

INCLUDING THE  
**Pink Pages**

# NEWSLETTER 23

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## GENERAL NEWS



On 22 June 2000, Henk Schulte Nordholt was installed as the IIAS Extraordinary Chair in Asian History at the Erasmus University, Rotterdam.

Two excerpts from his oration, 'A State of Violence', are presented with an interview by Marieke Brand. - (p.3)

Peter Ho reports on the research done by the Environmental Policy Group of Wageningen University to address the lack of expertise and education in environmental studies in East Asia. - (p.4)

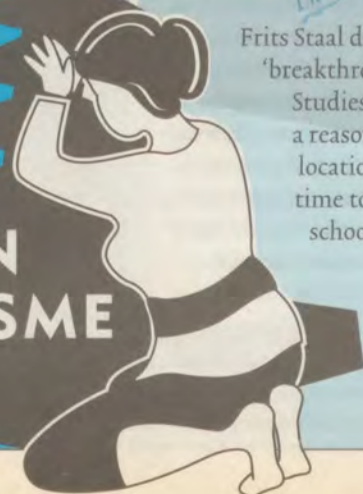
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## THEME RELATIONS BETWEEN MODERN INDIAN AND INDONESIAN HINDUISM

Martin Ramstedt, guest editor, sees Indonesian Hindus turning to India for reasons of strengthening their positions against hegemonic Indonesian Islam as well as Christianity. Through this issue's theme he hopes to stimulate the debate on this rapprochement.

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## THEME: MODERN HINDUISME



## CENTRAL ASIA

Two giant Buddhas, hewn out of rock in the Bamiyan valley, Afghanistan, are barely surviving the hostile onslaughts of warfare and iconoclasm over past centuries to the present. Jet van Krieken describes their plight within the context of the aims of the Society for the Preservation of Afghanistan's Cultural Heritage. - (p.14)

- (p.14)

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## SOUTHEAST ASIA



PHOTO: RICARDO FAVIS

The International Dunhuang Project (IDP) has been developing a database that provides digital images, catalogue information, and on-line access to catalogues. An article by Sam van Schaik. - (p.15)

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## SOUTH ASIA

In Nepal, where lines of communication are limited and unreliable, the decentralized and low maintenance nature of the Internet is an advantage. Mark Turin discusses New Digital Media in Nepal. - (p.17)



Frits Staal discusses a recent 'breakthrough' in Vedic Studies that assigns a reasonably accurate location in space and time to the numerous schools of the Vedas that for millennia seemed to be suspended in air. - (p.20)

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Scholars of anthropometric history seek to quantify trends in physical measures of health and economic well-being, notably height and weight. A report on research being done at Flinders University on an anthropometric history of India written by Ralph Shlomowitz. - (p.22)

## EAST ASIA

Although widely considered proof that the peace process is moving ahead, family reunions and high-level talks were nothing new between North and South Korea. Tim Beal presents his analysis of the impact of the Korean Summit that took place last June in 'Milestones of Peace and Reconciliation'. - (p.29)

As part of the celebrations of the 400-year relationship between the Netherlands and Japan, Leiden played host to 'Voices from Japan', an international symposium on contemporary art and discourse. Kitty Zijlmans reports on the activities and discussions. - (p.36)



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## ASIAN ART



COPYRIGHT: HARSONO

Republik Indochoas, Harsono, 1998 (from a series of five etchings).

An exhibition of 'protest art' from Indonesia marks how Museum Nusantara in Delft, the Netherlands, aims to inform visitors about recent developments in Indonesian culture. Helena Spanjaard discusses 'Reformasi Indonesia'. - (p.38)

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The 9th Seminar of the International Association for Tibetan Studies.

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PHOTO: WIM VREELING

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# Director's note The Asia Europe Foundation

The Asia Europe Foundation (ASEF) was founded in 1997 in Singapore after the first ASEM (Asia Europe Meeting) had taken place in Bangkok in 1996. Both ASEF and ASEM were brainchildren of the Singaporeans and we should applaud them on these strategically important initiatives. Goh Chok Tong launched the idea of an Asia-Europe Meeting, I believe, in October 1994 during a visit to France in reaction to the European Union's awakened interest in Asia as expressed in their Asia Strategy Paper (July 1994). ASEF was one of the first steps in the ASEM process to be realized. Singapore suggested that a foundation be established to 'enhance better mutual understanding between Asia and Europe through greater intellectual, cultural and people-to-people exchanges'.

■ By WIM STOKHOF



This has been re-worded on the ASEF web site to: 'promoting engagement between civil societies of Asia and Europe and mutual understanding between the two regions'. France, understanding the significance of such a foundation was the first European country to pledge US\$ 1 million as seed money. Other countries followed, some faster than others, some more generous; one refused to pay.<sup>1</sup> Quite predictably, a Singaporean, Tommy Koh, was appointed as Executive Director and the position of the Deputy Executive Director was occupied by a Frenchman, Pierre Barroux. Key members of the management were recruited: for Intellectual Exchange, Duncan Jackman (UK); for People-to-People Exchange, Ulrich Niemann (Germany); for Cultural Exchange, Cai Rongsheng (ERC); and for Public Affairs, Peggy Kek (Singapore).

It is, of course, too early to make an assessment of the ASEM process.<sup>2</sup> Significant, however, is that a new trans-regional platform for dialogue has been established and that two summits were held. ASEM also survived the Asian Economic Crisis, although, it appears that the momentum is not easy to maintain after Bangkok. The London meeting was considered a success since it gave ample attention to the Asia Crisis. Concrete successes are not always immediately evident. Numerous ministerial and senior official meetings have been organized, however, seldomly showing very tangible results. The ASEM process is clearly designed as an exercise, which focuses on fostering political dialogue and on reinforcing economic co-operation.

Enhancement of co-operation in 'other areas' such as culture, education and research is clearly interpreted as a peripheral course, only of importance in so far as these areas are instrumental in reaching the political and economic objectives. Looking back, we can say that the ASEM initiative has triggered a more intensive dialogue between the two regions. This indeed is a crucial aspect of the process. On the other hand, apart from a few projects not sensitive in nature, such as the Investment Promotion Action Plan (IPAP), the Asia-Europe Technology Centre (AETC), the Trade Facilitation Action Plan (TFAP), and the Asia-Europe Foundation (ASEF), it continues to be a free-wheeling, informal, i.e. non-committal and unfocused undertaking. The so much lauded informality of the ASEM process (considered to be one of its key characteristics) has, in my opinion, been induced by nothing less than a fear for institutionalization, a process which could mean a loss of (part of) sovereign decision-making powers and uncontrolled increase of spending. Indeed, it is this very 'informality' that is ASEM's weakest point. Agreements and commitments should be synonymous in practice and, as such, are meant to be followed through to a conclusion; they should be contracts and consequently be binding.

### Lucky decision

In my opinion, the establishment of ASEF was, in fact, a lucky decision of the Asian and European countries. Forced to come up with something tangible and of a non-sensitive nature, it stood to reason that first action be undertaken in the 'other areas' and the Foundation seemed an easy solution. This may explain the hasty manner in which the mandate for the Foundation was drawn up in the Dublin Principles.

ASEF turned out to be a serendipitous beehive. Its director and staff have done an awful lot of work to stimulate the values debate, cultural co-operation, people-to-people contacts. It has shown manifold efforts to awaken and strengthen deeper mutual understanding and tolerance. ASEF, in fact, tried to implement the recommendations of the Venice-Asia Forum, 'The Message of Venice', and I believe that the Foundation - despite an inceptive phase hampered by the want of clear, long-term vision and preliminary groundwork, as well

as having a board consisting of people with a predominantly diplomatic background - has made the right choices.

It opted for a myriad of activities, a kaleidoscopic set of events, such as an Asia-Europe young artists' painting competition, an Asia-Europe classroom exhibition, an ASEF cultural managers training seminar, EMU road shows, a meeting of deans of business schools, a human rights and human responsibilities colloquium, a summer school for journalists, meetings for publishers, a workshop on labour relations in Asia and Europe, a summer school for undergraduates, and many more. All these events actually have one basic deep-level objective: creating mutual awareness between Asians and Europeans.

### More effective

In certain circles, ASEF has been criticized for its lack of scope, the absence of a clear long-term perspective, and a good business plan where vision is translated into effective instruments and accountable actions. I only partly agree with this criticism. When it started, ASEM was very much an *ad hoc* event. ASEF, in the beginning, was perhaps somewhat influenced by that situation and it took quite some time to give it some substance and direction. It turned out, however, to be much more effective than many of the low-politics projects created in the political and economic areas of ASEM.

We should commend Tommy Koh and his staff for what they achieved. They did more for the ASEM process than reasonably could be expected given their vague marching orders. If the average person in Europe or Asia has heard of ASEM *anno* 2000, this is certainly due to the enthusiasm and restless efforts of the people at no. 1 Nassim Hill. Most of the seconded staff members will leave ASEF now, since their three-year tenure has ended. At this juncture, it might be a good idea to re-think the ASEF concept and its aims. A more open governing board, less rooted in departments of foreign affairs and more associated with other levels of society, could make the Foundation more acceptable and interesting for the average Asian and European. A more focused and tightly organized programme, less diverse, based on a long-term perspective seems necessary for their second phase. Needless to say, the IAS is convinced that education, training, and research - completely underestimated areas in ASEM - should become principal themes in ASEF in the future. ■

<sup>1</sup> Greece didn't promise a penny and consequently didn't pay; Italy pledged US\$ 1 million but, according to the 1998-1999 report, has not yet contributed; the Republic of Korea has halved its originally pledged amount of US\$ 1.5 million to US\$ 750,000 in 1999; quite interestingly, the UK reduced its original pledge of US\$ 1.12 million to a meagre US\$ 330,000 (see the 1998-1999 report). Needless to say, the European Commission pledged, by far, the largest contributions: US\$ 4.1 million (all data are based on ASEF's 1997-1998 and 1998-1999 annual reports; the 1999-2000 report is still in production). According to ASEF's 1998-1999 report, the total amount pledged by the Asian and European countries was US\$ 21,507,000 (the amount received was only US\$ 12,232,433). This figure differs from the total pledged amount mentioned in the 1997-1998 report where a higher figure is mentioned: US\$ 22,047,000.

<sup>2</sup> It is interesting to note that in the Memorandum of Understanding in the Asia-Europe Foundation, adopted by the ASEM Foreign Ministers at their meeting on 15 February 1997, ample attention is given to issues such as purpose; means of interest and functions; membership; legal capacity; governance; accounting and administration, but that no paragraph on evaluation procedures has been included.

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The International Institute for Asian Studies is a postdoctoral research centre based in Leiden and Amsterdam. The main objective of the IAS is to encourage Asian Studies in the Humanities and the Social Sciences (the Social Sciences and Humanities: ranging from Linguistics and Anthropology to Political Science, Law, Environmental and Developmental studies) and to promote national and international co-operation in these fields. The IAS was established in 1993 on the initiative of the Royal Netherlands Academy of Arts and Sciences, Leiden University, the Universiteit van Amsterdam, and the Vrije Universiteit van Amsterdam. It is financed mainly by the Netherlands Ministry of Education, Culture, and Sciences.

Based in the Netherlands, the Institute acts as an (inter)national mediator, bringing various parties together for the enhancement of Asian Studies. In keeping with the Netherlands' tradition of transferring goods and ideas, the IAS works as a clearing-house of knowledge and information. This entails activities such as providing information services, constructing an international network, and setting up international co-operative projects and research programmes. In this way the IAS functions as a window on Europe for non-Europeans and contributes to the cultural rapprochement between Asia and Europe.

Research fellows at a post-PhD level are temporarily employed by or affiliated to the Institute, either within the framework of a collaborative research programme, or on an individual basis. The IAS organizes seminars, workshops, and conferences, publishes a newsletter (circulation approximately 22,000 copies) and has established a database which contains information about researchers and current research in the field of Asian Studies within Europe and worldwide. 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 Internet site to which a growing number of institutes related to Asian Studies is linked.

Since 1994 the IAS has been appointed to run the Secretariat of the European Science Foundation Asia Committee (Strasbourg). Together with this Committee the IAS shares the objective of improving the international co-operation in the field of Asian Studies (additional information can be acquired at the IAS).

In 1997 the Strategic Alliance was established: an international co-operation between the Nordic Institute of Asian Studies (NIAS), Copenhagen, and the IAS. The Institute of Asian Affairs (IFA), Hamburg, joined the Alliance in 1998. The Strategic Alliance was set up to enhance research on (contemporary) Asia and to create networks in Asia and Europe with academic and non-academic institutions and actors.

Upon the initiative of the IAS, and in close co-operation with NIAS, the Programme for Europe-Asia Research Linkages (PEARL) was established in Seoul in October 1998. It is a network of researchers from Asia and Europe, i.e. from the ASEM (Asia-Europe Meetings) member countries, representing leading Asian and European Studies institutes. PEARL believes that promotion of Asia-Europe research co-operation ought to be an integral part of the ASEM dynamics. The IAS provides the Secretariat for PEARL.

A STATE OF VIOLENCE  
(EXCERPTS):

## Colonial crime

Official sources are inclined to conceal colonial violence. These sources, however, occasionally display openings through which one can suddenly see a different reality. An example is an unsolicited report, submitted to the colonial government by the tobacco planter C. Amand in 1872, that caused considerable unrest among colonial officials. With this report, Amand denied the prevailing colonial picture of the Javanese peasant community as a 'paladium of peace' by depicting a world in which cattle theft, extortion, opium smuggling, violence, and especially intimidation were daily phenomena. The most important actors in this regard appeared to be the so-called jagos. Literally, jago means 'cock' and the term not only refers to a culture in which masculinity, fighting skills, and magically achieved power are emphasized, but also to a new category of local strongmen who, operating in the shade of the official colonial government during the nineteenth century, in fact controlled the Javanese countryside.

As Amand tells us, 'On Java, the occupation of the thief is bound to the local institutions which provide a vocation to many, for some an opportunity to invest money, and, conversely, the thieves offer advantages to their protectors.' To this he adds that 'no village leader considers his village to be complete, nor in order, if it does not at least, have one thief, or even several, all of whom are under the command of the oldest and wisest thief, called a jago.'

Vain attempts were made in Batavia to bring the credibility of this report into doubt, whereas efforts to keep it from the public were quite successful. The message was indeed shocking: the entire construction of the colonial government on Java was based, in fact, on an extensive network of rural crime, largely due to the inability of the official Javanese governing body to control all of Java. For this reason, it was forced to bring the so-called local strongmen into their service, in exchange for which these jagos were free to carry out their own criminal activities.

Jagos were no noble bandits who stole from the rich and gave to the poor, and neither did they form a remnant of an old and decaying culture. Rather, they were the product of a new colonial relationship. A comparison with the emergence of the mafia in Sicily during the same period shows that, in both cases, we are dealing with a stagnating process of state formation through which a new group of brokers in violence could emerge. These brokers were in service of the rural and colonial elite and generally operated against the rest of the population. On Java, crime and the state were largely formed and reinforced by each other. Apparently the colonial state was not able to control the crime that it had helped to create. Here again, we come across an important colonial heritage that was to play a dangerous role in post-colonial Indonesia.

Decolonization  
of Indonesian historiography

The rough outline of the genealogy of violence I have provided here shows how the concubinage of a repressive colonial state and local crime has produced poorly raised children. In accordance with colonial tradition, these militias were never officially recognized, but they determined and, to a large extent, still determine the public appearance of post-colonial Indonesian politics. The violence and fear have yet to find a place in official Indonesian history books, where the rigid continuation of a colonial perspective is evident.

In his recent book, *Seeing Like a State*, James Scott shows how state institutions have attempted to reduce complex realities into clearly arranged ideas in order to control society. Such simplifications cause a great deal of local and particular knowledge to be lost.<sup>1</sup> Although Scott does not deal with this directly, national historiography is pre-eminently an activity which

Henk Schulte Nordholt:  
A State of Violence

On 22 June 2000, Henk Schulte Nordholt was installed as the IIAS Extraordinary Chair in Asian History at the Erasmus University, Rotterdam. Two excerpts from his oration text, 'A State of Violence', are presented here together with an interview made with him shortly after the event.

By MARIEKE BRAND

**People** In your oration you describe a strong link of continuity stretching from the colonial period to the New Order regime of Soeharto and indeed to the present day. Is the history of Indonesia really this coherent?

Well, I exaggerated a little bit to make my point, because a lot of emphasis is currently laid on the violence in present-day Indonesia. And even for Indonesians, the mass killings of the 1960s are the starting point of all violence that came afterwards. But I think that in order to understand structured patterns of violence, you must look further back in time to the colonial period. That is why I emphasized this violent nature of colonial rule, because it is not only Indonesian historiography that needs to be decolonized, but Dutch historiography as well. Colonial violence as a structural phenomenon is taboo in Dutch historiography. A lot of Dutch people seem to believe that the Indonesians liked Dutch presence in the Netherlands Indies. This is simply a myth!

You show that local colonial rule was sustained by developing a symbiosis with petty crime. Do you also see parallels with the present day in this respect?

Nowadays, in Indonesia, when thieves are caught, people kill them. People do not rely on the police, they do not trust them. They just go after the criminals and chop them to pieces, literally. They say: 'We learned from the New Order that when there is a problem, you can solve it by using violence, and now we do it ourselves'. This implies the decentralization and privatization of violence. But the linkage between government and crime goes back to the late nineteenth century when it was the cheapest solution available for a colonial system to keep society under control. I make a comparison between Java and Sicily at the same moment in time, and the similarities are striking. Therefore, there is nothing Javanese about the local criminals, although they were called jago and so on. You can only understand the system by comparing it with the same kind of system in Italy, where the process of state formation was somewhat halfway. This gave the local population the impression that the state was more or less run by crooks, and they were probably right. This is something you will never read



Professor Henk Schulte Nordholt delivered his inaugural lecture on 22 June 2000

in colonial reports, there you see a very civilized image of the state. Only because the system was not perfect do these kinds of reports enter by accident. Once you see this, you can find other traces as well in the colonial reports. There is a very strong continuity between the late colonial state and the New Order state, as both used criminals to get things done. And this is also the way power structures are organized today. Politics and the fight for prominence are now done in the streets, no longer in the parliament I am afraid.



Henk Schulte Nordholt (r) enters the room with Professor P.W.C. Akkermans, Rector of Erasmus University, Rotterdam

You write that Indonesians need a new historiography with which the various groups of people in Indonesian society can identify.

Yes. What you see now in the actual post-New Order period is the emergence of ethnic, regional, and religious conflicts. I am very worried about the fate of the nation in Indonesia after so many years of dictatorship. I think that a shared sense of belonging to a nation can keep Indonesia together. Moreover, this sense of nationhood can, ultimately, help to overcome the bloody conflicts we see today. As Ben Anderson says, nationalism is directed towards the future. But the narrative that gives direction to the future has to do with the past; it tells people where they

come from, and what they share. This should be a story that includes the victims, in the same way as the history of Europe should include the victims of that history. Therefore, the history of Indonesia should include the killings of '65. As long as this is not the case, it is not a true history with which people can identify.

How do you locate these killings within the genealogy of violence that you trace in Indonesian history?

A great deal of what happened in that period in Indonesia has been described and analysed very well, for example by Jeff Robinson in *The Dark Side of Paradise*. Nevertheless, I am still puzzled by how many people were actually killed. In certain parts of Bali, Java, and Sumatra really thousands and thousands of people were killed. At a certain moment, the PKI [Communist Party] was totally dismantled and the military could have taken over power, but the violence went on and on. For me, the only way to make sense of this extraordinary violence is by viewing it as a ritual of purification, or a ritual cleansing. In Indonesia, this violence marked the establishment of a regime of fear that parallels the regime of fear that the Dutch established at the beginning of the twentieth century through the violent expansion of colonial rule. For a very long time, people remembered this violence and, although there was a 'rule of order', it was basically built upon the fear of the colonial guns and violence. A similar situation arose in the 1960s: after the mass killings, the people were really afraid of the state.

Has the Chair in Rotterdam and the writing of this oration influenced your understanding of the history of Indonesia in a specific way?

Most of all it gave me the opportunity to march through time, from the nineteenth century towards the twentieth and back again. The Chair in Rotterdam is at the Department of Societal History, where comparisons are extremely important.

So, in Rotterdam, I gave a course on mass killings in Indonesia and Cambodia and made use of much more general literature on genocide and the Holocaust. I am getting more familiar with this comparative approach and of dealing with very specific situations, and I like that very much. ■

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streamlines the complex and multidimensional narratives about the past by erasing large parts of these stories. Indeed, national historiography is the officially approved simplification of the past. The birthplace of this conventional historiography was the nation-state which took shape in the course of the nineteenth century in Europe. Based on data from official archives, the account of the birth, growth, and flourishing of 'the fatherland' was told. In this regard, colonial history formed a sort of overseas appendix to the national epic and told the story of the establishment and development of the Dutch Indies, or rather, Tropical Holland.

Following decolonization, nationalist historians in the former colonies adhered primarily to patterns founded by colonial historians, but embraced a different moral approach; colonial 'development' became 'exploitation' and 'religious fanatics' became 'nationalist freedom fighters.' The new national history consecutively outlined the story of the nation in terms of a grand pre-colonial civilization which already contained the essence of the national identity, the heroic struggle against western imperialism, the martyrdom following colonial exploitation, the subsequent national awakening, the struggle for freedom, and, finally, the heavily fought battles for national independence.<sup>2</sup> During the New Order, a closing chapter was added which tells how the nation fell prey to internal discord, how it was saved just in time by Soeharto, and how he then led the country to lasting development and permanent stability and opened the door to the end of history. It is a pitiful history which remembers only official heroes and is silent about the thousands of victims. Colonial as well as nationalist historians put forward this perspective and, therefore, centralize the primacy of the state. They show little interest in comparisons with other regions or in themes which do not serve the interests of the state. Indonesia is no exception in this regard, as political violence and the silence of history is a common phenomenon in many post-colonial societies in Asia as well as in Africa, and is therefore best understood in a comparative way.

In a certain sense, Indonesians are momentarily 'a people without history.' Since his fall, Soeharto's version of history is no longer credible, but an alternative has not yet emerged. Indeed, fifty-five years after independence, Indonesia still has to decolonize its own historiography. In March of this year, President Abdurrahman Wahid broke an important taboo in this respect by making a public appeal for investigations of the murders in 1965 and '66, and also offered an apology for the role that the militias of his own organization had played.<sup>3</sup>

It will be interesting to see whether a new Indonesian historiography will succeed in liberating itself from the interests, perspective, and conceptual framework of the state. An important question in this regard is whether there is still anything left of the nation after so many years of state domination. The concept of a plural nation is – with economic recovery – perhaps the only approach the nation state can take to protect itself from disintegrating religious, ethnic, regional, and criminal violence, and to promote democracy. Although such a nation is in the first place heading for a common future, a new national history must, however, provide the accompanying story in which the diversity of the country is honoured and room is made for the victims. No small responsibility rests upon Indonesian historians to tell this story.

<sup>1</sup> James Scott, *Seeing Like a State. How certain schemes to improve the human condition have failed*. New Haven/London: Yale University Press (1998).

<sup>2</sup> Anthony Reid, 'The Nationalist Quest for an Indonesian Past', in Anthony Reid and David Marr (eds), *Perceptions of the Past in Southeast Asia*, pp 281-99. Singapore: Heinemann Educational Books (1979).

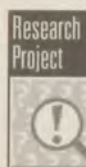
<sup>3</sup> *Kompas* 15-3-2000; *Siar News Service* 17-3-2000. From this, it appears that offering apologies does not close the past, but makes it accessible.

WAGENINGEN UNIVERSITY, THE NETHERLANDS

# Asia's Environmental Crisis?

## The 'Environmental Research Network Asia' (ERNA)

By PETER HO AND TUUR MOL



Over the past decades, East Asia has witnessed an economic boom with a quadrupling of real per capita income, a ten-year increase in life expectancy, and a drop of approximately twenty per cent in the population living in absolute poverty. The rapid economic growth in countries such as Thailand, Indonesia, and Malaysia has been accompanied by a sharp increase in environmental degradation. Moreover, the reform of centrally planned economies to market economies has triggered what was ominously referred to as the 'environmental crisis', including a range of problems from industrial pollution to the destruction of natural resources. For example, taking up one-fifth of the world population, China will have a crucial negative impact on the world's environment. The heavy dependence of the Chinese on coal to fuel their fast-growing economy has been a major concern to policy makers around the globe. At present, the People's Republic ranks second in aggregate national discharges of carbon dioxide (behind the United States). Projection models generally suggest that within the next couple of decades China is likely to surpass the United States as the leading national emitter of carbon dioxide, posing a major threat to the global climate.



The Huangshan Mountains in Anhui Province, China. An enchanting scenery, yet already threatened by the hazardous effects of tourism and urbanization.

However, in contrast to other developing regions, East Asia has done much to tackle environmental problems. For example, energy subsidies on petrol, diesel, and electric power have gradually been phased out enhancing a more rational use of energy resources. In addition, many countries have proclaimed an impressive body of environmental laws and policies. Yet, two features set the East Asian region apart from the rest of the world: a higher population density exposing more people to environmental risks, and a rapid expansion of environmental degradation - triggered off by the economic growth - that co-exists with an institutional

structure which is not yet up to the task confronting it.

The environmental problems in many of East Asia's 'Newly Industrializing Countries' relate to a weak legal structure, insecure property rights, and an inefficient and ineffective government apparatus. To exacerbate this, government policies are often flawed in their problem perceptions and policy concepts. Closely resembling the policies adopted in the West during the 1960s and 1970s, current environmental policy in Asia is generally predicated upon a command-and-control approach. Command-and-control policies are frequently haunted by the spectre of implementation failure because of the limited attention paid to economic efficiency and policy integration. This has led to a wide variety of problems, such as pollution displacement (e.g. bringing down water pollution easily leads to an intensification of air or soil pollution) and the emergence of conflicting procedures and requirements facing polluters. Lastly, a source of scholarly and public concern is the limited scope allowed civil society and environmental movements in some East Asian countries.

Key recommendations for environmental policy reform focus on institutional strengthening and the adoption of market-based policy measures, such as tradable emission permits, price policies, and pollution taxes. A major shortcoming in addressing these problems is the lack of expertise and education in environmental studies in East Asia. In response to requests from various Asian research institutes, the Environmental Policy Group of Wageningen University has launched and is planning various co-operative projects to bridge this gap.

One of the projects is called 'Research and Education for Industry and Environment in Vietnam' (REFINE). This project is scheduled to run from 1997 until 2001 and is funded by the Dutch Ministry of Development Co-operation. The main counterpart is Van Lang University in

HoChiMinh City. The research focuses on 'Industrial Transformation' in the rural and peri-urban area ('Industrial Transformation' refers to the theoretical corpus on the reform of production and consumption chains towards ecological sustainability and economic viability).

The project activities include: Teaching aimed at an improvement in the current BSc curriculum and the development of a new MSc in en-

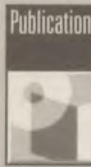
A major shortcoming  
in addressing  
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and education in  
environmental studies  
in East Asia.

vironmental policy and management. Vietnamese university staff members are being trained to enable them to take over the courses initially taught by Dutch staff in the future. New text books are being developed tailored to the needs of the Vietnamese partners. In addition, twelve scholarships have been made available for an MSc in Environmental Sciences in The Netherlands. Research focusing on the management of industrial zones, on pollution control of (small-scale) agro-industries (textile, paper, and tapioca), and on industrial and household solid waste management. The research is being

carried out by senior staff of Wageningen and Van Lang Universities and three Vietnamese PhD candidates. Institution building, such as the establishment of a library, funds for office equipment, the laboratory and other facilities, and for the setting up of a publication series and a national newsletter. A follow-up project for REFINE has been formulated and submitted for funding.

Over the years, the Environmental Policy Group has built up a regional network on environmental policy research in Asia with five projects initiated and planned in China, Vietnam, Thailand, and Malaysia. The focus of research currently encompasses issues of environmental social movements, international trade and environment (WTO/ASEAN), ecological modernization (sociological theories on the institutional changes that safeguard ecologically sustainable economic growth), and industrial ecology (the notion that production is an integrated whole in which the output and discharge of one industry can be recycled or re-used to form the input of the other). Another part of the research is devoted to rural and peri-urban society including studies on environmental policy compliance by small-scale rural industries (the China Township and Village Industrial Enterprise or TVIE project funded by the KNAW), land tenure and soil erosion (land policy and administration in China), and natural resource management (desertification and deforestation in China). In view of the scale of environmental problems in East Asia, it is the explicit intention of the Environmental Policy Group to substantiate the 'Environmental Research Network Asia' (ERNA) ensuring it is solidly established for the future. This effort will not only include research projects, but also the organization of international conferences and seminars, the provision of short-term consultancies, and the establishment of an Asia Environmental Newsletter for which future contributions will be highly welcomed. ■

### BOOKS RECEIVED



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PUBLISHED BY THE INSTITUTE OF DEVELOPING ECONOMIES 1995-1999

Chiba: Institute of Developing Economies, Japan External Trade Organization, 2000, 352 pp ISBN 4-258-16034-2

Bunt, Gary R.

**VIRTUALLY ISLAMIC**  
COMPUTER-MEDIATED COMMUNICATION AND CYBER ISLAMIC ENVIRONMENTS

Cardiff: University of Wales Press, 2000 189 pp ISBN 0-7083-1611-5

Centre d'Études mongoles en sibériennes

**JEUX RITUELS**

Paris: Centre d'Études mongoles en sibériennes, no 30-31, 2000, 456 pp ISBN 2-252-03300-2, illustrated

Groupe de Recherche 122 du CNRS EHESS

**LA TRANSMISSION DU SAVOIR DANS LE MONDE MUSULMAN PERIPHERIQUE**

Paris: Lettre d'Information no.19, Programme de Recherches Interdisciplinaires sur le Monde Musulman Peripherique, December 1999; 26 pp (no ISBN) French and English

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Singapore: Asia-Europe Foundation, an ASEF Monograph, 2000, 121 pp. (no ISBN)

Verma, Vidhu

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AN ESSAY IN MARXIST POLITICAL THEORY  
New Delhi: Sage Publications, 2000, 220 pp ISBN 81-7036-848-0 (India), 0-7619-9379-7 (US)

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8 > 9 MAY 2000  
BERLIN, GERMANY

# Religions and Tolerance

On 8 and 9 May 2000, the symposium 'Religions and Tolerance' was held in Potsdam and Berlin. It was convened in the framework of the Year of Japan in Germany by the Japanese-German Centre Berlin in co-operation with the Centre of the Modern Orient, the Moses Mendelssohn Centre Potsdam, the Urasenke Foundation, and the Wissenschaftskolleg zu Berlin. All the speakers were specially invited.

By MARTIN RAMSTEDT

**Report**  
In recent years, the Japanese-German Centre Berlin (JGCB), has established itself as a major promoter of a more profound intercultural dialogue which transcends the boundaries of straightforward Japanese-German dialogue. The symposium 'Religions and Tolerance' was convened in order to discuss from an emic point of view the potentials for and limits to tolerance in each world religion as well as in Shintoism, which served as a representative of 'animist' religions.

The papers were presented in German, Japanese, or English and were simultaneously translated into all the three languages. The symposium was opened in the state chancellery of Potsdam by the Leader of the Federal German State of Brandenburg, Dr Manfred Stolpe, and the Japanese Ambassador, Kume Kunisada. Dr Stolpe recalled the spirit of tolerance which crystallized in the history of Prussia during the reign of Friedrich-Wilhelm I (1640-1688) and Friedrich II (1740-1786). Friedrich-Wilhelm I invited the French Huguenots who were being persecuted in their home country to settle down in his realm, thereby allowing the country to profit greatly from their skills. Pointing out the economic gain resulting from the Great Elector's tolerant act, Stolpe may have been alluding to the current plans for the introduction of a German 'green card', e.g. for Indian computer specialists, which has reignited xenophobia in Germany. Friedrich II instituted freedom of conscience, mediated between the various Christian churches in the interests of the state, and even allowed more scope to the large Roman Catholic minority. His royal tolerance, however, did not include the Jews. The definition of tolerance offered by Ambassador Kume met with general enthusiasm: in Japan, he said, tolerance is understood to be a combination of openness and generosity. The programme in Potsdam was concluded by the demonstration of a Japanese tea ceremony led by Dr Sen Soshitsu XV, the Grand Master of the Urasenke Chado tradition, offering the four virtues *Wa* (harmony), *Kei* (respect), *Sei* (purity), and *Jaku* (quietude) as universal principles for inter-personal, inter-cultural, and inter-religious communication. Dr Sen had been a kamikaze-pilot during World War II, whose life had been spared by the 'timely' Japanese capitulation. The moral value of the virtues of his chado school notwithstanding,

standing, it was a pity that Dr Sen could only find words of sorrow for his dead comrades and not for the victims of the intolerance of the former Japanese regime.

The paper sessions, hosted by the JGCB in Berlin, were opened by the General Secretary, Volker Klein, a lawyer. He pointed out the limits of tolerance in the German Constitution which grants every citizen absolute freedom of conscience and belief, but restricts the freedom to express an opinion when this might violate the principles of democracy. The subsequent speaker, the former Japanese ambassador, Cato Tisati, expressed his sorrow regarding the inhumanity of World War II as well as the recent atrocities in Southeast Europe caused by national chauvinism. In order to overcome the increasing threat to world peace caused by the growing distance between the different cultures, he suggested looking for a common ground where each culture can retain its identity while respecting that of the Other. This symposium would be a valuable opportunity to assess how the exploration of avenues of tolerance within each religious tradition can help to reach this goal. This cautious expression of hope was underscored by Prof. Wolf Lepenies, the director of the Wissenschaftskolleg zu Berlin, who warned against leaving out the important zones of conflict between the various traditions.

## Shared ideas

The first session was devoted to reflection on avenues of tolerance within Christianity. Prof. Wolfgang Huber, Bishop of the Lutheran Church of Berlin-Brandenburg, began with the observation that the need for tolerance is born from intolerance. He then turned to the present rise in Hindu fundamentalism in contemporary India which endangers the co-existence of Hinduism and Islam and restrains the development of local Christianity. Within the history of Christianity itself, he said, concepts of tolerance only developed after the emergence of Protestant sects. This view was contested by the Lutheran theologian Prof. Christoph Marksches (University of Jena) who indicated earlier concepts of tolerance which had evolved out of medieval scholasticism. Most valuable of these was Huber's distinction between active and passive tolerance. The first would entail acknowledgement of the dignity of every human being instead of the mere sufferance of other people.

The second session explored instances of tolerance within Islam. The

speaker, Prof. Muhammad Khalid Masud, a Muslim scholar from Pakistan who is currently Academic Director of the International Institute for the Study of Islam in the Modern World in Leiden, the Netherlands, introduced himself as a believing Muslim who considers the Koran to be a historical rather than a normative text. Having attributed dogmatic absolutism to sectarian developments within Islam, he emphasized the fact that Muslims have displayed intolerant or violent behaviour towards adherents of deviant beliefs in situations in which they have had to struggle for political or economic power. He then introduced the audience to a wide range of contemporary Muslim intellectuals who have argued in favour of political pluralism on the basis of religious pluralism. Masud himself recommended that shared ideas among religions can be stressed in order to overcome the violence between religions. When delicately defining the limits of tolerance in the contemporary Muslim world, Prof. Gudrun Krämer (Free University Berlin) was careful to emphasize the fact that during its history Islam has exhibited a much higher rate of tolerance than Christianity.

The first day of the symposium concluded with words of appreciation and encouragement by Germany's former president, Dr Richard von Weizsäcker, who is renowned for his promotion of inter-cultural dialogue, ethical awareness, and tolerance.

## 'Thin Hinduism'

The second day of the symposium commenced with the session on Judaism. Prof. Ernst Ludwig Ehrlich, the Honorary Vice-President of B'nai B'rith in Europe (Switzerland), reminded the audience that Jews have not had much chance to behave intolerantly towards people of other convictions because, until recently, they did not have their own state and hence not enough political power to pursue such behaviour effectively. Side-stepping problems of tolerance in contemporary Israel, Ehrlich said that the issue of tolerance has generally presented itself to Jews in such a way that it is they who have been in need of it. The lower echelons of the Lutheran Church, for instance, still continue their discriminatory rhetoric against Judaism in spite of the new rhetoric of tolerance promoted by their superiors. When contemplating the possibilities for tolerance within the doctrine of Judaism, Ehrlich concluded that the concept of monotheism would clearly set a limit. This would, of course, also apply to the other two monotheistic religions, Islam and Christianity. When Prof. Masud asked how religious Jews deal with the problem of atheism, Prof. Ehrlich replied that because of the common stigmatization of Jewish people by their environment, even atheist Jews could not escape their Jewish identity. Hence, there is a

strong sense for the necessity of at least a minimum of solidarity among both religious and atheist Jews.

The task of assessing Hinduism was assigned to Prof. Sudipta Kaviraj (School for Oriental and African Studies, London), a political scientist. Looking at the rise of Hindu fundamentalism, he stated that Hindu reform movements like the Brahmo Samaj and its like were instrumental in homogenizing the plethora of caste and tribe specific orthopraxies of India. In doing so they prepared the way for the evolution of a kind of 'thin religion' which could then be used by Hindu fundamentalists as a 'national' ideology that supposedly transcends caste and ethnic boundaries. Therefore we have the seeming paradox that there is now a depletion

... shared ideas among religions can be stressed in order to overcome the violence between religions.

of religion (i.e. the traditional orthopraxies) in private life, while the importance of religion (i.e. 'thin Hinduism') in public life is increasing. Prof. Kaviraj's explanation was competently complemented by Prof. Em. Heinrich von Stietencron (Institute of Indology and Comparative Studies of Religion, Tübingen).

The fifth session was dedicated to Shintoism which was represented by two Shinto priests: Prof. Sonoda Minoru (Kyoto University), priest of the Chichibu Shrine, and Katayama Fumihiko MD (Medical University Tokyo), priest of the Shinjuku Shrine. In pre-Meiji Japan, they stated, indigenous Shintoism and the foreign religion of Buddhism co-existed in a kind of ritual and spiritual symbiosis. This was possible, they argued, because Mahayana-Buddhism actively promotes syncretism. The crunch came with the Meiji restoration in 1868 which dissolved the symbiosis of Buddhism and Shintoism and the powers-that-be turned the latter into a national cult. After World War II, Shintoism was finally freed from state control. Since then, Buddhism and Shintoism have partly re-established their former relationship. Today, approximately sixty per cent of the Japanese population participates in the rites at the Shinto shrines of their local guardian deities, while relying on the Buddhist temples for the funeral arrangements for their deceased.

## Passive tolerance

The last session explored three different modes of active tolerance in the dialogue between Buddhism and Christianity. Prof. Yagi Seiichi (Toin University, Yokohama), a Christian

theologian who has renounced the claim of Christianity to absolute truth and who has also practised Buddhist meditation, introduced his syncretistic approach which he has derived from what he calls the interface or intersection between Buddhism and Christianity. He claims that the intersection between Christianity and Buddhism lies in what Buddhists call 'realized Buddha-nature' and Christians 'Christ who lives in me'. Yagi defined both experiences as being essentially one. His own term for them was 'Self-ego' which he equated with both Master Ryomin Akizuki's term 'individuum qua transindividuum' and Master Eckhart's concept of 'the unity between God and man in action (and not in essence)' (*Wirkenseinheit*).

Prof. Ueda Shizuteru (University of Kyoto), the representative of Buddhism, was much more cautious in his own approach. Stating that Christianity focuses upon the personality of Christ as the link to transcendentalism, whereas Buddhism concentrates on the all-encompassing, open space. Ueda then suggested defining common tasks to be used as stepping-stones for bridging the differences between Buddhism and Christianity.

An intermediate position was taken by the Lutheran theologian Prof. Theo Sundermeier (University of Heidelberg) who has contributed to the field of intercultural hermeneutics. Starting out with an assessment of the potential for dialogue in the different schools of Buddhism, he criticized Hinayana Buddhists for only discussing the issue of religious truth with those non-Buddhists who are dissatisfied with their own religion. They would never question their own religious tenets nor would they formulate them in such a way that a common ground could be established between themselves and Christians. Forgetting to mention the aggressive Christian attempts to convert Hinayana Buddhists, for instance, in Sri Lanka in colonial times, he then lauded the relatively open attitude of many Mahayana Buddhists. He did find fault with what he called their inclusive approach towards other religions, the soteriological value of which would be acknowledged only on the basis of parallels between them and Mahayana Buddhism. Sundermeier himself has studied Buddhist meditation which he recommends as a means to deepen one's own faith.

Prof. Zwi Werblowsky (Hebrew University, Jerusalem) a renowned scholar of comparative religion, was given the difficult task of drawing the strands together to conclude the symposium. In view of the persistent instances of intolerance, especially among adherents of the monotheistic religions, in Israel as well, and the enormous difficulties to be faced in reconciling monotheism with other forms of spirituality, let alone atheism, he proceeded to rehabilitate 'passive tolerance', i.e. the mere sufferance of difference, as a more realistic goal on the path towards achieving tolerance. ■

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15 > 17 MARCH 2000  
 BONN UNIVERSITY, GERMANY

# Demography & Value Change

The aim of the conference entitled 'Demographic Developments and Value Change in Contemporary Industrial Societies: East Asian and Western societies in comparative perspectives' was to analyse demographic and value change in their interrelatedness in one particular country and to discuss the results from a comparative perspective.

By AXEL KLEIN



Modernization is no longer considered to be a single process inevitably leading to the stage that Western industrial nations have reached. Instead, nowadays many different forms of modernization, temporal and spatial, are being stressed. But even though there are remarkable differences between earlier and present theories on modernization one striking similarity still remains: notwithstanding their huge economic and social achievements, East Asian countries are hardly ever included in the research and construction of sociological theories on modernity. This neglect has produced two simplified pictures: develop-

ments in East Asia are either considered to be a mere following-in-the-footsteps of the West or, conversely, to the contrary, are interpreted to exemplify the continuity of timeless Asian structures in a modern guise. By challenging both views, it was the aim of the conference to analyse demographic developments and value change in their interrelatedness in one particular country and to discuss the results from a comparative perspective.

On the whole, the contributions confirmed that there are general trends in demography and value changes that can be observed in every industrialized country, although timing, scope, and impact do differ. Fertility, for instance, resumed its decline during the latter half of the 1960s in most Western countries only to be followed by East Asian nations

about ten years later. A change in marriage behaviour rather than a reduction in the family size seems to be the major factor behind this change. In turn, the trend towards later or non-marriage is related to value and attitudinal changes among women, who no longer take their established gender role of home-making for granted. This fits into the general picture of a pluralization of life-styles in all countries, although with higher rates of cohabitation and single-parent families its degree still seems to be higher in Western societies. These changes generated a controversy over the question of whether to remain single is to be interpreted positively as an indicator of individualism and self-actualization, as most Western contributors did, or, as M. Yamada put it in his paper, negatively as a sign of parasitic attitudes toward society and the family.

## Teenage fertility

The latter shows that many speakers and discussants also stressed the continuing importance of country-

specific peculiarities. Regarding fertility trends, the problem of sex-specific induced abortions in the Republic of Korea, the observance of 'good' or 'bad' years for giving birth according to the specific sign of the zodiac throughout all of East Asia, but especially in Taiwan, a high prevalence of extramarital and teenage fertility in the US, or the topic of extremely high rates of women remaining childless in Germany were taken up. Turning to values and attitudes, the minor role of religion or a still quite positive attitude toward marriage and familial old-age-care in Japan in contrast to Western patterns were emphasized. In Japan, too, a shift from conformistic to a combination of idealistic, individualistic, and hedonistic values started from the late 1970s, and has even accelerated in pace during the recent economic crisis.

In a nutshell, the conference did produce results which confirmed the assumption of an ongoing modernization process that is common to all countries in its general features, but is highly modified when it comes to de-

## MORE ESF ASIA COMMITTEE NEWS

The conferences 'Demographic Developments and Value Change in Contemporary Industrial Societies', 'Interpreting Asian Cultures in Museums', and 'Brokers of Capital and Knowledge' reported on these pages were all selected for funding by the ESF Asia Committee in 1999/2000. Please turn to the Pink Pages for an overview of the workshops selected in the round of 2000/2001.

On page 47 you will also find an advertisement for ESF Asia Committee Research Travel Grants.

tail. A publication with all papers is scheduled to be brought out by autumn 2000 in the series *JapanArchiv* edited by the Department of Modern Japanese Studies, Bonn University. Not resting solely in publications the results will also form an important basis for an ongoing research project on 'Social Attitudes and Structures during the Modernization Process: Japan on its way toward a new modernity?' carried out at the same department. It remains to be seen whether the general conclusions of the conference also apply to other aspects of society in particular. ■

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15 > 17 MARCH 2000  
 THE BRITISH MUSEUM DEPARTMENT OF ETHNOGRAPHY, UNITED KINGDOM

# Interpreting Asian Cultures in Museums

The Workshop was above all thought-provoking and facilitated lively exchanges among delegates. We have since received many positive comments from those who attended. Presentations by an international panel of speakers were of a high standard and engaged the attention of the audience, while the range of delegates provided the basis for stimulating discussions which will be developed further over the coming months. The administration of the Workshop proceeded smoothly.

By BRIAN DURRANS, SARA PIMPANEAU & SARAH POSEY



We are especially grateful to the ESF Asia Committee for supporting this initiative. In accordance with the funding requirements, the income was spent essentially on the speakers' visit to London and on publicity materials<sup>1</sup>. The overall quality of the papers was outstanding and much commented upon both during and after the event<sup>2</sup>; delegates also praised the coverage of the Workshop. We are grateful to the speakers for their valuable contributions and for their willingness to challenge their own assumptions, and to the discussants who successfully steered the discussions.

The themes outlined in the proposal were taken up in a variety of ways, but one delegate felt that there were not enough Asian curators presenting papers; yet, as planned and thanks to our sponsors, half the speakers were from Asian countries.

This criticism highlights one of the most important themes which not only emerged from the content of the papers and discussions but was also illustrated in the speakers' approaches: the constraining influence of the history of museums as Western institutions.

The historical and social context of museum collections of Asian material was an overarching theme, focusing on its crucial impact on the content of the collections, on displays, and on the work of curators. This was particularly the case in presentations on collections in the US (Watson, Kendall, Bronson, Taylor), Russia (Taksami), and Japan (Inaga) and on the creation of new galleries on Asia (Kendall, Durrans, Taylor). It was also addressed by all in relation to wider implications for definitions of 'art' and 'ethnographic' collections and had parallels in discussions on tradition as a shifting concept (Jain, Pruess, Hout, Cate).

## Discrepancy

The political and curatorial choices involved in creating successful displays in multicultural contexts were discussed in the context of Singapore (Tan, Lee) and the UK (Durrans). These themes were in turn related to the role of Asian curators presenting collections to Asian and non-Asian audiences (Barbosa, Bronson, Hemmet, Zhou, Tagieva, Babanazarova, Alimbay, Roon). There are more and more Asian curators in and outside Asia and that the Workshop included so many Asian speakers was critically important. Consultation was perceived by all to be a positive background to the creation of displays. However, this topic also provoked one of the most vigorous debates. On the one hand, were those who perceived input by members of the culture concerned as one way to move away from the Western concept of a museum; on the other, were those who emphasized the discrepancy between the age of the collections (the bulk of which was often collected at the end of the nineteenth or early twentieth centuries) and current knowledge about these objects in the relevant culture, highlighting by contrast the importance and authority of curatorial research.

Interest in the Workshop and the issues it raised was reflected in the variety and number of delegates: pro-

fessionals and students in the field of museums, but also artists, representatives from community organizations, designers and others<sup>3</sup>. Breaks between presentations allowed lively informal discussions and active networking, and feedback has been unanimous in expressing the delegates' appreciation of these opportunities.

Relatively few delegates from outside the museum field participated in the discussions; this was explained by some in terms of the overwhelming museum perspective in the presentations and the large number of delegates. Although many of their comments were voiced in informal discussions, we hope this constituency will be better represented in an e-mail discussion group which has been set up (<http://www.mailbase.ac.uk/lists/asia-in-museums/>), in order that these views can also be represented in the contents of the publication. This e-mail discussion will not only encourage authors to tackle some of the specific themes of the Workshop in more detail, but also elaborate upon and extend the discussions into the future.

Despite the problems raised by a few late cancellations, we are very pleased with the way in which the Workshop proceeded over the three days: presentations were well received; the discussions were dynamic; and the atmosphere during the breaks friendly and lively. However, in anticipation of the conclusions of independent reports, we also felt that a number of issues which had been set out in the proposal were not addressed adequately (in particular the role of performing art in complementing conventional displays). These aspects will be developed in the e-mail discussion and will critically inform the outcome of the publication. From a proposal for a three-day event, the Workshop has become

a first step: it has sparked off timely discussions which will be pursued over the coming months; some participant institutions have already included several of the ideas discussed in their programme; and, in response to popular demand, plans for future sessions are already in progress.

<sup>1</sup> Financial support for the Workshop was provided by the European Science Foundation Asia Committee (see attached), the Wenner Gren Foundation for Anthropological Research (speakers from Third World countries only; drinks for closing reception; hospitality for speakers), and the Asian Marketing Group (food for closing reception).

<sup>2</sup> These comments were made by delegates over the three days of the Workshop, in the letters of thanks many have sent since then, and in the fourteen per cent level of response to the questionnaire handed out at the Workshop.

<sup>3</sup> A total of 124 (including speakers) participants attended the workshop with between seventy and eighty people on each day. Forty per cent of delegates who attended were from museums, seventeen per cent from universities.

Nine-and-a-half per cent were Asians from Asia, 23.5 per cent were UK-based Asians, 47 per cent UK in general (excluding UK-based Asians), 14.5 per cent from Europe, and 5.5 per cent from the US. ■

Dr Brian Durrans, Deputy Keeper / Asian Collections, Ms Sara Pimpaneau, Curator / Europe, Middle East, Central Asia, and Ms Sarah Posey, Asia Research of The British Museum Department of Ethnography were the co-organizers of this workshop.  
 E-mail: b.durrans@british-museum.ac.uk  
 E-mail discussion group: <http://www.mailbase.ac.uk/lists/asia-in-museums/>

8 > 10 MAY 2000  
AMSTERDAM, THE NETHERLANDS

## Brokers of Capital and Knowledge

The scientific objectives of this workshop were closely related to the theme of the WOTRO-funded multidisciplinary research programme 'Brokers of Capital and Knowledge: Producer services and social mobility in provincial Asia, 1960-2000'. In the spirit of this research programme, the workshop generated a debate on the ways in which processes of global economic restructuring affect social mobility in Asian provincial cities. The combination of disciplines, of contemporary and historical research, of in-depth and contextualizing theoretical studies, and of inter-regional comparisons enhanced the participants' understanding of both processes of social mobility in modern Asia and the debate on producer services.

By HEIDI DAHLES

Asia's economic boom of the last decades is reshaping Asian societies. In unprecedented ways, global economic integration, widening communication networks, and government policies supportive of private enterprise are changing opportunities for accumulating wealth, status, and power, and redefine the avenues of social mobility. This process is accompanied by the development, throughout provincial Asia, of highly sophisticated producer services enterprises (such as banking, insurance, accountancy, consultancy, law firms, and business schools) which provide access to resources required for a profitable connection to the wider world. Much of the discussion on this 'affluent Asia' is dominated by political scientists and economists who trace changes in the distribution of capital and power on the national level, and by anthropologists who study local effects of entrepreneurial and technological change.

The workshop focused on the key role played by these producer services in channelling the widening access of provincial societies to markets, capital, and commercial knowledge, and thus in shaping new business arenas and new patterns of social mobility. Geographically, the emphasis was on urban areas in Asia in general and on Asian provincial cities that are centres of commercial and industrial expansion in particular.

Specifically the workshop addressed:

1. The central role of the producer services enterprises as brokers of capital, knowledge, and commercial connections, which may contribute in vital ways to the rise of new entrepreneurial categories or the demise of existing ones, or both;
2. Opportunities for social mobility within the expanding services sector itself, which may contribute to the development of new professional classes in provincial societies. Assessing the role of the producer services as gate-keepers governing access to fundamental resources such as

land, capital, labour, and knowledge demands an understanding of the manifold institutions and networks active in Asian cities under various political and economic regimes. It is within this context that the social impact of (apparently) new opportunities must be placed. Knowledge, like the more tangible bases of production, must also be seen as a scarce resource, the control of which can generate both power and wealth.

Access to such knowledge is influenced by existing power structures, but its successful use also depends on the capacity for fast and flexible response to changing circumstances. Access to these resources is fundamental in deciding 'who gets what', but increasingly international markets impose new disciplines and reward new skills.

The major points of discussion are briefly listed below:

1. The concept of 'producer services' is at the basis of the research programme. For the time being we settled for a working definition: 'Producer services are those services invested into businesses as distinct from services consumed by end-consumers'. Producer services are, however, not necessarily involved in brokerage and, vice versa, brokers are not necessarily 'business services'. The result of this debate is that the research group has to carefully reconsider definitions of producer services, business services, advanced producer services, brokers and brokerage, and entrepreneurship.
2. Related to the provincial focus of the programme, the question was raised whether there are still any provincial brokers left in this globalizing world. It seems that in contemporary Asia processes of institutionalization and democratization have diminished the role of gatekeepers. Some participants made the point that provinces are left without power and funds, and

therefore lose power to the central level. Other participants pointed out that centralization creates power niches for gatekeepers. Instead of imagining brokers as autonomous, new people, it is more likely that in Asia we are dealing with members of established elites defending their positions. In this discussion the old/new dichotomy remained unresolved. Related to this was the issue whether brokers can be regarded as entrepreneurs.

3. Related to the old/new dichotomy was the debate about the regional focus. To study social mobility in Asia, a more fertile ground would be the provincial or the metropolitan arena. Generally speaking, those who believe that the role of intermediary is most probably taken by newly emerging elites tend to shift their attention to the metropolises where 'exciting' transformations seem to happen. Those who believe that old power holders maintain their positions are more inclined to focus on provincial cities as the power bases of the old elites.

4. Another central concept in the research programme is the concept of 'middle classes'. As became clear in the discussion, this concept is closely intertwined with notions of dynamism, transformation, and innovation. The issue was raised that 'middle classes' in Asia do not necessarily generate or propagate change, but may as yet attempt to consolidate established positions and power relations. 'New' groups aspiring to the status of 'middle class' may be more reluctant to change once they have reached this status than the ruling classes. Therefore, the projects in the programme require a thorough analysis of the concept of 'middle classes' in their situational context.

5. The aspect of gender is as yet neglected in the research programme. The issue that should be raised is to what extent social mo-

bility generated by economic restructuring is not only class related but also gender-related mobility. At a more general level the question should be raised how economic restructuring affects established gender relations.

6. An important issue raised in many contributions was the role of the state. First of all, the state as actor deserves more attention in the research programme. As was shown in the papers, the state strongly affects the ways in which economic restructuring impacts upon social mobility. 'Strong' or 'weak' states, centralized or fragmented state power, create different conditions for new elites to emerge and prosper or old elites to maintain or even strengthen their position. Therefore, concepts like 'state formation' and 'power relations' should be among the central analytical concepts of the research programme.

### Follow-up

A selection of papers presented at the workshop will be published either in an edited volume or in academic journals. The brokers research group is planning a major conference in 2003 to present the results of the different projects of the research programme and to invite critical comments of knowledgeable colleagues working in adjacent fields. The research group intend to invite the scholars who attended the ESF workshop again to discuss the progress of the programme and reconsider major points of discussion that were raised in the workshop. ■

The workshop was funded by the ESF Asia Committee and WOTRO.

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22 > 23 MAY 2000  
AMSTERDAM, THE NETHERLANDS

## PREBAS Platform for Research on Business in Asia

By SIKKO VISSCHER

At this first meeting of PREBAS, a group of PhD candidates met to discuss their work-in-progress on matters concerning business in Asia. The initiative is a direct spin-off from the seventh Nordic-European Workshop in Advanced Asian Studies (NEWAS), organized in April this year by the Nordic Institute for Asian Studies (NIAS) and the Centre for Asian Studies Amsterdam/Amsterdam School for Social Science Research (CASA/ASSR). At this meeting (reported on in the IIAS Newsletter No. 22, p. 41), one of the possible thematic clusters was con-

stituted by candidates working on contemporary business issues in Vietnam, Indonesia, India and Singapore. Themes and characteristics connecting their projects included the attention they paid to networks and the strategic behaviour of businessmen, as well as an interest in the embeddedness of business in wider social and political arenas.

While the participants were very content with and stimulated by the qualified academic support from the international team of scholars at NEWAS, the idea was mooted that the communication between PhD candidates should be maintained and the exchange of ideas and methodological approaches should be deepened in a follow-up meeting.

When CASA/ASSR agreed to support the follow-up by providing the infrastructure to hold it, and when a travel grant from the Centre for Development Research (CDR) in Copenhagen allowed two Danish researchers to attend, there was nothing to stop inaugural PREBAS workshop could take place.

The core of the workshop consisted of seven PhD candidates, five of the original NEWAS participants and two additional Dutch researchers. From the staff of CASA/ASSR, Dr Mario Rutten sat in on all sessions, providing useful comments and insights, while Dr Bert Schijf shared his expertise during the session on the methodology of network research. Although modest in size, the informal but intensive set-up of the meeting was conducive to in-depth discussions on the individual projects as well as to questions of methodology, theory, and research angles.

