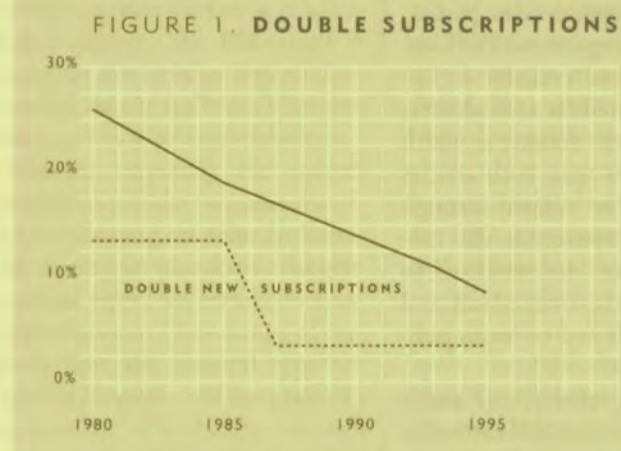
## Jupiter

Libraries are being forced to be dependent on interlibrary document supply to fill the gaps in their own collection. This is true of local libraries, but it applies equally to national libraries. During the last decade 4 libraries in the Netherlands with a national document delivery responsibility have developed a model for co-operation in the field of journal collections. These libraries are: the Library of the Royal Netherlands Academy of Arts and Sciences (medicine & natural sciences); the Library of the Agricultural University of Wageningen (agriculture); the Library of the Delft University of Technology (technology); and the Royal Library (humanities).

During 1993 the Jupiter libraries received 600,000 requests for copies of journal articles. This is 70 per cent of all external journal article requests in the Netherlands. Over 90 per cent of the documents requested is delivered from a collection of 40,000 current (inter)national journal subscriptions.

Through their co-operation these libraries were able to reduce the number of less frequently used and multiple subscriptions in their collections considerably (fig. 1).

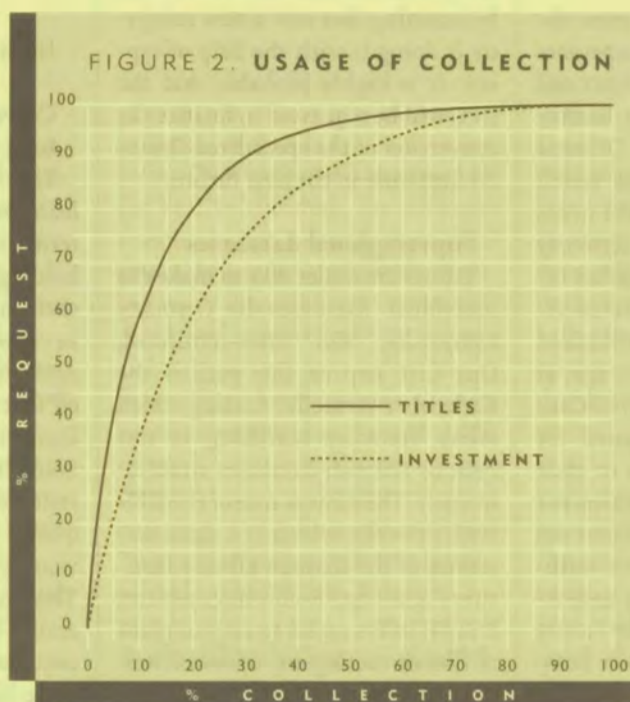
Since reduction of collections cannot go on forever a study was conducted to estimate the optimized collection of libraries.



## The optimized collection model

It is a well-known principle that 80 per cent of the requests for copies of journal articles are delivered from 20 per cent of the subscriptions. The functional relation between demand and collection was estimated using the figures of usage and subscription costs of individual titles of the collection of the Delft University of Technology.

Figure 2 shows the estimated functions between the demand and both the percentage of subscriptions and the percentage of subscription costs.



The function related to titles perfectly crosses the 80%20% point. The function related to subscription costs, however, crosses the 80% demand point at 35% of the total subscription investment. Obviously titles with a high demand will on average contain more articles and will be more expensive in general.

