

NEW
E-MAIL
IIAS

INCLUDING THE

Pink Pages

JULY



NEWSLETTER 25

2001

P.O. BOX 9515, 2300 RA LEIDEN, THE NETHERLANDS, TELEPHONE: +31-71-527 22 27, TELEFAX: +31-71-527 41 62, HOMEPAGE: HTTP://WWW.IIAS.NL

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

GENERAL NEWS

Eight years ago, the ESF established its Asia Programme to investigate the feasibility of a European Institute for Asian Studies. IIAS Director Wim Stokhof makes a case for its continuation. - (p.3)

Since 1975, José Ramos-Horta has been tirelessly championing the East Timor cause in international forums. On the morning of the IIAS Annual Lecture 'East Timor, from Ashes to Nationhood', Freck Colombijn interviewed Ramos-Horta about his country's future. - (p.4)

3 ▶ 10

THEME BURMESE HERITAGE

Notwithstanding its deliberate isolation for several decades and the political controversy the military regime evokes, a number of scholars have devoted their efforts to research Burma's rich and culturally diverse heritage. Guest editor Stephan van Galen hopes that this issue's 'Burmese Heritage' theme will contribute to the promotion of Burma Studies. - (p.11)

11 ▶ 17

THEME: BURMESE HERITAGE

CENTRAL ASIA



After a brief silence, Menri Monastery's abbot calmly raised his big hand to measure the size of a pea between his thumb and index finger, meanwhile slightly lowering his head and squinting his eyes in appreciation: 'You know, yesterday I was thinking ... I had a little idea, very nice, do you want to hear?' Henk Blezer reports on the Bon Virtual Library Project. - (p.18)

18 ▶ 19

SOUTH ASIA



Between the 1890s and 1920s, the bubonic plague spread from Bombay and became a major killer relates Gerda Theuns-de Boer. By hook or by crook, the spreading of the disease had to be prevented. - (p.20)

20 ▶ 26

In 'Doors of Perception' Thomas de Bruijn comments on the new trend of 'community' websites in South Asian languages, taking the Hindi-portal Webdunia as an example. - (p.23)

Spelling indiscriminate disaster and suffering the Gujarat earthquake in January has evoked a varied response that is telling of India's present condition, thus signal Mario Rutten en Miranda Engelshoven in 'Weak State, Strong Middle Class?' - (p.24)

20 ▶ 26

INSULAR SW ASIA

Mark Spindler reviews *Globalisation and the South-West Indian Ocean*, wherein fascinating studies on Mauritius' past and present have been compiled. - (p.27)

27 ▶ 28

SOUTHEAST ASIA

'Writing poems or other literary works is a struggle against every final and absolute definition about mankind,' says Indonesian poet Agus R. Sarjono. - (p.29)

Alessandra Lopez y Royo Iyer deals with the iconography of Javanese images of Siwa, exploring the issue of classification in their interpretation. - (p.32)

People swept around me, weeping, wailing, and despite their tears, expertly organizing the coming funeral. I, on the other hand, was virtually useless and so just sat down to take stock of the situation, feeling angry with Sauh for wasting his young life in a reckless and needless way. In continuation of last issue's new feature, Reed Wadley reports 'from the field'. - (p.36)

29 ▶ 36

EAST ASIA

Two articles are devoted to China's rising position in the international arena. Whereas Anja Jetschke reports on the workshop 'China in the Millenium', Martin Stuart-Fox examines its increasingly hegemonic regional status in 'China and Southeast Asia' - (p.37)

'The Nanjing Massacre' has become a focal point of historical debate but has also put a strain on Sino-Japanese relations. As Christian Henriot argues, both the historical events and the historical inquiry tend to lose ground to issues of national pride, victimization, and political manipulation on both sides. - (p.39)

37 ▶ 41

ASIAN ART

After 2.5 years of renovation, the Museum of Indian Art in Berlin reopened. Its director, Marianne Yaldiz, guides us through one of the most important Indo-Asian collections outside India. - (p.42)



'Who is Interested in Asian Art Museums in Post-Communist Countries?' asks Dagmar Pospíšilova, examining the root causes of the poor treatment of the Asian cultural heritage in present-day Eastern Europe. - (p.43)

42 ▶ 47

Pink Pages

IIAS NEWS

- Religion, Nationality, and the Public Sphere **49**
- The Syntax of the Languages of Southern China **52**

CLARA NEWS

- Domestic Service & Mobility **54**
- Oral History Training **54**

ALLIANCE NEWS

- Settings for East Asian Studies **55**

ESF ASIA COMMITTEE

- ESF Asia Committee News **56**
- ESF AC Travel Grants **56**
- Asian Studies in Europe and the Activities of the ESF Asia Committee beyond 2001 **58**
- ICAS 2 **59**

SHORT NEWS

- KITLV 150 years **60**

INTERNATIONAL CONFERENCE AGENDA

- 62**

PRODUCTS & SERVICES

- 64**

INDEX IIASN 25

- 48**



IIAS NEWSLETTER No 25
July 2001
64 pages

EDITORIAL OFFICE

Visiting address: Nieuwensteeg 1-3, Leiden
Mailing address: IIAS, P.O. Box 9515
2300 RA Leiden, the Netherlands
Telephone: +31-71-527 22 27
Telefax: +31-71-527 41 62
E-mail: iiasnews@let.leidenuniv.nl
[Http://www.iias.nl](http://www.iias.nl)

EDITORIAL STAFF

Editor - Tanja Chute
Co-Editor - Maurice Sistermans
Central Asia Editor - Ingrid Nooijens
South Asia Editor - Netty Bonouvié
Bengal Studies Page Editor - Victor van Bijlert
Insular Southwest Asia Editor - Sandra Evers
Southeast Asia Editor - Dick van der Meij
East Asia (China) Editor - Mark Meulenbeld
East Asia (Japan) Editor - Margarita Winkel
East Asia (Korea) Editor - Koen De Ceuster
English Language Editor -
Rosemary Robson-McKillop
Guest Editor - Stephan van Galen
*Special thanks to Mandy Cheung & Béline Cohen

CORRESPONDENTS

Robert Cribb (Australia)
Mario Rutten (CASA, Amsterdam)
Ratna Saptari (CLARA)
Willem Vogelsang (Research School CNWS, Leiden)
The GATE Foundation (Asian Art & Culture)

CONTRIBUTORS

Sharifah Munirah Alatas, Karamat Ali, Mahmoud Alinejad, Tsari Anderson, Catherine Ansoorge, Anna Beerens, Thomas Berghuis, Henk Blezer, Marieke te Boonij, Bénédicte Brac de la Perrière, Remco Breuker, Thomas de Bruijn, Lodewijk Brunt, Victor van Bijlert, Marie-Hélène Cardinaud, Tanja Chute, Freek Colombijn, Delfin Colomé, Robert Cribb, Françoise 'Nalini' Delvoe, Leo Douw, Werner Draguhn, Pieter Drooglever, Miranda Engelshoven, Carole Foucher, Keith Foulcher, Serguei Fransouzoff, Tilman Frasch, Stephan van Galen, Helen Glaister, Martine Gosselink, Christophe Guilimoto, Pamela Gutman, Gilbert Hamonic, Christian Henriot, Han van der Horst, Andrew Huxley, Peter Jackson, Amenah Jahangeer-Chojoo, Anja Jetschke, Rahadi Karni, Gijs Kruijtzter, Sabine Kuypers, Helga Lasschuijt, Jacques Leider, Christopher Lingle, Sebastian Lopez, Alessandra Lopez y Royo Iyer, Gordon Mathews, Dick van der Meij, Subrata Miera, Andrea Molnar, Annelies Moorts, Anja Osiander, Youngsook Pak, Ceri Peach, Karl Pell, Dagmar Pospíšilová, William Radice, Gabriele Rasuly-Palczyk, Ellen Raven, Mario Rutten, Yuri Sadoi, Eberhard Sandschneider, Ratna Saptari, Agus Sarjono, Alfred Scheepers, Horst Schmidt, John Schoeberlein, Maurice Sistermans, Marc Spindler, Janice Stargardt, Brigitte Steger, Wim Stokhof, Martin Stuart-Fox, Riint Sybesma, Gerard Termorshuizen, Gerda Theuns-de Boer, Yaroslav Vassilkov, Leontine Visser, Linde Voulte, Lourens de Vries, Reed Wadley, Marianne Yaldiz, Intiaz Yusuf, Wim van Zanten

DESIGN

De Kreeft, Amsterdam

PRINTING

Dijkman Offset, Diemen

ISSN

0929-8738

CIRCULATION

21,500

NEXT ISSUE

Deadline: 15 September 2001
Release: 15 November 2001
Special Theme: 'Pop Music in Asia'

ADVERTISEMENTS

Reservation: 1 October 2001
Submission: 30 October 2001

SUBSCRIPTIONS

The IIAS Newsletter is published by the IIAS and is available free of charge subsequent to filling out a questionnaire and returning it to the IIAS secretariat. Questionnaires can be obtained both from the website and the secretariat (address information above).

THE RESPONSIBILITY FOR FACTS AND OPINIONS EXPRESSED IN THIS PUBLICATION RESTS EXCLUSIVELY WITH THE AUTHORS AND THEIR INTERPRETATIONS DO NOT NECESSARILY REFLECT THE VIEWS OF THE INSTITUTE OR ITS SUPPORTERS

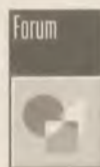
The IIAS Newsletter has already reached issue 25, and we couldn't pass the milestone by without carving a little notch in it. Eight years ago, the IIAS Newsletter was conceived as a tabloid of sorts, offering a broad overview on research activities around the world linked with Asia. After reading it, you were meant to throw it out or, in the words of our director, to 'wrap your fish in it'. Perhaps many of you do just that, but we've discovered that many readers were collecting their Newsletters instead! Now that we've come to the 25th issue, we thought it appropriate to invite a reader to contribute to this page and explain his views on the IIAS Newsletter, its development, its value, its potential, and just why it is that he doesn't throw it away.

But first, we should recognize all those listed in the colophon and the IIAS staff, both past and present, for their hard work and vision in making the Newsletter what it is today. We would like to thank our predecessors, Dr Paul van der Velde and Ilse Lasschuijt, who started with the Newsletter, and Elzeline van der Hoek, who, for two years, had single-handedly run the Newsletter and brought to life innovations like the very popular Special Theme Section. We would also like to thank the 940 authors who have contributed over 2,000 research articles, reports, publication reviews, opinion pieces, and various other types of articles to the pages of the Newsletter in these past 25 issues and, last but not least, we thank the readers themselves. ■ The Editors

Melancholy Orchid

If you open your mailbox to find glaring emptiness and not the morning paper, this would be a disagreeable surprise. Dailies share these characteristics with their weekly counterparts: they attract your attention by their very absence. You go to the railway station, you expect to find the new issue of your favourite magazine, but something went wrong and you have to wait until tomorrow, so you walk up to the platform and wait for the train in anger and boredom: nothing to read.

By HAN VAN DER HORST



With less frequent publications, things are different. You might be a subscriber, but unless you've got a very special memory, you cannot remember the exact day the publisher will be sending the new issue. Its arrival is always a surprise and a pleasant one at that. As if, unexpectedly, a guest

knocks at your door, but he is welcome indeed. There is a multiplying effect at work: the larger the interval between arrivals, the greater the pleasant surprise. That is why I hope that the IIAS will never decide to turn its Newsletter into a monthly, or worse even, a weekly, although its worldwide army of learned contributors would no doubt be able to fill its pages without much effort. It is good as it is. Every four months I find the IIAS Newsletter on my desk. It sits there on a pile of mail and magazines and policy studies and plans and concepts and what they call discussiestukken in Dutch. It is a lone orchid amid the weeds. I see it. I smile. I pick up the phone and tell people that their policy papers and discussiestukken are so full of deep thoughts, that I need at least one more day of reflection. Then I get a nice mug of coffee and open my Newsletter. Great surprise, excellent beginning of the day.

Why is the Newsletter an orchid? It has the look of a newspaper. It has the feel of a newspaper. Unfortunately, it lacks the smell of a newspaper, nor do its pages leave traces of printer's ink on your thumbs. That is a pity, for this adds to the sense of immediacy and urgency that goes with newspapers. At first sight, the Newsletter's content seems to belie its appearance. Issue 24 typically begins with a special lecture by professor Deepak Lal on Asia and Western dominance. Other headlines in that issue: 'New Political and Cultural Issues in ASEAN', 'Gender and Transmission of Values', 'TANAP: New programme' - not your average tabloid fare. The sense of urgency and immediacy is not in the wording of the Newsletter articles, nor in their subject matter, but rather in the fact that authors are sharing their fascinations with you. They're telling you what keeps them busy. The Newsletter is a record of research in the making. That's why it's essentially a newspaper and not a scholarly magazine. It's about things being underway, review articles on important new books being the exception of course. But then, they contain news too.

These fascinations of the Newsletter's contributors are not commonplace. Aficionados of the Chinese-Mongolian frontier under the Manchu dynasty are few and far between, but it's in the Newsletter where they are likely to publish about their work - another reason why my copies are orchids.

I've got a third reason for calling the Newsletter an orchid. This flower pleases the eye but, for some reason or another, there's a certain melancholy in its beauty. It tells you in all its brilliant glory that it's perishable. Maybe that's the reason why Asian Studies are called the 'orchid disciplines' in Dutch political debate. They may flourish, but there's little money in it all. They don't fill your auditoriums with students, their alumni never make fortunes on the stock exchange and, when asked for policy advice, their answers will usually be subtle. They won't offer easy solutions and their thinking will go against accepted truths and prejudices. You know, it's all very nice and pretty, but it's not applicable. What's the use of those disciplines? Why should we go on paying for them? The only answer to this question seems to be that a rich country like the Netherlands can afford to grow a few orchids amidst its endless potato fields. This makes the Newsletter your orchid's orchid. And you read it with a little bit of melancholy. This is irrelevant and not applicable.

Mind you, I'm not a researcher, but I do rake in the harvest. I work for Nuffic. I know that in this age of globalization - here we go again - local identities gain more relevance every day. For, unlike in the past, they meet each other. They're only a mouse click away.

For me the IIAS Newsletter is need-to-know information. It's as simple as that. I read about past border conflicts between peoples I hardly know. I'm introduced to authors and themes I never heard of. I might forget most of them. But I'm influenced. Last year, I published a history of the Netherlands. The chapters on the Dutch colonial experience are coloured by the outlook of the IIAS Newsletter's contributors. It is their spirit that helped me give a thorough account of the tragic encounters between peoples and civilizations that colonialism was and avoid cheap sentimentalism and the anger of the righteous.

In other words, the so called 'orchid studies' offer invaluable services to society and to individuals like me, for that matter. And just because their contributions are so priceless, they're in trouble. You simply cannot evaluate their importance in hard cash, that fetish and idol of the present age.

I close my issue and look at the policy papers and discussiestukken with a mixture of disgust and contempt. Then I close my eyes and think of Asia. It's not the serene beauty of the Borobudur that comes to mind, nor the royal palace in Bangkok. It's Mabini Street in Manila. And I'm looking at traffic jams on Rathadammon, sipping a cup of soup and wondering what all those loud headlines are about in the paper being read by a gentleman enjoying his lunch opposite me. It's the music from a thousand blaring loudspeakers on a market, and it's waiting for the bus to Kota in a Jakarta suburb.

But this is not in the Newsletter. It omits popular culture. There's nothing in it on the role of mass media in moulding popular myths and attitudes, influencing accepted senses of beauty and literature, coining new words and expressions. You don't read a word on TV soap operas or popular movies and the way modern directors use traditional themes to tell modern stories. The Newsletter is about poetry, not Asian alternatives to Tin Pan Alley. You read about epics, not about Asia's answer to Broadway or the West End. And I really do miss that. I think, it's an important omission.

The IIAS Newsletter could change that by simply opening its pages to researchers of popular culture. That's not difficult, for they abound. But there seems to be a gap between researchers of popular culture and the 'orchid disciplines'. Maybe that is one reason for their relative isolation and their lack of true friends among the rest of academia, or among people like me. I'm sure that the meeting of those two research cultures - for starters in the Newsletter's pages - would lead to new flowers growing on the stem of those orchid plants that are so dear to our hearts, for this is the twenty-first century. This is the age of mutual influence, not only where cultures and civilizations in the world are concerned, but also in terms of what we used to call 'high' and 'low' culture. This is still the century of different identities and cultures, but also one of blurring borders between them. I want to read about that in my Newsletter.

Keep up the good work. ■

Han van der Horst is a historian working for the Department of Communication of Nuffic, the Netherlands Organization for International Co-operation in Higher Education. Among other books, he published 'The Low Sky, Understanding the Dutch' and 'Nederland, de vaderlandse geschiedenis van de prehistorie tot nu.'
E-mail: Horst@nuffic.nl

IIAS

The International Institute for Asian Studies is a postdoctoral research centre based in Leiden and Amsterdam. The main objective of the IIAS 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 IIAS 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 IIAS 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 IIAS 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 IIAS 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 IIAS has been appointed to run the Secretariat of the European Science Foundation Asia Committee (Strasbourg). Together with this Committee the IIAS shares the objective of improving the international co-operation in the field of Asian Studies (additional information can be acquired at the IIAS).

In 1997 the Strategic Alliance was established: an international co-operation between the Nordic Institute of Asian Studies (NIAS), Copenhagen, and the IIAS. The Institute of Asian Affairs (IFA), Hamburg, and the European Institute for Asian Studies, Brussels have since joined the Alliance. 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 IIAS, 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 IIAS provides the Secretariat for PEARL.

Director's Note

Decision pending on the ESF Asia Programme

While I am writing these lines, the Standing Committees for the Social Sciences and the Humanities of the European Science Foundation (ESF) have not yet made a decision about the fate of the Asia Programme of the Foundation. The Asia Programme was established eight years ago by the ESF as an answer to the request of the then ministers for Education and Research of France and the Netherlands to investigate the feasibility of a European Institute for Asian Studies.

By WIM STOKHOF

Under the inspiring and visionary guidance of its chairman, Thommy Svensson, and others (e.g. Denis Lombard, Jean Luc Domenech) the Asia Committee (AC), as the organizer of the Programme, grew from a merely academic mechanism distributing money for fellowships and learned meetings of European and Asian colleagues into a real intermediary between Asian and European researchers. The Committee did not restrict its activities to its European constituency; for example, it initiated and organized the first International Convention of

Asia Scholars, ICAS (Noordwijkerhout 1998). During the first convention, approximately 1000 researchers from the United States, Europe, and Asia found each other, discussed their work, and made plans for further co-operation.

Within the ASEM (Asia-Europe Meeting) framework, the heads of state formulated an approach that concentrates on three main domains for further co-operation (Bangkok 1996, London 1998, Seoul 2000): economic co-operation, political-strategic co-operation, and enhancement of activities in the civil domain. They established an inter-regional foundation, namely the Asia-Europe Foundation (ASEF) based in Singapore, with the objective to further develop

Asia-Europe relations. Through its close co-operation with ASEF in Singapore, the AC has succeeded in setting up research networks between specialists from both regions.

Relations between Asia, Europe, and the United States are becoming more complex every day. The new Bush administration's monolateralism does not appear conducive to the further strengthening of ties between the United States and Europe, on the one hand, and between Asia and the United States, on the other. Europe, still missing a consistent common Asia policy, is actually more engaged in its own domestic enterprises: the eastward enlargement of the union, introduction of the Euro, the restructuring of the legislative and executive pillars of its Tower of Babel. Meanwhile, Asia itself is confronted with a multitude of economic, political, and strategic problems, which can not and will not be solved in the near future.

In short, in the first two domains of the approach defined by the ASEM heads of state, prospects are not

looking too good. Now, perhaps, is the right time to focus more on ASEM's third domain: activities pertaining to civil society. Elsewhere, I ventured the idea that the rapprochement between Asia and Europe and the development of successful cross-cultural interactions (and political dialogue) should not be entrusted solely to politicians and diplomats, but that a main role should be reserved for NGOs, institutions of higher learning, unions, youth associations, etc.

Needless to say, the AC believes that joint research prospects carried out by young scholars on topics of common interest are quite instrumental towards further intensifying relations between Asia and Europe. Research does not stop at the doorsteps of national or regional boundaries; in fact, it usually overcomes such political-strategic and economic hurdles. In my opinion, now seems the appropriate moment to transform the AC into a standing Asia-Europe Research Platform under the umbrella of the ESF. Given the

trust earned by the Committee among its peers and colleagues from Asia and Europe, it could further develop into a conference-building body. In the civil sphere, where as many activities as possible should be initiated, those made possible by the AC constitute a small but pioneering contribution.

Let's hope that the present members of the Standing Committees for the Social Sciences and the Humanities of the ESF possess the same insight as their predecessors on these Committees and that they will allow the AC to continue with its useful work. Let's hope that they will allow the strategic and scientific to prevail over the more formalistic considerations.

In my opening address to the Second International Convention of Asia Scholars in Berlin (9-12 August 2001) I shall inform you about their decisions. ■

Editors' Note: 'Asia Studies in Europe and the Activities of the ESF Asia Committee beyond 2001' can be found in this issue's Pink Pages, p.58.

Professor Wim Stokhof is Director of the International Institute for Asian Studies, Leiden/ Amsterdam, the Netherlands.
E-mail: iias@let.leidenuniv.nl

ASEF

Ready for consolidation

The Asia-Europe Foundation, known as ASEF, was set up in 1997 by the ASEM Leaders with the object of promoting the relationship between the civil societies of Asia and Europe. After an initial start-up period, the Foundation is now seeking to consolidate its role as a unique tool in the ASEM process, but in an environment which is quite different from the euphoric 'pre-Asian Crisis' context of its establishment in 1997.

By DELFIN COLOMÉ

During the first three years of ASEF's existence, the Management, led by Professor Tommy Koh, made a splendid start, marked by over sixty attractive programmes which brought together more than 3,500 people from both regions. This achievement was clearly recognized by the leaders at the ASEM 3 Summit, which took place in Seoul in October 2000, as shown in the Chairman's Statement: 'Leaders recognized the important role played by ASEF in promoting people-to-people, intellectual and cultural exchanges between Asia and Europe since its establishment in February 1997, and reaffirmed their full support to ASEF's role as a key vehicle in increasing mutual understanding between the two regions'.

Around the time of the Summit, and also in Seoul, I was most honoured to be nominated by the ASEF Board of Governors to succeed Professor Koh as ASEF's new Executive Director. I was also pleased that I would be working with Mr Kim Sung-chul, a Korean diplomat who had been nominated Deputy Executive Director, as he was a specialist in European mat-

ters and had served in a number of countries in continental Europe. In line with ASEF's policy of maintaining a healthy balance between Europeans and Asians in its initiatives and also in its staffing, a European had been selected to succeed an Asian Executive Director, and an Asian to succeed a European Deputy Executive Director. The reverse will apply upon completion of our terms in November 2003.

After Mr Kim and I arrived at our office in Singapore - a pleasant colonial bungalow put at ASEF's disposal by the Singaporean government, as a tangible expression of the country's political support for the Foundation - we carried out a profound evaluation of the Foundation's programmes. Our aim was to create a roadmap for ASEF's future development, as it was by then time to begin thinking of consolidating ASEF's achievements. To that end, we drew up of a simple strategy based on the highest degree of consultation possible with key actors in ASEF's unusually diverse and far-flung constituency. The Foundation's constituency is comprised of the twenty-six ASEM partners, namely the fifteen countries of the European Union, ten East Asian countries (Brunei, China, Indonesia, Japan,

Korea, Malaysia, The Philippines, Singapore, Thailand, and Vietnam), and the European Commission. We visited every country in ASEF's constituency and engaged in consultations on ASEF and its future with more than five hundred individuals and institutions. In each country we visited, we called on our local governor. Each governor is nominated by his or her government, but serves on the board of governors in a personal capacity helping to articulate the broad policies that guide the management.

We also met with government officials engaged in foreign affairs, education and culture, with partner organizations, such as universities, think-tanks, and foundations, and also with media representatives. Our aim was always to promote awareness of ASEF in each community. Making all these contacts was a very useful and rewarding exercise. In particular, we were able to renew the dialogue between ASEF and national officials in charge of ASEM affairs. It was clear to us that ASEM is the matrix of ASEF, and that the Foundation should not be isolated from the people who are involved in the ASEM decision-making process.

In this relationship, ASEF will always be careful to maintain its intellectual independence as a non-governmental Foundation. It is worth noting that the leaders established ASEF as a Foundation, and not as an inter-governmental agency; however, restoring the dialogue with ASEM and opening frank channels of communication, based on a high degree of trust, with the SOM (ASEM Senior Officials Meeting) has been one of the key points of our strategy.

From our consultations, it became apparent that ASEF's initiatives needed to become more focused, and some administrative measures were needed

that would ensure its practical functioning. With regard to administration, we have already adopted a set of comprehensive measures to help ASEF align itself more closely with generally acceptable norms in the eyes of the twenty-six ASEM partners. With regard to providing more focus for our programmes, the Board of Governors, following deep and extensive debate at its last meeting held in



Ambassador Delfin Colomé (seated) and Mr Kim Sung-chul (standing).

Lisbon last 11 May, identified specific priorities for ASEF. There is a consensus that the Foundation should target youth (especially young leaders) and stress educational programmes, as this is an investment in the next generation; harness the media to improve each region's image in the other region; and organize fora on important transnational issues of common interest to both regions. In order to facilitate the adoption of these priorities, the Board also decided to boost the participation of NGOs in ASEF programmes, to introduce greater use of IT in all our initiatives, to maxi-

mize mobility between the two regions through people-to-people exchanges, and to use our alumni roster to promote long-term sustainability. Only a few days later, at the Meeting of the ASEM Foreign Ministers in Beijing (25 May), a resolution was approved along these lines, encouraging the ASEM partners to make further contributions to ASEF funds, which will be essential to ensure the sustainability of the Foundation's programmes for the years to come.

A few months ago, it was my habit to say - using an Asian image - that Professor Koh had planted one thousand flowers during his very fruitful term, but it was now time for the Foundation to do some 'gardening'. This gardening exercise has now largely been completed. The flowers are there, blossoming, and the garden is even more beautiful. We at ASEF are fortunate to have one of the most exciting missions within the framework of ASEM. Now that ASEF has completed its start-up phase, the prospects for consolidating its gains look quite promising. We are confident that we will be able to achieve this goal with the help of the many individuals and institutions who are interested in improving relations between Asia and Europe. This includes, of course, the readers of the IIAS Newsletter, and we shall be counting on you! ■

Editor's Note: please see this issue's Pink Pages p.62 for ASEF Seminars in 2001.

Ambassador Delfin Colomé is a writer and musician. He is also currently the Executive Director of the Asia-Europe Foundation (ASEF).
E-mail: delfincolome@asef.org

9 MAY 2001, LEIDEN, THE NETHERLANDS

On the occasion of the IIAS Annual Lecture:

East Timor, from Ashes to Nationhood

Interview with José Ramos-Horta

Twenty-four years of Indonesian occupation of East Timor ended with a public consultation on 30 August 1999, when an overwhelming majority of the people voted against a continued integration in Indonesia. Since then the East Timorese, together with the UN Transitional Administration for East Timor, have been preparing the country for independence.

By FEEK COLOMBIJN

People

Last May, the IIAS jointly with ASiA (Asian Studies in Amsterdam), organized a triptych on East Timor. ASiA arranged a series of introductory lectures and convened a seminar about the 'building of a new nation-state'. On 9 May Dr José Ramos-Horta delivered the IIAS Annual Lecture 2001, entitled 'East Timor, from Ashes to Nationhood, and its Place in the Region'.

Since 1975, Ramos-Horta has been tirelessly championing the East Timor cause in international forums. In 1996 he was awarded the Nobel Peace Prize (together with Bishop Belo). He is presently Minister of Foreign Affairs in the East Timorese Transitional Administration and Vice-President of the National Council of Timorese Resistance (CNRT). On the morning of the IIAS Annual Lecture, Freek Colombijn interviewed Ramos-Horta about the future of East Timor.

You have received seven degrees Doctor Honoris Causa, all after the Nobel Peace Prize gave recognition to the East Timorese cause. Is the academic world in the west afraid to confront established powers?

Unfortunately the main stream academia, the so-called respected scholars, always protect their interests, under the cloud of impartiality and objectivity, so that they can continue their visits to a particular country. Fortunately, there are other scholars, like Noam Chomsky, Ben Anderson, and Peter Carey, who have their conscience; and their academic, intellectual credentials are so strong that they can speak out their mind, and nothing happens to them. But it is also true that in many instances in the academic world, they were simply not aware of the problem of East Timor. And I can excuse them for that. East Timor is far away: a remote, isolated island.

In your view, which countries or alliances of countries would be most important for East Timor?

Of most significance and strategic importance is Australia, our closest neighbour, whose leadership in the multinational force that intervened in 1999 was crucial. The Australian people have been very generous in extending humanitarian and development assistance, and in the future our security will still be dependent on Australia's goodwill. It does not

minimize the enormous importance of Portugal, which for twenty-five years championed the cause of East Timor and today has provided enormous generous assistance to East Timor. And not to forget Japan, which has also been extremely generous. Japan is the Number One donor to East Timor.

First let us return to Australia. What do you expect from the renegotiations with Australia about the Timor Gap?

We have to be realistic in that we cannot expect to have a treaty that benefits us only, where Australia would lose a lot of their revenues. The treaty has to be in such a way that we can call it a win-win situation. And in such situations it is never really win-win, because the two sides actually sound not entirely happy. If, in a remote case scenario, we were to go to the International Court of Justice to settle the dispute on the sovereignty over natural resources in the Timor Sea area, we know we would win the case. However, it would also mean a break-up in the relationship, and the idea of going to the Court is very far from our mind. Australia has some legitimate concerns and interests including that any renegotiations of the maritime boundary would affect Indonesia as well. So it means open a can of worms.

It also means you have to renegotiate with three parties at the same time?

The question has to do with maritime boundary, the lateral boundary of East Timor, which has been settled between Indonesia and Australia in 1972, but without involvement of East Timor. And if you look at the map, the maritime boundary does not correspond to a just definition of the boundary. A few miles on both sides, east and west, were taken away from us. And it is within these miles that were taken away from us, that we find huge reserves of oil, where Australia right now is taking away one million, one and a half million dollars a day.

But if we are going to go to the court to settle this boundary it necessarily involves Indonesia. So my personal position has been, let's freeze any discussions on the lateral maritime boundary and deal exclusively with revenue sharing in the area of Timor Gap. Discuss issues related to taxation, pipeline, but that remains between Australia and East Timor. And I am optimistic that in a month or two, we can conclude at least a provisional agreement to enable the oil companies to start working.



José Ramos-Horta on the occasion of the IIAS Annual Lecture, 9 May 2001.

How do the East Timorese consider the presence of Portuguese policemen or soldiers in East Timor?