As the disciplines represented at the workshop included anthropology, geography, history, and sociology, a wide array of angles and foci was only to be expected. Indeed, projects ranged from zooming in on individual companies and specific

commercial or manufacturing sectors, to the attention paid to a geographical location of business and organizations representing local business communities at home and abroad. Despite this variety in range and approach, many fields of interest and research hypotheses could be causally linked to a number of key concepts. The concepts indicated in the discussions included: entrepreneurship, the social and political embeddedness of business, managing of risk through strategy, the role of culture in business behaviour and the importance of the state as a facilitator and regulator for, and at times a competitor to, private enterprise.

As a point of departure for the session on the methodological approaches to and operationalization of business research, one paper, 'Practising New Economic Geographies? Some Methodological Considerations' (Paper presented at the RSG-IBG Annual Conference, Brighton, University of Sussex, 4-7 January 2000), by Dr Henry Wai-chung Yeung of the National University of Singapore, was circulated in advance. It provided a methodological baseline from the field of economic geography which then served as a start-

ing point for a wider, multi-disciplinary discussion. The participants gained valuable comparative knowledge from each other's approaches and benefited from the input of the staff members.

As many of the researchers in this initial group of PREBAS enthusiasts will be busy conducting their fieldwork, PREBAS II, to be held in the second half of 2001, promises to be another interesting and fruitful meeting. The initiators of PREBAS aspire to expand this research platform and therefore invite PhD candidates working on projects pertaining to business in Asia to participate in future meetings and initiatives. Apart from regular workshops, we envisage the possibility of joint publications on specific themes or geographical locations. Future activities will be announced in this newsletter. Do not hesitate to contact Pepijn van de Port (pvandepoort@pscw.uva.nl) or Sikko Visscher (visscher@pscw.uva.nl) for more information. ■

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# Modern Hinduism



## Relations Between Hindus in Modern Indonesia and India

In order to appreciate the relations between Hindus in modern India and Indonesia, we have to recall the fact that 'Hinduism' was unknown in the archipelago until European orientalists and theosophists (see Herman de Tollenare's article in this theme issue) projected it onto Old Javanese and Balinese culture. It was in the nineteenth century, at a time when European orientalists were constructing 'Hinduism' as a 'world religion' together with their Brahmin informants in India, that British, Dutch, and German scholars discovered traces of ancient Indian 'Hinduism' and Buddhism in the Old Javanese literature, in the newly discovered temple ruins in Java and Bali as well as in the contemporary Balinese culture. In the West, Bali came to be known as the 'last Hindu enclave in the archipelago', whereas the Balinese on their part had hitherto regarded themselves as the heirs of the Old Javanese empire of Majapahit and its culture, and had not even known the term 'Hindu'.

By MARTIN RAMSTEDT

**Forum**  
When Bali was conquered by the Dutch between 1846 and 1908, colonial orientalists started to thoroughly investigate the Balinese literary and religious tradition as a blurred mirror of ancient India. While the various descent groups in Bali traced their origin back to different ancestral priests and noblemen originating from ancient Java, European scholars reconstructed a supposed Indian invasion and subsequent conquest of various locations in the archipelago from approximately the fourth to the ninth century AD, including ancient Java and – perhaps – Bali. This scholarly model, proposed to explain the dissemination of Indian influence in the Indoensian archipelago, has come to be known as the ksatriya-theory. With increasing knowledge about the sophisticated yet idiosyncratic 'Hindu' and Buddhist ar-

chitecture of ancient Java that showed considerable independence from Indian prototypes, and with the absence of definite proof of Indian colonies in the archipelago, scholars began to question the ksatriya-theory modelled after the dissemination of Dutch influence in the archipelago. They now considered the possibility of a peaceful dissemination of Indian influence through Indian merchants. This model has come to be known as the so-called vaisya-theory. A more sophisticated elaboration of this theory was proposed by Van Leur. It credited the pre-Indianized archipelago with highly developed chiefdoms or petty kingdoms that had established trade relations with Indian counterparts on their own initiative. The leaders of these precursors of early-state societies in Indonesia were supposed to have invited Indian Brahmins and Buddhist priests to their courts in order to upgrade the administration of their native polities as well as to provide them with a new religious legitimacy.

The history of the early Indianization of the archipelago has still not been fully elucidated. It is, however, safe to assume that Indians had settled in Indonesia but had not necessarily come as conquerors. With the Islamization of India and Southeast Asia, large-scale cultural contacts with non-Islamic Indian civilization were severed. Yet economic relations with both northern as well as southern Indians of various backgrounds have continued through the ages until modern times (see also Silvia Vignato's article). It is interesting to note that once European scholars had discovered traces of Indian influence in the Old Javanese literature and temple ruins as well as in 'the last Hindu enclave' Bali, some Indian scholars started to turn their gaze to Java and Bali too. One of them was Ananda K. Coomaraswamy who had fully embraced the so-called ksatriya-theory when writing on Indian and Indonesian art in a book published in Germany in 1927. Was it that he was just influenced by the dominating paradigm of the day or was it the evolving Indian chauvinism that led him to speak about Indian colonization without any shade of doubt? We cannot tell for sure, but it felt strange for me to see how members of the Indian upper class, Indian administrators, Indian Hindu leaders, intellectuals and artists, whom I have interviewed both in India as well as in Indonesia throughout the last three years, persistently echoed the ksatriya-theory when reflecting on the development of Hinduism in Indonesia. An Indian professor in Bombay is currently trying to raise funds – so far unsuccessfully – for a project similar to that undertaken by Thor Heyerdal to prove the trans-pacific migration by the ancestors of the native South Americans. The Indian professor on his part wants to rebuild a ship from the time of the South Indian Chola Dynasty and send it on its voyage to Sumatra to foster the theory of a Chola invasion. It seemed a strange coincidence that when I proposed a paper on 'Hinduism in Modern Indonesia' for the recent Quinquennial Congress of the International Association for the History of Religion in Durban, the conveners placed it in a panel on 'the Hindu diaspora'.

### Elitist notion

While colonial orientalists praised Bali as a storehouse of ancient Indian survivals, and theosophists acknowledged its culture as an offspring of the Aryan invasion, Muslim and Christian missionaries claimed that the religious practices of the islanders were neither 'Hindu' nor 'religion'. Not disputing the fact that the social hierarchy of the Balinese (a derivation of the Indian 'caste' or rather *varna* system), the literary tradition of their Brahmin priests and some of their religious practices were indeed remnant of ancient India, the missionaries classified the elaborate ritual system

of the majority as native 'animism' (*adat*) on the grounds that it differed widely from the Hindu practices in contemporary India. This criticism, the influence of theosophy, and the visit of the widely known Indian poet Rabindranath Tagore to Java and Bali in 1927 inspired some Balinese intellectuals to scrutinize the 'Hindu-ness' of their tradition. Several religious reform organizations were formed with the goal to purify, to foster, and to safeguard the 'Balinese Hindu religion'. The progressive organizations tried to rid Balinese culture from obsolete customs not in conformity with a notion of 'Hinduism' that was very much inspired by Rabindranath Tagore, whose father, Devendranath Tagore, had been comrad-in-spiritual-arms of Rammohun Roy, the founder of the *Brahmo Samaj*. The conservative organizations tended to cling to an elitist notion of 'Balinese Hinduism' that was still very much traditionally Balinese and less 'Neo-Hinduized'. In some respects, it was much more compatible with Dutch colonial theosophy than with Indian reform movements.

Immediately after World War II, many Indonesian nationalists – most of whom were Javanese along with a comparatively small number of Balinese – felt greatly inspired by India's

In spite of the Treaty of Friendship ... the relationship between the two countries began to deteriorate

achievement of independence. Moreover, India was fervently supporting Indonesia's own struggle for independence. When in 1950, the unitary Indonesian nation state had finally obtained international recognition, Indian Prime Minister Nehru was the first head of state of a foreign country to visit free and independent Indonesia. In spite of the Treaty of ('unalterable') Friendship that was signed a year later, the relationship between the two countries began to deteriorate when Krishna Menon replaced the able and amiable Sir Benegal Rau as the leader of the Indian delegation of the Afro-Asia group within the United Nations. The late Ide Anak Agung Gde Agung, one of Indonesia's distinguished diplomats, attributed the growing mistrust against India to Menon's 'arrogance and impatience in dealing with the other delegates'. The situation was aggravated by

Nehru's paternalistic behaviour during the Bandung Conference of 1955. When Nehru's claim to the leadership of the non-aligned countries clashed with Soekarno's own aspiration, the foreign policies of the two countries became increasingly irreconcilable. In the context of the violent Indian-Chinese border dispute, the emergence of the so-called Jakarta-Beijing axis during the late 1950s did not help to bridge the growing rift. Official relations had deteriorated to a point of no return when India was supporting Malaysia against Soekarno's 'crush Malaysia' policy and Indonesia was growing close to Pakistan.

Relations with India were, however, retained in Bali where people had been forced to align themselves with a 'world religion' due the religious policy of the new Indonesian state. The Indonesian Ministry of Religion had classified the religious practices and beliefs of the Balinese as 'native currents of belief' (*aliran kepercayaan*) – a euphemism of 'animism' – as opposed to 'religion' (*agama*). Only monotheistic 'world religions' were acknowledged as *agama*, which was why initially only Islam, Protestantism, and Catholicism were represented by the Ministry. Since Indonesia is not a secular country – the Indonesian Constitution is based on the 'Belief in the One, Almighty God' (*Ketuhanan Yang Maha Esa*) –, every citizen had to become a member of an acknowledged religious community. Hence, Bali was declared to become a target for Muslim and Christian proselytization. The Balinese responded by announcing their island as an 'Autonomous Religious Area' and turning to India to reformulate their religious beliefs in accordance with the requirements of the Ministry of Religion. At the beginning of the 1950s, the Arya Samaj sent the Indian scholar Narendra Dev Pandit Shastri to Bali who took a Balinese wife and settled permanently there. Other Indian scholars and religious teachers came to Bali on short-term visits. Besides, some Balinese went to India to study at the Shantiniketan Vishva Bharaty University, founded by Tagore, the Benares Hindu University, and Raghu Vira's International Academy of Indian Culture. Direct and indirect contacts were established with the Gandhi Peace Foundation (see also my article below), the Divine Life Society of Swami Shivananda, and the Ramakrishna Mission.

### 'Neo-Hinduism'

In a joint effort, the leaders of several Balinese religious reform organizations, Pandit Shastri, the Balinese who had returned from their studies in India, and a Dutch turned Indonesian orientalist, Roelof Goris, succeeded in formulating a new Balinese theology both along the lines of Indian 'Neo-Hinduism' (V. Stietencron) as well as in conformity of the required monotheism of the Indonesian institution. While Indian-Indonesian for-



Agnihotra performed at the Yayasan Bali Homa Yajna Veda Poshana Ashram, led by the pemangku (temple priest) Wayan Nilon Batan. (Also see photo p.9)



PHOTOS: MARTIN RAMSTEDT



ign relations were continuously deteriorating. 'Hinduism' was finally acknowledged as 'one of the religions adhered to by the Indonesian people' between 1958 and 1962. Three factors facilitated the official recognition: (1) the growing irritation on the part of Sukarno with the separatist and Islamist Darul Islam movement; (2) the fact that many members of the circle around Sukarno were influenced by theosophy; and (3) the coincidence that Soekarno's mother was Balinese. Strangely, the newly established Parisadha Hindu Dharma, sole representative organ of the Indonesian Hindu community modelled after the Indian *parisad*, did not include Pandit Shastri, who was to be further marginalized as time went on. He continued to exert some influence, though, through a book on *Hindu Dharma* for which he also received an award of the Birla Foundation in India.

During Soeharto's 'new order' regime, relations with India normalized, even though India had lobbied in vain to have South Asia included

1993, several travel agencies in Bali have organized annual pilgrimages to India.

Having lost its main trade partner, the Soviet Union, in 1989 India has been increasingly orienting itself towards the Asia-Pacific market, as Christophe Jaffrelot has recently pointed out in a paper. Since 1995, the Indian Council for Cultural Relations (ICCR) has annually provided ten scholarships for Indonesians to study Indian culture at an Indian university. These scholarships were exclusively given to Indonesian Hindus who have studied Indian philosophy, Hindi, and Sanskrit in Delhi, Agra, or other Indian cities. The ICCR has furthermore donated complete sets of Vedantic literature to two Balinese temples. Besides, Indian expatriates working in Indonesia like, for instance, the general manager of the Balinese Oberoy Hotel, have been sponsoring the building of Hindu temples and the publication of Hindu literature in Indonesia as well as providing grants for underprivileged members

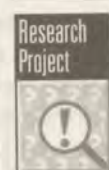
# Indian Thought in the Dutch Indies

## The Theosophical Society



**To what extent did the Theosophical Society (TS) disseminate Indian thought to the Dutch Indies (1880-1942)? Before we embark on this topic, we need to clarify three points first: (1) what is theosophy, and what is the Theosophical Society; (2) what influence did the TS have in the Dutch Indies; and (3) how much did theosophy actually represent Indian thought?**

By HERMAN DE TOLLENAERE



**W**hat is theosophy? In a wider sense, people call various attempts within different religions to get knowledge of God, or of 'higher worlds', 'theosophy'. With regard to Indonesian Islam, this might also include the Sufi tradition. Here, however, we discuss 'theosophy' in a narrow sense, i.e. the ideas promoted by the Theosophical Society as well as ideas outside the direct framework of the TS, but clearly influenced by it, whether it is acknowledged or not. Within the circles of the TS, theosophy is synonymous with 'Divine Wisdom'.

The TS was founded in 1875 in New York by sixteen people, including the initiator, the Russian Madame Helena Petrovna Blavatsky, and the president, the American Col. Henry Olcott. Its immediate aim was to promote the study of how to evoke nature spirits by the supposedly magical properties of the ancient Egyptian hieroglyphs. In 1879, Blavatsky and Olcott established themselves and their society in India. Since 1883, the headquarters of the TS are in Adyar near Madras. In 1907, the English Annie Besant succeeded Olcott as president, and in 1934, Besant herself was succeeded by her compatriot George Arundale.

### TS influence in the Dutch Indies

Between 1880 and 1883 the German Baron von Tenggagell founded the first TS lodge in Java. It soon fell apart, though. Twenty years later, the TS became more successful in the Dutch Indies, also influencing the social and political life outside their immediate membership. The monthly 'Theosophisch Maandblad voor Nederlandsch-Indië' was published (in the Dutch language) from July 1901 onwards. In 1903, already five lodges existed in Java. All their officials were Dutch, except for one Javanese aristocrat. In 1930, membership had risen to its highest level ever: 2090 people, 1006 of whom were 'European'. These Europeans were mainly Dutch who made up nearly a half per cent of all the Dutch in the Dutch Indies, the highest proportion of theosophists anywhere in the world! Eight hundred and seventy-six members were 'Native' (Indonesian), and 208 members were 'Foreign Oriental' as most Asians of non-Indonesian ancestry were categorized. Probably about 190 of them were Chinese and approximately twenty of them were Indian. One

should not try to credit the few Indian members of the TS living in the Dutch Indies with any significant influence in the local TS lodges, let alone in the politics of the Dutch Indies. Geographically, membership was concentrated on Java. Socially, most Indonesian members were Javanese aristocrats, so-called *priyayi*, and only a few of the 'natives' were West Sumatran and Balinese noblemen.

One influential theosophist was a member of the *Volksraad* [i.e. the largely powerless colonial 'parliament'] and a political theorist, Raden Mas Soetatmo Soeriokoesoemo (1888-1924). He was also a member of the Paku Alam princely dynasty of Yogyakarta. Rejecting all-Indonesian nationalism, Marxism, Islam, and Western democracy alike, Soetatmo advocated instead an aristocratic, spiritual, 'Javanese' nationalism. His ideas on spirituality, however, were rooted in a European theosophist interpretation of Indian religion, especially the Indian caste system. Like theosophists in other countries defending social hierarchies perceived as under threat, he equated all-Indonesian nationalism, Marxism and Western democracy with the *sudra* whom he saw as incapable of acquiring the wise esoteric insight of their social superiors. Soetatmo's name and some of his ideas resurfaced in General Soeharto's post-1965 'New Order' regime, even though Soetatmo's narrow 'Javanese' brand of nationalism had by then ceased to be a viable ideological option.

### How much did theosophy actually represent Indian thought?

In Indonesia, just like in other countries, early twentieth century views on India were much more influenced by theosophy than one might expect. Though the geographical and ideological links of theosophy with India are evident, it did not originate in India nor were its leaders of the pre-1942 period Indian. In order to assess how theosophy disseminated Indian thought to the Dutch Indies, we will have to look at how theosophists represented and mediated influences from Indian literature, politics, and religion.

Quite a few Indian intellectuals and artists in British India were influenced by theosophy. One of them was the famous poet Rabindranath Tagore, who visited Java and Bali, where he was well received by both Javanese and Hindu-Balinese intellectuals, in 1927. The content of political discussions in India as far as it consisted of topics

discussed also among the members of the Indian lodges, i.e. especially the issues connected with the fight for independence controversially debated by Gandhi and Annie Besant, often raised the interest of the theosophists in the Dutch Indies, too. The (mainly Dutch) theosophists commenting on these issues in writing, sided with Mrs Besant who reasoned against a complete break with the British Empire, whereas Gandhi or even more anti-colonialist Indian opponents took a much more radical stance. The (Dutch) theosophists like Government Secretary A. Vreede backed up their position by claiming that the Dutch Indies were not as advanced as India. Like Mrs Besant, they based their political ideas on theosophical doctrines. In Annie Besant's religious writings, for instance, India had a central significance for the 'Aryan race', of which the highest achievement so far was the British Empire. In the Dutch Indies, former Assistant Resident and theosophist C.A.H. von Wolzogen Kühr spoke about the mythical ancient Indian colonizers bringing Indian civilization to the Indonesian islands as 'Aryan' predecessors and precedents of present 'Aryan' Dutch. To the Javanese *priyayi*, theosophists described India as the historical origin of their relative privileges as they supposedly descended from the earlier Aryan invasion of the archipelago.

The majority religion in Indonesia in the Dutch Indies was – as it is now – Islam. Historically, Muslim traders from Gujerat had been instrumental in spreading their faith in the archipelago. No Indian Muslim influence, however, was mediated by the TS since there were practically no Muslim members in India. Indian Hindu views of theosophy differed widely, ranging from praise to criticism. One prominent Hindu critic, Swami Vivekananda, called theosophy 'this Indian grafting of American Spiritualism – with only a few Sanskrit words taking the place of spiritualistic jargon'. He saw a general tendency outside India – which held true also for the Dutch Indies – to form an image of India, and Hinduism, for that matter, through the mediation of theosophy, and claimed: 'Hindus... do not stand in need of dead ghosts of Russians and Americans!'

In 1911, Indian representatives of Hinduism, Buddhism, Zoroastrianism, and Islam wrote to the newspaper 'The Hindu' that while, in theory, adherents of any religion could join the TS and continue to practise their faiths, in fact they were obliged to adopt a collection of doctrines and ideas inconsistent with any of them. The theosophist C.W. Leadbeater on his part said: 'you must not take it for granted when you meet with any of



Wayan Nilon Batan performing Agnihotra.

within ASEAN. However, since Soeharto discouraged identification with a transnational religious community that would hamper the development of a strong national identity, contacts between Indonesian and Indian Hindus remained relatively limited until the 1980s. By then, the rapid modernization of Indonesian society and the increasing intellectualization of the officially prescribed Indonesian religions had gradually undermined traditional spirituality on one hand, and raised the need for a new kind of spirituality on the other hand, especially among the urbanized modern middle class. Among the Indonesian Hindu community, more and more people started to get interested in new Indian spiritual movements like the Hare Krishna movement, the Satya Sai Baba movement, Ananda Marga, Brahma Kumaris, Shri Shri Ravi Shankar, and Osho (Bhagwan Shree Rajneesh). Besides, the 'New Age' culture was beginning to make an inroad into the Javanese and Chinese community. When Soeharto started to court the Muslim community at the end of the 1980s in order to increase mass support for his regime, the rapid Islamization of public discourse led to serious disadvantages of the minority religions in Indonesia. In response to the official promotion of a modern Muslim Indonesian identity, Hindus were beginning to develop a stronger sense of being part of a transnational religious community, looking to India for inspiration how to be a modern Hindu in a modern world. Since

of the Hindu community outside Bali to study Hinduism at one of Indonesia's Hindu colleges.

In October 2000 the Indian Ambassador to Indonesia, the Balinese Governor and other Balinese and Indians living in Indonesia jointly established the Foundation for Balinese-Indian Brotherhood (Yayasan Persaudaraan Bali-India) in Denpasar and a Hindu Study Centre at the Universitas Udayana. In November 2000 a delegation of Balinese Brahmin priests will visit India on the invitation of the Indian government. A meeting with the Shankaracarya of Kanchipuram has also been arranged for this occasion. It is planned that the Shankaracarya will then repay the visit of the Balinese priests at the beginning of next year. This will then be the first time that a Shankaracarya has left the sacred soil of India. ■



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INDIAN THOUGHT IN THE DUTCH INDIES

By Herman de Tollenaere

our theosophical terms, in Hindu or Buddhist books, that they mean exactly the same thing. Very often they do not.'

Examining the doctrines of theosophy and of the authentic Indian religions, important differences become apparent; e.g., in concepts like *chakra* (misspelt as 'chakra'). In the Indian yoga philosophy, a *chakra* is an imaginary point used to facilitate concentration on Hindu deities. However, in the view of a theosophist like Leadbeater, well known in the Dutch Indies both as a lecturer and from his writings, a 'chakra' became a really existent 'thing', albeit 'etheric'. This view, by the way, persists, like other aspects of theosophy, in many Western New Age movements of today. Another example is the Sanskrit word *akasha* signifying 'space'. In theosophy it is used in the compositum 'Akasha chronicle' which signifies a supposed cosmic record, stored on the so-called 'etheric plane', of the past and the future accessible to the paranormally gifted, but not to mere historians or futurologists. The 'Akasha chronicle', however, is no Indian concept. Jörg Wichmann, who scrutinized the various theosophical doctrines in detail, opposed the theosophical concept of the 'seven principles in man' to the five or six substantially different 'principles' in Hinduism. He also explained that the theosophical

notion of karma is more philosophically 'idealist' than Indian concepts of karma. How about reincarnation, the doctrine which would eventually become central to Blavatsky's thinking? Before she went to India, she rarely mentioned the concept, if at all. From the fact that it became so prominent in her later writings does, however, not follow that it retained all its original connotations. Reincarnation in theosophy supposes teleology or evolution in the cosmos, which contradicts the cyclical notion of time within Hinduism, or Indian philosophy for that matter. Another difference between theosophy and Indian philosophy, especially Hinduism, is that in theosophy, human souls will always reincarnate as humans, and never as animals. Thus, Wichmann is right to conclude that, in spite of the fact that Indian ideas did influence theosophy, its real 'roots' are not Indian, but Western spiritualism as well as evolutionism. One may add that theosophists' views on miracles were also closer to the Christian than to the Hindu tradition.

Hence, I may conclude that the Theosophical Society, which was quite influential in the Dutch Indies, especially among the Dutch colonial administrators as well as the Javanese nobility (*priyayi*), did disseminate Indian thought to the archipelago, albeit in a highly idiosyncratic, corrupted and 'Westernized' form. ■

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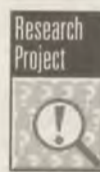
# Globalization of Hinduism

## Swadhyaya in England and Sai Baba in Bali



**Globalization of religion and varieties of religious and spiritual movements are signs of our times. This includes global diffusion of both political and fundamentalist movements as well as ethical socio-religious movements and spiritual mobilizations. For some scholars, in a globalized world, religious mobilization can only take the form of political mobilization, which is most effective at a sub-societal level since, in a demystified, post-traditional and post-metaphysical world, it is difficult to have public influence on religion at the level of an entire society concerned, not to speak of the entire world. But mobilization taking place in the field of religion in the contemporary, globalizing world is not only political and sub-societal, but also ethico-spiritual, transsocial, and transnational.**

By ANANTA KUMAR GIRI



Along with sub-societal political mobilization within the realm of religion, we also witness ethical and spiritual mobilization in the direction of a more inclusive ethical awareness, struggle for a dignified society, and practical spirituality—a mobilization which transcends the familiar boundaries of the outsider and the insider, good and evil. But ethical mobilization here is not

just doing good for the other but also developing oneself, making oneself a servant of God and a work of art for creating beautiful and just relationships in society.<sup>1</sup> Ethical mobilization includes an aesthetic mobilization of self for appropriate self-development, self-fashioning and self-cultivation.<sup>2</sup>

The globalization of Hinduism at the contemporary juncture, while involving the globalization of a much more militant Hinduism such as Visva Hindu Parishad (VHP) and Rastriya Swayam Sevak Sangha (RSS), whose activities are widespread in a country like England, also includes the spreading of initiatives such as Swadhyaya which embodies an ethical, aesthetic and spiritual mobilization. The same is also true of the work of the Sai Baba movement in Bali, which owes its inspiration to the life, mission and work of Satya Sai Baba and the movement which follows him in India. In Bali, while providing a constructive critique of, and alternative to, the highly ritualized *adat* religion which is the customary religion of the land, the Sai Baba movement also provides an alternative to the state sponsored *agama* Hinduism, which has become part of a bureaucratic state and whose ethical agenda lacks a dimension of depth and self-development. As Leo Howe tells us: '... devotees of Sai Baba, while valuing their Balinese identity in some contexts' are also striving for a more global and deeper identity: 'This new identity is about the individual in the world or more precisely the individual in his or her specific relationship to the universal God. It is an identity based on the essential self deep within one. Experienced and dedicated devotees frequently speak about improving and developing themselves. Over time their nascent identity progressively takes on a specific shape. It is molded by the change in lifestyle that members undergo.'<sup>3</sup>

The Swadhyaya initiative in England and the Sai Baba movement in Bali both have a history of about twenty years in their respective countries. Swadhyaya came to England in 1978 and Sai Baba to Bali in 1981. Let us begin with the vision and dynamics of Swadhyaya. Swadhyaya is a socio-

spiritual initiative in self-development and social transformation in India. It started with the spiritual discourses of its main source of inspiration, Pandurang Shastri Athavale, who is called Dadajee, which means elder brother, and after silent work in villages in Gujarat for thirty years, it took a socially active turn in the building of many *prayogas* for self-development such as the community worship centre and community farming. Bhaktipheri is the foundational *prayoga* or experiment of Swadhyaya where the participants go to meet interested people near and far without any expectations. Swadhyaya in England emerged from the pioneering Bhaktipheri that Swadhyayees from Bombay, the co-ordinating headquarters of Swadhyaya, had undertaken in London and Leicester. The Gujarati Hindus of England—Swadhyaya has its most active base in Gujarat in India—many of whom had earlier come from East Africa, started taking part in this

Children are subjected to derisive comments: 'Oh, your religion has monkey God and Elephant God.'

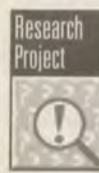
unfolding movement. They also started doing intense Bhaktipheri and this made Swadhyaya spread. In this initial phase, Swadhyayees were listening to the audio cassettes of Dadajee in the Swadhyaya *kendra*. But then came the phase of video cassettes and on Sundays, the day of the Swadhyaya *Kendra*, Swadhyayees began to attend Dadajee's video *prabachana* as an act of worship. This is similar to the way the followers of Sai Baba participate in the *Bhajan* meetings in India, which is for them an act of worship.<sup>4</sup>

Social service

Some of the participants of Swadhyaya in England had also participated in the *Bhajan mandalis* of Satya Sai Baba in East Africa, but they found just attending *Bhajans* inadequate for fulfilling their desire for more concrete social action. Swadhyaya's practice of devotional labour or *shramabhakti*, where participants join and share their labour and time together with a spirit of devotion, provided them with an alternative. There are different projects for the offer of *shramabhakti* in India compared with those in England. But three unique

# Indonesians of Indian Origin

By SILVIA VIGNATO



Since the Indonesian Bureau of Statistics does not publish any data on either ethnic background or religious affiliation of Indonesian citizens, the exact number of ethnic Indians who are Indonesian nationals is, at least to my knowledge, unknown. Most Indonesians of ethnic Indian origin live in the province of North Sumatra where I have conducted intense fieldwork in connection with my doctoral thesis dedicated to the topic of 'Hinduism among the Karo and the Tamils of North Sumatra'. Many Indians had emigrated to Medan and its hinterland when the large plantations were founded by Western corporations (e.g. 'Good Year') in the late-nineteenth century. Others, especially the Sindhis, had come to Indonesia, both to North Sumatra and to Jakarta, after India's partition. The Indonesians of Indian origin, however, do not make a very close-knit group. In North Sumatra, they consist of southern Indians (about fifteen thousand Tamils) as well as northern Indians (approximately five thousand Sikhs and presumably around fifty Sindhis). This highly heterogeneous

group is further divided along caste as well as occupational lines. Hence, it is divided on the basis of Indian language, caste, property, and rites. A strong feeling of loss of origins, though, is shared by all.

Most Indonesians of Tamil and Sikh origin have never set their foot on Indian soil and never will. They mainly, but not exclusively, keep to themselves as a community, because their religion keeps them from intermarrying with the locals. They neither read nor write Tamil or Gujarati which they, however, speak. They ignore all that makes India a state, i.e. Indian history, modern Indian habits, schooling in either the Hindi or English language, etc. Only two sources of knowledge about the land of their forefathers are available to the largest part of the two communities: fading stories told and retold by four generations and Hindi films which they watch both on rented video tapes and on Indonesian television. My own fieldwork was exclusively concerned with the Tamils and the Sindhis, since it dealt with the development of Hinduism in North Sumatra. For the Tamils, 'India' is a migrants' image of rural Tamil Nadu originating from the time before 1945. When mediated through the

Hindi films, 'India' is perceived as a modern society where Hinduism, pop songs and popular dances as well as modern notions of 'love' play a major role. The few rich members of the community who have been to India, and who still have relations there, basically go there either for health care, considered better and cheaper than in Indonesia, or for very official religious matters, for instance, when they tried to establish contacts with the Shankaracharya Madam of Kanchipuram. It was a very partial experience they brought home, though.

The feeling of loss is stronger among the Sindhis who first had to escape from the newly founded Pakistan and then from India as well (mainly from Bombay). But because they still belong to a transnational Sindhi trade organization, the headquarters of which are largely based in Bombay, and because they travel within the whole Sindhi world diaspora, their image of India is based on experience and hence more concrete than the Tamils' notion of India.

Though the time of emigration becomes a more distant past for everyone, India has recently become closer due to better economic relations and a general improvement of communication. Thus, the Indonesians of Indian origin in North Sumatra now begin to mix more, not only among themselves, but also with economic partners and with religious institutions in India. ■

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projects of Swadhyaya in England are: Sneha Care (A Care of Affection), Eikya Utpadan (Production of Unity) and Poonam Milan (Meeting on the Full Moon Day). Sneha Care is a day care centre, which is a prayoga of Swadhyaya for the Swadhyayees of London, to take care of the elderly at the feet of God. They take part in this activity for their own self-development. The whole day care centre is run on the basis of the shramabhakti of the participants. For instance, the care workers are devotional volunteers. The same is true of those who drive the van to pick up and to drop off the clients. The Swadhyaya Sneha Care Centre runs in East London and is catering to five local authorities. Those who work in the kitchen are also Swadhyaya volunteers. The volunteers are called pujaris or worshippers. The day care centre needs ten pujaris everyday, but there are sixty to seventy people in London ready to render their shramabhakti. Some of them have to drive for hours to join the day care centre. The centre is managed by Hemanta Bhai and Bhiru Behen who are professional care workers working with the social welfare system of the UK. Since other care workers are not professionally trained, they are given training in hygiene and in the maintenance of client-confidentiality.

Earlier the day care centre was running three days a week, but now it is running two days a week as it has moved to a new community centre. There is a growing demand for this service of Sneha Care from the people of the Asian community as the mainstream social service system of the UK is not sensitive to the cultural world of the Asians. Says Hemanta Bhai: 'The centre charges a fee of 35 pounds per person per day to the local authorities, which is much less compared to other private contractors. The objective here is not to make money but to provide a model to the local society and to provide a platform for the Swadhyayees where they practise giving their prime time.' Eikya Utpadana, or production of unity, is another prayoga of Swadhyaya. In this, the women participants of Swadhyaya meet around an activity such as preparing food together. In the Hindu families in England, even if it is not an extended family, if there is more than one woman in the house it becomes difficult for them to agree on the food item to prepare. The Swadhyaya prayoga of Eikya Utpadana helps them to produce unity among women in the household as well as in the larger society. Another prayoga, or experiment, is the Poonam Milan or meeting on the full moon day. In this, women meet on the full moon day just to be in the company of other women.

Peter Beyer argues that in the globalized world pure religion comes at a discount, and religion seeking to influence believers, as well as have a wider public influence, has to be applied. In Swadhyaya we see many applied activities of religion though, unlike Beyer's presupposition, these activities are not only immanent, they also embody a vibrant link with the Transcendent in the form of practical spirituality. Yogeswara Krishi is another applied or practical project of Swadhyaya in which Swadhyayees come and offer their devotional labour in the field of agriculture. Whatever is

produced from this becomes the impersonal wealth which is shared with the needy members of the community as a gift from God.

When Swadhyaya began in England there was a feeling of uncertainty on the part of the participants as to whether they would be able to go to another person's house without prior appointment as part of Bhaktipheri. But encouraged by Dadajee, Swadhyayees started doing it. Now, they also undertake Bhaktipheri in distant towns. For example, Swadhyayees from East London go in Bhaktipheri to Nottingham, and those from Leicester, to Cambridge. They go in Bhaktipheri once a month for one weekend. For them to leave their work and to join in Bhaktipheri requires a great deal of preparation, but through this they learn to develop themselves and to live for others and God. Swadhyaya provides the participants frameworks for creative identity formation. This is especially true of the younger generation. Living in English society, both in the school as well as in the wider society, they are asked questions about their religion. Children

Churches to temples

In both London and Leicester, RSS and VHP also work. While the participants of sakhas of RRS appreciate the role of Swadhyaya, they complain that Swadhyaya does not fight with those who attack Hindus and does not do enough to save culture. In a discussion on this held in Nottingham during my visit, one Swadhyayee activist told the sakha activist: 'While by culture sakha means the culture of the land and has a territorial notion of culture, Swadhyaya has a much wider notion of culture which is Vedic. Protection and nurturance of this culture requires silent cultural work.' Swadhyaya further argues that Hindu culture cannot be saved by building temples. Hindus in England seem to be taking satisfaction in the fact that they are buying churches to build temples as many of the churches are suffering from the problem of low attendance. Swadhyayees warn the builders of temples that if they do not make religion a practical and spiritual quest in the life of the participants, then temples would have the same fate as the mainline churches in the West.

nese temples, and commercial facilities'. Followers of Sai Baba in Bali also 'condemn competitive ritual display, gambling, cock-fighting and the slaughtering and eating of animals, all of which are central to local adat religion'. They also provide an alternative to the orthodoxy and hierarchy of both the adat and the agama religions. Though the Sai Baba movement in India bears the mark of class and caste, Bali it is relatively egalitarian. It 'provides the unique combination of a personal and loving relationship with a loving God together with a relatively egalitarian theology and social organization which help maintain the struggle against the inequalities embedded in Balinese institutions'.<sup>7</sup>

There seems to have taken place some shift in globalization of the Sai Baba movement. The Sai Baba movement in India is much more controlled by hierarchies of caste and class than it is in Bali.<sup>8</sup> Under the weight of hierarchical social and religious institutions, the Balinese have probably interpreted the universal message of love of Sai Baba in a much

India, the rich participants do not have a determining voice. This is possible because the primary source of wealth in Swadhyaya is not money (either the state grant or donation from private philanthropists) but time and labour which are deployed with a spirit of Bhakti in several initiatives that generate well-being, such as Sneha Care and Yogeswara Krishi. The deployment of devotional labour and the sharing of time in these initiatives create wealth which, in turn, is spent on the amelioration of suffering in the community and on undertaking new community development programmes. The Sai Baba initiative considers making devotional labour a key ingredient in its devotional engagement. It also rethinks the primacy it accords to miracles by having a dialogue with Swadhyaya, which does not have any faith in miracles and has an intellectual and rational approach to religious practice and ritual. At the same time, the Swadhyaya movement in India and England can learn from the Sai Baba initiative in Bali, the way and the extent to which it has been able to overcome the hierarchy of caste. Though in its rhetoric and certain domain of its practice, Swadhyaya has been able to overcome the distinctions of caste, caste hierarchy still poses a major challenge to the socio-spiritual movement of Swadhyaya. ■



Balinese shrine with poster of Sai Baba

are subjected to quite derisive comments in the school: 'Oh, your religion has monkey God (referring to Hanuman) and Elephant God (referring to Ganesh)'. Swadhyaya teaches the participants about the symbolic meaning of such Gods, as well as about the scientific basis of religious rituals. In the context of a coming of a post-traditionalist rationality and globalization, Giddens argues that followers of religion are required to 'justify their beliefs, in an implicit way at least, both to themselves and to others'.<sup>5</sup> Swadhyaya is confronted with such a question of justification, but its response is not confined only to a rational reconstruction of religious ritual but includes experiments in practical spirituality, prayogas of self-development, and holding the hands of the other. Here justification is much more than Habermasian rational argumentation and application, which is divorced from a transcendental inspiration of love and practice in these experiments, while embodying a critique of scholastic reason is much more than rational strategies of Bourdieu.<sup>6</sup>

Swadhyaya is engaged in a constructive critique and reconstruction of Hinduism. Bhaktipheri is a social force in Swadhyaya. The Sai Baba movement in Bali is also engaged in a critique and reconstruction of both the ritualistic Hinduism of Bali - the adat religion - and its more formalized agama religion. Working in Bali since 1981, it has centres in many towns and, though it does not have any formal membership, five to six thousand people regularly attend the meetings. While in adat religion, to be a member of the temple congregation one has to pay a membership fee, in the devotional Hinduism of the Sai Baba movement there is no such requirement for payment of fees. The centres on the other hand, have both educational programmes in which religious education is imparted as well as community development programmes for the spiritual development of the participants. As Howe tells us: 'Members make charitable donations (money, materials, labour) to help others whether these are followers or not. They also help to clean and renovate hospitals, schools, Bali-

more radical manner than what was perhaps intended. Though Bhajan is a key activity in both the Sai Baba movement in India and Bali, in Bali social outreach programmes in which there is voluntary sharing of not only resources but also time and labour seems to be more common. But this voluntary sharing of time and labour seems a minuscule gesture in comparison with its intensity, scale and primacy in Swadhyaya. In Swadhyaya, devotional travel and sharing of devotional labour is a foundational activity. The Sai Baba initiative in Bali can reflect on the need to create more platforms of sharing of devotional labour, and through this generate resources for community development. Though the community development activities in the Sai Baba movement are supported by the donations of participants, it would carry the egoistic traces of the giver but for the spiritual development of the participants and for the realization of a more dignified equality. It is important that the activities are not run on the patronage of the rich clients. In the Swadhyaya movement in both England and

Notes

- 1 Cf. Ananta K. Giri, 'The Calling of an Ethics of Servanthood,' Journal of Indian Council of Philosophical Research 1998; Michel Foucault, Care of the Self (New York: Pantheon, 1986); and Eliane Scarry, On Beauty and Being Just (Princeton: Princeton University Press, 1999).
- 2 Cf. Ananta K. Giri, 'The Calling of an Ethics of Servanthood,' Journal of Indian Council of Philosophical Research 1998; Michel Foucault, Care of the Self (New York: Pantheon, 1986); and Eliane Scarry, On Beauty and Being Just (Princeton: Princeton University Press, 1999).
- 3 Leo Howe, Sai Baba in Bali: Identity, Social Conflict and the Politics of Religious Truth (Dept. of Social Anthropology, University of Cambridge: Paper, 1999, p.28).
- 4 Cf. Lawrence A. Babb, Redemptive Encounters: Three Modern Styles in the Hindu Tradition (Delhi: Oxford University Press, 1987).
- 5 Giddens (op. cit., 1999), p. 45.
- 6 Cf. Jurgen Habermas, Justification and Application (Cambridge: Polity Press, 1993); Pierre Bourdieu, Pascalian Meditations (Cambridge: Polity Press, 2000).
- 7 Howe (op. cit., 1999).
- 8 Howe (op. cit., 1999).
- 9 Babb (op. cit., 1987).



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# Two Balinese Hindu Intellectuals

## Ibu Gedong Bagoes Oka and Prof. I Gusti Ngurah Bagus

People



Ibu Gedong and Prof. Bagus, as they are more intimately called, have as much in common as they differ in age, in lifestyle, and in viewpoint.

They are both members of the traditional Balinese nobility, albeit not high nobility. They both received a thorough Western education. They both set out early on a quest for understanding their religious tradition in a broader context. They both have been strongly influenced by classical modern Indian Hindu thinkers since long before this became common among contemporary Indonesian Hindu intellectuals. They have repeatedly joined forces in co-founding a couple of religious organizations, i.e. the *Forum Pemerhati Hindu Dharma Indonesia* ('Forum for the Concern of the Hindu Religion') and the *Forum Penyadaran Dharma* ('Forum for the Awareness of Dharma'), that were formed to strengthen and to safe-

guard the Hindu religion vis-à-vis challenges from outside as well as from within the Hindu community. Last but not least, they both have been elected as members of the Indonesian Parliament (*Majelis Perwakilan Rakyat*), representing the Indonesian Hindu community in the post-Soeharto political process.

Ibu Gedong, however, belongs to the first generation of Balinese (Hindu) intellectuals who received their school education in the pre-war period. She has been very much influenced by Christianity through her former Dutch mentor, a Christian philosopher of religion, in whose family she stayed while attending a *Hollandsch-Inlandsch School* ('Dutch School for Natives') in Yogyakarta.

**This article is based on interviews with Ibu Gedong Bagoes Oka and Prof. I Gusti Ngurah Bagus, which I conducted in October, 1999, and in July 2000, as well as on various writings which testify to the influence of modern Indian Hinduism in the life and thinking of these two prominent Balinese Hindu intellectuals.**

By MARTIN RAMSTEDT

After prolonged private studies of the Christian scriptures and the Christian spiritual tradition, she was able to reconcile her Hindu-Balinese tradition with the inspirations she has gained from her encounter with Christianity by discovering the teachings of Mahatma Gandhi and, to a lesser extent, those of Swami Vivekananda as her life inspiration. She has ever since dedicated a considerable part of her life to social work, applying the teachings of Gandhi and Swami Vivekananda to circumstances in Bali and Java where she has founded altogether three *Gandhi Ashram*. Eleven years younger than Ibu Gedong, Prof. Bagus finished his school education in the formative years of the Indonesian na-

tion state. Having been influenced by theosophy through his father, he turned to study Balinese literature, linguistics, Asian philosophy, as well as anthropology in Yogyakarta, Jakarta, and Leiden. Given his special field of interest, it might not be surprising that he felt especially drawn to the teachings of Rabindranath Tagore and Sarvepalli Radhakrishnan. As professor of anthropology at Bali's state university (*Universitas Udayana*), he has continuously concerned himself with the actual as well as the philosophical problems of the cultural and religious change in Bali. Recently, he began to advocate a closer cultural co-operation with relevant Indian institutions. The following paragraphs will introduce both Ibu Gedong as well as Prof. Ngurah Bagus in a more detailed manner, focusing on their opinion on contemporary Indian-Indonesian relations. ■

### Gedong Bagoes Oka

Born seventy-nine years ago to a modern-minded father and a more conservative mother, Ibu Gedong Bagoes Oka was sent as one of four Balinese girls to a *Hollandsch-Inlandsch School* ('Dutch School for Natives') in Yogyakarta. During the eight years of her attendance, she stayed in the family of Prof. Johannes Herman Bavinck, professor of theology at the College of Christian Theology in Yogyakarta. Her new Christian surroundings confronted her with new spiritual, ethical, and democratic values that challenged her own feudal and orthopractic Balinese Hindu tradition. Like all Balinese reformers of both the colonial and post-colonial period, she came to the conclusion that the Hindu religion in Bali was very much influenced by Balinese local culture, called *adat*, overburdened by a complex ritual system, stifled by a strict caste hierarchy, and lacking in spiritual depth. She continued her education at a Christian college for higher education and subsequently taught at a Christian school in Bogor. In 1941, Ibu Gedong returned to Bali to teach at a higher secondary school (*Sekolah Lanjutan Atas*) in Singaraja and to become its headmistress later. During the struggle for Indonesian independence as well as in the formative year of the new Indonesian nation state, she fought for a strong role of religion within the new Indonesian society. In her husband, the late I Gusti Bagoes Oka, she had found an inspiring and supportive spiritual companion with whom she shared a growing enthusiasm for the teachings of Gandhi. From this fulfilling

marriage, six sons were born. After she had obtained her bachelor degree (*Sarjana Muda*) at the *Universitas Udayana* in Bali's capital Denpasar in 1964, she taught English at the Faculty of Letters (*Fakultas Sastra*) between 1965 and 1972. During that period, her activities started to get a much more spiritual focus, leading to the foundation of the *Yayasan Bali Santi Sena* ('The Balinese Peace Front') in 1970.

In 1974, Ibu Gedong translated the English biography of Mahatma Gandhi into Indonesian, which was published a year later, i.e. in 1975. A year later she founded the *Ashram Gandhi Santi Dasa* in the village of Candidasa, situated at Bali's east-coast, and dedicated the greater part of her time to manage its affairs. Activities in the *ashram* were geared to practical purposes. School education was provided for orphans and children from poor families. Work projects in the spirit of *svadeshi* were designed to improve the local agriculture on the basis of the traditional knowledge for which Bali is famous. The *ashram* does not only educate Balinese children but is also open to foreigners of all walks of life and from various religious backgrounds who want to deepen their spiritual understanding in contemplative surroundings. The daily religious practice in the *ashram* consists of common prayer and chanting, *yoga*, meditation, and a simplified form of the Vedic fire ritual, the *agnihotra*. The students have the chance to listen to spiritual lectures and are encouraged to study the sacred literature in the library of the *ashram* individually.

Ibu Gedong advocates a highly reformed, democratic, and tolerant practice of Hinduism that she sees as a kind of eternal and universal religion (*sananta dharma*) based on the Indian *Veda* and *Vedanta*, yet compatible with other true spiritual revelations such as the Christian gospel or the Islamic *Alquran*. In Bali, she has relentlessly tried to acquaint people with a less ritualistic but more spiritual religious practice without, however, condemning the Balinese ritual tradition as such, as younger and more radical Hindu intellectuals have done. Not surprisingly, her modernist and decidedly Gandhian notion of Hindu Dharma has not only inspired praise but has raised also criticism, especially on the part of Balinese conservatives such as the traditional Brahmin priests (*Ida Pedanda*).

While pursuing her responsibilities at the *Ashram Gandhi Santi Dasa*, Ibu Gedong was still occasionally teaching English at the *Universitas Udayana* as well as lecturing on spir-

itual topics both within Indonesia as well as abroad. Her work has taken her frequently to India, where she regularly participates in seminars and other events organized by the Gandhi Peace Foundation. In 1994 she received the International Bajaj Award from the Bajaj Foundation in Bombay for continuously spreading the ideas of Mahatma Gandhi. In 1996, she established the *Ashram Bali Gandhi Vidyapith* in Denpasar, an *ashram* that was specially designed to educate students at the local universities in the thinking of Gandhi. Since she has been able to influence more and more educated members of the Balinese urban youth, representatives of other persuasions have tried to damage her spiritual authority by pointing to her insufficient education in the Sanskrit language. More recently, Ibu Gedong instigated the foundation of another *ashram* in Yogyakarta, where she has followers not only among the local Hindu community but also among Muslim and Christian Javanese. Always pro-

actively fighting for inter-religious harmony and understanding, she has been able to develop constructive relations with open-minded Christians such as Dr Thomas Sumartana, Head of the *Institut DIAN/ Interfidei*, dedicated to the promotion of inter-religious discourse in Indonesia, or the pastor and Christian intellectual Dr Eka Darmaputera.

Being one of the first Balinese women who received a higher school education, Ibu Gedong has also contributed to the emancipation of women in Bali through her foundations *Yayasan Kosala Wanita* ('Foundation for the Development of Women') and *Yayasan Kesejahteraan Perempuan* ('Foundation for the Welfare of Women'), pleading for a general secondary school education for women and for the use of natural medicine and *yoga* as a kind of cheap, yet effective preventive medicine available to everybody. She herself lives as a strict vegetarian, basing her lifestyle on the Gandhian principles of 'non-violence' and to 'live simple so that others can simply live'. These principles she has also vigorously defended in her *Yayasan Perkumpulan Pemberantasan Tuberkulose Indonesia* ('Foundation for Fighting Tuberculosis') and on various other occasions, for example when taking part in the World Conference on Religion and Peace. In October 1999 her achievements were crowned with her election as a member of the Indonesian Parliament under the leadership of President Abdurrahman Wahid and Vice-President Megawati Soekarnoputri. Besides her parliamentary duties, she continues to translate English collections of the sayings of Gandhi into Indonesian. ■



Ibu Gedong Bagoes Oka at her ashram in Denpasar.

PHOTO: MARTIN RAMSTEDT

## Prof. I Gusti Ngurah Bagus

In 1932, Prof. Dr I Gusti Ngurah Bagus was born into the family of the former feudal overlord of a small village near Denpasar. Since his grandfather had wasted the family wealth on gambling and women, his father had to make a living as a teacher at the local *volkschool* ('elementary school'). When his father stopped working in order to concentrate on the study of religion and theosophy, Prof. Bagus' mother was forced to trade in local commodities to provide for the education of their children. From 1938 to 1944, Prof. Bagus attended elementary school, first in his village and later in Denpasar. During the turbulent years of 1945 and 1946, schools were closed, and Prof. Bagus had to stay at home. He became very close to his father who had by now focused his sole attention on the study of religion and theosophy, immersing himself in the classical Balinese religious texts preserved in the palmleaf (*lontar*) manuscripts of the family as well as in the collection of theosophical books he had been able to acquire. Prof. Bagus recalls growing up with a foto of Krishnamurti hanging on the wall of his father's pavilion. In those days, his father liked to discuss the life and teachings of Jesus and Jesus with two Christian friends. Often, his father would read him

passages from the palmleaf manuscripts, while Prof. Bagus himself also enjoyed reading about Chinese religion.

In 1946, Prof. Bagus continued his education at a Dutch secondary school in Denpasar. Beside his formal schooling, he studied classical Balinese texts with the Brahmin priest (*nabe*) of his family. In 1950, he was sent to Yogyakarta in order to attend a Catholic school. In Yogyakarta, he also visited some theosophical lodges, which had a strong leaning towards Buddhism, and started to study theosophy more systematically. In the library of the Sonobudoyo Museum, he spent hours reading books on Indian philosophy. After one year, he changed from the Catholic school to a state school due to growing religious conflicts with his Catholic teacher. In 1953, he entered the Gadhah Mada University in Yogyakarta and enrolled in Eastern literature. A year later he switched to the study of anthropology and linguistics, privately reading Albert Schweitzer, Radhakrishnan, and the Indian *Bhagavadgita* formerly unknown in Bali. In 1956, he went on a grant to the Universitas Indonesia (UI) in Jakarta to study under the well known anthropologists Prof. Alaar and Prof. Koentjaraningrat. At the same university,

a fellow Balinese, Ida Bagus Mantra, who had graduated from the Shantiniketan Vishva Bharaty University in India, founded by Rabindranath Tagore, was continuing his studies in a related field. In their free time, both men instigated other Balinese students to study the Hindu religion together. Having graduated from UI, Prof. Bagus returned to Bali where he conducted fieldwork on various topics such as the Balinese ritual system, the impact of tourism on Balinese society and culture, the history of an early Balinese religious reform organization as well as Balinese folklore. After he had spent two years at the University of Leiden from 1971 to 1973, he wrote his dissertation on a socio-linguistic aspect of the Balinese language. Since 1983, he has worked as professor of anthropology at the Universitas Udayana in Denpasar, gaining a reputation as a Balinese *homme de lettre* of international status.

In response to what he frequently describes as the growing Islamization of Indonesian society, Prof. Bagus started to become an activist on behalf of the Hindu religion in the beginning of the 1990's. In 1991, he convened a seminar at the Bali Beach Hotel in order to discuss strategies on how to forestall any further derogatory remarks about Hinduism on the part of Muslim Indonesians such as those made in the tabloid IKRA. In 1995, he joined the first Bali-wide demonstration against the Bali Nir-



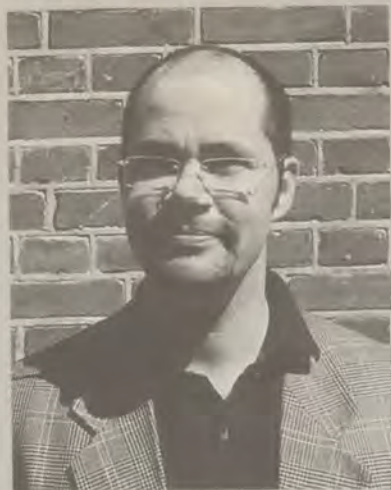
Prof. I Gusti Ngurah Bagus

vana Beach Resort, a hotel complex built by successful Sumatran Muslim entrepreneurs, the Bhakrie brothers, which desecrated the sacred ground around the famous temple Tanah Lot. Having distinguished himself as a spokesman for democracy and the preservation of local culture, Prof. Bagus was elected as a member of the Indonesian Parliament during the interregnum of ex-President Habibie. In 1999, he initiated the establishment of the Forum for the Awareness of Dharma (*Forum Penyadaran Dharma*), and increasingly talked about *Hindutva* in connection with the contemporary Indonesian Hindu movement.

Prof. Bagus has visited India several times. In 1999, he was part of a Balinese delegation that was invited by the Indian government to talk about closer cultural cooperation between Bali and India. At the moment, he is busy lobbying for the establishment of a Hindu Centre dedicated to the protection of the status of Hinduism within Indonesian society and the development of the human resources within the national Hindu community. Prof. Bagus cannot be described as a religious or spiritual leader like Ibu Gedong. He is an intellectual Hindu activist striving to prepare the Hindu community for the challenges caused by being a religious minority in contemporary Indonesia. As an academic, he tries to promote a rationalized, modern form of Hinduism, the practice of which he likes to see firmly rooted in a profound knowledge of Indian philosophy still uncommon among Indonesian Hindus. In order to promote the study of Indian philosophy, he has recently published writings of Swami Vivekananda, Rabindranath Tagore and Sarvepalli Radhakrishnan in the Indonesian language. However, as an anthropologist, he cannot endorse the substitution of Balinese religious practices by forms of religious service imported from modern India. Hence, he has witnessed the growing popularity of the Hare Krishna and the Satya Sai Baba movement in Bali with reserve. ■

## Guest Editor Martin Ramstedt

Martin Ramstedt was born in Frankfurt am Main, Germany, in 1962. In München he studied Indian Studies, Prehistory, Psychology, and Folklore Studies, majored in Ethnology, and specialized on Indonesia. Already in 1981 he had taken up playing the Balinese gamelan which roused his interest for Bali. His master thesis, which he published in several articles, dealt with the influence of Indonesian cultural policy on the development of the performing arts in Bali. For his PhD on the world view and legitimacy of rule in pre-colonial Bali he studied with Balinese priests, priest puppeteers, and artists. Later, he again turned to the present, to modern Indonesia, and to the study of Hinduism which enabled him to look beyond Bali. He added South Sulawesi, Java, and, recently, India to his scope. In the autumn of this year he is travelling to Sumatra and Kalimantan for an investigation of Hindu communities there. For the last three years Martin Ramstedt has been working at the IAS, with funding from the ESF Asia Committee, to write his 'Habilitation' (professorial thesis).



Dr Martin Ramstedt

reading texts. The *Bhahagavad Gita*, a previously unknown text, became one of the Holy Books of Indonesian Hinduism that copied much from neo-Hinduism in India. This Sanskritized version of "Hindu" religiosity stood in fact in great contrast to the folk Hinduism that had long existed in Bali. Previously, India had not been a reference point for Balinese identity.

Members of other ethnic groups followed the example of the Balinese when having a "religion" became imperative under Soeharto's anti-Communist regime, seeking recognition for their local religions as "Hindu sects". The Balinese, however, have monopolized important positions in the supra-local Hindu bureaucracy. This bureaucracy has been the dominant representative of Hinduism in Indonesia until now. The Indonesian or even Balinese Hindu community is now far from unified. With liberalization and 'democracy' Balinese have tried to disempower the Hindu bureaucracy as the only decision-maker concerning religious affairs. Some affluent Balinese and Javanese have

turned to India for guidance, expressing themselves against animal sacrifice and propagating vegetarianism. Hare Krishna, Ananda Marga, Transcendental Meditation, Brahma Kumaris, Shri Shri Ravi Shankar, and, most of all, Sai Baba have gained considerable ground. On the other hand, some influential people are against Indian influence. They say that the Balinese tradition is unique and should not be hegemonized by India.

Martin Ramstedt sees Indonesian Hindus turning to India for reasons of strengthening their positions against hegemonic Indonesian Islam as well as Christianity. Through this issue's theme he hopes to stimulate the debate on this rapprochement. 'The Indianization of Southeast Asia has often been described for the period from the beginning of this era to the fifteenth century, but modern relations have largely been neglected. After the dissolution of the Soviet Union in 1989 India lost its main trading partner. India then shifted focus to the Asia Pacific and tried to establish better relations with East and Southeast Asia on the basis of a common Hindu-Buddhist heritage. Most Indians do not know about Indonesian Hinduism though, but there is an increase in awareness on the part of different Indian institutions. Due to his increasing influence in Indonesia, and Southeast Asia in general for that matter, Sai Baba is a case in point.' Ramstedt has visited the ashram of Sai Baba in Puttaparthi, India, where he found several books on Sai Baba's preaching in the Indonesian language as well as other references to both the Balinese and Javanese culture. Alternatively, more and more books on Indian Hinduism are appearing in Indonesia while

Hare Krishna ashram, Sai Study Groups, and Yoga centres have been set up in Bali and Java, and Balinese travel agencies have organized annual pilgrimages to India since 1993.'