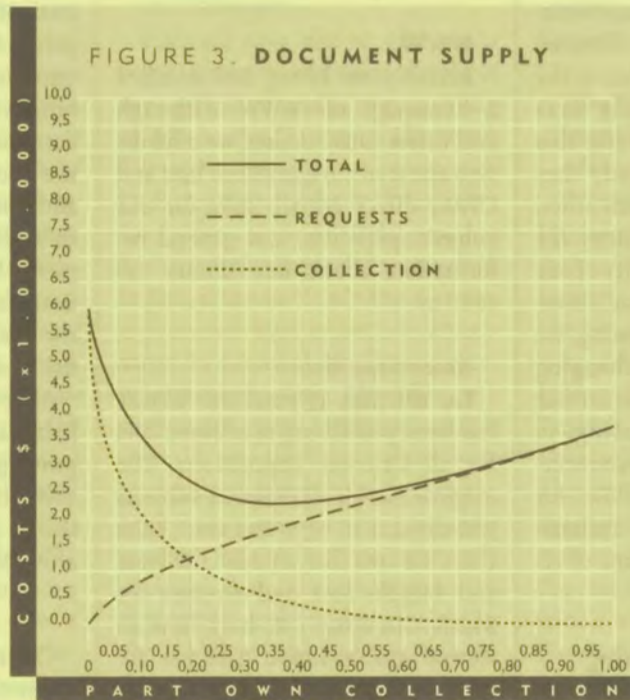
On the basis of these basic functions a model was developed to define the optimal journal collection of a library. The model has 4 parameters:

- a = the total number of articles needed annually by the user community of the library,
- b = the total cost of an average fulfilled document delivery request,
- c = the total number of journals that could possibly be acquired with respect to the subject of research,
- d = the average subscription price.

Using these four parameters it is possible to estimate the optimized size of the journal collection. The model is described in detail in a recent journal article. The estimated optimized collection for two examples will be shown.

### 1. University

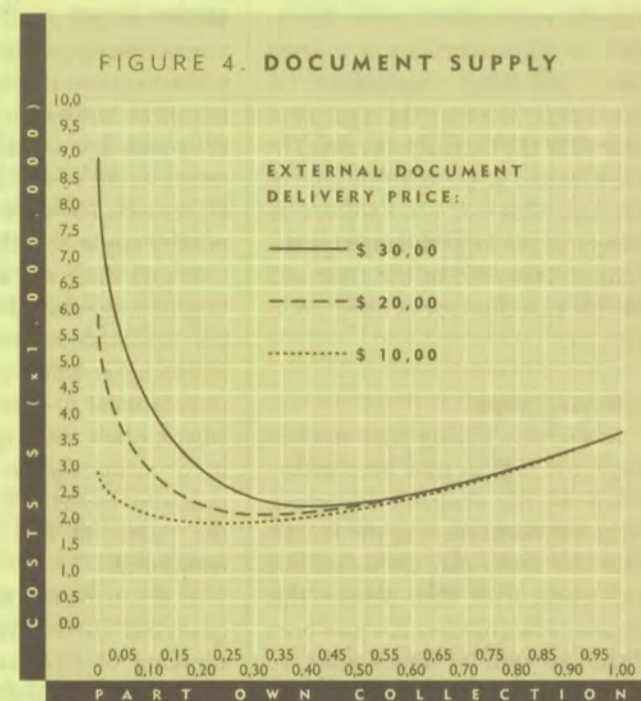
The first example is of a small university (fig. 3).



It has 15,000 users each with twenty requests annually. So the total number of requests in a year is 300,000. The total cost of an external document request is set at US\$ 20. The maximum possible collection is 13,000 subscriptions. The average subscription

price is set at US\$ 210. On the left side of the graph there is no in-house collection. All requests will go outside. This will cost the library  $20 \times 300,000 = \text{US\$ } 6,000,000$ . On the right side there a maximum inhouse collection of 13,000 subscriptions. There will be very few requests that cannot be delivered from the library's own collection. The model shows that an acquisition of only 35 per cent of the possible subscriptions results in the lowest expenditure for document supply. An inhouse collection of about 35 per cent of the possible subscriptions creates an optimal collection. Acquisition, of course, starts with the most frequently requested titles.

This calculation was repeated with other settings for the total cost of an external document request. The results are shown in fig. 4.