Excellent. The Portuguese army battalion has tremendous respect from among the people in East Timor. They are very professional militarily speaking, highly competent, but also they engage in a lot of humanitarian and development work. Because of their nature, the Portuguese can mingle with the people easily. And because the people know that for twenty-five years Portugal always supported us in the UN, in the European Union, in the Council of Europe. So we have seen them not as a neo-colonial force, but actually as one of our closest friends.

You didn't mention Indonesia?

Indonesia is important for obvious reasons. It's our neighbour, responsible for the worst genocide ever in East Timor. The twenty-five years of Indonesian occupation brought far more suffering and destruction to East Timor, than the five hundred years of Portuguese colonial rule, or the three years of Japanese occupation. There is no comparison, whatsoever. However, past is past. We cannot choose our neighbours, or change geography. We have to live with Indonesia for the rest of our lives. So, since the liberation a year-and-a-half ago, we have made every effort to reconcile with Indonesia, to normalize relations, but it is very difficult because the sense of justice, the sense of remorse or repentance does not exist in Indonesia. The recent trial and verdict on the militia gangs who murdered three international humanitarian workers is grotesque, is an affront to the world community - ten to twenty months. It tells a lot about how corrupted, how immoral the whole political body in Indonesia is.

How do you think about the separatism in Aceh and West Papua?

The issue of East Timor, historically and according to international law, was always different from the problems existing in Indonesia. The

issue of East Timor is one of decolonization. The cases of West Papua and other provinces that face rebellion are an internal insurgency against national policies. The military continue to use the methods they know, and that is terror. And as long as you use terror on the people, you are not going to resolve the problem. You will exacerbate them. My question is: 'haven't they learnt, the Indonesian army?'

Will you support their separatist movements?

No, from a human rights point of view, obviously the violations of human rights taking place in Aceh, West Papua, Ambon, are a scandal. However, this does not mean that we are going to support claims to independence. We just cannot do that. If East Timor, or any country, would be supporting the independence of Aceh or West Papua, where and when would we stop and define the limits? There are many other secessionist claims in Asia, in Africa.

Western Sahara is different. The case of Western Sahara is almost a legal carbon copy of the case of East Timor. It is a decolonization issue that has been on the agenda of the UN since the sixties, and obviously we continue to support the right of the people of the Western Sahara to decide their future under UN supervision.

What I find interesting of Tibet is the Dalai Lama never talks about self-determination. The Dalai Lama has always been explicit in demanding cultural autonomy. The Dalai Lama himself, in a recent interview, stated quite categorically that the issue of East Timor and Tibet is different: 'The East Timorese want independence, we don't want.' What is interesting is that the western supporters of Tibet keep talking about independence for Tibet and by doing that they are doing a disservice to the Tibetan cause. Why? They fuse suspicions in China that the Dalai Lama wants to split Tibet from China. That is not what his Holiness wants.

Is it possible to rebuild a viable economy in East Timor?

Certainly, East Timor has tremendous potential. In the agricultural sector, if we have the right policies in five years maximum, East Timor can be self-sufficient in basic food production, such as rice, corn, and potatoes. Fishery is also very rich. We have the best coffee in the world. East Timor is the only country in the world that produces entirely organic coffee. We have already begun the export of coffee for many months now, for a year. We are conquering markets, because Timor coffee is really good. Starbucks, for instance, buys our coffee. And we can really make East Timorese coffee like a fashionable product. We also have an oil and gas potential, which is already happening in the next few months and years that will bring several hundred million dollars a year to the East Timor economy. All we need, and that is a big question mark, are right policies, and right leadership. I am optimistic that we will succeed in building a viable, democratic, stable, and prosperous state.

Is it correct that the road system in East Timor was mainly built by the Indonesian army for military, strategic reasons, and is not fit for, or not geared towards an economic development?

Well, I would say that the primary consideration by the Indonesians was to serve security, military purposes. Obviously in a country like East Timor that is very mountainous, if you don't have proper roads, there is no way you can fight an insurgency. So they built a huge network of roads. There was also some economic motivation and in fairness we cannot just completely dismiss their intentions. There was some intentional, actual development in East Timor and some of the roads today are useful for the circulation of goods from one agricultural region to another.

Is it better for the development of East Timor to bet on the small entrepreneurs, or on the big developments?

We should reconcile the two. The limited resources of our country should go to supporting micro enterprises, small business, medium-sized businesses, farmers, widows to make them self-sufficient. But obviously this does not make East Timor rich. We also have to encourage tourism development. But not like Club Med and others. We favour eco-tourism with a low scale of construction using local material and offering the rugged terrain of East Timor for mountain climbing. Fortunately, we don't have land mines. That is one problem we don't have in East Timor.

What should become the language, for East Timorese to talk to each other?

The reality is that we have three languages: Tetum, the main native

language that everybody is very proud of, is still a very rudimentary language, not really functioning for a modern state. Therefore, we call it a national language, and not an official language. We are already setting up a scientific commission to study and develop Tetum. We have chosen Portuguese deliberately and some of the famous western experts criticize us, saying that it was a decision by the older generation that studied in Portugal. Well, that is not the case. Let me put it this way: Did anyone question Mozambique when they chose Portuguese as their official language?

But there is a difference between East Timor and Mozambique, for in East Timor for twenty-five years children learnt Indonesian and not Portuguese.

Certainly. Okay. I just concluded Portuguese is important because it is part of our historical identity. Without the Portuguese there would be no Catholicism in East Timor, and without Catholicism there would be no people such as the people of East Timor. What is: the people of East Timor? It was forged in the context of the Portuguese colonization and this identity is provided to us by the Portuguese language, Catholic religion, and Tetum language. It does not mean that we are xenophobic about the Indonesian language. No, it is a rich language. Many people speak it now in East Timor and we never said we are going to ban it, to stop it. So ten years from now we will have a linguistic reality map of East Timor looking something like this: we will have a very large number of people speaking Tetum, modernized with many more words of Portuguese into it. We will have Portuguese, which is spreading fast now, because of the massive investment made by the Portuguese right now, and Bahasa Malay.

Is the creation of national symbols high on your list of priorities?

Not really. Unlike Sukarno - when Indonesia became independent, the first thing to build was a monument to himself, or to whatever. The very first thing we did after Interfet (International Force - East Timor) arrived in East Timor - we inaugurated the change of a street name. We called it Human Rights Avenue, Avenida dos Direitos Humanos. Before, one section was called Avenida Almirante Américo Tomas, the last president in Portugal, before the revolution. A complete idiot of an admiral and we knew that the Portuguese didn't mind if we changed it.

Could a Truth and Reconciliation Commission as is functioning in South Africa play a role in East Timor?

In East Timor we had a foreign occupation army that did 99 per cent of the violations. So there are some significant differences between East Timor's experience and South Africa's.

The militias are not responsible for the violence, or only for 1 per cent?

Everybody talks about pro-Jakarta militias as if everybody was East Timorese. No. Thousands walked across from West Timor. And it was impossible for any disorganized groups such as the militias to have destroyed East Timor in less than a

month the way it was destroyed. Only the German Nazi army was equally efficient in destroying infrastructures and so on. So the Indonesian army over twenty-five years was responsible for more than ninety per cent of the violations in East Timor. And even many of the Timorese militias were victims, coerced to do what they did. Some obviously did it willingly, because they were paid and they enjoyed the money. But many others, the foot soldiers, were victims themselves.

But recently a mosque was burnt down and Protestant churches were attacked.

Again it was very much a complete misrepresentation of the incident by the UN itself. There was an incident among the youth group near the mosque. The Jordanian Rapid Reaction Unit intervened forcefully, but the Jordanian Rapid Reaction Force is not very popular in the area. Not because they are Jordanians or Arabs or Muslims, but because there are allegations of misbehaving by the Jordanian Unit. So when they intervened, people were angry and turned on something they associated with the Jordanians and that was the mosque. It was not an anti-Muslim reaction.

The so-called 'violence against Protestants' was again totally misrepresented by groups like Amnesty and Human Rights Watch. In June last year, some Protestant youth started making jokes about the Virgin Mary while a procession was going on. So the youth reacted and that is when they attacked the Protestant church. Immediately after they agreed that it was their youth that provoked the incident. I do not know a single case where the Catholics went out deliberately looking for Muslims and Protestants to attack them.

I am a little disappointed you are not wearing your characteristic bow-tie, will you wear it this afternoon when you give the IAS lecture?

Not really, I find it silly; I don't know why I wore it for so long. ■

Notes

1. Autumn 2000, three members of UN personnel were attacked and killed. The Indonesian Court of Justice's initial charge of 'murder' came to be reduced to amuk massa (rioting).

Editor's Note: The above excerpt amounts to around half of the whole interview, itself to be found on: www.iias.nl/iiasn/25/general/ramoshorta.html.



Dr Freek Colombijn is an anthropologist and historian specializing in Indonesia. He is a research fellow at the IIAS, and lectures at Leiden University, the Netherlands.

E-mail: f.colombijn@let.leidenuniv.nl

Reaction to the October 2000 IIAS Annual Lecture delivered by Deepak Lal



Letter to the Editor

With interest and alarm I read the summary of the IIAS lecture by Professor Deepak Lal in IIAS Newsletter 24 of February 2001. In the post-modern tradition of the last twenty years Lal thinks he should mark 'human rights', 'democracy', and 'labour and environmental standards' as the tools by which the West tries to maintain its dominion of the world. 'Thereby leaving little hope for the world's poor'.

But, having abandoned these values, by what value could we still claim 'hope for the world's poor'? Can anyone in all earnest believe that capitalism without concern for human rights would improve the position of the poor? If an efficient market economy alone would be the exclusive cure for poverty, as Lal suggests, why is it then that the number of poor in the US is large even when compared to India's? Besides, by claiming to hope for the world's poor, Lal cannot but appeal to the so-called 'Western' values he attacks, viz. those of equality and human rights. This in itself already invalidates his argument.

In addition, the oft-repeated assertions that the partisanship for human rights is typical of a Western mentality, and that the West is trying to force these values upon the world are blatantly untrue. Before all others, it was 'the African continent', which made itself strong to get the declaration of human rights accepted in the UN. The Western countries by contrast, led by the US, tried to drain its full acceptance and still do. In this endeavour they are supported by Western, post-modernist cries for 'cultural diversity' instead of universal values. The classical western colonial strategy was not to force its cosmology upon the world, as Lal suggests, but to 'divide and rule'. Not by adherence to universal values, but only by creating discord a clique can rule the world. For as long as the western countries were sending missionaries, they did not advance beyond their commercial settlements. Only after they dropped this attitude in the late seventeenth century, began concentrating on commerce and, in the eighteenth century, began taking advantage of internal Asian discords, did they come to succeed in establishing dominion over large parts of Asia. This, Lal states in his lecture himself. It points to the fact that the West acknowledged, already quite soon, that it could gain little by forcing its cosmological ideas upon the world. Conversely, the conquered peoples themselves were the ones wondering whether the political and economic success of the West was perhaps due to its cosmology and values.

Although it cannot be denied that the West contributed its part at least to the formation of the idea of human rights, this idea could never be the tool by which dominion of the world was to be established. The reason is obvious: the very principle of human rights is diametrically opposed to the drive to dominate others. The very assumption of the basic equality of human beings robs any form of dominion of any semblance of legal claim and justification. The idea of human rights was not a product of the imperialist ruling classes, as the idea of the free market was, but got only recognition through ages of sup-

pression. Besides, the fact that the idea of human rights already at an early stage was not alien to the Indian continent is made apparent by many Buddhist stories.

The basic problem with the post-modern West-East discussion is that it seems to assume that countries are homogeneous cultural entities. But not all people in a country share the same beliefs, let alone, interests. In defending cultural instead of human equality the post-modern intellectual may easily choose for suppressive cultures of power-wielding minority groups and forget about their victims.



Not to mention the constraint that cultures can put on those who have individually raised themselves far beyond the narrowness of their cultural horizons. Cultural dominion is not an exclusive western prerogative. As we cannot avoid choices in our loyalties then, should we not use human rights as the legitimate criterium?

In my book *An Orientation in Indian Philosophy* (1997) I have argued that Indian history shows at least two sets of moral values: the brahmin-feudal values of the ruling class, responsible for the well-known caste system, and the values of the salvation-movements, such as Buddhism. The values of the latter tend to claim universality and are not fundamentally different from those of Christianity, Islam, Confucianism, and the majority of 'modern' world religions. This in itself already suggests that this claim to universality may carry a point. Like post-mod-

ernism, the brahmin-feudal values emphasise the principle of difference as an expedient means to maintain power (read Bh. Gita xviii, 78 right after the celebrated verse iii, 35). It seems to me that Lal, as a spokesman of the feudal value group, is not unhappy with the western revaluation of the principle of difference. But we should not be fooled into identifying this principle with a 'view of life' in India, at large. It only is part of the prevailing ideology. Nowadays, the prevailing western ideology is that of those adhering to the blessings of free market capitalism, which Lal considers as a universal boon (yet precisely this is of course the real tool of western world dominion). As Marx was right when he stated that the prevailing ideology is the ideology of the ruling class, Lal has a job to explain how a virtually powerless group of human rights and environment activists has managed to establish their world dominion. If the situation of the poor is bad in India this is more likely to be the consequence of the active power structure than of its critics.

I ask you to be honest Professor Lal: how much do you really care for those poor? Is it perhaps so that thought needs at least some justification, some right, and some equality, to make it look like reasoning? And that this could only be stolen from the poor? In my opinion this Annual Lecture displayed the crooked reasoning of a man from a class that feels its position threatened by notions of justice, human rights, democracy, equality, rights of labour, and environmental concern. To an honest person this should say enough. ■

DR ALFRED SCHEEPERS

Amsterdam, the Netherlands

4 April 2001

Editors' Note: This is a shortened version of a more extensive text submitted by the undersigned. The complete version can be found at: <http://home.uni-one.nl/olive.press/lal.html>

(Advertisement)

SOURCES FOR INDONESIAN STUDIES ON MICROFICHE

ARCHIVE OF PROF. DR. W.H. DE VRIESE CONCERNING HIS INVESTIGATION INTO THE NETHERLANDS INDIES CULTIVATIONS, 1857 - 1862

DOCUMENTATION REGISTER TO COLONIAL SUBJECTS, 1818 - 1933

DUTCH-LANGUAGE INDONESIAN NEWSPAPERS, 1810 - 1940
Six titles + index available

INDEX TO COLONIAL SUBJECTS IN DUTCH NEWSPAPERS, 1843 - 1947

INDEX TO THE PUBLIC ARCHIVES OF THE MINISTRY OF THE COLONIES OF THE NETHERLANDS, 1850 - 1921

IMAGES OF EAST AND WEST: MAPS, PLANS, VIEWS AND DRAWINGS FROM DUTCH COLONIAL ARCHIVES, 1583 - 1963

LABOR ISSUES IN INDONESIA, 1979 - 1995

MAILRAPPORTEN, DUTCH EAST INDIES, 1869 - 1940, in 4 parts
Weekly dispatches from Batavia

MEMORIES VAN OVERGAVE (MEMORANDA OF CONVEYANCE) OF OFFICIALS OF THE DUTCH EAST INDIES, 1849 - 1962

RESOLUTIONS OF THE BOARD OF GOVERNORS OF THE DUTCH EAST INDIA COMPANY, 1602 - 1796

POLITICAL REPORTS AND DISPATCHES FROM THE OUTER ISLANDS OF THE NETHERLANDS EAST INDIES, 1898 - 1940
The archipelago outside Java

SOURCES FOR THE CULTURE AND ETHNOLOGY OF NETHERLANDS NEW GUINEA (IRIAN JAYA), 1951 - 1962

SOURCES FOR THE STUDY OF COLONIAL INDONESIA AND DUTCH COLONIAL POLICY: FROM VOC TO COLONIAL STATE, c. 1700 - 1850
4 parts available, archives of top officials including J. van den Bosch, inventor of the *cultuurstelsel*

THE CATHOLIC CHURCH IN INDONESIA: ARCHIVES OF THE ARCHBISHOPRIC OF BATAVIA/JAKARTA, 1807 - 1949

THE EAST TIMOR QUESTION, 1975 - 2000, edited by Jill Jolliffe

WAR AND DECOLONIZATION IN INDONESIA, 1940 - 1950
5 parts available

For detailed information and prices, please contact

MMF Publications
PO Box 287
2160 AG Lisse
The Netherlands

Tel +31 252 432121
Fax +31 252 418658
E-mail: microformat@compuserve.com
Website: www.mmfpublications.nl

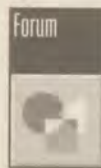


MMF Publications

Genocide in the Non-Western World

In 1948, the United Nations General Assembly adopted a convention defining and prohibiting the crime of genocide. The word 'genocide' was relatively new, coined by a Polish Jew, Rafael Lemkin, refugee from the Nazi occupation, in a study of Axis policies in Europe published in 1944. The term referred, of course, to the mass murder of Jews by the Nazis in Germany and occupied Europe during the Second World War, but Lemkin and the General Assembly recognized genocide as a wider phenomenon, not a unique consequence of Nazism but a recurring feature of human history which demanded preventative action.

By ROBERT CRIBB



The UN Convention on Genocide varied in one important respect from Lemkin's understanding of the term, and indeed from its own 1946 resolution on the topic. In 1946, the General Assembly had followed Lemkin in choosing a broad definition: 'Genocide is the denial of the right to exist of entire human groups... Such denial of the right of existence ... is contrary to moral law and to the spirit and aims of the United Nations. The General Assembly therefore affirms that genocide is a crime under international law ... whether the crime is committed on religious, racial, political or any other grounds...'

Two years later, however, the Genocide Convention limited genocide to 'national, ethnical, racial or religious' victims. We know now that this restriction took place mainly because Stalin's Soviet Union did not want its purges to come under the new heading (even though we can now say that there is a strong case against Stalin for his treatment of minority nationalities, even under the restricted definition). The exclusion of political killings, however, was then upheld in the scholarly world because of a widespread feeling that expanding the definition might compromise the integrity of the concept of genocide. There was a risk that the sense of abhorrence which genocide should arouse might be weakened if any persecuted political group could claim that it was a victim of genocide.

Although the United Nations defi-

nition still provides the only basis for legal action against genocide, in the last two decades there has been a growing tendency amongst scholars of genocide to broaden and relax the criterion of intent. The main reason for this change appears to have been a feeling that it is invidious to place victims in different categories simply because of the motives of their killers. The problem is especially acute in cases where the motives of the killers are ambiguous, as in the Great Terror in the Soviet Union in the 1930s or the Chinese pogroms against the Manchus after the Revolution of 1911.

Broader definition

The beneficiaries, if that is the right word, of this expansion are mainly found outside Europe. If we ignore intent and look at effect, then we find a vast range of historical examples of genocide, mostly outside the boundaries of Europe. In particular, we have to include the extermination of indigenous peoples by European settlers in Asia, Africa, the Americas, and Australia, the trans-Atlantic slave trade, and the depredations of the Mongols. A few scholars have even suggested that killings carried out in the conduct of war – notably the Rape of Nanjing in 1937–38 and the bombing campaigns of the Second World War and the Second Indochina War – should also be considered genocidal because of the scale of death that they caused.

This broader approach to genocide, however, is far from universally accepted. There is a common feeling that broadening the definition weakens its power and involves a kind of 'me-too-ism' on the part of groups

whose grievances, although legitimate, are not in the same category as those of the Jews in Europe. There are, however, strong intellectual reasons to treat mass political killings as genocide. These reasons stem from the way in which our understanding of ethnicity has changed during the last century.

The United Nations made its distinction between racial and political killings at a time when ideas of the importance of race were much more firmly entrenched than they are today. There was a general belief that humankind had differentiated into races and cultures over thousands, perhaps tens or hundreds of thousands, of years, that cultural diversity was rather like biodiversity, the product of immensely long and essentially unrepeatable processes, so that the loss of any ethnic group was a tragedy. The wilful destruction of an irreplaceable part of human culture was therefore an especially terrible crime. Political beliefs, by contrast, were considered to be constantly developing and constantly renewable. There is hardly a political doctrine which has not proudly claimed that its basic ideas are so fundamentally human that they will spring to life again after the worst repression. Attempting to suppress a political belief did not seem to imply the same kind of extinction of a human creation as the destruction of a race.

The academic understanding of ethnicity, however, has changed considerably during the last fifty years. We now appreciate that ethnic identity is vastly more flexible than we once imagined it to be, that languages, cultural forms, dominant social ideas, and the borders between ethnic groups all change. We have come to appreciate not only the enormous power of the modern state to create identities but its power to create the appearance of antecedents, to see ancestral Dutchmen in Tacitus' Batavians and ancestral Chinese in the carvers of the Shang oracle bones. This is not to say that there is no primordial element in national identity, but rather that national identity is highly flexible.

'Political' genocide

We also appreciate now that one of the elements, which contributes to shaping ethnic identities, is often a political programme. At least in times of flux and change, people often choose their ethnic or national identity because of what they expect it to deliver, not because – or not just because – it represents some primordial or imposed identity. This programmatic element is essential for understanding genocide in both the Third World and Europe. The three largest genocides of modern Asian history took place in China between 1949 and 1980, in Indonesia from 1965 to 1966, and in Cambodia from 1975 to 1978. Even though the persecution of minorities played some role in each mass killing, all three were a primarily political genocide and the killings were done mainly by people who shared the ethnicity of their victims.

And yet, in important respects their ethnicities were different. In all three countries there was an intense political conflict over the essence and identity of the nation. The Communists in China wanted to break once and for all with the country's Confucian heritage; the Khmer Rouge came to power announcing that two thousand years of Cambodian history had come to an end; and in Indonesia there was a three-way struggle between Communists, Islamists, and a group which, for want of a better term, we can call Westernizers or modernizers. The vision which drove the rival forces in each of these three countries was not simply one of constitutional forms, not even one of raw power, but an all encompassing vision of what it should mean to be Chi-

There are, however,
strong intellectual
reasons to treat mass
political killings as
genocide.

nese, or Cambodian, or Indonesian. In this context it is useful to remember, too, that the term 'un-American', despite its apparent reference to ethnic markers, is actually a thoroughly political term.

Provoking fate?

Of course political identity and ethnic identity are not the same thing, but in some contexts they closely resemble each other. When Chinese and Cambodian Communists exterminated landlords and conservative intellectuals, when the Indonesian army exterminated Communists, they were not merely killing political enemies, they were seeking to destroy forever a particular kind of Chinese, or Cambodian, or Indonesian identity. The quasi-ethnic nature of this extermination is particularly clear if we remember how important class background was in choosing Chinese and Cambodian victims, and how the continuing persecution of Communists in Indonesia targeted not only former Communists but their families as well.

Unfortunately, however, two rather unpleasant consequences arise if we accept that mass political killings can be genocide. First, we cannot avoid examining the complicity of the victims in their own fate. If genocide is only a matter of racism, then we can feel confident in regarding it as wrong not only morally but also intellectually. If the perpetrators of genocide are driven by an idea of human nature, which is alien from reality – this is

how we feel, for instance, about Nazi propaganda against the Jews – then we do not need to consider what the victims might have done to provoke their fate. If, on the other hand, genocide is an outcome of intense identity politics, then the behaviour of both sides warrants attention. We can only understand the violence done to Indonesian Communists if we examine the political atmosphere, which they contributed to shaping in the early 1960s. We can only understand the violence of the Chinese Communists if we examine the violence of the KMT government in the 1930s. But to go further and to accept that there might be ways in which the Armenians provoked reasonable Turkish anger, or even to hint that the Jews and Gypsies might bear some complicity for what was done to them by the Nazis is to go beyond what is politically or academically acceptable. In admitting political killing as genocide, the world of genocide studies sets up for itself an enormous conflict.

The second unpleasant consequence of including political killings as genocide is that scale becomes increasingly important as a criterion for identifying genocide. The unpleasantness here is twofold. There is something repugnant about treating mass death as an object of statistical calculation, and the reliance on statistics generates a distasteful competition for status on the backs of murdered human beings. Uncertainty hovers over the whole discipline of statistics, but that uncertainty especially significant when the issue is mass death. However carefully and impartially we may weigh the evidence, we sail between the Scylla of denying victims the due recognition of their victimhood and the Charybdis of blood libel, of blaming people for murders they did not commit.

Nonetheless, even if treating political killing as genocide presents us with these unpleasant problems, we have little intellectual or moral choice but to follow this path. The development of international law to prohibit genocide and to try perpetrators is a significant step, but nothing in the history of criminology suggests that setting down law and punishing criminals is on its own enough to prevent crime. If we are to have any chance of ensuring that the twenty-first century does not join the twentieth in being labelled a century of genocide, then understanding the phenomenon in all its aspects is essential. ■

This article is based on a lecture presented at the International Institute of Asian Studies, Leiden, 7 September 2000.



Professor Robert Cribb teaches history at the University of Queensland. His research interests include the historical roots of violence in Indonesia.

E-mail: robert.cribb@mailbox.uq.edu.au

(Advertisement)

Far Eastern Affairs: A Russian Journal on China, Japan, and Asia-Pacific Region

The bimonthly *Far Eastern Affairs* is the brain-product of the Institute of the Far East, a renowned Moscow think-tank providing blueprints for Russian government's foreign political and economic advances in that part of the globe.

Order #: EVP761
ISSN: 0206-149X
Periodicity: 6/year

Institutions: \$175/yr. Individuals: \$45 (US only), \$85 (non-US)

For more information, please contact:

EAST VIEW PUBLICATIONS
3020 Harbor Lane North, Minneapolis, MN 55447, USA
Tel: (763) 550-0961 Fax: (763) 559-2931
E-mail: periodicals@eastview.com
www.eastview.com

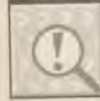
Religious Messages in the Modern World

Iran's problem with its youth

A common cultural concern in Iran today (which is expressed in both traditional and modern media in recent years) revolves around the future of the so-called 'third generation' of the Islamic Revolution. There is a sense of anxiety about the threat of a cultural divide, driving a wedge between the moral standards of 'Islamic society', and the nation's youth. The concern with the 'third generation' is even more serious on the part of the religious and political leaders. It is not surprising, therefore, that they issue warnings about the domestic and foreign cultural threats.

By MAHMOUD ALINEJAD

Research Project



The significance of the youth was never lost on the Islamic state, as evident in the state efforts in the 1980s to use public education and the media to inculcate an ascetic-revolutionary reading of religious values and cultural norms. Such readings of religion and culture not only served as the moral cause of the revolution against the Shah, but also forged a religious-national identity seeking recognition from other (mainly Western) powers, and a religiously based national solidarity at the time of war with external enemy Iraq.

However, the 'third generation': the baby boom after the Islamic Revolution of 1979 naturally has personal memories neither of the revolution against the Shah, nor of the 'sacred defence' (the official term for the eight-year war with Iraq). Nonetheless, the enfranchisement of this very generation (almost half of the population of about 70 million) is deemed essential for a continued existence of the Islamic Republic as a national polity in the current global context. In fact, it would be unthinkable for political and religious leaders to keep up the idea of a 'religious revolution' and maintain the legitimacy of a 'religious government' (in a condition totally different to the years of the revolution and the war) without a renewed sense of 'religious nation'. To this end, a properly cultivated next generation that would be willing to respect and uphold the religious and cultural values of this nation is indispensable.

Communicating with the youth

In a speech delivered to a clergy gathering, the Minister for Interior, the middle-ranking reform-minded cleric-politician Abdolvahed Musavi-Lari, highlighted the need for new ways of communicating with the youth: 'As our main concern today is to transmit the revolutionary culture to the third generation, we must think really hard about the quality of this transmission with due consideration for peculiarities of this generation and the exigencies of time... Unless we listened to what the youth have to say, and unless we understood their points of view, we would not be able to establish a

meaningful relationship with them'. (Persian Daily *Dowran-e Emruz*, 5 December 2000)

Lari's statements, which are by no means unique, come in the wake of insurmountable difficulties experienced by the state in dealing with the question of the youth. These difficulties have to do with the major developments of the 1990s, including the rapidly expanding higher education, economic misfortunes caused by mismanagement and a sharp decline in oil income, a widening social and political divide, and the proliferation of alternative media, which gave voice to a diversity of political and social views and desires. The traditional printed press' coming to scene with a critical intellectual voice, a revival in music and film industries, and new experimentation with theatre and other traditional and modern media enabled individuals to refer to multiple sources of knowledge, information, and entertainment for choosing a 'lifestyle'. It made the expression of a host of alternative voices possible.

The wide use of satellite television, in spite of legal restrictions, and the spread of foreign (mainly Western) films and music via a burgeoning illegal market of audio and video cassettes even furthered the independence of the audiences from the traditional sources of religious, moral, and political authority. In the late 1990s, the Iranian nation, and particularly the nation's youth, appeared more diversified than ever in its views of the world, and the ways and means of fulfilling its material and spiritual needs and desires. Over the last four years, the state and the religious establishment has effectively become 'simply one of many competing sites in which values and ideals are adapted, debated, reshaped, or nourished.' (Norton, in Eickelman and Anderson, 1999: 21)

Since the presidential elections of May 1997, there has been increasing evidence of the emergence of multiple and competing social and political forces that offer authoritative, and yet alternative, definitions of cultural and moral values in order to address the youth issues. More importantly, like other nation-states, in Iran too, new and old media technologies have in many ways reduced the possibility of control of the freedom of expression. 'Although efforts to shape, if not control, the dissemination of political communications

persist, censorship is less effective than in the recent past.' (Ibid.: 21)

A young nation

The heightened concerns about the 'third generation' may thus be better understood in the light of social, political, and cultural attempts to capture the imagination of the rising younger generation. It was not accidental that concerns about the faith and morality of the nation's youth dominated President Khatami's agenda. His much vaunted project of 'reform' was in large part an attempt to sustain, in the late 1990s and beyond, a sense of religious nationhood based on the 'awakening' of the Islamic nation. It thus echoed the pioneering efforts of Ayatollah Khomeini (the charismatic leader of the revolution) in the early 1980s (indeed Khatami himself repeatedly acknowledged his debt to the late Aya-

What was needed,
was a collective
imagination of a new
religious identity
that would inspire
the younger
generation

tollah). What was needed, was a collective imagination of a new religious identity that would inspire dignity and pride in the younger generation, as the revolutionary understanding of religion had done during the war (1980-1988).

But the revolutionary asceticism of the 1980s had strained the nation; and the state programme for economic development in the early 1990s failed to uphold a sense of social and economic justice during peacetime. Alongside, an intensifying sense of moral decay developed. Even the official media came to express its concern about the rising rates of corruption, violence, crime, drug abuse, prostitution, promiscuity and even homosexuality among the youth.

Khatami's project of nation-building was therefore dominated by con-

cerns about the faith and morality of a young and highly educated nation. (There are about twenty million school students, two million university students and millions of graduates.) More than anything else, he came to the political scene as a man of culture and knowledge, equipped with both traditional and modern education. The electorate thus deemed him the best man to address the problem of the education, cultivation and ultimately enfranchisement of the new generation of the youth. While his project of reform was in part a continuation of the earlier attempts directed at building a national identity based on the shared religious culture, it also departed from the past to the extent that it now had to deal with 'new' and diverse social, cultural, economic, and political needs of the young nation.