'The future of Indonesian Hinduism will be determined by a growing orientation towards Indian Hinduism, boosted by the increasing Islamization of the Indonesian society. This in turn may lead to an increasing fragmentation of the already diversified community. Christianization is threatening Hindu communities in South Sulawesi and North Sumatra. Since they are economically and education-wise lagging behind, converting to Christianity often means moving upwards socially and economically. Moreover, traditionalists among the "Hindu" communities tend to reject the reformation of local religion, hence preventing Indonesian Hinduism to become a viable medium of modernisation for the marginalised communities. Because the traditional rituals related to the agricultural cycle cost both time and money, "Hindus" increasingly turn to less costly forms of religious practice. In South Sulawesi and North Sumatra, this often means conversion to Christianity. In Bali and Java, however, this trend has encouraged the boom of Indian spiritual movements.'

After completing his Habilitation entitled *Diversity in Peril? 'Hinduism' in Modern Indonesia* in 2001, Martin Ramstedt would like to look further into Indonesian Studies by concentrating on avenues of tolerance within Indonesian Islam. 'To understand contemporary Indonesia, it is imperative to tackle the question of religious pluralism and tolerance' he says. - (EvdH) ■

### People

Its strong ability to adapt and reinvent itself under difficult circumstances made Indonesian 'Hinduism' an interesting topic for Martin Ramstedt. 'Hinduism has a difficult status in Indonesia. The so-called "religions of heaven", based on divine revelations, such as Islam and Christianity, have discriminated against ethnic religions that are supposedly man-made and rooted in local tradition. Some of these ethnic religions were classified as currents of Indonesian Hinduism between 1958 and 1980. During Bali's colonization between 1849 and 1908, Christians and Muslims alike sniffed their noses at the Balinese who, to their minds, had

no religion, a term which they reserved exclusively for monotheistic traditions. They even denied them the status of being "Hindu" while European orientalist praised Bali to be "the last Hindu enclave" in the whole archipelago. Later, the Indonesian government pursued to rationalize the religiosity of the people to prepare them for modernity. Magic, trance, and other local traditions were to be ignored.'

'For these reasons, the Balinese had to officially reformulate their theology in the 1950s. From their pantheon of gods, they chose one Almighty God, classifying the rest as relative aspects of God, akin to the Muslim and Christian angels. Rituals were standardized, a new emphasis was laid on

# Central Asia

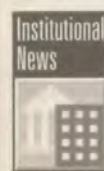


AFGHANISTAN • KAZAKHSTAN  
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 TAJIKISTAN • TIBET  
 TURKMENISTAN • UZBEKISTAN  
 XINJIANG-UYGUR

## The Buddhas of Bamiyan Challenged witnesses of Afghanistan's forgotten past

At a symposium last April on the occasion of the 75th anniversary of the Kern Institute in Leiden, Dr P. Verhagen emphasized the importance of manuscripts from Afghanistan for the understanding and study of early Buddhism. He told the audience that, during the last decade, many of these kinds of manuscripts had shown up in the Western world. Quite a number are in the hands of the Schøyen collection in Norway. Perhaps for the audience it was an interesting statement, but for me it was quite a shock.

By JET VAN KRIEKEN



I lived in Peshawar, half an hour from the Afghan border, during the years 1993-1995. This town, the capital of the Northwest Frontier Province of Pakistan, has quite a few Buddhist monuments itself. Most of the Westerners working in Peshawar were involved with refugees who were fleeing the devastating war in Afghanistan. Only a handful were concerned about the plight of the cultural heritage of Afghanistan. Monuments were being neglected, if not badly damaged by the war, historic sites had been and were still being illegally excavated and, most importantly, the Kabul Museum, which houses an important collection, was being damaged and plundered. Many artefacts were leaving the country illegally. Nancy Dupree, an expert with many relations with Afghans 'in the field' and who is now working for ACBAR/ARIC in Peshawar, has played a major role in trying to stop the destruction. Together, we decided to set up the Society for the Preservation of Afghanistan's Cultural Heritage (SPACH) in September 1994. One of the aims of SPACH is to raise awareness within the country and abroad about the plight of Afghanistan's cultural heritage and to stop the destruction, plunder, and illegal sales of Afghan artefacts. Hence, the shock I just mentioned that was caused by an 'innocent' remark and, therefore, the relevance of SPACH.

### Buddhism in Afghanistan

Afghanistan is a country with a very rich, fairly complicated, history. Because of its mountainous terrain, it was often on the borders of different empires and has played a part in a host of different eras. Although ancient texts about the region exist, their interpretations give rise to some heated discussions. As most of the objects known from this area were produced by excavations, archaeological findings are an extremely important

source of information. This is why illegal digging, which may cause the destruction of unknown contents of historical significance, is all the more regrettable.

Buddhism was introduced into this area in the third century B.C. by the Mauryan emperor Ashoka. It found fertile soil in the former Gandhara province (nowadays, East Afghanistan and North Pakistan) around the first and second centuries A.D. under the rule of the great Kushan ruler Kanishka. At that time, Afghanistan lay at the heart of the Silk Route, as everybody travelling over land from East to West had no option but to journey through it. Along its roads passed silk from China, delicate glassware from Alexandria, bronze statues from Rome, and beautifully decorated ivories from India. These kinds of objects have been excavated in Afghanistan.

Accompanying the caravans of precious goods, Buddhist monks came and went, teaching their religion along the route. From this very part of the world Buddhism established itself over the centuries in China, Korea, Japan, Tibet, Nepal, Bhutan, and Mongolia.

In the early centuries of the Christian era, Eastern Afghanistan was full of lively Buddhist monasteries, stupas and monks. In this rich and peaceful climate, a new art form emerged: the art of Gandhara, bearing the same name as the province in which it appeared. The origin of this art is a matter of debate, but Hellenistic influence was strong. During this period, the earliest Buddha images in human form also evolved in this Kushan/Saka area. Some scholars, like A. Foucher, argued that this transformation was engendered by the influence of Greek examples, but this assumption is also constantly being challenged.

### Two monumental Buddhas

In this Buddhist richness of inspiration, two masterpieces were produced which stand out head and shoulders above the others, the Buddhas of Bamiyan. These two giant Buddhas (55 m. and 38 m. high, respectively) stand in the beautiful Bamiyan valley, situated 230 km NW



The Big Buddha of Bamiyan in the early 1990s  
 (from SPACH collection)

of Kabul at an altitude of 2500 metres. The caravans on the Silk Route invariably made a stop in this valley. It was one of the major Buddhist centres from the second century up to the time that Islam entered the valley in the ninth century.

The two statues were hewn out of the rock (estimates of dates vary, but most probably around the fourth and fifth centuries A.D.). They were covered with a mud and straw mixture to model the expression of the face, the hands and the folds of the robes. This was then plastered and, finally, they were painted: the smaller Buddha blue, the larger one red, with their hands and faces gold. They must have been quite impressive for monks travelling through the harsh surrounding landscape, who finally reached the beautiful valley with the peaceful Buddhas making the gesture of reassurance.

The features of the Buddhas have disappeared. During the centuries they have probably been assailed by iconoclasts. The idea behind the destruction was to take away the soul of the hated image by obliterating, or at least deforming, the head and hands. Although there is no firm evidence the Buddhas were subjected to iconoclasm, this fate was certainly meted out to the frescoes surrounding the Buddhas, namely the numerous religious places and monk's cells also hewn out of the rock and covered with beautiful paintings. The faces in these were destroyed by one of the many groups of invaders who have passed that way.

The Buddhas, at once so impressive and yet so vulnerable, have survived the hostile onslaughts over the centuries. Even so, they are still at risk. In the mid-1990s, the space at the feet of the bigger Buddha was being used as an ammunition dump by one of the warring factions. It was practical: it was an easily defensible, dry position. Who would dare to attack it? One shot might blow this giant up. But on the other hand, who would care? This image could be regarded as an idol, and human and animal depictions are forbidden by Islam. So it was worth taking the risk.

### SPACH

Based in Islamabad/Peshawar, SPACH was, of course, greatly concerned about the fate of the Buddha. In 1997, a Taliban commander trying to take over the valley stated he would blow up the Buddhas the moment the valley fell into his hands. After international protests, the Taliban high command in Kandahar denied they would harm the Buddhas and promised to do their best to protect Afghan cultural heritage. But SPACH was not fully satisfied and asked the leader of the Hezb-e Wahdat party, under whose authority was the commander who controlled the dump (at the foot of the Buddha), to ensure the removal of the ammunition. He not only agreed, but a General Office for the Preservation of Historical Sites in Hazarajat was even established.

The valley has been in the hands of the Taliban since the autumn of 1998. In spite of all the efforts, statements and promises between the Taliban and SPACH negotiators, it was around that time that the head and part of the shoulders of the smaller Buddha were blown off, partly by a rocket, partly by explosives. Even worse, the infamous Taliban commander who threatened to damage the Buddhas in the first place had succeeded in drilling holes in the head of the bigger Buddha with

the aim of inserting dynamite into the holes. He appears to have been stopped at the last moment by the Taliban governor of the Bamiyan Valley, with whom SPACH was in contact. The most recent damage has been the burning of tires just above the mouth of the big Buddha, so his entire face is now blackened. Apparently, the commander concerned has recently been arrested. It seems, nevertheless, a miracle that these incredible Buddhas have more or less survived in a country in which they have become strangers who were not able to flee.

Initially, SPACH's major concern was not the Buddhas, but the Kabul Museum. Between 1992 (after the fall of Najibullah) and 1996, the museum was damaged and plundered. Although the attacks were aimed at the Ministry of Defence, located opposite the museum, many rockets missed their target and hence hit and damaged the museum. After years of negotiating with the different factions, SPACH has succeeded in getting permission to move the remaining artefacts to a safer place in Kabul. They are being watched over by guards with Kalashnikovs.

SPACH is likewise trying to trace objects illegally exported from the Kabul Museum and, if possible, to purchase them and eventually to give them back to the museum when the situation in the country is stable. A controversial activity indeed because, although the aim is to save the artefacts for the country, it might have the effect of stimulating the illegal digging and plundering. Nevertheless, the International Council of Museums (ICOM) gave SPACH the green light on this, provided that the items will indeed be given back to the museum. In order to collect as much information as possible about the area, SPACH has been building up a network of people who are experts on, or interested in, Afghanistan's cultural heritage specifically. This is also the reason that a photo collection is being set up: to keep their memory alive. SPACH is financially supported by donations from various governments and individuals. It is backed by Unesco, ICOM, and the International Blue Shield Committee, with which there is intensive contact. The most important goal is to raise awareness of the plight of the cultural heritage of Afghanistan, especially among the Afghans themselves. As an Afghan friend once said: interest in Afghanistan's past gives hope for Afghanistan's future. ■

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# An Online Digital Database of Tibetan Woodslips

In the beginning of the twentieth century, great numbers of ancient manuscripts were brought to Europe from the old Silk Road of Central Asia by archaeological explorers and adventurers from Britain, France, Germany, Russia, and Sweden. More recently, Chinese archaeologists have uncovered yet more manuscripts from the region. The scattered written and artistic records of the many civilizations which flourished at different times in Central Asia were dispersed among the museums and libraries of these countries.

By SAM VAN SCHAİK

**I**nstitutional News  
The largest and best-known, single cache of Central Asian manuscripts is that discovered in a walled-up library in the monastic cave complex of Dunhuang (although other large collections of manuscripts have been excavated from other sites on the Silk Road). The manuscripts come in a variety of forms, scrolls, pothis, bound books, and wooden documents. They are written, and occasionally printed, in many languages, including Sanskrit, Chinese, Tibetan, Khotanese, Tangut, and Uighur. Most of them date from within the first millennium AD.



A woodslip in the British Library Collection

The International Dunhuang Project (IDP) was established in 1993 following a meeting of conservators from all over the world to promote the study and preservation of manuscripts and printed documents from Dunhuang and other Central Asian sites through international co-operation. The principle aim of IDP is to bring together these various collections in the form of a digital image database, which, through interna-

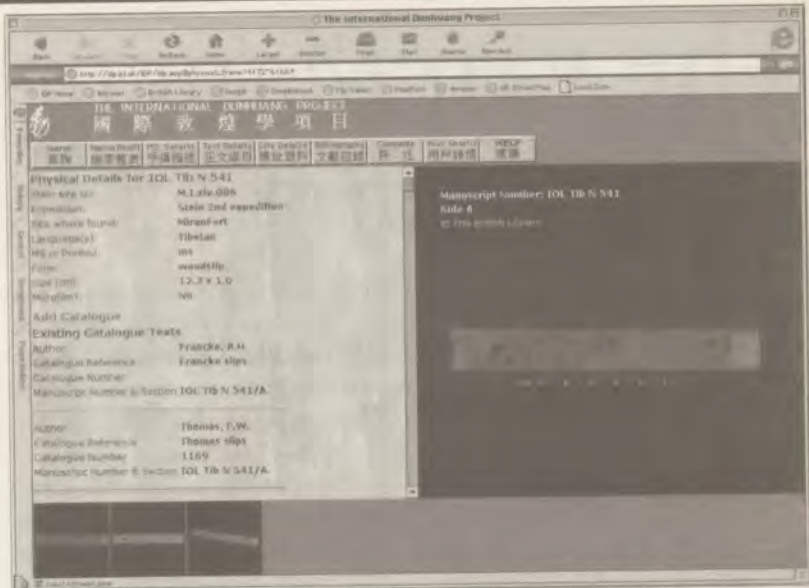
tional co-operation, will eventually allow anybody to have access to high-quality images of all of these manuscripts, wherever the original manuscripts happen to be kept. Besides providing digital images, the IDP database, which went on-line in 1998, gives detailed catalogue information about the manuscripts, and also allows on-line access to the catalogues already produced by scholars, which are now generally out of print. The database has so far concentrated on the collection of the British Library, though IDP centres will be established at other institutions later this year.

The British Library collection of ancient Silk Road manuscripts, one of the largest in the world, was mainly the work of one man, Sir Aurel Stein (1862-1943). Stein led four expeditions into Central Asia, the first in 1900, bringing back over 30,000 manuscript items. The largest proportion of these are Chinese, and the second largest, Tibetan. The Tibetan manuscripts date from the relatively brief period of Tibetan domination in Central Asia lasting from the seventh to the ninth century AD. A great many of these came from the library cave in Dunhuang, but a significant number was found at other ancient Silk Road sites, such as the fort of Miran in the Lop Nor desert. The Dunhuang Tibetan texts are predominantly Buddhist, while those from other sites are mostly secular documents.

## Tibetan woodslips

About 2,300 of the Tibetan manuscripts are woodslips, messages written in ink on thin pieces of wood, a material much more readily available in desert settlements than paper. In July 1999, Tsuguhito Takeuchi, professor of linguistics at Kobe University, Japan, and Sam van Schaik at the British Library, began the work of creating a complete on-line catalogue and digital image database of the British Library's collection of Tibetan woodslips, as a part of the IDP on-line database.

Most of the Tibetan woodslips are from two ancient forts, outposts of the Tibetan Empire, in Miran and Mazar-Tagh. Written in the Old Tibetan language, they are an invaluable source for linguists. But their interest extends beyond this, for they provide an insight into the Tibetan



A screen shot of the IDP database running online, showing a woodslip

culture, both military and civilian, of this early period. The military messages include orders sent out to troops in the field, as well as reports sent back, relating the results of expeditionary marches and battles. Some attest to the hardships of military life in the desert, reporting deaths from starvation, with pleas for food to be sent, and sickness, which may have been brought on by the extreme cold encountered on winter expeditions.

The majority of the messages are not about military subjects, however, but are concerned with the day-to-day running of a community. There are many petitions sent to officials asking for a cause to be heard or for clemency in implementing a penal sentence. Legal documents report the sentencing of criminals, and minor contracts set out the terms of commerce in crops, animals, and land. Medical documents contain lists of symptoms with a request for a prescription, or the prescription itself. Amongst all these messages, one finds the names of Tibetans from all social levels, names which were largely to disappear in Tibet after this period as Buddhist names became more and more common.

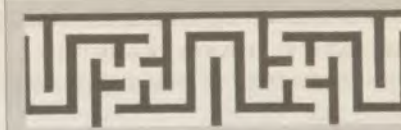
The woodslips also reveal something of the religious life of these outpost towns. Monks, referred to as *ban dhe*, are often amongst those named in a document, while a few woodslips, including one amulet made from paper, leather, and wood, carry prayers, *dhāranis* or mantras. Other wooden documents attest to a thriving system of ritual activity which was not Buddhist in origin but connected to the pre-Buddhist religion of Tibet, usually called Bon. These documents, which often refer to Bon gods (*bon lha*), are generally concerned with divination, although some seem to describe other kinds of ceremonies, such as the burial of the dead.

Very little is known of Tibetan culture in this early period and, because of the paucity of documents from this time in Tibet itself, the British Library's collection of Tibetan woodslips is an extremely important source

for research into the period. So far, digital images and basic catalogue information have been made available on-line for half of the collection, over a thousand woodslips. Digitally enhanced images have been added for those woodslips so faded that they have become illegible to the naked eye.

The IDP database (<http://idp.bl.uk>) is an active resource for scholarship, and all interested scholars are invited to visit and to add their own readings, opinions, or other information to the database, which they may also do while online. ■

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## TIBETOLOGICAL COLLECTIONS & ARCHIVES SERIES

This article on the Online Digital Database of Tibetan Woodslips, written by Sam van Schaik, is the third contribution to a series devoted to important projects on cataloguing, 'computerization' (inputting and scanning), editing, and translation of important Tibetan language text-collections and archives. In these Tibetological and Archives Series various colleagues briefly present their initiatives to a larger public, or update the scholarly world on the progress of their already well-established projects. Some are high-profile projects, of which at least Tibetologists will generally be aware, yet some may also be less well known. Nevertheless, I trust that it will be useful to be informed or updated on all these initiatives and I also hope that the projects presented will profit from the exposure and the response that this coverage will engender. If you are interested in any of the projects described, feel free to contact the author of the article. In case you would like to introduce your own (planned) work in the field, please contact the editors of the IAS Newsletter or the author of this introduction. We should very much like to encourage our contributors to keep us informed on the progress of their projects by regular updates.

The next contribution in this series will be by Dr E. Gene Smith on the Tibetan Studies Research Center in Cambridge, Massachusetts.

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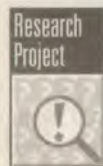


Map of the Silk Road, showing the sites of Miran and Mazar-Tagh

# The van Manen Collection

In IAS Newsletter 19, Professor Yang Enhong wrote about the life and work of Johan van Manen (1877-1943). For the Kern Institute Library, where his books, Tibetan blockprints and manuscripts are kept, her stimulating article gave a new impulse to the ongoing classification work of his unpublished papers.

By HANNA 'T HART



Johan (M.A.) van Manen was born in Nijmegen, the Netherlands. As a young theosophist and a keen reader of religious texts he went to Adyar (Theosophical Headquarters near Madras) and worked there as an assistant librarian from 1914 to 1916. In order to study Tibetan culture at its source, he stayed at Ghoom (Darjeeling District, 1916-1918), learning Tibetan under the guidance of the monks of Ghoom Monastery. Settling in Calcutta from 1919 onwards, he worked mainly as the general secretary of the Asiatic Society of Bengal until his early retirement in 1939.

His extensive collections met a good fate. After his death, they were carefully handled and sent to Europe where they were acquired and catalogued by Leiden University. The books found an appropriate place in the Kern Institute, as did the blockprints and manuscripts (Tibetan and Lepcha), while his Tibetan objects are kept in the National Museum of Ethnology, Leiden. His papers, unfortunately, were less well off; having been handled over and over again, they lost their coherent order. Not very logically divided between the two institutions, they were numbered in one, the museum, and left to lie in the other. A preliminary description of the Kern Institute portion was made only in 1994, whereupon it appeared that the col-

lection contained numerous handwritten Tibetan texts, both transcripts from classical texts and original modern writings.

Johan van Manen and his helpers used to keep the unpublished documents in 'flat files' (e.g. The Rapid File, from Higginbotham's, Madras and Bangalore), chapters being held together by paperclips. The texts were written with black ink on foolscap-sized paper with watermark, e.g. Reichsadlerpapier. On the back of the file, a rough indication of the contents was written. On the documents themselves an often extensive title was noted, a description of the original, the date of transcribing and correction, and by whom the work had been done. As a protection against damage by insects, neem leaves were scattered between the pages.

By 2000, the collection had become rather dusty and rusty. The black ink has eaten away the paper in places and a number of pages have become quite brittle. The Van Manen material has been presented for conservation in the 'Metamorfoze' project, an effort of the Netherlands Royal Library to conserve internationally valuable collections being kept in Dutch libraries. It is hoped that this work may start in 2001. While wait-

ing for the thorough phase to begin, a half-year subsidy from the IAS to describe the collection enabled me to proceed with simple conservation work, such as removing the rusty objects and putting each document in a separate folder. The documents are restored as well as possible to their original sequences and numbered. A simple description is being made so that, with a search list, the collection can be rendered reasonably accessible.

## Book copying

Collecting was an important aim in van Manen's life, and his possessions included Tibetan art and ethnographic objects, blockprints, and Tibetan and Lepcha manuscripts. Transcription of texts in other collections was also an important means by which he collected. When in Ghoom, van Manen successfully sought the collaboration of Tibetan informants to teach him spoken and written Tibetan. Presumably the collecting and transcribing work had already started at that stage. Phun-tshogs Lung-rtogs, affectionately called *dGe-rgan* ('tutor'), contributed his traditional Tibetan book copying skills. He had been educated as a scribe at the Dalai Lama's book copying office at Lhasa. In accordance with this tradition, copies in van Manen's collection received a date of copying, date and initials of checking, and information on the original from which the work had been done.

Apart from the regular manuscripts and the more extensive works, which were bound in 37 volumes, the unbound papers contain roughly 125 Tibetan documents of varying lengths. What are the texts about? Apart from transcripts from several other collections and indexes to the blockprints, there are a few copies from longhand (*dbu-med*) manuscripts into the better readable *dbu-can*; there are traditional translations from the Sanskrit into Tibetan, and philosophical and grammatical treatises. Some rarities are the seven illustrated folios on the iconography of a Tibetan protective deity, which deserve publication.

In addition to his interest in classical texts, van Manen collected contemporary Tibetan folklore, only part of which was published. A special category consists of the autobiographies written by his Tibetan friends-cum-teachers, which have now been published by Peter Richardus. Around 1918, when still in Ghoom, van Manen received an interesting example of Tibetan literary folklore. K.S. Paul, now well known for his autobiography, wrote a poem on the first World War in the traditional style (*ka-bshad*), each line starting with a subsequent syllable from the Tibetan alphabet (see illustration). Compositions of this genre are full of allusions, hints, and satire.

Through his position at the Asiatic Society, and his active role in Calcutta's cultural life, van Manen acted as a source of information and support for travellers and scholars working on Tibetan subjects. Numerous first editions of travel books on Tibet in his library remind us of that aspect of his personality. Another such testimony was found with regard to an early manuscript version of W.Y.

## A-B-C OF THE GREAT WAR IN THE WEST

- KA\* It is four years since the terrible great war began.  
 KHA Those sweet-mouth, black-heart Germans, who are living devils,  
 GA When shall we hear the words 'They are defeated?'  
 NGA May our British Government obtain speedy victory.  
 CA May this great iron-wall-like British Government  
 CHA Spread like the watery ocean.  
 JA May this robber-filled German Empire  
 NYA Dry up like a fish dying for want of water.  
 TA The palm tree is, indeed, very high.  
 THA Yet in the end it has to pass under the axe.  
 DA Now, o ye evil race, called Germans,  
 NA Do not rejoice, boasting of riches and power.  
 PA You will be bent like a crooked cane tree.  
 PHA The fruit of having caused others senseless hurt  
 BA You will be obliged to eat like depending hoar frost.  
 MA When the righteous mind of God, with a mother's love,  
 TSA Shall probe you to the core  
 TSHA You shall fall into hot fire and have to weep.  
 DZA When the German Empire will split up in parts  
 WA Then the time will come that you will have to fly like foxes.  
 ZHA You Ka-hi-zer, who are like a blind man,  
 ZA 'Though the food be sweet, one should not be a glutton'.  
 HA Slowly ponder over this.  
 YA You shall have to wander, leaving all, alone.  
 RA If you shake your horns often at others  
 LA Your life will set like the sun over the mountain pass.  
 SHA O butcher-born Ka-hi-zer,  
 SA May we hear you have fallen down.  
 HA May this British Government, free from deceit,  
 A May it gain victory, o God.

O God, may Emperor Jor-ji Speedily obtain victory!  
 Hurray, blessings on the Royal banner!

Written by the humble inhabitant of Ghum-pahar, Karma Santan Paul

\*These syllables form the Tibetan alphabet

Evans-Wentz's *Tibetan Book of the Dead*, in which there was a long letter from the author, dated 17 June, 1925, asking Van Manen for his comments and corrections.

Johan van Manen belonged to a generation which believed in the spiritual fraternity of all 'nations'. It was his personal conviction that only through an academic knowledge of cultures might this 'brotherhood of mankind' be realized. For Tibetologists, who may benefit from the wealth of material that van Manen collected, this is a fortunate thing. ■

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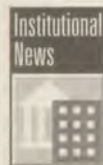
- Peter Richardus, *The Dutch Orientalist Johan van Manen: His life and work*. Leiden: Kern Institute, 1989 (Kern Institute miscellanea. 3).
- *Tibetan Lives: Three Himalayan Autobiographies*, ed. by Peter Richardus; with a historical foreword by Alex McKay. Richmond: Curzon Press, 1998.

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# Nomadic Civilizations

At the initiative of Unesco and with the support of its Director General, Mr Federico Mayor, the International Institute for the Study of Nomadic Civilizations (IISNC) was established by an agreement concluded on 16 September 1998, between the governments of Indonesia, Kazakhstan, Kirghizstan, Mongolia, and Turkey.

By J. TSOLMON



For thousands of years nomads have inhabited vast expanses of the world. Nomadic societies have devised forms of culture that have been particularly suited to their environment and conditions of mobility, as well as to the demands and possibilities of their way of life. They have made an undeniable contribution to the development of different techniques for manipulating land and sea for their use, creating original and sometimes unique civilizations. Today, in numerous regions of the world, nomadic populations are faced with crucial challenges to their current existence, future viability, and especially to their cultural identity. Many are suffering from the decline of their traditional social structures and poverty from marginalization.

The idea for an international institute to study nomadic civilizations had germinated during the Nomad expedition in Mongolia that Unesco organized in 1992 as part of the Silk Roads Project. Unesco confirmed the recommendation in 1993. It was strongly felt that the right time had arrived for the international community to make a significant effort to deal with these matters in accordance with the possibilities and requirements of contemporary academic and scientific research; therefore, with assistance from Unesco, the Institute came into being.

The first General Assembly was held in Ulaanbaatar on 16-17 September, 1998. The representative of Turkey was elected President of the General Assembly, Prof. Jacques Legrand from France was elected Chairman of the Academic Council, and Prof. B. Enkhtuvshin from Mongolia was elected Director of IISNC. The second session of the Academic Council and General Assembly of the IISNC were held on 16-17 December of 1999, in Ulaanbaatar. Prof. B. Enkhtuvshin presented a report on the activities of the IISNC during the period of October 1998 to December 1999. During the second Academic Council meeting, Prof. Ihsam Sezal from Turkey was elected Deputy Director of the IISNC. Both the Academic Council and General Assembly meetings gave rise to very fruitful discussions among the members and were seen to be very successful, as evident in the excellent resolutions that were approved and in the adoption of a good Programme of Activities for 2000-2001.

The International Symposium on Nomads and the Use of Pastures Today took place on 13-14 December 1999 in Ulaanbaatar. Over two-hundred local and foreign scholars participated in this symposium, and of the ninety papers presented during the symposium, 28 were from eleven different countries, certainly a sign of the excellent organization of this event.

The International Symposium on Nomads and Use of Pastures Today

was divided into two separate themes, namely: 'Nomadic Life and Civilizations' and 'Tradition and Modernization'. In the first thematic session of the Symposium, forty papers were presented that discussed nomadic ways of life and traditions, historical heritage, civilization, and many other important issues concerning the different types of nomads which exist in the world. For example, the president of the Mongolian Academy of Sciences, B. Chadraa, presented a very interesting paper entitled 'Model of the Mongolian Herder's Family in the 21st century', and Professor Juha Janhunen from Finland spoke on 'Problems of Nomadic Languages'.

Thirty-nine papers were presented in the second thematic session in which crucial problems were discussed on a number of issues, including: pasture; tolls of animal husbandry; methodological aspects of improving pasture feed; effects of climatic changes on animal productivity; suitable ecological land for the pastoral animal; ecological assessment of natural pasture; as well as methods for sustainable development of the pastoral livestock. The International Symposium provided a multidisciplinary forum for the discussion of some the most urgent questions pertaining to Nomads regarding lifestyle. It aimed to promote understanding and appreciation of links between the past, present and future, while preserving and conserving the unique tangible and intangible cultural heritage, use of pastures, and management as we face the edge of the 21st century. ■

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# South Asia



BANGLADESH • BHUTAN  
INDIA • NEPAL  
PAKISTAN • SRI LANKA

## From offset to online New Digital Media in Nepal

In 'IIAS Newsletter 21' (February 2000), Thomas de Bruijn made some interesting observations in his article on South Asian Internet-based media, or, as he so aptly put it, 'post-modern publishing'. Many of the features of the online publishing revolution he discusses, such as the importance of 'portals' for channelling both information and users, and the importance of reaching South Asians living abroad, have particular applicability to Nepal.

By MARK TURIN

As a form of innovative technology, one of the most intriguing features of the Internet is that it requires relatively little new infrastructure in order to function. For a country like Nepal, where lines of communication (postal system, roads, etc.) are limited and unreliable, the decentralized and low maintenance nature of the Internet is an advantage. The suitability of the WWW as a new mode of communication for Nepal has been shown by the speed at which writers, journalists, and academics have embraced electronic mail. On more than one occasion I have met senior scholars in Nepal who were surprised to find that some of their colleagues in Europe had neither Internet access nor e-mail. There are, however, obvious explanations for what on the surface appears to be a technological paradox. First, whilst European academics might have been content with a fax or a registered letter (knowing that both would arrive), in Nepal the prohibitive cost of international telephone calls together with the unreliability of the postal system left the field open for a fast, cheap, and reliable form of communication, a niche which has been filled by e-mail. Second, the obsolete and user-unfriendly computers that Western academics have battled with has made many users wary of adopting yet another new operating system. Once again, this is not the case in Nepal where the first computer many people set their eyes on is a Windows machine with a high-speed modem.

Nepal's relatively late involvement with the computer revolution, then, has had two rather unexpected advantages. First, the more recent introduction of computers to Nepal accounts for the absence of obsolete hardware in government departments and private businesses. Sec-

ond, in contrast to the wariness exhibited by some Western professionals, most English-speaking, literate Nepalis have shown only enthusiasm for cheap and instant global communication as offered by the Internet.

Ownership of computers in Nepal is still, of course, limited to the urban, educated, and fairly well-off minority in the country. Apart from private ownership, however, many more people now have access to Internet technology, largely thanks to communications kiosks all over Nepal which previously provided only phone and fax facilities but have now added e-mail to their list of ser-

### SOME LINKS TO NEPALI MEDIA

- <http://www.nepalnews.com>
- <http://www.south-asia.com>
- <http://www.info-nepal.com>
- <http://www.newslookmag.com>
- <http://www.nepalhomepage.com/dir/news/news.html>
- <http://jhunix.hcf.jhu.edu/~deschene/sinhas/>
- <http://iias.leidenuniv.nl/host/himalaya>

vices. In Europe, web access and private ownership of computers go increasingly hand-in-hand (ever more people are buying home PCs and cyber cafés are largely frequented by people on the move), but this is not the case in Nepal. Students, publishers, and individuals working in the trekking and tourism industries may not be able to afford their own computers, but they can afford to make use of them. Low expense and easy access, together with free web-based e-mail services, are features of Internet communication which have encouraged urban, middle-class Nepalis to participate in previously impenetrable global networks.

### Nepali-language HTML

One of the most web-effected areas of information dispersal in Nepal is the media. The 'revolution' and new Constitution of 1990, brought about by the actions of the Movement for

the Restoration of Democracy, marked a genuine watershed in the history of Nepal, not least for the print media. Over the last decade, many daily, weekly and monthly newspapers, magazines, and journals have been established or resurrected (some were previously banned). Whilst increased literacy and greater political awareness have been prime movers in the growth of print media, the traditional obstacles of printing cost and physical distribution have not yet been overcome. Partly in response to these challenges, many newspapers have created websites in the past five years. These home pages differ in quality and breadth, ranging from cursory overviews of the publication, with excerpts of a lead story and some contact information, to well-archived, interactive sites with identical content to the printed physical copy. The potential font problem (Nepali uses a slightly modified Devanāgarī) has been resolved by standardizing the fonts used in online Nepali-language HTML and by making them downloadable and free. Opinion letters and other comments can now be submitted through the home pages of the publication or by e-mail to the editors, leading to a much higher rate of feedback on articles and features.

As a direct result of these changes, the Internet rather than the national archives in Kathmandu may now be the first port of call when searching for specific information. Whilst some of the more established academic publications of Nepal do not yet have their own dedicated websites, these journals can be found in libraries all over the world. Newer publications, however, do have sites where the contents of previous volumes as well as submission guidelines are available. The real changes, however, have not been in the field of specialist journals but rather in news media. Daily updates, keyword search facilities, and good archiving mean that online information takes on a kind of 'permanence' previously not associated with newsprint. At present, most online newspapers and magazines in Nepal have back issues dating back a few years, and one would hope that these archives may soon be extended further to include electronic copies of older and unavailable issues.

The digital revolution has also had a major impact on the lives of Nepalis living abroad. As the number of expatriate Nepalis grows, so too does their social and economic importance back home. Whilst some choose to settle in their host countries, many do eventually return to Nepal after years of study or work abroad. For many expatriate Nepalis, Internet-based communication is a key element in their

contact with their home country. Internet news sites, free web-based telephone services to America (such as dialpad.com) and cheap e-mail have cut down the cost and increased the frequency of communication with friends and family in Nepal. Having made good use of the new technologies during their time abroad, it comes as no surprise to learn that Western-educated, English-speaking and computer-literate Nepalis returning to Nepal have capitalized on the possibilities of Internet entrepreneurship. Whilst conventional communication technologies (telephone and television) are still state-controlled, Internet Services Providers (ISPs) have been largely left to their own devices. One direct result of this freedom has been fierce competition between the different ISPs in Nepal to

secure customers and provide technical support.

As a new technology, then, the Internet seems well suited to Nepal. The past few years have seen an impressive growth in Internet use and web-based information dispersal in the country, and there is good reason to believe that the pace will only pick up in the years to come. ■



Mark Turin is working on a grammar of Thangmi, a Tibeto-Burman language spoken in Nepal, and is the webmaster of

the Himalayan Languages Project at Leiden University.

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### BOOKS RECEIVED

#### Publication

Assayag, Jackie and Gilles Tarabout (eds)

#### LA POSSESSION EN ASIE DU SUD

PAROLE, CORPS, TERRITOIRE / POSSESSION IN SOUTH ASIA: SPEECH, BODY, TERRITORY

Paris: École des Hautes Études en Sciences Sociales Unité, 1999, 447 pp. ISBN 2-7132-1332-0 pb, ISSN 0339-1744, French and English, illustrated

Bonnan, Jean-Claude

#### JUGEMENTS DU TRIBUNAL DE LA CHAUDRIE DE PONDICHÉRY 1766-1817, VOLS I-II

Institut Français de Pondichéry, 1999, 963 pp, ISSN 0073-8352

Grimal, François

#### LE COMMENTAIRE DE HARIHARA SUR LE MĀLATIMĀDHAVE DE BHAVABHŪTI

Institut Français de Pondichéry, 1999, 500 pp, ISSN 0073-8352

Hart, George L and Hank Heifetz (transl. and eds)

#### THE FOUR HUNDRED SONGS OF WAR AND WISDOM AN ANTHOLOGY OF POEMS FROM CLASSICAL TAMIL THE PŪRĀNĀNURU

New York: Columbia University Press, 2000, 397 pp. ISBN 0-231-11562-8 hb

Joshi, Manoj et al.

#### KARGIL

THE CRISIS AND ITS IMPLICATIONS

Nehru Memorial Museum and Library, 1999, 109 pp ISBN 81-87614-00-5

Kumar, Nita

#### LESSONS FROM SCHOOLS

THE HISTORY OF EDUCATION IN BANARAS

London: Sage Publications, 2000, 232 pp., ISBN 0-7619-9377-0 hb

Lieten, G.K. and Ravi Srivastava

#### UNEQUAL PARTNERS

POWER RELATIONS, DEVOLUTION AND DEVELOPMENT IN UTTAR PRADESH

New Delhi: Sage Publications, 1999, 297 pp ISBN 0-7619-9289-8 US hb, 81-7036-750-6 India hb

Madhav M. Deshpande (transcription and editing)

#### MILINDAPAÑHĀ-ĀṬṬHAKATHĀ

BY THATON MINGUN ZETAWUN SAYADAW ALIAS U NARADA MAHATHREA

Tokyo: The International Institute for Buddhist Studies, 1999, 431 pp ISBN 4-906267-42-4, transliterated Pali (originally in Burmese writing)

Ramirez, Philippe

#### DE LA DISPARITION DES CHEFS

UNE ANTHROPOLOGIE POLITIQUE NÉPALAISE

Paris: CNRS Éditions, 2000, 370 pp. ISBN 2-271-05716-7 pb, French

Ray, Nirbed and Amitabha Ghosh

#### SEDENTARY GAMES OF INDIA

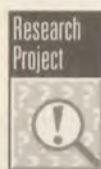
Calcutta: The Asiatic Society, 1999, 220 pp, no ISBN, illustrated

Photographic prints at the Kern Institute Leiden

# A Glimpse of Simla around 1900

Simla, situated in the Western Himalayas and at present capital of the Himachal Pradesh state, was the most famous hill-station in colonial India. Between 1864 and 1939 it was the official 'summer capital' of British India, which raised this small town from the status of a mere pleasure resort to a powerful community from which the government of the Raj was conducted between April and October.

By GERDA THEUNS-DE BOER



The Kern Institute possesses twenty excellent full-plate photographs of Simla hill-station around 1900.

Besides the beauty of the Himalayan scenery, the predominant motif of the photos shows the efforts of the British to create a Simla in the mould of a wealthy English-European design. Simla had to become a place where the heat of the plains could be forgotten, where officials would be more productive, and physical and mental health should be restored by the overwhelming sphere of 'home', of Englishness: English country houses, English gardens, the Club, the English renaissance-style of the Viceregal Lodge, a spired Anglican church...

Let us plunge into history and look for the story behind photograph 240 taken by - most probably - the commercial photographic firm Johnston & Hoffmann, entitled: Arrival of the Mail Tonga at the Post Office. Although the scene is not unknown to the photographic world, there are two reasons that made me choose this photograph. Firstly, the print shows the most characteristic part of the so-called Mall, the main thoroughfare in Simla. The group of buildings shown, - the post office and a block known as the 'bank buildings' - became a sort of landmark for Simla. Secondly, although identically entitled and numbered,

the Kern Institute photograph is not the same photograph as the one published by Pat Barr & Ray Desmond in their book on Simla (page 59). The print shown is slightly earlier and has much more contrast, partly thanks to the touching up activities of the photographer. Let us take a tour through the photo.

## Mail tonga

To the left, we see the General Post Office, built in the 1880s in the so-called neo-Tudor style. In front of it stands the mail tonga, a two-wheeled covered cart drawn by a couple of ponies, designed to transport mail and, if the weight and bulk of the local and parcel mail would permit, of passengers. The tonga service was given the official seal of approval in 1881, with the establishment of a monopoly on the road by the government. The mail service had a very good reputation and was called the finest wheel posting service in the world. The ponies were selected Kabuli entires and also its drivers were, according to E.J. Buck, 'a class of men apart, who through storm and rain, torrents and hill-slides, hail, and snow carried His Majesty's mails often at the risk of their lives'. Simla was at that time by no means easy to reach. It is now hard to believe that all goods and people - the Viceroy (Lord Curzon), the heads of state, and other state officials, all with their extensive entourages - had to ascend the mountains over that same famous artery:

a widened but still unpaved cart-road. From John Murray's *Handbook for Travellers in India, Burma and Ceylon*, London 1898, we know that it took the mail tonga drivers seven to eight hours to cover the 58 miles between Kalka, the nearest train station and Simla. The drivers frequently blew their horns which was essential as the tonga constantly had to pass strings of mules and carts. Passengers (fare: 25 rs) using the front seat were advised to wear close-fitting goggles or veils, to protect their eyes from particles of stone or metal! There was just one stop - at Solon - for a lunch-break.

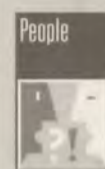
The tonga mail service stopped by the end of 1903, when the Kalka-Simla railway was opened to public traffic. The line was regarded a triumph of engineering skill, rising in a steep gradient from Kalka, at 640 m, to Simla railway station at 2,060 m. To cover the 95 kilometres distance between both stations still took six hours, as 103 tunnels, 800 bridges, and 900 bends, partly reversed, had to be negotiated.

## Bank buildings

The block of open-fronted timbered premises, beginning a little bit to the left of the mail tonga, was known as the 'Bank Buildings' (1895), although not all the enterprises were banks. The far left part (barely visible) housed the Punjab Banking Company. Next to it was the photographic firm Johnston and Hoffmann, which had started in Calcutta and later opened branches in Simla and Quetta. This portion of the building was later occupied by Mr E. Clarke, draper. The firm name of the central portion is unfortunately not legible. Next to it is the firm of Messrs Ranken & Co., civil and military tailors. The white, half-tim-

# Victor van Bijlert Bengal Studies Page Editor

Victor van Bijlert's involvement in Indian languages and philosophy goes back to adolescence. It began as a hobby at age fourteen and developed, by age sixteen, to a stage at which he was learning Sanskrit on his own, translating texts with the use of a dictionary. Today his interests have broadened to non-Western concepts of modernity in philosophy, literature, egalitarianism, human rights and self-empowerment. After several years of teaching Bengali language and Indian philosophy in the Netherlands, he recently assumed a research and teaching position at the Indian Institute of Management, Calcutta. With the Bengal Studies Page of the IAS Newsletter, Victor hopes to promote the study of Bengal in Europe in terms of its modern aspects.



From the beginning of his university studies, in which he specialized in Sanskrit, Greek and Indian philosophy, Hindi, Tibetan, and cultural history, he was already gravitating towards what has become his present interest in modernity. In 1987, Victor defended his PhD dissertation, *The Buddha as a Valid Means of Cognition*.

Your PhD was not about modernity. Are there connections between the experience of writing your thesis and what you're doing now?

I was already interested in Bengali literature in 1975, but back then I couldn't study it until I'd done three years of Hindi. While studying Hindi I also actually got more interested in Indian philosophy and that's why I turned in that direction.

Indeed, my dissertation was not on anything modern... but when I was finishing the manuscript, I stumbled on William Radice's ex-

cellent and fresh English translations of Tagore's poems. When I read that I thought, 'This is something I should also do. I will and shall be able to do this.' I felt that William Radice was the first to set a very high standard for the translation of Tagore's poems. In 1996, my translation of Tagore's *Gitali* was published. This was the first time a complete volume of Tagore was translated into Dutch and, if I may say so myself, it was a very good one.

But in 1985, my wife, who is Bengali, came to the Netherlands for the first time, and that's the real origin of my Bengal Studies interest, of course. As opposed to the grammar and theory I learned in university, she actually taught me spoken Bengali. She was an excellent teacher.

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Bombay: The Times Press, 1925,  
second edition

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Victor van Bijlert



Simla's official Mail Tonga around 1900. Inventory number P-042756, Silver Gelatin Developing Out Paper, 21 x 29,5 cm

# New Publications in Bengal Studies

## The Chittagong Hill Tracts: Living in a Borderland

**Publication**  The Chittagong Hill Tracts in the south-eastern part of present-day Bangladesh are home to about twelve different peoples, of which the are the Chakmas and the Marmas. Not much seems to be known about any of these peoples. Inhabiting the hills and mountains in the Southeast, on the borders with Burma and in the Northeast on the Indian state of Assam, they remained relatively untouched by the civilizations of the plains. Linguistically and culturally the peoples of the Chittagong Hill Tracts are said to belong to the westernmost part of Southeast Asia rather than South Asia. British colonial administration regarded them as primitive and unimportant. This view remained largely unaltered even after independence in 1947, when the Hill Tracts became part of East Pakistan.

In the introduction to their book Willem van Schendel, Wolfgang Mey, and Aditya Kumar Dewan already state that the 'region remains hidden behind a curtain of ignorance'. These three authors, all specialists in the field, deserve credit for having lifted this curtain and showing the Chittagong Hill Tract peoples through more than four hundred photographs, covering the period from the 1860s to the 1970s. Most of these pictures were taken for private purposes and thus never formed part of any official colonial documentation. They have the impact of a first direct encounter. In the absence of much written records of the Hill Tract peoples, the authors offer this volume as a primary historical source.


The authors have taken great pains to compile their book. The photographs were selected from over fifty collections scattered over the globe. The book contains more than twenty chapters. Every chapter deals with a separate theme such as 'mapping a region', 'the colonial overlords', 'religions of the hills', 'getting around', and 'lifestyles'. The very lucid text gives a lot of background information on the photographs which are presented subjectwise chapter by chapter. The combination of the images and the text are an important attempt to write the cultural and political history of the region, while focusing on the everyday life of the people involved.

The authors clarify their historiographical allegiances in the last

chapter. As the region was seen as peripheral in British-India and subsequently in Pakistan and Bangladesh, its history neither formed part of the 'great' history of the civilizing mission of imperialism, nor the struggle for independence, nor the language movement and the war of independence from West Pakistan. At best the Hill Tract peoples were seen as irrelevant, and at worst as insurgents or traitors. Thus the Hill Tract people found themselves, and in many ways still do today, in what can be legitimately called a subaltern position. According to the authors a 'reintegration' of their subalternness into a redefined mainstream history of the Bangladeshi nation 'requires historians to overcome "nationalist" ideologies to which they have so long been subservient' (p 300). The authors plead for a history-writing that allows other voices to be heard besides the mainstream Bengali - Bangladeshi one. Collecting 'information and making it publicly available is one way of giving voice to ideas, perspectives, and interests of ordinary people who have been marginalized or silenced' (p 302). The authors have remarkably succeeded in the task they had set themselves. (VvB) ■

- Schendel, Willem van, Wolfgang Mey, and Aditya Kumar Dewan  
*The Chittagong Hill Tracts:  
Living in a Borderland*  
Bangkok: White Lotus Press, 2000,  
VIII + 325 pp, ISBN 974-8434-98-2

## Peasant Revolts and Democratic Struggles in India

**Publication**  Originally, Suprakash Roy's Bengali work on peasant revolts and anti-colonial democratic struggles: *Bharater Krishak Bidroha O Ganatantrik Sangram* (1966) was much longer. The English version contains the translation of the chapters dealing with peasant rebellions in the eastern part of India in the eighteenth and nineteenth centuries. Five rebellions are analysed in these chapters: the Sannyasi revolt (1763-1800), the Chakma rebellion (1776-1787) in the Chittagong Hill Tracts, the Indigo cultivators' struggle (1830-1848), the Wahabi rebellion (1831) and the Santhal rebellion (1855-1857).

Roy was an avowed Marxist and wrote his work from that perspective. Nowadays, Marxist historiography has not only gone out of fashion, it is often looked upon with a patronizing smile. There are methodological and ideological problems with classical Marxist historiography. The greatest criticism one could level against it is its schematic and eschatological view of history. Roy wrote this book long before post-modernist rereadings of Marxism had come to the fore. This is why, at times, his interpretations sound like official party-doctrine. For instance, he firmly believed in the revolutionary leadership of the working class. To the extent that agrarian uprisings were not led by the working class, they would fail.

A classic in Bengali, Roy's book opened up space for subaltern historiography long before the actual school


of that name had come into existence in the early 1980s. In fact, the book itself was a source of inspiration in the early 1970s, when militant agrarian struggles reached a peak as Partha Chatterjee writes in the foreword to the translation (p. 8). According to Chatterjee, Roy's importance today lies in the fact that he is an 'example of politically committed scholarship' (p. 10). Roy's work in English translation will 'establish him better within the history of modern Indian historiography'.

Roy's work will be of great interest for historians of colonialism and resistance to colonialism, because the book examines grassroot-level forms of resistance to the state and its hegemony long before urban anticolonial nationalism began to challenge colonial rule.

The translator Dr Rita Banerjee has done her best to do justice to the original. In his Bengali original, Suprakash Roy quoted from English works but in his own Bengali translation. Rita Banerjee has correctly identified most of these sources and quoted them in their original form in English. In footnotes she gives the references wherever possible. (VvB) ■

- Roy, Suprakash (Translated from Bengali by Rita Banerjee)  
*Peasant Revolts and Democratic Struggles in India*  
Delhi: International Centre for Bengal Studies, 239 pp  
ISBN 81-85971-61-7

## Rabindranath Tagore in Germany: Four responses to a cultural icon

**Publication**  One may well wonder: 'Why another book on Tagore?' This study by Martin Kämpchen is, however, not only an extremely readable and interesting book, it also fills a gap in our knowledge about the Tagore phenomenon in Europe between the two world wars. This volume is a follow-up of Kämpchen's earlier book *Rabindranath Tagore and Germany: A documentation* (Calcutta: Max Mueller Bhavan 1991). In the present study Kämpchen documents the encounter between Tagore and four German intellectuals: count Hermann Keyserling, the personal friend, Kurt Wolff who published

Tagore in Germany, Helene Meyer-Franck, the translator, and Heinrich Meyer-Benfey, the literary interpreter of Tagore. In presenting the Tagore encounter through these personal contacts, Kämpchen actually writes a most engaging piece of intellectual and cultural history of the recent past when Europe was the hub of a colonial world system. The Tagore mania in Germany during the Weimar republic was not only a major mass media event, it also revealed the deep anguish and search for ultimate meaning in Germany. Tagore and indeed the 'East' were supposed to provide this meaning. In this book Kämpchen shows us what sensitive German intellectuals were looking for in Tagore and why they promoted him and his writings. (VvB) ■

- Kämpchen, Martin  
*Rabindranath Tagore in Germany:  
Four responses to a cultural icon*  
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128 pp, ISBN 81-85952-71-X

Bengal and modernity should always be seen in connection with the rest of South Asia, and not as an isolated area.

Within Indian Studies, it is often argued that Bengali is only a provincial language, one of the fifteen Indian languages, but not the major language. It's always very difficult to say, 'but look, this is also the national language of a nation state, albeit a small nation state'. There are about four to five hundred million speakers of Hindi at the most, and often it's not their mother tongue, but a second tongue. There are two hundred fifty million Bengali speakers. So we're not really talking about a small language.

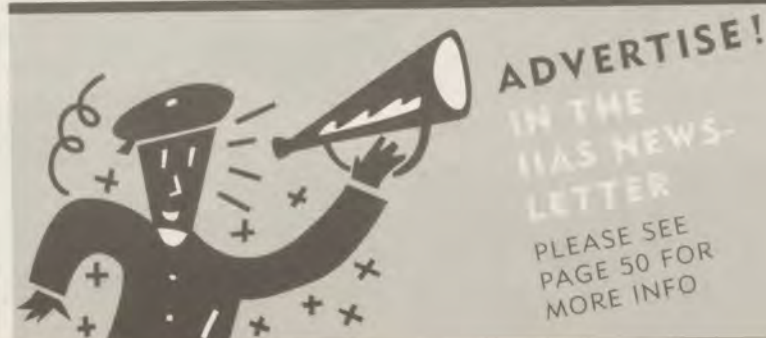
It should also be said that Bengal Studies are not terribly well funded. [Its continuation in Europe] is very much due to the devotion of various scholars. Sometimes they are not even appointed for Bengal Studies but for something else.

Why is the Bengal Studies Page an important feature in the IAS Newsletter?

It has become quite an interesting feature of the IAS Newsletter, I think, and, as far as I know, it's the only one of its kind. It was initially thought to be a kind of forum, the only forum that was available for scholars in Europe that is part of a larger framework [of Asian Studies research news]. There are, for instance, new and sometimes important books on Bengal - let's say the sheer fact that there exist more than one translation of an important Bengali novel, for example. The Bengal Studies Page would be an ideal forum either to ask whether there are other translations or just to inform an interested public about some important publications that have come to light.

What are your plans for the Bengal Studies Page?

Ultimately, it might be nice if it could become the starting point of a kind of journal on Bengal Studies, Bengal Cultural Studies, or Indian Cultural Studies. Because that's still, more or less, what I have in mind and this is a sort of summary of that. However, as opposed to journal format, the informality of the IAS Newsletter enables one sometimes to write very small contributions. [In terms of the articles,] I do have to say that it's still difficult to get a large variety of contributions. Often one gets something sent on the two or three major Bengali writers - always on Tagore. I feel that one cannot ignore that, but it would be nice if there would be something else sometimes. I am very happy that van Schendel has asked me to review his book on the Chittagong Hill Tracts, for example. I would actually like some more varied publications, and what I also hope for is to get other people so far that they would be stimulated to consider writing something for this page - on the visual arts, for example - or if others could break a little bit through the traditional disciplinary traditions, even those within Bengal Studies. - (TC) ■



Contributions to this Bengal Studies page as well as suggestions can be sent on paper, disc or through e-mail with the name and the address of the contributor to the following address:

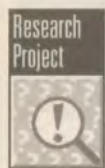
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# A Breakthrough in Vedic Studies

The Vedas, often considered mythology, abound in concrete information which, taken in conjunction with their language, enables scientists to determine the movements of speakers of Indo-Aryan (IA) towards and into South Asia. This has been the subject of several recent workshops of which the results are now being published. A first volume contains the Proceedings of an International Vedic Workshop at Harvard in June, 1989. Another reflects a similar seminar on Aryan and Non-Aryan in South Asia at the University of Michigan, Ann Arbor, October 1996. The results of the Second International Vedic Workshop, at Kyoto in 1999, are forthcoming. The third will be held at Leiden in 2002 (May 29-June 2).

By FRITS STAAL



Rigveda 1.112.6 tells us that the Asvins, divine young men who travel through space, regarded with favour a certain Karkandhu. One need not know much Sanskrit to sense that Karkandhu is not Vedic or Sanskrit but can it be proved? It is not enough to fail to find an etymology from Indo-Aryan (IA), the language family of which the language of the Rigveda is the earliest well-known member; or from Indo-European (IE), the larger family to which IA belongs. There must be structural reasons, i.e., criteria from morphology or 'form,' phonology or 'sound,' and syntax or 'sentence structure.' F.B.J. Kuiper showed that an etymology for Karkandhu is not merely unavailable but impossible. It cannot be analysed as kar-kandhu, a common reduplication in IE but following different rules (Sanskrit: di-dhiti 'inspiration' or ci-kirsha 'intention to do'). Besides, kandhu does not have the structure of an IE verbal root. Nor can we analyse: kark-andhu because no derivational form andhu occurs in any IA or IE word.

How did Karkandhu get into the Rigveda? No language is pure and that applies not only to names. Kuiper wrote in 1991 that Vedic Studies would not make headway unless someone was prepared to stick out his neck. He listed 383 Rigvedic words that 'have little or no chance of being of Indo-European origin.' He computed that these words constitute five or six per cent of the Rigvedic vocabulary, later reduced to four per cent on the basis of a more accurate database count of the total number of Rigvedic words. Not a large number, but not without significance.

It is not obvious that the language of the Rigveda is IA and that IA is IE. These statements derive from two hundred years of research and an accumulation of facts. The relationship between languages resides in the most basic parts of the vocabulary: numerals (Sanskrit *sapta*, Greek *hepta*, Latin *septem*, English *seven*,...), body parts (*pada*, *pedon*, *pedis*, *foot*), common verbs (*asti*, *esti*, *is*), conjugations and declensions (Sanskrit *agnis*, *agnim*, *agnibhyas*; Latin *ignis*, *ignem*, *ignibus*). Syntax is illustrated in J.P. Mallory's *In Search of the Indo-Europeans* (1989) by Rigveda 1.32.1: *indrasya nu viriyani pravocam* is similar in



CONSTRUCTING THE VEDIC FIRE ALTAR: SQUARES, OBLONGS, AND TRIANGLES

structure to 'Of Indra I shall now proclaim the heroic deeds' and means the same. The *nu* is the same as Greek, Old Irish, Lithuanian, and Old English *nu*, modern English *now*. Indra's *viriyani* are English *virile* deeds from Latin *vir* 'man.' *Pra vocam* 'proclaim,' literally 'speak forth,' is related to Latin *pro* 'forth' and *voco* 'I call.' English *provoke* has the same form though the meaning is different. *Pro* is common in Greek/Latin/French/English *protect*, *provide*, etc. *Vac* and *voc-* correspond to Latin *vox*, French *voix*, English *voice*, *vocal*, *vociferous*. Thousands of such facts and the sound laws that relate them to each other determine the place of IA within IE. Where do the Vedic facts come from?