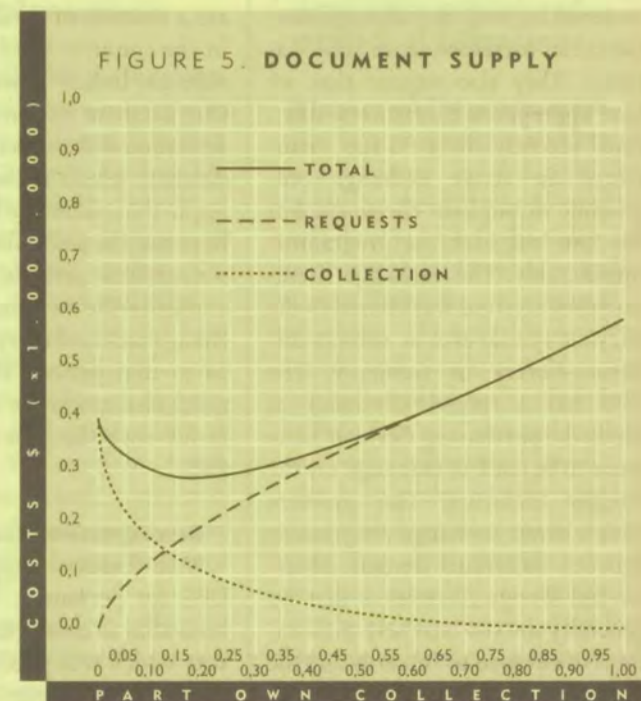


Using a value of US\$ 10-30 for a document delivered the model shows that the acquisition of 20-40% of the subscriptions possible results in an optimal collection.

When the external document delivery price is set on US\$ 10, the optimal collection is 2,600 titles. About 80% of the requests will be met from the inhouse collection. The average document price is US\$ 6.50. When the external document delivery price is set on US\$ 30, the optimal collection is 5,200 journals. About 95 per cent of the requests will be fulfilled from the inhouse collection. The average document price is US\$ 8.

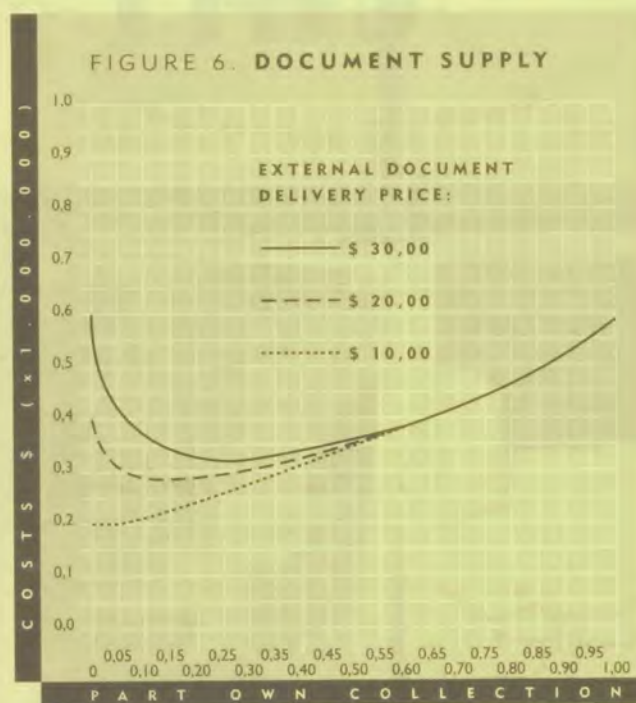
### 2. Research Institute

The second example shows the document supply of a research department or research institute (fig. 5).



The number of users is 200, they each make 100 requests per year. So the total number of requests is 20,000 annually (a). The total cost of an external document request is set again at US\$ 20 (b). The possible collection is 2,000 journals (c). The average subscription price is set at US\$ 210 (d). The model shows that acquisition of only 15-20 per cent of the possible subscriptions creates an optimal collection.

This calculation was repeated again with other settings for the total cost of an external document request. The results are shown in fig. 6.



Using a value of US\$ 10-30 for a document delivered the model shows that the acquisition of 5-27% of the subscriptions possible results in an optimal collection. So 100,540 journals are needed.

When the external document delivery price is set at US\$ 10, the optimal collection is 100 titles. About 45% of the requests will be fulfilled from the own collection. The average document price is US\$ 10.

When the external document delivery price is set on US\$ 30, the optimal collection is 540 journals. About 88% of the requests will be fulfilled from the own collection. The average document price is US\$ 16.