The public sphere

The significance of the communication media (and particularly the printed press) in promoting President Khatami's project of recapturing the imagination of the youth cannot be exaggerated. His massive electoral win in 1997 was owed, to a large degree, to the support of the so-called 'reformist' groups and intellectuals who used the printed press to campaign on his behalf on a 'religious-modernist' platform, promoting the 'republican virtues' of the constitution of the Islamic Republic. The emergence of a 'public sphere' relied heavily on the 'reformist' press, which advocated a 'civil society' where a free press would articulate, through intellectual and public debates, a public opinion. This would in turn serve as a basis for transparency and accountability of the state, and recognition by the state of the civil rights of the citizens. In order to better understand the nature of the public sphere in Iran one should take account of the genuine efforts of real social and political actors - driven by the idea of 'civil society' - who are trying to work out: 'How may people peacefully organize outside of government control? How is citizenship engendered and strengthened? What role should the state play as a referee or rule-setter?' (Ibid.: 25).

Beyond the political contest between the promoters of an ideal-type 'civil society' ('reformists') and the overzealous guardians of pure traditional values ('conservative' power), the public sphere has also provided an opportunity for the expression of a more diversified and far-reaching social and political movement that seeks to challenge the entrenched approaches to the question of cultural values and norms. This latter enterprise, which may be appropriately called a 'reform movement', points to a common ground for negotiation (through legislation, litigation, informal debates and disputes, etc.) over how to manage the true cultural and political diversities of the rising generation, and how to set new ground rules for a civil interaction of state and the youth.

The contest for the control and mobilisation of the cultural resources of the nation, and particularly the means of communication, is playing an increasingly important

role in addressing the new social, political, economic, educational, and entertainment needs of the young public. The reform movement has materialised less in the sphere of institutional power, than in a public domain where common cultural concerns can be negotiated, contested and even fought for by competing understandings of a common religious tradition. 'Reformist' and 'conservative' in Iran have in recent years come to signify more than a factional political competition, although its most salient expressions are political. These terms also represent a main cultural divide that has engulfed the nation in a bitter conflict over finding a shared idea of community, identity and authority. Such a broad consensus will be essential for any strategy for dealing with the needs and desires of the rising generation.

The increasing importance of the 'public opinion' for public policy making about the youth was precisely what moved President Khatami and his administration to tackle such sensitive and potentially incriminating political and cultural issues as the manner of transmission of religious-cultural messages to the younger generation.

With the rise of a public sphere where the youth can express their somewhat 'non-conforming' interests in the public domain, the state's need to develop alternative strategies for connecting with young audiences has become undeniable. The 'reformist' intellectuals have already demanded that such strategies be based on the recognition of multiple sources of knowledge and legitimacy, and an acceptance of a competition between alternative interpretations of religion. The question is, how restrictive and narrow understandings of religion and culture will be reconciled with these new alternatives? Will what has been jealously safeguarded as 'traditional religious values' concede to coexist with what has so far considered to be 'decadence' and 'foreign plot' designed to corrupt the purity of the religious faith and culture? Or will it choose to resist and even go to war in order to defend the 'sacred' traditions? ■

References

- Norton, August Richard, 'The New Media, Civic Pluralism, and the Slowly Retreating State', in Dale F. Eickelman and Jon W. Anderson, ed. *New Media in the Muslim World: The Emerging Public Sphere*, Bloomington: Indiana University Press (1999).



Dr Mahmoud Alinejad, post-doctoral fellow at the International Institute for Asian Studies in Leiden and Amsterdam School of Social Science Research, is conducting a research on the emergence of public sphere in Iran within the 'Transnational Society, Media, and Citizenship' programme, funded by WOTRO. E-mail: mahmouda@altavista.net



IIAS mediates in finding Dutch funding for non-Dutch scholars

The IIAS invites applications for (post PhD) fellowships in the social sciences, the humanities and multidisciplinary research between these disciplines and those of law, economics, medicines and environmental studies. Applications can be sent in throughout the year.

Fellowships are meant for
a) **non-Dutch scholars** (including Asians) with a demonstrable link to a Dutch university or institute who are (1) studying Asia; or (2) studying Europe-Asia related issues; and

b) **Asian scholars** with a demonstrable link to a Dutch university or institute studying Europe. These fellows who are to bring their own funding may ask the IIAS to mediate in finding external Dutch funding.

The IIAS offers these research fellows office space, research facilities in Leiden or Amsterdam, an introduction to Dutch fellow researchers, access to Dutch archives, etc.

The 'IIAS fellowship information and application form' is available via <http://www.iias.nl/iias/fellowships.html>.

For more information:
IIAS, P.O. Box 9515, 2300 RA Leiden, the Netherlands
Tel: +31-71-527 2227, Fax: +31-71-527 4162
E-mail: iias@let.leidenuniv.nl

(Advertisement)

AVAILABLE FROM IDC PUBLISHERS

Thirty years of Excerpta Indonesica on CD-ROM

This CD-ROM with the cumulative abstracts journal Excerpta Indonesica, issues 1 to 60 published between 1970-1999, is realized in co-operation with the Library of the Royal Institute of Linguistics and Anthropology (KITLV) and the International Institute of Asian Studies (IIAS).

The extensive and easy to use database provides access to selected abstracts of monographs, chapters in general works on Southeast Asia, and periodical articles dealing with Indonesia published between 1968 and 1999. Excerpta Indonesica on CD-ROM offers a fast retrieval system that is easy to operate. The 60 issues of Excerpta Indonesica, containing over 15,000 high-quality abstracts in English, complete with keywords, is thus easily accessible to both laymen and scholars in Southeast Asian studies. The wide range of subjects from the humanities and social sciences, selected from books and periodicals published all over the world, combined with a highly user-friendly interface make this research tool indispensable to anyone with an interest in modern Indonesia.

Updates will be issued bi-annually.

For more information and free brochures please contact IDC Publishers:



For more information please contact any of the following addresses

The Netherlands
IDC Publishers
P.O. Box 11205
2301 EE Leiden
Phone +31 (0)71 514 27 00
Fax +31 (0)71 513 17 21
E-mail info@idc.nl
Internet <http://www.idc.nl>

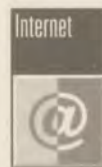
For North American customers only

North America
IDC Publishers Inc.
350 Fifth Avenue, Suite 1801
New York, NY 10118
Phone 212 271 5945
Toll free 800 757 7441
Fax 212 271 5930
E-mail info@idcpublishers.com

Atlas Mutual Heritage On-line

In 1602 the Dutch East India Company, abbreviated to VOC (Vereenigde Oost-Indische Compagnie), was founded. After the formation of the VOC, Dutch scholars and writers began to become interested in overseas studies. In the seventeenth century numerous books on Asian countries were already being published, some of which discussed the Dutch presence and administration in the East. Even after its liquidation in 1799, the VOC, but also the countries it had been taking an interest in, continued to be a major topic of research. Throughout the decades numerous scholars from various branches of learning have continued to study this Company and are still doing so today.

By MARTINE GOSSELINK



During the last ten years there has again been an upsurge of the interest in the VOC. Various research projects have been set up in order to restore and conserve monuments in Africa and Asia. More and more, these monuments are being considered a common heritage. Therefore Asian and African researchers have also found their way to Dutch institutions in order to study their own history through seventeenth- and eighteenth-century visual and textual sources.

Supporting the accessibility of both types of sources and meeting the numerous requests for illustra-

tive material on former Dutch settlements abroad, in 1996 it was decided to set up a data bank containing both illustrative source material and written data. To this end three Dutch institutions, the Amsterdam Rijksmuseum, the Algemeen Rijksarchief, and the Netherlands Department for Conservation initiated the Atlas Mutual Heritage project (AMH).

Last year the AMH presented a database programme filled with approximately 2500 illustrations. This programme can be consulted in the libraries and reading rooms of the three institutions involved in the project. Henceforth the provisional results of this long-term project are, since June, available on the Internet site listed below.

The data bank has been designed as a comprehensive digital catalogue of mutual cultural heritage. In its current version, its main feature is a demonstration of one of the models, i.e. the 'VOC settlements' module, which deals with the VOC heritage in Africa and Asia. The data bank not only provides information on forts, hospitals, and other buildings that were built in the VOC period, it also contains a large number of illustrations of these building on charts and in paintings, photos, and prints. Other modules, such as one dealing with the WIC (West India Company), may be added to the databank at a later date.

The Atlas Mutual Heritage project-group plans to set up a broad network of museums, archives, and experts involved in the field of common cultural heritage. Institutions in- and outside the Netherlands can participate in the project and add the

VOC illustrations in their collections to this data bank. These illustrations will then be connected to geographical and historical data on the heritage sites involved. In this way we intend to provide a solid and central basis for the development of our knowledge on common cultural heritage. With its various search options the data bank is able to help not only researchers interested in topics specifically related to the VOC, but also scholars - of social, cultural, and colonial history and of art history, historical architecture and the restoration of overseas monuments - who might have a more general interest in the countries the VOC visited.

It was a natural choice to present this collection of research data in an interactive medium. To publish the AMH in book form would have meant missing out on an enormous range of search options, which makes this digital catalogue so attractive. The various search options allow the user to access not only a complete inventory of VOC locations by typing in a place-name, in old or modern spelling, but also enabling the selection of specific illustrations and searches for either the institution in which the illustrations are kept or for its history in the archival records.

Because the AMH is a constantly increasing data bank, the project group welcomes any comments readers of this article would like to make on the programme, whether about the contents of the data bank or, the system itself. Where possible we will make adjustments to the next version of the data bank. ■

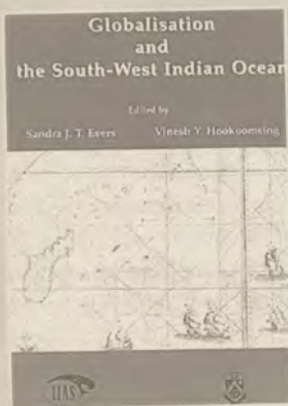
The Atlas Mutual Heritage is available on-line at:
[Http://www.atlasmutualheritage.nl](http://www.atlasmutualheritage.nl)

Martine Gosselink is Project Manager of the Atlas Mutual Heritage (AMH) project.
E-mail: amh@art-culture.nl

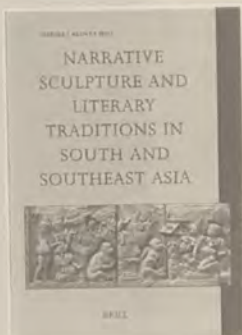


Screen-dump of the Atlas Mutual Heritage, with a painting of Andries Beeckman, 'View of the Castle of Batavia'.

NEW IIAS PUBLICATIONS



Globalisation and the South-West Indian Ocean
 Edited by Sandra J. T. Evers and Vinesh Y. Hookoomsing
 IAS
 Evers, Sandra and Vinesh Hookoomsing
GLOBALISATION AND THE SOUTH-WEST INDIAN OCEAN
 Reduit: University of Mauritius/IIAS (2000). 235 pp., ISBN 99903-73-01-9
 Review by Marc Spindler in this issue, p.27.



NARRATIVE SCULPTURE AND LITERARY TRADITIONS IN SOUTH AND SOUTHEAST ASIA
 Edited by Marijke J. Klokke
 Brill
 Klokke, Marijke J. (Ed.)
NARRATIVE SCULPTURE AND LITERARY TRADITIONS IN SOUTH AND SOUTHEAST ASIA
 Leiden, Boston, Köln: Brill, with financial support of the International Institute for Asian Studies (2000), 176 pp., ISBN 90 04 11865 9, illustrated.
 For full bibliographic descriptions and annotations of the book and articles, please see: <http://www.abia.net> (search: author = Klokke).

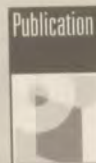


Nomads in the Sedentary World
 Edited by Anatoli M. Kazanov and André Wink
 Kazanov, Anatoli M. and André Wink (eds.)
NOMADS IN THE SEDENTARY WORLD
 Richmond, Surrey: Curzon/IIAS Asian Series publications nr. 1 (2001), 290 pp., ISBN 0-7007-1369-7 (hb) 0-7007-1370-0 (pb)



Images of the 'Modern Woman' in Asia
 Global media, local meanings
 Edited by Shoma Munshi
 Munshi, Shoma (Ed.)
IMAGES OF THE 'MODERN WOMAN' IN ASIA
 GLOBAL MEDIA, LOCAL MEANINGS
 Richmond, Surrey: IIAS and Curzon Press (2001), 211 pp., ISBN 0-7007-1343-3 (hb), 0-7007-1353-0 (pb), illustrated.

BOOKS RECEIVED



Appadurai, Arjun
GLOBALIZATION AND AREA STUDIES
 WERTHEIM LECTURE 2000
 Amsterdam: CASA (2001), NO ISBN

Bernot, Lucien
VOYAGE DANS LES SCIENCES HUMAINES
 QUI SONT LES AUTRES?
 Paris: Presses de l'Université de Paris-Sorbonne (2001), 612 pp., ISBN 2-84050-169-4, ill., French

Lijphart, Arend
DEMOCRACY IN THE TWENTY-FIRST CENTURY
 UHLENBECK LECTURE 18
 Wassenaar: Netherlands Institute for Advanced Studies (2000), 27 pp., No ISBN

Ostasiatisher Verein e.V.
WIRTSCHAFTSHANDBUCH ASIEN-PAZIFIK 2000/2001
 Hamburg: IfA (2000), 702 pp., ISBN 3-9806557-2-5, German

Schwider, Emile & Eef Vermeij (eds)
GUIDE TO THE ASIAN COLLECTIONS AT THE INTERNATIONAL INSTITUTE OF SOCIAL HISTORY
 Amsterdam: Stichting beheer IISG (2001), 184 pp., ISBN 90-6861-213-1, illustrated.

Veen, Ernst van
DECAY OR DEFEAT?
 AN INQUIRY INTO THE PORTUGUESE DECLINE IN ASIA 1580-1645
 Leiden: CNWS (2000), 306 pp., ISBN 90-5789-051-8

Watkins, Kevin
OXFAM EDUCATIONAL REPORT
 London: Oxfam GB (2000), 403 pp., ISBN 0 85598 428 7, tables & graphs

Interested in submitting a review article for one of our Books Received? Please contact the editors at: iiasnews@let.leidenuniv.nl

12 DECEMBER 2000
 LONDON, UNITED KINGDOM

Continuity and Change in Orientalist Collections

'Continuity and Change', this year's Annual Conference of the National Council on Orientalist Library Resources (NCOLR), was held at the Wellcome Library and opened by NCOLR Chairman Lesley Forbes.

By CATHERINE ANSORGE

Report
 Nigel Allan, Curator of Oriental Collections at the Wellcome Library, in his talk 'Wellcome Oriental Collections - twenty years on' conveyed how automation procedures had revolutionized access to the collections. As Dr Allan described, the collections had originally been the property of Sir Henry Wellcome, the leading pharmaceutical pioneer, who had left America for London, in 1880. After his death in 1936 he left money to maintain and further develop these collections. There has been a long tradition at the Wellcome in the production of published catalogues to describe the oriental collections, e.g. of Arabic manuscripts, published in 1967, Ethiopic manuscripts (1972), the Sanskrit and Prakrit manuscripts (1985), and of the Tibetan manuscripts (1989). William Pruitt and Roger Bischoff produced

the catalogue of Burmese and Pali manuscripts in 1998. Future catalogues will generally be mounted on the Web, but hard copy catalogues continue to be essential for the foreseeable future as far as oriental manuscripts are concerned. Jeevan Deol, research student in Indian Studies at St John's College, Cambridge outlined his research project to locate and describe Punjabi manuscripts in the UK, which aims to produce a Web-based catalogue. Collaboration between British and Sikh communities has resulted in financial support and funding has also been provided by the Wellcome. Priding itself on a wide literature, Punjabi is a multi-script language with texts written in Persian, Urdu or Nagari, with religious texts often written in Gurmukhi script. There are around 460 Punjabi manuscripts in the UK, and of these, the largest number (265) are in the Wellcome's collections and consist of love stories and medical texts. There are some important

manuscripts in the British collections such as a rare illuminated Sikh scripture from the 1670s in the British Library. In the Wellcome Library there are also a number of rare illuminated manuscripts, which would have been passed between dignitaries as gifts. Nikolaj Serikoff, who is Arabic specialist there, described problems of another kind, posed by the fact that manuscripts have no identifiable authors or titles. In an attempt to devise a method enable users to identify manuscripts, an alphabetical list of 'incipits' has been devised for describing manuscript contents. These artificially generated pieces of two or three lines of text, based on the information in the introduction and at the end of the manuscript, are then loaded into a searchable database.

IT discussion

Professor H.O. Feistel of the Staatsbibliothek zu Berlin demonstrated an on-line searchable database, listing manuscript holdings with their shelf-lists and importantly without diacritics in transliteration. Now, after eight years of work, all of the Staatsbibliothek's oriental manuscripts and most of the Central Asian collections are in

the database also featuring a finding list and index.

Then Dr Dominik Wujastyk, Associate Curator for South Asian Collections at the Wellcome Library, provided a valuable review of current computer technology relating to manuscript cataloguing and access. Many software packages are designed for business uses and are unsuitable for the sort of data used for academic work. Some existing examples of software such as Philobiblion, 4th Dimension, and MS Access were described. Of these examples, Philobiblion has the best data design for manuscript

be found at: [Http://findhere.com](http://findhere.com)

Catherine Draycott, in the 'Digitalization of the Wellcome medical photographic library collections: a case study', outlined the origins and the extent of the photographic collections at the Wellcome and emphasized how digitalization was to provide extra information to users, both from the academic community and from the media. Funding support of GBP 1.4 million was provided for this three-years-and-a-half digitalization project, storing the images on DVD, which was carried out by 'Systems Simulation Inc'. So far 34,000 images have been scanned and stored, while catalogue database contains 18,500 records. On-line access for users is planned for the future.

Finally, Lesley Forbes gave an update of the 'Mapping Asia' Project. This is a collaborative project involving oriental collections throughout the UK, the aim being to describe Asian resources in libraries via the Web. Also included in the project will be details of Asian language newspaper holdings and details of personnel with expertise in oriental language cataloguing. So far, the major effort has been on organizing data collection on library holdings; information on newspapers and language expertise is planned for next year. ■

... automation procedures had revolutionized access to the collections.

description. The second part of the talk investigated the use of SGML/XML applications for marking text for display on the Web. Examples, which display these systems and showing examples of manuscript descriptions in mark-up language, can

Catherine A. Ansoorge is secretary of the NCOLR and librarian at the Faculty for Oriental Studies Library at Cambridge University.
 E-mail: caa1@cam.ac.uk

4 > 6 JANUARY 2001
VIENNA, AUSTRIA

The 'Dark Side' of Life in Asia and the West

Night-time and the time to sleep

Night-time and sleep are twin concepts, or so it seems. In many cultures sleeping, is more or less exclusively associated with the night, whereas the most important function of night and darkness would appear to be – to signal the time to close the eyes and sleep. As usual, social reality is much more complex than this simplified arrangement suggests. At the Vienna workshop, seventeen scholars from ten different countries and fourteen different universities more closely examined the topic of night-time and the time to sleep, mainly from social scientific (i.e., criminology, urban sociology, anthropology, cultural studies), literary (Chinese and Japanese Studies), and historical perspectives.

■ By **LODEWIJK BRUNT & BRIGITTE STEGER**

Report In contrast to most cultural and artistic traditions, including poetry, novels, films and painting, academic disciplines have never paid much attention to the issues raised. During the workshop, it became clear that it would be extremely difficult even to define the boundaries of night and day. What about the twilight, for instance? Close to the north and south poles that period can be quite prolonged, but is it part of the day or part of the night? Should twilight and dawn be considered entities in their own right? In many other respects too, the conceptualization of night-time (and, of course, by implication daytime as well) is extremely complicated. What people call 'night', for example, is very much determined by time and place. For example, in cities such as Glasgow and Edinburgh during the nineteenth century, the night presented in the workshop by Irene Maver (University of Glasgow), was very much associated with fear of the 'dangerous classes' and those phenomena 'apparently linked to them; illness, crime, poverty, sexual promiscuity, and violence. Although the night also has associations with dangers and fears in East Asia, they are related more to supernatural phenomena, as Anna Schegoleva (SOAS, London) explained in her paper on the *kanashibari* phenomenon in Japan and Jutta Hauser (University of Munich) in her work on fears associated with being alone during sleep, again in Japan. Often, however, nights are created as a counter-world to the day, where one might find shelter, as Wolfgang Kubin (University of Bonn) and Wolfgang Popp (University of Vienna) pointed out through examples from Chinese literature and Hong Kong films. Night and sleep can also be a period of (re)-creation, as the mythology of Cheju (Korea) shows (Hea-Kyoung Koh, Pacifica Graduate Institute, CA).

In recent history, a process of 'colonization' of the night has taken place: as a consequence of technical developments (such as street lighting, modern transportation, and electronic communication), parts of the night

have been transformed into 'daytime'. Currently, as discussed in the contributions by Lodewijk Brunt (University of Amsterdam) and Chris Nottingham (Caledonian University, Glasgow), we form part of a globalized 24-hour economy: our cities and modes of transportation and communication no longer sleep. Does this mean that traditional associations with darkness, primarily fear of unknown dangers, are also disappearing? Long-term developments are impossible to predict, but we have gained a glimpse of some consequences. Jun Ayukawa (Kinjo Gakuin University, Nagoya) has dealt with the profound changes this new meaning of the night has conjured up in terms of generational relationships in Japan. The colonization of the night in Japanese culture has brought children and young adults to the forefront. They are enjoying new dimensions of 'free time' through their extensive use of mobile phones and easy transportation. Yoshikazu Nagai (Kansai University, Osaka) has tried to sketch new patterns of social control during the night-time and he suggested there will be a gradual transformation from spatial control to time control.

Generally speaking, the study of sleeping seems to be somewhat more sophisticated than the study of the night and night-time. The topic of sleep has recently become highly politicized in Europe because of the dialogue surrounding the legitimacy of so-called 'siesta cultures' in the Mediterranean area. From Yi Li's contribution (Tacoma College, Washington), showed that such a discussion has been taking place in China, as well: can afternoon napping be considered a source of cultural identity or as a remnant of the feudal past and an obstacle to modernization? Brigitte Steger (University of Vienna) has developed a typology of 'sleep cultures', varying from 'napping cultures' to 'siesta-cultures' and 'monophasic cultures'. From this scheme, it can be deduced that societies show pronounced differences in sleeping patterns and that the close association between night-time and sleeping is in fact not nearly as close as it may seem. Moreover, some societies have changed

from one pattern to the next over the course of time.

The participants inquired into the 'centrality' of sleep in different cultures, i.e. does a certain pattern of sleep determine other behavioural customs as well? For instance: do napping cultures always have polychronic time schemes and are monophasic cultures typical for monochronic ones? It would seem that we need more systematic comparative studies on time in general and more detailed studies on how time is spent in particular, in which night-time and sleep provide promising entries. The study of night-time and sleep depends on various conditions. First of all, it is necessary to consider these topics as legitimate and potentially important fields of study and, secondly, the field should profit from case studies such as Peter Rensen's (University of Amsterdam) on the homeless in Amsterdam, Eyal Ben-Ari's (Hebrew University, Jerusalem) on the sleeping patterns of American combat soldiers, and Antje Richter's (University of Kiel) on sleep in pre-Buddhist litera-

The workshop was organized by Jun Ayukawa (Sociology, Kinjo Gakuin University, Nagoya, Japan), Lodewijk Brunt (Anthropology and Sociology, University of Amsterdam, Amsterdam, Netherlands), and Brigitte Steger (East Asian Studies, University of Vienna, Vienna, Austria) and was generously sponsored by the European Science Foundation Asia Committee, and the Japan Foundation.

16 FEBRUARY 2001
SYDNEY, AUSTRALIA

AsiaPacifiQueer

AsiaPacifiQueer is an on-going collaboration between scholars from Australia, New Zealand, and elsewhere who are researching queer cultures and peoples in post-colonial societies of the Asia-Pacific. A growing number of academics and honours as well as postgraduate students working in Asian Studies, cultural studies, history, anthropology, health, epidemiology, and other disciplines are undertaking pioneering research in this field.

■ By **PETER JACKSON**

Report However, professional networking is often inhibited by disciplinary and discursive divides that isolate scholars from each other, as well as by a continuing marginalisation of queer research within an academy in which the humanities and social sciences have suffered savage funding cuts in the name of neo-liberal economics. AsiaPacifiQueer was in August 2000, founded by Dr Peter Jackson (Australian National University) and Dr Mark McLelland (University of Queensland), as a response to this complex of issues. Its aim lies in organizing a regular series of confer-



Japanese woodblock print by Bihô (Meiji period).
In Japan, the bat is a symbol of good fortune.

ence. The collaboration of scholars from different disciplines and from different regional fields has been and is extremely fruitful for the topic of the night-time and the time to sleep.

Parallel to the workshop, we organized an exhibition of original Japanese coloured woodblock prints, 'Twenty-Nine Views of the Dark Side' (courtesy of the MAK-Austrian Museum of Applied Arts). This provided an enlightening overview of night-life scenes in nineteenth- and early twentieth-century Japan, and provided support for our hypothesis that even in pre-modern times, night has been the realm of more than sleep alone.

On the basis of the workshop,

a mailing list for the study of night and sleep has been initiated (<http://www.egroups.com/group/komori>). In addition, a selection of contributions to the workshop will soon be published. ■

Professor Lodewijk Brunt is a full professor of Urban Studies at the University of Amsterdam and in this capacity he has in recent years been doing fieldwork in India (esp. Mumbai). Last year he produced the tv-documentary 'Blessed by the Plague' on the city of Surat (Gujarat).

E-mail: brunt@pscw.uva.nl

Professor Brigitte Steger is Assistant Professor of Japanese Studies at the Institute of East Asian Studies at the University of Vienna. Her research includes the anthropology and sociology of sleep (dissertation), of time and of midwifery in Japanese history and presence.

E-mail: Brigitte.Steger@univie.ac.at

Gay and Lesbian Mardi Gras Cultural Development Fund.

A second AsiaPacifiQueer Conference on the theme of 'Media, Technology and Queer Cultures' will be held at the University of Queensland on 3 and 4 December 2001. The conference will focus on how media and communications technologies in post-colonial Asia-Pacific and other societies produce, govern, market, distribute, enable or exclude minority genders and sexualities in both the public and private spheres. Papers from all academic disciplines will be welcome. Proposals for papers are being accepted until 1 July 2001 and can be sent to Dr Mark McLelland at the Centre for Critical and Cultural Studies, the University of Queensland. Full details on the AsiaPacifiQueer II Conference are available on the website. ■

An AsiaPacifiQueer website has been set up, providing a full report of the conference and abstracts of all papers presented:
<http://www.sshe.murdoch.edu.au/intersections/app/apphomepage.html>

Dr Peter A. Jackson is a fellow in Thai history at the Division of Pacific and Asian History, RSPAS at the Australian National University, Canberra.
E-mail: peterj@coombs.anu.edu.au

Burmese Heritage

Introduction

The Union of Myanmar, more commonly known as Burma, has a very rich and culturally diverse heritage. The Burmese are the majority of the population while Kachin, Chin, Arakanese, Shan, and Karen form important minority groups cultivating their own traditions. Since the late eighteenth century, the area covered today by the Union of Myanmar was known to Westerners as Burma. The renaming of the country by the military government a few years ago is still a controversial issue for political opponents, though 'Myanmar' was the usual literary name for the country since the earliest days of Burmese epigraphy.

By STEPHAN VAN GALEN

In recent years, there has been a growing interest in the history and culture of the ethnic minority groups living in Burma. This issue of the Newsletter highlights some aspects of recent research on Burma. The country's deliberate isolation for several decades and the political controversy the military regime evokes notwithstanding, a number of scholars have devoted their efforts either to long established fields of research or to lesser explored areas. The recent controversy between Guus Houtman and Elizabeth Moore on the restoration of the Shwedagon has shown, however, that research on the country can be a walk on the tightrope.¹

One of the hot spots in Burma Studies is Arakan, the present day Rakhine State in Western Burma. Jacques Leider recently completed a groundbreaking PhD on the Mrauk-U period (AD 1430-1785). In recognition of a growing interest in the Burmese littoral, the Royal Netherlands Academy of Arts and Sciences (KNAW) sponsored an international conference on Lower Burma and the Bay of Bengal, the proceedings of which will be published this Fall by the KNAW Press as *The Maritime Frontier of Burma. Political and Cultural Interaction during Ages of Commerce, c. 1000-1800* (Amsterdam, 2001).

Pamela Gutman, who has dedicated many years to the study of the ancient history of Arakan, allows us a close look at recent archaeological research conducted in Mrauk-U. The fortified

city of Mrauk-U was Arakan's capital for four centuries, and the impressive remnants of old Arakanese temples and pagodas still stand as a living reminder of the past. Excavations at the mid-sixteenth century Koe-Thaung shrine, one the largest religious buildings at Mrauk-U, show influences on Arakanese culture from the Middle East, Sri Lanka and Bengal. For Mrauk-U it would be of immense value to set up an international conservation project like the one that has been so successful in Pagan.

Pagan not only boasts some of the most impressive pagodas, but it is also presently one of the best known tourist sites in Burma. Research on Pagan has produced an ever wider range of books and articles. Tilman Frasch has given new impetus to the outstanding philological tradition on Burmese epigraphy founded by Gordon Luce, U Pe Maung Tin, Charles Duroiselle, and others, in his masterly *Pagan. Stadt und Staat* (Stuttgart, 1996). Here he provides us with a bird's-eye view of research on various aspects of Pagan's history. The thousands of stupas and monasteries of Pagan reflect the impact of Buddhism on the early Burmese state and provide evidence for the close relationship between the early Burmese and the civilization of the Pyu. The enduring legacy of the Pyu is explored in an article by Janice Stargardt. She shows how Pyu settlement patterns, irrigation works, and



A Buddhist nun with offerings at the Shwedagon stupa in Rangoon/Yangon.

the adoption of Theravada Buddhism left major imprints on the historical geography of Burma that endured until the late nineteenth century.

Another defining element of Burmese culture is Burma's unique legal tradition, a field which has been brought to light by, among others, Andrew Huxley, who explores this vast field here. Bénédicte Brac de la Perrière, well known for her research on the spirit cults, will discuss aspects of the worship of the nat. Brac de la Perrière works from a long-standing French tradition of research on

Burma, which will get further attention from Marie-Hélène Cardinaud, currently the head of the Burmese language department at INALCO in Paris, in a paper on the history of Burmese Studies in France.