### Oral tradition

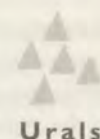
The Vedas are known in exact detail by brahmins who maintain their Vedic tradition orally and recite Vedic mantras during rituals. Ritualists and reciters do not and need not know the

meaning of most of the mantras they recite; but they know their precise form along with accents and modes of recitation that incorporate a good measure of linguistic analysis. Without this millennial preservation, modern scholars would have no manuscripts to collect or texts to edit since both depend upon the oral tradition which is more trustworthy than any written word.

Michael Witzel combined information on Vedic dialects with an abundance of apparently meaningless Vedic facts (e.g. on the direction of rivers) which acquired significance once they were put together. I call the result a *breakthrough* because it assigns a reasonably accurate location in space and time to the numerous schools of the Vedas that for millennia seemed to be suspended in air. Witzel's recon-

struction begins with the Rigvedic era of Eastern Afghanistan and the Panjab (ca 1900-1200 BC). The Rigveda as we know it was collected later when the socio-political centre shifted to Kuruksetra, northwest of modern Delhi. The Kuru period of Middle Vedic saw the composition of most of the other three Vedas and early Brahmanas. Late Vedic texts, like the first Upanisads, were composed ca 700-450 BC in the eastern kingdoms of Kosala and Videha. During this long development, upward mobility ('Sanskritization') combined with the increasing dominance of brahmana-ksatriya alliances. The barley cultivation of Rigvedic pastoralism was replaced by rice (Suniti Kumar Chatterji derived Hindi *cawal* from Tibeto-Burman). Finally, a Vedic canon was orally established.

The linguistic picture of northern South Asia in prehistoric times, says Witzel, is as least as complex as that of modern India. He has identified some three hundred words that are demonstrably Dravidian, Austro-Asiatic (such



Urals

## INDO-EUROPEAN HORSE CHARIOTS ...

### SANCHI GATEWAY



Some of the earliest representations in Indian art of horse-drawn chariots with spoked wheels are found on the gateways of the Great Stupa at Sanchi. Unlike the otherworldly stupa, these gateways portray the joys of terrestrial life in which kings and brahmins played an important part.

A millennium earlier, the Vedas abound with information about horses and chariots although the still earlier Indus Civilization did not know either. Horses (along with camels) are first attested to archeologically in South Asia ca 1700 BC at Pirak, below the Bolan Pass. Vestiges of horse-drawn chariots have been found west of the southern Urals ca 2000 BC; and to their east, later.

It is likely that they came to South Asia from the north by way of speakers of the Indo-Iranian sub-family of Indo-European (IE) languages

### APPROXIMATE MOVEMENTS OF EARLY INDO-ARYAN (IA)



East of the Caspian Sea, Indo-Iranian split into two branches: Indo-Aryan (IA) and Iranian. Further south, these nomads met with citizens of the 'Bactrian-Margiana Archaeological Complex' (BMAC: 1900-1500 BC) who used bricks to construct fortified towns and temples with fire altars.

## ADiTi: South Asian Dance

ADiTi is the National Organization for South Asian Dance in Britain and has been in existence since 1989. It was set up by a dancers-led initiative with support from the Arts Council of England whose aim was 'to develop an infrastructure within which the forms of South Asian dance can flourish and through which we can ensure South Asian dance moves from the margins to the mainstream of British cultural life'.

## Short News



ADiTi is a unique organization and one which plays a major role in the development of South Asian dance in Britain. It is a membership organization but its work, services, and activities have always benefited the South Asian dance profession as a whole. It has a strong reputation for being the focal point for individuals and groups involved with and interested in South Asian dance and provides an umbrella of support as well as an important information service. ADiTi has created links with Higher Education Institutions and Universities through courses, such as the South Asian Dance in Schools Certificate, which was run in conjunction with Middlesex University. Our publications include a comprehensive Directory of South Asian Dancers and Musicians, with information on venues and promoters.

More recently, ADiTi has begun working closely with the Roehampton Institute in London, where a research

project on South Asian Dance in Britain, funded by the Leverhulme Trust, will be running for two years from July 1999.

ADiTi's major contribution is the new magazine *extrADiTi* of which the previous avatar was the newsletter *ADiTi News*. The first issue of the magazine came out in September 1999. With more pages, a brand new design, exciting contributions from dancers, scholars, and educationalists, our magazine is the voice of the South Asian dance profession in the UK. It allows South Asian dancers to keep in touch and be aware of initiatives and events around the country, helping to break the isolation that dancers may feel. It is a forum for the profession to air their views on a variety of pertinent topics and it is also an important educational tool.

One of ADiTi's aims for the Millennium is to create links with South Asian dancers outside the UK. The magazine should also be their voice. South Asian dancers in Britain are eager to know about what their col-

leagues are doing in the rest of Europe. There is much to learn from each others experience and the magazine provides an opportunity to establish an on-going relationship and debate. *extrADiTi* lists events and programmes around the country. We would welcome news of performances, conferences, and relevant events happening outside Britain. The magazine publishes reviews on performances in the UK, but we are very interested in what goes on internationally and would be happy to receive reviews (and longer pieces) of events that are taking place elsewhere.

ADiTi's members receive the magazine free of charge and are entitled to a number of discounts and various benefits. The magazine is also available to non-members by subscription or on sale at various bookshops. ■

Anyone interested in finding out more about us, subscribing to *extrADiTi* or contributing to the magazine, please contact:

**SHANTI NAGARAJAH, DIRECTOR**  
**CLARE HOLLAND-MARTZOS,**  
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as Munda), Tibeto-Burman, that belong to families of which only isolated members survive (e.g. Burushaski in the Hunza area of Pakistan or Nahali in Central India) or that are extinct. If words resist explanation but exhibit a particular linguistic structure, linguists postulate a substrate language. It may be used to test general ideas about what might have influenced South Asia – for example, a 'West Asian wheat-barley-goat-cattle-sheep complex' and/or a 'Southeast Asian rice-water-buffalo-chicken complex.' Substrate languages are as common as dinosaurs.

Wilhelm Rau, whose work helped pave the way for the present synthesis, shows in the first volume under review that the term *grama* referred in early Vedic to a train of herdsmen, roaming about with cattle, ox-carts, and chariots in quest of fresh pastures and booty. Subsequently it came to denote a temporary camp for such a train, made of bamboo-poles and reed-mats that could be quickly assembled. *Grama* denotes 'village' for the first time in late Vedic. R.N. Dandekar, nestor of Vedic scholars, associating Varuna with Bactria and Indra with the Panjab, explains how Rigvedic dual deities such as Indra-Varunau may have been created to bridge the gap between poets, priests/warriors and local cults. Madhav Deshpande, who had earlier demonstrated the importance of bilingualism in the Vedic period, shows that 'Arya/Anarya' are not ethnic terms but express claims to moral, social, and spiritual status, tending toward exclusion in legal texts and epics, but inclusion and transformation among Jains and Buddhists. Known for his work on the Indus Civilization and archaeology as well as the *Samaveda* (often neglected but not in these volumes because of a substantial contribution by Masato Fujii), Asko Parpola argues that the composers of the *Rigveda* are descendents of a second wave of IA speakers who competed with the Dasa of the first. Rau had shown that the *Rigveda* describes Dasa forts with circular and often multiple

walls. Viktor Sarianidi and others had excavated precisely such fortified structures in the 'Bactrian-Margiana Archeological Complex' (BMAC) of 1900-1500 BC in the steppes around the Oxus.

## Asian Contacts

I have long been interested in Vedic *istaka* which refers to bricks from which ritual altars are constructed or 'piled'. An Iranian cognate is *istya*. These IA words cannot be explained from IE and Witzel suspected long ago that they come from a lost BMAC substrate language. He has now added words for camel, donkey, mustard, hemp, and terms of material culture associated with agriculture and brick-built settlements. More are listed in 'Substrate Languages in Old Indo-Aryan' in the *Electronic Journal of Vedic Studies* of September 1999 (edited by Witzel at: [www.shore.net/~india/ejvs](http://www.shore.net/~india/ejvs)). Some left traces in Chinese, Tibetan, or Altaic. Alexander Lubotsky has recently found others, including terms of Vedic ritual. The BMAC substrate language is coming into its own.

Witzel's footnote on the language of the Indus Civilization (now expanded into *The Languages of Harappa*, forthcoming) points out that all ancient Indo-Iranian, Dravidian, Austro-Asiatic, or Tibeto-Burman languages, plus several isolates and substrates, are possible candidates. The only candidate that has been seriously studied, with negative result, is Dravidian. The reasons are that the Dravidian family of languages is large, well known, and there is a comprehensive etymological dictionary by Burrow and Emeneau, just as there is one for Indo-Aryan by Mayrhofer. No such aids exists for Austro-Asiatic though H.-J. Pinnow has worked on comparative Munda (Kharia, Santali, Mundari, Korku, etc.). Austro-Asiatic languages include Khmer, Mon, Vietnamese, Khasi, Khmu, and about 75 others in Southeast Asia. The Sino-Tibetan family consists of Tibeto-Burman and Chinese. James Matisoff and his colleagues in the Sino-Tibetan Etymological Dictionary

and Thesaurus (STEDT) project at the University of California, Berkeley, have been working on an etymological dictionary since 1987. In Tibeto-Burman, there are about 250 languages in nine subgroups. Important languages besides Tibetan and Burmese are Jingpho (Kachin), Lushai, Manipuri (Meithei), Newari, and Lepcha.

Two final questions about the breakthrough: (1) Does it have implications beyond Vedic? and (2) Is it final? The answer to (1) is Yes. The new Vedic

dates are consistent with those of the earliest known IE: Anatolian languages such as Hittite, preserved on more than five thousand clay tablets in perhaps as many as thirty thousand fragments, spanning the period of 1650-1200 BC. The date of Greek remains controversial but there is something else the three regions have in common: the IE languages came from elsewhere and induced bilingualism.

The answer to (2) is No. Science is never final for new facts and argu-

ments will change its course. Of the Anatolian tablets that were covered with soil and dust a century ago, more than a hundred volumes have now been published and some are translated. The Harappan inscriptions have been published and computerized also but no one is able to read them. Their decipherment, the discovery of other early languages, or something else could totally change the picture.

Words are not things and language does not depict reality in a straightforward manner. English is used in many parts of the world and for all kinds of purposes. Languages spread not because of invasions but through contacts between people. Readers of these books should keep such facts in mind. ■

## ... AND BRICK ALTARS FROM BACTRIA

## RECONSTRUCTION OF TOGOLOK-21

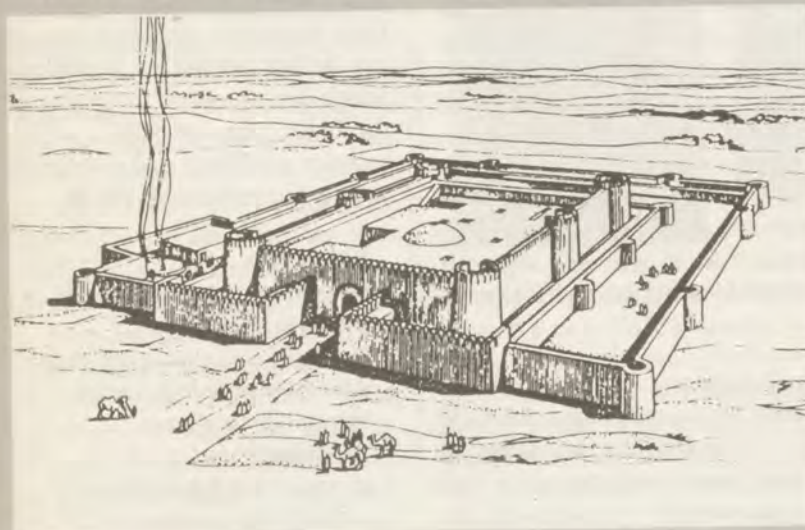


ILLUSTRATION: VIKTOR SARIANIDI

## DHISNYA ALTARS



## ALTARS FROM PIRAK



ILLUSTRATIONS: J.F. STAAL, T. AETER, J. J. BRIDGE

IA speakers trekked down further into Afghanistan and Iran. Following in their wake, Iranian speakers acted as a wedge, driving a few Indo-Aryans even further west and the majority across the Khyber and Bolan Passes into the Indus Valley. The latter group composed the *Rigveda* between 1700 and 1200 BC. Slightly later and further east, the *Yajurveda* pays much attention to the construction of altars from bricks. That these were inspired by BMAC constructions is likely for several reasons. First, the Vedic word for brick is not IE but comes from the BMAC (see main text). Second, the simple Vedic Dhisnya hearths resemble altars excavated at Pirak, the latter even more Mondrianesque.

Third, Vedic geometry is similar to the Greek. Unlike contemporary Chinese geometry, or more ancient forms developed in Mesopotamia, Vedic-Greek geometry was inspired by ritual and transmitted orally through ritual performances. Many Greek geometers came from Anatolia (Asia Minor) where Indo-Aryan had been introduced before 1400 BC. Hittite clay-tablets carry names of Vedic deities and a treatise on horse-training uses Indo-Aryan numerals and terms for horse and horse-related activities. These connections may account for the correspondences between Euclid's *Elements* and *Yajurveda* treatises on geometry.

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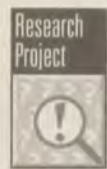
A MORE EXTENSIVE VERSION OF THIS REVIEW WAS PUBLISHED IN THE BOOK REVIEW (NEW DELHI) OF JAN.-FEB. 2000. THE ILLUSTRATIONS ARE NEW. I AM GRATEFUL TO JAMES A. MATISOFF, E. GENE SMITH, RUGGERO STEFANINI, LESLIE THREATTE, IOANNA WILLIAMS AND MICHAEL WITZEL FOR INFORMATION ON TIBETO-BURMAN, AUSTRO-ASIATIC, HITTITE, GREEK SANCHI AND INDO-ARYAN.

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# Height and Health in Indian History

Scholars of anthropometric history seek to quantify trends in physical measures of health and economic well-being, notably height and weight. These trends are then explained in terms of changing nutritional intake and changing incidence of disease. What follows is an outline of research at Flinders University on an anthropometric history of India.

By RALPH SHLOMOWITZ



Biologists have shown that although the explanation for the observed variability in heights of a population at any point in time is partly genetic and partly environmental, changes in average heights over time are mainly due to environmental factors, such as changes in the nutritional status of mothers and their children and changes in the incidence of disease (as childhood morbidity can stunt growth). It is also well recognized that improvements in nutri-

tion and the declining incidence of disease during the past century have brought about a secular increase in average height and the earlier maturation of children (so that their final adult height is reached earlier) in many populations.

During the past two decades, a large number of historians have investigated the potential of data on height to illuminate trends in health and economic well-being in many countries. They have used time-series data to trace the secular and cyclical patterns of average heights, and they have used cross-section data to show the variation in

average height by region and social class. Up to the present, the focus of this research effort has been on the various populations of European countries and the free and slave populations of North American and the Caribbean. In India, however, anthropologists have focused on using height and other anthropometric evidence to investigate the physical differences among India's various social groups: castes, religions, and tribes. These scholars have not made a systematic attempt to investigate whether there has been a secular change in Indian heights over the past two centuries.

My research group at Flinders University has attempted to help fill this gap in the literature. We expand the body of evidence available to evaluate Indian heights by drawing upon the previously untapped emigrant passes of Indian indentured workers who were measured at Calcutta and Madras as they departed for Mauritius, Natal, the Caribbean, and Fiji. Hundreds of thousands of workers were measured between 1842 and 1916, and these measurements were recorded on emigrant passes. Most of these original documents are extant, deposited in the national or provincial archives of Mauritius, Fiji, Natal, Trinidad, and Jamaica. Up to the present, we have computerized information on the

height, age, sex, region of origin, and social group (caste, religion, or tribe) of over eighty thousand of these workers. We have also computerized the published individual-level data of more recent anthropometric surveys: 2,836 individuals in the United Provinces in 1941; 3,240 individuals in Bengal in 1945; and 47,835 individuals in the All-India Anthropometric Survey of the 1960s.

## Chest size

An important feature of our research is the investigation of possible biases in our body of evidence on indentured workers such as the possibility that recruiting authorities may have employed a minimum height restriction. Two types of evidence, however, suggest that a minimum height restriction was not used: (1) the extant lists of recruiting instructions given to recruiting agents and surgeons indicate that chest size, not height, was used as an indicator of physical ability to work on overseas sugar-cane plantations; and (2) our investigation of the statistical properties of the height distributions show no shortfall of observations in the lower tail of the distributions. We have also employed statistical procedures to evaluate the degree of accuracy of the information on age and height, and we have investigated the problem of

sample selection bias. One such bias relates to the variability of average height by recruitment conditions. We show that in times of famine in India, recruiting was made easier and so taller Indians were obtained, while in good times, it was more difficult for recruiters to meet their quotas and so shorter recruits were obtained.

Our major findings are that there were substantial differences in average height by caste: 'higher' castes were taller than the 'lower' castes and these differences have persisted into the post-Independence period; there were relatively small differences in average height between individuals born in states such as Uttar Pradesh and Madras; and there was no secular increase in Indian heights during the past two centuries.

In extensions of our project, we have investigated the height of overseas Indian populations in Fiji and the Caribbean: overseas Indians are much taller than their progenitor populations in India. The increased height is undoubtedly due to improved nutrition and the more benign disease environments of Fiji and the Caribbean. We have also investigated the sex differences in average height: the ratio of male to female height is much higher in North than South India, probably reflecting the greater discrimination against female children in North India in access to food and medical care.

Our most recent research is focused on using data on height and weight in what is called the 'body mass index' (weight in kilograms divided by the square of height in meters) to gain a more sensitive indicator of health: whereas adult height is dependent on the cumulative impact of environmental conditions during the period of growth, weight is an indicator of more recent environmental conditions. We find that there was a substantial widening in the gap between the body mass index of 'higher' and 'lower' caste groups between the 1880s and the 1960s. The absence of a secular increase in height and the increase in inequality (as shown by our body mass index data) provide support for those historians who have argued that British rule did not benefit the health and economic well-being of the Indian population as a whole, and that the lower strata of Indian society were made worse off. ■

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# The Roja Muthiah Research Library

## A private archive in India

Founded in 1994, the Roja Muthiah Research Library (RMRL) exists to provide research materials and facilities for students of South Indian Studies in a variety of fields spanning the humanities and the social sciences. The library's main objectives are to preserve, catalogue and expand the collection of Roja Muthiah who, during his lifetime, built one of the world's finest private libraries of Tamil publications.

By S. THEODORE BASKARAN



An eccentric bibliophile, Roja Muthiah, who started his life as a painter of signs, spent much of his family's fortune collecting every scrap of published literature he could find in Tamil, his native language. He began his collection in 1950 at his village Kottaiyur, located at the most southern point of India. When he died in 1992, the collection consisted of 100,000 rare books, journals and newspapers, and thousands of clippings.

The subjects range from indigenous medicine, religion, folklore, cinema, drama, women's studies, and popular music. The collection includes other printed matter such as theatre handbills, film songbooks, wedding invitations and private letters. The various ages of the materials in the collection span a period of more than 150 years, the earliest example being a work published in 1804. Therefore, it is considered a unique reflection of Tamil culture, which is concentrated in the southern Indian state of Tamilnadu.

The University of Chicago sponsored the project to found a research library, in collaboration with MOZHI,

an Indian trust for resource development in language and culture based in Madras. In 1994, a library containing all his collections was opened in Madras.

During 1995, preliminary electronic catalogue records were created for all the titles in the library and microfilming facilities, for purposes of preserving texts, were in operation. So far, at least 47,000 titles have been catalogued and 10,000 volumes have been preserved on microfilm, and the corresponding cataloguing records will be enhanced with full descriptive data.

Now, fourteen professional librarians staff the library and eight paraprofessionals work there to preserve, catalogue and guide readers at the RMRL. The equipment includes: eight networked computers linked to a RMRL database, all programmed with the capability to display Indian script and have access to the internet; a scanner; compact discs containing all the available electronic records of titles at the Library of Congress. In addition, a fully equipped reprographics facility includes three microfilm cameras, a film duplicator, a film processor and equipment for assessing the quality of microfilm.



Examples of research materials from the Roja Muthiah Research Library.

The library participates in projects in collaboration with the Tamilnadu Government Archives and the Maraimalai Adigal Library, a private library with a collection of rare books. Titles are taken from these collections and microfilmed at the RMRL.

In a major innovation, the RMRL has adapted technologies developed by the Centre for Development of Advanced Computing in Pune, India, in order to create machine-readable catalogue records conforming to international standards. The system is capable of generating a variety of catalogue outputs to meet different needs. In the RMRL catalogue, data

for Tamil items are entered in Tamil script. The system in use at the RMRL can display and print the catalogue in either Tamil or in Roman script. Data is automatically transliterated into the Roman script both for display and printing out. Catalogue records created at the RMRL can be loaded into major international systems, including that of the Online Computer Library Centre (OCLC), the largest bibliographic database in the world. ■

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Http://www.lib.uchicago.edu/lib/nd/Sources-BySubject/SouthAsia/rml.html

# Southeast Asia



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THE PHILIPPINES • SINGAPORE  
THAILAND • VIETNAM

10 > 14 JULY 2000  
QUEZON CITY, THE PHILIPPINES

## The Sixth International Philippine Studies Conference

From 10 to 14 July 2000, the Sixth International Philippine Studies Conference was held in Quezon City. Initiated in 1978 with a conference in Kalamazoo, Michigan, and followed by similar conventions in Hawaii in 1981, Quezon City (1989), Canberra (1992), and Honolulu (1996), the Sixth Conference has now established a firm pattern of alternating conferences in one of the five continents and the Philippines.

By OTTO VAN DEN MUIJZENBERG

**Report** The conference was organized under the auspices of the Philippine Studies Association under the presidency of Dr Isagani Cruz. The keynote speaker, Dr Bienvenido F. Neres, president of Ateneo de Manila University, situated the scientific work to be done in the conference within the context of a rapidly globalizing world driven by rapidly changing technological possibilities. In his view, there is no other option for countries than to be involved in the process, but the conditions under which this takes place can be influenced. Signalling a remarkable and positive shift in the attitude of Filipinos towards new as opposed to old technology, he pleaded for thorough and adequate educational development to prevent technology from just being imposed upon the Filipino people from the outside, as well as to prevent the much-dreaded falling-out process of cyber illiterates. Seen in this context, Philippine Studies could and should serve as a tool for enabling the Filipinos to co-determine the form under which globalization works out in their country.

Forty-four panels in parallel sessions amply filled the three days of the conference in the strict sense. Speaking of numbers: the panels averaged four papers each, thus a total of 171 papers had to be 'processed', 147 of which were prepared by Filipinos. Among the foreign groups, the Americans were the most numerous, followed by the Japanese. The numerical dominance of Filipino presenters, admittedly encouraged by the fact that the conference was situated in their own country, confirms the overall development of the field of Philippine Studies. Started as an intellectual quest mainly by foreigners, it has now, to a large extent, 'come home'.

The overall theme of the conference was 'Turns of the Centuries: The Philippines in 1900 and 2000', which proved to be broad enough a title to accommodate many themes and approaches, while, at the same time, alerting the writers and audience to think in a long-term perspective. The majority of the papers could be grouped under the social sciences and humanities, but several panels presented work on an interdisciplinary basis involving natural sciences, architecture, the performing arts, and practical politics, as well.

After the many occasions of celebrating and studying the Philippine Revolution of 1896 and its aftermath leading to the First Republic and the American occupation, it was no surprise that several panels continued to discuss such themes as the war for freedom, the unfinished revolution, and local heroes. More contemporary rebellions and local wars received ample attention; as did the ongoing struggle towards a more equitable distribution of life chances in society. In former conferences, poverty and class issues received much attention; although attention to such issues was not absent here, this conference showed a clear shift of interest towards the gender issue. With seven panels and papers in various other panels, no one could complain that gender dimensions of culture, politics, environmental and broad development issues, or even 'the body', were neglected. This last subject, a post-modernist development, earned a separate panel, thus confirming the emergence of a new specialization.

### Jihad

Whereas it is difficult to speak of a simple process for increasing women's emancipation in the real world, the fact that the numbers of Filipinos outside their country are increasing – a 'Filipino diaspora' – is undeniable.

Its importance was reflected in a considerable number of papers discussing manifold aspects of this massive migration, including the emergence of a second generation and concomitant problems of integration and identity formation. At the same time, Philippine society itself has been confronted with immigration of foreigners, in particular Chinese, Indians, and refugees which raises questions about integration, assimilation, multiculturalism, and the like.

Socio-cultural diversity and conflicts within the Philippine state were discussed and, in some cases, hotly debated. One day after the proclamation of a jihad by the leader of the

Muslim Islamic Liberation Front, a hastily organized special panel on the war in Mindanao and Sulu drew massive and, at times, emotional attention. Among other contemporary 'big problems' of Philippine society, several panels addressed the ways in which Philippine society and politics come to terms with the technological developments of the past few decades. A recurring concern was that an even sharper division in society could develop on the basis of the 'cyber-revolution' because the Philippine educational system would prepare young people insufficiently for keeping up with the developments.

Not unexpectedly, several papers addressed changing relations between the Philippines and major economic players in the world, in particular the US and Japan. It was striking, however, that most of them were concerned with past relations of at least one generation ago, while contemporary developments were only debated in a special forum. Literature and the performing arts, always present in the conference and often geared towards investigating topics that can be summarized under the term 'socio-political relevance', were somewhat less noticeable than before, at least in the official programme.

One of the frustrating aspects of attending a large conference is, of course, that one cannot attend all or even most of the panels and consequently one can hardly do justice to the rich variety of topics discussed. In three 'state-of-the-art' panels, a summary of Philippine Studies research in five continents was given. The discussions about theoretical and methodological standing of 'Philippine Studies' raised the crucial question about whether the field could survive without becoming international and comparative.

As suggested by the title, the focus of the Sixth Conference was on the twentieth century, and, largely, participants kept their period limited to that century, which was different from former occasions where research on the Spanish colonial period was more present.

A well-organized conference, it drew widespread appreciation from its Filipino and foreign participants. The next conference was announced to take place in the Netherlands in 2004. ■

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6 JULY 2000  
UNIVERSITY OF MELBOURNE, AUSTRALIA

## Thailand Update Conference

By CRAIG J. REYNOLDS

**Report** 'The Promotion of Thai Studies in Australia' was the sixth Thailand Update since 1991 when the National Thai Studies Centre (NTSC) was founded. The Centre was initially supported by a grant from the Commonwealth government to promote and co-ordinate Thai Studies in Australia with special attention to instruction in Thai language. In conjunction with the Thai Studies programme at the Australian National University, home of the NTSC, the Centre has produced language materials, data papers, and an occasional newsletter. It also maintains a database of expertise keyed in as name, institution, research and teaching fields, and contact details.

On this occasion, speakers from universities, the public sector, and the business world convened to suggest ways to increase public awareness of the importance of Thailand. Representatives from the Department of Foreign Affairs and Trade, the Department of Defence, and the Department of Employment and Youth Affairs spoke about the needs of their respective departments. A session on 'What Business Wants from Thai Studies?' was particularly lively, with several business consultants sharing their experiences in advising foreign business people on how to operate in Thailand. It was quite clear that some business people had to be persuaded that they needed to be sensitive to cultural matters if they were to do business successfully.

Academics from around the country (Canberra, Sydney, Townsville in Queensland, as well as Melbourne) addressed problems in their respective disciplines. Many universities have strong links with Thai universities, in science and agriculture as well as in the humanities and social sciences. The basic problem with language instruction is that Thai is a 'small enrolment language' when compared to such languages as Japanese and Indonesian, and university administrators are not enthusiastic about funding programmes that attract small enrolments.

There was a general consensus that the NTSC should actively pursue its role as a national co-ordinator of Thai Studies and as a resource for those wanting to encourage the study of Thailand especially in the tertiary sector. The meeting felt there was a need for better Australian media coverage of Thailand and for the media to make more use of Australian expertise when seeking comment rather than relying on foreign experts who do not have an Australian perspective.

Last year's Update focused on the impact of the Asian financial crisis on the Thai economy. The suggestion for next year's Update was that it should focus on defence and strategic issues.

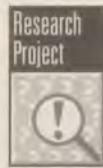
The National Thai Studies Centre in co-operation with the Faculty of Asian Studies and the Research School of Pacific and Asian Studies of the Australian National University also organized a two-day 'mini-conference' in Thai Studies, Research on Thailand in the 1990s, which took place on 18-19 August 2000 in Canberra. Postgraduate and honours students as well as academic staff from around the country contributed papers on a wide range of topics. ■

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# Vigan Summons Philippines Memories

'...He could imagine Vigan again, Ciudad Fernandina – regal city of the north, the repository of wealth as only Ilokano industry and commerce could amass it; Vigan, anointed domain of power and learning, of grace and beauty and all the plenitude of blessings that are bestowed on those who commanded in the name of God and of the Spanish realm.'

By ANDREW SYMON



So writes Filipino novelist, Frank Sionil Jose, about Vigan, founded by the Spanish in 1575 and the third oldest town in the Philippines. Today, a sense of that earlier age described by Jose in his novel, *Dusk*, still lingers in Vigan. The town, on the west coast of Luzon, a day's drive north of Manila, is the only place in the Philippines where architecture and planning of earlier centuries have not been destroyed either by World War II, or the more recent onslaught of concrete, bitumen, and motor vehicles, or a combination of the two.

Forgotten and languishing for much of the twentieth century, in contrast to its prominence in Spanish colonial times, Vigan is now finding that its years of stagnation have left it with an architectural wealth that no other town or city in the Philippines can match and the chance for new prosperity through tourism. Vigan is, says the United Nations Educational Scientific and Cultural Organisation (Unesco), 'the best-preserved example of a planned Spanish colonial town in Asia.'

Vigan's distinctive character and the importance of preserving it from neglect and pressures of modernization, are now internationally recognized. In December 1999, Vigan was made a Unesco World Heritage Site, joining the famous sites in Southeast Asia such as the Borubudur stupa in Java, the old cities of Angkor in Cambodia and Sukhothai in Thailand, and the former seat of Vietnamese emperors in Hue.

Elsewhere in the Philippines, there are architectural legacies of the Spanish period, but not complete towns

as in the case of Vigan. While Manila, the capital, does retain the thick walls and fortresses surrounding the old city, 'Intramuros,' within its walls, almost all of the original buildings were levelled in fighting between the Japanese and Americans in 1945. One of the few unharmed is the San Augustine Church, begun in 1599, added to and rebuilt over the centuries, and also a Unesco World Heritage Site. Efforts are being made to re-create the past within Intramuros and replicas of old buildings have been constructed. But only in Vigan is there an entire urban precinct of eighteenth and nineteenth and early twentieth century buildings.

Vigan (and San Augustine Church) differ from the other Unesco sites in that they are an expression of European influence on the history of Southeast Asia. In contrast, the other places are testimonies to the indigenous cultures of Asia, although not simply of one people as each culture in Southeast Asia has been influenced by others, particularly by China from the north and India from the west. Vigan, Unesco says, represents a wider fusion of influences: 'Its architecture reflects the coming together of cultural elements from elsewhere in the Philippines and from China with those of Europe to create a unique culture and townscape without parallel anywhere in East and Southeast Asia.'

## Stamp of Spain

Vigan lies four hundred kilometres north of Manila on a narrow plain along the west coast of island of Luzon, hemmed in by the sharply rising wall of the Cordillera ranges. Situated on a large delta island created by the Abra River flowing down from the mountains to the sea, it was here, more than four hundred years ago, that Spanish conquistador, Juan de Salcedo, grandson of the

spite his mission to expand Spanish rule and the Roman Catholic faith. The northeast corner of the delta inland where the river splits was later chosen as the site for a town and named after the son of Philip II of Spain, Ferdinand. Soon more commonly known as Vigan, it was to be the centre of government, religion, and commerce in northern Luzon for the next three centuries.

The initial stamp of Spain can be seen in town planning. Vigan's two squares, pivoting around a baroque eighteenth century church and bell tower, and grid pattern of streets, lined with large nineteenth century houses, follow a sixteenth century plan decreed by Philip II of Spain in his *Lay de las Indias*. All new towns in the Americas and the Philippines were to be laid out in an ordered way.

Running south from the squares are narrow streets lined almost entirely with two-storey houses built from the early 1800s to the early 1900s by well-to-do merchant and land-owning families. They were largely a 'mestizo' class of mixed Filipino, Chinese, and Spanish ancestry, who made their money from trade in indigo dye, locally woven cotton fabrics, tobacco, rice, corn, and gold, profiting in the eighteenth century especially from the galleon trade between the Philippines and Mexico.

Vigan grew until about the middle of the nineteenth century or so when its population reached a plateau. Life for the town ran on smoothly enough for the coming decades, but in the early twentieth century the town fell into a slow decline which continued up until recent years. Vigan did not become a large twentieth century city and regional centre in the way that Cebu did in the south. There are several reasons: Vigan as a government and church centre was no longer responsible for such a large area as more provinces and dioceses

were created; better road communications with Manila meant other large towns did not need a secondary centre but could deal with Manila directly; and Vigan lacked a deep water port to deal with bigger trade volumes, relying on a port at the mouth of a river that became increasingly blocked with silt.

Fate smiled on Vigan though in World War II, keeping the town from the destruction experienced by Manila. Vigan escaped, so the story goes, because of a Japanese officer's concern for his local common-law wife and children. In one version, the Japanese soldiers were preparing to burn the town before the advancing Americans when the officer went to a local priest

and asked him to take care of his wife and children. The priest said he would but advised that if the town were destroyed, then local people would seek revenge and want to harm his wife and children. As a result, the Japanese left without torching Vigan. In another version, the Japanese were secretly leaving the town and the officer again sought the priests' help. In this story, the priest took care of the wife and children and then through links with Filipino guerrillas told the Americans of the plan and in this way prevented the Americans bombing the town on the assumption that the Japanese were still there.

## Conservation-inspired rejuvenation

Today, the good fortune in 1945, and, ironically, the years of decline afterwards, have left intact an architectural past that may now rejuvenate the town. 'If we preserve the houses, people will come and the money will come,' says the chairman of the local



Street view of Vigan

residents' home protection group, Bong Donato. 'Vigan is nothing without these old houses.'

It is tourism that can justify devoting money to conservation for a town and its surrounding villages or *barangay*, where many poor families among the municipality's 45,000 population (9,000 in Vigan town itself) continue to live. There is a developing agenda to expand and improve health facilities, schools, water supply, roads, and other services.

The historic houses themselves, numbering nearly two hundred, are in various states of repair with some being well restored, and in several cases turned into guest-houses. At the other end of the spectrum, there are those that have been left derelict as families moved to Manila in the 1950s, 60s, and 70s, still owning the properties but losing interest in maintaining them. Apart from neglect, another threat is a growing level of traffic in and around the historical area. Not only is this a matter of spoiling the ambience, it can also result in physical damage to the old buildings, juddered by the constant vibration of traffic along narrow streets.

Encouraging awareness of the importance of the houses has been the local owners' association, the Save Vigan Ancestral Homes Association (SVAHA). The association which was formed in 1992 has battled hard. It has pushed for government to assist in their preservation and promoted the idea of nomination of Vigan as a Unesco World Heritage Site. Now with an activist and young mayor, Eva Marie Medina, herself a trained architect, combined with the Unesco listing and the obligations that that

imposes on the Philippines government to protect the site, momentum for restoration and protection of Vigan should increase. Recently, the local council passed a new ordinance laying down guidelines for home restoration and development in the town. But it will take some leadership to win all homeowners over to their side. As Bong Donato says, some homeowners have regarded the idea of local regulations for building development, use, and maintenance consistent with heritage goals as reminiscent of the martial law days of the former President Marcos in the 1970s. 'People have to be reassured they have not lost their freedom. It will take a few years to educate the homeowners,' Donato says.

Tourism itself can be a double-edged sword as inappropriate tourism can result in degradation and the corruption of sites and their presentation in ways not true to their history. Vigan should not find itself, as one homeowner says, with a string of

Spanish 'tapas' bars and flamenco music. Another danger is the concentration of the financial benefits of tourism in the hands of a few. Vigan must spread the benefits to its outlying villages, otherwise they will resist efforts to preserve architectural heritage, seeing it as the province only of town dwellers, descended from the wealthy mestizo class which Sionil Jose describes as living so differently from the Ilokano villagers

a century ago. There are already signs, however, of ways village people may benefit from heritage tourism. Demand for local crafts, such as pottery, brick- and tile-making, furniture, and weaving, are rising as houses are restored and the numbers of tourists visiting Vigan increase.

Work is now underway to combine heritage preservation with wider socio-economic development. An urban master plan for local and higher levels of government is being prepared, funded by the Philippines and Spanish Governments. This is to guide not only architectural preservation and tourism, but also wider town infrastructure development. As architect, Fatima Rabang-Alonzo, co-project team leader, says, 'It is not just a matter of restoring long rows of houses but revitalizing the whole town.'

Tourism and development, as important as they are, are only parts of the reason to protect Vigan's historical character says Rabang-Alonzo, a locally born Ilokano. 'A place without a history is like a man without memory,' she says. 'We can go back to the past and gather inspiration. We can recognize the works of our local builders. The people who built the houses were not Spanish, they were local people. We admire their ingenuity and the sacrifice they put into it, especially for the church. They were builders and artisans.' ■



Street view of Vigan

first Spanish governor of the Philippines, Miguel de Legazpi, and a handful of followers declared Luzon's northern lands a province of the Spanish Crown and Papal Cross. This was just a few years after the founding of Cebu and Manila, and seventy years after navigator, Ferdinand Magellan, claimed the Philippines archipelago for Spain in 1521.

The delta was already settled and farmed by Ilokano people, the Filipino ethnic group making the plain their home, and it was established as an important trading point between them and Chinese and possibly Japanese merchants before the Spanish. The Ilokano greeted Salcedo with little hostility apparently, de-

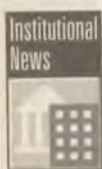
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# George Town at a Historic Crossroads

With one of the largest collections of historic buildings in Asia, George Town, the capital city of Penang, Malaysia, is becoming increasingly recognized as a major urban heritage site in Asia. The historic seaport, with a colonial history dating back to 1786, was a meeting place for migrants from China, India, Arabia, Europe, and the Indonesian Archipelago. Cultural communities live in distinct neighbourhoods, practise their respective religious traditions and specialized occupations, yet routinely trade and interact with one another.

By KHOO SALMA NASUTION



For generations the descendants of these original migrants have lived in inner city neighbourhoods protected by a long-standing Rent Control Act. At the turn of the new millennium, however, the Rent Control Act was repealed exposing thousands of tenants to the threat of exorbitant rental hikes and evictions. With the population moving out of the inner city, more and more pre-Second World War properties are becoming vulnerable to dereliction and the developer's axe.

The Penang Heritage Trust, a non-profit organization that has been championing the preservation of heritage buildings for more than ten years, has to address even greater challenges now. Immediate issues concerning inner city housing and tenants' livelihood also need to be dealt with as long-term issues, such as heritage protection and community participation in urban planning,

The Trust is currently collaborating with the Penang State Government, consumer groups, and tenant groups to formulate strategies for urban rehabilitation and social housing.

As a result of the Penang Heritage Trust's efforts, George Town Inner City has been listed as one of the world's one hundred Most Endangered Sites by the New York-based philanthropic organization, the World Monuments Fund. This listing recognizes George Town as one of the world's irreplaceable cultural treasures that is in danger of irreversible destruction. The Penang State Government is also pursuing a nomination to Unesco's world heritage listing.

Academic attention has been attracted. Well-known anthropologists such as Penang-based Professor Wazir Karim and York University's Professor Judith Nagata are assisting in documenting the oral histories of rapidly disintegrating urban communities. As part of her University of Hull PhD research, Gwynn Jenkins, compiled information about distressed tenants,

which later became a critical resource to state authorities.

In the last few years the Trust has received students from various universities and institutions. Sumatra Heritage Trust interns helped to organize workshops which rekindled historical ties between the community in Acheen Street, Penang, and its Sumatran counterparts. Interns from the University of South Australia carried out a survey of tourist perceptions of Chulia Street, where century-old budget hotels and sailors' bars have now become a resort for Lonely Planet-type backpackers. Under the ASA programme sponsored by the Carl-Duisberg Society, German interns surveyed how young local people would feel about living in the inner city and how housing conditions could be improved.

## Community participation

The community that lives and works around the city's two historic mosques took part in a series of workshops and consultations organized by the Penang Heritage Trust as part of a year-long project sponsored by Unesco's LEAP programme on integrated community development and cultural heritage site preservation. 'Community Participation in Waqf Revitalization' promoted Muslim urban heritage and waqf (religious endowment) as community resources.

The nationalization of waqf during the colonial era had led to the dereliction

of much of the waqf heritage due to poor management by the state religious bureaucracy. Many stakeholders felt it was time to revert to promoting a stronger community role in managing waqf according to Islamic law. The rights of poor, elderly tenants who are being evicted as a result of Rent Control Repeal, to qualify for charity housing was repeatedly asserted. The Muslim women's groups mobilized in the face of threats to their neighbourhood market, while the inner city Muslim youth began organizing their own cultural and recreational activities, such as a recent clean-up of a historic cemetery that had been turned into an illegal dump site.

By researching and describing heritage sites, handling visitor inquiries, and conducting heritage tours, the Trust has significantly helped to develop cultural tourism in the state. Recently, it published a souvenir album promoting the local heritage sites that were used as locations in the Hollywood film 'Anna and The King'. One Council member gives tours of Penang's most distinguished private heritage site, the Cheong Fatt Tze Mansion. This was the favourite home of a migrant who rose from rags to become the greatest Nanyang industrialist of his era.

The Trust has become a significant important local institution, with heritage work providing an important avenue for women's development.

Apart from its two full-time female staff members, the Trust's ten-member council includes six women – a professional conservationist, an anthropologist, a history teacher of, a tourist guide, an accountant, and a writer. These women now regularly deal with politicians, government bureaucracy, and the media, organize site visits, and provide advice on housing repairs.

Not surprisingly, the Trust is dominated by an English-educated local elite. However, it is well enough ensconced in the inner city to be networking with urban minorities, tenants groups, and other community organizations. More importantly, the key activists represent a good cross-section of religious and ethnic identities, fluent in several languages. They often find themselves handling projects as diverse as the colonial governor's residence, Suffolk House, a Hainanese sailor's lodging house, a Cantonese carpenter's guild temple, an Indian Muslim mosque, or an Arab pilgrim broker's cottage. ■

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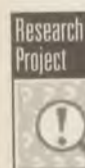
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*Khoo Salma Nasution is Hon. Secretary of the Penang Heritage Trust*

## Malaysia Skill formation in the auto parts industry

At the end of February 2000, Malaysia's Minister of Finance declared that the financial crisis in Malaysia was over. Domestic automobile sales started to show the recovery. Next, because of the small domestic market, exports had to be increased to enjoy scale merits. The automobile industry of Malaysia has, until now, not yet reached the level of international competitiveness. The key to its further development is skilled manpower.

By YURI SADOI



The automobile industry in Malaysia has developed thanks to domestic car projects. In the late 1970s, in order to promote a more solid manufacturing base, the Malaysian government took the initiative to invest in the automobile industry. The automobile industry has developed to a considerable extent and it enjoys tax benefits and protective tariffs for domestically produced cars. Bumiputra auto parts makers were nurtured as suppliers for the domestic cars. The two domestic cars, Proton and Proton, now collectively command eighty per cent of the local passenger car market.

In truth, the protection hindered the further development of the supporting industry. The local manufacturing base did not develop as was

initially planned. At present, the automobile industry, though making progress, still suffers from a lack of quality and high prices. Low quality and high costs of production are largely due to the high dependence on imports.

Malaysia, as well as other Southeast Asian countries, did not have as much success in developing value-added industries. Malaysia in particular has increased exports in manufacturing, but these have tended to be low in value. Technology makes it possible to switch to higher value-added industries. Industrialized countries have been able to build new plants that produce higher value-added products and design production engineering, and install necessary machinery in plants. Countries without these technical capabilities, however, have to import practically everything to start production.

After two decades of domesticating auto parts production, local production has increased. Production counts as domestic when the final part is assembled in Malaysia, even if more than seventy per cent of all parts are still imported. Why does the production of parts still lag behind in Malaysia?

One of the problems is a lack of skilled workers and technicians. Auto parts production needs a wide range of production techniques, which in turn require many types and levels of skilled workers. The shortage of skilled workers in Malaysia can be attributed to the following four factors: (1) insufficient government support; (2) employers' lukewarm attitudes; (3) unfavourable skill environment; and (4) weak individual interests.

1. Realizing the importance of skilled workers, the Malaysian government has been emphasizing skill formation by increasing the number of technical schools, introducing a skill certification system, and giving a tax incentive to companies which undertake training for their employees. Although Malaysia is undertaking various skill upgrading programmes, its efforts are insufficient towards solving the absolute shortage of skilled workers and technicians. The problem lies not only in the number; a lack of certain kinds and levels of skills form a serious bottleneck, especially with regard to the advanced skilled workers.
2. The employers' lukewarm attitude toward investing in their employees

are mainly due to two factors: (a) a low rate of return, and (b) a lack of competitive pressure. A low rate of return on manpower investment is due to the high turnover rate of workers. For employers, it is not vital to upgrade their workers because domestic cars are highly protected from import competition and bumiputra parts makers receive government aid. They benefit from nationalization projects and face little competition in the domestic market. They do not feel the competitive pressure to upgrade workers.

3. For Malaysia, a late starter in industrialization, advanced technologies were easily available from developed countries. It did not make serious efforts towards building the technological base for innovation and adaptation. From the initial stage onwards, Malaysia relied on advanced machinery. Even small parts makers installed state-of-the-art machinery. As a result, the machinery of parts makers is as modern as that in Korea or in Japan, if not more so. However, most of these factories were built by foreign companies applying the so-called 'turn-key system': ready to start production upon turning the key. It was an effective way to start operation and to maintain the quality of products. With little experience in parts production and with few experienced workers, the modern skill-replacing machinery was often the best guarantee for a smooth operation.

But advanced machinery hinders skill formation. The Computer Nu-

meric Control (CNC) machines used for parts production are something like a black box, programmed with a wide range of experiences skilled workers may have. Once sealed in the black box, these become invisible for the workers who have never experienced the transition process from manual machines to CNC. If Malaysia is satisfied with the present situation, only operators who faithfully follow the manual are needed. However, if Malaysian parts makers try to produce more value-added products, they will have to master skills that are now performed by machines.

4. One of the essential elements for skill formation is the individual worker's attitude toward skill upgrading. In general, workers in Malaysia pay less attention to precision and are less motivated for skill acquisition than their counterparts in other industrialized countries. Another important factor in accounting for slow skill formation in Malaysia is the fact that Malaysian workers are fairly satisfied with their lives.

Being a protected industry in Malaysian cars and parts production has not yet faced much competitive pressure. Lowering protective measures and allowing greater exposure to international competition will strengthen skill formation activities in Malaysia and will influence further development in the Malaysian auto industry. ■

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# Cultural Diversity and Construction of Polity

The processes of decolonization, which have transformed the former Dutch, French, and British colonies in Southeast Asia into independent nation-states during the second half of the twentieth century, have entailed the emergence of particular ideologies in which the cultural specificity, deemed to be characteristic of each of these nation states, is expressed. Such ideologies articulate the way in which the relations between the citizens and the state, as well as those between the various ethnic-cultural groups and the state to which they belong, are conceptualized. They also affect the position which each nation state takes in international and transnational forums and the discourse in which such positions are expressed and legitimized.

By JOSEPHUS D.M. PLATENKAMP



The ideologies in question are the outcome of complex historical and ongoing processes of interaction. On the one hand, since none of the Southeast Asian states encompass a single culturally and linguistically homogeneous society, the cultural specificity that is presented as characteristic of a given 'national' ideology in itself tends to reflect representations originating in the cultural repertoire of various societies situated within the borders of the state. On the other hand, perhaps more than in any other part of the

world, representations about the polity in relation to society in Southeast Asia have been modelled partly on ideas and values originating from India, the Muslim-Arab world, imperial China, and colonial Europe. The transformations which such foreign ideas and values have undergone in the course of their incorporation into pre-existing local systems of representations also continue to characterize contemporary processes of incorporation.

The latter concerns above all the diverse ways in which representations about the desirability of a free market economy and the interna-

tional communication of goods, services, and information, of parliamentary democracy as the supreme form of legitimate government, and of the inviolability of human rights are incorporated into the system of representations of each nation state. Depending on the position accorded such 'universal' representations in the 'national' ideologies, the former tend to be assigned a particular, culturally specific value that does not necessarily coincide with the values which are attributed to such representations in the ideological systems of the Western world.

To research these culturally specific configurations of ideas, values, and practices, in terms of which Southeast Asian societies conceptualize themselves as nation states (or other forms of polity) and represent themselves as such towards their own members and other societies and states, in December 1999 the Deutsche Forschungsgemeinschaft established the Research Group 'Cultural Diversity and the Construction of the Polity in Southeast Asia: Continuity, discontinuity, transformation' at the Westfälische Wilhelms-Universität Münster. In this group

social anthropologists, political scientists, historians, and philologists – some of the latter attached to the Universities of Cologne and Leiden – address the above-mentioned research problem, as this manifests itself at different levels of the socio-political order (i.e. state, district, sultanate / principality, or village) and in different periods of time, in Indonesia and Laos. Additional research is scheduled to be conducted on Vietnam and Thailand, as well as on Chinese historical sources pertaining to these regions.

The research project is envisaged as an instrument to allow for an interdisciplinary and comparative analysis by regions of the contemporary configurations of the representations of society and the polity in Southeast Asia, and of the (supra-) regional and historical transformations which have resulted in these configurations. In view of this overall aim, the sample for comparison has been selected in such a manner as to reflect as much as is feasible of the historical, linguistic, and cultural complexity of the Southeast Asian region as a whole. Hence speakers of different language families (Sino-Tibetan, Tai, Mon-Khmer, Austronesian) who adhere to different religious traditions (local religions, Hindu-Buddhism, Buddhism, Islam, Confucianism, Christianity), and whose societies have been part of different colonial empires (Netherlands East Indies, French Indochina) – or not (Thai-

land) – and of different types of regional polities (sultanates, rajadoms, Muang-principalities, among others) are included in the sample for comparison. It is expected that this comparative analysis of regions will provide insights into both the culturally specific representations of society and the polity of each nation-state examined and in the configurations of representations characteristic of the Southeast Asian region as a whole. ■

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## MOST-Indonesia National Secretariat Management of social transformation in Indonesia

Since 1996 Indonesia has been interested in the Unesco initiative Management of Social Transformation (MOST). Although Indonesia was not yet listed as a member, it sent a delegation to the second assembly of MOST-Unesco in Paris to present its plans for activities in Indonesia. On the brink of the third millennium, Indonesia formally joined the MOST-Unesco programme. MOST-Unesco Indonesia was constituted.



For two reasons Indonesia considers the existence of Management of Social Transformation (MOST) extremely important.

Firstly, the third millennium will bring about rapid changes both in the modernization of technology, in community structure, and in political, economic, historical, and cultural organizations. A social transformation management system needs to be developed within the Indonesian community to anticipate such changes.

Secondly, in this rapidly globalizing world, Indonesia finds itself in a transit area, which is fragmented and open and susceptible to influences from outside. These influences have both positive and negative effects. It is necessary for Indonesia to

anticipate future trends and to widen its network to include countries both in the developed and in the developing world. To give an example, by deeply analysing the processes of transformation of the contemporary Indonesian community and by working together with other countries, Indonesia can sustain the growth of the country as well as prepare for a role equal to that of developed countries.

### Objectives

1. To promote the existence and activities of the Management of Social Transformation (MOST)-Unesco Indonesia and to gather information MOST-Unesco activities going on in the world.
2. To conduct comparative studies on Management of Social Transformation in several countries.

### Indonesian Most Programmes

1. Inviting several members of Most-Unesco and experts who have experience with Most in other countries;
2. Conducting interdisciplinary research on Most in Indonesia and in several countries;
3. Assisting research institutes and giving advice for solutions in Southeast Asian countries;
4. Exchanging research information and experts with other relevant institutes;
5. Building up collaboration and networking amongst Most-Unesco Indonesia and Most-Unesco in other countries;

### Themes

1. Management of changes in multicultural and multi-ethnic societies;
2. Cities as areas of accelerated social transformation;
3. Coping locally and regionally with economic, technological and environmental transformations.

### Foci of Concern:

- Migration of Ethnic Groups
- National Integration and Social Conflict
- The Middle Class, Class Structure
- Social Change and Civil Society
- Planning and Development of the Urban Areas
- Youth and Gender in the Urban Areas
- Poverty and Unemployment
- Land Use and Social Environmental Issues
- The Problem of Social Transportation in the Agglomerate Cities
- Multiculturalism and Culture/Urban Culture
- Spatial and Social Policies
- Management Institution and Organization
- Politics and Democratization
- Rural-Urban Linkages
- Global and Local Relations

### Organization and management

The Management of Social Transformation-Unesco is jointly organized and managed by The Indonesian Institute of Sciences (LIPI) and the Unesco Office, Jakarta. LIPI is responsible for research, symposia, and information exchange while Unesco is responsible for organizational matters, such as financial management and/or organization of workshops and training.

### The core staff for the initial two-year period of secretariat

- Chairman: Arjuno Brojonegoro, MA
- Secretary: Sophie Muzwar, MA
- Secretary: Dr Riwanto Tirtosudarmo

The members are: Dr Raldi Hendro Koestoer, Dr Iwan Gardono, Dr Haryo Martodihardjo, Dr Henny Warsilah, DEA, and Dr Irwan Abdullah.

### Sponsorship and Sources

The initial two-year funding of the National Secretariat MOST Unesco-Indonesia is provided by the Secretariat of the Management of Social Transformation-Unesco, located in Paris, France. In addition, several potential financial sources would be welcome. ■

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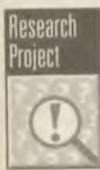
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# A Mystic Journey to Mount Ciremai

The rise of fundamentalist Middle-Eastern style Islam has drawn attention away from the co-presence of older styles of 'traditional' or 'folk' Islam in Indonesia. A recent pilgrimage I took to the sacred mountain of Gunung Ciremai in West Java with members of an association of Brai mystics, a Cultural Inspector, and a number of young 'mountain climbers' testified to the enduring power of local beliefs and practices.

By MATTHEW ISAAC COHEN



Brai may represent the oldest variant of Islam practised in the Indonesian archipelago, mixing Sufic and indigenous Javanese practices and beliefs. Referred to variously as *santri birahi*, *santri brahi*, *wong dul birhai*, and *santri dulguyering birahi*, its practitioners feature in nineteenth century Dutch and Javanese writing as exotic objects of entertainment and derision. Devotees were castigated for their variance with Islamic norms and supposedly loose morality; P.J. Veth called them 'the scum of Javanese society.' Historical sources describe the central practice of *dzikir* - the Arabic term for remembrance of God's name - observed by mixed-sex singing of Arabic and Javanese devotional texts, coupled in the past with ecstatic dancing.

The distribution of Brai societies in Java today is largely limited to the coastal regencies of Indramayu, Cirebon, and Brebes. A 1921 report describes a network of Brai associations, with weekly meetings drawing participants from a number of villages to the houses of head gurus. This network has atrophied; there is currently no supra-village structure. Bayalangu remains the most famous centre for Brai activity; a schism in the early 1990s resulted in two associations. The 'original' association is known as Nurul Iman, with about thirty male and female members (most over fifty), including a hereditary *kiyat* as nominal head and an *imam* who leads ritual and organizational activities.

Bayalangu devotees speak of their all-night chanting, clapping, and drumming as religious devotion. In contrast, Brai is considered by Cirebon's Cultural Section as an art form, largely because Brai associations use percussion instruments (*kendhang* and *terbang*) and perform publicly at both small-scale *unjunan* (graveyard

commemorations of ancestors) and the major annual celebrations held at the ancestral cemetery of Trusmi and the royal cemetery of Astana Gunung Jati. Nurul Islam was, for example, selected by the Cultural Section for an all-West Java arts festival in 1992. This artistic frame was officialized in 1995, when the Nurul Iman ensemble of Bayalangu was invited to participate in the national Istiqlal Festival of Islamic art.

## Pilgrimage

The practice of making a pilgrimage to Mount Ciremai was revived circa 1970, after an abeyance of some thirty years because of to the Japanese occupation, the Darul Islam revolt, and economic hardship. None of the pilgrims had made the pilgrimage before. They drew on oral tradition and related rites to construct a new pilgrimage form, and have been tinkering with the structure ever since.

Traditionalists among the Bayalangu pilgrims say that to maximize the pilgrimage's blessings, one must walk bare-foot from Bayalangu to the peak of the mountain and back. Economic prosperity, however, has allowed the Brai association to charter vans and busses - which in turn has made the pilgrimage open to a larger public and facilitated visits to a number of sacred sites 'on the way' to Ciremai. The departure date was set by Dakila, who had replaced Warsad as *imam*, and the decision to allow non-group members to accompany us on the pilgrimage was his too. I was initially dismayed at seeing this 'sacred' event become a leisure activity for the dozen or so (male) teenagers and youths, including one 'heavy metal' youth sporting a swastika patch. These young men called themselves 'mountain climbers' (in Indonesian) to distinguish themselves from the pilgrims; their equipment (a portable stove, backpacks, tarps, sleeping bags) showed

that they were from a different class, with different outlooks. I was also not pleased that the subdistrict Cultural Inspector (a Department of Education and Culture employee) had been invited.