### Practical usage

Comments on this model based on experience show that people think it presents a clearer view on the economics of document delivery. It gives a clear indication of the size of the collection. It is flexible because some of the parameters can be adjusted to reflect the particular situation of the library. This will be clear for parameter b, the average costs for an average fulfilled external document delivery request. In the first place the value of this parameter should be set according to the real costs for such a delivery. One can adjust the value according to the quality of the interlibrary loan circuit and to the urgency of document fulfilment. Parameter d should be adjusted to a higher level when the quality of external document delivery is poor. It should also be adjusted to a higher level should documents should be available as quickly as possible. At the moment, the author is assisting libraries in the application of the model. Use of the model could prevent a situation in which the budget is too small to subscribe to an optimal collection. In view of the increase of subscription prices, a further reduction in collections of libraries can be expected. This will not only promote the use of the respective national interlending systems, but also of the international interlending systems.

### Actual co-ordination by Jupiter

The following milestones can be recorded:

- 1980: Exchange of acquisition lists to avoid double new subscriptions
- 1983: Cancellation of existing double subscriptions
- 1991: Co-ordination database to archive the decisions
- 1994: Redefinition of Procedures

Since 1994 all libraries have divided their current subscriptions into two groups: basic titles and supplementary titles. For the cancellation of journals the following procedure was set up:

1. Basic titles can only be cancelled after consultation.
2. Supplementary titles may be cancelled if one of the partners has the same title as a basic title.
3. Supplementary titles that are also present as supplementary title in the collection of a partner, can only be cancelled after consultation.

In order to show the actual procedure for cancellation, titles containing the words Japan, Japanese, China, Chinese ... were selected from the journals database. There were 422 titles found with in total 456 subscriptions (8 per cent double). Part of these titles is shown in the table:

KA	TU	LU	ISSN	TITLE
	A	A	01162993	<i>Asian environment: journal of environmental science</i>
A	B	A	00092673	<i>Bulletin of the Chemical Society of Japan</i>
A	A			<i>Chemical education (Hwahak kyoyuk)</i>
A	A		122504X	<i>Chemworld Hwahak sekue</i>
A	A	A	092023X	<i>China information</i>
A	A		03057410	<i>China Quarterly</i>
A	B		02179776	<i>Chinese Journal of Acoustics</i>
A	B	A	02507862	<i>Chinese Science Bulletin</i>
A	A		04182472	<i>Journal of the Korean Chemical Society</i>
A	A		02884534	<i>KONA / Powder Science and Technology in Japan</i>
A	A	A	03855600	<i>Microbiology and Immunology</i>
A	A		0026749X	<i>Modern Asian Studies</i>
A	A		00046264	<i>Publications Astronomical Society Japan</i>
A	A		09153640	<i>Publications of the National Astronomical Observatory</i>
A	B		02535831	<i>Scientia sinica. Series A.</i>
A	A		00416576	<i>Understanding Japan</i>

The table shows basic titles (B) and supplementary titles (A) of the following libraries (there were no subscriptions at the Royal Library in this set):

- KA: Library of the Royal Netherlands Academy of Arts and Sciences
- TU: Library of the Delft University of Technology
- LU: Library of the Agricultural University of Wageningen

From the three management rules it will be clear that TU cannot cancel the *Bulletin of the Chemical Society of Japan* without consultation (rule 1), while KA and LU may cancel that title without consultation (rule 2). Were TU and LU to consider the cancellation of 'Asian environment: journal of environmental science', they would be obliged to consult the partner subscribing to the same title.

The result is a flexible system that stimulates the existence of a broad total collection. In between, the partners have a maximal freedom in determining their collection. As a result the amount of double subscriptions decreased from 26 per cent in 1980 to 8 per cent in 1995.

### Jupiter Article Highway

Collection co-ordination is only effective when participants guarantee continuity and have a high quality document delivery service. The quality of document delivery is therefore monitored (see section 7). The optimal collection model and the practice of co-ordination of collections shows that libraries can increase the cost/benefit of their collections. In order to improve the service level of the Jupiter libraries, a market survey was established to define what the user requires in the field of document delivery. This market survey showed that for 96 per cent of the requests, the users are satisfied with delivery within a week. Only 4 per cent of the requests are urgently needed. In the case of standard delivery, the user wants a reliable speed. If the document cannot be delivered, he wants to know this in time.