The following papers show that Burma provides exciting avenues for research. I sincerely hope this Burmese Heritage issue will contribute to the promotion of Burma Studies at large. Despite an increased interest in the country and its current problems, the number of Western scholars specializing in the vast field of Burma studies has unfortunately remained very small. Likewise co-operation with Burmese researchers has also been difficult hitherto and it is hoped that there will be more room to exchange views with our Burmese colleagues in the future. ■

Note

1. Times Higher Education Supplement (1 December 2000).

For the IIAS Newsletter Interview with the Guest Editor, Stephan van Galen, please turn to p. 17.

Stephan van Galen, MA works for the Association of Universities in the Netherlands (VSNU) and is currently preparing a PhD on Arakanese History, AD 1515-1690 at Leiden University.
E-mail: s.vangalen@planet.nl

Rediscovering Arakan

Studying cultural change on an Asian frontier

Covering the biggest part of Myanmar's northwestern sea coast, Arakan faces the Bay of Bengal and shares its northern border with Bangladesh and India. Called either Roshang (in Bengal), Rakhangapura (in Sri Lankan chronicles), Yakhai (in Ayutthayan chronicles), or Rakhine by its own inhabitants, the study of the history of Arakan has suffered from the area's peripheral situation, at least in the divisions of Asia familiar to us.

By JACQUES P. LEIDER

It was seen either from the viewpoint of the Irrawaddy Valley kingdoms, Bengal political centres, or the key locations of European trading companies. As its history during the early modern period has always been the best-known part of its long past, particular traits were highlighted and the area was easily subsumed into either a South Asian or a Southeast Asian political and cultural geography. For centuries, it was home to the

famous Mahamuni statue which, according to the local tradition, was modelled during a visit of Siddhartha Gautama himself into northern Arakan. Forcibly removed to Mandalay after the country was conquered by the Burmese in 1784, it has always been the focus of an intense religious fervour, notably by the Theravada Buddhist kings of Mrauk U, the old capital of Arakan. Its predominantly Tibeto-Burman population who speak a dialect of Burmese, clearly puts Arakan on the map of Southeast Asia. On the other hand, the roots of its Indo-Buddhist culture stretch

back to the first millennium, with the early presence of an Aryan population there, and its later exposure to the cultural impact of the Muslim sultanate of Bengal connects it to the larger world of South Asia, as well. Arakan definitely lies on an Asian Frontier.

Recent interest in Arakan has tended to focus on trade and cultural relations in the context of Indian Ocean and Bay of Bengal Studies, and on the study of an autonomous polity between the fifteenth and eighteenth centuries. Portuguese and Dutch sources now contribute a great deal to a better understanding of the policy of the Arakanese kings and their economic bias towards trade in the heyday of their kingdom in the early seventeenth century. They complement our study of Arakanese and, occasionally Burmese, chronicles and encourage a more critical reading of accounts like Friar Manrique's *Itinerario*. Studies in art and archaeology have unfortunately been few, but raise the question of safeguarding some of Asia's most original religious monuments and the remains of Mrauk U's outstanding fortifications.

Ethnic melting pot

The study of Arakan is now an integral part of Indo-Portuguese studies pertaining to what S. Subrahmanyam called 'the improvising empire' of the Portuguese beyond Goa's control. The Lusio-Asiatic communities that made

Myanmar needs historians who ... look at its component parts differently.

their livelihood by raiding the coast of Bengal and trading slaves contributed tremendously to Arakan's prosperity. They settled mainly in the area of Chittagong, a port and city that, after its conquest by the Arakanese around 1578, became a cornerstone of their control over the northeastern shores of the Bay of Bengal.

Arakan's kings were tremendously interested in the importation of labour both from Lower Burma (after the fall of Pegu in 1598/1599) and from Bengal. People with manual, artistic or any other skills who were enslaved could not be sold in slave markets but were drafted into royal service groups. Christian and Muslim mercenaries were an important element in Arakan's naval forces, the backbone of its military strength. Genetic studies could easily prove to what extent Arakan became an ethnic melting pot during its period of expansion (approx. AD 1570-1630).

The cultural symbiosis between rituals and beliefs held at traditional Southeast Asian Buddhist courts, and

the prestigious style and formal expressions of Indo-Muslim culture brought to Arakan by high-ranking Muslim dignitaries were salient features of the royal court of Arakan. While there is no doubt about the Buddhist character of the monarchy, the perceived cultural impact of the sultanate of Bengal has now ignited a fruitful discussion on traits of Islamization.

After forty years of Burmese occupation (1784-1825), Arakan fell (coincidentally with Tenasserim) under British administration as a result of the First Anglo-Burmese war. Unlike the early colonial history of Tenasserim, the first decades of Arakanese history under the English remain largely unknown. The presence in contemporary Arakan of a Muslim minority, fast increasing since the middle of the nineteenth century, is a legacy of the colonial period. Unlike those of the ancien régime, these Muslims, of mainly Bengali origin, were not culturally integrated and played a part in history of domestic conflicts in Myanmar after 1947. They then claimed an identity of their own and organized themselves in the so-called Rohingya movements.

A need for Myanmar regional studies

While many authors underscore Myanmar's multi-ethnic character

Continued on page 12

Continued from page 11

REDISCOVERING
ARAKAN

By Jacques P. Leider

and diversity as part of a wider South-east Asian identity, the mainstream historiography of the country has concentrated its efforts on studying the past of the Irrawaddy Valley. This is undeniably a consequence of the sources available but, as long as it is not balanced by alternative approaches, it emphasizes the one-eyed nationalist agendas of the dominant ethnic group. Myanmar needs historians who look not only beyond its actual political borders in their study of national history, but who look at its component parts differently as well. Regions designed as areas of study need not necessarily be defined by ethnic criteria. Arakanese history is a case in point as it stretches over an area extending from Cap Negrais to Dhaka, occupying a much larger space than the present-day Rakhine state. While its economic basis was the rice-growing plains of the Kaladan and Lemro Valleys, its orientation towards naval power and openness to foreign trade and influence set it apart from the Upper Burma kingdoms and invited comparisons with the Indonesian world. Similar contrasts could be highlighted while comparing the Irrawaddy Valley-based kingdoms with the Shan (Tai) country or, further south, with Tenasserim, whose history belongs to Thais, Mons, Burmese, and other smaller ethnic groups alike.

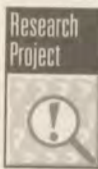
Giving the Myanmar's historiography merely a different profile by promoting regional studies could appear somewhat simplistic, however, were it to do nothing but add to the knowledge we have at present. A study of cultural change actually calls for a better understanding of regional and transregional networks. In the case of Myanmar, this has been much better understood by anthropologists than historians. Trade networks, pilgrimages, and cycles of local fairs connected to the Nat cults are intimately linked to a better understanding of human geography, and of exchange and mobility, and their study requires an adequate understanding of roads, rivers, and mountain passes. In this context, religious developments may be cited as one example among many to exemplify the complexity of studying cultural change in Arakan. While relatively little is known about local syncretic cults, even seemingly bigger issues such as how the success of Theravada Buddhism was established or what challenge Islam represented have never been explored. Suffice it to say that recent scholarship in the field of South Asian and Southeast Asian Studies has been highly stimulating because it reflects on all those issues where progress in research on Myanmar is, at present, still patchy. ■

Dr Jacques P. Leider has a strong interest in comparative studies on Burmese annals and chronologies and is starting a project on the studies of coastal Burma and its integration into the cultural and economic networks of Southeast Asia and the Indian Ocean. He teaches history in Luxembourg. E-mail: jacques.leider@ci.educ.lu

Pagan and
Early Burma

Pagan, today a small town of perhaps 2,000 inhabitants, was the capital of the first Burmese kingdom for about 250 years between the mid-eleventh and the end of the thirteenth centuries. During this period, more than 2,500 religious monuments, mostly Buddhist temples, stupas and monasteries, were constructed in and around the city. At the end of the thirteenth century, the city ceased to be a political center, having fallen victim to demographic disruptions, economic exhaustion, and military pressure from the Mongols, though it kept its status as a sacred center and a place of learning until the end of the last Burmese kingdom.

By TILMAN FRASCH



Most of what we know about Pagan comes from the inscriptions in which donors recorded the details of their dedication.

More than 400 come from the city of Pagan alone; another 250 contemporary records from other places in Burma. The study of inscriptions began in an early period when kings, who were eager to learn about and imitate the meritorious deeds of their predecessors, checked and even copied old inscriptions to preserve the memory of these deeds for posterity. The last, and perhaps most famous, epigraphic survey was begun in the last decade of the eighteenth century following an order by Badon Min (King Bodawpaya). The person in charge, the Twinthin Taikwun Mahasithu U Tun Nyo, used the opportunity to check the existing Burmese chronicles on the basis of epigraphic evidence. This traditional way of restoring Pagan and its inscriptions underwent a change when the British colonial government established the Archaeological Department of Burma in 1900. Besides excavations and the preservation of monuments, the Department's most noteworthy achievement was the publication of six volumes with inscriptions from Burma, known as the six 'elephant volumes' because of their size. Another project launched by the Archaeological Department was the edition of the Mon inscriptions in the *Epigraphia Birmanica*.

Epigraphic research entered a new phase with the arrival in Burma in 1913 of Gordon Hannington Luce. As a professor of History at the Rangoon College and later the University, he dedicated much of his time to the study of Burmese inscriptions, of which he deciphered and translated as many as he could find. The first selection of inscriptions, published in 1928, was followed by five portfolio volumes, *Inscriptions of Burma*, with rubbings of original inscriptions, which he edited with his brother-in-law, U Pe Maung Tin, between 1933 and 1959. Luce continued his epigraphical research even after he had been declared *persona non grata* in Burma, but without publishing any further results. His legacy, about twenty notebooks with readings and translations, is still awaiting resurrection. In the meantime, the Archaeology Department has published another set of five

mimeographed volumes with readings of inscriptions (*Shehaung Myanma Kyauksamyā* or 'Old Burmese Inscriptions', 1972-1984). This is the best edition so far, though it is still not complete, even for the Pagan period.

Art and architecture

As capital of an empire, Pagan combined political and religious supremacy. The surroundings of the city were a field of merit where kings, members of the royal family, and the court, commoners and monks invested material wealth in order to accu-



The ruined city of Pagan on the Irrawaddy river with the Shwesandaw pagoda, built by King Anawratha in 1057 to contain the Sacred Hair Relic.

mulate religious merit. More than 2,500 religious buildings, constructed over a period of about 250 years, bear witness of this. But even after it had ceased to be capital, the city was able to maintain its position as a sacred centre, where new monasteries were built or damaged temples repaired. Both the chronicles and inscriptions contain numerous references to constructions throughout the ages. Despite these efforts, the city slowly fell into ruin. The damage was caused mainly by treasure hunters or by people in search of cheap bricks for their own homes, but on several occasions Pagan was also hit by earthquakes. The most recent one occurred in 1974 and caused considerable damage, as some temples lost their tops or collapsed altogether. International aid came to the rescue, providing help for preservation and restoration, on the one hand, and a detailed survey of the monuments, on the other. The *Inventory of Monuments at Pagan*, published by Pierre Pichard from the EFEO in Paris, comprises seven volumes to date with two more to come. Since the mid-1990s, the restoration and renovation of Pagan has become a national

affair. Newspaper advertisements solicit donations to sponsor the work done by the Archaeology Department and the Public Works Department. Excavations have brought to light a number of new inscriptions, but at the same time certain reservations have to be raised about the way ancient monuments were renovated or even rebuilt completely.

Pagan architecture provides several interesting features. One of the most striking is the regular use of the true vault arching over the halls of temples and monasteries. Another particularity are the pentagonal ground-plans which seem to represent the five Buddhas of the present kalpa. As far as we can tell, the Dhammayazika stupa, finished in AD 1198 AD, is the oldest dated pentagonal monument in the world. Finally, the decoration of the monuments is very noteworthy. Many of them are embellished with very fine stuccoes made of a plaster which is extremely durable; it has been suggested that it was prepared with certain gum. Another means of external decoration were terracotta plaques, mostly depicting scenes from Buddha's former lives as narrated in the *Jatakas*. Sometimes a green glazing was added. The interior of about half of the temples at Pagan were painted all over with various motifs. Again, scenes from the *Jatakas* were prominent; but the history of Bud-

Burma Research Society (JBRS). U Than Tun, who later became Professor of History at Mandalay University, shared Luce's distaste for the chronicles and concentrated on the epigraphy from which he quoted extensively. Over a long period, Luce himself had written articles on various topics, in 1969 his efforts culminated in his magnum opus *Old Burma Early Pagan*, in which he treated the history, art, and architecture of Pagan before AD 1174 exhaustively. In its critical treatment of Burmese history and its flat rejection of the account of the chronicles, *Old Burma* provoked sharp reactions among Burmese scholars, of which U Lu Pe Win's review in the JBRS (1971) and U Htin Aung's 'Defence of the Chronicles' (*Burmese History before 1287*, Oxford, 1974) are two noteworthy examples.

The approach taken by Luce and U Than Tun, who both put more weight on events and facts, was challenged by the American scholar, Michael Aung-Thwin whose thesis (of 1976) appeared in 1985 under the title *Pagan: The origins of modern Burma*. Aung-Thwin developed a theoretical framework into which he fitted his material. The exercise was clearly at the cost of the sources, which is shown by numerous misreadings and mistranslations that sometimes lead to gross misinterpretations. His conclusion that ever-growing monastic landholdings were the main cause for the decline of Pagan in the second half of the thirteenth century, a theory Aung-Thwin later applied on the whole history of Burma, is especially questionable. These views of Aung-Thwin were challenged by the present author in his own thesis (*Pagan. Stadt und Staat*, Stuttgart, 1996). On the basis of careful readings and translations of the inscriptions, combined with architectural evidence, it was shown that monastic establishments at Pagan were generally too small and too shortlived to accumulate material wealth on a notable scale.

In a way, Pagan was a multicultural state combining elements of various cultures such as that of Bengal, to which has already been referred, and influences from the Pyu or the Arakanese (described by Janice Stargardt and Jacques Leider in this theme section). The Mons also contributed heavily to the culture of Pagan, especially in the field of writing. The earliest inscriptions from Pagan are all written in their language. An inscription found in 1997 shows that this tradition was still continued as late as the 1130s. Unfortunately, the most recent attempt to shed light on the Mon civilization (Emmanuel Guillon, *The Mons: A civilization of Southeast Asia*, Bangkok, 1999) can hardly claim to represent the present state of research and throws up more questions than it answers. ■

dhism or simply an endless repetition of Buddha images (usually in the earth-touching gesture) are also common motifs.

While the study of single temples and their artistic attributes has a rather long tradition, the first overall survey of art and architecture was presented by Luce in his *Old Burma Early Pagan*. The most recent work on the art history of Pagan was edited by Don Stadtner (*The Art of Burma*, Mumbai: New Studies, 1999) and contains six articles on early Burmese art. Claudine Bautze-Picron and Prapataditya Pal show how closely Pagan artists followed stylistic patterns borrowed from Pala Bengal, thereby indicating the direction in which comparative research in Pagan-Burmese, Bengal, and Tibetan art should proceed.

Historical research on Pagan

It fell to Luce's pupil, U Than Tun, to write the first comprehensive history of Pagan. The dissertation was submitted to the University of London in 1956 and appeared in print in 1978 under the title *History of Buddhism in Burma, AD 1000-1300* as the sixty-first volume of the *Journal of the*

Dr Tilman Frasch is assistant professor at the Department of History, South Asia Institute, Heidelberg University. His current research concerns Burmese epigraphy and history, as well as Sri Lankan and Buddhist historiography. E-mail: frasch@sai.uni-heidelberg.de

The Excavations at Koe-Thaung

Arakan, the coastal state between Bengal and Burma, had a tumultuous history as an independent state for over a millennium. Mrauk-U, its last capital, was founded in 1433 and remained the centre of power until 1784, when it was conquered by the Burmese. Until quite recently, very little was known about the largest shrine at Mrauk-U, the Koe-thaung, 'Shrine of 90,000 images'. Excavations begun in 1997 are revealing some exciting results. According to the Arakanese chronicles, the Koe-thaung was built by the son of King Min Bin, Min Dikha, in 1553. The court astrologers had prophesied that Dikha would die within six months of his coronation, and the shrine was built using mystical formulae based on the number nine to ward off this disaster.

By PAMELA GUTMAN

Research Project
The site is on flat, marshy land, surrounded by paddy fields, and northeast of the palace in the centre of Mrauk-U. Tradition has



Northeast corner, exterior, after restoration. Many of the stupas have been made for the restoration (2000).

it that the Koe-thaung was struck by lightning because the king attempted to build a pagoda of 90,000 images to out-do his father's Shit-thaung shrine of 80,000. Local archaeologists have speculated that because the ground on which the shrine was built was not adequately drained before building commenced, the foundations subsided and the superstructure collapsed, or that the stone used in its construction, brought to Mrauk-U from the coast, was not weathered adequately and that the salt which was leached from it permeated the mortar of the brickwork, causing it to subside.

The Koe-thaung is square in plan, measuring about seventy-seven metres on each side. The outer body of the shrine comprised five receding terraces each ornamented with 108 small pagodas. Its central image was approached via a two-tiered stairway on the east side. The first tier reaches a wide, open platform from which two ambulatory passages, similar in concept to those of the Shit-thaung and Htukkan-thein, can be entered. These passages were originally vaulted, and enough remains to allow us to observe the technique. These passageways are connected with further passages in the middle of the north, west, and south sides. The second tier of the entrance stairway leads to an upper platform hav-

ing at its centre a large stone Buddha image seated on an ornate throne. Behind this image is an octagonal brick stupa which would have contained the holy relics enshrined when the pagoda was built.

The sculptures on the walls of the passageways depict nothing but



The outer passage of the southeast corner from the north. There are nine major Buddha images in this section, as well as panels of bas-reliefs of Buddhas whose numbers mystically amount to nine.

sized Buddhas, each sitting on a waisted throne divided into three sections horizontally and three sections vertically, nine in all. Behind each of these images is a stepped niche where smaller images, also in the round, are found. No doubt these too were originally placed in groups associated with the number nine. In between each of these are panels of bas-relief. Those still intact have nine rows of five Buddha images, forty-five in all. According to Arakanese numerological practice at the time, forty-five can have the value of five plus four: nine.

These Buddhas are flatter in their treatment and more stylized than those at the shrines immediately preceding the Koe-thaung, perhaps reflecting the haste in which the building was undertaken. The chronicles relate that this took only six months, which may be a slight exaggeration. They may be classified as belonging to the Sri Lankan influenced middle-Mrauk-U style: massive in conception, broad-shouldered, and with a bulging chest with prominent nipples. Their large heads are bent slightly forward, and the faces have a somewhat abstract quality. The eyebrows are joined, heavy eyelids are half closed, and the lips are full. The long ear lobes sometimes reach almost to the shoulders. There are differences in the shape of the hair, which finishes in a rounded or square top-knot. Garments are thin, and scarcely delineated, and Buddha's robe passes over the right shoulder leaving the left bare. Many sculptors would have been needed to produce the thousands of images required for this shrine, and some are very obviously better executed than others.



The southeast corner of the outer passage.

Guardians & worshippers

Some images discovered do not represent Buddha. At the outer entrances to the cross sections of the passages are various types of door guardians facing each cardinal point. Almost life-sized and standing in pairs on either side of the door, they are dressed as warriors. Some carry shields, some blow conch shells, as if in a royal or religious ceremony or procession. Some have quite a ferocious aspect, to deter malignant spirits. One type is different: short, squat figures with large heads and knees and elbows bent outwards, they may represent demons. Inside the entrances are figures of worshippers, hands joined together in prayer, who wear court costume and may portray royalty or aristocracy.



Director of the excavation, Daw Khin Than of the Department of Archaeology, examines one of the hundreds of Buddha images found on the stepped tiers of the inner passage.

The terraces were covered with terracotta tiles glazed in the Middle Eastern manner, with floral and geometric designs in blues, greens, and pinks over a white background. Some of these motifs are Sassanid in origin, while others belong to the repertoire of auspicious symbols common to India and Southeast Asia, and include the conch shell and the lotus. The use of glazed tiles decorated in this way was introduced from Islamic Bengal, and ultimately derives from the Middle East.

Originally, the interior was covered by a terracotta-tiled roof supported by massive wooden pillars. Wide holes the pillars left after they rotted away are found at the exterior corners of each of the terraces and on either side of the entrance stairway. No trees of this stature remain in Arakan today, but the Augustinian monk, Fra Sebastian Manrique, who visited Arakan in the seventeenth century

recorded that the palace buildings had 'great wooden pillars of such length and symmetry that one is astonished that trees so lofty can exist...' While the shape of the roof is difficult to determine on the present evidence, it is possible that the small stupas on the terraces reflect the form of the shrine as a whole, a square base surmounted by a rounded dome with slightly upturned eaves.

Heritage area

The archaeology of Arakan has been neglected until recently. However, in 1996 Mrauk-U and its environs were declared a Heritage Area and a substantial sum of money was allocated to the restoration of the major monuments. The Koe-thaung was the first of these projects to be undertaken. This has provided a boost to the local economy, as the hundreds of labourers on the site receive the highest daily rate of pay in Mrauk-U. Local stonemasons have been employed to cut and replace missing stone blocks from the entrance stairway, which will make the shrine more accessible both to devotees and to tourists.

But despite the opening of its economy, Burma remains relatively isolated from the rest of the world. It still does not have the resources and the expertise to undertake important work such as the Koe-thaung excavation to an internationally recognized standard. Photogrammetric recording before excavation has not been made. The exacting anastylosis methodology, where each stone is carefully recorded before restoration

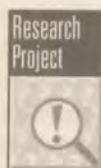
begins, successfully used in Thailand and Indonesia, is not being used here. Remote-sensing equipment is not available to the excavators. For instance, the meticulous survey work undertaken in Pagan by M. Pierre Pichard and the École Française d'Extrême Orient under UNESCO and UNDP auspices is unfortunately not being repeated here. One hopes that international support for the restoration of Mrauk-U will eventually be forthcoming, and that this important cross-roads of world cultures will become better known and understood. ■

Dr Pamela Gutman worked on the ancient Arakanese sites for her PhD at the ANU. She has since spent many years working in Burma. Her book, Burma's Lost Kingdoms: 'Splendours of Arakan', was recently published in April 2001 by Orchid Press, Bangkok.
E-mail: pgutman@rrt.gov.au

The Cult of the 'Thirty-Seven Lords'

The cult of the 'Thirty-Seven Lords', known in Burma as the thirty-seven 'naq' is commonly viewed as being a remnant of practices prevalent before Buddhization, that is to say, as superstitions having their origins in the obscure period predating the establishment of Burmese civilization. This article will argue against this assumption and will assert that this cult cannot be properly understood if it is not considered as a part of the Burmese religious system still evolving with Buddhist society. The socio-religious structure of the 'naq' cult shows that it is neither a pre-Buddhist remnant, nor is it borrowed from India. Close analysis of the actual cult, of its legends of foundation, and of the historical evidence, clearly shows that it is a construct of Burmese Buddhist kings or, in other words, a produce of the localization of Buddhism in Burma.

■ By BÉNÉDICTE BRAC DE LA PERRIÈRE



The Irrawaddy valley was first unified under Burmese kingship during the eleventh century. According to legend, King Anawratha is credited with the foundation of the cult of the Thirty-Seven, having first imposed Theravada Buddhism and destroyed the various autochthonous cults of the populations under his power. According to legend, he finally decided to gather the cult figures, up to thirty-six of them, on the state pagoda platform, the Shwezigon pagoda, and to place them under the authority of Sakka, the guardian of Theravada Buddhism in Burma. This story tells us that the emergence of the Thirty-Seven, which is a national pantheon, can be considered the result of the construction of Burmese territory under a Burmese Theravada kingship or, in other words, of the unification of Burma. It also illustrates the symbolic structure of Burmese kingship, in which Buddhism encompasses, among other practices, naq worshipping.

However, the Thirty-Seven that are supposed to have been gathered by King Anawratha from the autochthonous religious practices are not the naq as they are worshipped by Burmese today. These naq are a product of the religious policy of later Burmese kings. The very existence of many of the naq worshipped today is ascribed to a period well after Anawratha's reign. The number thirty-seven does not correspond to the actual number of naq worshipped today, but thirty-seven is a cosmogonic number borrowed from India². The number stands for a global entity, in this case that of the Burmese kingdom. Thus, if the cult of the Thirty-Seven is indeed a construct of the Burmese Buddhist kingship, the history of its institution will be more complex and progressive than that which is stated in the legend.

As for the nature of the naq, they can be described as spirits resulting from the violent deaths of people, the kind of deaths, which according to the Burmese Buddhist conceptions, prevent reincarnation and leave potentially dangerous spirits free to roam about. But the naq are not just any kind of spirits: according to their legend they are typically former rebels or rivals of kings, and their violent and unfair death bears connection to this. Moreover, a king is supposed to have transformed them into potentially positive spirits by having

a local cult established around them, that is to say, he had them incorporated into an image and a shrine, and then appointed them tutelary spirits of a region. In short, the naq are subversive local powers captured by the central kingship. This process of capture continued until the nineteenth century when local figures of naq were replaced by naq of royal blood.

In this way, the religious policy of the Burmese Buddhist kings concerning local or autochthonous cults is responsible for their unification into a centralized pantheon, as well as for their Burmanization, due to the casting of royal Burmese personalities on particular local cult figures. Another aspect of the Burmanization of the cult of the naq is its position towards Buddhism: although it is conceived as inferior to Buddhism, it is specifically designated as the cult of the 'Burmese Buddhists'. Its depreciation is justified by the infringements on Buddhist values which the naq are supposed to have been guilty of during their past human existence. At the same time, the transformation undergone by the spirits to become naq implies not only their submission to the king, but also their integration into the Buddhist system of values through a hierarchical relationship whose symbolic agent is Sakka (Thi'dja). It is as the protector of Buddhism in Burma and through the function to deliver sovereignty over Burma according to the karmic legitimacy of the pretender to the throne that Sakka appears as the master of the spirits. If the Buddhist legitimacy guaranteed by Sakka is lacking, the naq subversive potential is unleashed. This is the symbolic basis for the hierarchical relationship through which the naq cult has been encompassed in the Buddhist system of values.

On the sociological level, the cult is a result of the interaction between local practices and central regulation and control. Thus, the duality of the cult: simultaneously popular and state sponsored. The local population had to worship the spirit in charge of the region; at the central level, kings were worshipping the entire Thirty-Seven, its inventory officially checked and temples all gathered in Central Burma, the heart of the Burmese kingdoms. During the late Konbaung dynasty, a collection of the Thirty-Seven statues was kept in the palace, and kings were sponsoring the local festivals addressed annually to the



Worshippers of the Thirty-Seven 'naqs' in the shrine of Mount Popa (Central Burma).

naq at their main shrines, especially by sending ritual officers from the court. Although we do not have a lot of testimonies, these court ritual officers most probably contributed to the homogenization of the local rituals.

The original duality of the cult can still be seen today when analysing the rituals of the local festivals or nappwè. The local population of the naq's domain is still bound to pay homage to him as embodied in the statue settled in the temple by the kings, according to the official foundation story; general prosperity is expected in return. Simultaneously, ritual specialists from all over Burma gather to pay homage to the naq. They stand for the court ritual officers during the time of the kingship, just as in their hierarchical organization of a chief of naq heading a number of 'ministers' and 'queens'. In fact, they are continuing the process of homogenising rituals that started under the kingship.

The ritual specialists are spirit-mediums, or nagedo, which means 'spouse of naq'. Their main professional practice, beside their participation in the festivals, is to officiate for private people in the nague'na bwè, or ceremonies that they address to the Thirty-Seven naq. The ceremonies for the Thirty-Seven rely on the presence of spirit-mediums who are able to call all of the thirty-seven spirits into the ritual space. Successively during the ritual, the spirit-mediums, who learn how to embody any of the thirty-seven through practice and under the guidance of an already established spirit medium, give the spirits a bodily form. The spirit-mediums, both men and women, are elected by a spirit accordingly.

Let us return to the festivals that remain the main context in which the cult and its practices are repro-

duced. They are annual festivals that last up to ten days and are distributed in such a way that the spirit mediums are able to attend most of them. Such a practice is comparable to pilgrimages inside the heart of classical Burma. A naq festival provides the occasion for allowing the transmission of knowledge about the cult. In its local setting, the legend is told during the evenings both by the spirit-mediums and the local learned people, and it is re-enacted through fully developed rituals, much more expressive than the sketchy figures of the possession dances during the ceremonies for the Thirty-Seven. The memory of the cult is thus transmitted, as well as transformed, during these events.

Meanwhile, the festivals also allow for confrontations between ritual practices, namely those of different spirit-mediums' circles and those of the ritual specialists, whose knowledge is rooted in their various local ritual practices. This confrontation produces the space that allows change to occur in the rituals. It is important to emphasize that this variability is actually an expression of the main sociological relationship constructed by the cult: the encompassment of the locality into the global entity.

Spirit of opposition

The case of the Maundon-Zidaw festival shows us how these different factors interact to transform rituals. The festival is addressed to a female spirit, the Lady of the Running Water. According to legend, she was one of the king's spouses at the time she was convicted as a witch by the other king's wives. As the king was in love with her, he spared her life and sent her instead to collect taxes in an oil-producing region. In another version,

she is said to have drowned in the river, and the king took her body out of the river and settled her as tutelary spirit of the place. In yet another version, she disappeared out of anger. This figure of her spirit is one of opposition to the kingship, and of sorcery.

The villagers also tell the story of the apparition of the statue of the Lady. Four generations ago, the ancestor of actual temple custodian - who was a woodcutter - heard the Lady in his dreams telling him that her statue was in the forest together with a therapeutic ritual object specific to this spirit known as the 'life box'. He found the objects, brought them back to the village, and thenceforth paid his respects to the Lady on each anniversary of the discovery. This celebration has become the actual festival. The local legend serves as evidence that this festival and its main object, the statue, are rather recent developments of the local Lady cult. As a matter of fact, it seems that in many of the festivals the statues were introduced rather recently in the local rituals, say, during the nineteenth century. However, the official story is that they were settled in the temples when the cult was founded by the king, much earlier.

The homogenization of local rituals is still an ongoing process. The relationship linking the local naq rituals to the general rituals of the cult of the Thirty-Seven is one of mutual interaction, as the festivals serve also as roots for the general rituals, and as such serve as the memory of the cult. The spirit-mediums are the agents of this interaction. That which allows for change in ritual forms is the fact that the structure of the festivals is dual. On the one hand are the ritual institutions, such as temples and images whose foundation is attributed to the kings and who are inherited by the local community, and on the other hand are the ritual functions that are distributed in the spirit-mediums' communities according to the ideology of divine election. The gap between the symbolic logic of the cult that puts the will of the naq at the focal point and the institutional logic that makes the respect of the tradition ('yôya or thammez in Burmese) compulsory allows for different roles to be played. ■

Notes

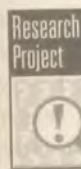
1. Naq is the descriptive term used for spirits. To the Burmese it evokes the spirits belonging to the pantheon of the Thirty-Seven.
2. Thirty-Seven refers actually to the thirty-two deities of the Tavatimsa ruled by Indra with the four orient guardians: the total amount, thirty-seven, is the number borrowed by the Burmese to form their national pantheon.