The journey began early in the morning with incense, the display of food offerings, a hurried ritual meal, and incantations at the *bale*. Two of the society's cloth-wrapped ritual objects - a signal gong (*beri*) and a curved blade (*bayan*) - were collected for the journey. (The musical instruments were left behind.) Everyone then climbed into the bus and we made the sacred-site rounds: the Cipanas hot springs (where Dakila splashed the pilgrims and 'mountain climbers' with sulphuric water), Trusmi, Astana, and Plangon. At each site, permission was asked from the ancestors, prayers and incantations uttered, hymns sung, and small sums of cash were presented to shrine caretakers.

We arrived late in the afternoon at the house of the former village headman of Cibuntu, in the foothills of Mount Ciremai. No groups other than Bayalangu's Brai association climbs Ciremai from this departure point. It is a very hard climb, involving cutting a path through rainforest for much of the ascent. The Cibuntu start is clearly not determined by convenience, but is related to the megalithic and Hindu remains found in the vicinity. After obtaining the necessary permits from local authorities, and examining some of the remains, we spent the night at the house of the former village headman, Cibuntu, an old friend of the Bayalangu devotees. On television, President Habibie exhorted the people of East Timor to choose autonomy over independence. A slapstick comedy that followed attracted more viewers.

We departed on foot before sunrise, accompanied by two Cibuntu 'guides.' Local men forage for rattan and hunt on the slope of Ciremai, but they do not ordinarily ascend to its peak. They do possess 'forest sense' though, and compasses. The first part of the climb was on a footpath used by locals for their foraging activities. We then met up with logging roads, and spectacular views of the mountain. At several points, we stopped and presented of-

ferings and prayers at stone remains. (The cigarettes and cash left behind were unceremoniously pocketed by our guides.) Stories circulated of previous climbs. We were reminded not to urinate on the ground, as this was sacred space, and provided with plastic bags for our excretions. A tale was told (more than once) of an unnamed climber who had mistaken a bag of fluid hanging from a tree for iced tea. All of us, including the 'mountain climbers,' observed the pollution taboo. After a mid-morning meal, most of the elderly female members, and some of the elderly men, turned back before the climb became too steep. This had been previously decided, though they were plainly sad.

Around mid-day, the Cultural Inspector began to complain of pain in his joints, and requested that we stop. He was in good physical condition (he had been a sports inspector before his current appointment), but suffered from arthritis, aggravated by the climbing and chilly air. His pain became unbearable, and we were forced to cease the day's climb and set up camp, more than two hours short of the level field that had been the day's destination. Some quietly suggested that we leave the Cultural Inspector behind, but they were overruled. We spent the night on an incline, huddled around a fire. Nobody slept soundly.

The next morning, we continued our ascent, hacking our way through dense forest and climbing under and over brambles. The Cultural Inspector's pain increased, and by the time we reached the level field, he could go no further. We ended up leaving him there by himself (despite his protests) and continued our slow progress.

The peak of Ciremai is a treeless pinnacle covered in long grass, cut off from the world by swirling clouds. A burst of adrenaline hit me during the final struggle to the top, pulling myself up, clutching the grass, hand over hand, breathless but exhilarated, collapsing at the rim of the cauldron. The Brai devotees sang a praise-song. One of the 'mountain climbers' knew the Islamic call for prayer, and was encouraged by Dakila to stand upon a craggy overhang and cry it out: *Allahu Akbar!*

Most of the climbers then descended into the cauldron by way of a narrow chute. People bathed in an ice-cold pool of water in the cauldron. (Nobody could remain immersed for more than a few seconds.) The pool's Water of Life - 'tasting like coconut water or Sprite' - was collected in plastic bottles, and bits of sulphur were picked up from the cauldron floor.

Finally, after all the climbers had ascended to the rim, a fitting incantation (*jog tumurun...*) was sung and we began our descent: half-running, half-flying down the mountain. In a few hours, we were at the level plain to collect the Cultural Inspector and have a late lunch, consuming what food we had left. On the way down, the Cultural Inspector's arthritic pain increased. Initially walking with a crutch, he eventually had to be carried. Darkness descended, our guides could not pick out our path, and we set up camp. The next morning was



The call for prayer atop Mount Ciremai.

long in coming. There was little water and practically no food left. My own supply of bottled water exhausted, some Brai devotees kindly supplied me with Water of Life to prevent dehydration. We arrived at Cibuntu at mid-day, slowed down by the crippled Cultural Inspector. Dakila, the Cultural Inspector, most of the 'mountain climbers,' and I got a ride home with the former headman (who had business to attend to nearby). I discovered that East Timor had voted for independence. The rest of the group waited for a bus.

## Afterthoughts

This was the first time that the Cultural Inspector, a number of the 'mountain climbers,' and I had climbed a mountain. It was also the first time that any of us had spent such an intense period of time being with the Brai society. The Cultural Inspector does not like to speak about what happened at Ciremai; he is perhaps embarrassed by his frailty in comparison to the Brai devotees, some of whom are septuagenarians but in superb shape because of their farming work. Certainly, it provided him (and me) with a new view of and respect for the devotees. Warsad used to liken Brai devotees to Semar, the ageless clown-servant of Wayang Kulit, who goes wherever his masters require, charging up and down mountains if need be. It is not easy being Semar, effacing self in mystical union. Climbing Ciremai made me trust others, stretching the physical limits of the possible and the acceptable. (I do not ordinarily drink water from open pools.) I perceived the 'mountain climbers' being recruited via the pilgrimage; one sung the call to prayer, all observed the pollution taboo, heard Brai stories, were splashed with spring water, and sat respectfully during Brai chanting. All are young now, and 'wild.' But most of Bayalangu's devotees joined the society as elders. Some 'mountain climbers' might one day join too, attracted by the pilgrimage and like practices and beliefs more concrete and vivid than normative Islam, and the performative thrill of drumming, clapping, and singing devotional songs. This is one future for Indonesians and Indonesia: aware of the past, flexible, egalitarian, and non-exclusive. My wife and I were never asked about our 'religious affiliation' when we were initiated as Brai devotees. ■



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At the foothills of Mount Ciremai. Those with backpacks are the 'mountain climbers'; the rest are mostly Brai devotees.

3 > 5 JULY 2000  
BERLIN, GERMANY

# Conflicts and Violence in Indonesia

From 3 to 5 July 2000 the Institute for Southeast Asian Studies, at Humboldt University in Berlin organized an international conference on the subject Conflict and Violence in Indonesia. Fifteen guests from Indonesia, Australia, Great Britain, the Netherlands, Belgium, Denmark, and Sweden and about sixty scientists and students from Germany participated. Persistent violent conflicts since the fall of Soeharto are indubitably a reason why the conference attracted such great interest. There were 26 contributions that can be divided into four main topics, namely general considerations, case studies, cultural aspects of violence, and conflict regulation.

By INGRID WESSEL AND GEORGIA WIMHÖFER

Report

The Head of the Commission for Missing Persons and Victims of Violence (KONTRAS), Munir (Indonesia), analysed the main factors that have triggered violence under the New Order and subsequent governments and made a distinction between different types of state violence and collective violence. Freek Colombijn (the Netherlands) looked at the specifics of violence in Indonesia. He linked the role of cultural and social organizations with general explanations of violence and dealt with *amok* and head-

hunting as cultural specifics, but also listed forms of violence that are of a general character and not limited to Indonesia. John Sidel (United Kingdom) explained mass violence at the end of the twentieth century in terms of a 'moral economy', considering various factors such as state intervention, religion, and a population disadvantaged in the fields of economy and education. Ingrid Wessel (Berlin) dealt with state violence under the New Order during the 1990s, characterizing Soeharto's rule as based on direct and indirect forms of violence, underlining the rule of the military and militias in sup-

pressing the opposition. Andreas Ufen (Hamburg) described the New Order as a polycratic system of various dominant groups. Robert Cribb (Australia) questioned the seriousness of the statistics of victims of mass murder under the New Order (1965) and of the violence in East Timor, demanding a careful treatment of the estimated numbers of victims.

Regional scenarios of violence were the second main focus of this conference. George Aditjondro (Indonesia/Australia) analysed the political economy on the Moluccas linking it to the political elite in Jakarta which is said to instrumentalize ethno-religious tensions in the Moluccas. Susanne Schröter (Mainz) focused on the emergence of a Christian identity in Eastern Indonesia. Benny Giay (Indonesia) described the Indonesian politics of violence imposed on West Papua to explain the independence movement in this region. Ariffadillah (Indonesia/Cologne) spoke on recent developments in Aceh where an agreement between the government and the Free Aceh Movement has not succeeded in putting a stop to violent military attacks. Against the background of developments in West Kalimantan from 1967 to 1999, Mary Somers Heidhues (Berlin) described the violent clashes between Dayaks and Madurese in 1997. Peter Carey (United Kingdom) reported on interviews that he had conducted with traumatized female refugees from East Timor in Portugal.

Georgia Wimhöfer (Berlin) looked at the role of students in 1998 and pointed out their weaknesses and strengths. Kees van Dijk (the Netherlands) elaborated on the creation of security groups (Satgas) after Soeharto's resignation. Yusi Liem (Cologne) evaluated 33 years of Soeharto policies towards the Chinese minority. Farish Noor (Malaysia/Berlin) discussed conflicts between the Malaysian government and the Islamic opposition in 1997-1999.

## Cultural aspects

Dias Pradadimara (Indonesia) spoke about the Indonesian understanding of spontaneous collective violence in the streets between 1997 and 1999. He concluded that these deeds were initially interpreted as 'uncontrolled behaviour', later as 'understandable acts' born of economic necessity, and were recently described as 'acts of purification' of Islam and of a 'tainted Indonesian culture', thus justifying violence. Nils Bubandt (Denmark) examined violence in the North Moluccas from various angles, including the way it is depicted in the media, the renaissance or the *jago* tradition (local leaders), the dominant position of religion in identifying communities, and the interpretation of violence as a sign of an approaching apocalypse.

Anna Greta Nilsson Hoadley (Sweden) showed that Indonesian literature had brought up violations of

## BOOKS RECEIVED

Publication



Antweiler, Christoph

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Doan Van Phuc

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AUNG SAN SUU KYI AND THE NATIONAL LEAGUE FOR DEMOCRACY

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Paris: Éditions Karthala, 1999, 318 pp ISBN 2-86537-951-5

Office of the National Culture Commission

### PHRA APHAI MANI

Thailand: Office of the National Culture Commission, 1999, 172 pp

ISBN 974-7102-50-1, illustrated

Pampe, Sebastiaan

### DE INDONESISCHE ALGEMENE VERKIEZINGEN 1999

KITLV Uitgeverij, 1999, 290 pp ISBN 90-6718-154-4

Smyth, David (ed.)

### THE CANON IN SOUTHEAST ASIAN LITERATURES

LITERATURES OF BURMA, CAMBODIA, LAOS, MALAYSIA, THE PHILIPPINES, THAILAND, AND VIETNAM

Richmond: Curzon Press, 2000, 273 pp ISBN 0-7007-1090-6

Tiwan, Sylvia

### BREAKING THE SPELL

COLONIALISM AND LITERARY RENAISSANCE IN INDONESIA

Leiden, Department of Languages and Cultures of South-east Asia and Oceania (Semaian 18), 1999, 235 pp ISBN 90-73084-19-9

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### 2. Legal Pluralism, religion and social cohesion

The project focuses on the significance of different constellations of plural legal systems for the emergence and change of societal bonds, processes of exclusion and inclusion and access to common goods. Special attention shall be given to the role of religion and religious law.

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The positions are intended for scholars who already have a proven record in legal anthropological research. Each position is for 3 years initially (possible extension to 5 years) and offers excellent opportunities to do field research. In addition to a good salary (fixed according to age and experience according to the BAT/O-scale) resources are available for field trips, equipment, research assistants, library and administrative services, computer support, and conference travel.

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human rights, even though the official Indonesian reading of history omitted or falsified facts concerning state violence in the aftermath of 1965/66. Tanja Hohe (Münster/Darwin) evaluated the reception of the UN mission to East Timor by the local population. Urte Undine Froemming (Berlin) characterized the symbolic significance of volcanoes that has been perceived and interpreted in different ways by the Indonesian government and by the opposition.

Anja Jetschke (Freiburg) spoke on the general development of human rights in Indonesia since the beginning of the 1990s. Paulo Gorjao (Belgium) compared developments in South Africa and Indonesia, conclud-

ing that in Indonesia, too, a Truth and Reconciliation Commission could help to overcome crimes of the past and consolidate democracy.

Most of the presentations dealt with violence in Indonesia in the recent past and at the present time. The different approaches to the topic of violence in Indonesia led to a very complex picture. Most papers will be published in English language by Abera, Hamburg, probably by the end of the year 2000. ■

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# East Asia



P. R. CHINA  
JAPAN  
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TAIWAN

## Milestones of Peace and Reconciliation

The moving scenes of long separated families being briefly reunited, then separated again, marked a poignant milestone on the road to peace and reconciliation on the Korean peninsula. The family reunions were, for most Koreans, the first tangible results of the June summit in Pyongyang between the leaders of the two Koreas. This perception was not quite correct, in that the highly successful debut of the North Korean Foreign Minister, Paek Nam Sun, at the ASEAN Regional Forum (ARF) meeting in Bangkok at the end of July was an important achievement in what has become a 'de facto' joint offensive of President Kim Dae-jung and Chairman Kim Jong Il to establish diplomatic relations between the Democratic People's Republic of Korea (DPRK) and those allies of the Republic of Korea (ROK) who have yet to do so.

By TIM BEAL

Nevertheless, the family reunions were visible proof that the peace process is moving ahead. This sign of progress is vitally important, because hopes have been dashed before. There have been family reunions and high-level talks in the past, but little has been achieved. Will this time lead, in Kim Dae-jung's phrase, to the waters of prosperity filling the Han and Taedong Rivers or will it be, as Aidan Foster-Carter suggested last year, another 'Groundhog Day' scenario, where things go 'round and 'round, changing but never resolving?

However, this time is different for two reasons. The first is the obvious one that the June summit in Pyongyang, and promises of rapprochement, political and economic co-operation, and progress towards reunification have been very publicly endorsed by the leaders of both sides, who have unequivocally displayed their commitment. In Korean political culture this carries a lot of weight. We have never got to this stage before.

The second reason is more complicated and revolves around the basic hypothesis that all the leading players – North and South Korea, the US, Japan, China and Russia – have an interest in supporting rapprochement as outlined by the summit. This does not mean that all political forces in those countries are in favour – far from it – but that, for the moment at least, the dominant forces are. The public commitment of Kim Dae-jung and Kim Jong Il is built upon this foundation and whilst we should not underestimate the personal commitment, certainly of Kim DJ and perhaps of Kim JI, that would not have

gotten very far without the development of circumstances conducive to rapprochement.

All Korean politicians claim to be committed to working for reunification and, although there are reports from the South that young people are showing little interest in joining with the North, it is clear that the issue of division and the goal of unity remain in the forefront of public consciousness, especially this year. Until recently, the conditions of reunification were, of course, contested between North and South but now the leaders of both sides appear to be edging towards an understanding.

At the time of the July 4 statement in 1972, both Koreas were secure in defence but the DPRK was, by accounts, economically ahead of the ROK. By the time of the 1991/2 prime ministerial meetings, the DPRK was slipping into crisis and, whilst now it is recovering, it is immensely weaker across the board than the ROK. However, if the DPRK has long since given up thoughts of taking over the South (despite the assertions from outside to the contrary) so too has the ROK given up a desire to swallow the North. The German example put paid to that. From the point of view of the dominating side, the costs were enormous and Kim Dae-jung, amongst others, has shown he is well aware of that. From the perspective of the weaker side, especially the ten to fifteen percent of the country who are identified with the regime or are in positions of authority or have skills that will become inadequate, the prospects in such a reunified country are dim. Moreover, whilst in Germany state-to-state relations were frosty, in Korea there has been a fratricidal civil war between the two sides and there would be pressures for revenge and retribution.

If neither side can contemplate taking over the other or being taken over, but the imperative of reunification remains, then a living together and developing of co-operation is logical. From the point of view of the North, the rapprochement is of huge importance. The DPRK needs to restore its economy and, most crucially, to increase its earning of foreign exchange greatly. Rapprochement with the South is vital, for reasons of direct economic co-operation, for access to international loans, and for the knock-on effect of removing U.S. sanctions and getting Japanese reparations. The economic attractions for the South are far less, but still substantial.

However, it would be a mistake to see this as all a one-way business. The ROK has the economic and military edge, but the DPRK has the card of Korean nationalism. This gives it strength vis-a-vis the South and its other adversaries and also provides the regime with legitimacy and resilience. It has often been argued that the parlous economic situation would 'bring North Korea to the negotiating table'; however, the opposite has happened. It is the beginnings of economic recovery and a confidence that the worst is over, that powerful enemies had been faced down and forced to negotiate, that led Kim Jong Il to the June summit.

The great change in DPRK strategy over the last year has been a turning away from its traditional insistence that its main negotiations were with the United States, to a focus on Seoul. There are a number of possible reasons for this, but the key seems to have been that Kim Jong Il was persuaded that Kim Dae-jung's 'sunshine policy' was more than a trick and offered real opportunities for achieving what must be his two main objects – the survival and security from outside threat of the DPRK, and the restoration of its economy.

One crucial aspect was Seoul's encouragement for its allies to establish relations with Pyongyang. Italy's recognition in January 2000 and Australia's re-establishment of relations in May, ties with the Philippines and admission to the ASEAN Regional Forum, and the subsequent agreements with Canada and New Zealand, owed much to Seoul's support. It seems that Pyongyang decided, quite rightly, that all other relations at the moment turned on the relationship with Kim Dae-jung.

Kim Dae-jung is clearly pivotal in the whole business. Not merely has his 'sunshine policy' brought about a climate for rapprochement, but it has become the centre-point of his political life. It has been suggested that he is in the running for a Nobel peace prize (along with Kim Jong Il) if things go well. Certainly, it would be reasonable to assume that he will want to go down in history as the man who brought about the reunification of his country, so he will devote himself to making the summit work. He also has a commitment to democracy and a track record that few could match, and progress in deepening South Korean democracy will depend crucially on relations with the North. Rescinding of the National Security Law will be the touchstone of that. Moreover, the setback in the April elections left relations with the North as one of the few areas where Kim DJ has a relatively free hand. He has to watch his back because, although the summit has in theory bipartisan support, the opposition Grand National Party has lost no opportunity to score points. Nevertheless, as president, Kim has a special role to play and it is clear he will use that.

All this is reinforced by the reception he received in Pyongyang, the Confucian deference shown to him by Kim Jong Il, and the personal rapport the two seem to have established. The

momentum of the June summit has been kept up in a series of high-level talks, family reunions, repatriation of political prisoners, forthcoming re-joining of the railway systems, developing economic ties, and various other milestones that give a real sense of progress towards peace and reconciliation.

Nevertheless, there are many things that could go wrong, and many covert forces that would like to bring that about. It is important, therefore, that the process receives as much support as possible from the outside world. In particular, the European Union and its constituent countries should join with Italy in speedily establishing diplomatic relations with the DPRK and developing aid and business relations. ■

– This is an updated and reduced version of a paper entitled 'Summit of High Hopes' which introduced the Special Supplement on Korea in the New Zealand Journal of Asian Studies, Vol 2 No 1, June 2000. Details of the journal may be found at the website of the NZ Asian Studies Society (<http://www.nzasia.waikato.ac.nz/>). The original paper, and others on North Korea, along with links to documents and press stories, can be found at: <http://www.vuw.ac.nz/~caplabtb/dprk/index.html>.  
– For economic developments see Tim Beal, The Waters of Prosperity will fill the Han and Taedong Rivers, NZ journal of Asian Studies, June 2000, pp. 287-319; also at: <http://www.vuw.ac.nz/~caplabtb/dprk/index.html>.



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Dancers greeting the crowds in Pyongyang.

# A Collection of Essays on Modernization and Religion in South Korea

Since the late nineteenth century, when the Japanese broke down the Confucian institution in Korea in order to facilitate their colonization of the country, patriotism and nationalism have fuelled the religious activities of Koreans. The Japanese made great efforts to force-feed Shintoism and to revitalize Buddhism, but these proved largely ineffective and served mainly to kindle the fire of those religions that they hoped would lose popular support. After the liberation, Protestantism and Confucianism surfaced as major forces. The former has continued to grow steadily, sometimes managing to depend on filial piety, commonly considered a Confucian concept, to gain members. Meanwhile, Confucianism, perhaps primarily a set of traditional values rather than a spiritual religion, has adopted hybrid forms and could, arguably, count the surviving business conglomerates, 'chaeböl', among its temples of worship. The fact that these institutions also serve as icons of capitalism to the almost exclusively middle-class urbanites, a significant proportion of which is Protestant, shows how, to some extent, Confucianism and Protestantism have come to be interdependent.

■ By ROALD MALIANGKAY



At present, the symbiosis is the popular subject of debate. Protestantism, for example, should theoretically be more applicable to recent trends of globalization and growing individualism than Confucianism. Yet, the reality appears to attest that it is still Confucian values that often form the pillars of their organization, and subsequently leave the behavioural scope of church members to be defined by both Confucian values and the bible, and thus seemingly with little contradiction. Moreover, as the in case of the other two major religions in Korea, shamanism and Buddhism, followers often show both a great sense of nationalist pride and a growing interest in missionary activities and commercialism. The reasons being what they may, the success of Korea's religions obviously does not lie in their homogeneity vis-à-vis each other. Korean religions remain composites, rather than opposites.

The monograph *Modernisierung und Religion in Südkorea: Studien zur Multireligiosität in einer ostasiatischen Gesellschaft* includes papers from a myriad of disciplines. They all address the complexity of South Korean religious life at present and show how the religions are adapting to the quickly changing social and religious climate. The volume is the result of a series of field trips performed in 1996 and 1997

aimed at studying the relationship between religion and modernization in contemporary Korea. The large number of papers – seventeen in total – is categorized into five chapters, the first and largest of which is 'Religion and Modernization in South Korea'. This chapter is perhaps the most valuable part of the collection as it deals with the development of value systems and socio-political factors in Korea from a clearly defined, predominantly Euro-centric viewpoint. The authors apply the theoretical frameworks of Marx and Engels, Weber and Durkheim to the social and religious developments in Korea and eschews too many conclusive judgements or predictions regarding Korean society. Unfortunately, however, in the opening article, authors Jens Jetzkowitz and Matthias König are clearly bound to the limited number of sources on the history of Korean religion in English. This is somewhat of a let-down in what is otherwise a very interesting summary of where theory and practice meet in terms of social and religious developments in twentieth-century Korea.

The second chapter, 'Shamanism and Folk Religion', mainly deals with shamanism. After a brief summary of the main characteristics of the different folk religions by Lee Jong-Jae, Gritt Maria Klinkhammer looks at the practice of shamanism in contemporary Korea. She finds that the status of the predominantly female shamans remains low, despite their great presence in the city (p.128). Based, in part, on her

own experiences in Seoul and Taegu, she concludes that the great interest in shamanism in recent years lies in a need to deal with the 'rational skepticism' of Korea's highly industrialized society (p.130). Cha Ok, on the other hand, looks at why women are such a major force in religion in Korea. The primary merit of her paper lies in her account of how some shamans explain specific rituals. Her own narrative, however, contains many unsubstantiated judgements, and most of the answers she promises in her introduction are not given.

## Buddhism and Confucianism

In the third chapter, 'Present Developments in Buddhism and Confucianism', Karl-Fritz Daiber provides an interesting insight into the organization of Buddhism at present. Without using the word evangelism (p.152), Daiber argues that organization behind Buddhist activities is strong and that increasingly more encouragement is being given to promotional activities. In comparing the structure of Buddhism and Con-

fucianism – only here it is noted that the concept of Confucianism as a religion is debatable (p.158) – he finds that the activities of both religions reflect a need to counter the growing competition from the Christian church (pp. 159–160). Choe Chong-Sok further examines the process of modernization within Buddhism. He places the beginning of the modernization of Buddhism in 1895, when the Japanese reformed the Chosön law that forbade monks to enter the city. Choe believes that the renaissance of Buddhism in Korea would not have taken place without the enormous influence of Japan (p.171) since it was they who forced Korea to open its doors to the West and broke down the Confucian institution. He notes, however, that the ensuing Christian missionary activities were also an important source of inspiration. In the final paper of this chapter, Michael Pye examines the development and organizational structure of Wön Buddhism, a religious movement that began in the early twentieth century and has since grown rapidly to become one of Korean Buddhism's main institutions.

The influence of Protestantism on other religions is the primary topic of the fourth chapter, 'Protestantism between Enculturation and Acculturation'. The two main papers study the affinity between Protestantism and shamanism, but the two unusual terms of the chapter's title seem only to apply to the first article. Chi In-Gyw and Jens Jetzkowitz first concentrate on the similarities between the two religions' theoretical and spiritual aspects. They then look at the importance of the populist Minjung movement that became a force in the 1980s. This movement has both Protestant and shaman influences, yet seems to embrace not only individualism but also humanism. I was hoping to find some words on the role of Confucianism but, unfortunately, the authors chose not to address this issue. Daiber compares the services of the Protestant retreats known as *kidowön* with those of Korean shamans. Partly based on a number of field studies, his conclusion finds that the experiences of women there reveal a need for a service that provides an escape from everyday life, not only in terms of salvation, but also in terms of the emotional and spiritual outlet it can give them.

## United religions

In the final chapter, 'Traditions of Multi-Religiousness and of a Dialogue between Religions', Woo Hai-Ran tries to find reasons behind Korea's multi-religious society from a theoretical viewpoint. She examines Korean plans for a united religions organization, arguing that the position of the state is considered vital in determining the course of the relationship between religions in Korea (p.268). The interest in opening a dialogue between religions is epitomized by the activities of the Korean Christian Academy. Christoph Elsas examines the possible reasons behind these. He believes that the Academy's 1965 decision to organize a series of conferences for this purpose may have come from the Christian concern with all aspects of human life (pp. 274–275).

The sheer number of topics dealt with in this volume makes for a highly useful bundle of ideas and discussion topics. Of course, not all topics related to religion in contemporary Korea can be covered in one volume, but I was surprised to find that the issues of nationalism and modernity are practically ignored, and that the Minjung movement and its relationship with shamanism and other folk religions is given little or no attention. Although the issues have already been explored extensively in other publications, their importance cannot be denied and have had an irrefutable effect on the perception and experience of religions in twentieth-century Korea. Although the volume's wide scope may interest scholars from a wide range of fields, the absence of issues such as these leaves too many questions left unanswered. In the introduction, the reader is warned that the primary aim is to bring up issues for discussion (p.12), but the many weaknesses may lead to frustration rather than debate. It is obvious that any comprehensive study of religious life in contemporary Korea requires a proper definition of terms

and scope, but the compilers (I refrain from using the word 'editors') have decided to let the papers speak for themselves, with varying degrees of success.

## Dubious quality

An example of the dubious quality of some of the writing (and editing) is the unsubstantiated passage 'it cannot be denied that there are differences between man and female temperaments and, in particular, that due to their particular bodily experiences women are more open to religious experiences than men' (p.133). Other examples are the lack of a clear chronological line (pp. 51–57) and the use of pretentious titles to insignificant sub-chapters (pp. 77–86). Another disadvantage of having no clear style sheet is that the different romanizations lose much of their value and become a tedious puzzle. References are too often omitted and, when they are given, names are sometimes misspelled (see [Kim Yölgü] Kim Vel-Kyu, p.146) or given the wrong translation (*Chöng-shin munhwa yön'guwön* [commonly known as Academy of Korean Studies] becomes 'Korean Mental Research Institute', p.146). Lee Jong-Jae's bibliography (p.122) certainly should not have been printed unchecked. Not only are the names of publishers missing, but Lee also manages to mix-up many romanization types in the same line. Meanwhile, the two Walravens referred to in his list are in fact one person.

I believe that because of the lack of discussion on specific issues and the absence of proper editing, the value of the volume is somewhat relative to each paper, leaving its high price unjustified. It is unlikely that either Marx or Engels, Weber or Durkheim ever visited Korea, but the theoretical approach of some of the papers adds a unique perspective to many important current issues within South Korea's religious life. The volume hence comprises a number of invaluable additions to the study of Korea and of multi-religious societies in general, once more emphasizing that studies from a non-orientalist viewpoint can contribute greatly to the understanding of contemporary Korean society. ■

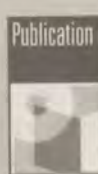
Sigfried Keil, Jens Jetzkowitz and Matthias König

**MODERNISIERUNG UND RELIGION IN SÜDKOREA: STUDIEN ZUR MULTIRELIGIOSITÄT IN EINER OSTASIATISCHEN GESELLSCHAFT.**

Bonn: Weltforum Verlagsgesellschaft für Politik und Auslandskunde mbH, 1998. ISBN 3-8039-0715-2, 299 pp.

## BOOK RECEIVED

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Pratt, Keith and Richard Rutt, additional material by James Hoare  
**KOREA**  
A HISTORICAL AND CULTURAL DICTIONARY  
Surrey: Curzon Press, 1999, 568 pp.  
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# Yogācāra Buddhism in China

On 8-9 June 2000, the symposium on 'Yogācāra Buddhism in China' was held at the International Institute for Asian Studies at Leiden University. Convened by Chen-kuo Lin, this symposium gathered together scholars and Buddhologists from Taiwan, Japan, America, Canada, Germany, Belgium, and the Netherlands to explore the literatures and doctrines of Yogācāra Buddhism in China from its inception in the fifth century to its modern revival in the twentieth century.

By CHEN-KUO LIN

Report

The theme of the symposium, not inappropriately, was a triple one, the first one of which was to study the Yogācāra texts translated and collected in the Chinese Tripitaka. Except for a few texts still extant in Sanskrit, most Yogācāra literature is preserved in Chinese and Tibetan translations, such as *Samdhinirmocana Sūtra*, *Yogācārabhūmi*, and *Asaṅga's Mahāyānasamgraha*, to name but a few. Despite their availability, Chinese textual sources are often ignored by scholars when Tibetan translations are available for reconstruction and exegesis. Calling attention to the textual value of Chinese sources was one of purposes of this symposium. The second thematic focus was on the development of Yogācāra Buddhism in China from its earliest stage (Dilun Masters and Shelun Masters), the 'Old' Yogācāra School founded by Paramārtha (499-569), up to the 'New' Yogācāra School founded by Xuanzang (602-664) and Kuiji (632-682). The revival of Yogācāra Studies in the Ming dynasty and early decades of the Republican era should also not be overlooked. The third and most interesting focus of the theme was the interchange between Yogācāra and other Chinese indigenous Buddhist schools, such as Tian-tai, Hua-yan, Chan, and Pure Land.

## Diversity of approaches

Given these guidelines, the topics of papers presented at the symposium reflected a great diversity of problematic and methodological approaches. In 'Three Natures in the *Mahāyānasamgraha*', Leslie S. Kawamura pointed out the structural similarity between Asaṅga's *Mahāyānasamgraha* and Vasubandhu's *Trīṃśikā*. Both regard the Three-Nature Theory as the *modus operandi* by which



Professor Kawamura (Calgary)

a student can realize the meaning of *vijñapti-mātratā* (information only), which is construed by Kawamura as a kind of mentalism. In Kawamura's interpretation, Yogācāra is concerned with the 'meaningful world', but not with the 'ontological world'. What counts are the mental factors in the processing of information. The ontological question of whether 'external objects do not exist' or 'the world is nothing but an idea' does not bother Yogācāra. However, as we will see later, the ontological question may not easily be dismissed.

Unhappy about some scholars, 'mainly from the Anglo-Saxon cultural sphere', having challenged the Yogācāra 'idealist' ontology of 'nothing but cognition' (*vijñapti-mātratā*), in his paper entitled 'On the Problem of the External world in Ch'eng wei shih lun', Lambert Schmithausen vigorously argued that 'the existence of "extra-mental" material (or other entities) is rejected not only as ob-



Professor Schmithausen (Hamburg)

jects of cognition but also as such without any qualification. Although he might not have the final word,



Participants of the conference Yogācāra Buddhism in Leiden

Schmithausen's paper can be seen as one of the most significant responses to the dispute initiated by Alex Wayman in the 1970s and espoused by many scholars since, including Dan Lusthaus, who strongly challenged a non-idealist interpretation.

Instead of reacting to Schmithausen's criticism, Dan Lusthaus turned to the hermeneutic issue. In 'Notes on the Soteric Hermeneutics of Asaṅga: Language, Saṃskāras, and Appropriation', Lusthaus examined Asaṅga's *Abhidharmasamuccaya* and the *Mahāyānasamgraha* respectively, attempting to answer questions such as 'What are the cognitive conditions at work in a hermeneutic act?' and 'What happens when one reads or hears *Buddhavācāna*?' Using textual analysis, Lusthaus pointed out that 'the teachings enter one's own consciousness from outside, through the medium of language'. That is, a practitioner hears the teaching which flows from the Purest Dharma-Dhātu (i.e., Purest Cognitive Field) correctly. As expected, a sort of anti-idealist stance is clearly demonstrable in Lusthaus' hermeneutics.

In 'Language and Consciousness in the *Samdhinirmocana Sūtra*', Chen-kuo Lin elaborated on a Yogācāra philosophy of language. The main question for Lin was to clarify the ontological status of the referent



Professor Chen-kuo Lin (convenor of the conference)

(*nimitta*) by looking into the Consciousness and Three-Nature Theories. Using SNS and the *Viniścaya-samgrahaṇī* of *Yogācārabhūmi* as the textual sources, Lin concluded that *nimitta* is the perceived object that occurs as the effect of psycholinguistic sediments.

The problem of language also drew John Keenan's attention. In his lengthy paper, 'Critical and Mystic Yogācāra Philosophy: Paramārtha on language', Keenan provided a systematic account of Yogācāra philosophy

by tracing two contrasting Yogācāra agendas: (1) critical phenomenology of consciousness and (2) mystic understanding of consciousness. In drawing on the 'unmediated experience', which is ineffable, Yogācāra has to face the questions: How is one to engage in the world of language? What is the function of language? For

For Paramārtha  
language is employed  
as a skilful but  
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to negate all ideas  
and all words.

Paramārtha, who was characterized by Keenan as more religious and mystic, language is employed as a skilful but arbitrary means to negate all ideas and all words. In response to Keenan's presentation, Tilmann Vetter remarked that the 'unmediated experience', for example, of animals, should be differentiated from the Buddhist mystic 'unmediated experience', which is always mediated dialectically.

## Chinese Buddhism

In Chinese Buddhism in general, including Yogācāra, the most influential yet controversial figure is Paramārtha. Following the interpretive context in modern scholarship, in 'The Yogācāra Doctrine of Buddha-Nature: Paramārtha vs. Fa-hsiang School', Wing-cheuk Chan provided a new interpretation, and argued that Paramārtha's thought should be separated from the Awakening of Faith and *tathāgatagarbha* thought. On the basis of the *Fo-hsing lun*, which is regarded as Paramārtha's work, Chan also argued that neither Buddha-nature nor

*amalavijñāna* function as the (empirical or transcendental) grounds of the world. Accordingly, Paramārtha is a non-idealist in contrast to the idealistic character displayed by Xuanzang.

When observing the historical development, no one can ignore the early stages of Chinese Yogācāra thought represented in the *Dilun Shi* and the *Shelun Shi*. In 'Zhiyi's (538-597) Reception, Interpretation, and Criticism of Dilun- and Shelun-Thoughts', Hans Kantor used the texts of Huiyuan (523-592) plus Dunhuang manuscripts to reconstruct the history and doctrines of early Chinese Yogācāra schools. He also stressed the role played by these early Yogācāra commentators in the shaping of Zhiyi's Tiantai philosophy. The interaction between Yogācāra and Tiantai was clearly exposed.

Nabuyoshi Yamabe drew our attention to another interaction between Yogācāra and the indigenous Buddhist Schools, namely Xuanzang's Faxiang School and Northern Chan. In 'Yogācāra Influence on the Northern School of Chan Buddhism', Yamabe subverted the stereotype of common understanding that Xuanzang's Yogācāra Buddhism had little influence on the later indigenous Buddhist Schools. By carefully analysing the *Yuanming lun* and the *Zhengzong lun*, Yamabe concluded that there is a strong textual and doctrinal link between Yogācāra and the Northern Chan.

Huimin Bhikkhu shed light on modern Chinese Yogācāra scholarship. He introduced us to an interpretation of Yogācāra thought from Yinshun, the most prominent monk-scholar in Taiwan. In Huimin's 'Pratītya-samutpāda and Pratītya-samutpanna Dharma-lakṣaṇa: The Essence of Yogācāra thought from the viewpoint of Venerable Yinshun', the different positions adopted by Asaṅga and Vasubandhu can be explained by looking into their different interpretations of 'causation' and 'the characteristics of causally arisen phenomena'.

Lastly, in 'Yogācāra and Abhidharma in China', Charles Willemen provided a brief, historical picture of the *Sarvāstivāda* and the *Sautrāntika* Abhidharmas as precedents to the rise of the Yogācāra school. He summarized a quite complicated historical context involving many figures and doctrines in India, Central Asia, and China.

## Conclusions

After two days of in-depth discussion, most participants agreed that this was a truly pioneering seminar on the study of Yogācāra Buddhism. In general, this symposium was fruitful and promising. It was fruitful because it contributed scholarship of a high standard to the study of Yogācāra Buddhism. It was promising because a new land was discovered. However, more effort needs to be made. As Professor Kawamura proposed, a follow-up conference on the same subject will take place at the University of Calgary, Canada, in two years' time. ■

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A tête-à-tête between Professor Lin and Professor Vetter

# The Past Decade of Migration from China

Movement of people from the People's Republic of China to Europe and Asia has both increased in volume and become more diverse in terms of channels in the last decade, and research on it has been done by a very diverse group of people, from American criminologists to Russian demographers. Most of them had not heard about each other before this workshop. Our aim was to bring them together in order to assemble disjointed and partly unpublished pieces of empirical knowledge for analysis with the help of renowned migration scholars. We were wondering whether we could begin to paint a coherent picture of a 'migration configuration' that encompasses shifts between countries, roles and legal/illegal status chosen by migrants with expediencies for social mobility in China, and policies of government agencies in China that influence such mobility.

■ By PÁL NYÍRI AND IGOR R. SAVELIEV

Report

The workshop succeeded in bringing together 37 anthropologists, sociologists, demographers, political scientists, and economists, as well as journalists, and government and NGO workers from fourteen countries. The diversity of the papers, discourses, and languages made a common frame of analysis difficult. Nonetheless, common themes emerged from the papers. One of these is the globalization of Chinese migration, which includes several aspects. One aspect is the opening up of new migration spaces from Eastern Europe to Cambodia and Burma, and the commercialization of migration brokerage networks resulting in increased intermigration between individual countries and regions. Another aspect is the increasing standardization of some modes of economic activity and identity discourses, mainly those tied to the People's Republic of China. This has mitigated status and lifestyle differences between migrants following very different routes and possessing different types of cultural capital, making the previously rigid categories of 'student', 'illegal sweatshop worker', and 'overseas Chinese businessman' more mutually permeable. On the other hand, this global Chinese migration stands in opposition to, and sometimes conflict with, established, more stationary overseas Chinese communities whose elites feel that their hard-earned economic and social stability, as well as their



control of 'Chineseness' in the local context, is being threatened.

Another overarching theme was formulated by Liu Xin in the form of a question: 'What does travel mean to the way a Chinese today sees himself as a person?' Most papers, explicitly or implicitly, struggled with the question of whether the meaning of movement to different social subjects – to migrants, non-migrants, elites, and states – is different today from what it had been. Papers by Edwards, Guerasimoff, and Thunø supported the view that the PRC government's policy is now lending legitimacy to the 'spatial hierarchy' (Liu) generated by travel, thus co-opting migration into an organizationally underpinned discourse of patriotism. This can make spatial movement a sort of short cut to social movement in a localized context.

The papers challenged several widespread assumptions on migra-

tion from China, including the popular criminological view that migrant smuggling is a criminal enterprise controlled by organized syndicates, that the centralized agency in promoting migration is increasingly imputed to be the PRC, and that figures cited in Russian publications concerning 'Chinese expansion' into the far east of the country are exaggerated. China, Russia, and Japan, participants argued, share a situation where reporting and policies on Chinese migrants fall victim to conflicts of interest between various levels and branches of government.

Despite such differentiated treatment of these issues, the papers, especially in the last panel, emphasized the role of new migration in reinforcing the PRC's state-sponsored discourse of 'Chineseness'. As Pieke pointed out, the more dynamic Chinese living overseas become and the closer ties they have with China, the more vital it is for Peking to pre-empt the spilling over of subversive discourses among them into the domestic sphere by emphasizing a single collective identity. The treatment of alternative identities and discourses of truth constructed by various elites and at the grassroots levels, including religious movements and oppositionist political parties active among the rank and file of migrants, was under-represented at the workshop, but Poisson's paper offered a promising beginning.

We have contacted publishers with a proposal for a volume consisting of selected papers along the conceptual lines of globalizing Chinese migration and its changing meaning. ■

This workshop was organized by Dr Pál Nyíri and Professor Igor R. Saveliev and was sponsored by the European Science Foundation Asia Committee and the Economic and Social Research Council Transnational Communities Programme.

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Prof. Igor R. Saveliev is Associate Professor at Niigata University.  
E-mail: irs@human.ge.niigata-u.ac.jp



Participants of the workshop

## BOOKS RECEIVED

Publication



Alleton, Viviane and Micheal Lackner (eds)  
**DE L'UN AU MULTIPLE**  
TRADUCTIONS DU CHINOIS  
VERS LES LANGUES EUROPÉENNES  
Paris: Éditions de la Maison des Sciences de l'Homme,  
1999, ISBN 2-7351-0768-X, English and French

Barmé, Geremie R.  
**IN THE RED**  
ON CONTEMPORARY CHINESE CULTURE  
Columbia University Press, 1999, 512 pp, ISBN 0-231-10614-9, illustrated

Bary, Wm. Theodore de and Tu Weiming (eds)  
**CONFUCIANISM AND HUMAN RIGHTS**  
Columbia University Press, 1998, 327 pp, ISBN 0-231-10936-9

Cheung, Sidney C.H. and Siumi Maria Tam  
**CULTURE AND SOCIETY OF HONG KONG**  
A BIBLIOGRAPHY  
The Chinese University of Hong Kong: Department of Anthropology,  
1999, 100 pp

Cutter, Robert Joe and William Gordon Crowell (transl., annotation, introduction)  
**EMPRESSES AND CONSORTS**  
SELECTIONS FROM CHEN SHOU'S 'RECORDS OF THE  
THREE STATES' WITH PEI SONGZHI'S COMMENTARY  
Honolulu: University of Hawai'i Press, 1999, 280 pp, ISBN 0-8248-1945-4 hb

Dillon, Michael  
**CHINA'S MUSLIM HUI COMMUNITY**  
MIGRATION, SETTLEMENT AND SECTS  
Richmond: Curzon Press, 1999, 208 pp, ISBN 0-7007-1026-4

Fisac, Tacia and Steve Tsang, (eds)  
**CHINA EN TRANSICIÓN**  
SOCIEDAD, CULTURA, POLÍTICA Y ECONOMÍA  
Barcelona: Edicions Bellaterra, 2000, 439 pp, ISBN 84-7290-137-8, Spanish

Fong, Gilbert C.F., (transl)  
**THE OTHER SHORE**  
PLAYS BY GAO XINGJIAN  
Hong Kong: The Chinese University Press, 1999, 269 pp, ISBN 962-201-862-9

Geense, Paul and Trees Pels  
**OPVOEDING IN CHINESE GEZINNEN IN NEDERLAND**  
EEN PRAKTISCHE BENADERING  
Assen: Van Gorcum, 1998, 213 pp, ISBN 90-232-3347-6, Dutch

Ghiglione, Anna  
**LA PENSÉE CHINOISE ANCIENNE ET L'ABSTRACTION**  
Paris: Éditions You-feng, 1999, 303 pp, ISBN 2-84279-078-2, French

Haar, B.J. ter  
**THE WHITE LOTUS TEACHINGS**  
IN CHINESE RELIGIOUS HISTORY  
Honolulu: University of Hawai'i Press, 1999

Hsia, C.T., with an introduction by David Der-wei Wang  
**A HISTORY OF MODERN CHINESE FICTION**  
Bloomington: Indiana University Press, 1999, 726 pp,  
ISBN 0-253-21311-8 pb, 0-253-33477-2 hb, third edition

Jones, Charles Brewer  
**BUDDHISM IN TAIWAN**  
RELIGION AND THE STATE 1660-1990  
Honolulu: University of Hawai'i Press, 1999, 259 pp, ISBN 0-8248-2061-4 hb

Kampen, Thomas  
**MAO ZEDONG, ZHOU ENLAI AND THE EVOLUTION OF  
THE CHINESE COMMUNIST LEADERSHIP**  
Copenhagen S: NIAS Publishing, 2000, 144 pp,  
ISBN 87-87062-76-3 pb, 87-87062-80-1 hb, illustrated

Knapp, Ronald G.  
**CHINA'S LIVING HOUSES**  
FOLK BELIEFS, SYMBOLS, AND HOUSEHOLD  
ORNAMENTATION  
Honolulu: University of Hawai'i Press, 1999, 185 pp,  
ISBN 0-8248-2079-7, illustrated

Lévy, André  
**CHINESE LITERATURE, ANCIENT AND CLASSICAL**  
Bloomington and Indianapolis: Indiana University Press, 168 pp,  
ISBN 0-253-33656-2 pb, translated by William H. Nienhauser, Jr.

Levy, Dore J.  
**IDEAL AND ACTUAL IN THE STORY OF THE STONE**  
Columbia University Press, 1999, 231 pp, ISBN 0-231-11406-0



5 > 7 JANUARY 2000  
LEIDEN, THE NETHERLANDS

# Sixth European Conference Agriculture and Rural Development in China

The ECARDC network was set up in 1989 in order to facilitate exchange between European scholars and non-academic specialists who work on different aspects of Chinese rural development. Since the first meeting in Aarhus, ECARDC has been convened in Leiden, Giessen, Manchester, and Paris. In the first week of January 2000, it was Leiden's turn again. The conference was organized by Dr E.B. Vermeer, Dr P.P.S. Ho, and J. Eyferth, all of whom are from the Sinological Institute of Leiden University. Generous financial support was received from the Research School CNWS, the Royal Dutch Academy of Sciences (KNAW), the International Institute for Asian Studies (IIAS), the Leiden University Fund (LuF), the Foundation for the Promotion of Cultural Relations between the Netherlands and China, and the Beijing Office of the Ford Foundation.

By JACOB EYFERTH



The ECARDC functions as an open forum for people interested in contemporary rural China, whatever their disciplinary and institutional background. Apart from university scholars – agronomists, economists, sociologists, geographers, sinologists, and anthropologists – it addresses people working in development agencies and Chinese state research institutes. The principal aims of ECARDC are to provide, at two-yearly intervals, overviews of recent developments in rural China, and to bring together scholars who work in different countries, some of whom do not previously know each other. ECARDC especially welcomes contributions by Chinese PhD students working at European universities.

Forty-seven participants from Europe, China, and Israel delivered 34 papers on a wide range of topics. The three conference days were divided into five panels: 'Policies and Institutions', 'Rural Economy', 'Agriculture and Animal Husbandry', 'Social Dimensions of Rural Change', and 'Rural Industrialization'. Bowing to the pressure of time, most panels had to be split into two parallel sessions.

Like previous meetings, ECARDC 6 was characterized by intense discussions in small groups, which went on in between and after the sessions. The conference covered a wide range of topics, from irrigation agriculture in the dry northwest of China to commercial farming on the tropical island of Hainan, and from village studies to an analysis of national statistics. This conference saw a shift away from a previous emphasis on the 'local state' as the prime mover of rural development, towards a more decentralized, multipolar view. Several trends were pointed out: administrative reforms have made local governments more professional and accountable (Edin); private and public agencies are taking over functions previously fulfilled by the state (Pennar); reforms of property rights are disentangling local governments from the firms they previ-

ously controlled; rural entrepreneurs are emerging as a distinct social group with a political agenda of their own (Yep).

The idea of the 'state as business corporation', typical of the 1980s and early 1990s, is not dead; T. Cannon even argued that local power is becoming more entrenched. In a paper on 'the peasants' (tax) burden', Li Xiande showed that local governments still have considerable power which is often used in ways detrimental to the interests of the rural population. At the same time, market forces have broken down some of the barriers erected under Maoism, most visibly in the growing mobility of the rural population (Murphy, Lai). The transition from scarcity to oversupply in many sectors also limits the scope for rapid growth strategies of the type that characterized the 1980s and early 1990s. The shadow of world markets loomed large in the background of several papers (Zhang Xiaoyong, Guo Jianchun, Tillmann); China's expected admission to the World Trade Organization will expose its inefficient agriculture to international competition, with unpredictable consequences.

As China's problems are becoming more similar to those of other developing countries, interest is shifting to such issues as gender equality (H.

Zhang, Y. Song), agricultural extension (Wu), and the environment. In six papers (Runnstrom and Brogaard, Ho, Pennar, Sanders, Heggelund, Kirkby and Bradbury), the last topic formed one of the main foci of the conference. No unifying theme emerged in the final plenary discussion. There was a broad consensus that rural China is becoming more complex and diverse, and that old generalizations no longer apply. Politics, which have long held centre-stage in the study of rural China, have receded into the background as increasingly more decisions are made in the boardrooms of enterprises or development agencies. At the same time, the diffusion of decision-making opens new spaces for genuine political disagreement and debate. Several participants stressed the need to identify and analyse the diverse societal interests that have emerged in the 1990s. There was also a call for greater theoretical sophistication in a field where much research is done simply to catch up with rapid changes in the area of study. Now that data collection is less of a problem, researchers should be able to devote more time to analysis. The final hours of the plenary session were devoted to discussing plans for future meetings and publication. Dr T. Cannon agreed to organize ECARDC 7 at Greenwich University in 2002. The organizers of ECARDC 6 promised to see a selection of conference papers through to publication. The first round of editing is currently under way. After revisions, ten to fifteen papers will be selected for publication. The conference organizers will approach publishers in August or September 2000. It is hoped that the conference volume will appear in 2001. ■

Jacob Eyferth is a PhD candidate and researcher at the CNWS, Leiden.  
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### JAPAN AND CHINA

MUTUAL REPRESENTATIONS IN THE MODERN ERA  
Richmond, Surrey: Curzon Press, 2000, 298 pp, ISBN 0-7007-1120-1

Hell, Stefan

### DER MANDSCHUREI-KONFLIKT

JAPAN, CHINA UND DER VÖLKERBUND 1931 BIS 1933  
Universitas Verlag Tübingen, 1999, German

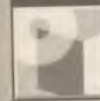
The National Institute for Defense Studies Japan

### EAST ASIAN STRATEGIC REVIEW 2000

Tokyo: The National Institute for Defense Studies Japan, 2000, 300 pp.  
ISBN 4-939034-07-0, illustrated

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Li, Si-ming and Wing-shing Tong

### CHINA'S RELIGIONS, POLITY & ECONOMY

Hong Kong: Chinese University Press, 2000, 413 pp, ISBN 962-201-854-8, illustrated

Li, Xiangling

### CHINESE-DUTCH BUSINESS ASSOCIATIONS

INSIGHTS FROM DISCOURSE  
Amsterdam: Rodopi, 1999, 219 pp, ISBN 90-420-0734-6

Lyell, William A. and Sarah Wei-ming Chen (transl.)

### BLADES OF GRASS

THE STORIES OF LAO SHE  
Honolulu: University of Hawai'i Press, 1999, 310 pp,  
ISBN 0-8248-1506-8 pb, 0-8248-1803-2 hb

Reed, Bradley W.

### TALONS AND TEETH

COUNTY CLERKS AND RUNNERS IN THE QING DYNASTY  
Stanford: Stanford University Press, 2000, 318 pp, ISBN 08047-3758-4

Rivkin, Laura (ed), with the help of Mai Lee Chong and Jovana Chaplin

### THE DIRECTORY OF BRITISH ORGANIZATIONS

WITH A CHINA INTEREST  
London: The Great Britain-China Centre, 1999, 170 pp, ISBN 0-9519448-2-7

Roth, Harold D.

### ORIGINAL TAO

INWARD TRAINING ('NEI-YEH') AND THE FOUNDATIONS  
OF TAOIST MYSTICISM  
Columbia University Press, 1999, 275 pp, ISBN 0-231-11564-4 hb

Saso, Michael

### VELVET BONDS

THE CHINESE FAMILY  
Carmel, CA: New Life Center, 1999, 141 pp, ISBN 1-924931-00-7 pb,  
illustrated

Vogels, Ria, Paul Geense and Edwin Martens

### DE MAATSCHAPPELIJKE POSITIE VAN CHINEZEN IN NEDERLAND

Assen: Van Gorcum, 1999, 253 pp, ISBN 90-232-3482-0, Dutch

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The Documentation and Research Center for Contemporary  
China, Sinological Institute, Leiden University  
P.O. Box 9515, 2300 RA Leiden, The Netherlands

China Information is an English-language, refereed academic journal with an international readership, now in its fourteenth year of publication, which focuses on recent developments in China, Taiwan, Hong Kong and other Chinese Communities, in the field of economics, politics, law, education and health, environment, literature and the arts.  
Vol. XIV, No. 1 (2000) offers the following articles:

### WAR OR PEACE OVER TAIWAN? A FORUM DISCUSSION

The forum centers on a proposal for truce in the Taiwan Strait by Lynn T. White III ('War or Peace over Taiwan?'), with commentaries by international specialists on the cross-strait issue such as Lowell Dittmer, Jürgen Domes, Françoise Mengin, George W. Tsai, and Guogang Wu.

### RESEARCH ARTICLES

"Competition and Complementarity: Township and Village Mines and the State Sector in China's Coal Industry"  
by Tim Wright

"The Four Wastelands Auction Policy: Removing the Rural-Urban Divide or Launching Another Mass Campaign? The Case of Ningxia" by Peter Ho

"Modernizing Mainland China: PRC Films and Documentaries at the Royal Tropical Institute in Amsterdam, 1999"  
by Woei Lien Chong and Anne Sytske Keijser

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A JOURNAL  
ON CONTEMPORARY CHINA STUDIES

6 > 7 JULY 2000  
AMSTERDAM, THE NETHERLANDS

# Health, Sexuality, and Civil Society in East Asia

The conference brought together scholars who presented and discussed papers on sexual cultures, commercial sex work, and sexual risk in the AIDS era in the context of East Asian societies and tentative comparative lines with Southeast Asia. The conference agenda emphasized a dialectical process in the analysis of sexuality in the context of culture: a transition undergone by sexual cultures through a set of norms and values re-evaluated according to social and economic changes, and a revival of traditional patterns. Nearly fifteen people presented papers. The scholars hailed from China (3), Korea (1), Taiwan (1), France (2), Germany (1), and the Netherlands (4). The workshop included young researchers as well as senior scholars. They brought out new findings in the field of sex and gender research in this specific cultural area. Running through the papers, a proximity comparison and a multidisciplinary perspective offered a whole range of material, working hypotheses, and tentative concluding remarks which were extensively discussed during the seminar.

By EVELYNE MICOLLIER

The workshop was opened by Prof. Wim Stokhof, director of the IIAS, and by the convenor, Dr Evelyne Micollier, who reviewed the research agenda. The seminar was organized into three panels and in each panel tentative comparative lines between East and Southeast Asian cultural contexts were drawn.

Three papers on Korea, China, and East/Southeast Asia compared were presented in the panel 'Sexual Cultures'. This first panel clarified issues related to sexuality: the roles of commercial sex work, of the kinship sys-

tem, of matrimonial strategies, of gender in the family, and of gendered power relations in society were emphasized to offer a multi-layered understanding of the building up of such sexual cultures in transition. This panel also raised some questions about sexual identity and about the dialectical relationship between traditional and new elements in the ideological and behavioural configuration of sexual cultures.

E. Micollier discussed the role of sex work in the social construction of sexuality using data and references drawn mainly from the context of Chinese culture, with secondary information from the Vietnamese or the Korean context. Her approach to sex



The conference in progress.

work was constructed upon one main working hypothesis, namely the relevance of cultural constraints by such as those laid by Confucian ideas or Taoist lore, for the analysis of sexual cultures. However, the aim was not to overestimate cultural factors at the expense of social and economic ones, but rather to identify a whole range of factors involved in the social construction of sexuality. Finally, sex work was shown to have a main structural function, that of being at the core of the ideological and behavioural configuration shaping sexual cultures.

H. ten Brummelhuis engaged in the difficult task of drawing comparative lines between sexualities in East and Southeast Asia, a task he handled with deep insight, drawing on his broad and deep knowledge of sexuality in the context of culture. He has been working with material from Thailand for the past ten years. For the purposes of the conference he

identified a few relevant questions for comparisons in Asia, and in concentrating on the themes of prostitution, marriage, and transgender, he presented some structural and cultural explanations.

The second panel was about commercial sex work: patterns and methods of working and of commercial sex work as a social phenomenon were closely related to drastic socio-economic changes occurring in Asia. A whole range of cultural, social, economic, and environmental factors were identified and discussed throughout the paper presentations.

The first three papers of the panel were based on recent case studies at the local level in China that documented the situation mainly in South China in both the rural and urban contexts. Liao Susu gathered data on sex work in rural communities in Hainan and Guangxi, two provinces of China where the incidence of Sexually Transmitted Diseases (STDs), including AIDS, is alarming, and where sex work has now been clearly identified as the main risk factor in propagating these diseases.

Zhao Pengfei discussed the issue of sex trading in entertainment settings in Shanghai. His main finding, based on fieldwork data, was that women in such establishments often resort to sex work and by doing so make themselves vulnerable to STDs, and that intravenous drug use is increasing among sex workers – an important fact considering that drug use and sex work had not previously been linked in reports of the Chinese context.