In order to improve international access to the collections of the Jupiter libraries, a new service 'Jupiter Article Highway' was introduced for delivery of copies to foreign countries. Jupiter Article Highway offers a standard prompt service at a fair price (Dutch f 10/article; about US\$ 6).

'Requests for copies of journal articles will result in delivery within 4 days upon receipt of the request.

If necessary, Jupiter will try to obtain the copy requested from a backup library.

In case of delay, the customer will be notified of the reason for the delay.

Requests can be made by mail, fax, electronic mail.'

In order also to be able to serve the 4 per cent demand of urgent requests, these will be faxed within 8 office hours upon receipt at a higher tariff. Through this service the Jupiter libraries expect to contribute to the growing amount of shared collections of libraries.

### Involvement in the European initiative for control of grey literature

In 1979, on the initiative and with financial support of the European Commission, national grey literature centres in 7 EU countries decided to create the database SIGLE (System for Information on Grey Literature in Europe). In 1985, when the financial support of the Commission was terminated, the participants decided to found EAGLE (European Association for Grey Literature Exploitation).

Grey literature is defined as literature which cannot readily be acquired through normal bookselling channels. Examples are reports, theses, conference proceedings, preprints. The main problem is that these documents are difficult to identify and to obtain 2).

Members of EAGLE are libraries and documentation centres that have a major role in giving access to the grey literature in their country. They have the contacts and prestige needed for the acquisition of the documents. Even before SIGLE was founded, they had created bibliographies of grey literature. Now these members adapt records to the standard format of SIGLE (equals the INIS format). They include special fields that are mandatory for SIGLE (such as English language title, descriptors, and corporate body information) and deliver the records to the central processing centre. Each record contains a statement of availability. On request the documents will be delivered by the centre which created the record. SIGLE covers all subject areas. 1/3 technology, 1/3 social and economic sciences and the humanities, 1/3 natural sciences/ medicine/ biology. SIGLE contains over 437,000 records on the CD-ROM. The volume of annual input to SIGLE is steadily increasing. During 1985 the input was 20,000 records. The input during 1996 was 46,000 records.

During the eighties EAGLE was merely a tape exchanging association. The records generated were controlled and included in SIGLE at the central processing centre. The database was offered on line through STN International, Blaise and Sunist. In the early nineties EAGLE decided to expand its activities in order to make SIGLE a more comprehensive database in terms of geographical distribution. Membership was made available to national centres in all European countries. So that SIGLE could be made more useful to users of the database, additional products were developed. The SIGLE CD-ROM on SilverPlatter is one example. At the moment SIGLE covers 15 countries. Information on EAGLE and SIGLE can be found on WWW: <http://www.konbib.nl/sigle/>

Documents that are described in SIGLE are produced in Europe. The subject they deal with could be elsewhere. Therefore a search on Southeast Asian countries and languages was performed. In the subject area Humanities 4,439 records were found!

306	05	A	Management Administration and Business Studies
71	05	B	Documentation for Science and Librarianship
7	05	C	Ergonomics and Human - Machine Relations
879	05	D	Economics, Economic History and Consumer Affairs
183	05	E	History
13	05	F	Archaeology
116	05	G	Anthropology, Folklore, and Folklife Studies
66	05	H	Philosophy and Religion
54	05	I	Law
693	05	J	Politics and Political Science
79	05	K	Linguistics
99	05	L	Literature, Massmedia, and Performing Arts
17	05	M	Sports and Leisure-time Activities
25	05	N	Arts and Crafts
20	05	O	Architecture
138	05	P	Education and Training
48	05	Q	Psychology
376	05	R	Sociology
164	05	S	Labour Relations
47	05	T	Community, Health, and Health Planning
20	05	U	Housing
108	05	V	Urban, Regional, and Transport Planning
45	05	W	Demography
276	05	X	Domestic and EEC-commerce Marketing & Economics
407	05	Y	International Commerce Marketing and Economics
141	05	Z	Banking and Finance
41	05	0	Humanities, Psychology, and Social Sciences.
4,439	05		General total

### Consultancy

The Jupiter bureau offers its services as a consultancy. One of its regular activities is monitoring the quality of the document delivery of the main libraries in the Netherlands. This monitoring is focused specially on reasons for failure and delay. Measures to improve services are based on these hard facts. ■

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