Dr Bénédicte Brac de la Perrière is affiliated with Laboratoire Asie du Sud-Est et Monde Austronésien, CNRS, Paris, France. E-mail: brac@jcf.cnrs.fr

Historical Geography of Burma: Creation of enduring patterns in the Pyu period

Pyu civilization flourished during most of the first millennium AD at an urban and complex level, and three patterns established by the Pyu were to leave major imprints on the historical geography of Burma that endured until the late nineteenth century, when the colonial conquest transformed the country demographically and economically. Firstly, the Pyu preferred settlement in the Dry Zone, particularly in the valleys of the tributaries of Burma's greatest rivers; secondly, there was development of a repertoire of Pyu irrigation works operating on a variety of scales and firmly imbedded in social structures as well as in these particular environments and economies; and thirdly, at a time of dominance of Mahayana sects in Indian Buddhism, the Pyus adopted Theravada Buddhism, thereby striking a note that has reverberated in Burma ever since.

By JANICE STARGARDT



Pyu settlement in Burma undoubtedly goes back to late pre-history, to the centuries from c. 400 - 100 BC. Throughout c. 1,400 years, the Pyu demonstrated a consistent preference for a particular environmental niche in Burma: the perennial, but highly seasonal tributary streams of Burma's Dry Zone, which flow into its great rivers, the Irrawaddy, the Sittang, the Chindwin, and the Mu. In research published in 1990², I first delineated this preference on the basis of my knowledge of site distribution along the side valleys of the Irrawaddy from Pagan southwards to Prome and eastwards into the Kyaukse area, and along parts of the Chindwin, the Mu, and Samon Rivers, and predicted that many more Pyu sites would be discovered in such niches. Further research on the Pyu in the 1990s by Professor Than Tun, U Win Maung, U Nyunt Han, U Sein Maung Oo, and other Burmese scholars has revealed Pyu sites in the tributary valleys of the central Irrawaddy in the heartland of traditional Burmese settlement from Pagan to Ava and Mandalay, including the Sagaing District, and also in the tributary valleys of the northern parts of the Sittang River. This means that when, in the last centuries of the first millennium AD, the Burmese settled in these valleys, they were inheriting and perpetuating a pattern already established by the Pyus. These areas together formed the Mranma [mod. pronunciation Myanmar] of the Pagan inscriptions. They remained the core territory of the Burmese kingdoms and of Burmese history until the terrible conquest of Upper Burma in the third Anglo-Burmese war of the 1880s.

Pyu settlements in the Dry Zone, where rainfed crops fail today every two years out of three, would have remained small and poor had they not developed highly effective irrigation systems based on the smaller tributary streams already mentioned, which have only recently been recognized and mapped³. Their techniques depended on the construction of low weirs just below natural bends in the streambed, which directed part of the waterflow

straight ahead into diversionary canals. These then wound about, accurately following the contours of the landscape and deliver water into smaller distributary canals and eventually into the fields. The same techniques were, and still are, employed on a variety of scales, from small works irrigating only 500 hectares to immense systems irrigating c. 3000 hectares. In the large-scale works, storage tanks were constructed to hold buffer stocks of water provided by the diversionary canals and to control releases into the distributary canals. Three large Pyu cities developed out of clusters of late prehistoric irrigated villages in the Dry Zone. In approximate chronological order of origin, they were Beikthano first century BC (9 km² land area within the walls) and Halingyi first to second century AD (5 km²), both in the heart of the Dry Zone, and Sri Ksetra third to fourth



(Fig.1) Archaeological map of Sri Ksetra, based on aerial and surface surveys.

century AD (18 km²) on its southern fringe. Each of these cities in its final form devoted between 50 per cent and 75 per cent of the land within its outer walls to irrigated rice fields

and gardens. A striking example is Sri Ksetra, shown here in fig.1, which contained a particularly dense network of irrigation canals and tanks that, in addition to their immense practical value, were the signposts to the symbolic spaces of the royal city as microcosm⁴. There were many smaller Pyu sites as well, Allakapa, Beinnaka, Wadi I and II, Hmaing-maw, Pyaubwe among others - all in similar environmental niches.

The Pyu irrigation works in the Yin River Valley around Beikthano, the Nawin River Valley around Sri Ksetra, the Mu River Valley around Halin, along the Samon River, and in the Kyaukse District were repeatedly restored (and no doubt modified) by the kings of Pagan, Ava, and Mandalay for over a thousand years after the last recorded destruction of a Pyu kingdom in AD 832 by the Nanzhao. The following field observations of 1998 provide typical glimpses of the longevity and excellent environmental and social integration of these works: large parts of the Beikthano irrigation works still function around Taungdwingyi on the upper levels of the ancient system, which is badly sedimented in parts, but fragments still operate effectively as small-scale village systems including some within the downstream Beikthano site itself.

Beikthano evolved to an urban level of socio-economic complexity during the first century BC.⁵ At that time, the Pyus and other peoples of Central Burma already had technical contacts with parts of Eastern India, which took place without the adoption of Indian cultural or religious traditions. Thus, the Pyu evidence

shows that concepts of Indianization as a process of 'cultural colonization' need modifying to account for the significant levels of civilization attained in Southeast Asia before aspects of Indian culture were selectively adopted and adapted⁶. The Pyus probably began to convert to Buddhism between the second to third century AD, and by the fourth century, at the latest, a major monastic building in fired brick was constructed at Beikthano. By the fifth century AD, Sri Ksetra was the centre of a rich society whose influence was spreading to other parts of Burma and where Buddhism flourished under royal patronage.

The oldest surviving Buddhist texts (Theravada/Hinayana) in the Pali language come from the relic chamber of a Buddhist stupa at Sri Ksetra. They consist of a twenty-leaf manuscript of solid gold and a large gilded reliquary of silver (Fig. 2). A new and exhaustive palaeographic study of these inscriptions shows that they date from the mid-fifth to mid-sixth century AD⁷. Unlike all the other early Buddhist societies of Southeast Asia, evidence of Mahayanist contacts in Pyu sites is scant. It is clear that the Pyu kingdoms were in contact with several Indian kingdoms in the south east as well as in North India, but stood in a tutelary relationship to none. From the earliest evidence, Pyu Buddhist writing, art, and architecture show processes of adaptation at work that laid the foundations for distinctively Burmese traditions of Buddhism within the greater Buddhist eucumene. ■

Notes

1. Stargardt, J., *The Ancient Pyu of Burma*, Vol. 1, *Early Pyu Cities in a Man-Made Landscape*, Cambridge & Singapore: PACSEA & ISEAS (1990; repr. 1991), pp. 52, 145-90, 297-310, 344.
2. *Ibid.*, p. 45.
3. *Ibid.*, pp. 45-142 (but see Professor Daw Thin Kyi's hypotheses in 'The Geographical Setting of Sri Ksetra, Visnu City [Beikthano] and Halingyi,' *The Guardian* [Rangoon], XII, 10 (1950), pp. 50-2.
4. Stargardt, J. 'Le cosmos, les ancêtres et le riz: l'eau dans l'espace urbain des pyus en birmanie,' in *Condominas*, G et al. (eds.), *Disciplines croisées, hommages à Bernard-Philippe Groslier*, Paris: E.H.E.S.S. (1992)
5. *The Ancient Pyu*, op. cit., pp. 145-52.
6. *Ibid.*, pp. 155-90.
7. cf. Falk, H. 'Die Goldblätter aus Sri Ksetra,' *Wiener Zeitschrift für die Kunde Südasiens*, XLI, (1997), pp. 53-92; and Stargardt, J. 'The Oldest Known Pali Texts, 5th-6th century; results of the Cambridge Symposium on the Pyu Golden Pali Text from Sri Ksetra, 18-19 April 1995,' *Jnl. Pali Text Soc.* XXI, 199-213; Stargardt, J. *Tracing, Thought through Things: The oldest Pali texts and the early Buddhist archaeology of India and Burma*, 7th Gonda Lecture - Amsterdam: The Royal Netherlands Academy (2000), pp. 20-9.



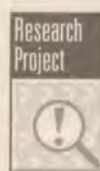
(Fig.2) The Great Silver Reliquary from Sri Ksetra, fifth - sixth century AD.

Professor Janice Stargardt is attached to the Cambridge Project on Ancient Civilization in South East Asia, at the Department of Geography, University of Cambridge
E-mail: js119@cam.ac.uk

Pre-colonial Burmese Law Conical hat and shoulder bag

Of all the pre-colonial Southeast Asian legal cultures, the Burmese ranks among the most fascinating. During the last twenty years, many new law texts have been published. They have answered some old questions and posed some new ones. I shall give an overview of scholarship since 1980 and explain its relevance to contemporary Burma's search for identity.

■ By ANDREW HUXLEY



Lawyers just cannot help being Darwinian. We simply cannot shake off our assumption that some legal cultures are more developed than others. We prefer written law to oral law; we are happier with professional judges than with people's rough justice; and – need I say? – we just love cultures that have their own lawyers. By all of these measures, Burma's pre-colonial legal system was the most developed in Southeast Asia – arguably the most developed east of the Urals. Uniquely in Asia, Burma developed its own legal profession – the *she-ne*. Wearing colour-coded conical hats (green for the plaintiff's counsel, red for the defendant's counsel) and shoulder bag, the lawyers took charge of their client's case, argued it before the royal judge, strutted and stamped in front of opposing counsel, and read out selected passages from *dhammasat* and *rajasat* (Burma's main genres of law text). Some of the content of *dhammasat* and *rajasat* overlaps with the Pali Buddhist scriptures (particularly the *Jataka* and *Vinaya*). A few verses can be traced to the Sanskrit *dharmastras*, but much of the content is distinctly Southeast Asian, reflecting practices that grew up in the irrigated rice fields before the advent of literacy. The lawyers were paid a standard fee, with a bonus, if they won, of a share in the goods in dispute. They were trained by pupillage: once the monks had taught a would-be lawyer how to read and write, he would take up an apprenticeship with an established lawyer.

This lively legal culture was at its height between 1752 and 1819, under the first five kings of the Konbaung dynasty. Well over thirty *dhammasat* and *rajasat* survive from this period. They can be supplemented by the accounts of law-in-action written by Persian and European visitors. Ryuji Okudaira has focused on these sources in several of his articles. Indeed, he rediscovered the most interesting source: a *dhammasat* written just after King Badon (1781-1819) came to the throne, which he and I believe was written specifically to instruct the new king in the rights and duties of kingship. Based on the same materials, I have sketched a Weber-inspired treatment of eighteenth-century legal history as a three-way institutional rivalry between monks,

lawyers, and the king. It is a rich field that can support dozens of researchers. It is a pity, then, that for most of the last twenty years a Japanese and an Englishman have had the field pretty much to themselves: neither Britain nor Japan can be entirely proud of their interventions in Burmese affairs.

The earliest proven traces of *dhammasat* and *rajasat* are found in twelfth- and thirteenth-century Pagan. One or two *dhammasats* might be earlier, but the earliest verifiable text was written under Narapatisithu of Pagan (1173-1210). Within a few decades came the first well-dated *rajasat*: Kyawza's Edict on Theft (1249) (a Buddhist sermon, which the king addressed to all potential thieves). Analysis of the ever-growing corpus of Pagan inscriptions could tell us a lot more about law in

'...the glory of Burmese law is that its roots are sunk deep in the soil of national history...'

Pagan. Understanding their archaic language requires specialist skills, so it is gratifying when one of the specialists turns his attention to law. Tilman Frasch has done so with his reconstruction of a thirteenth-century lawsuit. I hope he will find the time to publish some of his other interesting thoughts on law and lawyers. It is unlikely that this Pagan legal culture sprang fully grown from nowhere. Unfortunately, there is a total lack of primary evidence for the period 800-1050, and only a few scattered secondary clues. On this scanty basis, I have speculated on the history of law, writing, and Pali Buddhism in Burma before the foundation of Pagan. Perhaps one day, when serious archaeology returns to Burma, we will find out more about the first millennium.

The Ava period (1300-1555) is also scant in legal evidence, though we do know that this was when the Nats took over from the Buddha as guarantor that the disputants were telling the truth. There is much more evidence from the Toungoo dynasty

(1555-1753). Okudaira has studied two important *dhammasats* associated with King Thalun (1629-48), his Chief Monk and his Minister for Law around the time of the Burmese millennium in 1638. I have done some work on the legal portions of Burma's earliest literary history commissioned by the king in the 1680s. Returning to the Konbaung dynasty (1752-1885), its doctrinal legal history was expertly expounded in the 1950s by Judge E. Maung, the greatest twentieth-century expert on Burmese law. E. Maung has left little for later legal scholars of the period to do: this probably explains why Okudaira and I have tended to write more about eighteenth-century politics than law. In the Konbaung law texts, and also in the chronicles and the political works, certain lists reappear. The Ten Kingly Duties, the Four Solidarities and the Seven Ways Not to Make Things Worse are the most frequently found and form the kernel of Burmese political science. Okudaira is expanding his work on these lists into a full-length book on the Konbaung state. I plan an article a piece on the first two lists mentioned.

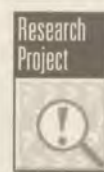
It is impossible to write about Burmese constitutional law in 1801 without being aware of Burmese constitutional law in 2001. Legal history is a sensitive discipline for two reasons. First, in Burma as in England, law is central to national identity. Second, the contestants for power in Burma today, like those in seventeenth-century England, do battle over national identity as expressed through legal history. By way of illustration, let us return to the career of Judge E. Maung. He was called to the bar at the Inner Temple in 1922 and appointed judge in 1946. He was Minister of Foreign Affairs in 1949, formed his own (conservative) political party in 1954 and was Minister for Home Affairs in 1962, at the time of Ne Win's coup. His 1951 lectures on *The Expansion of Burmese Law* are still the best introduction to Burmese legal history (Can someone please reprint them?). E. Maung was a better legal historian than the anglophone colonial historians because he was familiar with the whole pre-colonial literature, not just the law texts. The colonial historians had simply been wrong when they stated that the first Burmese law texts were written in the sixteenth century. They wrote in ignorance of the Pagan inscriptions, which clearly show that twelfth century Pagan had law texts. Their underestimation of the antiquity of Burma's legal tradition fitted colonial prejudice and policy. According to them, *dhammasat* and *rajasat* were both four centuries younger than the common law. In fact they are a few decades older. Did the British underestimation of the antiquity of Burmese legal culture allow them to feel less embarrassed about summarily disbanding Burma's legal profession in 1885?

Because E. Maung's legal history addressed a resurgent post-colonial national identity, it has its own contemporary ramifications: 'It can truly be said that the glory of Burmese law is that its roots are sunk deep in the soil of national history and that the law is the product of age-long growth of national law. It may properly be called the Common Law of Burma' (E. Maung 1970:5).

Burmese Language Studies in France

It was probably Kinwun Mingyi's visit and embassy to Paris which revealed the existence of a far eastern country called Burma to the French public of the 1870's. Apart from the interest and curiosity King Mindon's envoy undoubtedly aroused, it seems reasonable to assert that the French scholarly interest for the field of Burmese Studies dates back to the late nineteenth and early twentieth century.

■ By MARIE-HÉLÈNE CARDINAUD



Although it is not quite clear how Burmese manuscripts got into the Bibliothèque Nationale, it is known that the first re-cension is due to Léon Feer in 1879. A little later, in 1889 Louis Vossion published his *Grammaire franco-birmane d'après A. Judson, précédée d'une préface par Léon Feer*. Other famous orientalist did show an interest in this field of studies, although they specialized in other areas.

Despite the fact that he published most of his works in English, the real pioneer of Burmese Studies in France was Charles Duroiselle, whose *Epigraphia Birmanica*, composed with Blagden, is still the bible for students and scholars wishing to explore the secrets of old Burmese. His 'The Burmese face of Myazedi inscription at Pagan' (*Epigraphia Birmanica*, 1, pp 1-46) is still considered the key to understanding Burmese at

Continued on the next page.

I have written a study of how E. Maung's legal history fed into his conservative politics and his minimalist stance on legal decolonization.

After Ne Win's coup, Burmese law underwent exactly the kind of radical decolonization that E. Maung had opposed. During the 1970s, Burmese legal historians disappeared from view altogether. The discipline, with its implicit comparisons of past and present, became too dangerous to pursue in public. Since the 1988 coup, the struggle for legal history has become more overt. The army's apologists explain that they are governing Konbaung-dynasty-style, while Aung San Suu Kyi extracts a Konbaung dynasty democracy from her analysis of the Ten Kingly Duties. This is why Okudaira and I have had the field much to ourselves: plenty of people resident in Burma know more than we do about Burma's legal history, but they have not been able to publish their knowledge.

In the last few years, expatriate Burmese lawyers have begun to write about their own legal tradition. Myint Zan, based in Australia, has published several articles on the development of doctrine over the last two hundred years. There are others whom I cannot name because I have read their work under terms of anonymity. I hope that in a few years this rising generation will have superseded Okudaira and myself. I hope they will have improved our conjectures and rejected our improvisations. But most of all, I hope for a political settlement that will allow Burma's expatriate talent to serve their country from within and the mute voices within Burma to be heard again. ■

References

- Maung, E., *The Expansion of Burmese Law, a Series of Lectures*, Rangoon: Royal Printing Works, (1951)
- Frasch, Tilman, 'Some Reflections on the Burmese Dhammasats with special reference to the Pagan Period', presented at the Berlin Conference on 'Tradition and Modernity in Myanmar', May 1993
- Huxley, Andrew, 'The Reception of Buddhist Law in S.E. Asia' in M. Doucet, and J. Vanderlinden, *La Réception des Systèmes Juridiques: Implantation et Destin*, Brussels: Bruylant (1994), pp 139-237
- Huxley, Andrew, 'Buddhism and Law - The View From Mandalay' in *Journal of the International Association of Buddhist Scholars*, 18 (1995), pp 47-95
- Huxley, Andrew 'The Last Fifty Years of Burmese Law: E. Maung and Maung Maung', *LAWASIA* (1998), pp 9-20
- Myint, Zan, 'Of Consummation, Matrimonial Promises, Fault and Parallel Wives: The role of original texts, interpretation, ideology and policy in pre- and post- 1962 Burmese case law' in *Columbia Journal of Asian Law*, 13 (1999) p 2. [<http://www.columbia.edu/cu/asiaweb>]
- Okudaira, Ryuji, 'A Comparative Study on Two Different Versions of the *Manugye Dhammathat*: A leading law book in eighteenth-century Burma (Myanmar)', in *Journal of Asian and African Studies* 59 (2000), pp 179-95

Andrew Huxley, MA is senior lecturer in Southeast Asian Law at the Law Department, SOAS, London. He specializes in the laws of mainland Buddhist Southeast Asia, particularly Burma and Thailand. E-mail: ah6@soas.ac.uk

its origins. Moreover, the method for the transliteration of Burmese which Duroiselle worked out proves to be, because of its simplicity and basic logic, the most reliable today.

However, the circle of Burmese Studies was to remain narrow and restricted to a few specialists for some decades, the main reason being undoubtedly that the language was not taught in an official institution or university. Incidentally, one may mention that, in the 1930's, taking advantage of a visit in Paris, Professor Pemaungtin did teach a few private courses in Burmese to some lucky few, but the experience was, at any rate, brief.

The founder

In 1951, urged by Claude Lévi-Strauss, who had been Lucien Bernot's professor, Lucien and Denise Bernot left France to perform ethno-linguistic research in a field which had never been investigated before: the Marmas of the Chit-tagong Hill Tracts. Six months before their departure, Denise Bernot started learning Burmese with what material existed then: Vossion's grammar and the useful works of Cornyn. On arrival and throughout her two-year stay, she came to realize that the Marmas, former Arakanese who had fled from their country when Arakan was annexed by the Burmese Empire in the eighteenth century, used an archaic pronunciation of the common language. Back in France, she had to work on 'real' Burmese pronunciation by herself, and therefore initiated a fruitful correspondence with the professors Pemaungtin and Luce. However, when she returned to Burma in 1958, she found that her Arakanese habits were still with her and she still remembers today some funny anecdotes about her mispronunciations

of proper Burmese words she could spell and write correctly...but not pronounce.

Back in France, after a four-month stay, which enabled her to master standard Burmese, she attended the Ecole des Hautes Etudes (IV^e Section: History and philology), where François Martini advised her to start up a Burmese language section at Ecole Nationale des Langues Orientales, which, although founded in 1795, did not include that particular subject yet. The first class took place in March 1960. They included five hours of instruction per week, and developed little by little with the arrival of a Burmese native speaker. June 1962 occasioned the first graduation (one student).

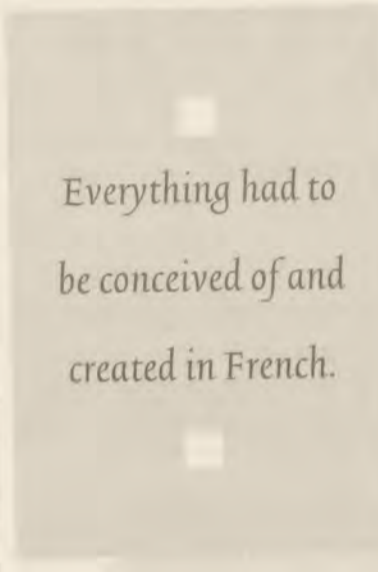
Denise Bernot's task was a laborious one. Everything had to be conceived of and created in French. Although brilliant scholars had preceded her, she had almost nothing at her disposal by way of teaching material: no dictionary (neither Burmese/French nor French/Burmese), no method, no grammar, no bibliography, so - incredible though it may seem - she created them all. Sometimes, but not always, she had assistance from collaborators, and along with her Thèse d'Etat: *Le prédicat en birman parlé* (Paris: SELAF, 1980), she was greatly responsible for a good fifty articles dealing with an immense scope of subjects such as language, literature, history, daily life, Buddhism, linguistics, translations, and so on. Of course, her masterpiece, for which every student of Burmese is most grateful to her, remains her fifteen-volume Burmese/French Dictionary (Peeters, 1978-1992).

Keeping in mind that, for more than thirty years, Denise Bernot has also been advising, supervising, and correcting every single dissertation,

memoir, and thesis in French dealing with the manifold aspects of the Burmese culture, one must acknowledge that such uncommon studies did indeed need such an uncommon character.

Followers

Denise Bernot retired in 1989 but, as an Emeritus Professor, she has continued advising not only French students, but also those in Luxembourg, Portugal, and the United States, to whom she gladly opens her resourceful personal library on request.



Everything had to be conceived of and created in French.

In 1972, in order to continue language instruction at the Institut National des Langues et Civilisations Orientales together with Marie-Hélène Cardinaud, Daw Yin Yin Myint arrived from Burma. As a result of their collaboration together with Denis Bernot, the first Burmese language textbook was published in French: Bernot, D., M-H Cardinaud, and Yin Yin Myint, *Manuel de birman, langue de Myanmar* (Paris: L'Asiathèque, 1990). It was followed in 1993 by *Parlons birman*, by Cardinaud, M-H, and Yin Yin Myint

(Paris: L'Harmattan). The same, in collaboration with Denise Bernot, are now completing a Burmese grammar (end of 2001).

Burmese language instruction currently involves 555 hours per year for the three levels. Apart from their *Manuel de birman*, students can also work with audio cassettes, recorded both in Myanmar and in Paris by Burmese native speakers, and video cassettes provided by Daw Yin Yin Myint, who uses them as a living part of her teaching of the spoken language.

The library at 4 rue de Lille in Paris has a collection of Burmese-related material that includes more than three thousand volumes, periodicals, and monographs in Western languages as well as in Chinese, Japanese, etc. These books have been collected since the nineteenth century, long before Burmese had been taught or even studied in France. As early as in 1952, Denise Bernot had been the first specialist to work with the Burmese material, for which she used Duroiselle's system of transliteration to classify the books.

Since 1974-75, Burma-Myanmar has, timidly at first, opened its doors to French students. On an annual basis, one student is sponsored for an opportunity to spend an entire year in Yangon as a scholar-student of UFL (University of Foreign Languages). Of course, these scholarships are highly appreciated by the students who, thanks to direct contact with the language and the culture, can also collect material for further research and thesis work. As a result of this, dissertations have been produced in several fields, such as Bénédicte Brac de la Perrière's thesis and ethnographical works and Jacques Leider's *History of Arakan*.

Many theses, articles, and papers about Burma-Myanmar and its pres-

tigious culture have been written: the subjects range from architecture to daily life, from grammar to lexicology and linguistics, Denise Bernot's favourite topic. Every year in June, a special award is granted by the university to one or two students enabling them to travel in Burma-Myanmar. This *aide au voyage* is meant to help students to discover the country, to initiate a prospect for further research and, last but not least, to practice the language.

A never-ending interest

A recurring question that we have asked students is 'what made you choose Burmese?' Among the reasons most frequently cited, was the attraction to a genuinely original society that is so deeply and harmoniously influenced by Buddhism in its daily life, but also in possession of an exceptionally rich culture. Things have changed in the last twenty years. Now, almost all beginners in Burmese have already visited the country and, no doubt, the discovery of its beauties has played a large part in their choice of study.

Since it all started only in 1960, one can afford to be optimistic on the future of Burmese Studies in France. Though difficult and complex, the field keeps attracting future scholars, ready to devote their lives and a good part of their time to exploring the richness and diversity of a fascinating country and its infinite culture. All have understood that the knowledge of the language remains the condition *sine qua non* to truly interact with a country and its people. ■

Professor Marie-Hélène Cardinaud researches Burmese linguistics and is currently the head of the Burmese language department at Institut National des Langues et Civilisations Orientales (INALCO), Paris. E-mail: n.a.

INTERVIEW WITH THE GUEST EDITOR
STEPHAN VAN GALEN

People



By the time of his first visit to Arakan in 1999, Van Galen had already read about Southeast Asia and Arakan for several years. At a young age, he had read the children's book, *De Scheepsjongens van Bontekoe*, which was based on the seventeenth-century travel logs of an East India ship's captain named Bontekoe, who was shipwrecked in the Indian Ocean. 'The story had become a classic already during the seventeenth century. Of course, I never realized just to what extent the stories were true until I started doing my research on Arakan, and going through the archival material I came across his name again,' he recalls. But visiting the country one studies as a historian is felt by Van Galen to be a vital part in the process of understanding it. If not, then one would have to go on such descriptions like 'Arakan is a wild and jungly Holland', recorded as having been uttered by Robertson (the first British Commissioner of Arakan), a comparison Van Galen cites not without some humour, as he himself was born and raised in the Netherlands.

He did travel long journeys by boat and, in Mrauk-U, had to hire people to cut routes through the jungle a day in advance if he and his travel companions wanted to visit areas blocked by vegetation. Aside from that, re-



Stephan van Galen at the Hortus Botanicus, Leiden, the Netherlands (June 2001).

search there was quite trouble-free. The people there 'were very excited to meet a foreign scholar doing research on their history. Many went out of their way to show us things and to help us out. Those I met were quite knowledgeable, themselves, of course - they publish magazines with translations of the Arakanese chronicles, and publish work by Jacques Leider and myself.'

Van Galen is a PhD student at the

Research School CNWS at Leiden University, the Netherlands, who is presently writing a dissertation on seventeenth- and eighteenth-century Arakanese history. Although he started in Leiden as an undergraduate in history, it was at Kings College, London University, under the supervision of Professor Peter Marshall, where he was encouraged to continue further in Asian Studies with a focus on India. He conducted his *doctoraal* research at

archives in London, Oxford, the VOC archives in The Hague and, upon his return to Leiden, at the Kern Institute, and graduated with the thesis: 'The Opium Trade in the Eighteenth Century from Bengal to Java'. He then pursued studies of the British Raj, with a minor in Persian, and completed a one-year MA at the School for Oriental and African Studies (SOAS) in London. Experiences at SOAS eventually led Van Galen to his academic fascination with Arakan. 'Looking from Bengal, Arakan always lurched there somewhere on the frontier. It's an area about which - in terms of the seventeenth and eighteenth century, and later, as well - people really don't know very much. And that intrigued me. It was such a dark spot on the map, really. If you look at the historiography of Burma and India, we have a rather clear idea of how they developed, but Arakan, which is in between these two areas, was still very unstudied. It was going into a territory where not many historians were active.'

Communication between those scholars doing research on Arakan is profoundly important, Van Galen feels, as there still remains very little by way of modern research on this

area, and there are few academic experts in the world who publish about it. 'During my PhD research, I discovered that there were two other guys doing PhD research on the same period, as well! And both of them were using the Arakanese chronicles. One of them was in Michigan, and the other in Bangkok, Thailand. I met one via the Internet, and the other I located after reading something he wrote on Arakan - it took a few months to do this. Then, I brought us all together. The three of us didn't know we were working on the same subject until then. That was, of course, a very pleasing experience to be able to discuss our findings with each other. Both of them have completed their PhDs now, so I can draw on their expertise on the Arakanese chronicles. It is an extremely small circle of experts.' Continuing his enthusiasm for connecting researchers in the field, Van Galen has gathered a few from this small circle for this issue's special theme section.

Van Galen is set to complete his PhD next year, and he will shortly take on a job with the Association of Universities in the Netherlands in which he will be doing quality assessment of research and educational programmes in the Netherlands. Research into the history of Arakan and mainland Southeast Asia continues to be a central interest for him. - (TC) ■

Central Asia

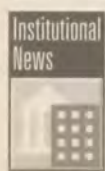


AFGHANISTAN • KAZAKHSTAN
KYRGYZSTAN • MONGOLIA
TAJIKISTAN • TIBET
TURKMENISTAN • UZBEKISTAN
XINJIANG-UYGUR

Monks & Lamas on the Electronic Highway The 'Bon Virtual Library Project'

Tucked away in the rolling foothills of Eastern Himachal Pradesh lies a small Tibetan Bon monastery, safely out of reach of Indian hill-station tourists and backpackers. The monastery continues the tradition of Menri, which has virtually ceased to exist in Tibet. Started by Lopon Tenzin Namdak, the former head-teacher of Menri monastery in Tibet, Menri, from 1967 onwards, was re-established in India. Remoteness and modest facilities notwithstanding, Menri in exile is in fact the main seat of Tibetan Bon traditions. The abbot and Menri's 33rd throne-holder, Menri Trizin Lungtok Tenpe Nyima Rinpoche is head of all Bonpos (followers of Bon religion) in South- and Central Asia.

By HENK BLEZER



Savants of Bon culture may perhaps appreciate finding the centre of Bon to be in the middle of nowhere. To anyone interested in Menri's Bon culture, certainly those who have taken chances on Himalayan mountain roads, it will be of great interest to learn that we may soon be able to gain easier access to Menri through new technology. Phrased in twenty-first century bumper sticker format: your favourite Bonpo Lama just a click away.