Pan Suiming tackled the difficult task of evaluating the scale of the sex industry in China using official figures, sociological surveys, and ethnographic data for the purpose of his unique study. He suggested that for a better understanding of the social structure of the sex industry one should look at the vertical stratification of sex workers and the various layers of sexual services built upon the client's social class and status. Two other papers documented sex work – one in the context of Japanese culture and the other of Cambodia.

W. Lunsing investigated the actual situation of Japanese sex workers with regard to their occupation in relation to their agency, showing how they are caught between choice and coercion. His study was based upon an anthro-

logical methodology using interviews, participant observation, and written vernacular sources. A. Derks discussed commercial sex work in Cambodia in relation to the related historical, juridical, structural, social, and cultural factors. She examined the working and living conditions of prostitutes, as well as the personal and broader implications of sex work within society.

The third panel was concerned with specific matters related to the HIV/AIDS issue and the social construction of sexual risk. The issues of sex education, and State/NGOs collaboration or tensions were approached through the analysis of local AIDS campaigns. Hsu Mei-Ling's paper was based on local news discourses about the AIDS epidemic. Her study aimed to examine how the 'Us/Others' groups have been constructed in the Taiwanese news media addressing the HIV/AIDS-related issues. She thus offered an original contribution to the study of the social construction of disease as a social stigma in Taiwan. M.E. Blanc focused on the issue of sex education for young Vietnamese in the context of the HIV/AIDS epidemic analysing the structural relations at work between different local social spheres like NGOs, schools, and families.

L. Wollfers offered a broader perspective on sex work in the AIDS era, and emphasized how and which negotiations were at work between official and unofficial spheres (focusing on 'official discourses and policies' and 'unofficial realities'). He drew comparative lines between East and Southeast Asia.

Finally, in the closing session, a recent documentary film on the topic of gender in Chinese cinema (directed by S. Kwan, Hongkong, 1996) was shown to the audience, followed by a plenary discussion aimed at drawing together the main descriptive and theoretical lines emphasized during the seminar. Most of the papers will be revised and put together for a book. In addition to the conference papers, a few new papers will be integrated into the volume. ■

Dr Evelyne Micollier was, until 1 July 2000, an ESF / Alliance Fellow stationed at the IIAS Amsterdam branch office.  
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## Euro-Japanese Seminar Social Economy in Japan

**Economie et Humanisme is a non-governmental, independent organization founded sixty years ago. Its activities encompass a range of socio-economic research in areas such as: urban development and environment, labour economics, and ethics of economics, particularly with respect to Asia; publications; organization of conferences; and participation to think-tanks. Economie et Humanisme is interested in stimulating mutual understanding between Asian and European societies through supporting exchanges of views between actors/observers of comparable social and economic backgrounds, and raising important social issues.**

By ERIC BAYE

Following the first Euro-Japanese Colloquium (Lyon, 1997), Economie et Humanisme organized a three-day seminar in Tokyo on the theme of the social economy in Japan. It was jointly organized with the Pacific Asia Resource Centre (PARC), with the support of the Japan Foundation. About forty Japanese and European participants attended to the event, among whom were leaders of the Seikatsu Movement, experts from Sophia and Meiji Gakuin Universities, representatives

from the PARC, the Japanese Consumers' Co-operative Union, collective workers' unions, and farmers associations. Among the European participants were experts from Grenoble, Marburg and Padova Universities, from the Social Economy Consortium (Oxford), the French CNRS, and Economie et Humanisme.

The seminar theme was based essentially on research experiences conducted in the archipelago by the Japanese participants. The seminar enabled extremely active discussions to take place between participants from both professional and academic circles. Aside from the clarification of a number of concepts and terms,

discussions led to better understandings of the gravity of the present crisis in this sector in Japan, as well as of differences and similarities between the Japanese and European contexts.

Proceedings of this workshop are available (English and French texts of papers originally in Japanese are not yet available). Economie et Humanisme published the main Japanese contributions of the seminar in a special issue of its quarterly journal (no.349) focusing on Japan (French only). ■

The Colloquium was made possible with the support of the European Commission. The theme was the relationship between business and three kinds of workers: youth, women, and foreign workers.

Further information:  
**Economie et Humanisme**  
14 rue Antoine Dumont  
69 372 Lyon cedex 08  
France  
Tel: +33-4-7271 6666  
Fax: +33-4-7869 8696

## Letter to the Editor

Letter to the Editor

Recently I read Dr Evelyne Micollier's article on 'Qiqong Groups and Civil Society in P.R. China', published in the IIAS Newsletter 22, in which she states that religion in the PRC 'is still considered to be an "opium for the people" by officials true to the consensual political line'. As someone who has done a great deal of research on Christianity and religious policy in China during the last ten years, I cannot see that this theory still serves as the 'consensual political line'.

In her article she also mentions the ongoing process of re-evaluation of religion in the field of social sciences. In my opinion it was an outcome of precisely this process that

several years ago the theory of 'religion as opium' was removed from the centre of the 'consensual political line'. I would like to refer to a manuscript written by Professor Zhuo Xinping, director of the Institute of Studies in World Religions at the Academy of Social Sciences in Beijing. The theme of his manuscript deals with the understanding of religion in contemporary China. Professor Zhuo shows that the theory of 'religion as opium for the people' is but one of the various religious theories and, moreover, it is a theory of the past. ■

MONIKA GAENSSBAUER

China Study Project  
Hamburg, Germany – 19 July 2000

# The First Hotei Publishing Conference on Ukiyo-e

A year after its frantic start as a professional publishing house dedicated to producing books on Japanese art, culture, and society, Hotei Publishing, in close co-operation with the IIAS, is hosting a conference on Japanese prints and printmaking for the first time. Two major themes have been selected in an attempt to contextualize this eighteenth- and nineteenth century Japanese art form that had such a profound influence on the development of Western art in more detail.

By CHRIS UHLENBECK

**Short News**  
& The first theme is the economics of Japanese print production. So far, this research area has been paid virtually no attention, resulting in a distorted view of the original nature of print production. The 'Western' impact on print production following the opening of Japan and the export of prints to Europe and the United States, roughly from the 1860s until the early twentieth century, was entirely different from the position of Japanese graphic art during the eighteenth and early nineteenth centuries. In the con-

ference we would like to highlight the sheer volume of print production, the economic rationale, seasonal aspects, specialization among publishers, trade organizations, and the organization of paper and pigment supply, etc.

Although very limited archival material is available, some well-informed guesses have been made about the volume of the print editions. Hiroshige's famous first Tokaido series (1832-33) was such a success that the total number of impressions of each design must have been as high as twenty thousand. This means that this series alone demanded the availability of more than a million sheets of hoshi, the fine handmade mulberry

paper used in printing. In another case, the diary of the publisher revealed that eight thousand sets were produced of a series of fifty warrior prints by Kuniyoshi. From these quantities, one can posit that a total number of one hundred fifty million impressions of Japanese prints were made, distributed, and sold over a period of just under one hundred fifty years. Of course, production was unevenly spread: production during the 1770s was unlikely to have been more than two hundred thousand sheets a year, but in the heydays of print-series productions, the 1850s, the annual output was perhaps as high as four to five million sheets. These tentative figures do not even take into account all the derivative productions such as decorated papers, woodblock printed wrapping papers, games, toys, kites and, last but not least, books.

All the sumptuary laws issued by the Tokugawa shogunate to curtail and censor print production were counter-productive. Publishers and

artists found imaginative solutions around the restrictions imposed. But, if the figures just surmised prove to be accurate, the 'failure' of the government to enforce its own laws may be more easily understood. Serious restrictions of print production might have had undesirable economic effects.

We hope to shed some new light on the issue of the relationship to the art as it developed and on that of the highly complex and extended economic structure that supported it.

The second theme deals, once again, with an issue of contextualization. Here, we attempt to address the artistic circles in which the print designers moved: What was the nature of the contact between artists? Did the artists have influential literary contacts? Did they look at other forms of art? Were artists working in painting schools such as Nanga, Rinpa or Maruyama/Shijo admired and considered to be a potential source of inspiration? Or, to put it more bluntly:

With whom did Hiroshige go to the pub? Did the eternal pressure of the publishers and the public lead to a life of single-minded hard work, churning out designs at an ever greater pace? Perhaps contributions to this second theme will lead to a more accurate description of the organization of artistic life in Japan.

## Conference structure

Several keynote speakers from Japan, Canada, the United States, and Europe will address aspects of the two themes broadly outlined above. Each speaker will first be presented with prepared questions from the discussants, after which the wider audience may participate in the discussions. The conference will last three days and will include two excursions to major print exhibitions in the Netherlands. A full programme of collective meals and receptions is being prepared. ■

For full details, provisional programme, registration forms, assistance with hotel reservations, etc., please contact:

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E-mail: hhuisman@hotei-publishing.com

Or

**CHRIS UHLENBECK**

E-mail: ukiyo@xs4all.nl

21 > 23 JUNE 2000  
PARIS, FRANCE

## Medicine in China Health techniques and social history

The international workshop 'Medicine in China: Health techniques and social history' was held at the Fondation Hugot. This workshop was organized by the Centre d'Études sur la Chine Moderne et Contemporaine, Centre National de la Recherche Scientifique/École des Hautes Études en Sciences Sociales (Frédéric Obringer and Françoise Sabban), in association with the Collège de France (Pierre-Étienne Will) and the Institut National des Langues et Civilisations Orientales (Catherine Despeux).

By FRÉDÉRIC OBRINGER

**Report**  
Twenty-nine scholars from Asia, Europe, North America, and Australia participated in the workshop. The scientific objectives were the following:

- to draw up a general view of, firstly, the most recent research on the history of medicine in China, the social and political responses to illnesses and, in particular, to epidemics; and, secondly, of 'health techniques', for instance preventive and curative techniques or dietetics from the perspective of the history of medicine;
- to show that the social history of medicine and the 'internal history' of medicine are complementary;
- to promote international collaboration;

- to give junior researchers the chance to become informed about the most acute problematics;
- to publish a volume of conference proceedings, with a complete bibliography.

Without a shadow of a doubt, the workshop produced the results which were anticipated. A good general overview was given of the most recent research on the history of medicine in China. The papers on the first day, discussing medical historiography, showed some new approaches, in particular the advocacy of the use of non-written sources (pharmaceutical equipment, for example) and of non-technical literature. Those presentations on the second and third days could be divided into four main topics: the foundation of a tradition under the Han dynasty; health techniques, with special attention paid to pharmaceutical prescriptions; the social and medical reactions to famine; and health poli-

cy in Late Imperial China.

The presence of specialists in social history as well as of historians of medicine with a more 'technical' point of view clearly proved the importance of the contextualization, but also underlined the necessity for a very detailed reading of the sources. Another fruitful outcome was the participation of various colleagues (often as discussants) specialized in the history of Western medicine. Because of this, there were good comparative discussions, and in a very friendly atmosphere.

### Future plans

A selection of the papers will be published. The editors wish to construct more than a simple volume of conference proceedings, but to build a real book. The quality of the papers will help to realize this ambition. It is also important that the volume be published within a decent time frame. Finally, the different discussions during the workshop have suggested that some great international projects with comparative counterparts are now going to be promoted. ■

Dr Frédéric Obringer is affiliated with the Centre d'Études sur la Chine Moderne et Contemporaine in Paris, France.  
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Two new titles have just appeared

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With a translation of his *Gorin kuji myō himitsushaku*. (JN 7)  
by Henny van der Vcere  
Cloth, ISBN 90-74822-23-1, €61,40

*Japonius Tyrannus. The Japanese warlord Oda Nobunaga reconsidered*  
(JN 8)  
by Jeroen Lamers  
Cloth, ISBN 90-74822-22-3, €61,40

Still available

*As the twig is bent....*  
Essays in honour of Frits Vos  
Edited by Erika de Poorter  
Cloth, ISBN 90-5063-054-5, €29,55



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16 JUNE 2000

LEIDEN, THE NETHERLANDS

# Voices from Japan

The international symposium, 'Voices from Japan: Contemporary art and discourse in global perspective', held at the University of Leiden, marked the launch of the large, contemporary Japanese art project, 'Voices from Japan', that featured at various locations in the city of Leiden during the summer. 'Voices from Japan' was part of the celebration of the Fourth Centenary of the relationship between the Netherlands and Japan, which was enthusiastically embraced in Leiden because of the city's centuries-long cultural and scholarly ties with Japan. While many of the celebrations were related to the historical exchanges, 'Voices from Japan' focused on the art world of Japan today, on the production of art, and the art debate of Japan within the framework of contemporary developments in a globalizing world. 'Voices from Japan' was the result of a unique collaboration between the Municipal Museum De Lakenhal, the CBK Leiden - Centre for Contemporary Art, and the Department of Art History at the University of Leiden. The symposium was attended by a large and diverse audience, and papers were presented by scholars from Japan, England, and the Netherlands.

■ By KITTY ZIJLMANS

**Report** Positioned in between the West and Asia, contemporary art in Japan takes up a special place in the art world.

Japanese art refers to both contexts, and in both cases this is neither self-evident nor unproblematic. The West regards Japan as being an Eastern country with Western characteristics. Conversely, many Asian countries view Japan as being Western but with a vague memory of something Eastern. The Japanese themselves are also ambiguous about this and that is clearly reflected in their art. Somewhere in the 19th century the arts from the East and the West got interwoven. In the late nineteenth century and in quite some decades of the twentieth century, Japan firmly embraced the modernist art styles from the West, but at the end of the twentieth century it has, once again, turned to Asia. The West is no longer the role model for art but, being a economic superpower within Asia, Japan like Korea is the odd man out and is, as such, regarded as 'the Other'. Also, today more than ever, the West is looking with a fast-growing interest at the art production of Japan. More and more Japan is consid-



Fumio Nanjo, curator of international contemporary art exhibitions and lecturer in art history at Keio University, Tokyo, pictured here at the symposium in Leiden.

ered the trend-setter that leads the West in areas such as fashion, architecture, technology, design, computer graphics, popular visual culture, photography, and the new media. The symposium challenged ways to discuss contemporary Japanese art without falling into the traps of orientalism, or Western universalism opposed to Japanese exceptionalism. Equally important was the evaluation of how Japanese art has been 'framed' in art historical, art critical, and methodological contexts.

## Symposium and discussion

Fumio Nanjo, well known curator of international contemporary art exhibitions and lecturer in Art History at the Keio University, Tokyo, refuted the assumption of the Western legacy in Japanese art. In his overview of 125 years of Japanese art history, Nanjo stated that although the Western influence in Japanese art at the end of the nineteenth century was unmistakable, a Japanese Modernism originated which, since then, has known an autonomous development keeping pace with Western modernism.

Other papers also reflected this line of thinking. Marianne Brouwer, former senior curator of sculpture at the Museum Kröller-Müller (Otterlo, the Netherlands), dismissed notions of 'Japaneseness' and Westernization as being biased. Living in Tokyo in the 1960s, she expected to find 'Japanese-

ness' but instead encountered a radical modernity that had little in common with the standard Western appreciation of Japan. She made a clear distinction between modernism (i.e. Western art) and modernity, which refers to a particular attitude in art which we find all over the world.

Another interesting point of view was stated by Fumihiko Nonomura, art and media critic and lecturer at the Wako University in Tokyo, who discussed the problem of contemporary public art in an urban environment. Public art is art in the city, meant for everybody. For Nonomura, the city parks and gardens are the obvious places for public art, for they are the places where city dwellers can experience the flow of time coming to rest. Public art needs to create its own spaces and, for this, it can revive the old, unique Japanese tradition of gardening and landscaping. From this a new art and art experience will evolve.

## Meet the Kaki Tree

An art project that could easily be seen as an example of Nonomura's public art was presented to us during the lunch break of the symposium by Tatsuo Miyajima in his 'Revive Time Kaki Tree' Project. The point of departure of this social art event is the Kaki tree, which has amazingly survived the dropping of the atom bomb on Nagasaki. With the close co-operation of a tree doctor, Miyajima has planted cuttings from this tree, the Kaki Tree Juniors, in various places around the world. The planting ceremonies, entitled 'Meet the Kaki Tree', are meant to stimulate exchanges with local artists and the population and to organize activities with children who participate in the ceremony. Children, after all, are the future and the Junior Kaki Tree symbolizes the continuation of life. The 'Meet the Kaki Tree' planting ceremony for the Leiden Kaki Tree Junior took place in the botanical gardens of the University of Leiden, where the tree received its permanent place.

The symposium was concluded with a lively panel discussion on topics relating to earlier issues, such as: as tradition/modernity; colonialism/territory; the problem of history; the global/the local; place and space; and centre/periphery. The panel included the abovementioned speakers, as well as Deborah Cherry, professor of art history at the University of Sussex, UK, Toshio Watanabe, professor of history of art and design at the Chelsea College of Art and Design London, and Sebastian López, director of the Gate Foundation, Amsterdam. ■

- A special Dutch/English, full-colour issue of the magazine *Decorum* (Vol. XVIII, no. 2, July 2000) accompanies the exhibitions and symposium (HfL 15,00).  
To order: CBK,  
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Tel: +31-71-516 5369 / 5338.

Professor Kitty Zijlman is from the Department of Contemporary Art History and Theory at the University of Leiden. Her department is developing a profile in world art studies.  
E-mail: c.j.m.zijlman@let.leidenuniv.nl



The 'Meet the Kaki Tree' planting ceremony at the botanical gardens of the University of Leiden. To the left of Tatsuo Miyajima is Alexander Pechtold, Alderman of Cultural Affairs for the Municipality of Leiden.

## BOOKS RECEIVED

Publication

Beaudry-Somcynsky, Micheline and Chris M. Cook

**JAPAN'S SYSTEM OF OFFICIAL DEVELOPMENT ASSISTANCE**  
PROFILES IN PARTNERSHIP, NUMBER ONE

Ottawa: International Development Research Centre, 1999, 226 pp.  
ISBN 0-88936-883-X

Curtis, Gerald L.

**THE LOGIC OF JAPANESE POLITICS**

LEADERS, INSTITUTIONS, AND THE LIMITS OF CHANGE

New York: Columbia University Press, 1999, 303 pp.  
ISBN0-231-10842-7 hb, 0-231-10843-5 pb

Gerhart, Karen M.

**THE EYES OF POWER**

ART AND EARLY TOKUGAWA AUTHORITY

Honolulu: University of Hawai'i Press, 1999, 211 pp.  
ISBN 0-8248-2178-5 pb, 0-8248-2063-0 hb, illustrated

Hudson, Mark J.

**RUINS OF IDENTITY**

ETHNOGENESIS IN THE JAPANESE ISLANDS

Honolulu: University of Hawai'i Press, 1999, 323 pp.  
ISBN 0-8248-2156-4 pb, 0-8248-1930-6 hb, illustrated

Shimitsu, Mahito (ed.), translated, with introduction and notes by Teruko Craig

**REMEMBERING AIZU**

THE TESTAMENT OF SHIBA GORO

Honolulu: University of Hawai'i Press, 1999, 158 pp.  
ISBN 0-8248-2157-2 pb, 0-8248-2130-0 hb

Keisuke, Kinoshita

**VIERUNDZWANZIG AUGEN**

DREHBUCH NACH DEM GLEICHNAMINGEN ROMAN  
VON TSUBOI SAKAE

Berlin: Humboldt Universität, 1998, 90 pp. ISSN 1435-0351, German

Kress, Else

**MEETING ONCE MORE**

INRŌ AND THEIR DESIGN DRAWINGS

Leiden: Heinz Kaempfer Fund, 1999, 150 pp, ISBN 90-802069-1-1, illustrated

Nelson, John K.

**ENDURING ENTITIES**

THE GUISE OF SHINTO IN CONTEMPORARY JAPAN

Honolulu: University of Hawai'i Press, 2000, 324 pp, ISBN 0-8248-2259-5,  
illustrated

Reader, Ian

**RELIGIOUS VIOLENCE IN CONTEMPORARY JAPAN**

THE CASE OF AUM SHINRIKYO

Richmond, Surrey: Curzon Press, 2000, 304 pp.  
ISBN 0-7007-1108-2 hb, ISBN 0-7007-1109-0 pb

Reigle Newland, Amy

**TIME PRESENT AND TIME PAST**

IMAGES OF A FORGOTTEN MASTER,  
TOYOHARA KUNICHIKA 1835-1900

Leiden: Hotel Publishing, 1999, 175 pp, ISBN 90-74822-08-11-8, illustrated

Schnell, Scott

**THE ROUSING DRUM**

RITUAL PRACTICE IN A JAPANESE COMMUNITY

Honolulu: University of Hawai'i Press, 1999, 363 pp.  
ISBN 0-8248-2064-9 pb, 0-8248-2141-6 hb, illustrated

Stone, Jacqueline I.

**ORIGINAL ENLIGHTENMENT AND THE TRANSFORMATION  
OF MEDIEVAL JAPANESE BUDDHISM**

Honolulu: University of Hawai'i Press, 1999, 544 pp,  
ISBN 0-8248-2026-6 hb

Ueda, Makoto

**LIGHT VERSE FROM THE FLOATING WORLD**

AN ANTHOLOGY OF PREMODERN JAPANESE SENRYU

New York: Columbia University Press, 1999, 273 pp,  
ISBN 0-231-11551-2 pb, 0-231-11550-4 hb

Valles, Jesús González

**HISTORIA DE LA FILOSOFÍA JAPONESA**

Madrid: Tecnos, 2000, 562 pp, ISBN 84-309-3513-4, Spanish

# The Artists of the Tropics:

## The artists of the future

It was the French artist Paul Gauguin (1848-1903) who had this portentous dream, at the end of the 19th century. Who could ever think that at the dawn of the 21st century his prediction would come true? Last year, the Kunsthal Rotterdam organized the travelling exhibition 'Magic and Modernism: Artists from Bali, 1928-1942' that drew attention to a forgotten chapter in art history: Balinese Modernism. The artists representing this intriguing movement had sunk into oblivion until their recent rediscovery, first by a select group of collectors and since then by a wider circle. The exhibition presented the Balinese modernists at the intersection of anthropology and modern art. Thanks to a contribution by the IIAS, 'Magic and Modernism: Artists from Bali, 1928-1942' could be shown in the Kunsthal Rotterdam, Museum Puri Lukisan in Ubud (Bali), the Erasmushuis in Jakarta, and the Fries Museum in Leeuwarden.

By WIM PIJBES

Up to the 1920s, Balinese art was traditionally at the service of decorating temples, palaces and other official buildings. The emergence of the Balinese modernists is primarily due to two European artists: Walter Spies (1880-1942), a painter, choreographer, writer and photographer who settled on Bali in 1927, and the Dutch artist Rudolf Bonnet (1895-1978). Spies supplied the young, talented Balinese artists with better materials and with alternatives to traditional Hindu themes like the 'Ramanaya' legends. As a result, they began to portray their immediate surroundings - nature, hunting and daily village life. It was Spies, especially, who infused the Balinese artists with the dramatic and magical possibilities of painting and drawing. Freed for the first time from the constraints of convention, Balinese artists explored their own imagination and creativity, myth, magic, and realities resulting in a transition from applied art to Modern Art.

The distinguishing characteristics of this Balinese modernism, notably in the village of Batuan, are the completely filled surfaces of the paintings, an almost total absence of perspective and the careful rhythmic stylization of groups of trees, foliage, figures and rippling water. This 'sophisticated' naive style is seen in Flemish medieval miniatures and



Ida Bagus Ketut Soenia, (untitled), 255 x 350 mm, private collection

the magical representations of Henri 'Le Douanier' Rousseau.

Centres of art on Bali were concentrated in three villages, each with its own style and themes. Pictures from the village of Batuan are crowded: the representations fill the entire surface, leaving no empty spaces anywhere. There are, however, plenty of open spaces in works from Ubud, which emphasize the human figure, while the coastal village of Sanur is known for its depictions of all kinds of animals and also erotic scenes. Balinese artists rarely signed their work, which is partly why so little attention was paid to them in art history for such a long time.

### Paradise

It was in 1906, relatively late, that the traditional princely states came under Dutch administration, following three abortive attempts on the



Ida Bagus Putu Bentoel, Mythological Scene, 500 x 380 mm, private collection

part of the Dutch to gain control of the island in the 19th century. In the 1920s and 1930s the unspoiled earthly paradise of Bali became a meeting place for the Western intellectual *beau monde*. Writers, actors, and painters were irresistibly drawn to the mythical-sounding and hitherto practically isolated island. In 1917, Europeans were introduced to Bali, in the galleries of the Amsterdam artists' society *Arti et Amicitiae*. Photographs taken by the German photographer, Gregor Krause, gave the Dutch their first sight of images they had only imagined from the novels of Louis Couperus or Multatuli, but had never before actually seen. In addition to Krause's photographs there was a large selection of drawings and etchings by the travelling artist W.O.J. Nieuwenkamp (1874-1950), and numerous Balinese utensils, textiles, sculptures and artefacts. This early exhibition perpetuated the myth of Bali as a paradisiacal island of bare breasts. Interest in things exotic and erotic reached its peak in the interbellum, with Josephine Baker and rampant Art Deco as eloquent examples. The new vogue for travel to far-off places made Bali a popular destination for the well-heeled tourist.

In the second half of the 1930s, this ferment of cross-cultural curiosity and exchange reached a peak; a stream of highly interested and discerning visitors, such as musicians (Colin Macphie, Jaap Kunst and Leopold Stokowski), anthropologists (Gregory Bateson, Margaret Mead, Miguel Covarrubias, and Jane Belo), film-makers (Victor von Plessen and Andre Roosevelt), actors (Charlie Chaplin and Noel Coward), authors (Vicky Baum), art-dealers (Rolf and Hans Neuhaus, J.A. Houbolt and B. Preyer), a pharmacist (E. Schlager), and others encouraged the modernists, directly or indirectly, to transcend all preconceptions of mass-produced tourist art and to create work of magic and great quality. The modernistic Balinese paintings, drawings and wood sculptures found their way to a steadily growing group of elite tourists who brought back these artistic souvenirs to their homes in Europe and the United States. In this way, the art from Bali was distributed world-wide as a matter of course.

### Growing interest and appreciation

The interest in East Indian arts and crafts grew, not just in the Netherlands but in Germany and France, as well. In the Dutch entries to the various world exhibitions, attention was given to the agricultural products from tropical Holland and to the arts and crafts of the colonies. After some occasional exhibitions, it was not until 1927 that the first major museum exhibition outside the Netherlands took place. In that year, the Musée des Arts Décoratifs, part of the Paris Louvre, mounted a large overview of 'L'Art Décoratif dans les Indes Néerlandaises'. On show were pieces from the Musée Guimet, the Musée Ethnographique Trocadéro and other French collections, but also some works from Dutch collections. In 1928, parts of the private collection of W.O.J. Nieuwenkamp were shown in museums in cities like Hagen, Munich, and, again, Paris.



I Resek, (untitled), watercolour, 320 x 500 mm, private collection

In 1937, Spies, Bonnet, and a few local artists founded 'Pita Maha', an association that co-ordinated sales activities on behalf of its approximately one hundred fifty members. Again, exhibitions were held in the former Batavia, Yogyakarta, The Hague (at Pulchri Studio) and Amsterdam (Stedelijk Museum, 1937). From that point contemporary Balinese art was introduced in a cultural context and distributed in an organized way.

The last few years have seen a mounting interest in paintings made in Southeast Asia, particularly in the 1920s. This interest is chiefly evidenced in members of the new moneyed classes of the former colonies, who are trying to buy back their history and culture with their fast earnings. Much of the art from the colonial past has been traditionally in the hands of private collectors in Europe, but is rapidly finding its way back to its land of origin via the recently opened Singapore and Jakarta branches of Sotheby's and Christie's. In addition to Indo-European artists like Le Mayeur, Spies, Bonnet, and Hofker, the names of Balinese artists such as Ida Bagus Made, Anak Agung Gede Sobrat, Anak Agung Gede Meregge, and others are becoming increasingly familiar. The pre-war works are, by far, the most interesting: rare, refined, mystic, and of high aesthetic quality.

### Further research

The Balinese artists rarely signed or annotated their work. Nor, surprisingly, did Spies and Bonnet encourage them to follow this common Western practice, although they signed most of their own work. It is all the more surprising in view of Bonnet's tireless promotion of the Balinese modernists in Indonesia and beyond. The result is that a work and its maker were seldom connected in direct and familiar ways. This might be the reason that the artists themselves have only occasionally been mentioned in art history. For exam-

ple, a well-known Dutch art-critic, painter and author, Kaspar Niehaus, devoted a whole chapter to Balinese modernism in his important book 'Levende Nederlandsche Kunst', Amsterdam [1942], but only mentioned one modernist by name (I Rensch), and then only in a picture caption.

However, as many of the works were annotated by contemporary purchasers, dealers and gallerists, and are of such personal and distinctive character, a work often can be connected to its maker by way of:

- annotation, mostly on the reverse, in a known hand, such as of G. Bateson, R. Bonnet, or the Neuhaus brothers;
- annotation, mostly on the reverse, in an unknown hand, whether in Balinese, Bahasa Indonesia, English, Dutch or German;
- attribution on the basis of comparison with individualized work.

This individualization is still a continuing process. The book and CD-ROM that have been published with the exhibition are intended to serve as a guide. Many works that are currently dubbed anonymous in museums and private collections could be individualized by applying this procedure, so that these artists are finally treated on equal terms with their Western colleagues. The detailed development of pre-war Balinese modernist art remains a subject for further research. It is as Leo Haks stated: 'The pre-war Balinese modernists deserve to be judged on their art-historical merit'. ■

- This article is based on the book published concurrently with the exhibition: 'Pre-War Balinese Modernists 1928-1942: An additional page in history', with articles by Frans Haks, Jop Ubbens, Dr Adrian Vickers, Leo Haks, and Guus Maris.

Wim Pijbes is director of the Kunsthal Rotterdam. E-mail: pijbes@kunsthal.nl

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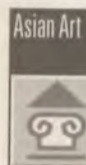
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# 'Reformasi Indonesia!'

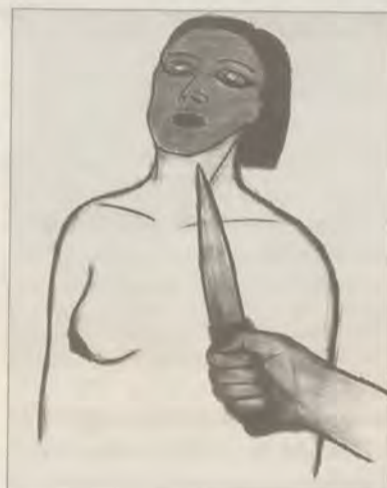
## Protest art, 1995-2000

Nowadays many ethnographic museums find themselves needing to reconsider the display of their collections. Usually these collections were assembled during colonial times. Their purpose was to inform the Western public about the different culture of the exotic 'Other'. Museum Nusantara in Delft has recently changed its display of the permanent collection of Indonesian objects. The museum now stresses the mutual cultural exchange between Indonesia and the Netherlands. The museum has also set itself the goal of informing visitors about recent developments in Indonesian culture.

By HELENA SPANJAARD



On 9 June 2000, Museum Nusantara opened its most recent exhibition, 'Reformasi Indonesia!'; a display of 'protest art' produced by twelve Indonesian contemporary artists. Around forty works (paintings, graphics, drawings, and objects) focus on the turbulent period of *reformasi*, the process of reforms in the political, social and economic field which have taken place in Indonesia between 1995 and 2000. The *reformasi* movement is elucidated in even more detail by illustrative posters, items of election propaganda, T-shirts, and newspaper clippings. The exhibition reveals that under a repressive regime, visual artists need to invent their own, secret language. The twelve artists belong to the post-Independence generation (thirty to fifty years old). They have studied international modern art developments, and want to claim their place in the international art world. Most of them live and work in big cities: Jakarta, Bandung, or Yogyakarta on the island of Java. The selection of the works is based on the critical content and the social involvement of each individual artist.



Arahmaiani:  
*Tropical Elegy, 1998, charcoal.*

To produce art that criticized the Soeharto regime was not without its dangers. Artists could be jailed or find themselves repressed in many ways. Therefore, Indonesian visual artists developed their own, often 'hidden' language, full of subtle symbolism. It was only after 1998 that criticism could be expressed openly.

The exhibition 'Reformasi Indonesia!' demonstrates this change: from the indirect, often complicated symbolism in 1995 to the open and active protest in 2000. The main theme of the art works have remained the same: the

political and cultural manipulation of the Indonesian citizen during the 32 years of the New Order government of Soeharto.

### Wild pig

The first part of the exhibition stressed the dominance of the Javanese culture as one of the important sources of corruption and stagnation. A huge oil painting, *The Field of Tension between Reality and Illusion*, by Astari Rashid (1953) showed a seated aristocratic Javanese couple wearing traditional clothing. Their acquiescent attitude is in contrast to the clippings from the daily newspapers that have been attached to the canvas under the layer of paint. Dashed over the papers, red paint drips down, an allusion to the eruption of violence in 1998. Between the couple is a gorge through which flows a river. The landscape is divided in two: the left features the modern capital Jakarta, the right a traditional Javanese village. A tree of life used in the shadow theatre (*wayang kulit*) has been placed in a niche above the landscape. This tree refers to the end of the old era and the beginning of a new phase in Indonesian history.

A strong comment on the process of *reformasi* could be seen in the series of three huge paintings of a wild pig by Djoko Pekik (1938), the oldest participant of the exhibition. In the first work (1996), a massive black pig is seen at the forefront keeping its milk all for itself. In the background, the skyline and the flyovers of Jakarta can be seen (symbols of the richness of Soeharto and his clan). Crowds of people are moving slowly towards the pig. In the second work, *Indonesia 1998, The Wild Pig Hunt*, the situation has changed.

The people have captured the pig and tied it to a bamboo pole. To the right, a number of dancing figures are holding a party, but further in the background some older men are surveying the situation with a critical eye: the pig is not yet dead. Finally, in the third work, *Without Flowers or Telegram of Condolence, Year 2000*, the pig has become a corpse. Birds and flies pick the flesh from the carcass. A ravaged, burned-out landscape is the legacy of the Soeharto clan. In the background the luxurious apartment buildings and motorways of Jakarta are visible. Pekik has made a statement about the



Agung Kurniawan:  
*Morfological study, 1996, charcoal.*

escalating contrast between the rich and the poor. His paintings are a tribute to the 'small people', the Indonesian *rakyat*, who are exploited by the greed of those in power, symbolized by the wild pig.

### Empty chairs

In the second part of the exhibition, the cruel manipulation of the individual by the state is expressed by Agung Kurniawan (1968), Hanura Hosea (1966) and Tisna Sanjaya (1959). Their lugubrious drawings and graphic works show ghostlike people without eyes or ears, people who are moved as puppets by those in power. Empty chairs refer to a power vacuum situation: who will be the next president?

Some Indonesian artists joined in the student protests. Through installations in exhibitions and performances, these artists expressed their criticism of the Soeharto regime. Indonesian 'protest art' has had some precedents: first during the colonial period, when Indonesian painters supported the struggle for Independence (1945-1950). The second was at the beginning of the 1970s when the 'New Indonesian Art Movement' (*Gerakan Seni Rupa Baru*) was founded. This movement supported the student protests against the government which took place in that same decade. Some members, like one of the

founders, Harsono, are still active.

The last part of the exhibition shows works by artists who are political activists as well. Arahmaiani (1961) and Harsono (1949) participated in the student demonstrations and observed the riots that took place in May 1998. The chaotic situation in which plundering, arson, murder, and rape were the order of the day inspired Arahmaiani to make a series of charcoal drawings with the title *Tropical Elegy*. Dark silhouettes watch passively while their house is burns. A woman is threatened with a knife. In *New Order Wayang*, dead bodies are impaled on a bamboo stake. The tree of life, used to signal the beginning and the end of a *Wayang* performance, has been placed in the middle. Above the tree, a seated figure with a necktie is in power. A tank is aiming its guns at the performance.

The aggression and violence used by the army and the police during May 1998 have been portrayed by Harsono in his series *Republik Indochoas*. Based on the enlarged form of a hundred rupiah postage stamp, these etchings are a documentation of 13 and 14 May 1998. Combining photographs, texts, and etching Harsono demonstrates a harsh reality: burning bodies, the army shooting, and the police with clubs beating up demonstrators. A portrait of Soeharto bears a diagonal stamp with the text 'expired'.

### New doors

The difficult position of the Chinese (Christian) minority in a country in which the majority of the people is Muslim has been touched on in *Thy Kingdom Come*. In the work, a screaming Chinese woman is making the sign of the Cross to protect herself from evil. Harsono works together with Roman Catholic priests in Jakarta trying to help the victims of racism and religious discrimination.

The purpose of the exhibition 'Reformasi Indonesia!' is to demonstrate that contemporary Indonesian artists are touching upon new subjects. Like the Russian *Glasnost*, the Indonesian process of *Reformasi* has opened new doors. Shocked by the growing violence in Indonesian society, these twelve artists have expressed their concern about the future of Indonesia. They have examined the psychology of the country and its inhabitants. This open search into corruption, power and responsibility is new for a country where artists were not free to criticize the government. This protest art has to be seen as a stepping stone towards democracy in Indonesia. ■



Djoko Pekik: *Hunting the Wild Boar, Indonesia 1998, oil on canvas.*

Dr Helena Spanjaard curated the exhibition 'Reformasi Indonesia!'  
E-mail: helena@spanjaard.net

# Art

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## AGENDA

OCTOBER 2000 > FEBRUARY 2001

### CHINA

#### Red Gate Gallery

Level 3, China World Hotel  
China World Trade Center  
Jianguomenwai, Beijing  
Tel.: +86-10-6505 2266  
Fax: +86-10-6532 4804

#### December 2000 to February 2001

Red Gate Gallery Winter/Spring Festival  
Group Show

#### Shanghai Art Museum

325, West Nanjing Road, Shanghai

#### 6 December - 16 December 2000

Third Shanghai Biennial, part of the  
Shanghai Art Festival  
Theme of the Biennial 'Shanghai Spirit'  
(or Haisang/Shanghai). Curators Hou  
Hanru and Toshio Shimizu have selected  
some twenty foreign artists for this Bi-  
ennial. Concurrent with the exhibition,  
a symposium will be held involving lead-  
ing art historians, theorists, critics, cura-  
tors and artists from China and abroad.

### FRANCE

#### Myrna Myers

11 rue de Beaune, 75007 Paris  
Tel.: +33-1-4261 1108  
Fax: +33-1-3082 4917  
E-mail: [mymyersgal@aol.com](mailto:mymyersgal@aol.com)

#### 29 September - 2 December 2000

Radiant Stones: Archaic Chinese jades

### KOREA

#### National Museum of Contemporary Art

58-1, Makkye-dong  
Gwacheon-si, Gyeonggi-do (427-080)  
Tel.: +81-2-2188-6000  
Fax: +81-2-2188-6123

#### 1 September - 5 November 2000

Ventures-Young Korean Artists Exhibitions  
2000: Towards the New Millennium  
Sixteen young artists at the forefront  
of a new generation who express their  
youth and freedom.

#### 7 September - 5 November 2000

Louise Bourgeois  
A retrospective of one of the greatest  
sculptors of the twentieth century, and  
the winner, at the age of 88, of the Gold-  
en Lion at the 1999 Venice Biennial.

#### 16 November - 30 December 2000

Artists of the Year:  
Noh Sang-kyun & Lee Young-bae  
An occasion to see Korean  
contemporary art and its prospects  
in an exhibition showcasing the works  
of Noh Sang-kyun and Lee Young-bae.

### MEXICO

#### Museo de la Ciudad de Mexico

Pino Suárez 30  
Centro Histórico  
Mexico City  
Tel.: +914-5229936  
Fax: +915-5223640

#### 31 August - 19 November 2000

Five Continents and One City.  
Third International Salon of Painting.  
The curators Chris Dercon, Gerardo  
Mosquera, Fumio Nanjo, Olu Oguibe,  
Victor Zamudio Taylor, and Marta Palau  
have selected some thirty artists for  
the Salon.

### THE NETHERLANDS

#### Rijksmuseum

Hobbemastraat 19  
PO Box 74888  
1070 DN Amsterdam  
Tel.: +31-20-6732121  
Fax: +31-20-6798146

#### 9 September 2000 - 11 March 2001

Royer's Chinese Cabinet  
The lawyer Jean Theodore Royer  
(1737-1807) assembled a large  
collection of popular and unfamiliar  
Chinese artefacts: porcelain,  
lacquerware, everyday objects,  
clothing, gouaches, and books.  
His widow bequeathed the collection  
to William I, who gave it a place in  
the Royal Cabinet of Rare Objects,  
a precursor of the Rijksmuseum.

#### Thai Art Foundation

Minervalaan 31  
1077 NL Amsterdam  
Tel.: +31-20 670 0066  
Fax: +31-20-670 0918  
E-mail: [thartfoundation@yahoo.co.uk](mailto:thartfoundation@yahoo.co.uk)

#### 15 September - 28 October 2000

Thai Art 2000  
An overview of contemporary Thai art.  
Paintings, installations, computer graph-  
ics, and mixed media by eight young  
artists, including Chatchai Puipia.



Estampes Japonaises: Chefs-d'œuvre des Collections Baur, Geneva

### SINGAPORE

#### ART-2 Gallery

The Substation, 45 Armenian Street  
Singapore 179936  
Tel.: +65 - 3388713  
Fax: +65 - 3388337

#### 12 October - 14 November 2000

Desmond Sim 'NEO-NYA'  
Desmond Sim's new works with Per-  
anakan themes will be featured in this  
show. His figurative paintings describe  
moods and subtleties of local life culled  
from memory and observation.

#### Singapore Art Museum

71 Bras Basah Road  
Singapore 189555  
Tel.: +65-3323215  
Fax: +65-2247919

#### 16 August - 16 December

The Landscape in Southeast Asian Art:  
Works of the Singapore Art Museum Per-  
manent Collection  
The exhibition uses the theme of land-  
scapes to explore various spaces (geo-  
graphical and spiritual) and various  
concepts like nation, self and its identi-  
ty, in relation to these spaces. Featuring  
works by local and Southeast Asian  
artists including Basuki Abdullah, Fer-  
nando Amorsolo, Georgette Chen, Lim  
Cheng Hoe, Syed Thajuddin, Apichai  
Piromak and Hedi Hariyanto.

#### Singapore History Museum

93 Stamford Road  
Singapore 178897

#### until 31 December 2000

The Dioramas - A Visual History of  
Singapore  
Twenty dioramas visually trace the  
history and development of Singapore  
from a fishing village to a modern  
nation state.

#### until 31 December 2000

The Jade house: Highlights from the Haw  
Par Collection

#### Asian Civilizations Museum

39 Armenian Street  
Singapore 179941  
Tel.: +65-332 3015  
Fax: +65-883 0732

#### 25 October 2000 onwards

Glorious traditions of Ancient Chinese  
Bronzes  
From the collections of Anthony &  
Susan Hardy and Sze Yuang Tang

#### until 2 January 2001

The Dating Game Calendars and Time  
in Asia  
Calendars are human interventions  
to mark the passages of times. Besides  
the practical uses, a calendar reflects  
a particular culture's perception of time  
and often acquires a sacred status.  
The Dating Game exhibition explores  
a variety of Asian calendars.

#### until 14 January 2001

Krishna - The Blue God  
This exhibition explores Krishna  
through a display of huge Kalamakari  
textiles, paintings, and sculptures.

### SWITZERLAND

#### Baur Collection

8 Rue Munier-Romilly, 1206 Geneva  
Tel.: +41-22-346 1729  
Fax: +41-22-789 1845

#### 3 October - 26 November 2000

Estampes Japonaises:  
Chefs-d'œuvre des Collections Baur

### UNITED KINGDOM

#### British Library

96 Euston Road, London NW1 2DB  
Tel.: +44-171-4127111  
Fax: +44-171-4127268

#### 8 November 2000 onwards

Arts of Korea  
Korean art and archaeology, ranging  
from the Neolithic period to the nine-  
teenth century

#### December 2000 - January 2001

Human Image (with objects included  
from Oriental Antiques)

#### January - February 2001

Tibet: Life, myth, and art

#### until February 2001

Islamic Works on Paper:  
Recent acquisitions

#### inIVA

Beaconsfield 22 Newport Street, Vauxhall  
London SE11 6AY  
Tel.: +44 20 7729 9616

#### 7 October - 19 November 2000

Drawing Space:  
Contemporary Indian drawings  
An exhibition of contemporary drawings  
by three artists, all of whom use the  
drawn line as a device for negotiating  
space in ways that are self-empowering,  
exploring the complexity of making and  
exhibiting work in an increasingly global  
context. Nazarene Mohammed, Sheila  
Gouda and N.S. Harsha's practice en-  
compasses visual forms from the West  
filtered through an Indian sensibility.

The Art Agenda and  
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in Amsterdam, the Netherlands.  
Please send all information about  
activities and events relating to  
Asian art and culture to:

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#### BosePacia Modern

508 W 26th Street, 11th Floor  
New York, New York 10001  
Tel.: +1-212-989 7074  
Fax: +1-212-989 6982  
E-mail: [Antenna00@hotmail.com](mailto:Antenna00@hotmail.com)

#### 26 October - 30 November 2000

Antenna is an installation by Rina  
Banerjee. The artist, born in Calcutta  
and relocated to the United States,  
explores the personal, political, cultural  
and social effects of migration through  
her installation using the antenna as  
a metaphor.

#### The Cleveland Museum of Art

11150 East Boulevard  
Cleveland, Ohio 44106

#### 21 October 2000 - 3 January 2001

Yasuhiro Ishimoto Photographs:  
Traces of Memory  
This selection of recent work concen-  
trates on his evocative, abstract studies  
of clouds, leaves and footprints.

#### 17 Dec. 2000 - 11 February 2001

Fabric of Enchantment: Indonesian batik  
from the North Coast of Java  
The exhibition places batik made on  
the north coast of Java from the late  
eighteenth to the mid-twentieth centu-  
ry in an aesthetic, social, and historical  
context.

#### Honolulu Academy of Arts

900 S. Beretania Street  
Honolulu, Hawaii 96814-1495  
Tel.: +1-808-532 8700  
Fax: +1-808-5328787

#### Continuing exhibition

Taisho chic  
Many of the early twentieth century art  
movements, which originated in the  
west such as Impressionism, Art Nou-  
veau, and Art Deco, also affected the  
modern Japanese artist. This exhibition  
highlights Japanese works of art and  
everyday items, which show modern  
design elements of the Taisho period  
(1912-1926).

#### The Metropolitan Museum of Art

5th Avenue at 82nd Street  
New York NY10028  
Tel.: +1-212-8795500  
Fax: +1-212-5703879

#### until 14 January 2001

The Year One:  
Art of the Ancient World East and West  
An exhibition of masterpieces from  
the museum's collection that were pro-  
duced in the period just before and  
after the Year One. The approximately  
150 works come from Western Europe,  
the Mediterranean, Africa, the Middle  
East, India, China, Southeast Asia, and  
the Americas. The exhibition will high-  
light the interconnections that existed  
between many of these widely separa-  
ted parts of the world.

#### The San Diego Museum of Art

502 park Avenue  
59th Street, San Diego, California

#### 12 October 2000 - 7 January 2001

Power and Desire: South Asian paintings  
Drawn from one of the finest collec-  
tions of South Asian paintings in the  
United States, the more than seventy  
pictures in this exhibition, created be-  
tween the sixteenth and nineteenth  
centuries, are seen for the first time  
in twenty-five years.

#### Asian Art Museum San Francisco

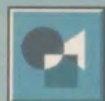
Golden Gate Park, San Francisco  
California 94118  
Tel.: +1-415-379-8801

#### 25 October 2000-14 January 2001

Between the Thunder and the Rain:  
Chinese Paintings from the Opium War  
to the Cultural Revolution (1840-1979)  
Featuring more than 120 works from  
a private Bay Area collection, the exhibi-  
tion offers a uncommon glimpse of tradi-  
tional Chinese paintings and calligraphies  
created between the end of Opium  
Wars and the Cultural Revelation.



Leave off your Noisy Anklett, 1730 Power and Desire  
San Diego Museum of Art



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24 > 30 JUNE 2000  
LEIDEN, THE NETHERLANDS

# The Ninth Seminar of the International Association for Tibetan Studies

The Ninth Seminar of the International Association for Tibetan Studies was held in Leiden, the Netherlands, from 24 to 30 June of this year. Both the convener, Henk Blezer, and a participant, Peng Wenbin, present their views on the conference below.

## The Convener Reports

By HENK BLEZER

**Report** The ninth seminar of the IATS has undergone some changes in the format followed by its predecessors, the (de)merits of which need to be carefully considered. I encouraged participants to propose alternative formats towards achieving a more focused academic exchange, like panels and round-table discussions. From the 23 proposals, thirteen panel-like meetings materialized. Half the papers were presented in such specialized gatherings. The great majority of the 'panels' turned out to be of very fine quality and will have separate proceedings.

To enable participants to survive a week-long intensive seminar of over two hundred academic presentations, I attempted to create more 'space' in the schedule by installing six to eight parallel sessions. As a result, the average amount of papers went down to seven per room, per day. Each could then last 45 minutes (30+15), instead of the usual ten of 30 minutes (20+10); for practical reasons the latter format was occasionally still preferred by organizers of large [read: long] 'panels'.

For this seminar we made extensive use of Internet web pages and an e-mail forum. All relevant information and circulars were posted on the Internet (including much used on-line registration facilities). The IATS discussion forum was designed to accommodate academic exchange outside seminar time.

I actively approached sponsors who have a vested interest in the areas covered to present their work and expertise to the scholarly community in a special non-academic and non-IATS section of the programme. I understand that the opportunity to establish relationships of mutual benefit during the seminar was put to good use. Several other non-academic (and non-political) organizations active in Tibet and the Himalayas also presented their work and interests. This special section also featured a brief introduction to the Bon bKa' gyur and brTen gyur, which we have newly ac-

quired for the library of the Kern Institute in Leiden (with generous subventions from the Gonda Fonds and the IIAS), and a preliminary report on the Bon Virtual Library—a more elaborate report is scheduled for the IIAS Newsletter 24 (in the Tibetological Collections & Archives Series).

The cultural programme included three exhibitions: photographs pertaining to the areas covered in the seminar (Wim Isphording), paintings inspired by Tantric Tibetan motifs (Lidie Bossen), and samples of the important, but unfortunately not-so-widely-known, Johan van Manen Tibetological collection in Leiden; four workshops: *thanka* painting (Tharphen Lingsang and Lakshmi Fransen), Mongolian mask-making (Sukhee), Tibetan medicine (Tenzin Dakpa and Nel de Jong), and South Siberian throat-singing (Gherman Popov); several musical performances; and a film-cycle on Tibet.

### SPONSORS OF THE NINTH SEMINAR OF THE IATS

CNWS, Research School of Asian, African, and Amerindian Studies; Curzon Press; Eco-Himal (Austria & Italy); Stichting Eco-operation; Gonda Fonds (at KNAW); Ms. van Gulik; Ms. Barbara Hines; Institute for Comparative Research in Human Culture (Oslo, Norway); International Institute for Asian Studies (IIAS); Netherlands Organization for Scientific Research (NWO); Network for University Co-operation Norway-Tibet (Oslo, Norway); Oost-Europa Fonds (at Prins Bernhard Cultuurfonds); Prins Claus Fonds; Royal Dutch Academy of Sciences (KNAW); Trace Foundation.



Dr Samten Gyaltzen Karmay, ex-president of the IATS addressed the conference

### Proceedings

Brill Academic Publishers are interested in publishing the proceedings in the form of a series, which will include one or two large volumes of proceedings for papers from the (general) sessions. The deadline for submission is January 2001. Articles for the separate panel-proceedings need to be submitted to their respective panel organizers. Articles from sessions and panels that will become part of the general proceedings need to be sent to the convener. A circular regarding the proceedings has been sent out in August 2000. ■

Henk Blezer was convener of the Ninth Seminar of the IATS and is an Independent Research Fellow at the IIAS, Leiden.  
E-mail: blezer@rullet.leidenuniv.nl



Reception at the Leiden City Hall

## A Participant's View

What could be taken as a 'successful and productive' conference certainly rests upon participants' performances and co-operation. It also emerges, perhaps more importantly, as a product of the organizer's craftsmanship, namely, the ways in which he or she artfully handles various kinds of 'impossibles' to enhance the conference's quality. A case in hand would be the Ninth Seminar of the International Association for Tibetan Studies (IATS) held in Leiden in June this year.

By PENG WENBIN

**Report** One thorny issue, as Dr Henk Blezer, Convener of the Ninth Seminar, noted in his preview of the organizational process (IIAS Newsletter 22), was to work out a conference format that could both contain a more focused academic exchange, and yet retain the informal character of the IATS seminars for dialogue among the large number and large diversity of scholars. The organizational work in this direction was not simple—it involved strategic planning to move beyond some perceived boundaries of academic cultures, i.e., the 'European' small expert meeting vs. the 'American' large-scale academic convention. Needless to say, the steady increase in the number of participants of the IATS seminars in recent years is an encouraging sign, reflecting a dynamic growth in the field of Tibetan Studies as a whole. This year, close to three hundred participants attended the seminar in Leiden for a week-long conference with over two hundred academic presentations.

As a first-time attendee of the IATS seminar series, I find it difficult to comment on the organization of this year's seminar as a whole. Yet, as a panel participant, I shared tremendous satisfaction with other panelists regarding the way in which the panels had been arranged, particularly the amount of time (30 + 15 = 45) allocated to each presenter this year. The format worked pretty well. It offered much relaxation in the course of presenting papers and in subsequent discussion and exchange with the audience.

This focused and relaxed experience was, of course, comparable to those of small, specialized gatherings, such as

the conference on the Tibetan pilgrimage, hosted by the IIAS in September 1996. My satisfaction with this year's schedule also stemmed from its juxtaposition to those of the large-scale conventions I have attended in the US, in particular, the annual meetings of the Association for Asian Studies (AAS). Given the large number of panels and participants (with more than two hundred formal panels and two thousand attendees each year over the past two years), the organizational aspects of the AAS annual meetings have been indisputably impressive. Yet, at times, one does wish, however unrealistically, that the stringent timing policy (15+5=20) for each panel presenter could be loosened up a bit to allow for a more relaxed discussion and exchange.

Organizational issues aside, the Ninth Seminar of the IATS also brought to light some on-going topical or methodological expansions in the field of Tibetology. I explored these academic advances through my limited observation and some casual chatting with colleagues and friends during the seminar. Admittedly, even these limited experiences were not quite unbiased, but had been largely filtered through a vested interest in anthropological matters.

### Remarkable trend

With its remarkable trend towards multi-dimensional development in recent years, the field of Tibetan Studies could be better described as becoming increasingly 'discursive'. Research topics and the temporal and spatial framework underlying them are rapidly expanding. Although classical textual scholarship, especially the study of ancient history, philoso-

Continued on page 44



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15 OCTOBER 2000

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1 September 1999 – 1 September 2002

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Rotterdam, 'Asian History'  
1 October 1999 – 1 October 2003

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Japan-Netherlands Institute  
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– 'Dissemination of Religious Authority in Twentieth century Indonesia'  
Programme Co-ordinators: Drs S.A.M. Kuypers, and Dr N.J.G. Kaptein  
– 'Transnational Society, Media and Citizenship'  
Executing body: ASSR; Programme Co-ordinator: Prof. P. van der Veer  
– CLARA: 'Changing Labour Relations in Asia'  
Executing body: The International Institute of Social History – Amsterdam; Programme Co-ordinator: Dr R. Saptari  
– PAATI: 'Performing Arts of Asia: Tradition and Innovation: The expression of identity in a changing world'  
Programme Director: Dr W. van Zanten  
– ABIA-Project: Key to South and South-east Asian Art and Archaeology Index  
Project Co-ordinator: Prof. K.R. van Kooij; Editors: Dr E.M. Raven and Drs H.I. Lasschuijt

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, co-operate on research projects etc. The IIAS is most willing to mediate in establishing contacts. Both national and international integration of Asian Studies are very important objectives.

In 2000 the IIAS wants to stress this co-operation between foreign researchers and the Dutch field. With regard to the affiliated fellowships, the IIAS therefore offers to mediate in finding external Dutch funding, should the scholar have not yet found ways of financing his/her visit to the Netherlands. For more information please see the IIAS fellowship application form.

At the moment, IIAS fellowship applications can be sent in for affiliated fellowships only (no application deadline). If any other fellowships will become available, it will be announced in the IIAS Newsletter and on the Internet. For news about IIAS fellowships, please see our website: <http://www.iias.nl>

The IIAS distinguishes between nine categories of fellows:

1. RESEARCH FELLOWS (POST PHD)

a. individual  
b. attached to a programme, i.e.  
– 'Performing Arts of Asia: Tradition and innovation; the expression of identity in a changing world' (PAATI)  
– 'Changing Labour Relations in Asia' (CLARA), in collaboration with IISH Amsterdam  
– 'Dissemination of Religious Authority in Twentieth century Indonesia'  
– 'Transnational Society, Media and Citizenship'  
Research fellows are attached to the International Institute for Asian Studies for three years maximum, carrying out independent research and fieldwork, and organizing an international seminar.

2. SENIOR VISITING FELLOWS

The IIAS offers senior scholars – upon invitation – the possibility to engage in research work in the Netherlands. The period can vary from one to three months.

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.

4. VISITING EXCHANGE FELLOWS

The IIAS has signed several Memoranda of Understanding (MoU) with foreign research institutes, thus providing scholars with an opportunity to participate in international exchanges.

The Nordic Institute for Asian Studies (NIAS) in Copenhagen, 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 one to six months. Contacts with many other institutes promise to develop into a more regular exchange in the near future.