This article reports on the inception of a private initiative called the Bon Virtual Library Project (BVLP) to preserve Menri's Tibetan Bon culture and render it more accessible. Presently still in its planning stages, it involves the religious community but also several academic and commercial partners. The main thrust of the project is the dissemination of Bon literature in electronic formats. A broader scope, targeting cultural heritage encoded



The 33rd abbot and throne-holder of Menri, Menri Trizin Lungtok Tenpe Nyima Rinpoche, caught at an informal appearance.

in audiovisual data, is also envisioned.

The BVLP is unique in several ways. Having been initiated by Bonpos, from its inception, the project was intended to serve both the religious and academic communities. Hoping on a sustained bilateral transfer of knowledge and know-how over several decades, we expect that the injection of technical expertise will establish a lasting capacity at Menri to preserve, publish, and otherwise disseminate Bon cultural heritage through modern media at its own pace and discretion. On the other hand, the project will facilitate public access to those Bon source materials that are considered suitable for open display. This would make the BVLP a modernized and more autonomous variant of the American PL480 acquisition project (in which Gene Smith, the contributor to the previous article in this series about 'The Tibetan Buddhist Resource Center', played a seminal role – as did the Menri community). The BVLP is also exceptional in that it largely focuses on one specific tradition and monastery only, albeit a central one. Menri will be the first Tibetan monastery to become accessible through digital media and, perhaps, IT.

The BVLP bears much resemblance to a project initiated by David Germano at Virginia University, which, in the first contribution to this series, has been introduced as the Samantabhadra Archives and has recently been expanded to the Tibetan and Himalayan Digital Library. It stands to reason to try to link these projects. Both projects were presented at the Ninth seminar of the International Association for Tibetan Studies (Leiden, June 2000). Two-hundred copies of a sample CD-ROMs for the BVLP, edited by Gregory Hillis of the Virginia project, were distributed at that occasion.

Further on, I will also have to address some of the realities and 'virtu-

alities' that we encounter when entering further dimensions of the Bon realm of virtual reality, in particular the monastic institution and its patronage, an old leitmotiv in Tibetan religious and political history.

'I have a little idea'

Menri Monastery, winter 1998: it was the evening before the abbot had indicated that he had some 'nice idea' to discuss. Early the next morning during breakfast, while I was still rubbing sleep from my eyes, I noticed the familiar sound of Rinpoche approaching and sitting down at the breakfast table, beaming and obviously wide awake: 'You eat, eat' he gesticulated. After a brief silence, he calmly raised his big hand to measure the size of a pea between his thumb and index finger, meanwhile slightly lowering his head and squinting his eyes in appreciation: 'You know, yesterday I was thinking ... I had a little idea, very nice, do you want to hear?' Out came a plan for a computerized version of the Bon canon including a commitment from the monastery to provide the necessary labour for many years. The abbot wants this to become a more exclusive and traditional edition than the recent Lhasa and Chengdu printed versions and base it moreover on collation of all available versions of the included texts. Such a project requires sufficient access to textual material, labour, funding, computers, and technical training. The first two are available in abundance at Menri monastery. Before I had finished breakfast I had already promised to explore possibilities for funding and alliances with existing projects. Generous donations from two private sponsors have enabled the abbot to start printing the collected works of three important Bonpo masters for monastic use; e-versions of these publications will become the first part of the Menri canon project.

A new library

In Menri, monks referred me to blueprints for a new library and research centre that they hoped to build on the monastery compound. The library should primarily provide better storage facilities for the precious Menri textual heritage. Books and manuscripts are now scattered over several locations in the monastery, all of which are ill equipped for preserving often old and fragile texts in subtropical conditions. The new 'library'

is further designed to accommodate research, teaching, and seminar activities, a small museum and a multimedia lab, to mention but a few of the more important functions, providing facilities for Tibetan scholars, visiting scholars, and students alike.

The Menri monks informed me that they had approached a Dutch businessman to help raise the sum needed for the library project. The main financial responsibility rests with a small-scale US-based charitable organization that has been raising funds for projects and individuals at the monastery for many years, the Yungdrung Bon Temple foundation. Not long after I returned home from Menri, the 'Dutch' liaison showed up at my office. The abbot had referred him to me to discuss fundraising strategies. Briefly put, his plans entailed raising money for the library facilities through creating and marketing a virtual library:

- Create a virtual library/monastery to Menri on the Internet.
- Get commercial partners interested in associating their enterprises with these Internet pages and other publicity regarding the project and its spin-off and invite them to make a long-term financial commitment to the project.
- Use the money generated to fund this and other projects in the Menri community, first of all the construction of a library and research centre.
- Use the virtual library material for academic research projects and further publications, which may generate additional funds, e.g. the preservation and distribution of Menri literature on CD-ROM for academic libraries and private parties.

It soon became apparent that there is sufficient common ground to combine the Menri (electronic) edition of the Bon canon with the BVLP. At the time that we developed these plans there was already a business partner interested in committing himself to the project for several years, which would cover the costs of the construction of library facilities and the computer lab.

Other virtual realities

A virtual library involves the highly labour-intensive task of making texts available on CD-ROM and the Internet in the form of cross-linked catalogues, scanned images, e-texts and eventually also as synopses and translations. We will have to consider constraint in its scope or at least a clear phasing in implementation, in accordance with the priorities of the Menri monastic authorities, participating scholars' research focus, and occasional requests from scholars and other interested parties.

For Internet publication it is advisable to add audiovisual features to the textual data. It would probably be

best to develop these as coherent and more or less complete units. One may also consider opening the monastery to a certain extent to the community of sponsors and supporters, showing pictures of day-to-day life and important public religious rituals and festivals, or document the progress of projects at Menri. Perhaps it would also be useful to create a virtual guesthouse, where students and scholars can submit their questions and concerns to monks and scholars at the monastery. This will make the Internet site more useful and attractive and may serve to secure support for ongoing and future projects at Menri.

Lamas, patrons, & protectors

Some may now wonder why the project is announced being in its planning stages, as so much seems to have been accomplished already. The main reason is that there are implications to the project that need further consideration. Anyone familiar with Bon traditions will appreciate that there are sections in Bon literature that by their esoteric nature resist publication and would definitely be out of place on the Internet. Moreover, introducing a computer resource centre into a traditional Bonpo community, training monks and students of the Bon dialectic school to

Continued on the next page

TIBETOLOGICAL COLLECTIONS & ARCHIVES SERIES

This article on the Bon Virtual Library Project, written by Henk Blezer, is the fifth 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 this Tibetological Collections 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.

HENK BLEZER

Research fellow at the IAS

E-mail: h.w.blezer@let.leidenuniv.nl



Inside the Labrang temple, view of the traditional storage of Tibetan books around the main shrine.

use it, and involving them in the production of electronic versions of their literature for a very long period will not be without consequence for the community and its traditional objectives. Furthermore, it seems advisable carefully to consider, and continuously reconsider, all possible consequences of commercial sponsorship and large-scale exposure for the monastery as a religious institution. Lastly, there is the difficult issue of the continuity of funding, which tends to overshadow any long-term initiative in the 'charitable' sector. How to combine the necessity of a sustained budget, ensuring that the project may run for the required amount of time, with the unpredictability of commercial sponsoring? We have discussed these issues at

great length with the Menri authorities. We found them extremely perceptive and acutely aware of the possible dangers. They have reassured us that they feel confident that the first three issues can be dealt with, since Menri will obviously be in full control of each and every step of the project. The last point, however, remains a source of worry to all concerned.

Much to our surprise, however, the first major objections - a veto in fact - did not come from our commercial or academic partners, nor from the Menri community, but from the US-based charitable Temple Foundation, responsible for funding the library facilities. They basically share our worries, but apparently to a greater extent. The fact that the project would be funded by commercial rather than

charitable money and would give explicit credit to the sponsors seems to have been particularly objectionable. However, in Tibetan religious traditions there is ample historical precedent for commercial sponsoring, it is not uncommon for the publication of religious literature or the construction of religious edifices to be sponsored by wealthy businessmen and the like. Patrons are explicitly mentioned in the sponsored texts or in inscriptions. Nonetheless, we had to appreciate that we not only need to deal with Tibetan custom but also with American religious sensitivities. Moreover, there may well be a difference between advertising a sponsor on a website, however discretely implemented, and those traditional credits in a colophon to a text or in an inscription. But I am not sure whether that difference justifies obstruction of a project that was initiated on request of the Menri religious

community and is primarily designed for its benefit. The idea of making the monastery more accessible on the Internet also met with significant resistance from the Temple Foundation - again a worry all of us share. Needless to say, such fundamental objections from an important partner forced us to reconsider the project.

All things considered, we had to opt for a separation of the building from the virtual projects, as much as they can be separated, that is. Moreover, out of respect for the involvement of the Temple Foundation, we chose to put Internet publication on hold and to concentrate on the CD-ROM series. However, this also implied declining the generous offer from our commercial sponsor. On the other hand, disconnecting the virtual and real libraries reduced the cost of the BVLP considerably, to the extent that the BVLP may now be able to finance itself.

The project must presently await the funding and building of library facilities through the Temple Foundation's mediation, which may take a year or more. Meanwhile we keep working at the infrastructure and business-plan for the virtual library behind closed doors and we intend to start testing hardware and software in Menri shortly; we expect to be fully prepared by the time the library facilities are completed. It is up to the discretion of the Menri authorities to decide when and how to open the doors and officially launch the project in the newly acquired facilities. At that point they are expected to get in touch and solicit help from the European and American partners ... and all is ready for an auspicious start. ■

Dr Henk Blezer is affiliated fellow at the IIAS and advisor to the Bon Virtual Library Project.

E-mail: h.w.a.blezer@let.leidenuniv.nl

BOOKS RECEIVED

Publication

Buffetrille, Katia

PÈLERINS, LAMAS ET VISIONNAIRES

Vienna: Arbeitskreis für Tibetische und Buddhistische Studien (2000), 377 pp., no ISBN, vol. 46, French, ill., maps

Eimer, Helmut

THE EARLY MUSTANG KANJUR CATALOGUE

Vienna: Arbeitskreis für Tibetische und Buddhistische Studien (1999), 202 pp., no ISBN, vol. 45, English and Tibetan

Eltschinger, Vincent

'CASTE' ET PHILOSOPHIE BOUDDHIQUE

Vienna: Arbeitskreis für Tibetische und Buddhistische Studien (2000), 204 pp., no ISBN, vol. 47, French

Kritzer, Robert

REBIRTH AND CAUSATION IN THE YOGĀCĀRA ABHIDHARMA

Vienna: Arbeitskreis für Tibetische und Buddhistische Studien (1999), 327 pp., no ISBN, vol. 44

Lasic, Horst

JÑĀSRĪMITRAS VYĀPTICARCĀ

SANSKRITTEXT, ÜBERSETZUNG, ANALYSE

Vienna: Arbeitskreis für Tibetische und Buddhistische Studien (2000), 188 pp., no ISBN, vol. 48, German, indices

Lasic, Horst

RATNAKĪRTIS VYĀPTINIRŪPA

SANSKRITTEXT, ÜBERSETZUNG, ANALYSE

Vienna: Arbeitskreis für Tibetische und Buddhistische Studien (2000), 95 pp., no ISBN, vol. 49, German, indices

Tausher, Helmut

PHYA PA CHOS KYI SEŅ GE

DHU MA ŚAR GSUM GYI STONTHUN

Vienna: Arbeitskreis für Tibetische und Buddhistische Studien (1999), 146 pp., no ISBN, vol. 43, Tibetan

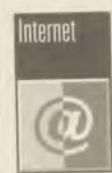
Interested in submitting a review article for one of our Books Received?

Please contact the editors at: iasnews@let.leidenuniv.nl

A Wealth of Resources at Harvard Central Asia on the Internet

Those who are interested and involved in Central Asia or the broader geographic area of Central Eurasia may be pleased to learn of the existence of four important Internet resources focused on this region, at Harvard University, a brief outline of which is provided below.

■ By JOHN SCHOEBERLEIN



Within the framework of the International Crisis Group's Central Asia Project, a series of reports on a variety of topics that bear relation to the high-risk potential for conflict in Central Asia is currently being compiled. Special emphasis has been reserved for the specific actions to be taken to reduce this risk. The reports are available on the Central Asia Project's website, which is to be found at: <http://www.crisisweb.org>. In the past month growing Islamism, local economic crises and social unrest alike have received treatment, with many other areas of interest to follow. One can obtain these reports free of charge or alternatively receive a notification when new reports appear. All those interested are invited to write an e-mail to ICG-CAP@crisisweb.org or visit the website: <http://www.fas.harvard.edu/~casww/ICG-CAP.html>.

The Central Eurasian Studies Society (CESS) is a new and rapidly growing scholarly association aimed at fostering communication and high standards of scholarship in the social sciences and humanities focused on Central Eurasia. Among its other activities, CESS holds an Annual Conference. Abstracts for the next CESS conference, to be held between 11 and 14 October 2001 in Madison (Wisconsin, USA) can yet be submitted to Uli Schamiloğlu. Requests for more information should equally be sent by

e-mail: uschamil@facstaff.wisc.edu.

On a different note, CESS has just issued a Call for Contributions for its new publication, the Central Eurasian Studies Review. Virginia Martin can be approached about this via: martinvi@email.uah.edu. For information on membership of our scholarly association, the Annual Meeting or the Central Eurasian Studies Review, one may want to turn to our website: <http://www.fas.harvard.edu/~cess>.

Regarding announcements, CentralAsia-L provides a convenient list for Central Asia Studies, distributing concise information about conferences, publications, jobs, grant opportunities, programmes and other resources and opportunities in Central Asian studies. Members receive all such information via e-mail, free of charge. With approximately 3,000 subscribers worldwide, CentralAsia-L is one of the most widely subscribed to lists of its kind. An average of about 2 or 3 postings per day is deemed to offer just the key information to keep you up-to-date in this field. For information, to subscribe, or to post information, write to: CentralAsia@fas.harvard.edu, or visit the website, also containing a Central Asia archive at: <http://www.fas.harvard.edu/~casww/CASWW-CentralAsia-L.html>.

Lastly, drawing attention to the 'Central Asian Studies World Wide' website; this web resource contains a wide range of information relevant to the study of Central Asia, ranging from recent dissertations, experts, scholars, and institutions in Central Asian to studies worldwide, publications, Internet resources, and much

more. Here you can find out about a broad range of other resources, including the Ferghana-Valley discussion list,

the AnthEurasia discussion list for anthropology of the former Soviet Bloc, and the Central-Asia-Inst-List, which provides a forum for the discussion of institution-building in Central Asian studies. The 'Central Asian Studies World Wide' website can be located at: <http://www.fas.harvard.edu/~casww>. ■

For more information:

Dr John S. Schoeberlein

1737 Cambridge Street, Cambridge, MA 02138, USA

Tel.: +1-617-495-4338 asst.:

+1-617-496-2643

Fax: +1-617-495-8319

E-mail: schoeber@fas.harvard.edu

<http://www.fas.harvard.edu/~centasia/>

Director, Central Asia Project

International Crisis Group
ul. Michurina, 7 / 714018 Osh /
Kyrgyz Republic

Tel.: +996-3222-2-03-70,

2-04-70, 5-50-55

Fax: +996-3222-2-12-18

E-mail: ICG-CAP@crisisweb.org

<http://www.crisisweb.org/>

ICG Central Asia Reports:

<http://www.fas.harvard.edu/~casww/ICG-CAP.html>

President, Central Eurasian Studies Society (CESS)

1737 Cambridge Street, Cambridge, MA 02138, USA

E-mail: CESS@fas.harvard.edu

CESS website:

<http://www.fas.harvard.edu/~cess>

Dr John S. Schoeberlein is the Director of the Forum for Central Asian Studies, at Harvard University

South Asia

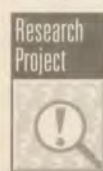


BANGLADESH • BHUTAN
INDIA • NEPAL
PAKISTAN • SRI LANKA

Photographic prints at the Kern Institute, Leiden Bubonic Plague in Bombay, 1896–1914

Between the mid-1890s and the early 1920s India was struck by a series of major epidemics: malaria, cholera, Spanish influenza, and the bubonic plague. For a complex medley of reasons, the plague especially caused a long-term crisis in the history of state medicine. For a quarter of a century, plague was a major killer and caused an estimated ten million deaths. As the epidemic spread from Bombay City, western and northern India, were hardest hit. In Bombay City alone, the death toll rose to 183,984 between 1896 and 1914. A few photographs by the commercial firm Clifton and Co. inspired me to explore some of the background of the social impact of the epidemic.

By GERDA THEUNS-DE BOER



In the early plague years, the epidemic had been more or less concentrated in the cities. In September 1896, the disease was officially acknowledged in Bombay for the first time, despite the fact that suspicious cases of lymphatic swellings had already been observed by local medical practitioners back in May. Quick action was taken at all levels: the Government of India was spurred on by international pressure, as the threat of a trade embargo was palpable from the very beginning, and both the Bombay Central Government and the municipal authorities of Bombay City rapidly took measures. By hook or by crook, the disease had to be prevented from spreading over all India and - by overseas trade - to the rest of the world...

But what should be done? Although the world had been familiar with the plague for centuries, a successful remedy was still unknown. In fact, it was not until 1894, so only one year earlier, that Kitasato and Yersin had discovered the plague bacillus. Exactly how this rodent disease was passed on to humans, namely via fleas, had still not been established, although the part

played by rats in the transmission was speculated upon. This ignorance nullified the measures first taken by ICS officer P.C.H. Snow and later by the Bombay Plague Committee (established in March 1897) making the latter Committee highly dependent on medical science and medical practitioners.

Government measures

According to David Arnold (1993: 204), the municipality 'embarked on a massive, almost comically thorough, campaign of urban cleansing, flushing out drains and sewers with oceans of seawater and carbolic, scouring out scores of shops and grain warehouses (in the vicinity of which many of the first cases had occurred), sprinkling disinfectant powder in alleyways and tenements (spending more than Rs 100,000 on disinfectant alone by the end of March 1897) and, more tragically, destroying several hundred slum dwellings in the hope of extirpating the disease before it could establish itself.'

Legislation needed to be extended (6 October 1886) or newly framed (All India Act to Provide for the Better Prevention of the Spread of Dangerous Epidemic Disease, February 1897) in order to empower government authorities to take draconian measures,



Interior of the Plague Hospital, Bombay, ca. 1900.

the segregation and hospitalization of suspected plague cases, the destruction of infected property, evacuation of people, prohibition of fairs and pilgrimages, examination and detention of road and rail travellers, and the inspection of ships and their passengers.

A hostile public reaction

The rigorous implementation of the measures led to a true exodus, nearly half of Bombay's estimated 850,000 population left the city between October 1896 and February 1897, to escape the plague and Government measures. Their departure, which meant a great loss to commerce and industrial life, sadly helped the disease to spread. Those who remained seemed petrified by fear, suspicion, and rumours. One may ask why.

Medical intervention started with an examination of the body in search of the characteristic lymphatic swellings or buboes. Exposure to the gaze of Western medical practitioners (male and white) and, even worse, their (polluting) physical touch presented a huge problem. Yet, such an examination could be expected almost everywhere. Initially there had been house searches in which the use of the so-called 'white bulls' (British troops) provoked severely hostile reactions, as the soldiers had recently been involved in a series of violent racial incidents. There were plague doctors on railway stations where people could be separated into a male

and a female queue for examination and there were examinations on the streets, as well. The public character of these examinations was humiliating.

Plague victims were hospitalised (see photo: note the airiness; ventilation was recommended). For most Indians, these hospitals were places of utter pollution (blood and faeces) and loci of the unacceptable mingling of castes and religions. Suspected victims were transferred to segregation camps, where they had to live for quite some time, deprived of their relatives. For most Indians both hospitalization and segregation led to the loss of their job or their income. In order to avoid these measures, victims were smuggled out to search-free areas or well hidden within their own houses. The bubonic plague proved an implacable adversary. As time passed, the government had to fight both the epidemic and the people as an endless stream of rumours flourished, skillfully aided by the press. These rumours reveal a deep suspicion of Western medicine: doctors and hospital staff intended to poison Indians; in the hospital you would be killed so that the doctors could cut you up and, at the same time, extract a mysterious oil from your body, known as *momiai*. Another rumour was that inoculation would cause instantaneous death, impotence, and sterility, and besides, the needle was a yard long (see photo: note the white, hygienic atmosphere suggesting everything is under control). These

inoculations started in 1897–1898, shortly after Waldemar Haffkine, a Russian bacteriologist, had developed an anti-plague vaccine in his Bombay laboratory. The Government of India initially reacted sceptically: the serum was thought to be still in the experimental stage and evacuation, and thus other sanitary interventions, would be more effective. When time proved these assumptions wrong, the government tried to persuade people to accept inoculation, although vaccination was never made compulsory.

By the end of the 1920s, the disease was in gradual decline, which, according to David Arnold (1993: 236), was 'probably due less to medical and sanitary intervention, than to the natural limits set on its spread by a variety of zoological and ecological factors, such as the geographical distribution of certain species of rat fleas and the growing immunity of rats to the plague bacillus.' ■

References:

- Arnold, David, *Colonizing the Body, State Medicine and Epidemic Disease in Nineteenth-Century India*, Delhi: Oxford University Press (1993).



Gerda Theuns-de Boer, MA is an art historian and Project Manager of the Photographic Database on Asian Art and Archaeology,

Kern Institute, Leiden University.
E-mail: g.a.m.theuns@let.leidenuniv.nl



Inoculation against plague, Bombay 1897–1914.

Images of Fate in the Mahābhārata.

The Mahābhārata (Mbh), great epic of ancient India, is a historical source of tremendous importance, but it is very difficult to use this treasure of historical and cultural data. And the reason that it is that no single piece of historical information drawn from the Mbh can be dated with any degree of certainty.

By YAROSLAV VASSILKOV

Research Project

In an oral epic, which is what the Mbh remained for centuries, historically heterogeneous deposits (cultural data belonging to different periods) do not form a stratigraphy, but are, as it were, compressed into one layer. Archaeology supports the notion of a mixed cultural layer, a layer where artefacts of different historical periods lie at the same level. In such a case, it is impossible to cut an archaeological section showing stratigraphy, and archaeologists would have to classify the material by means of historical typology. They can say, for example, that a certain kind of pottery is typical of the Neolithic period, another of the Bronze Age, and yet another is known to represent the Early Iron Age. With this method, they are still able to establish the sequence of cultural periods for this particular site.

In the same way, one cannot cut up the text of the Mbh, with scissors as it were, into 'earlier' and 'later fragments'. In order to penetrate the historical levels of the epic's contents – lying deeper than the most recent level, which represents the classical Hindu value system – we have to use the archaeological method of historical typology.

As the basic element for a typological stratification of the Mbh's world view, I chose the concept of fate, mainly for two reasons. First, the idea of fate is constant and ever present in the epic in all typological stages of its development because it constitutes the integral part of both the world view and poetic system of the epic. Secondly, particular concepts of fate vary at every stage of the epic's development. The idea underlying the project was simple: to reconstruct the evolution of the Mbh's Weltanschauung by way of tracing historical changes in the epic's concept of fate. What follows is a summary of my results.

Archaic three-tier system

The earliest (archaic) concept of fate in the Mbh is represented, first of all, by derivatives of the verbal-root bhaj- 'to divide' 'to give as a share', 'to receive as a share', 'to partake'. These terms are: bhāgya 'good share', 'happy lot' and bhāgadheya 'predestined share'. The ancient word bhāga (meaning 'share, lot, destiny') also survives in the compound word mahābhāga 'one, whose share/heroic lot is great', which is extremely important, being the epithet par excellence of an epic hero. All the words of this group derive from an ancient IE root *bhag- and linguists say that this root's semantics were originally connected with the distribution

of food shares at a sacred feast or a sacrifice. This primaevial meaning is still alive in archaic Indian culture: the basic meaning of the word bhāga to the Vedas is 'share of sacrificial food received by a god at a sacrifice'. This basic meaning of bhāga as 'share in a sacrifice' and the metaphorical meaning 'heroic lot', 'destiny of a hero', share a direct connection. In India, bards and their audiences always viewed the epic action against the background of ritual sacrifice. While a participant in the ritual performs his share (bhāga) of sacrificial actions and every god receives his share (bhāga) of sacrificial offerings, in the same way, an epic hero in the Mbh performs his share (bhāga) in the ritual of battle, his share of enemy heroes whom he is predestined to kill as his sacrificial victims. This ritual background provided particular symbolic depth to the meaning of derivatives of the root bhaj- in the early epic. But, from whence was sent the hero's destiny, designated by the words bhāga, bhāgya, bhāgadheya? Who was the god who appointed and distributed fate?

The epic god of fate is Dhātā – an ancient god, well known to the Vedas. Contrary to the commonly accepted point of view, Dhātā is not at all an intellectually constructed 'personification' of the abstract notion of establishing or placing (verbal root dhā-). I have tried to prove that, originally, Dhātā was a god with a specific function. He placed, or 'put into right position', an embryo in the mother's womb. With this singular act, he determined a human being's future destiny. This act probably had a parallel in the related cosmic act of the god; in Bṛhaddevata, Dhātā is described installing the cosmic foetus in the womb of the Earth. In the early epic, as in that of the Vedas, Dhātā's function was to predetermine the lot of a human being, and apportion long life and good luck to humans.

However, in the archaic epic, Dhātā was thought to be limited in his power. Above Dhātā stood the highest principle, which dictated to him the kind of fate, good or bad, he was to apportion to a human; this principle was nothing but the revolving of the Wheel of Time, expressed in terms like Kāla 'cyclical Time', kālaparyā 'rotation of Time', kāladharma(n) 'the law of Time'.

So the archaic epic concept of Fate has, as it were, three levels: the highest principle is kālaparyā, the law of Eternal Return; the god of fate (Dhātā) fulfills orders of the Law of Time (middle level); and at the lowest level we see the result – bhāga, bhāgya, bhāgadheya that is, human destiny.

'Classical heroic' notions

In the course of time, the Mbh developed from forms of archaic epic

into classical heroic epic. The outlook of all mature epics is utterly pessimistic, and the Mbh is no exception. The classical heroic concept of fate is embodied in three main images, more or less corresponding to the three levels in the archaic concept of fate. First, the ancient notion of bhāga 'share', is now replaced by the basic classical notion of daiva – the blind, all-powerful, and arbitrary fate. Epic daiva acts independently of gods and is able to cancel their decisions, sometimes including even Dhātā's. However, in many epic contexts Dhātā himself appears as the unpredictable, cruel, and all-powerful god of fate, whom the heroes never stop blaming for their misfortunes. The image of the epic Dhātā predetermines the fate of the world and of every living being in it, having ejaculated his seed at the moment of creation. No one can avoid the path Dhātā prepared for him, because everyone was 'genetically programmed' by this Creator god at the moment of universal conception.

There is also the third image in which the idea of blind fate found its expression: it is the image of the all-devouring Kāla, the god of eternally revolving time. In the present text of the Mbh, one can still find expressions of the archaic, positive view of Kāla and his 'circular movement' (paryā) as the guarantor of return of past happy days, but paryā is much more often understood negatively. Time (Kāla) is described as a monstrous deity, who bakes the world in his fire and eventually drives it to its end. In the classical concept, these three images – Kāla, Dhātā, and daiva – do not form an hierarchy, as was the case in the archaic system. Of real importance is the concept of blind, cruel, inescapable fate, that each of the three images expresses fully. Thus, all three have become equal and, in a way, reciprocal.

Not only do these images embody the idea of irresistible fate that is scattered throughout the Mbh, but its lengthy texts explicitly discuss the idea of fate in its different aspects, as well. The topics of such speculations in the Mbh grow directly out of mythical concepts of Kāla, Dhātā and daiva. One group of texts deals with the question: is a man able in any way to oppose daiva or, conversely, to hasten its impact by means of his own 'heroic activity' (puruṣakāra)? Texts of another group discuss the power of god Dhātā: has a man any measure of free will, or is he just a tool in Dhātā's hands? And lastly, there are the texts of kālavāda, the 'doctrine of Time'. I am inclined to combine all texts dealing with daiva, Dhātā, and kālavāda into one category, which can conveniently be designated heroic didactics. These are the original epic didactics, which existed in the Mbh before the time when Hindu didactics (with its ideas of karma, concept of ātman-Brahman, and so on) began to be incorporated into the epic.

Conflict of world views.

When the epic, having developed this fatalistic philosophy in depth, began to be subjected to the influence of early Hinduism, two world views were destined to come into conflict. In the Mbh's fatalistic texts, one can sometimes come across some anti-Vedic statements. On the other hand, some texts that appear in the Mbh condemn kālavāda and fatalism in general. In some late epic texts, attempt is being made to interpret key 'classical heroic' notions in light of new, Hindu ideas. But a number of fatalistic ideas greatly contributed to the final formulating of certain important Hindu concepts, such as the doctrine of karma and the teaching of disinterested activity in Bhagavad-gītā.

At first, the supposed sequence of stages in the development of the epic concepts of fate was built on purely typological grounds. But, in the process of my work, I have found it possible to verify the hypothetical sequence by means of textology. Turning back to our archaeological analogies: excavators are often able to demonstrate in what sequence cultural phases at a particular site 'overlay' each other by cutting a stratigraphical section. Likewise, having

made a textological analysis of variant readings in old manuscripts, we can reveal that, in some cases, later 'editors' made, at times, rather clumsy attempts to conceal the fatalistic concepts and to reinterpret them in light of orthodox Hindu doctrines. Surely, this makes our reconstructed 'stratigraphy' of the epic world view more trustworthy. ■

From September 2000 to February 2001, a grant from the Jan Gonda Foundation enabled me to work on the above project at the creative and friendly atmosphere of the IAS and the excellent library of the Kern Institute. As a result, I am now completing work on a project begun about two decades ago.



Dr Yaroslav Vassilkov is the head of the Department of South and Southeast Asia at the Institute of Oriental Studies (St. Petersburg),

Russian Academy of Sciences. He specializes in the study of the Mahābhārata and ancient Indian culture in general. Dr Vassilkov is participating in a collective effort to translate the Indian 'epopée' into Russian, soon to be completed.

E-mail: yavass@yv1041.spb.edu

Obituary

R.K. Narayan (1906–2001)

The death of the prominent Indian author R.K. Narayan on 13 May has spurred a flood of obituaries and comments testifying to his great popularity. All commemorations share a deep affection, not so much for the person of the author as for the world he created in his novels: the imaginary South Indian town of Malgudi and its lively characters. Narayan used this setting for the majority of his novels. His story-telling talent and the deeply humane description of minor changes and calamities in this microcosm made the reader feel more at home in this town with each new novel.

People



Narayan started writing in the 1930s and published a large number of novels and essays, columns, and articles in newspapers and periodicals. His major recognition as a prominent Indian writer came with the novel *The Guide* (1958), which was awarded the Sahitya Akademi Award. It was the first English book that was honoured in this manner and it was a great step in the recognition of English as a medium in Indian literary discourse. Narayan wrote in English but he cannot be compared to recent post-colonial Indian writing in English. His novels look inward at modern Indian society and brought this world closer to an audience abroad to whom India was a far and distant country. His writing was remarkable for its light, slightly humorous tone and easy narration with an enormous potential to captivate the reader. Thus he won over many readers outside India and created a perception which helped the acceptance of later Indian authors.

The novels of Narayan are world literature in an odd sense. If one reads



R.K. Narayan (1906–2001)

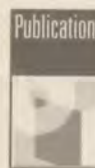
Narayan's works now, it seems like his view on life and society in South Asia is somewhat outdated, but perhaps it is a nostalgia for a more confined, simple world that immediately captivates the reader. Times have changed in India yet Malgudi, as Narayan created it, will always be there for those who venture into these unique tales. ■

DR THOMAS DE BRUIJN
IIAS, Leiden

Digitalizing South India

The study of social change in developing countries is often hampered by the lack of easy access to available data. In India, in spite of a large and diversified system of data collection, identifying the available information as well as locating the corresponding publications can prove itself extremely difficult. Geographical information is even harder to come by since reliable maps are often not available. In response to this problem, we decided to launch the SIPIS (South Indian Population Information System), a project aimed at bringing together a large array of social and economic data on CD-ROMs.

By CHRISTOPHE Z. GUILMOTO



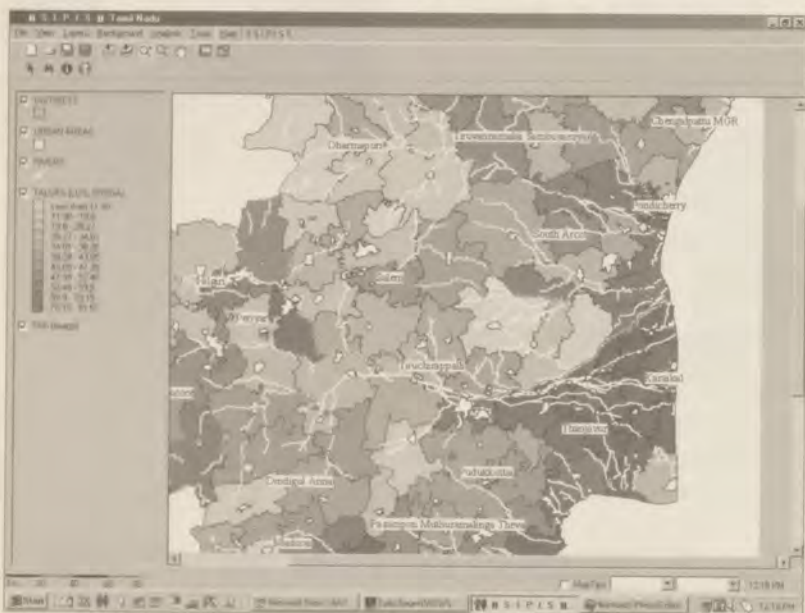
The data was assembled in the course of a research programme in demography (the South India Fertility Project), that had been initiated in Pondicherry in 1998 with support from the Wellcome Trust (London), the French Institute (Pondicherry), and the Institut de Recherche pour le Développement (Paris). The original idea was to build a single database of detailed village and town characteristics to study the dynamics of social transformations. It was decided later to incorporate this information in computerized maps, which meant computing the geographical locations of all the localities in South India. For that purpose, maps from all possible sources were collected and an original geographical information system (GIS) was created. This GIS comprises localities, as well as other important geographical features such as elevation and drainage (rivers, water bodies, etc.). The road and railway networks were added, as well as administrative and urban boundaries.

This project met with many technical difficulties, often related to the lack of appropriate base maps to position geographical objects. For example, many villages enumerated by the census - especially in tribal or hilly areas - are not shown on any map. Moreover, South India is changing rapidly with new roads being planned and built and with a permanent process of administrative redistricting. New districts are being created while the size of urban areas continues to increase. As the rhythm of change in India is at present more

rapid than that of data acquisition, the resulting GIS from our project is not a final electronic atlas.

Although available data had originally been destined for various scholars working on topics as diverse as irrigation, fertility decline, female infanticide, or urban-rural interaction, we decided to publish our spatialized database in a CD-ROM format in order to make the data and the maps available to the larger audience - from students to policy makers, NGOs, and government officials. The United Nations Fund for Population (UNFPA, Delhi) agreed to fund this dissemination project in 2000. The idea was to allow users to consult the data through maps with a user-friendly interface. The first pilot SIPIS that has just been published by the French Institute covers 16,000 villages and 450 towns of Tamil Nadu State, along with contiguous areas of Pondicherry Union Territory. This is a huge database as more than 160 variables are provided for all localities.

Data and maps from the CD are accessible to users through a customized software that includes the most common functions of mapping applications: zooming and moving around the map; selection of separate layers of information for display; data retrieval; location of selected localities; and classification of localities by specific values, among other things. Trend maps for some important characteristics have also been prepared using powerful geostatistical techniques. Maps can also be saved as projects or as image files, as well as printed. As a software, SIPIS is very simple to use and requires no specific training.



(Fig.2)

Most data have been derived from the last Census of India. Some are absolute figures (e.g. population), while others are indicators computed from raw values (e.g. percentages, ratios, etc.). Domains covered include demography (population, households, children, etc.), social and cultural data (Dalits, literacy, etc.), occupational classification (in eleven categories), schooling and health infrastructure, land use and irrigation, and communication and transportation facilities. Information on urban units is also provided (demography, social and cultural data, occupational classification). This rich information database documents most essential dimensions of social and economic development down to the lowest administrative level.

On the figure [fig.1] shown here, we can see an old map from the eighteenth century along with a SIPIS map of the same area in Tamil Nadu (the original SIPIS map is in colour). The earlier map was published by Guillaume de l'Isle in Amsterdam in 1723. His cartography was later criticized for seriously inaccurate toponomy as 'scarce[ly] any of the Names of People or Places found in Mr. Will. Del Isle's map of Ceylon were known in the Indies'.¹ The other image [Fig. 2] shows a typical SIPIS screen with several menus and buttons allow the user to edit, save, or print the map. The map corresponds to the central part of Tamil Nadu, a region that includes the entire valley of the Kaveri River. Cities, towns, and the main rivers are shown on this map. Also visible are taluk (county) boundaries as well as district names. The thousands of rural villages are simply too numerous to be shown on the same map. Taluks have been further classified by the average level of irrigation (shown on a grey scale). The delta of the Kaveri River, starting from Tiruchirappalli - 'Trichirapali' on de l'Isle's map - down to the sea, is clearly distinguished by its maximal level of irrigation. An endless number of equivalent maps may be prepared by combining several information layers and selecting the desired scale and focus of the map.²

A source of disappointment was our inability to develop SIPIS in Tamil, the official language of the region covered by the first volume. We discovered to our regret that no official listing of village names in Tamil was readily available. As to the list of village names in English, the ambiguous transliteration of some Tamil consonants and vowels into English prevented us from doing a systematic 'transliteration' into Tamil letters. We also learnt that writing a software with menu in Tamil could be a very difficult exercise as computer programmes have to be written in Latin script. To close this chapter, should I add that Tamil characters and their corresponding computer codes are not yet standardized? As Tamil Nadu is probably India's most advanced region in the information technology revolution, it is to be hoped that these gaps will soon be ingeniously filled and that the next SIPIS will be first published in Tamil.

The GIS was primarily conceived for research purposes. As a matter of fact, not until the availability of this



(Fig.1)

data could the detail of spatial heterogeneity in South India be examined at a micro-scale, using available variables to describe migration, irrigation, female discrimination, or access to modern amenities. Some important development variables can serve to highlight the contours and mechanisms of social change, especially as strong spatial patterns are often discernible. Diffusion processes are indeed responsible for the specific geographical patterning of transformations of the social, demographic, and economic structure. However, the SIPIS project also illustrates how research materials can be fruitfully shared by a large variety of users, especially when it is made available with user-friendly computer tools. ■

Notes

1. See Gole, Susan, *Early Maps of India*, New Delhi: Sanskriti and Arnold Heinemann: [1976].
2. Guilmoto, C.Z., and S. Oliveau, with S. Vingadassamy and R. Amuda, 'South Indian Population Information System, Volume I: Tamil Nadu and Pondicherry', CD-ROM published by the French Institute: Pondicherry (2000).

For more information:

SIPIS

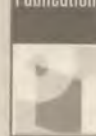
Department of Social Sciences
French Institute
PB 33 Pondicherry 605001 INDIA
E-mail: ifpssc@vsnl.com
Http://members.rediff.com/sipis

Christophe Z. Guilmoto is a demographer working at the Institut de recherche pour le développement, Paris, France.

E-mail: ifpssc@vsnl.com

BOOKS RECEIVED

Publication



Banerjee, Mukulika

THE PATHAN UNARMED

Oxford etc.: Oxford University Press (2000), 238 pp., ISBN 0-933452-69-1

Bhattacharya, Sanjoy

PROPAGANDA AND INFORMATION IN EASTERN INDIA 1939-45

SOAS LONDON STUDIES ON SOUTH ASIA
London: Curzon Press (2000), 242 pp., ISBN 0-7007-1406-5

Dagens, B., and M-L. Barazer-Billoret

LE RAURAVĀGAMA

UN TRAITÉ DE RITUEL ET DE DOCTRINE SIVAÏTES
Pondicherry: Institut français de Pondichéry (2000), 2 vols., 640 pp., ISSN 0073-8352

Dupont, Veronique, Emma Tarlo and Denis Vidal

DELHI

URBAN SPACE AND HUMAN DESTINIES
New Delhi: Manohar (2000), 261 pp., ISBN 81-7304-366-3

Hellum, A.K.

A PAINTER'S YEAR IN THE FORESTS OF BHUTAN

Honolulu: University of Hawai'i Press (2001), 120 pp., ISBN 0-8248-2486-5, ill.

Meyer, Eric

SRI LANKA

ENTRE PARTICULARISMES ET MONDIALISATION
Paris: La Documentation française (2001), 183 pp., ISBN 2-11-004715-1.

Osella, Filippo and Caroline Osella

SOCIAL MOBILITY IN KERALA

MODERNITY AND IDENTITY IN CONFLICT
London: Pluto Press (2001), 336 pp., ISBN 0-7453-1693 X

Interested in submitting a review article for one of our Books Received? Please contact the editors at: iasnews@let.leidenuniv.nl

Doors of Perception

'Webdunia' - The first Hindi-portal on the Internet

The special section on modern Indian literature in 'Newsletter 21' (February 2000) already mentioned the growth of websites targeted at South Asian communities all over the world. Unsurprisingly, the necessarily incomplete list of websites printed there is outdated already as indeed any such list is bound to be. This article, therefore, will inform the readers of new trends and developments in this fast moving field by singling out an interesting site and, especially, by signalling and commenting on sources of information in South Asian languages available on the net.

By THOMAS DE BRUIJN

The Internet grows faster than anyone could have predicted and - reaching a varied, global audience - is making it hard for commercial enterprises to address potential customers on the net. To attract users with similar interests the Web-portal was invented. Users register for free e-mail and chat facilities, and are presented with news and information, together with fine-tuned advertisements. The rise of portals had an enormous impact on the structure of the Web and many new users see them as natural and comfortable entries into cyberspace.

Though prominent on the net from its earliest days, South Asian websites were mainly presented in English.

South Asian communities, especially outside India and Pakistan, had clearly demarcated interests, which were served by commercial enterprises sponsoring dedicated web-portals. The next step is to include people who like to communicate in other Indian languages, which is now made possible by new portals that feature a multilingual service of news and information and recently also email and chat-facilities in Indian languages such as Hindi, Panjabi, Tamil, Malayalam, and Telugu among others.

The rise of these new sites brings an interesting development to the Web:

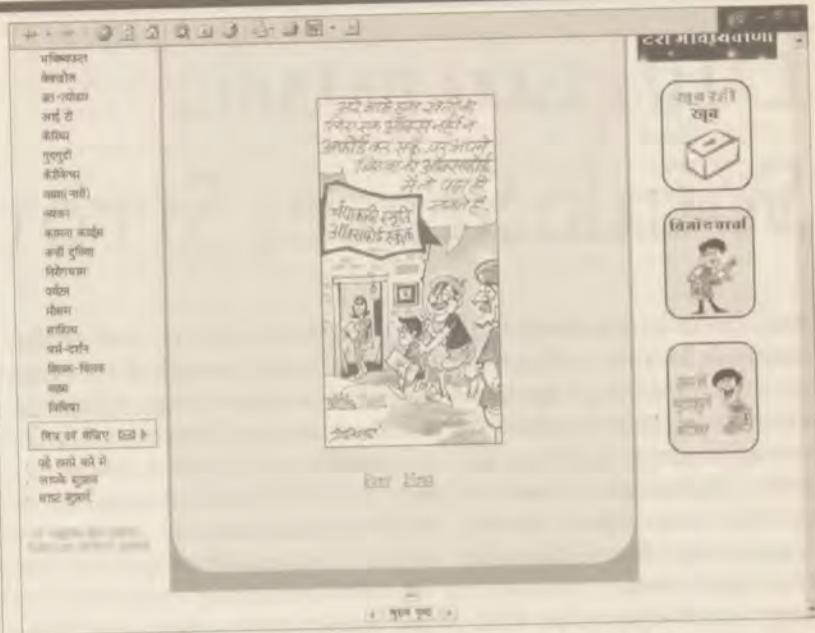
it opens up a global perspective for a group that is not fluent in English and simultaneously uses the community-building qualities of the medium to strengthen a local identity. Webdunia.com claims to be the first portal to offer a full service in Hindi. On their introductory page the owners of the portal state their intention and describe how the zeal for keeping Hindi as an important national language in touch with modern means for communication, combined with commercial interests, led to the creation of this portal (<http://www.webdunia.com/about.htm> also in English: <http://www.webdunia.com/abouteng.htm>). Webdunia features news, sports (cricket!), Bollywood gossip, and lots of business news. Following the outlook of commercial printed magazines and journals from South Asia, they also offer comics, a children's corner, and a prominent literature section.

The section on Hindi literature has a high profile as it contains an on-line

<http://www.webdunia.com/about.htm>

also in English:

<http://www.webdunia.com/abouteng.htm>



Sign reads: 'Campakali Memorial Oxford School'
Text-balloon: 'Hey, on the one hand I cannot afford an OX for the farm... but we can have our son be educated in Oxford.'

version of Hans, the most prestigious literary magazine in Hindi. The magazine is an important platform for both emerging and more established authors and its essays and critical columns give a vivid impression of the intellectual and literary scene in Hindi. The inclusion of this magazine in a major Hindi Web-portal, shows that the new medium positions itself close to the pre-existing printed media. Magazines and journals in South Asian languages had an important function in the creation of an internal, local public sphere. The portals extend this local public sphere to the Internet, which marks a new step in the local integration of this global

medium and demonstrates the interactive nature of the process of globalization that is currently taking place in South Asia. The connection of local discourses and markets with a large, transnational customer base can change the position of Indian languages and open doors for a new, global perception of South Asian culture. ■

Dr Thomas de Bruijn is a researcher of modern South Asian literatures as an affiliated fellow at the IIAS.
E-mail: th.de.bruijn@iet.leidenuniv.nl
or thbruijn@hotmail.com

Drunkards Maybe, but not Mere Others

'Dutch Sources on South Asia c. 1600-1825' is the title of a guide, which is being compiled by Jos Gommans, Lennart Bes, and Gijs Kruijtzter. Its first volume deals with the paper legacy of drunkards and curious minds found in the National Archives, The Hague.

By GIJS KRUIJTZER

The colour of his beard, eyebrows, and eyelashes was [that] of the grapes that come from Ghazni, and his speech was like that of wild birds; it had no cerebials. His complexion was that of a leper... A description of a Dutchman in India? Not quite, this is the way an envoy from the Ghurid Turks is portrayed in the late twelfth-century Prithviraja Vijaya. Compare a Brahmin minister of Golkonda's words about a Dutchman, five centuries later: 'He is a man with no sense, but with mounting anger, and of a stubborn nature, also still young and a drunkard, not listening to reason from anybody.' While the first passage delimits a mere stereotype, an 'other', the second passage sets out a flesh and blood person with a character, suggesting much more familiarity.

The five centuries that elapsed after the victory and subsequent defeat of Prithviraja witnessed a massive influx of foreigners into South Asia. Like Turks, Afghans, and Per-

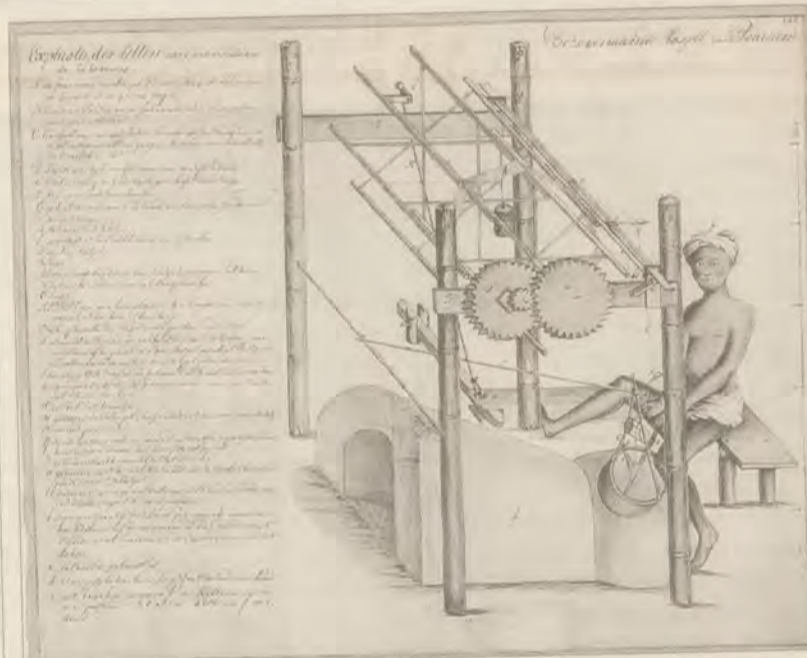
sians, many Dutchmen quickly became a part of the cosmopolitan society that existed in the harbours and at the courts of rulers in seventeenth- and eighteenth-century India. A major difference was, of course, that the Dutch maintained their links abroad via an organization called the VOC.

In writing the first volume of Dutch Sources, which deals with the National Archives at The Hague and includes an extensive bibliography, we constantly kept in mind that the VOC personnel had one foot on the land and one foot in the sea. This two-fold legacy attracts two species of scholars: South Asianists and the VOC-wallahs. Catering to the needs of both presents a major challenge. As the sheer size of the National Archives' holdings hardly permits 'full' coverage - that is if full coverage were desirable at all - the Guide covers some parts of the archives down to individual pieces and documents, and others more generally. The bibliography of printed, edited and translated primary sources and of secondary works on the Dutch involvement with South Asia can be used independently.

Dutch Sources seeks to attend South Asia scholars to materials such as personal and family papers that are also in the National Archives, yet form no part of the VOC archives. An appendix to the Guide provides the first more or less proper inventory of the National Archives' documents in Indian languages. As is the case for these documents, over 90 per cent of the maps and drawings relating to South Asia are now also outside the VOC archives. Dutch Sources includes historical and historiographic introductions and various regional maps, which Lizette de Koning helped us sort through.

Still the VOC archives and especially the famous Overgekomen Brieven en Papieren series will remain the mainstay of most research in the field. To facilitate research in the Overgekomen Brieven en Papieren the Guide provides 'artificial series' of related documents that are in reality scattered throughout. The importance of the VOC archives is also reflected in the arrangement of Dutch Sources. It follows the VOC factory administration's late seventeenth-century division of South Asia into: Surat (Gujarat), Malabar, Ceylon, Coromandel, and Bengal.

Neither South Asian reality nor the lives of VOC personnel, however, fit the VOC administrative framework. The upper echelons of the VOC



The introduction of the 'Reel of Pouchon' in Bengal was long resisted by the VOC, finding the method expensive, and local peasants, who detested having one stage in the production of silk taken out of their hands. The drawing (1774) symbolizes the last phase of the so-called Age of Partnership.

administration found it hard to stomach that VOC employees in the factories lived lives outside the VOC, in South Asia. Not only private trade was a permanent eyesore to Batavia and patria, the very fact that VOC people spent time on things bearing no relation to the VOC occasioned reproach. Herbert de Jager, for instance, felt compelled to defend his interest in 'curiosities' in the following way: 'How little the curiosities matter to me when more important matters are at hand, can be seen from the fact that even in passing Kanchipuram, Thiruvavur and other reputed places I did not spend more than a few hours, [whereas] a curious mind could spend whole months there.' ■

Gommans, Jos, Lennart Bes and Gijs Kruijtzter, Dutch Sources on South Asia c. 1600-1825, Volume 1: Bibliography and Archival Guide to the National Archives at The Hague, Delhi: Manohar (2001), 425 pp., ISBN 81-7304-384-1, with maps.

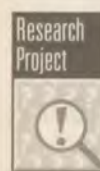
Gijs Kruijtzter, MA is presently pursuing a PhD at the University of Arizona, focusing his research on group identities in seventeenth-century Golkonda.
E-mail: gkruijtz@email.arizona.edu

Earthquake in India

Weak State, Strong Middle Class?

Relief activities following the earthquake in Gujarat reflect the strength of the Indian middle class. Help provided by non-governmental organizations and local voluntary organizations dominates relief work in the afflicted area, as the Gujarat government seems to be unable or unwilling to assume responsibility. Although the involvement of the people themselves is of vital importance to the whole reconstruction process, it seems that the relationship between state and private initiative has become unbalanced in the earthquake relief in Gujarat. In co-operation with three student organizations, Platform AsiA organized a meeting on the Gujarat earthquake at the University of Amsterdam on 8 February, then drawing this conclusion among others. For almost forty years, staff members from the Anthropology department of the University of Amsterdam have been conducting research in Gujarat.

By MARIO RUTTEN & MIRANDA ENGELSHOVEN



On Friday 26 January the state of Gujarat was hit by a severe earthquake measuring 7.9 on Richter scale. In less than a minute entire villages and large parts of cities were destroyed and the material and psychological damage is beyond words. Hundreds of thousands were injured by this earthquake, which claimed an estimated 30,000 lives.

Gujarat is one of the most developed states of India. With 200,000 square kilometres it is five times the size of the Netherlands and it has a population of about 45 million. Economic development of Gujarat has

been accompanied by a high degree of social inequality and great differences between the various regions within the state. The Saurashtra and Kutch peninsula, at the epicentre of the earthquake, is considered to be one of the most backward areas of Gujarat. A major part of the population in this region lives below the poverty line. Moreover, in the past few decades the regions of Saurashtra and Kutch have suffered various kinds of natural disasters, such as cyclones, droughts, and famines.

Earthquakes are also a common phenomenon in this part of Gujarat. The last earthquake that caused large-scale damage in Kutch took place in

1956. Since then there have been various minor earthquakes and tremors in the region. As recently as 27 December 2000, the city of Bhuj experienced a minor earthquake measuring 4 on the Richter scale, only occasioning a few lines in the local newspaper. The severe earthquake of 26 January therefore, took the people of Gujarat completely by surprise.

Right from the beginning the Indian government fell short in its task of co-ordinating the relief work. Even months after the earthquake, now that the reconstruction process should be well under way, the Gujarat government has yet to take concrete steps and all decisions on how to help the victims and rebuild the affected areas are up in the air. So far it has only shown its expertise at producing ambitious but unrealistic plans and in making promises it cannot possibly live up to. Two weeks after the quake, the Chief Minister of Gujarat announced that 800,000 houses would be rebuilt before the end of June, when the monsoon starts. The only step in this direction that was taken during the first months was the setting-up of a twenty-hour masonry course to turn 8000 casual labourers into bricklayers.

But where the government has clearly failed, the people of India have reacted to the Gujarat quake in

the most impressive way. Although foreign rescue teams and international organizations received huge media attention, most relief work Indians did themselves. Quake Relief Funds were set up in all the states. Financial support, relief supplies, and volunteers poured in from all over the country. Relief camps were set up by local voluntary organizations and large Indian business houses and other private organizations 'adopted' the rehabilitation of entire villages.

It is the first time that a natural calamity of this proportion has elicited such a big response from the Indian people. Earlier, for example follow-

ing the cyclone in Kutch in 1998 and the earthquake in Latur (Maharashtra) in 1993, there was also help and assistance from the other states in India, but not to the same extent as that after the Gujarat earthquake. This difference can be only partially explained by the fact that there had been less material damage and loss of lives than in the Gujarat quake.

Middle class involvement

A more important explanation for the deep involvement of the Indian people after the quake of 26 January lies in the social composition of those affected by it. The victims of earlier disasters belonged mainly to the lower echelons of society. The 1998 cyclone had especially struck those who were poorly housed, while the earthquake in Latur in 1993 occurred in an area predominantly populated by 'tribals' and low caste people. What is different about the Gujarat quake is

Continued on the next page



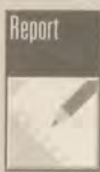
Searching for bodies of relatives in Anjar one month after the earthquake.

21 > 23 MARCH 2001
IVRY-SUR-SEINE, FRANCE

Patronage in Indo-Persian Culture

The purpose of this workshop was to bring together research that has hitherto been conducted in isolation and engage the researchers in a more general and interactive discussion. While insisting on the historical specificity of the context under discussion, the workshop tried to extend the conventional, ahistorical approach which is, moreover, mainly confined to the plastic arts. The workshop dealt with topics ranging from the thirteenth to the eighteenth centuries - a crucial period in the history of Asia, when a cultural complex with an Indo-Persian identity developed in the South Asian Subcontinent, Central Asia and the Iran plateau.

By FRANÇOISE 'NALINI' DELVOYE



The focus of the workshop 'Patronage in Indo-Persian Culture' was not specifically on patronage itself; it was rather intended as an entry point into the larger question of the making of Indo-Persian culture, which in fact incorporates a study of a shared heritage of a large part of the regions of Central Asia, Iran, and the South Asian Subcontinent. The workshop concentrated on the contribution of patronage to the production, maintenance, and, above all, integration of Persian cultural values into the value-systems of a vast number of people living in-

side and outside the Subcontinent. Patronage is an historical condition for the production of culture in various domains.

The political elites who were attracted to the Subcontinent and brought along literati and artists not only established political and cultural power in the areas they took under their control, but also introduced familiar customs from their homeland and endeavoured to integrate these into the social and cultural patterns of the areas in which they settled. With the introduction of material products into the areas of settlement, many ideas and institutions articulated through the Per-

sian language and cultural matrix became part of local culture, as well.

The detailed study of the various sub-processes benefited greatly from the interaction between eight South Asian, nine European, and two North American scholars who specialize in history, literature, fine arts, architecture, music, and material culture of India, Iran, Turan, and Central Asia. While confirming the importance of patronage as a fundamental phenomenon in South Asian culture, this workshop created good conditions for dialogue between specialists working in different parts of the world. It also raised seminal questions concerning the dissemination and maintenance of cultural values in a large geographical and historical space, and inspired further work in this direction.

The first day of the workshop was dedicated to 'Historical and Religious Texts and Institutions'. The inaugural session was chaired by Maria Szuppe (CNRS, Monde Iranien). At the opening of the workshop, the directors of the main organizing institutions, Bernard Hourcade (Monde Iranien) and Marc Gaborieau (CEIAS) retraced the history of recent Indo-Persian studies in France starting fifteen years ago and surveyed the three previous Indo-Persian conferences held in Paris in 1992, 1993 and in New Delhi in 1994. Their proceedings have already been published. Regrettably, Muzaffar Alam, who was one of the initiators from India, was unexpectedly absent. The afternoon session of the

first day was chaired by Baber Johansen (EHESS, Paris) and four papers were presented. The second day was dedicated to 'Persian and the Indian Context'. The morning session was chaired by Hosseyn Esmaili, (Institut National des Langues et Civilisations Orientales, INALCO, Paris), in which three papers were presented, and the afternoon session was chaired by John Richards (Duke University), with four papers presented.

On the last day of the workshop, dedicated to 'Painting, Architecture and Material Culture', three papers, illustrated by slides, were presented in the morning session chaired by Marc Gaborieau, and in the afternoon session, chaired by Sanjay Subrahmanyam (EHESS), three papers were presented.

A general debate and conclusion summed up the fruitful discussions following each paper and stressed the fact that, in spite of the enormous range of fields and the variety of topics covered during the workshop, there was so much congruence and unity that this kind of international meeting should be organized again. The historical approach in many of the papers and in the debates was provocative and intriguing enough to inspire further work on Indo-Persian and Indo-Turanian culture. Some participants suggested that the larger Indo-Persian world should be taken into account as well. One observer and some participants noted the lack of papers on the patronage of scientific culture, which was not a deliberate omission.

As a testimony to the living tradition - though in exile - of Indo-Persian music, the renowned rabab player, Ustad Atai, and the young singer Parwiz Ahmad performed in an Afghan concert, accompanied by the Indian tabla player, Prabhu Edouard. The concert was held at the residence of a Parisian patron of arts and was followed by an Afghan dinner.

Follow-up

For a follow-up workshop, participants and observers suggested a consideration of Indo-Persian culture in a wider sense, including topics such as: the Indian influence on Persian culture; Indo-Persian patronage of regional cultures; the relationship between patronage and taste; and the development of taste in the discourse of patronage in interaction with existing aesthetic paradigms. If a website is considered an effective medium for information on current work dealing with Indo-Persian culture and scholarly contacts, volunteers are welcome to think of such a 'meeting place' to serve until the next workshop.

Publication of the proceedings is being undertaken by Yves Porter, main editor, with the assistance of Sunil Kumar, who will assemble the papers by Indian participants.

This workshop was organized by two research centres of the Centre National de la Recherche Scientifique (CNRS), 'Monde Iranien', and

Continued on the next page



Government emergency hospital in Bhuj.

that those affected come from all strata of society. Close to the epicentre nobody, rich or poor, was spared. Farther away from the centre of the quake, in the city of Ahmedabad, it was the urban middle class that was affected disproportionately. Although 'only' 86 apartment buildings collapsed in this city of 4.5 million inhabitants, it caused extreme panic and great concern among the middle classes, most of whom live in multi-storey buildings.

It is precisely the social composition of those affected by the quake that has made it easier for the middle classes in other parts of India to identify themselves with the victims. As a result, they are more inclined to give some of their newly acquired wealth to help their fellow countrymen in need. This effect is further strengthened by the large amount of attention paid to the quake by the Indian media, which mirrors the recent increase in the number of private television stations.

Most of the relief that the Indian middle class provides is organized through non-governmental organizations (NGOs). Development work through private organizations has become a common phenomenon in India over the last few decades. These organizations are often voluntary associations with a highly trained, usually middle class, professional staff. These types of organizations have been of vital importance in the relief activities in Gujarat, thereby compensating for the lack of promptness of action by the government.

There are also many relief activities organized by Non-Resident Indians (NRIs) living in the USA and Great Britain, many of whom originate from Gujarat. Shortly after the quake, for instance, British NRIs managed to raise 2 million pounds within two hours. In early April, the American India Foundation, a US-based organization of NRIs, organized a five-day visit of Bill Clinton to Gujarat and promised to raise 50 million dollars

for relief and reconstruction work.