5. AFFILIATED FELLOWS

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 also offers to mediate in finding external Dutch funding, should the scholar have not yet found ways of financing his/her visit to the Netherlands.

6. ESF/ALLIANCE FELLOWS

Selected by the Asia Committee of the European Science Foundation (ESF-AC), ESF/Alliance fellows are attached to the IIAS, partly within the framework of and funded by the Strategic Alliance (IIAS-NIAS-IFA).

7. DUTCH SENIORS

Maximum two Dutch seniors per year can apply for this position of maximum 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.

8. NORDIC-NETHERLANDS RESEARCH FELLOWS

Nordic-Netherlands research fellows are selected by the Strategic Alliance. The duration of the fellowship is one or two years maximum.

9. GONDA FELLOWS

Gonda fellows are selected by the Stichting J. Gonda Fund and are affiliated to the IIAS. The period may vary from 1-3 months.

Hereunder you will find, ordered by region of speciality and in alphabetical order, the names and research topics of all fellows working at the International Institute for Asian Studies. Mentioned are further: country of origin, period of affiliation, kind of fellowship, and, in case of an affiliated fellowship, funding source/co-sponsor, if available.

GENERAL

**Dr Rajni Palriwala** (India)  
'The Impact of a Changing Social Welfare System on Relations within Marriage, Family, and Social Networks in the Netherlands and the Public Debate on this Process', affiliated fellow (IDPAD)  
1 May 2000 – 1 December 2000

CENTRAL ASIA

**Dr Henk Blezer** (the Netherlands)  
'The 'Bon'-Origin of Tibetan Buddhist Speculations Regarding a Post-Mortem State Called 'Reality as It Is'', individual research fellow  
Until 1 November 2000

**Dr Alex McKay** (New Zealand)  
'The History of Tibet and the Indian Himalayas', affiliated fellow  
8 June 2000 – 8 September 2000

**Dr M. Alinejad** (Iran), stationed at the Amsterdam Branch Office/ASSR  
'Mass Media, Social Movements, and Religion', research fellow within the programme 'Transnational Society, Media and Citizenship'  
1 July 2000 – 1 July 2002

SOUTH ASIA

**Dr Hanne de Bruin** (the Netherlands), stationed in Leiden and at the Amsterdam Branch Office  
'Kattaikkuttu and Natakam: South Indian theatre traditions in regional perspective', research fellow within the programme 'Performing Arts of Asia: Tradition and Innovation' (PAATI)  
Until 15 July 2001

**Dr Kappadath Parameswara Kannan** (India), stationed at the Amsterdam Branch Office  
'Collective Care Arrangements among Workers and Non-Workers in the Informal Sector', affiliated fellow  
May 2001 (preliminary)

**Dr Prabhu Mohapatra** (India) stationed in New Delhi  
'Industrialisation and Work Culture: Steel workers in Jamshedpur: 1950 – 1990s', research fellow within the framework of the CLARA research programme  
1 February 1999 – 31 January 2002

**Dr Shoma Munshi** (India), stationed at the Amsterdam Branch Office/ASSR  
'Transnational Alchemy: Producing the global consumer and diasporic identities via contemporary visual media: India and the Gulf Area', research fellow within the programme 'Transnational Society, Media and Citizenship'  
1 July 2000 – 1 July 2002

**Dr Dmitri Olenev** (Russia)  
'Ancient Indian Theoretical Texts', Gonda research guest  
4 November 2000 – 31 March 2001

**Dr Nandini Sinha** (India)  
'Frontiers and Territories: Situating the tribal and pastoral peoples in the historic setting of Rajasthan', affiliated fellow  
2 August 2001 – 23 August 2001

**Dr Yaroslav Tarasyuk** (Russia)  
'Ancient and Medieval History of India, South Indian Epigraphy', Gonda fellow  
28 August 2000 – 28 December 2000

**Dr Yaroslav Vassilkov** (Russia)  
'Images of Fate in the Mahabharata', Gonda fellow  
15 September 2000 – 31 January 2001

INSULAR SOUTHWEST ASIA

No IIAS research fellows at this moment.

SOUTHEAST ASIA

**Prof. Cynthia Bautista** (Philippines) stationed at the Amsterdam Branch Office  
'Changing International Discourses on Development Research in the South', Shell fellow  
1 September 2000 – 31 December 2000

**Dr Colin Brown** (Australia)  
'A short History of Indonesia', affiliated fellow  
15 August 2000 – 1 October 2000

**Dr Matthew Cohen** (USA)  
'The Shadow Puppet Theater of Gegesik, North West Java, Indonesia: Memory, tradition, and community', research fellow within the framework of the programme 'Performing Arts of Asia: Tradition and Innovation' (PAATI)  
1 January 1998 – 1 January 2001

**Dr Freek Colombijn** (the Netherlands), stationed in Leiden and at the Amsterdam Branch Office  
'The Road to Development: Access to natural resources along the transport axes of Riau Daratan (Indonesia), 1950-2000', individual research fellow  
Until 1 January 2002

**Undang A. Darsa** (Indonesia)  
'Old Sundanese Literature', research guest (NWO)  
1 August 2000 – 30 November 2000

**Dr Alessandra Iyer** (Italy)  
'Dance iconography in ancient Indonesia', affiliated fellow  
15 October 2000 – 15 January 2001

**Dr Doris Jedamski** (Germany)  
'Madame Butterfly and the Scarlet Pimpernel and their Metamorphosis in Colonial Indonesia', affiliated fellow (DFG)  
1 November 2000 – 15 January 2001

**Dr Ganganath Jha** (India)  
'New Political and Cultural Issues in ASEAN', affiliated fellow (IDPAD)  
26 September 2000 – 26 October 2000

**Dr Martin Ramstedt** (Germany)  
'Hindu Dharma Indonesia – The Hindu-movement in present-day Indonesia and its influence in relation to the development of the indigenous culture of the Toraja (Aluk Todolo) in South Sulawesi', ESF/Alliance fellow  
1 December 1997 – 30 November 2000

**Dr Rosanne Rutten** (The Netherlands) stationed at the Amsterdam Branch Office  
'Revolutionaries in the Community: rise and decline of the CPP-NPA in a Philippine province, 1977 – 1995', Dutch senior fellow  
20 August 2000 – 20 February 2001

**Dr Edsel Sajor** (Philippines, Brokers Programme) Real Estate and Producer Services in Cebu City, Philippines  
1 June 2000 – 1 June 2002

**Dr Reed Wadley** (USA)  
'The Ethnohistory of a Borderland People: The Iban in West Kalimantan, Indonesia', individual research fellow  
1 August 1998 – 1 August 2001

EAST ASIA

**Dr Yuri Sadoi** (Japan)  
'The Problems of the Japanese Automobile Production System in the Different Cultural Setting: the case of the Netherlands', affiliated fellow (Mitsubishi Motors Corporation)  
1 September 1999 – 1 September 2000

**Dr Hae-Kyung Um** (Korea/United Kingdom)  
'Performing Arts in Korea and the Korean Communities in China, the Former Soviet Union and Japan', research fellow within the framework of the programme 'Performing Arts of Asia: Tradition and Innovation' (PAATI)  
1 January 1998 – 1 January 2001

**Dr Jeroen Wiedenhof** (the Netherlands)  
'A Grammar of Mandarin', Dutch senior fellow  
1 February 2000 – 1 February 2001

SEPTEMBER 2000

21 SEPTEMBRE 2000  
**Amsterdam, The Netherlands**  
 Start of the IIAS/NIOD Seminar series  
 'Southeast Asia Across Borders'  
 Introductory Session 'Nation and  
 History in Southeast Asia'  
 Speakers: Ruth McVey and Takashi  
 Shiraiishi (Kyoto University)  
 Contact address: Dr Peter Post  
 Nederlands Instituut voor  
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 1061 CJ Amsterdam  
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OKTOBER 2000

11 OCTOBER 2000  
**Leiden, The Netherlands**  
 IIAS/UL Lecture: From the exotic and  
 Erotic to the Patriotic and Nostalgic:  
 Changing Japanese Images of the Pacific  
 in Popular Song  
 Speaker: Don Niles  
 (Director of the Institute of Papua New  
 Guinea Studies)  
 Contact address: International  
 Institute for Asian Studies  
 P.O. Box 9515 2300 Leiden  
 The Netherlands  
 Tel: +31-71-527 2227  
 Fax: +31-71-527 4162  
 E-mail: iias@rullet.leidenuniv.nl

11 OCTOBER 2000  
**Berlin, Germany**  
 Alliance Asia Update:  
 'Tagung des Asien-Pazifik Ausschusses  
 der Deutschen Wirtschaft'  
 Organized by The Strategic Alliance  
 (IFA, IIAS, NIAS, EIAS)  
 Contact address:  
 The Institute of Asian Affairs  
 Rothenbaumchaussee 32  
 D-20148 Hamburg  
 Germany  
 Tel: +49-40-443 001  
 Fax: +49-40-410 7945  
 E-mail: ifahh@uni-hamburg.de

12 OCTOBER 2000  
**Amsterdam, The Netherlands**  
 Second IIAS/NIOD Seminar Series:  
 Sino-Southeast Asian Studies: Toward  
 an Alternative Paradigm\*  
 Speaker: Dr Hong Liu (NUS)  
 Contact address: Dr Peter Post  
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 base of Asian Studies conferences,  
 workshops, and seminars:  
[http://www.iias.nl/gateway/news/  
 agasialindex.html](http://www.iias.nl/gateway/news/agasialindex.html)

26-28 OCTOBER 2000  
**Trivandrum, India**  
 CLARA Workshop  
 'Domestic Servants and Mobility:  
 Labour livelihoods and lifestyles'  
 IIAS/IISG/CLARA Research Programme  
 Conveners: Dr Ratna Saptari (CLARA)  
 and Dr Annelies Moors (UvA).  
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 The Netherlands  
 Tel: +31-20-668 5866  
 Fax: +31-20-665 4181  
 E-mail: Chlia@iisg.nl  
<http://www.isg.nl/clara>

NOVEMBER 2000

2 NOVEMBER 2000  
**Amsterdam, The Netherlands**  
 Third IIAS/NIOD Seminar Series:  
 The Borderless South China Sea:  
 A source of national irredentism  
 Speaker: Stein Tønnesson  
 (University of Oslo)\*  
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27 OCTOBER 2000  
**Leiden, The Netherlands**  
 IIAS Annual Lecture:  
 Asia and Western Dominance  
 - Retrospect and Prospect  
 Speaker: Professor Deepak Kumar Lal  
 (University of California)  
 Contact address: International  
 Institute for Asian Studies  
 P.O. Box 9515 2300 Leiden  
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 Fax: +31-71-527 4162  
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23 NOVEMBER 2000  
**Amsterdam, The Netherlands**  
 Fourth IIAS/NIOD Seminar Series:  
 Cities, Hinterlands and Peripheries:  
 Changing economic geographies of  
 island Southeast Asia, 1850-2000\*  
 Speaker: Howard Dick  
 (University of Melbourne)  
 Contact address: Dr Peter Post  
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 A history of Thai-Myanmar relations  
 in cultural context  
 Organized by Chulalongkorn  
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 Supang Chantavanich, Director  
 Chulalongkorn University  
 Phytai Road  
 Bangkok, 10330  
 Thailand  
 E-mail: supang.c@chula.ac.th  
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DECEMBER 2000

14 DECEMBER 2000  
**Amsterdam, The Netherlands**  
 Fifth IIAS/NIOD Seminar Series:  
 Separatism and the Legitimacy of  
 the Nation-State in Southeast Asia:  
 Anti-colonial and post-colonial  
 perspectives\*  
 Speaker Clive J. Christie  
 (University of Hull)  
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JANUARY 2001

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18 JANUARY 2001  
**Amsterdam, The Netherlands**  
 Sixth IIAS/NIOD Seminar Series:  
 Japanese Business Networks in Southeast  
 Asia, 1900s-1960s\*  
 Speaker: Hiroshi Shimizu  
 (Aichi Shukutoku University)  
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FEBRUARY 2001

8 FEBRUARY 2001  
**Amsterdam, The Netherlands**  
 Seventh IIAS/NIOD Seminar Series:  
 Royalties and Histories in Mainland  
 Southeast Asia  
 Speaker: Professor Barend-Jan Terwiel  
 (University of Hamburg/IIAS)  
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MARCH 2001

1 MARCH 2001  
**Amsterdam, The Netherlands**  
 Eighth IIAS/NIOD Seminar Series:  
 Transnational Islam in Southeast Asia  
 Speaker: Robert Hefner  
 (Boston University)  
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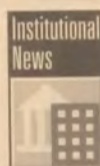
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 tutes in the field of Asia  
 Studies all over the  
 world, in order to stimulate further  
 co-operation in this field, and to im-  
 prove the mobility of scholars  
 through the exchange of research fel-  
 lows at a post-PhD level. The IIAS me-  
 diates in establishing contacts with  
 the Institute's MoU partners.

The IIAS has signed MoUs with the  
 following institutions:

1. Nordic Institute for Asian Studies (NIAS), Copenhagen, Denmark
2. East-West Center in Hawai'i (EWC), USA
3. Research School of Pacific and Asian Studies of the Australian National University (RSPAS-ANU), Canberra, Australia
4. Division of Social Sciences and Humanities, Indonesian Institute of Sciences (LIPI), Jakarta, Indonesia
5. Institut für Kultur und Geistesgeschichte Asiens der Österreichischen Akademie der Wissenschaften, Vienna, Austria
6. Institute of Oriental Studies (IOS) of the Russian Academy of Sciences, Moscow, Russia

7. Vietnam National University Hanoi (VNU), Hanoi, Vietnam
8. University Grants Commission (UGC)/Ministry of Education of Pakistan, Islamabad, Pakistan
9. Shanghai Academy of Social Sciences (SASS), Shanghai, P.R. China
10. L'École Française d'Extrême-Orient (EFEO), Paris, France
11. Academia Sinica, Taipei, Taiwan, ROC
12. Korea Research Foundation (KRF), Seoul, Korea
13. National Science Council, Taipei, Taiwan, ROC
14. Mongolian Academy of Sciences, Ulaanbaatar, Mongolia
15. Institut de Recherche sur le Sud-Est Asiatique, Aix-en-Provence, France
16. Bureau of International Cultural & Educational Relations, MOE, Taiwan, ROC
17. Centre d'Études et de Recherches Internationales, Paris, France
18. University of Mauritius, Réduit, Mauritius and the Mahatma Gandhi Institute, Moka, Mauritius
19. State Minister of Research and Technology, Government of Indonesia, Jakarta, Indonesia
20. University of the Philippines, Quezon City, the Philippines

# Slave Systems in Asia and the Indian Ocean

The workshop entitled *Slave Systems in Asia and the Indian Ocean: Their structure and change in the nineteenth and twentieth centuries*, was co-organized by CERINS, the IIAS, and INALCO. It brought together some 35 scholars from thirteen different countries (South Korea, Australia, India, Mauritius, South Africa, Tanzania, France, the Netherlands, Germany, Belgium, the UK, the USA, and Canada) to discuss forms of slavery and unfree labour in regions where European participation in the slave trade and ownership of slaves was far less than in the Atlantic system, and where structures of bondage were far more varied and often more traditional and complex.

By GWYN CAMPBELL



To facilitate the main aim of generating comparative discussion and advance debate, the thirty-two papers presented were submitted beforehand and posted on a workshop web site. This enabled all participants to read relevant papers prior to the workshop, obviating the need for authors to read their own papers publicly. Rather, for each session a discussant presented a thirty-minute comparative critique of groups of papers linked by region and theme.

Following a keynote introductory address by Paul Lovejoy (York University, Canada) sessions were held on the following themes: Slavery and Other Forms of Unfree Labour (Rapporteur: Suzanne Miers, Ohio University, USA); East Africa (Rapporteur: Abdul Sheriff, Advisor, Principal Curator, Zanzibar Museums, Tanzania); The Indian Sub-Continent (Rapporteur: Dilip Simeon, Oxfam India); East

and Southeast Asia (Rapporteur: Hugh Clark, Ursinus College, PA); South Africa and the Indian Ocean Islands (Rapporteur: Gwyn Campbell, Université d'Avignon); Islam (Rapporteur: William Clarence Smith, SOAS); Females & Children (Rapporteur: Indrani Chatterjee, Brown University, R.I.); and The Meaning of Abolition (Rapporteur: Martin Klein, University of Toronto); The Indian Ocean/Asian and Atlantic Systems Compared (Rapporteur: Joseph C. Miller, University of Virginia).

The core concern of the papers and sessions was the transformation of systems of bondage from the pre-Abolition to the post-Abolition era. Amongst the most striking issues to pervade workshop discussions were problems of defining slavery, and of using concepts developed in the debate over the Atlantic system in the Indian Ocean-Asian context. While strict adherence to the legal concept of nineteenth century slavery has led to an under-valuation of the perpetuation of forms of slavery into the

post-Abolition period in the Asia-Indian Ocean region, there was considerable debate as to the boundaries between slavery per se and other forms of bondage. Again, while the workshop aimed in part to generate from regional case studies of slave systems a general overview of structures of slavery in the Asia-Indian Ocean region, participants stressed the need to beware of over-reliance upon concepts used in the Atlantic system, emphasizing the need to analyse Asia-Indian Ocean bondage systems with regard to their own historical context.

Outside sessions, participants had the opportunity to informally pursue the debate whilst visiting Avignon, European city of Culture in the year 2000 and on the workshop outing to caves in the famous Chateaufort du Pape vineyards.

In overall terms, the workshop constituted a major contribution towards understanding slavery and other systems of servitude in the Asia-Indian Ocean regions. The papers have aroused some interest among publishers and it is envisaged that a publication will be forthcoming. ■

Dr Gwyn Campbell, CERINS,  
University of Avignon.  
E-mail: gwyn.campbell@univ-avignon.fr

Continued from page 41

## A PARTICIPANT'S VIEW

By Peng Wenbin

phy, religion, literature, and the like, continues to be 'a firm foundation of Tibetological academic work', there has recently been a strong presence of anthropological approaches in the Tibetological field.

The panel on 'Tibetan Social and Cultural Revival in Amdo, Post-1980,' organized by Dr Toni Huber, better illustrates this point. Among the thirteen panels at the seminar, this one was, by far, the most comprehensive of all. Focusing on contemporary issues, this panel investigated the creative revitalization of Tibetan social and cultural identity in the post-Mao reform period, traversing a large number of areas, such as religious revitalization, Tibetan schooling and language education, artistic innovation, gender relations, Tibetan literature and publishing, social organization, economic development, etc. As one might have anticipated, the panelists' presentations on these diverse areas were largely grounded upon their specific fieldwork experiences. We were fortunate to listen to papers

Outing at the Archeon (Alphen aan de Rijn), where 'East Meets West'



of fine ethnographic quality. The panel was undoubtedly unique and fascinating in its ethnographic orientation.

As a final comment, I wish tentatively to explore an important perspective taking shape in this and a few other panels. Discussions of the socio-cultural revival in Amdo, local histories in Kham, and on issues of self-representation in the modern Tibetan Diaspora (organized respectively by Drs Toni Huber, Lawrence Epstein, and Christaan Klieger) marked some concerted efforts in recent Tibetological fields to expand our topical-cum-geographical attention to areas previously conceived 'peripheral' to the 'core' of Tibetan history and culture. Working on the axis of power, space

and identity, the 'regional' (Amdo or Kham) and 'Diaspora' approaches, were built upon a set of inquiries concerning tradition and modernity, history and culture, nationalism and ethnicity. Such a critical interrogation would be conducive to the 'increasingly less essentialized approaches in the field of Tibetology', as Dr Epstein commented. By bringing into focus the plurality and diversity of the 'voices of the margins', it helps unfix some perceived homogeneity of Tibetan culture and history. Difference surely matters here. ■

Peng Wenbin is a PhD candidate at the Department of Anthropology, University of Washington in Seattle, Washington, USA.  
E-mail: peng@u.washington.edu

## VACANCIES

The Institute of Social Studies, in collaboration with the CERES and ASSR Research Schools and KITLV, will coordinate a four-year research project on 'Coping with Economic Crisis in Indonesia: Comparative, Local and Historical Dimensions'. The project is part of the Royal Netherlands Academy of Sciences' research programme 'Indonesia in Transition' under the Netherlands-Indonesia Cooperation programme. The project is coordinated on the Indonesian side by the Population Studies Centre, Gadjah Mada University.

The project explores Indonesia's contemporary crisis, and responses to it, in their comparative, local and historical dimensions as a window on more fundamental features of Indonesian social, economic and political change. It involves collaboration between various disciplines and between senior, mid-career and junior researchers from several universities and institutes in Indonesia and the Netherlands.

The project focuses on five linked themes:

(1) comparative study of crises and responses in modern Indonesian history (1930s-1990s), (2) crisis and response as window on Indonesian economy and society in rural and urban areas, (3) small-scale enterprise and the 'informal sector' in times of crisis: economic and social aspects of resilience and vulnerability, (4) changing constellations of resource conflict, institutions and rights, and (5) public services in times of crisis and reform: civil society and bureaucracy at local and intermediate levels. Where possible it will select locations where research has already been undertaken in the pre-crisis years, in rural and urban locations of Java, South Sulawesi and West Sumatra.

The project seeks:

### One part-time Post-doc (0.7 fte)

The post-doc position combines academic coordination and own research. The post-doc's coordinating role (0.5 fte) will include maintenance of the project's database and bibliography, communication with the various collaborating institutions and researchers, organization of project seminars and workshops in the Netherlands and Indonesia, and management of project publications. The post-doc may propose an own research activity (0.2 fte) within any of the project's research themes and regions as specified in the project proposal (available on request); the research may involve contemporary and/or historical analysis.

Requirements:

A PhD in sociology/anthropology, economics, human geography or history; research experience in Indonesia and a working knowledge of Indonesian language. Preference may be given to candidates with experience of (pre-crisis) field research in one of the project's research regions.

Appointment:

1 January 2001 or as soon as possible thereafter; salaries and conditions will follow Dutch university regulations

Duration: 4 Years

Location: For administrative convenience the position will be located in The Hague, at least for the 0.5 fte coordinating function.

### One PhD Candidate

To undertake research on one or more urban communities, within the framework of theme 2 above and with links also to one or more of the other themes. The PhD candidate will study employment, living conditions and coping strategies of urban formal and informal sector workers and households under the present crisis. The study may be carried out within the disciplinary framework of sociology/anthropology, human geography or development studies and will be located in one or more urban sites in Java, South Sulawesi or West Sumatra.

Appointment:

1 January 2000 or as soon as possible thereafter; remuneration and conditions will follow Dutch university regulations.

Duration: 4 years

Location: One of the participating universities/institutes within the CERES or ASSR Research Schools, to be determined on the basis of the proposal and allocation of promotorship.

Those interested to apply for either of these positions can contact the general coordinator of the project Professor Dr B.N.F. White

(E-mail: white@nias.knaw.nl or whiteb@iss.nl) or Drs. C. Boer

(E-mail: Boerc@iss.nl, tel. +31-70-4260411) for a copy of the project document and further information.

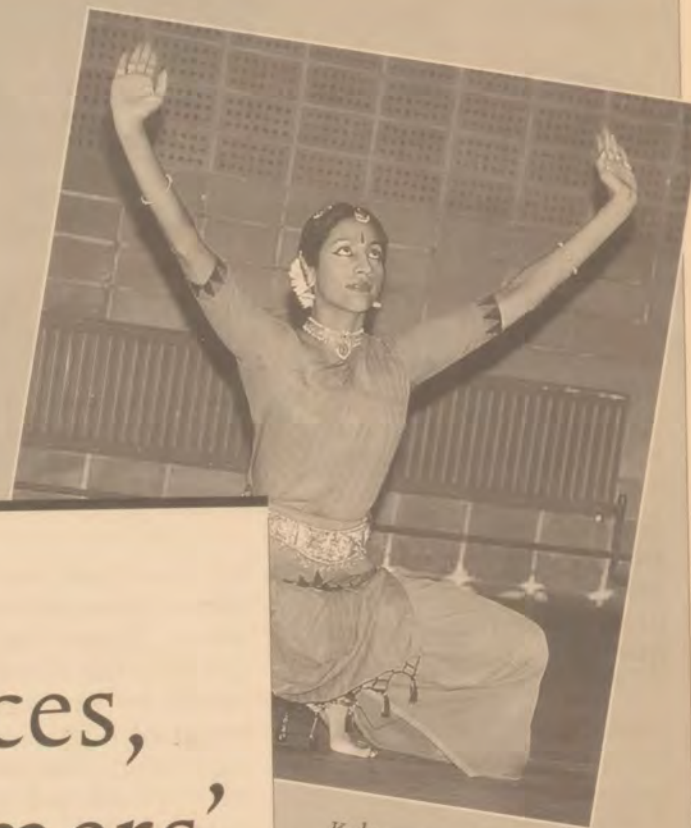
Applications (including a CV) should be sent before 1 December 2000 to:

Professor Dr B.N.F. White  
Institute of Social Studies

PO Box 29776, 2502 LT The Hague, The Netherlands.

Those applying from outside the Netherlands may apply by e-mail.

Workshop on multi-phonic singing given by Tran Quang Hai from the Musée de l'Homme Music Department, Paris.



Kalpana Raghuraman performing a modern Bharata Natyam.

23 > 27 AUGUST 2000  
LEIDEN, THE NETHERLANDS

# Conference 'Audiences, Patrons, and Performers' A Great Success

The conference 'Audiences, Patrons and Performers in the Performing Arts of Asia' took place in Leiden, 23-27 August 2000, and included just over one hundred papers. It was greatly enhanced by some video and CD-ROM presentations, performances, and workshops. The conference was co-organized by the PAATI (Performing Arts in Asia; Tradition and Innovation), a research project at the IIAS, the European Foundation for Chinese Music Research (CHIME), and the University of Leiden.

By WIM VAN ZANTEN

Report

The conference addressed the roles of context and environment: the audiences, the patrons who enable the performing arts, the sponsors who organize and support them, and the spaces and places where they work and play. How do these participants influence performances and performers, and how are they influenced by them in turn?

The Asian 'artists' to be considered range from singers to storytellers and dancers, from puppeteers to actors and musicians, from entertainers to ritualists and shamans. These themes were highlighted in several panels, including ones focusing on:

1. Hybrid and Popular Theatres in Asia (twenty papers);
2. Asian Diasporas (eleven papers);
3. The Creative Process in Folk Music and Musical Ritual in Asia (eleven papers).

Besides these core papers, there were several panels dealing with related topics. The keynote address 'The Performance Triangle: Whole or unholy?' was delivered by Professor James Brandon. It was generally felt that the papers and discussions were of a very good quality. The results will appear in special issues of journals and in two books.

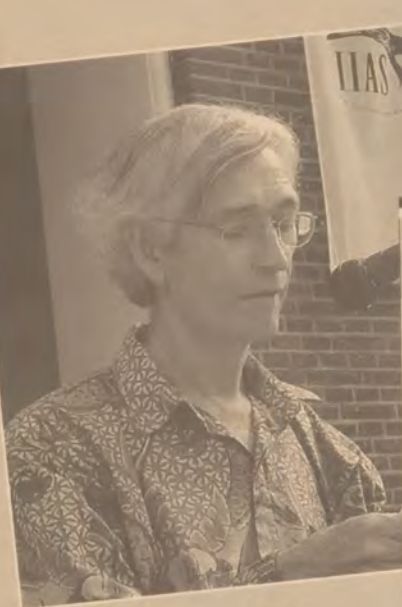
On the first day the participants' registration took place to the accompaniment of Chinese teahouse music performed by the 'Yellow River' ensemble from Paris. After the dinner the Surinamese-Javanese society 'Gotong-Rojong' from Delfzijl, the

Netherlands, performed a hobby-horse dance, Jaran Kepang, in which the dancers fell into trance. Performances also highlighted the other evenings. Quite a few of the performers (for instance, Vayu Naidu, John Emigh, Tran Quang Hai, Hugh Livingston, Kalpana Raghuraman) also gave workshops and presented excellent papers at the conference. This was particularly gratifying, because the PAATI research project also tries to use participation or 'learning by performing' for scientific research.

The possibilities of a follow-up conference were discussed. Dr Surapone Virulrak offered to explore the possibilities to have the next conference at Chulalongkorn University, Bangkok, Thailand in December 2002. ■

Some photographs taken during the registration for the conference may be found on the website: <http://www.iias.nl/oideion/general/audiences/contents/contents.html>

More information: Wim van Zanten (IIAS-PAATI) or Frank Kouwenhoven (CHIME)  
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Wim van Zanten giving the Opening Address of the Conference.



Professor Colin Mackerras of Griffith University (Australia) speaking at the plenary session on 'Hybrid-Popular Theatre/Asian Diaspora'.



Professor John Emigh of Brown University giving a Topeng Mask-Dance workshop.



Members of Vereeniging Gotong-Rojong playing, among other instruments, the Saron and Kendhang.



Pudji Astuti giving a workshop on Acehese Dance.



Didik Nini Thowak performing a Topeng Mask-Dance.

PHOTOS: WIM VREBURG



# Asia Committee

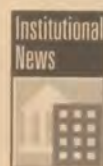
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## ESF Asia Committee News The Full Committee Convened

By SABINE A.M. KUYPERS  
& WIM STOKHOF



After a great deal of deliberation, ten proposals have been selected. More detailed information on each of the ESF-sponsored workshops planned for 2001 can be found in the ESF Agenda and in the individual abstracts included in this issue of the IAS Newsletter. The name of the Asia Committee member who functions as observer and *trait d'union* between the organizers and the AC Secretariat is mentioned with each workshop listing in the ESF Agenda, as well as the number of the category to which they belong. The AC will try to connect the convenors of workshops having more or less related topics in order to allow

### THE ESF IN A NUTSHELL

The European Science Foundation (ESF) acts as a catalyst for the development of science by bringing together leading scientists and funding agencies to debate, plan and implement pan-European scientific and science policy initiatives.

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The ESF maintains close relations with other scientific institutions within and outside Europe. By its activities, the Foundation adds value by co-operation and co-ordination across national frontiers and endeavours, offers expert scientific advice on strategic issues, and provides the European forum for fundamental science.

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On 15-16 June 2000, the Full Committee of the ESF Asia Committee convened in Madrid. This time, one of the main tasks was to discuss the preliminary assessment by its executive group of the submitted workshop proposals, which were received by the secretariat after a call for workshops was launched in December 1999. The Committee decided to discuss twenty-two proposals (the workshop proposals, which were pre-selected by the executive group, plus two additional ones, which in the opinion of some members deserved more detailed attention). Given the overall high quality of these proposals, it was decided not to allot six to eight grants, but ten, and to downscale the maximum amount per grant to FF 90,000.

them information about each other's planned scientific gatherings.

#### Membership Changes

Christopher Howe, School of Oriental and African Studies, was welcomed as a new Committee member, as well as Joseph Kreiner, Universität Bonn. Klaus Antoni had resigned from the Committee due to other obligations. Every year the members of the Executive Group are replaced from within the Full Committee. Although not an easy job, a certain balance in terms of geographical and disciplinary orientation was aimed for. It was decided to replace Professors Klaus Antoni, Rosa María Pérez and Terry King by Professors Joseph Kreiner, Christopher Howe and Alessandra Avanzini.

#### Finances

The ESF secretary Mrs Marianne Yagoubi informed the meeting that Norway and Finland have raised their yearly contributions and that the relevant research councils in Belgium are considering following suit. It was a general feeling among the AC members the Committee was quite large and consequently expensive in terms of travel costs, the more so given the limited funds available. It was however agreed that, apart from having a scientific significance, the Committee is of strategic importance since it functions as the only pan-European framework for Asian Studies (see also below).

#### Programme Development & Eurocores

The committee welcomed the proposal of the Executive Group to stimulate the development of new research programmes which could emerge from AC-sponsored workshops. Some of the workshop organizers will be approached for this purpose.

In this framework, the Committee gave serious attention to the newly created ESF innovative scheme for promoting research collaboration in Europe: the so-called Eurocores Programme. Eurocores is designed to

mobilize national funding to tackle issues that have a European-wide relevance and to stimulate greater collaboration. In fact, it tries to implement ideas which were already launched some time ago in the framework of the Programme of Europe-Asia Linkages (PEARL), a scheme for long-term collaborative research on topics of common (i.e. Asia-Europe) interest.

The Asia Committee has extensive experience in organizing and selecting research projects in the field of Asian Studies and it was decided to prepare a set of proposals for Eurocores which will be submitted to the Standing Committee for the Social Sciences and the Standing Committee for the Humanities. These proposals were partly selected from earlier successful AC Programmes: Changing Labour Relations in Asia (and Europe), and Environmental Linkages. A third programme, Globalization and Small, Developed Countries in Asia and Europe, will also be submitted. The members welcomed Eurocores as a new ESF instrument. Different from the already existing 'exploratory workshops', the 'à-la carte programmes', and the 'ESF network programmes' this initiative could actually forge a supra-national level of collaborative research in Europe for a longer period of time. It is somewhat unfortunate, but quite understandable, that Eurocores' organization is limited to European countries, but the topics identified are evidently of a wider, even universal nature. These include: Clinic Trials; Public Health; Aspects of Environment and Health; Comparative Studies in the Social Sciences; Structure and Evolution of Ocean Margins; Man and Language; and Self-Organizing Nanostructures in Biology, Chemistry, and Physics.

A short folder in which the application and decision procedures have been described can be obtained from the ESF headquarters in Strasbourg and on <http://www.esf.org>. Eric Banda, ESF's Secretary General, hopes to have the first Eurocores projects up and running by the end of 2000 (ESF

Annual Report 1999: page 6). This seems somewhat optimistic, considering the complicated trajectory as indicated in the ESF's handout.

#### Third Mandate Period

The meeting considered the existence and activities of the Asia Committee (and its predecessor) of such importance as to deserve prolongation in whatever form possible. Until now, the AC has been financed as an à-la carte programme and it reported to the Standing Committees of the Humanities and the Social Sciences. Given the increasingly important role Asia plays in economic and political relations, the study of contemporary Asia should be intensified. The more so since the EU and several European countries seem to have lost interest in fostering their relations with Asia. The Asia Committee believes that it holds a unique position and that it is the only co-ordinating body for Asian Studies in Europe. It has earned respect in professional circles for its activities (exploratory workshops, fellowships, publications). It gave European Asian Studies a higher profile at various levels and in different circles of society and it has been accepted in Asia and the USA as the repre-

sentative body covering Asian Studies in Europe.

With regard to its plans for the third mandate period, the meeting decided to concentrate on young post-docs in Europe and Asia and to expand its instruments. Summer schools, fellowships for exploratory visits to European and Asian centres of excellence for young post-docs, and master classes were considered to be useful instruments to reach out to young, talented Asianists.

Members within the ESF framework likewise considered the prolongation of the Asian Studies Programme urgent because, in the statement of October 1999 in Beijing made by the ministers for education and research from Asia and Europe, it was declared that no concerted, institutionalized ASEM action will be taken in the fields of education and research, and that these areas will be left to existing bilateral contacts between universities, scientific centres, and cultural institutions. ■

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E-mail: Kolff@rullet.leidenuniv.nl

Agenda



ESF Asia Committee AGENDA

The Committee selected 10 workshops (from a total of 34 applications) which will enjoy its support for 2000/2001. The following proposals received ESF AC financing. Abstracts of these workshops are printed in these Pink Pages. For reports of some of the workshops selected in 1999/2000, please turn to pages 6, 7, 32, and 35. Other reports were published in issues 20, 21, or 22 or will appear in issue 24.

4-6 JANUARY 2001

Vienna, Austria

The 'Dark Side' of Life in Asia and the West - night-time and time to sleep  
Main organizer: Brigitte Steger  
Department of East Asian Studies,  
Japanese Studies

University of Vienna  
Universitätscampus AAKH,  
Hof 2, Spitalgasse 2-4  
1090 Vienna, Austria  
Tel: +43-1-4277 43805  
Fax: +43-1-4277 9438

E-mail: brigitte.steger@univie.ac.at  
Category: (4) Value systems and cultural heritage  
AC-member: Kreiner

21-23 MARCH 2001

Ivry-sur-Seine, France

Patronage in Indo-Persian Culture  
Main organizer: Dr Françoise 'Nalini' Delvoye  
Monde Iranien  
C/o CNRS  
27 rue Paul Bert  
94200 Ivry sur Seine  
France

Tel: +33-1-4954 2356

Fax: +33-1-4954 2676

E-mail: Nalini.Delvoye@ehess.fr  
Category: (4) Value systems and cultural heritage  
AC-member: Gaborieau

29 MARCH - 1 APRIL 2001

Nottingham (pending)

United Kingdom

Political Parties in South Asia:  
Asianisation of a Western Model?  
Main organizer: Prof. S.K. Mitra  
Department of Political Science  
South Asia Institute  
University of Heidelberg  
Im Neuenheimer Feld 330  
69120 Heidelberg  
Germany  
Tel: +49-6221-548 921  
Fax: +49-6221-544 591

E-mail:

subrata.mitra@nottingham.ac.uk  
Category: (8) 'Asianisation' of politics, democracy and human rights  
AC-member: Martinussen

11-14 APRIL 2001

Kobe, Japan

Immigration to Japan EU and the USA and the Japanese Abroad

Main organizer: Prof. C. Peach  
Oxford University  
Mansfield Road  
Oxford, OX4 4DU  
United Kingdom  
Tel: +44-1865-271919  
Fax: +44-1865-271923

E-mail: ceri.peach@geog.ox.ac.uk  
Category: (2) Demographic change  
AC-member: Fagerberg

13-15 APRIL 2001

Istanbul, Turkey

Intellectual and Spiritual Authorities in 20<sup>th</sup> century Middle Eurasia. Status, networks, discourse, strategies

Main organizer: Dr Stéphane Dudoignon  
CNRS, UMR 7571 Protasi  
Centre de Recherche sur l'Asie intérieure, le monde turc et l'espace ottoman  
23, rue du Loess - Bât. 50  
F-67037 Strasbourg Cedex 02  
France

Tel: +33-3-8810 6086

Fax: +33-3-8810 6094

E-mail: dudoignon@aol.com  
Category: (4) Value systems and cultural heritage  
AC-member: Gaborieau

MAY 2001

Amsterdam, the Netherlands

Labour Migration and Socio-Economic Change in Southeast and East  
Main organizer:  
Dr Ratna Saptari (CLARA)  
IIAS/IISH

Cruquiusweg 33

1019 AT Amsterdam

The Netherlands

Tel: +31-20-668 5866

Fax: +31-20-665 4181

E-mail: Chlia@iisg.nl

Http://www.isg.nl/clara

Category: (5) Changing labour

relations in Asia

AC-member: Howe

23-27 MAY 2001

Heidelberg, Germany

Modern Chinese Historiography and Historical Thinking

Main organizer: Dr Axel Schneider  
Institute of Chinese Studies  
University of Heidelberg

Akademiestr. 4-8

69117 Heidelberg

Germany

Tel: +49-6221-542 476

Fax: +49-6221-542 439

E-mail:

sws@gw.sino.uni-heidelberg.de

Category: (4) Value systems and cultural heritage

AC-member: Standaert

6-7 JUNE 2001

Hanoi, Vietnam

Participatory Technology Development and Local Knowledge for Sustainable Land use in Southeast Asia

Main organizer:  
Prof. Franz Heidhues  
Institute of Agricultural Economics and Social Sciences in the Tropics and Subtropics

University of Hohenheim (490 A)

70593 Stuttgart

Germany

Tel: +49-711-459 3934

Fax: +49-711-459 3934

E-mail:

heidhues@uni-hohenheim.de

Category: (6) Knowledge systems, environment, international business operations, and transmission of technology

AC-member: Stokhof

15-16 JUNE 2001

Cambridge, United Kingdom

Imperialism, Medicine and South Asia:

a socio-political perspective, 1800-1950

Main organizer: Dr Sanjoy

Bhattacharya

12 Kirkby Close

Milton Road

Cambridge CB4 1XP

United Kingdom

Tel: +44-1223-47 4407

Fax: +44-1223-47 4407

E-mail: joygeeta@hotmail.com

Category: (1) Welfare systems and models of social security

AC-member: Perez

16-18 AUGUSTUS 2001

Bergen, Norway

Asian Welfare Policy Responses to the Crash of 1997

Main organizer: Prof. Stein Kuhnle  
Department of Comparative Politics, and Centre for Social Research

University of Bergen

Christiesgt. 15

N-5007 Bergen

Norway

Tel: +47-5558 2175

Fax: +47-5558 9425

E-mail: Stein.Kuhnle@isp.uib.no

Category: (1) Welfare systems and models of social security

AC-member: Breman

ESF ASIA COMMITTEE FELLOW

Dr Martin Ramstedt (München)

Stationed at: IIAS, Leiden, the Netherlands

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

Period: December 1997 - December 2000

(Advertisement)

ESF ASIA COMMITTEE RESEARCH TRAVEL GRANTS

ESF ASIA COMMITTEE MEMBERS

The Asia Committee consists of the following members nominated by their respective National Research Councils:

- Prof. Alessandra Avanzini (Italy)
- Prof. Jan Breman (the Netherlands)
- Prof. Jean-Luc Domenach (France)
- Prof. Jan Fagerberg (Norway)
- Prof. Marc Gaborieau (France)
- Prof. Carl le Grand (Sweden)
- Prof. Christopher Howe (United Kingdom)
- Prof. Terry King (Great Britain)
- Prof. Josef Kreiner (Germany)
- Prof. Reijo Luostarinen (Finland)
- Prof. Wolfgang Marschall (Switzerland)
- Prof. John Martinussen (Denmark)
- Prof. Rosa Maria Perez (Portugal)
- Prof. Nicolas Standaert (Belgium)
- Prof. Ernst Steinkellner (Austria)
- Prof. Wim Stokhof (the Netherlands) (secretary)
- Prof. Tommy Svensson (Sweden) (chairman)
- Prof. Rudolf Wagner (Germany)

- Observers are:
- Prof. Taciana Fisac (Spain)
  - Chiang Ching-kuo Foundation for International Scholarly Exchange (Taiwan ROC)
  - Association for Asian Studies (USA)
  - Academia Europaea, Prof. Jan Breman (the Netherlands)

THE ASIA COMMITTEE (AC)

of the European Science Foundation (ESF) invites applications for research travel grants for outstanding young researchers in Asian Studies.

The AC offers ten to twenty research travel grants for short one month minimum visits abroad to young researchers in Asian Studies from ESF member countries\* for the year 2001.

The grants (€ 1,900 per person) are intended for 1) PhD students in the Social Sciences and Humanities who are about to finish their dissertations (no longer than one year prior to the defense); and 2) holders of a PhD degree (obtained no longer than three years ago) in the above-mentioned fields.

The grants are provided for scholars intending to visit academic institutions in a country other than their home country. They are established to enable the applicants to acquaint themselves with researchers and research environments of Asian Studies institutes in ESF member countries. Grants will be transferred at the conclusion of visits.

APPLICATIONS

- should be accompanied by:
- a short proposal (two (2) pages maximum) explaining the relevance of the planned visit for the applicant and his/her research;
  - letter of support by the (former) PhD supervisor, also indicating the (expected) defence date;
  - Curriculum Vitae including a list of publications.

ADDRESS AND DEADLINE

The proposals should be received by the ESF Asia Committee secretariat in Leiden by 1 January 2001 at the latest. Proposals may be sent either through regular mail or e-mail only. Applications sent by fax will not be considered. Kindly note that the secretariat makes use of university postal services, therefore please allow an extra four days for delivery.

FURTHER INFORMATION

about the Asia Committee may be obtained from the Internet: <http://www.iias.nl/esfac> or from the Committee's secretariat:

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\* Austria, Belgium, Czech Republic, Denmark, Estonia, Finland, France, Germany, Greece, Hungary, Iceland, Ireland, Italy, the Netherlands, Norway, Poland, Portugal, Slovenia, Spain, Sweden, Switzerland, Turkey and the United Kingdom.

# ESF Asia Committee Workshops in 2001

The ESF Asia Committee hereunder presents all ten workshops that were selected for funding in 2001. All workshops are introduced through short abstracts of their proposals. Full reports of these workshops will be published in upcoming issues of the IAS Newsletter.

4 > 6 JANUARY 2001  
VIENNA, AUSTRIA

## The 'Dark Side' of Life in Asia and the West: Night-Time and the time to sleep

**1** This workshop will generate theoretical and empirical notions based on the social and cultural meanings of night-time and the time to sleep. It is directed towards the time regime of common, everyday activities and how such regimes come into being in general, and towards perceptions of the night, sleep and sleeping time in particular. Contributions to the workshop include the following topics: dicentrism in the social sciences, day-time sleep, sleep and fear, co-sleeping in families, rough sleeping, sleeping in combat troupes, timing of sleep and the night, representations of the night, nightworkers, and deviant behaviour at night in different Asian and European societies. All contributions are based on empirical social research. The workshop aims to find differences and similarities between

cultures and historical periods which are characterized by a strict attitude towards the regulation of night-time and sleep, on the one hand, and those which are more flexible in these matters, on the other hand. Furthermore, these findings will be interpreted with relation to the distinction between polychronic and monochronic oriented societies. An underlying question is whether the strict cultures have a monochronic time regime (i.e. are organized according to the clock), and whether tolerant cultures can be associated with polychronism (i.e. whereby several tasks are performed simultaneously). The participants will also address the hypothesis that sleeping cultures can be categorized as monophasic sleep cultures, siesta cultures (shorter night-time and socially regulated afternoon nap), and napping cultures (shorter night-time and individual day-time naps).

Today, people around the globe closely interrelate, and the co-ordination of waking and sleeping has become a great challenge. An eight-hour monophasic sleep regime at night, which has been propagated by the hygiene movement in the West and in Japan, can no longer satisfy the economical and social requirements of our globalized existence. This problem, observed by representatives of the natural sciences, has resulted in the establishment of a new discipline, namely, chronobiology, directed towards bodily rhythms. Yet, the way people organize their lives is of course greatly influenced by social, religious and cultural forces. It is these forces that the workshop will address. ■

### The Organizers

- Ayukawa Jun, professor of criminology (Kinjo Gakuin University, Nagoya);
- Lodewijk Brunt, professor of urban sociology (University of Amsterdam);
- Brigitte Steger, assistant professor of Japanese Studies (University of Vienna).

### Contact Information:

**PROFESSOR BRIGITTE STEGER**  
E-mail: brigitte.steger@univie.ac.at

21 > 23 MARCH 2001  
IVRY-SUR-SEINE, FRANCE

## Patronage in Indo-Persian Culture

**2** The problem of patronage by princes or more generally by elites in medieval and early modern societies has received a great deal of attention in a western European context, but has been less comprehensively dealt with in the Asian context. Of the extra-European societies of the period between the twelfth and the nineteenth centuries, specific work certainly exists on Central Asia or on South Asia. The purpose of this workshop thus would be to draw together much work that has hitherto been conducted in isolation into a more general and interactive framework for discussion, which would go beyond art history and the history of architecture and look equally at the patronage of literature, music, as well as at other aspects of material culture. We shall insist on the historical specificity for the context that the workshop covers, namely the centuries when an Indo-Persian cultural complex developed in South Asia, Central Asia, and Iran.

The period that the workshop endeavours to cover, namely the twelfth to nineteenth centuries, occupies a special significance in the history of Asia, as there developed a constant interaction at various levels between the three important regions, namely Iranian plateau, Central Asia and South Asian subcontinent through the Persian matrix. Along with the movement of material products throughout the three areas, many

ideas and institutions, articulated through the Persian language, began to be held in common. The subcontinent occupied a special position in this process and attracted people from diverse streams, including the literati and political elites.

To put the matter simply, this was the complex identified as 'Indo-Persian' where much 'high' cultural production had to be paid for, and this is the most obvious aspect of patronage. But this is not where patronage begins or ends. Many of the works with which this workshop will be concerned were not commissioned, but rather presented to a patron or attributed to an act of patronage, as a form of approval for the work.

With this workshop it is our intention that the theme function as an entry into the larger question of the making of Indo-Persian culture which, in fact, incorporates a study of a shared heritage of a vast area of the Central Asian, Iranian and subcontinental regions. Our aim is to explore the question further, in continuation of the findings from two conferences on the theme of Indo-Persian Culture in 1992 (Paris) and 1994 (New Delhi). Proceedings of which have been published (New Delhi: Manohar, 1994, rpt. 1995, and 2000 respectively).

We see patronage as a manner through which culture was produced historically in diverse domains. For this reason, we have invited European, Asian, and American scholars who specialize in history, literature,

fine arts, architecture, music, and the material culture of India, Iran and Central Asia. We hope that this workshop will not simply create conditions for dialogue between specialists working in different parts of the world, but also raise questions concerning the dissemination and maintenance of cultural values over huge geographical and historical spaces. ■

### The Organizers

- France**
  - Dr Francis Richard (Bibliothèque Nationale, Paris),
  - Dr Yves Porter, (Université Aix en Provence-Marseille) and,
  - Dr Françoise 'Nalini' Delvoye (École Pratique des Hautes Études [EPHE], IVth Section, Paris)
- India**
  - Prof. Muzaffar Alam (Centre for Historical Studies [CHS]), Jawaharlal Nehru University [JNU], New Delhi) and,
  - Dr Sunil Kumar (Dept. of History, University of Delhi)

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29 MARCH > 1 APRIL 2001  
NOTTINGHAM, UNITED KINGDOM

## Political Parties in South Asia: Asianization of a Western model?

**3** Faced with the extreme diversity and polarization of social and economic cleavages in South Asia, and the fragility of political institutions, political parties – a Western transplant on Asian soil – have performed their classic tasks with varying degrees of success. The scholarly literature has often characterized the dominance of political parties and movements by specific families, castes, tribes, and religious leaders, as part of the process of modernization. But the persistence of these 'anomalies' even five decades after decolonization makes it difficult to describe them as merely transitional. Do these parties represent a phase in the evolution towards a universal model of party systems, or does the South Asian experience indicate a new mutant of the general model, drawing simultaneously on South Asian society and cultural modes of politics and Western political processes and aspirations? Do the contemporary modes of intermediation between state and society represent enduring solutions to the specific challenges of competitive politics in the South Asian context, or are they temporally specific solutions to a political context where social, economic, political, and ecclesiastical changes have followed rather than preceded the organization of political parties? Based on an actor-oriented approach that takes the agency of social forces seriously,

and drawing on the skills of political theory, area specialists and comparative politics, the workshop will inquire into these main paradoxes and puzzles that characterize the political parties of South Asia.

With political parties as its empirical focus, the objective of this international workshop is to analyse the forms of intermediation between the state and society in South Asia. Leading scholars of political parties of South Asia, as well as those interested in political theory and methods of comparison, have been invited from South Asia, Europe, and the United States. English is the official language of the workshop. A limited amount of financial aid is available to facilitate the participation of post-graduate (MA, M.Phil./PhD) students. ■

### Organizing Institutions:

- South Asia Institute of Heidelberg, Germany; the Institute for Asia-Pacific Studies, Nottingham, UK; and the Centre for the Study of Developing Societies, Delhi, India.

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ESF Asia Committee  
workshops

### ERRATUM

The editors of the IAS Newsletter would like to point out an error which appeared in Newsletter 21. For the article entitled 'Seminar for Languages & Cultures of Central Asia', the name of the author should read: Professor Michael Weiers, Director of the Seminar for the Study of Languages and Cultures of Central Asia. E-mail: upp700@uni-bonn.de



11 > 14 APRIL 2001  
KOBE, JAPAN

## Immigration to Japan, the European Union and North America and the Japanese Abroad

**4** The theme of the symposium is international labour migration to Europe, Japan, and the USA. The idea underlying the workshop is that North America, Western Europe, and Japan have been the dominant regions of post-war economic expansion, yet they have experienced very different responses in terms of labour migration. While foreign-born labour constitutes about ten per cent of the US labour force and about five per cent in the European Union, in Japan it accounts for only one-tenth per cent. At the same time, Japanese overseas trade and the creation of overseas manufacturing capacity have led to the creation of colonies of overseas Japanese managers, whose characteristics of settlement differ from those of many other transnational communities.

The workshop will be held at the St Catherine's College (Oxford University) of the Kobe Institute, Japan. This is a striking, modern building located on Rocco Mountain with wonderful vistas overlooking Kobe City and Osaka Bay. It was opened by his Imperial Highness Prince Tomohito of Mikasa in 1991.

### The workshop will be organized around 3 themes:

1. The first theme will be an exploration of the reasons for the major contrasts between the levels of immigration experienced by Japan as compared with Europe and the USA.
2. The second theme will relate to Foreigners in Japan.
3. The third theme will concern the Japanese abroad: the analysis of old and new Japanese settlements in Europe and the USA. ■

### The Organizers:

The workshop is being jointly organized by Oxford University, England, and Kobe University, Japan. The Oxford organizers are Professor Ceri Peach, professor of social geography, and Dr Roger Goodman, lecturer in the social anthropology of Japan. The Japanese organizers are Professors Kiyomitsu Kui and Nobuhiko Iwasaki of the Department of Sociology, Kobe University.

#### Contact Information:

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13 > 15 APRIL 2001  
ISTANBUL, TURKEY

## Intellectual and Spiritual Authorities in 20<sup>th</sup> century Middle Eurasia: Status, networks, discourse, strategies

**5** The goal of the workshop is to make a cross-cultural analysis of the roles of various categories of intellectual and spiritual authorities in the life of Inner Eurasian societies during the twentieth century through the successive experiences of mass migration, access to citizenship in multicultural states, revolutions, institutional communism, mass repression and (re-)construction of national communities.

The populations concerned are mainly the Muslim Turkic-speaking communities dispatched as majorities or minorities between the eastern bank of the Volga River, in the heart of the Russian Federation, and the Chinese province of Gansu. The whole region has a long history of

inter-penetrations and mutual conflicts between 'European' and 'Asiatic' faiths and cultural systems, notably those upheld by Hanafi Sunni Islam and Russian Orthodox Christianity.

Since the mid-sixteenth century, European-born value systems were spread towards the east and south along with the expansion of the Russian Empire. The co-existence of these systems and religions has often been problematic, especially between Christians and Muslims. A range of research questions relevant for a global understanding of the present Inner Eurasian societies, including the Russian society itself, can be formulated on the basis of these considerations.

We will try, in particular, to see how neighbouring religions and value systems react to each other, sometimes very rapidly, according to changing political, economic and social environments. We will also try to understand how the status, the organization, and the strategies of the intellectual and spiritual authorities (the guarantors of these religions and value-systems) also change according to the same environments. Our chronological framework is the twentieth century, from the renewal of Orthodox missionary activity in the first decades of

Nicholas II's reign, until the current war in Chechnia.

We will notably discuss the role of beliefs and values in the permanent construction of community identities and state ideologies. In various periods of economic and social transition, we will try to see whether economic growth promotes secularization, and how such a phenomenon may lead to a loss of traditional values. We will try to see how the rise of various kinds of ethno-religious radicalisms – both Christian and Muslim – can be conditioned by the political framework of a confessional state (like Imperial Russia or the post-Soviet Russian Federation). Special attention will be devoted to the role played by the intellectual and spiritual authorities in these processes. ■

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MAY 2001  
AMSTERDAM, THE NETHERLANDS

## Labour Migration and Socio-Economic Change in Southeast and East Asia

**6** The aim of the workshop is to bring together scholars who are working on labour migration and to explore the commonalities and diversities of structures and experiences within a historical and comparative framework. Apart from providing a forum for intellectual exchange and taking stock of the state of research in this field, it is also hoped that the conference will provide an opportunity for identifying core issues and areas for future research.

The focus will be on Southeast and East Asia in particular because these regions have been considered to be the fastest growing economies and yet are currently experiencing a flux. The workshop will be divided into six main sub-themes to allow for more systematic discussion. We are planning to have these sub-themes become the core issues for future research conducted within the framework of a Europe-Asia collaborative research programme.

### The six sub-themes are:

1. State Policies and the Structural Framework of Migration
2. Patterns of Migration and Labour Markets: International and Local Dimensions
3. Labour Process and Migrant Labour
4. Migrant Households and Networks in Sending and Receiving Communities
5. Nationalism, Social Movements and Migrant Labour
6. Environment, Labour and Migration ■

### Organizing Institutions

- CLARA programme/ IIAS - IISH, Amsterdam
- The Nordic Institute of Asian Studies, Copenhagen
- Scalabrini Migration Centre, Manila
- Asian Research Centre for Migration, Bangkok

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23 > 27 MAY 2001  
HEIDELBERG, GERMANY

## Modern Chinese Historiography and Historical Thinking

**7** The workshop will focus on the development of modern Chinese historiography and historical thinking and its relation to different types of memory in three panels.

Historical thinking and the quest for identity, modernization in the West led to a double-edged concept of history: history as the progressive realization of rationality, closely linked to secularization, nation-building, and positivist science, and history as the historicization and relativization of norms and values. Did these Western notions come to dominate Chinese historiography? Are there modern Chinese historians who tried to develop traditional historiography and adapt it to new contexts?

The philosophical problems at the heart of these questions are those of universality and particularity, and the question of identity. Both a teleological and a cosmological conception of history imply universal standards, whereas history as historicity emphasizes particularity at the cost of leading to moral relativism. How did Chinese historians react to this dilemma? How did they relate to concepts of world history?

Forms and methods of historiography discussions on the nature of early Qing methodological changes have long been central to our understanding of traditional sources of modern Chinese historiography. This workshop will offer an opportunity to try to deepen our understanding of how discussions on historiographical methods are conducted in China and, similarly, to probe issues associated with the formal structures of historiography. The authority of historical knowledge is related to the way it is presented yet, in Chinese historiography, issues associated with narrativity have received little attention. Research in this field should lead to a deeper understanding of how history is written in China and to a relativization of theories on historiography, which are still predominantly based on Western experience.

The study of modern Chinese historiography has been focused on historiography as an academic discipline and official undertaking. But with the ongoing commercialization, governments lose their capacity to dominate historiography. In this context, questions related to history and memory become important. Official historiography excludes personal and collective mem-

ories, lacks concreteness and stresses theoretical explanation and evaluation. Unofficial histories stand out by the concreteness of their descriptions and the lack of theoretical explanation.

What is the relationship between individual, communicative, and cultural memory, and official and non-official, academic and non-academic forms of history writing? How can we explain the ambivalence within academic historiography towards elements of collective memory? How and what kinds of sources do non-academic historians collect and how do they work on them? ■

### The Organizers:

- Paul Cohen (Harvard University, USA)
- Huang Chin-hsing (Academia Sinica, Taiwan)
- Liu Guisheng (Beijing University, China)
- Brian Moloughney (University of Otago, New Zealand)
- Axel Schneider (Heidelberg University, Germany)
- Susanne Weigelin-Schwiedrzik (Heidelberg University, Germany)

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6 > 7 JUNE 2001  
HANOI, VIETNAM

## Participatory Technology Development and Local Knowledge for Sustainable Land Use in Southeast Asia

**8** Many international centres for agricultural research and development organizations increasingly emphasize that technical innovations in the agricultural sector of developing countries have to take into account the needs and priorities of the end users. Research and development projects in Southeast Asia show a multitude of approaches as to how the interaction between farmers and scientists can be enhanced. However, the discussion about the practical impact and scientific value of participatory approaches is still going on. In the agricultural science community, an increasing polarization between the promoters of participatory approaches and the proponents of conventional research can be observed. Despite the strong emphasis on participatory approaches, national and international research organizations are still reluctant to leave the research station and to involve farmers in the planning, design, implementation, and

evaluation of on-farm and other research activities. One of the reasons for the scientists' hesitation is the widely spread view that research beyond the borders of the research station is 'non-scientific' because agro-ecological and other 'disturbing' parameters cannot be controlled. Besides, there is growing concern that the long-term effectiveness of participatory approaches is limited by social, cultural, and institutional factors and the lack of an adequate methodology. State agencies fear people's participation because the process would be less controllable and would slow down the land use planning process.

So far, there has been a lack of profound analysis of the advantages, problems, and costs of participatory research. It has not yet been shown conclusively that participatory research approaches produce better, more adapted results than conventional research. Some of the success stories found in the literature are still 'islands' of success and the difficulties and shortcomings of participatory research are rarely discussed.

A further development in participatory approaches and a critical and realistic assessment of the options and limitations of participatory research are urgently needed. The intention of the proposed workshop is, therefore, to bring together the multidisciplinary experiences of various Asian and European research and development institutions involved in agricultural research and natural resource management projects with a participatory component. ■

### Organizing Institutions:

- University of Hohenheim, Stuttgart, Germany
- Hanoi Agricultural University, Hanoi, Vietnam
- Thai Nguyen University of Agriculture and Forestry, Thai Nguyen, Vietnam
- Vietnam Agricultural Science Institute, Hanoi, Vietnam
- Kasetsart University, Bangkok, Thailand

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15 > 16 JUNE 2001  
CAMBRIDGE, UNITED KINGDOM

## Imperialism, Medicine and South Asia: A socio-political perspective, 1800-1950

**9** The discipline of South Asian medical history has continued to be limited by two widely prevalent problems. The first has been the tendency to concentrate on the study of scientific developments in the laboratory at the expense of the introduction of these medical technologies amongst South Asian social groups. The second, not unrelated to the first, is the widespread unwillingness to combine the insights provided by the medical journals and doctors' diaries with the information provided by the official correspondence between all grades of public health/medical administrators attached to the colonial state. This workshop hopes to underline the academic benefits of tackling both these historiographical shortcomings.

The significance of studying the developments in British and Indian laboratories is not denied. Indeed, the aim of this meeting is to underline the challenges faced by colonial scientists and administrators in transferring new medical techniques/practices to the field and how these problems engendered fresh rounds of scientific research. It will be useful, in this context, to move away from the currently fashionable mono-dimensional concept of resistance. Although the study of opposition to state medicine has its relevance, the often complex bases for compliance to - or the acceptance of - official health provisions, biomedical or otherwise, has been systematically ignored by historians. In the opinion of the workshop organizers both compliance and resistance need to be taken into account whenever an effort is made to examine the bases for the distribution of preventative and curative treatments in the colonial South Asian context, and a number of participants will consider this issue. But, the main workshop goal is to encourage the presentation of papers based on a range of approaches, and thereby advertise the different archival and oral sources on which these works have been based. This should underscore the great academic benefits of following a more integrationist approach, where the usefulness of comparing the insights available from different sources can profitably be highlight-

ed. The workshop will take place at Wolfson College, the University of Cambridge. ■

### The Organizers:

- Dr Sanjoy Bhattacharya (Sheffield Hallam University, UK, and University of Oxford, UK)
- Dr Gordon Johnson (University of Cambridge, UK) and Dr Biswamoy Pati (University of Delhi, India)

### Organizing Institutions:

- United Kingdom: The Wellcome Unit for the History of Medicine, University of Oxford; Cultural Research Institute, Sheffield Hallam University; and the Centre of South Asian Studies, University of Cambridge
- India: Department of History, Sri Venkateswara College, University of Delhi

16 > 18 AUGUST 2001  
BERGEN, NORWAY

## Asian Welfare Policy Responses to the Crash of 1997

**10** Participants are invited from across the social scientific disciplines to present analyses and interpretations of policy responses by East and Southeast Asian countries to the financial crash of the summer of 1997. The aim is to achieve a greater understanding of the relationships between economic development, 'modernization', demographic change, and social policy responses in different cultural and political contexts. It is of particular interest to study in what way a sudden economic backlash - in a region which for ten to thirty years had experienced a rapid, 'miracle' economic growth - affected the politics of social protection and welfare issues. Countries to be covered by one or several types of analyses according to the topics below are Malaysia, Thailand, Singapore, Indonesia, the Philippines, China, Hong Kong, Taiwan, South Korea, and Japan. The Workshop will take place at University of Bergen. A total of some 25 scholars from about fifteen countries will be invited to present papers in one of the following sections:

1. Welfare and Social Policy Developments after 1997:  
Focus will be on what happened both to thinking about and actual actions taken on issues of social protection, security, and welfare after the crash, both in countries severely affected by the crash and in other countries in the region.
2. Where do Models of Social Protection and Welfare Policy come from? @07: Which countries, institutions, or organizations set the agenda? To what extent do Asian countries look to European or American historical experiences to meet the demographic and financial welfare challenges of the 1980s and 1990s? Do Asian countries develop their own model(s), or look to each other for policy learning?
3. Response to the Long-Term Challenges from Changes in Demography.  
To what extent are welfare policy developments and reforms responses to domestic challenges posed by changes in demographic composition and family structure? To what extent are traditional systems of family care challenged by economic modernization, social and geographic mobility, and changing (declining) fertility rates? ■

### The Organizers:

- Professor Stein Kuhnle, chair (Department of Comparative Politics and Centre for Social Research, University of Bergen)
- Professor Sven Hort (Södertörn University College, Stockholm)
- Professor Rei Shiratori (Tokai University and Institute for Political Studies, Japan)
- Dr Decha Sungkawan (Thammasat University, Bangkok)

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## INFORMATION ON ADVERTISEMENTS IN THE IAS-NEWSLETTER

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It is possible to order addresses from the IAS Database of Asia specialists for direct mail use. US\$ 250 per search; US\$ 0.50 per address, on self-adhesive labels.

### INFORMATION

For further information contact the editors at the IAS:  
Tanja Chute or Eizeline van der Hoek  
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### CIRCULATION

The IAS Newsletter has a circulation of 21,000 copies world-wide and is published 3 times a year.

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# EIAS Profile

## AIMS

To highlight the importance of Asia in the future external relations of the European Union; and to develop a centre of expertise on contemporary Asian affairs with a focus on exchanges between the European Union and its partners in Asia. The Institute is particularly interested in promoting economic and social progress, democracy, and human rights in Asian countries through its various activities.

## ACTIVITIES

To serve as a 'think tank' on issues pertaining to EU-Asia relations undertaking research and studies; as a forum for the European Union Institutions, the academic world and the private and public sectors, to discuss contemporary issues of EU-Asia relations; and a source of expertise and information on EU-Asia relations and important developments in Asia.

## FUNDING

The European Union provided EIAS with its own line in the budget of the European Community in 1989, enabling the starting of a small academic research centre.

## CO-FINANCING AND JOINT ACTIVITIES

The EIAS has organized conferences and specialized briefings with Asian and European university (IIAS, Leiden) with Asian Embassies to the European Union (Bangladesh, India, Indonesia, Sri Lanka, Pakistan, Thailand) and with political and research foundations (Konrad Adenauer Foundation, Friedrich Ebert Stiftung)

## FRIENDS AND MEMBERS

Many Members of the European Parliament (MEPs) attend the Institute's meetings, playing an active role, which has contributed to the growing reputation of the EIAS. Presently, the EIAS has more than one hundred individual members and a growing number of corporate members (companies, embassies, and associations).

## LEGAL STATUS

The EIAS is an independent association sans but lucratif (ASBL) – a non-profit making association under Belgian law – recognized as a scientific research centre.

## STAFF RESOURCES

The EIAS has a small staff and a wider circle of academic specialists who are involved with the Institute on a project basis.

## EIAS PUBLICATIONS

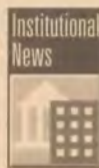
The EurAsia Bulletin (eleven issues yearly), the EIAS Briefing Papers (eight issues yearly) and EIAS Occasional Papers. Research monographs are published through leading publishers, e.g. Curzon Press, Macmillan, etc.

# The EIAS in Brussels Joins the Strategic Alliance



The European Institute for Asian Studies (EIAS) is a Brussels-based policy and research think tank supported by the European Union (EU) which aims to promote understanding and co-operation between the EU and Asia. The EIAS seeks to provide information and expertise to the European Union institutions, the academic world, and business by disseminating concise, thoroughly researched, and up-to-date material on EU-Asia relations and important developments in Asia. The EIAS recently joined the Strategic Alliance with the International Institute for Asian Studies (IIAS) in Leiden and Amsterdam, the Nordic Institute for Asian Studies (NIAS) in Copenhagen, and the Institut für Asienkunde (IfA) in Hamburg.

By WILLEM VAN DER GEEST



EIAS activities include organizing briefings, seminars, and conferences, undertaking research studies, in-house publishing of research through EIAS Occasional Papers, EIAS Briefing Papers, and the EurAsia Bulletin, supporting Europe-Asia networks, and facilitating Internet exchanges. Several high profile speakers, from the academic and political worlds, addressed public meetings in Brussels recently. The Prime Minister of Bangladesh, Mrs Sheikh Hasina, spoke at a meeting jointly by EIAS and the Catholic University of Brussels (4 February) on 'Economic and Social Development in Bangladesh'. She focused on the growing empowerment and education of women, where she said some 14,000 women hold elective office now. She also spoke of her concern and efforts surrounding the nuclear confrontation in the region, the economic burden of care and reconstruction following the 1998 floods, new forms of economic development and foreign aid, and firmly establishing democratic institutions.

Mr George Fernandes, India's Minister of Defence, spoke about India's policy in the context of Asian security, addressing the European Parliament on the invitation of the Institute (13 June). He discounted the plausibility of a nuclear confrontation between India and Pakistan over Kashmir and rejected the contention that inadequate intelligence technology and command and control resources could lead to miscalculations with disastrous consequences. He said that last year's Kargil clash had '... demonstrated prudence and responsibility in the new nuclear era'. Fernandes also rejected Western analysts' suggestions that South Asian nuclear policies were less restrained and that security had been eroded since both India and Pakistan tested nuclear devices and announced an overt nuclear capability two years ago.

Other prominent speakers included Mr Chen Sui Bian, the leader of Taiwan's Democratic Peoples Party. On 9 December he predicted with dignified confidence that the Taiwanese electorate would choose him as their President – which proved to be the case some three months later when he defeated an internally divided KMT with a small margin in the Taiwanese Presidential elections. Recently, the

ousted but legitimate Prime Minister of Fiji, Mr Mahendra Chaudhry spoke at the EIAS (end of August), recounting his ordeal during May and June this year. He used the opportunity to call for international mediation for a restoration of democracy in Fiji, emphasizing that the coup was inspired merely by commercial interests and had nothing to do with safeguarding 'indigenous rights'.

The EIAS meetings always attract Members of the European Parliament, European Commission officials, senior representatives and Ambassadors of Asian countries, leading academic experts, and a diverse audience of interested lay persons. Most meetings are open to the public and they are announced through the EIAS web site.

## Join the EU-ASEAN think tank dialogue

The EIAS, however, aims beyond 'merely' providing a platform to political and academic leaders. Several EU-Asia Dialogue meetings have been held which brought together first- and second-track institutions. These covered, for example, EU-Indonesia relations, as well as co-operation between think tanks in Southeast Asia and the EU. These meetings brought together a wide spectrum of participants – from the business world, governments, NGOs and academia for intensive exchanges of views on key issues, such as political and economic transition in Indonesia as well as the ways in which think-tanks can optimally inform official circles, without losing academic independence and credibility.

An important recent event has been the second EU-ASEAN Think Tank Dialogue, organized jointly with the Konrad Adenauer Stiftung in Strasbourg (25-26 October). This Dialogue meeting, held in the building of the Council of Europe, has reviewed political and socio-economic trends after the crisis, has taken stock of the outcomes of the third Asia-Europe Meeting and has focused on a comparison of experiences of free trade arrangements in Southeast Asia and the European Union. In particular, the enlargement of the EU will have far-reaching consequences for exchanges with Southeast Asia – academic experts will share their insights with officials in charge of enlargement and trade policy in Europe. To receive the programme and your invitation (registration is free of charge), please e-mail to w.white@eias.org.

## EIAS research on trade, adjustment, and governance

Europe's relations with China have been strained and uneasy because, in a number of instances, European views and perceptions of developments and events in China have been expressed in ways which appear to pay little attention to Chinese sensitivities on fundamental issues of national sovereignty, notions of rights and duties of and to the State, etc. Moreover, the remarkable economic, political, and social transformation which China is experiencing appears to be ignored and stereo-typical views continue to dominate public perceptions. With the European Parliament, the EIAS has been organizing seminars on 'Communicating with China' and 'China's Unequal Development'. These seminars are informed by research on EU-China political and economic interactions undertaken at the EIAS involving, amongst others, Dr Paul Lim, William White, and the present author. The EIAS staff published several research papers on China's WTO accession and related topics. Other research at the EIAS focuses on governance and democracy in Asia as well as the impact of adjustment and deregulation on growth and equity.

## Involving you in the Strategic Alliance

A first activity of the EIAS with the other members of the Strategic Alliance was a large International Conference held at the European Parliament in Brussels focusing on 'Asia and the European Union's Common Foreign and Security Policy' (24 November 1999). The conference aimed at providing Members (and staff) of the European Parliament, many of whom are new to the EU institutions, with insights and perspectives on the relations between Europe and Asia. Further 'Asia Update' meetings are scheduled by the Alliance, most immediately in Berlin on 11 October 2000, on the theme of 'Economic Potential and Political Stability in Asia'.

It has become clear that research in the fields of international economic and political relations and social science, would benefit enormously from joint and collaborative projects, involving Asian scholars working together with Europeans on themes of common interest. The involvement of the EIAS will, amongst others, focus on providing Asian researchers with facilities to conduct research on issues of EU-Asia relations, drawing out the implications for Europe of economic, social, and cultural developments in Asia and vice versa. ■

To know more about EIAS publications and activities please write to the Institute or visit our web site:

WILLEM VAN DER GEEST, Director  
European Institute for Asian Studies  
Rue des Deux Eglises 35, B-1000  
Brussels  
E-mail: w.vandergeest@eias.org  
Http://www.eias.org

# EIAS Agenda



OCTOBER 25-26, 2000

Council of Europe Building, Strasbourg, France

Second EU-ASEAN Think Tank Dialogue on 'New Perspectives for International Co-operation'

Co-organized by the European Institute for Asian Studies, Brussels and the Konrad Adenauer Stiftung, European Office, Brussels.

Conference Chair: Mr Hartmut Nassauer MEP, President of the European Parliaments' ASEAN delegation.

Leading analysts from Southeast Asia meet with European decision makers and European counterparts to exchange views on the recovery from crisis, the outcomes of the ASEM III Summit in Seoul, comparing developments in the formation of free trade areas across Europe and Southeast Asia and the implications of enlargement of the EU on relations with Southeast Asia.

16-17 NOVEMBER 2000

Brussels, Belgium

Europe and the Korean Peninsula

Co-organized by the European Institute for Asian Studies, Brussels and the Friedrich Ebert Stiftung, European Office, Brussels.

The Roundtable will assess the longer term implications of the first meeting between the heads of government of North and South Korea. Officials as well as academics from North and South Korea are expected to participate. Academic analysts from across Europe will also contribute to the meeting (Participation strictly by invitation).

For programme details: EIAS  
E-mail: w.white@eias.org  
Fax: +32-2-230 5402

3-5 DECEMBER 2000

Brussels, Belgium

Taiwan and China's New Era:

'Security and economic development' (working title)

Analysts from Europe, the USA, Japan, and Taiwan will focus on the political, economic, and strategic interests at stake in the tensions between China and Taiwan and how these tensions influence stability in the East Asian region.

But what is at stake for Europe and the United States?

Information

EUROPEAN INSTITUTE FOR ASIAN STUDIES (EIAS)

Rue des Deux Eglises 35  
B-1000 Brussels, Belgium  
Tel: +32-2-230 8122  
Fax: +32-2-230 5402  
E-mail: w.white@eias.org

# The Strategic Alliance & the New Partner, the EIAS (Brussels)

The European Institute for Asian Studies (EIAS) in Brussels has decided to join the Strategic Alliance. The Strategic Alliance is a co-operative framework of European Institutes specializing in Asian Studies. Its members are the Nordic Institute of Asian Studies (NIAS) in Copenhagen; the Institute of Asian Affairs (IFA) in Hamburg; and the International Institute for Asian Studies (IIAS) in Amsterdam/Leiden.

By SABINE A.M. KUYPERS  
AND WIM STOKHOF



Established in 1997, the Alliance aims to bring together fragmented forces in Asian Studies in Europe to facilitate scholarly excellence for the benefit of national research environments and the European Union at large. The Alliance's open structure makes it possible for other European Institutes to join in the future.

The Alliance partners very much welcome the decision of the European Institute for Asian Studies to join the Alliance. Since the EIAS is closely connected to European institutions – the Council, the Commission and the Parliament – it will provide Alliance scholars interested in the EU in general and its activities pertaining to Asia in particular with an excellent opportunity to do research. The EIAS is willing to offer a temporary base for these researchers and to assist them on their wanderings through the EU labyrinth.

During its short period of existence (it was established in 1996), the EIAS implemented a number of attention-catching public meetings and policy seminars. It was instrumental in the success of the Asia Update in Brussels.

### The Alliance

The main objectives of the Alliance:

1. building up high-quality, border transcending research with a stronger focus on contemporary issues;
2. creating sustainable networks with Asian and other overseas research institutions;
3. strengthening the links and communication between academic research on Asia and non-academic institutions and actors.

The Alliance selected several instruments to achieve these aims:

### Fellowships and Stipends

The first of the Alliance Fellowships were selected by the Asia Committee of the ESF: Dr M. Ramstedt (Germany) and Dr E. Micollier (France) each received a three-year fellowship to carry

out their research in Asia and Europe. In addition, two Dutch Asianists, Dr V. van Bijlert and Dr M. Rutten, worked and studied for twelve months in Scandinavia, and Dr M. Jacobsen (Denmark) carried out research in Indonesia and the Netherlands for one year.

So far, many short-term Fellowships have been allotted to Asian scholars to come to Europe, or to European Asianists to work at one of the Alliance Institutes.

### Collaborative and Research Programmes

The Alliance is convinced that a full-fledged Asian Studies education and research programme is a too costly and complicated exercise for small nations like the Netherlands and the Scandinavian countries. Even in countries like France and the UK, the state of Asian Studies is not very gratifying.

Asia has become an important global partner. Instead of losing interest in Asia, as is demonstrable in some European countries (after having recovered from the crisis, Asia is not attracting the attention of, and the investment which it used to receive from, the EU and European countries), an effort should be made to emphasize Asian Studies, to direct Asian interest to Europe and to implement joint collaborative research projects of common interest. With this goal in

mind, the Alliance has established the so-called Programme for Europe-Asia Research Linkages (PEARL).

### Conferences

The encouragement of closer scholarly contacts within Europe and beyond by sponsoring conferences and academic meetings on innovative topics, and bringing together scholars who would otherwise be unlikely to meet each other is viewed by the Alliance as an excellent initiative to stimulate new topics for major collaborative research programmes in the future. Up until now, twenty workshops have been organized in Asia and Europe on topics ranging from 'The Pace of Life in Southeast Asia and Pacific Asia' to 'The Future of the ASEM Process'.

The Alliance is aware of the great importance of young Asianists for the future of Asian Studies. It is for that reason that it organized a four-day colloquium for advanced PhD students from all over Europe. The aims are to provide these students with qualified support from an international team of lecturer/consultants and to enable them to become acquainted with their future colleagues from other European (and Asian) countries who are executing thesis work on similar topics. Leading scholars in the field are invited to give presentations about their own research, but most of the time is devoted to discussing, in seminar form, each student's dissertation work on the basis of papers circulated in advance.

### Conferences / Asia Updates

The key feature of the Alliance is cutting-edge research, but it recognizes that dissemination of results to

a broader audience, including governments, the media and the general public, is an essential part of the responsibilities of scientific institutions.

In democratic societies, it is of the utmost importance that decision makers, leaders of opinion, and the public have access to reliable and balanced information about other parts of the world. As a contribution to this, the Alliance organizes annually one-day information programmes called Asia-Updates, in which well-informed scholars present analyses of current events in Asia. One was held in Brussels in the European Parliament (24 November 1999), and the most recent one took place on 11 October, 2000 in the 'Haus der Deutschen Wirtschaft', Berlin.

### Projects

In close co-operation with its partners from Scandinavia and the Netherlands, the IFA carried out a set of studies (resulting in several workshops) on the role and organization of Asian Studies in Europe and the US; on that of Asian Studies in Germany; on the future prospects of digitalization with regard to Asian Studies; and on the place and importance of South Asia Studies in the German education and research situation. The joining of the EIAS means a considerable strengthening of the Alliance. Each institute relies upon different pools of knowledge and has different networks. In many ways, the institutes have proven to be complementary. As a group of institutes, the Alliance has a certain 'added value': it has more effect and a greater impact than any one of the participating institutes could have individually. ■

9 > 12 AUGUST 2001  
BERLIN, GERMANY

## ICAS 2: An invitation

Short News

All Asia Scholars around the world are invited to participate in the Second International Convention of Asia Scholars (ICAS 2) to be held in Berlin, Germany, between August 9 and 12, 2001.

In view of the growing international cooperation in the field of Asian studies, the idea on which ICAS 1, held in the Netherlands in June 1998 was based, will be governing ICAS 2, as well. The conference is aimed at providing a broad and inclusive forum for all scholars work-

ing on issues related to Asian studies and seeking a way of establishing or improving their international networks. Across continents, disciplines, regional specializations and conceptual approaches, the main purpose of ICAS2 will be to present both a formal platform and an academic stimulus to improving the exchange of scholarly contacts in Asian Studies. After the success of the first convention, ICAS 2 thus is meant to be another major step towards a continuous improvement of internationalization and co-operation in all fields of Asian studies. ICAS 2 is co-organized by the Association for Asian Studies (AAS) and the European Science Foundation (ESF) Asia Committee, representing the following six European Associations: Association for Korean Studies in Europe (AKSE), European Association of Chinese Studies (EACS), European Association for Japanese Studies (EASJ), European Association for South Asian Studies (EASAS), European Society for Central Asia Studies (ESCAS), and European Association for South East Asian Studies (EUROSEAS). Furthermore involved is

## SHORT NEWS

the International Institute for Asian Studies (IIAS), Leiden, as the organizing unit of ICAS 1. At the present stage, other associations of Asian studies are cordially invited to join us in the endeavour to establish a global network of scholarly exchange in Asian studies.

All Asia scholars around the world are invited to participate in the second International Convention of Asia Scholars (ICAS 2), to be held in Berlin in Germany from 9-12 August 2001. The Formal Programme of the ICAS 2 will be devoted to sessions, which will be selected from propos-

als from the field. Proposals can be of two basic types: for an organized session, or for an individual presentation. The proposals for Informal Programme can be of any kind: meetings in conjunction, book presentations, film or video screenings, receptions, parties, and so forth. ■

## SEALG Conference 2000

By R.L. ROBSON-MCKILLOP



The SEALG representatives from Great Britain, the Netherlands, France, and Germany met on the campus of the University of Sussex near Brighton on 2 and 3 June 2000. The main topic of discussion was how to deal with the flood of grey literature which is now being disseminated on the Internet. While some of this is very worthwhile, much of it is very ephemeral and does not need to be saved for a specific academic or scientific purpose. This shifting is a skilled process and requires knowledge and judgement of the topic as well as in many instances highly trained language skills. One problem facing libraries is finding members of staff who are capable of performing these functions. Finding properly qualified and enthusiastic staff is a difficulty which is growing more acute owing

to the low esteem in which libraries are held and the far-better paid jobs which are available in information processing. This difficulty is one which we hope to address at our next meeting in London in September 2001, when we shall meet in conjunction with EUROSEAS. We would warmly welcome ideas and opinions from interested people about our major problems which could be summarized as the thwarting of the smooth functioning of libraries by people who choose to call themselves 'researchers' (which does not say very much, it is also possible to 'research' the number of soap packets sold at the local supermarket every Saturday), who are often extremely circumscribed in their own interests and knowledge. Many of these people would prefer to sit on their own collections and are petrified of making such collections accessible to the outside world. This is nonsense in view of the fact that knowledge is there to be

shared for all. This situation is very frustrating to librarians who by the very nature of their work are required to have a very broad and thorough knowledge of their field of interest. This is particularly difficult for Southeast Asian librarians who are faced with a plethora of languages and cultures. In this too we should remember colleagues in Southeast Asian countries who are faced with heavy financial burdens, lack of skilled staff, and above all often a huge lack of understanding about the vital importance of libraries in the collection and dissemination of knowledge. We are looking forward to hearing some reactions and learning about some of the problems which you are facing. ■

R.L. Robson-McKillop is Editor for Excerpta Indonesica and English Editor for the IIAS Newsletter. E-mail: robson@rulle.leidenuniv.nl

All proposals must arrive at ICAS 2 Secretary by 1 December 2000.

The ICAS 2 organization staff can be contacted by icas2@zedat.fu-berlin.de

Our postal address is:

PROF. DR EBERHARD SANDSCHNEIDER

Arbeitsstelle Politik Chinas und Ostasiens, ICAS 2 Sekretariat  
Freie Universität Berlin, Ihnestr. 22  
14195 Berlin, Germany  
Tel: +49-30-838 53 252  
Fax: +49-30-838 55 049  
E-mail: polchina@zedat.fu-berlin.de

2000

OCTOBER 2000

18-20 OCTOBER 2000  
**Seoul, Korea**  
 ASEM 2000 People's Forum  
 E-mail: pspdint@pspd.org

22 OCTOBER 2000  
**London, United Kingdom**  
 Symposium on the past and present  
 in traditional medical systems  
 Ms F. Houser, The Wellcome  
 Institute for the History of  
 Medicine, 183 Euston Road, London  
 NW1 2BE, United Kingdom  
 Tel: +44-171-611 8619  
 Fax: +44-171-611 8862  
 E-mail: d.wujastyk@ucl.ac.uk

23-26 OCTOBER 2000  
**Hainan, China**  
 The Second Bi-annual  
 ATLAS ASIA Conference  
 (Asian Tourism in the 21st century)  
 Karin Bras, ATLAS ASIA,  
 Vrije Universiteit Amsterdam  
 Dept. of Culture, Organisation and  
 Management, De Boelelaan 1081  
 1081 HV Amsterdam  
 The Netherlands  
 Tel: +31-20-444 6727  
 Fax: +31-20-444 6720  
 E-mail: ch.bras@scw.vu.nl

25-26 OCTOBER 2000  
**Strasbourg, France**  
 Second EU-ASEAN Think Tank  
 Dialogue on 'New Perspectives for  
 International Co-operation'  
 European Institute  
 for Asian Studies (EIAS)  
 Rue des Deux Eglises 35  
 B-1000 Brussels  
 Belgium  
 Tel: +32-2-230 8122  
 Fax: +32-2-230 5402  
 E-mail: w.white@eias.org

26-27 OCTOBER 2000  
**Den Haag, The Netherlands**  
 Labour relations in Asia and Europe:  
 exchanging experiences and perspectives  
 Geraldine Ang Project assistant  
 Tel: +65-838 4728  
 Fax: +65-732 4371  
 E-mail: geraldine@asef.org

26-28 OCTOBER 2000  
**Trivandrum, India**  
 CLARA Workshop  
 'Domestic Servants and Mobility:  
 Labour, Livelihoods and Lifestyles'  
 IIAS/IISG research programme  
 CLARA, Programme co-ordinator:  
 Dr Ratna Saptari, Information:  
 c/o Cruquiusweg 31, 1019 AT  
 Amsterdam, The Netherlands  
 Tel: +31-20-668 5866  
 Fax: +31-20-665 4181  
 E-mail: Chlia@iisg.nl  
 Http://www.isg.nl/clara

27 OCTOBER 2000  
**Leiden, The Netherlands**  
 IIAS Annual Lecture: Asia and Western  
 Dominance - Retrospect and Prospect  
 Speaker: Professor Deepak Kumar Lal  
 (University of California)  
 Contact address: International  
 Institute for Asian Studies  
 P.O. Box 9515 2300 Leiden  
 The Netherlands  
 Tel: +31-71-527 2227  
 Fax: +31-71-527 4162  
 E-mail: iias@rullet.leidenuniv.nl

27-29 OCTOBER 2000  
**Bethlehem, PA,  
 United States of America**  
 29<sup>th</sup> Annual Mid-Atlantic Region  
 Association for Asian Studies Conference:  
 Asia: Tradition, Memory and Change  
 David C. Prejsnar, Program Chair  
 MAR/AAS, Dept. of History/  
 Philosophy, Community College of  
 Philadelphia, 1700 Spring Garden  
 Street, Philadelphia, PA 19130,  
 United States of America  
 Tel: +1-215-751 8644  
 Fax: +1-215-972 6304  
 E-mail: dprejsnar@ccp.cc.pa.us  
 Http://www.dickinson.edu/  
 prorg/maraas

NOVEMBER 2000

2 NOVEMBER 2000  
**Amsterdam, The Netherlands**  
 The Borderless South China Sea:  
 A source of national irredentism  
 IIAS/NIOD Seminar Series 2000-2001  
 'Southeast Asia Across Borders'  
 Speaker: Stein Tonnesson  
 (University of Oslo)  
 Discussant:  
 J. Thomas Lindblad  
 (Leiden University)  
 Information: Peter Post, NIOD,  
 Herengracht 380, 1016 CJ  
 Amsterdam  
 Tel: +31-20-523 3800  
 E-mail: p.post@oorlogsdoc.knaw.nl

3-4 NOVEMBER 2000  
**Paris, France**  
 Ifri Conference International  
 Ifri Conférence Internationale  
 27 rue de la Procession  
 75740 Paris Cedex 15, France  
 Deadline 13 October 2000

3-5 NOVEMBER 2000  
**Vancouver, BC, Canada**  
 Women's Studies: Asian Connections  
 Centre for Research in Women's  
 Studies and Gender Relations,  
 UBC, 1896 East Mall, Vancouver  
 B.C. V6T 1Z1 Canada  
 Tel: +1-604-822 9171  
 Fax: +1-604-822 9169  
 E-mail: litton@interchange.ubc.ca  
 Deadline initial response:  
 30 November 1999  
 Deadline papers: 29 February 2000

9-10 NOVEMBER 2000  
**Seoul, Korea**  
 Reflecting and Exploring for the 21<sup>st</sup>  
 century Educational Development:  
 Search for Asian identities and  
 perspectives  
 Institute of Asia-Pacific Educational  
 Development (IAPED),  
 Seoul National University, Korea

9-10 NOVEMBER 2000  
**Seoul, Korea**  
 Workshop on  
 Japanese Colonialism and Education  
 Dr Li Narango, Nordic Institute of  
 Asian Studies, Leifsgade 33, DK-2300  
 Copenhagen-S, Denmark  
 Tel: +45-3254 8844  
 Fax: +45-3296 2530  
 E-mail: nara@nias.ku.dk  
 Http://nias.ku.dk

8-11 NOVEMBER 2000  
**Kansas City,  
 United States of America**  
 On the Cusp of an Era:  
 Art in the Pre-Kushan World  
 Nelson-Atkins Museum of Art, 4525  
 Oak St., Kansas City, MO 64111-1873  
 United States of America  
 Tel: +1-816-751 1396  
 Fax: +1-816-931 7204  
 E-mail:  
 prekushan@nelson-atkins.org.

9-11 NOVEMBER 2000  
**Tumon, Guam, United States of  
 America**  
 Libraries and Archives: Where  
 information and language literacy  
 begin, Tenth Annual Conference of the  
 Pacific Islands Association of Libraries  
 and Archives  
 Arlene Cohen, Circulation /  
 Outreach Services Librarian  
 RFL Library, University of Guam,  
 UOG Station, Mangilao, Guam 96923  
 United States of America  
 Tel: +1-671-735 2345  
 Fax: +1-671-734 6882  
 E-mail: acohen@uog9.uog.edu  
 Http://www.uog.edu/rfl/accv.html

16-18 NOVEMBER 2000  
**Taiwan**  
 Chinese Business and Culture  
 in Global and Local contexts  
 Dr Edmund Terence Gomez, Faculty  
 of Economics, University of Malaya,  
 Kuala Lumpur 50603, Malaysia  
 Tel: +60-3-759 3633 / 45  
 Fax: +60-3-756 7252  
 E-mail:  
 edmund@malaya.freemove.co.uk

## Agenda



16-18 NOVEMBER 2000  
**Khonkaen, Thailand**  
 Rights and Responsibilities  
 in Traditional Tai Law Codes  
 Oliver Raendchen, SEACOM,  
 Southeast Asia Communication  
 Centre, Tor Str. 40, 10119 Berlin,  
 Germany  
 Tel: +49-30-201 3770  
 Fax: +49-30-247 9458  
 E-mail: or@seacom.de  
 Http://www.seacom.de/research

23 NOVEMBER 2000  
**Amsterdam, The Netherlands**  
 Fourth IIAS/NIOD Seminar Series:  
 Cities, Hinterlands and Peripheries:  
 Changing economic geographies of  
 island Southeast Asia, 1850-2000\*  
 Speaker: Howard Dick  
 (University of Melbourne)  
 Contact address: Dr Peter Post  
 Nederlands Instituut voor Oorlogs  
 Documentatie, Herengracht 380  
 1061 CJ Amsterdam  
 The Netherlands  
 Tel: +31-20-523 3800  
 E-mail: p.post@oorlogsdoc.knaw.nl

16-17 NOVEMBER 2000  
**Brussels, Belgium**  
 Europe and the Korean Peninsular  
 European Institute for Asian Studies  
 (EIAS), Rue des Deux Eglises 35,  
 B-1000 Brussels, Belgium  
 Tel: +32-2-230 8122  
 Fax: +32-2-230 5402  
 E-mail: w.white@eias.org

23-24 NOVEMBER 2000  
**Paris, France**  
 Ceramics from the Sea: New discoveries /  
 Céramiques du Fond de Mers:  
 Les nouvelles découvertes  
 Tel: +33-1-4563 5075  
 Fax: +33-1-4563 7816

23 NOVEMBER 2000  
**Singapore**  
 EAMSA 2000:  
 Globalization and the Uniqueness of Asia  
 Dana Leopold, Boulevard de  
 Constance, 77305 Fontainebleau  
 Cedex, France  
 Tel: +33-1-6072 4000 ext 4520  
 Fax: +33-1-6072 4380  
 E-mail: dana.leopold@insead.fr  
 Http://www.insead.fr/events/eamsa/

23-27 NOVEMBER 2000  
**Toronto, Canada**  
 NEACP Conference:  
 Regional Security in Northeast Asia  
 Lynne Russell, Programme Co-  
 ordinator, Joint Centre for Asia  
 Pacific Studies, University of  
 Toronto - York University, Canada  
 Tel: +1-416-946 8976  
 E-mail: lynne.russell@utoronto.ca

27-29 NOVEMBER 2000  
**Bangkok, Thailand**  
 From Fact to Fiction: A history of Thai-  
 Myanmar relations in cultural context  
 Organized by Chulalongkorn  
 University, Bangkok and IIAS  
 Contact address: Supang  
 Chantavanich, Director,  
 Chulalongkorn University, Phayatai  
 Road, Bangkok, 10330, Thailand  
 E-mail: supang.c@chula.ac.th  
 Http://www.ias/chula/ac/th

DECEMBER 2000

3-5 DECEMBER 2000  
**Brussels, Belgium**  
 'Taiwan and China's New Era:  
 Security and economic development'  
 (working title)  
 European Institute for Asian Studies  
 (EIAS), Rue des Deux Eglises 35  
 B-1000 Brussels, Belgium  
 Tel: +32-2-230 8122  
 Fax: +32-2-230 5402  
 E-mail: w.white@eias.org

4-6 DECEMBER 2000  
**Toronto, Canada**  
 Democracy and Identity Conflicts in Asia:  
 The politics of cultural difference in an  
 age of globalization  
 Lynne Russell, Programme  
 Co-ordinator, Joint Centre for Asia  
 Pacific Studies, University of  
 Toronto - York University, Canada  
 Tel: +1-416-946 8976  
 E-mail: lynne.russell@utoronto.ca

4-6 DECEMBER 2000  
**Australia**  
 Social Transformations  
 in the Asia Pacific Region  
 Dr Jan Elliott,  
 CAPSTRANS Conference Secretariat  
 University of Wollongong,  
 2522 Australia  
 Tel: +61-2-4221 3780  
 Fax: +61-2-4228 6313  
 E-mail: capstrans@uow.edu.au  
 Http://www.uow.edu.au/research/  
 centres/capstrans

9-12 DECEMBER 2000  
**Leiden, The Netherlands**  
 Women and Crises in Indonesia:  
 Opportunities and threats,  
 past and present  
 Dr Brigitte Holzner or Dr Ratna  
 Saptari, Werkgroep Indonesische  
 Vrouwen Studies (WIVS), Projects  
 Division TCZAO  
 Nonnensteeg 1-3  
 2311 VJ Leiden, The Netherlands  
 E-mail:  
 brigaard@wxs.nl or rs-bw@wxs.nl  
 Deadline for abstracts: 15 May 2000  
 Deadline for papers/  
 exhibition material: 31 October 2000

11-12 DECEMBER 2000  
**La Rochelle, France**  
 Échanges, Éthiques et Marchés:  
 Europe-Asie en XVII-XX siècles  
 Institut Universitaire du monde  
 Asie Pacifique,  
 1 parvis Fernand Braudel  
 17042 La Rochelle Cedex 1, France  
 Tel: +33-5-4645 6800  
 Fax: +33-5-4650 5995

11-14 DECEMBER 2000  
**Bonn, Germany**  
 International Symposium on Ainu  
 Collections in Europe and North  
 America - viewed in the light of  
 Ainu studies and  
 the image of the Ainu  
 E-mail:  
 johannes.wilhelm@uni-bonn.de  
 Http://www.uni-bonn.de/  
 japanologie/

12-14 DECEMBER 2000  
**Bangkok, Thailand**  
 International Conference Chao Phraya  
 Delta: Historical development, dynamics  
 and challenges of Thailand's rice bowl  
 The conference is jointly organised  
 by Kasetsart University,  
 Chulalongkorn University,  
 L'Institut de Recherche pour  
 le Développement, France, and  
 Kyoto University, Japan  
 E-mail: odoras@ku.ac.th or  
 cusri@chula.ac.th  
 Http://std.cpc.ku.ac.th/delta/  
 deltacp/events/Conference-CP.htm  
 Deadline abstracts: 15 June 2000

14 DECEMBER 2000

**Amsterdam, The Netherlands**  
 Separatism and the Legitimacy of the  
 Nation-State in Southeast Asia: Anti-  
 colonial and post colonial perspectives  
 IIAS/NIOD Seminar Series 2000-2001  
 'Southeast Asia Across Borders'  
 Speaker:  
 Clive J. Christie (University of Hull)  
 Discussant:  
 Remco Raben (Netherlands Institute  
 for War Documentation)  
 Information: Peter Post, NIOD,  
 Herengracht 380, 1016 CJ  
 Amsterdam, The Netherlands  
 Tel: +31-20-5233800  
 E-mail: p.post@oorlogsdoc.knaw.nl

13-15 DECEMBER 2000  
**Leiden, The Netherlands**  
 International workshop  
 'Violence in Indonesia: Its historical roots  
 and its contemporary manifestations'  
 Contact: Dr Freek Colombijn,  
 Department of Languages and  
 Cultures of Southeast Asia and  
 Oceania  
 Leiden University, P.O. Box 9515  
 2300 RA Leiden, The Netherlands  
 Tel: +31-71-527 2560 or 527 4159  
 Fax: +31-71-527 2615  
 E-mail:  
 colombijn@let.leidenuniv.nl

2001

JANUARY 2001

4-6 JANUARY 2001  
**Vienna, Austria**  
 The 'Dark Side' of Life in Asia and the  
 West - night-time and time to sleep  
 Main organizer: Brigitte Steger  
 Department of East Asian Studies,  
 Japanese Studies, University of  
 Vienna, Universitätscampus AAKH  
 Hof 2, Spitalgasse 2-4, 1090 Vienna,  
 Austria  
 Tel: +43-1-4277 43805  
 Fax: +43-1-4277 9438  
 E-mail: brigitte.steger@univie.ac.at

5-7 JANUARY 2001  
**Salisbury, United States of America**  
 Third International Conference  
 on Gender and Equity Issues  
 Srinakharinwrot University and  
 Salisbury State University  
 Dr Thomas L. Erskine, English  
 Department, Salisbury State  
 University, Salisbury,  
 Maryland 21801  
 United States of America  
 Tel: +1-410-543 6371  
 Fax: +1-410-548 2142  
 E-mail: tlerskine@ssu.edu

11-13 JANUARY 2000  
**Leiden, The Netherlands**  
 The Hotei Publishing Conference  
 on Ukiyo-e  
 Chris Uhlenbeck and Rene Scholten,  
 Directors, Hotei Publishing,  
 Zoeterwoudsesingel 56,  
 2313 EK Leiden, The Netherlands  
 Tel: +31-71-566 3190  
 Fax: +31-71-566 3191  
 E-mail: info@hotei-publishing.com  
 Http://www.hotei-publishing.com

18 JANUARY 2001  
**Amsterdam, The Netherlands**  
 Japanese Business Networks in Southeast  
 Asia, 1900s-1960s  
 IIAS/NIOD Seminar Series 2000-2001  
 'Southeast Asia Across Borders'  
 Speaker: Hiroshi Shimizu  
 (Aichi Shukutoku University)  
 Discussant: Peter Post (Netherlands  
 Institute for War Documentation)  
 Information: Peter Post, NIOD,  
 Herengracht 380  
 1016 CJ Amsterdam  
 Tel: +31-20-5233800  
 E-mail: p.post@oorlogsdoc.knaw.nl

# INTERNATIONAL CONFERENCE AGENDA

27-30 JANUARY 2001  
**New Delhi, India**  
 Fifth International Conference on Dowry, Bride-Burning and Son-Preference in India  
 Dr Werner F. Menski, SOAS, University of London, Russell Square, London WC1H 0XG, United Kingdom  
 Tel: +44-171-323 6339  
 E-mail: wm4@soas.ac.uk  
 Http://www.asiatica.org/dowryconf.php3

## FEBRUARY 2001

8 FEBRUARY 2001  
**Amsterdam, The Netherlands**  
 Royalties and Histories in Mainland Southeast Asia  
 IIAS/NIOD Seminar Series 2000-2001  
 'Southeast Asia Across Borders'  
 Speaker: Barend-Jan Terwiel (University of Hamburg)  
 Discussant: Rogier Busser (Leiden University)  
 Information: Peter Post, NIOD, Herengracht 380, 1016 CJ Amsterdam  
 Tel: +31-20-5233800  
 E-mail: p.post@oorlogsdoc.knaw.nl

16-17 FEBRUARY 2001  
**Berkeley, CA, United States of America**  
 Mass Political Violence in Twentieth century Southeast Asia: Causes, consequences, and the politics of representation  
 Dr William Collins, Vice Chair, Center for Southeast Asia Studies, University of California, Berkeley 94720-2318, United States of America  
 E-mail: cseas@uclink4.berkeley.edu  
 Deadline for abstracts: 15 November 2000  
 Deadline for papers: 15 January 2001

23-24 FEBRUARY 2001  
**London, United Kingdom**  
 Asceticism and Power in the Asian Context  
 Organized by: The Royal Asiatic Society, London, and The School of Oriental and African Studies  
 Contact: Dr Rupert Cox, Research Fellow, Royal Asiatic Society, 60 Queen's Gardens, London W2 3AF, United Kingdom  
 Tel: +44-(0)20-7724 4741  
 Fax: +44-(0)20-7706 4008  
 E-mail: 106207.2000@compuserve.com  
 Http://rai.anthropology.org.uk/ant\_hcal/asianasceticism.html  
 Deadline for abstracts: 1 September 2000

## MARCH 2001

1 MARCH 2001  
**Amsterdam, The Netherlands**  
 Transnational Islam in Southeast Asia  
 IIAS/NIOD Seminar Series 2000-2001  
 'Southeast Asia Across Borders'  
 Speaker: Robert W. Hefner (Boston University)  
 Discussant: Martin van Bruinessen (University of Utrecht)  
 Information: Peter Post, NIOD Herengracht 380, 1016 CJ Amsterdam, The Netherlands  
 Tel: +31-20-523 3800  
 E-mail: p.post@oorlogsdoc.knaw.nl

16-18 MARCH 2001  
**Los Angeles, United States of America**  
 Establishing a Discipline: The past, present and future of Korean art history  
 Organizers: Los Angeles County Museum of Art (LACMA) and University of California Los Angeles (UCLA)  
 Support: The Korea Foundation  
 Contact address: The Far Eastern Art Department, Los Angeles County Museum of Art, 5905 Wilshire Boulevard, Los Angeles, CA 90036, United States of America  
 Tel: +1-323-857 6029  
 Fax: +1-323-857 6217  
 E-mail: KWilson@lacma.org, Jungmann@humnet.ucla.edu, Khwang@lacma.org, or Esung@lacma.org  
 Deadline for abstracts: June 1, 2000

21-23 MARCH 2001  
**Ivry-sur-Seine, France**  
 Patronage in Indo-Persian Culture  
 Main organizer: Dr Françoise 'Nalini' Delvoe, Monde Iranien, C/o CNRS, 27 rue Paul Bert, 94200 Ivry sur Seine, France  
 Tel: +33-1-4954 2356  
 Fax: +33-1-4954 2676  
 E-mail: Nalini.Delvoe@chess.fr

22-25 MARCH 2001  
**Chicago, USA**  
 The 53d Annual Meeting of the Association for Asian Studies  
 Contact address: Karen F. Fricke, 1021 East Huron Street, Ann Arbor, Michigan 48104, United States of America  
 Tel: +1-734-665 2490  
 Fax: +1-734-665 3801  
 E-mail: Kfricke@aasianst.org

29 MARCH - 1 APRIL 2001  
**Nottingham (pending), United Kingdom**  
 Political Parties in South Asia: Asianisation of a Western Model?  
 Main organizer: Prof. S.K. Mitra, Department of Political Science, South Asia Institute, University of Heidelberg, Im Neuenheimer Feld 330, 69120 Heidelberg, Germany  
 Tel: +49-6221-548 921  
 Fax: +49-6221-544 591  
 E-mail: subrata.mitra@nottingham.ac.uk

## APRIL 2001

4-8 APRIL 2001  
**London, United Kingdom**  
 2001 AKSE Conference  
 Dr Youngsook Pak, School of Oriental & African Studies, University of London, Thornhaugh Street, London WC1H 0XG, United Kingdom  
 Tel: +44-20-789 84 224  
 Fax: +44-20-789 84 229  
 E-mail: yp@SOAS.ac.uk  
 Deadline for proposals: 1 September 2000  
 Deadline for papers: 15 January 2001

7-10 APRIL 2001  
**Beijing, PR China**  
 Esthétique du Divers: International comparative literature symposium  
 Professor Yue Daiyun and Professor Meng Hua, Institute of Comparative Literature and Culture, Peking University, Beijing 100871, PR China  
 Tel: +86-10-6275 1246  
 Fax: +86-10-6275 1240

11-14 APRIL 2001  
**Kobe, Japan**  
 Immigration to Japan EU and the USA and the Japanese Abroad  
 Main organizer: Prof. C. Peach, Oxford University, Mansfield Road, Oxford, OX4 4DU, United Kingdom  
 Tel: +44-1865-271919  
 Fax: +44-1865-27 1923  
 E-mail: ceri.peach@geog.ox.ac.uk

# Agenda



13-15 APRIL 2001  
**Istanbul, Turkey**  
 Intellectual and Spiritual Authorities in 20th century Middle Eurasia. Status, networks, discourse, strategies  
 Main organizer: Dr Stéphane Dudoignon, CNRS, UMR 7571 Protasi, Centre de Recherche sur l'Asie intérieure, le monde turc et l'espace ottoman, 23 rue du Loess - Bât. 50, F-67037 Strasbourg Cedex 02, France  
 Tel: +33-3-8810 6086  
 Fax: +33-3-8810 6094  
 E-mail: dudoignon@aol.com

## MAY 2001

MAY 2001  
**Amsterdam, the Netherlands**  
 Labour Migration and Socio-Economic Change in Southeast and East  
 Main organizer: Dr Ratna Saptari (CLARA), IIAS/IISH, Cruquiusweg 33, 1019 AT Amsterdam, The Netherlands  
 Tel: +31-20-668 5866  
 Fax: +31-20-665 4181  
 E-mail: Chlia@iisg.nl  
 Http://www.isg.nl/clara

23-27 MAY 2001  
**Hanoi, Vietnam**  
 Participatory Technology Development and Local Knowledge for Sustainable Land use in Southeast Asia  
 Main organizer: Prof. Franz Heidhues, Institute of Agricultural Economics and Social Sciences in the Tropics and Subtropics, University of Hohenheim (490 A) 70593 Stuttgart, Germany  
 Tel: +49-711-459 3934  
 Fax: +49-711-459 3934  
 E-mail: heidhues@uni-hohenheim.de

29 MAY - 2 JUNE 2001  
**Moscow, Russia**  
 Historical Sources of Eurasian and North African Civilizations: Computer approaches  
 Special topic: Digital Fund of Oriental Historical Sources: Inner Asia  
 Institute of Oriental Studies Orientalists' Society (both Russian Academy of Sciences), Orientalist Information Centre, Eurasian Oriental Server  
 Fax: +7-95-925 7788  
 E-mail: ivran@orc.ru  
 Deadline for abstracts: 30 November 2000

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## JUNE 2001

15-16 JUNE 2001  
**Cambridge, United Kingdom**  
 Imperialism, Medicine and South Asia: a socio-political perspective, 1800 - 1950  
 Main organizer: Dr Sanjoy Bhattacharya, 12 Kirkby Close, Milton Road, Cambridge CB4 1XP, United Kingdom  
 Tel: +44-1223-47 4407  
 Fax: +44-1223-47 4407  
 E-mail: joygeeta@hotmail.com  
 Category: (1) Welfare systems and models of social security  
 AC-member: Perez

15-17 JUNE 2001  
**Heidelberg, Germany**  
 Modern Chinese Historiography and Historical Thinking  
 Main organizer: Dr Axel Schneider, Institute of Chinese Studies, University of Heidelberg, Akademiestr. 4-8, 69117 Heidelberg, Germany  
 Tel: +49-6221-542 476  
 Fax: +49-6221-542 439  
 E-mail: sws@gw.sino.uni-heidelberg.de

22-24 JUNE 2001  
**London, United Kingdom**  
 1900: The Boxers, China, and the World  
 Dr Robert Bickers / Dr Hans vd Ven  
 E-mail: robert.bickers@bristol.ac.uk / jvv10@cus.cam.ac.uk  
 Http://mail.bris.ac.uk/~hirab/1900.html  
 Deadline for abstracts: 1 Dec. 2000  
 Deadline for papers: 1 May 2001

23 JUNE 2001  
**Singapore**  
 The ASEAN Inter-University Seminar on Social Development  
 Carole Faucher, National University of Singapore, Department of Sociology, AS1, #03-10, 11 Arts Links 117570, Singapore  
 Tel: +65-874 6356  
 Fax: +65-777 9579  
 E-mail: soccf@nus.edu.sg  
 Http://www.fas.nus.edu.sg/soc/asean-inter.htm

## JULY 2001

JULY 2001  
**Beijing, PR China**  
 2001 Beijing Seminar on Tibetan Studies  
 Mr Lian Xiangmin, The Chinese Center for Tibetan Studies, Post Box 9704, The Asian Games Village, Beijing 100101, PR China  
 Tel: +86-10-6497 2885  
 Fax: +86-10-6493 7897  
 E-mail: lianxm@netchina.com.cn

2-3 JULY 2001  
**London, United Kingdom**  
 Maritime Empires: The operation and impact of nineteenth century British imperial trade  
 Helen Jones, Research Administrator, National Maritime Museum, Greenwich, London SE10 9NE, United Kingdom  
 Tel: +44-20-8312 6716  
 Fax: +44-20-8312 6722  
 E-mail: research@nmm.ac.uk  
 Http://www.nmm.ac.uk  
 Deadline for abstracts: 1 January 2001

## AUGUST 2001

9-12 AUGUST 2001  
**Berlin, Germany**  
 Second International Convention of Asia Scholars (ICAS 2)  
 ICAS 2 organizing unit: Prof. Dr Eberhard Sandschneider, Arbeitsstelle Politik Chinas und Ostasiens, Freie Universität Berlin, Ihnestr. 22, D-14195 Berlin, Germany  
 E-mail: sandschn@zedat.fu-berlin.de

16-18 AUGUST 2001  
**Bergen, Norway**  
 Asian Welfare Policy Responses to the Crash of 1997  
 Main organizer: Prof. Stein Kuhnle, Department of Comparative Politics, and Centre for Social Research, University of Bergen, Christiesgt. 15, N-5007 Bergen, Norway  
 Tel: +47-5558 2175  
 Fax: +47-5558 9425  
 E-mail: Stein.Kuhnle@isp.uib.no

30 AUGUST - 1 SEPTEMBER 2001  
**Amsterdam, The Netherlands**  
 People and the Sea: Maritime Research in the social sciences - an agenda for the 21st century, Inaugural conference for the Center for Maritime Research  
 Center for Maritime Research (MARE), Plantage Muidergracht 4, 1018 TV Amsterdam, The Netherlands  
 Tel: +31-20-527 0661  
 Fax: +31-20-622 9430  
 E-mail: mare@siswo.uva.nl  
 Http://www.siswo.uva.nl/mare

## SEPTEMBER 2001

5 SEPTEMBER 2001  
**Singapore**  
 Asian Diasporas and Cultures: Globalization, Hybridity, Intertextuality  
 Dr Robbie Goh, Department of English Language and Literature, National University of Singapore, Block AS5, 7 Arts Link, Singapore 117570  
 Fax: +65-773 2981  
 E-mail: ellgohbh@nus.edu.sg

6-8 SEPTEMBER 2001  
**London, United Kingdom**  
 Third EUROSEAS Conference  
 Ms Hilga Prins, Management Assistant, EUROSEAS Secretariat, c/o KITLV, P.O. Box 9515, 2300 RA, Leiden, The Netherlands  
 Tel: +31-71-527 2639  
 Fax: +31-71-527 2638  
 E-mail: euroseas@rullet.leidenuniv.nl

## NOVEMBER 2001

1 NOVEMBER 2001  
**Cortona (Arezzo), Italy**  
 International Workshop on: Emotions and the Analysis of Historical Sources in China  
 Prof. Paolo Santangelo (E-mail: p.santangelo@iol.it) and Prof. Patrizia Carioti (E-mail: 0575601263@iol.it), Department of Asian Studies, Istituto Universitario Orientale, Piazza S. Domenico Maggiore, 12, 80134 Napoli, Italy  
 Tel: +39-081-552 6178/ 552 4970  
 Fax: +39-081-551 7852  
 Deadline for title of paper: 1 December 2000  
 Deadline for abstract: 31 May 2001  
 Deadline for paper: 31 August 2001

28 NOVEMBER - 1 DECEMBER 2001  
**Christchurch, New Zealand**  
 Asian Futures, Asian Traditions: New Zealand Asian Studies Society 14th International Conference  
 Dr Edwina Palmer, Asian Languages Department, University of Canterbury, Private Bag 4800, Christchurch, New Zealand  
 Tel: +64-3-364 2987 ext. 8566  
 Fax: +64-3-364 2598  
 E-mail: nzasia@asia.canterbury.ac.nz  
 Http://www.asia.canterbury.ac.nz/  
 Deadline for abstracts: 15 June 2001

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Institutions print and electronic: £131/\$218.  
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#### Journal of the Royal Asiatic Society

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