The help and concern of the Indian middle class for the victims of the Gujarat earthquake are a new and hopeful indication of a strengthening of civil society. At the same time, however, one cannot help questioning the tendency of the Indian government to leave a major part of the relief and reconstruction work to the non-public sector, in which they not only include NGOs and voluntary organizations, but also private business companies and political organizations. By doing so, the government not only walks away from its responsibilities it also causes other problems. Over the past few months it has become clear, for instance, that many of the middle class organizations offer help according to caste, religion, or political affiliation. The Indian press has repeatedly reported about systematic discrimination in relief activities of members of low castes and religious minorities.

Moreover, it remains to be seen

whether this concern of the Indian middle class will hold firm on a long-term basis. This was one of the topics of research in a study by Ghanshyam Shah on the outbreak of the pneumonic plague in the South Gujarat city of Surat in 1994. This study showed that the pneumonic plague in Surat was a symptom of a socio-political disease related to the lopsided nature of development, the crisis in governance, and a fragile and fragmented civil society. Despite these major problems, one of the consequences of the plague epidemic was that the government apparatus was greatly improved, transforming Surat from one of the dirtiest cities in India into the second cleanest city of the country two years after the disaster (Public Health and Urban Development; The Plague in Surat, New Delhi: Sage Publications (1997)).

To what extent will the experience of a disaster like the Gujarat earthquake lead to a similar realization

among the middle classes that a strong state - in implementing (building) laws, rules, and regulations, and in being able to provide relief quickly and effectively - is in the interest of all citizens? In the past few months, many have stressed the need to study the failure of the Gujarat government to respond adequately to this disaster. Such a study, however, should be undertaken within a broader perspective and include the role of the non-government relief organizations and their relationship to the state and its institutions. Moreover, it should also focus on possible changes in public concern regarding the implementation and safeguarding of rules and regulations. A more professionally managed and sufficiently equipped state apparatus coupled with a stronger civil society will restore the balance between government aid and private initiative, a balance that is of vital importance for successful support, reconstruction, and rehabilitation of the hundreds of thousands of victims of the Gujarat earthquake. ■

Dr Mario Rutten is a sociologist with long-term research experience in Gujarat and among Gujarati migrants in Britain. He visited the earthquake-affected area in February. He is Director of the Platform ASIA of the University of Amsterdam and Head of the IIAS Branch Office Amsterdam. E-mail: mrutten@psc.uva.nl

Miranda Engelshoven, MA is PhD-student in anthropology at the Amsterdam School for Social Science Research of the University of Amsterdam. Her PhD thesis, on caste in contemporary urban India, focuses on Saurashtra Patel migrants in Surat City. E-mail: engelshoven@psc.uva.nl



Facility for free telephone calls by a youth organization of Kutchh migrants from Mumbai (Bombay).

the 'Centre d'Etudes de l'Inde et de l'Asie du Sud' (CEIAS), Paris. The Asia Committee of the European Science Foundation, the Centre National de la Recherche Scientifique, University Paris III Sorbonne Nouvelle, and the Maison des Sciences de l'Homme had sponsored the three-day event. The initiators in India were Muzaffar Alam (Centre for Historical Studies, Jawaharlal Nehru University, JNU, New Delhi) and Sunil Kumar (Dept. of History, Delhi University), and in France, Françoise 'Nalini' Delvoye (EPHE IVe Section and CEIAS, Paris), Francis Richard (Bibliothèque nationale de France and Monde Iranien, Paris), and Yves Porter (Aix-Marseille University and Monde Iranien, Paris). ■

29 MARCH > 1 APRIL 2001
NOTTINGHAM, UNITED KINGDOM

Political Parties in South Asia

As intermediaries between the state and society and in their capacity as agents of articulation and aggregation of interests, political recruitment, consociation, and the development of new social networks political parties have played a crucial role in the process of political transformation in South Asia. Considering that political parties are often seen as typically Western political institutions, the fact that they play a role in facilitating the interaction of the modern state and traditional society, specifically in post-colonial states, extends the scope of the comparative analysis of party systems.

■ By **SUBRATA MITRA**



With the functioning of South Asia's political parties as its main focus, the agenda of the workshop problematized the current state of knowledge of party-systems in post-colonial contexts in two respects. First, it sought to answer the puzzle how political parties, being products of the political and social history of Europe in the nineteenth century, have become a part of the political process in South Asia even though its societies have not been subject to the same historical process, such as rapid industrialization and urbanization prior to the extension of suffrage. In the second place, drawing on a number of case

studies of the main political parties in South Asia, the workshop attempted to analyse systematically the ways in which parties in their role as collective actors socio-political institutions have adapted to the environment in which they operate. With the political context of South Asia where modern states and traditional societies are often in conflict, the workshop paid special attention to the contribution of political parties to the creation of multicultural, pluralist, and democratic societies. Over forty participants from South Asia, North America, and Europe, including senior scholars as well as post-graduate students participated in the panels and continued the deliberations over the social occasions that complemented the academic meetings.

The workshop began with two introductory lectures on the new frontiers of party research, one by Professor Kay Lawson (Political Science and International Relations, San Francisco State University / Sorbonne, Paris) and Prof. Subrata K. Mitra (School of Politics, University of Nottingham, and Dept. of Political Science, South Asia Institute, Heidelberg University), the other by Mr Mike Enskat and Mr Clemens Spiess (both of the Department of Political Science, South Asia Institute, Heidelberg University). Over the following two days, specialists in the field presented thirteen papers. In order to generate debate and critically examine the links between the state and society, the panels drew on the knowledge of specialists of South Asian politics, comparativists as well as practitioners. The nation-wide political parties in India: the Indian National Congress, the Bharatiya Janata Party and the Muslim League were the first panel's subject matter. India's regional political parties were discussed in a separate panel, and in the remaining three panels the national political parties of Pakistan and Bangladesh, of Sri Lanka and finally those of Nepal were thoroughly examined.

The deliberations were brought to a formal end in a plenary session, which began with an opening address on Models, Methods, Areas: For a Comparative Study of Political Parties by Prof. Paul Heywood (School of Politics, University of Nottingham) and a paper given on Rethinking Party

System Theory: Experiences from South Asia by Mr Spiess. This was followed by a vigorous general discussion on the themes raised by the workshop, which proved itself enormously rewarding for all the participants in terms of developing a general perspective on political parties, and reformulating some of the theoretical conjectures that underpinned the papers. The methodology of party research, particularly the contribution of indigenous concepts and social structures to the strengthening of party systems and the impact of multiparty democracy on the same indigenous structures and processes came in for close scrutiny. ■

A summary of the papers presented at the workshop, and the discussants' comments will be published in a special issue of the 'Heidelberg Papers in South Asian and Comparative Politics' (ISSN 1617-5050 print, ISSN 1617-5069 on-line at: <http://www.sai.uni-heidelberg.de/SAPOL/HPSACP.html>). Revised versions of the papers will be published as a book, provisionally entitled the 'Political Parties of South Asia', edited by Subrata Mitra, Mike Enskat, and Clemens Spiess, in the Praeger series on political parties, under the general editorship of Kay Lawson.

Professor Subrata K. Mitra is affiliated to the School of Politics, Faculty Law and Social Science, University of Nottingham and to the Department of Political Science, South Asia Institute, Heidelberg University. E-mail: subrata.mitra@nottingham.ac.uk

Dr Françoise 'Nalini' Delvoye, one of the co-ordinators of the workshop, is Associate Professor at the Ecole Pratique des Hautes Etudes (IVth Section) and attached to the Centre d'Etudes de l'Inde et de l'Asie du Sud, Paris. E-mail: delvoye@ehess.fr



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

PROFESSOR V.A. VAN BIJLERT

Management Centre for Human Values, Indian Institute of Management Calcutta
P.O. Box 14757 Alipore,
Kolkata 700-027
India

E-mail:

vavanbijlert@hotmail.com
vavanbijlert@rediffmail.com

New Publications in Bengal Studies

Tagore: East & West Cultural Unity

Publication Why was Tagore popular in Europe and especially in Latvia? This simple question hides the complex puzzle of the relationship between an Indian writer and European literature, and the dynamics of mutual understanding. Professor Ivbulis, the most well-known Tagore scholar in Latvia, does not shy away from answering such questions. In the present book, we have his thoughts on these matters gleaned from decades of study. Ivbulis' extensive reading of European romanticism, symbolism, and modernism, as well as his deep acquaintance with Tagore's Bengali works enable him to highlight similarities between the two. An important point Ivbulis is trying to make is that of the deeper unity between Tagore and his European contemporaries. This does not mean that

Tagore derived his literary voice entirely from Europe, but that both Tagore and European writers drew from the same source, namely a common humanity and a similar experience of beauty. For a short period in the early twentieth century, Europe's influence on Tagore was matched by the latter's reverse influence on Europe, even though through imperfect English renderings. The subtlety of Ivbulis' exposition and his great literary sensitivity make this book a pleasure to read. One only wishes that it had been published by a company with a better (international!) distribution system. For even in Kolkata / Calcutta bookshops this book is hard to find. - (VvB)

Ivbulis, Victors, *Tagore: East and West Cultural Unity*, Calcutta: Rabindra Bharati University (1999), 217 pp, ISBN 81-86438-17-3

Essays on Middle Bengali Literature

Publication In general, studies on Bengali literature are characterized by two things: they deal with Tagore in one way or another and they bear proof of the stepmotherly treatment of Bengali in Western universities. The present book does neither. There is no mention of Tagore. Meanwhile, it proves that somehow Bengali philology, in the best sense of the word, does survive outside South Asia. The meticulous and erudite editor Prof. R.P. Das, who teaches in Halle, Germany, edited this collection of six papers (including his own) by well-established international scholars on Bengali language and culture. The papers had been presented at different conferences. What these six edited papers share is their analysis of sixteenth- and seventeenth-century Bengali mythological texts and their cultural contexts. The most

striking fact is that some of these texts - utilizing Hindu mythology - were written by Muslims with the intention of mediating between popular and mystical forms of Islam, and a Bengali-speaking population. From the contributions in this book, we get an interesting picture of social and religious life in sixteenth- and seventeenth-century Bengal and the way Islam was transmitted and popularized. One point of criticism may be that, although the authors are excellent specialists in the field of philology, their analysis of such a vast theme as the dynamics of cultural transmission in sixteenth-century Bengal requires a more solid grounding in history and sociology. - (VvB) ■

Das, Rahul Peter ed. *Essays on Middle Bengali Literature* Calcutta: Firma KLM (1999), pp. IV+228, ISBN 81-7102-085-2

Night's Sunlight A play by Ketaki Kushari Dyson

A fascinating example of modernity in Bengali writing is Ketaki Kushari Dyson's play 'Night's Sunlight', which was performed in her own English translation from September to October 2000 in nine different British venues.

By WILLIAM RADICE

Publication The Bengali original, Raater Rode, seen performed by Sunil Das's Sangbarta Group in Birmingham in 1994, I then enjoyed only moderately. This time I enjoyed it hugely - not just because the English was easier for me to follow - but because to see it in the British context gave it an added interest. The Bengali performance could only appeal to those who could understand it in Bengali; in Ketaki's superbly fluent and idiomatic English version, this interesting, diasporic play can now be fully absorbed into English experience, just as we can absorb Ibsen or Brecht.

The translation was commissioned by the British Centre for Literary Translation at the University of East Anglia, and the production, by Tidal Wave Theatre, was a special Millennium Festival Project of the Centre. Performances were given in London, Swansea, Norwich, Reading, Cambridge, Bristol, Henley, and Oxford. The premiere of the English production took place at the conference on 'Writing Diasporas' held at the University of Wales, Swansea. I find Ketaki's approach to playwriting extremely musical. There is elegance and humour in Ketaki's linguistic and intellectual patterning. She is strongly aware of unfair hierarchies: whether in language (Bengali finds itself low down in the lin-

guistic pecking-order), gender (the basic hierarchy that allows male motor-scooter riders in India to ride with a crash helmet, while permitting their female pillion-riders to ride with no helmet), or the 'wealth of nations'. She is a fighter, but a very positive and cheerful fighter. Her play is about many things, but performed in English, in the British context, it projects, above all, the determination of second generation Asian immigrants to assert their

'mission control', to find their own way of steering through a complex, perilous, and baffling world. ■

A longer version of this review appeared in *The Statesman*, Calcutta.

Dyson, Ketaki Kushari, *Night's Sunlight*, Virgilio Libro: Kidlington, Oxon, (no date), pp. 70, ISBN 0-9537052-1-8

Dr William Radice is Head of the Department of the Languages and Cultures of South Asia, SOAS, University of London and specializes in Bengali. E-mail: wr@soas.ac.uk

Bengal Studies Special Issue, Dedicated to Dusan Zbavitel

Publication In a somewhat unusual but refreshing format, this collection of essays published in a single issue of the well-known Czech Archiv Orientalni constitutes, in fact, a Festschrift or felicitation volume for the doyen of Bengali Studies in the Western world, Professor Dusan Zbavitel. Five of the contributions had been presented at the 'Bengal Studies Panel' of the Fifteenth Conference of Modern South Asia in Prague, 1998. The editor has added to these very substantially, however: five invited articles, two review articles, fifteen sizeable book reviews and a bibliography of Prof. Zbavitel's writings. All these contributions taken together cover a great deal of ground, abundantly revealing

the enormous variety, but underlying unity, of the rather new discipline of Bengal Studies. Bengali grammar, anthropology, the reception of Tagore in Europe, Women's Studies, literature, travelogues, and history are among the disciplines represented in this volume. Scholars on South Asia often question the need for Bengal Studies, or worse, brand it as separatism from mainstream South Asian Studies. The first point is answered by the sheer scholarly weight of this volume. Anybody who is somebody in Bengal Studies has contributed to it. The second point can also be countered by referring to this volume. Rather than calling Bengal Studies separatist, this volume offers a good model, both of what such studies should look like and of what they are able to accomplish as an intellectual exercise. One can only hope that the other South Asian linguistic areas (often crossing political borders!) will develop their own studies. Bengal Studies as represented in this remarkable volume do not portend any separatism but reflect South Asian historical, political, social, and linguistic realities. - (VvB) ■

Radice, William ed., *Bengal Studies Special Issue, Dedicated to Dusan Zbavitel to His 75th Birthday* Archiv Orientalni, Volume 68, No. 3 (2000), pp. 327-536, ISSN 0044-8699.

INFORMATION ON ADVERTISEMENTS IN THE IIAS-NEWSLETTER

RATES

- Standard A: full page: w. 270 x h. 375 mm: US\$ 1,250
- Standard B: half page: w. 270 x h. 180 mm: US\$ 675
- Standard C: 3 columns: w. 160 x h. 180 mm: US\$ 400
- Standard D: 2 columns: w. 105 x h. 180 mm: US\$ 270
- Standard E: 2 columns: w. 105 x h. 100 mm: US\$ 150

ADVERTISEMENT GUIDELINES

- Material: Positive film (emulsion down) or positive on paper.
- Photographs and shaded areas must be pre-screened.
- Not-camera ready: Text on disc, clear logo's or digital, including print-out.
- Screen number 40 l/cm (=100 l/inch) Minimum point 10% Maximum point 85%

ADVERTORIALS

Article of maximum 1,200 words in combination with an advertisement of minimum St. D size. Reservation: 8 weeks prior to release date. Note: Copy subject to approval, advertorial texts will be edited.

INSERTS

All addresses, incl. institutes, specialists, and non-specialists, worldwide, or selected countries. Price (including postage): Up to 45 grams: US\$ 3000, every 25 grams over 45 grams: US\$ 500.

MAILING LABEL RENTAL

It is possible to order addresses from the IIAS 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 IIAS:
Tanja Chute or Maurice Siermans
E-mail: iiasnews@let.leidenuniv.nl

CIRCULATION

The IIAS Newsletter has a circulation of 21,500 copies worldwide and is published 3 times a year.



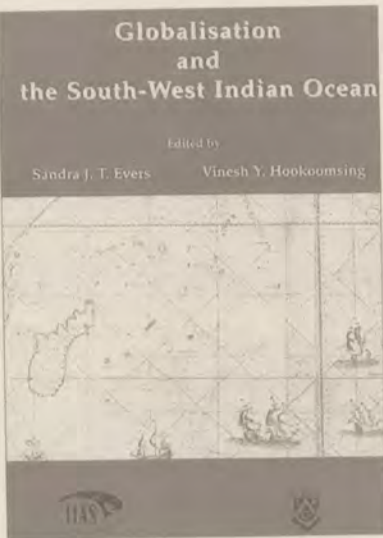
Insular South West Asia



MADAGASCAR • MALDIVES
MAURITIUS • RÉUNION
SEYCHELLES

'Globalisation and the South-West Indian Ocean'

Not restricted to Mauritius, the seminar 'Globalisation and the South-West Indian Ocean' scrutinized almost all other countries in the region from various points of view. Several fascinating studies pertaining to Madagascar and La Réunion alongside the bulk of contributions on Mauritius past and present were featured there.



Rafolo Andrianaivoarivony's (University of Antananarivo) two very specialized contributions in the field of archaeology brings to light the 'seeds of globalization' (to use a beautiful concept introduced by Sandra Evers and Vinesh Hookoomsing in their preface) revealed by fragments of Chinese pottery dating from the ninth to the eleventh century, the heyday of Arab-Persian trade.

The sole specific contribution on the religious history of the region, in which the winds of globalization have blown steadily ever since, is that by Michel Razafiarivony (University of Antananarivo) who tells the story of the Anglican church in Madagascar and the Indian Ocean. Given the topic of the seminar, more contributions on global religious networks and influences in the region could have been expected. Other scholars address the complex and burning issues of ethnicity, creolization, and immigration in the Mauritius of past and present. Since the seminar was held (1998), dramatic developments have taken place, which naturally fall outside the scope of the present volume.

One crucial subject in the history of the Indian Ocean area is indubitably the slave trade, far less known and explored than the Atlantic slave trade, most probably because it did not reach the same huge proportions. However, significant demographic shifts have taken place in the region, notably in Mauritius

and La Réunion. This book hints at maroon slaves having virtually controlled parts of Mauritius and having finally forcing the Dutch to retire to safety before it was too late. Unfortunately, details about the social origin of the slaves who were brought to these islands are not disclosed. The geographical origin seems to have been primarily Madagascar. At this point, many questions arise: were the transported slaves already slaves in their place of origin? What was their social status? Into which age-range did they fall? Why were they sold to foreigners and by whom in the hierarchy of their own societies? How many were sold and how many simply kidnapped? The time has come to address these questions in order to understand the social logic of the slave trade at the point of origin more clearly. Some hints are given in the present vol-

ume, namely that even in 1885 parents were forced to sell their children in order to survive (p.97). In this case, slaves are treated as commodities. In other cases, it seems that a particular group was making use of the system in order to get rid of unwanted elements, rebels, and disgraced elites, and reach a temporary balance of power within the group. Gwyn Campbell traces an apocalyptic picture of endless internecine wars between all the ethnic groups of Madagascar: Merina, Sakalava, Betsimisaraka, and Antaloatra, and suitably qualifies the royal gesture of 1877 setting free about 150,000 Mozambique slaves. The trade slave continued! Gwyn Campbell also mentions the role of Asians, the so-called Karana, in this business, before the French occupation. Regarding his footnote on p.95: 'The Karany are Muslims of Indian origin', he left me with a query. In plain Malagasy, the name 'Karana' does not connote a religious affiliation, but indicates a geographic and ethnic background. There are Hindu and Christian Karana, too. In addition, the spelling 'Karany' Campbell uses is however possible no longer common.

The present volume is indispensable reading for scholars and students interested in the Indian Ocean. The reference to globalization is probably too ambitious as most aspects of this process are not really

By MARC R. SPINDLER

The present volume, *Globalisation and the South-West Indian Ocean*, includes the proceedings of the seminar carrying this title, held in Mauritius from 21 to 23 September 1998¹ and sponsored by the Netherlands Ministry of Foreign Affairs, the International Institute for Asian Studies, the University of Mauritius, the Ministry of Art and Culture, Mauritius, and others. The occasion marked the 400th anniversary of the Dutch landing on Mauritius, calling the island and the first settlement there after their Prince Maurits.

The book's twenty-two contributions are arranged under three headings: I. 'The Dutch Presence in the South-West Indian Ocean', (subdivided into Dutch maritime history - Dutch Mauritius and the Dodo); II. 'Society, Economy and Culture in the South West Indian Ocean', again with two subdivisions (Socio-economic and historical aspects - Social and cultural aspects); and III. 'Contemporary Issues in the South-West Indian Ocean: Regional Integration and International Co-operation'.

... even in 1885 parents were forced to sell their children in order to survive ...

Five contributions are in French; all the others are in English. A good balance is attained reached between Western and regional scholars, each providing half of the contributions. A list of authors with some biographical data would have been useful, although it is true that some of them are well-known in the field and need no introduction.

Robert Ross (Leiden University), established historian of South Africa, gives a concise survey of the Dutch role in the history of the Indian Ocean. Narivelo Rajaonarimanana (CEROI - INALCO, Paris) briefly sheds light on the pioneering role of the Dutch (in the seventeenth century) in their collecting of data on the Malagasy language. Perry Moree (National Library of the Netherlands) offers a very short summary of his indispensable study, *A Concise History of Dutch Mauritius, 1598-1710* (1998). Gwyn Campbell (University of Avignon) has become the point of reference for the economic history of the Indian Ocean and as such could not be missed in the seminar. His two well-researched contributions pertain to the major role of Madagascar in the slave trade before French rule of the island and to the process of regional integration in the South-West Indian Ocean. One of



View from the ocean of Dutch landing site.



Memorial commemorating first Dutch landing.



Roadside direction towards memorial.

discussed. Regional integration in the Indian Ocean zone is certainly more central in the approach. It would have done well to include a study of the present (geopolitical) strategies within the Indian Ocean rim. On this last topic, it will be necessary to wait for the findings of Jérôme Lauseig, a doctoral candidate at the Institut d'Etudes Politiques in Bordeaux. ■

Evers, Sandra J.T.M. and Vinesh Y. Hookoomsing (eds.), *Globalisation and the South-West Indian Ocean*, Leiden: International Institute for Asian Studies / Réduit: Mauritius, University of Mauritius (2000), 235 pp. ISBN 99903-73-01-9.

Note

1. Following the seminar, the Mahatma Gandhi Institute (Mauritius), the University of Mauritius, and the International Institute for Asian Studies (Leiden) concluded a

Professor Marc R. Spindler is Professor Emeritus of Missiology and Ecumenics, Leiden University and University of Utrecht and Associate Research Fellow at the Centre d'Etude d'Afrique Noire, Bordeaux-Pessac. E-mail: Marc.Spindler@wanadoo.fr

Insular Southwest Asia References on the Internet

Internet



The US Library of Congress Country Studies:

Madagascar

<http://memory.loc.gov/frd/cs/mgtoc.html>

Maldives

<http://memory.loc.gov/frd/cs/mvtoc.html>

Mauritius

<http://memory.loc.gov/frd/cs/mutoc.html>

Seychelles

<http://memory.loc.gov/frd/cs/sctoc.html>

African Studies Quarterly

Has special articles on Insular Southwest Asia, including a special issue on Madagascar. August, 1999, Vol. 3, No. 2 of the University of Florida, African Studies Center e-journal is a special issue on 'The Politics of Conservation in Madagascar.'

<http://web.africa.ufl.edu/asq/v3/v3i2.htm>

AllAfricaNews – Madagascar

In French and English. Includes news from PANA, Pan African News Agency. Formed from a merger with Africa News of Durham, North Carolina.

<http://allafrica.com/madagascar/>

Indian Ocean Newsletter

Provides the first paragraph only; subscription or payment is required to read the entire article. Published by Indigo Publications, Paris. A one-year subscription (47 issues) to the Indian Ocean Newsletter, by E-mail, is US\$780.00.

[Http://](http://www.africaintelligence.com/unes/p_une_ion.asp)

www.africaintelligence.com/unes/p_une_ion.asp

Madagascar Newspapers & Magazines On-line:

Madagascar Tribune

<http://www.madagascar-tribune.com/>

Midi Madagasikara On-line

<http://www.dts.mg/midi/>

La Lettre Mensuelle de Jureco

<http://www.dts.mg/jureco/>

La Revue de l'Océan Indien

<http://www.madonline.com/roi>

BOOKS RECEIVED

Claude Allibert
Narivelo Rajaonarimanana
(eds.)

L'extraordinaire et le quotidien

Variations anthropologiques



Hommage au professeur Pierre VÉRIN

KARTHALA

Malanjaona RAKOTOMALALA
Sophie BLANCHY
Françoise RAISON-JOURDE

MADAGASCAR : LES ANCÊTRES AU QUOTIDIEN

Usages sociaux du religieux
sur les Hautes-Terres Malgaches



L'Harmattan

Publication

Claude Allibert, Narivelo Rajaonarimanana (eds.)

L'EXTRAORDINAIRE ET LE QUOTIDIEN:

VARIATIONS ANTHROPOLOGIQUES.

HOMMAGE AU PROFESSEUR PIERRE VÉRIN

Paris: Karthala (2000), 607 pp., ISBN: 2-84586-083-8 ill., French

Malanjaona Rakotomalala, Sophie Blanchy, Françoise Raison-Jourde

MADAGASCAR: LES ANCÊTRES AU QUOTIDIEN

USAGES SOCIAUX DU RELIGIEUX SUR LES HAUTES-TERRES MALGACHES

Paris: L'Harmattan (2001), 529 pp. ISBN: 2-7475-0019-5, French

Interested in submitting a review article
for one of our Books Received?
Please contact the editors at: iasnews@let.leidenuniv.nl

September 2001:
Selections from IIAS
'Books Received'
on the IIAS
website!

WWW.IIAS.NL



25 > 27 NOVEMBER 2000
MOKA, MAURITIUS

Planters and Traders in the 19th Century: Essays in the economic history of Mauritius

A seminar entitled 'Planters and Traders in Nineteenth-Century Mauritius' brought together scholars from the organizing Mahatma Gandhi Institute and the University of Mauritius, and also included a paper by an American historian read 'in absentia'.

By AMENAH JAHANGEER-CHOJOO

Report

The seminar forms part of a major project, Essays in the Economic History of Mauritius, which invites local and foreign scholars to research the economic aspects of the sugarcane plantation-based society taking shape in nineteenth-century Mauritius. These scholars were also meant to make comparisons with similar economies likewise moulded by colonization. The replacement of freed slaves by indentured workers imported from India on a massive scale, and trade relationships with British India and Southeast Asia were instrumental in shaping plantation life and commerce in this former British colony.

Dr Amenah Jahangeer-Chojoo analysed the evolution of trade between India and Mauritius during the second half of the nineteenth century and the increasing power of a few Gujarati Muslim and British commercial firms in the grain and sugar trade. Mr James Ng Foong Kwong consulted archival sources to retrace the development of retail trade by Chinese immigrants in nineteenth-century Mauritius through the setting-up of networks. Dr Richard Allen from Massachusetts focused on the restructuring of the Mauritian sugar industry between 1848 and 1910, when Indian workers succeeded to property through the large-scale subdivision of sugar estates and moved into sugar cane cultivation.

The breakdown in the health system and inadequacies in responding to a crisis situation were highlighted by Mr Sadasivam Reddi in his paper on the malaria epidemic that caused a heavy death toll in 1866-67. Finally, Mr B. Lalljee, Mrs S. Facknath, and Mr K. Mundil discussed the historical evolution in land utilization and the driving socio-economic and political forces behind the process.

This seminar and publication constitute a timely contribution to the historiography of Mauritius, as pointed out by Dr Vijaya Teelock. One session was devoted to the discussion and release of a collection of papers by Daniel North-Coombes, a Mauritian-born scholar who lived and worked in South Africa. These papers were edited by Professor W. Freund, Programme Director, Economic History and Development Studies, University of Natal, South Africa, and published by the Mahatma Gandhi Institute under the title *Studies in the Political Economy of Mauritius: M.D. North-Coombes*. North-Coombes writings in particular

bring a highly innovative approach, as Prof. W. Freund mentioned in his presentation.

The seminar papers will be published in the next issue of the *Journal of Mauritian Studies*, and the collection of papers of M.D. North-Coombes is available at the Institute. ■

Dr Amenah Jahangeer-Chojoo holds an MA degree in Geography at University of Louvain and a PhD in Geography at University of Bordeaux. Currently, he is working on Colonial Trade in 19th-Century Mauritius and is affiliated with the Mahatma Gandhi Institute at Moka, Mauritius.
E-mail: asibmgi@intnet.mu

Local and foreign
scholars research
the economic aspects
of the sugarcane
plantation-based
society taking shape
in nineteenth-century
Mauritius.

Southeast Asia



BRUNEI • CAMBODIA • EAST TIMOR
INDONESIA • LAOS • MALAYSIA
MYANMAR • PAPUA NEW GUINEA
THE PHILIPPINES • SINGAPORE
THAILAND • VIETNAM

Agus Sarjono: The poet who eavesdropped on a conversation between a golf course and a daisy

'Writing poems or other literary works is a struggle against every final and absolute definition about mankind,' says Agus R. Sarjono. He would prefer to write poems about love or nature or even existential loneliness. However, since his country is still confronting a multitude of problems, he feels he has to write about this. Sarjono sits at the window of his room at the IIAS overlooking a part of the Botanical Gardens in Leiden, but his thoughts often drift to his beloved country, Indonesia. He receives piles of e-mails from his friends and colleagues at home, informing him about recent developments in his country where the tension rises day by day. Agus is well aware of where he is at this moment: 'When I am in the Netherlands, I try to write about the Netherlands; when I am in Paris, I try to write about Paris, but I am haunted by all the blood that is being shed in my fatherland, it seeps into the poems I write here.'

By LINDE VOÛTE

People

Sarjono arrived in the Netherlands at the beginning of February this year. He had been nominated for the Ludo Pieters Guest Writer Fund by the Poets of All Nations Foundation (PAN). The Ludo Pieters Guest Writer Fund was founded in 1992 by L.J. Pieters and enables a poet or writer to work at a Dutch university for one year. There is a preference for authors who are politically engaged. The Prince Bernard Cultural Fund manages the Ludo Pieters Fund, which makes a certain amount of

money available each year. PAN makes all the preparations for the stay of the writer-in-residence and provides guidance and support during his or her time spent in the Netherlands.

Sarjono was chosen both by the Ludo Pieters Fund and the International Institute for Asian Studies to spend ten months in the Netherlands as writer-in-residence for 2001. Among his illustrious predecessors invited to the Netherlands by the Ludo Pieters Fund are DuoDuo (China), Bei Dao (China), Nasim Khaksar (Iran), Rendra (Indonesia), Mohamad Magani (Algeria), Jack Manje (Malawi), Dubravka Ugresic



Agus Sarjono and Linde Voûte in the Botanical Gardens, Leiden (April 2001).

(Croatia), and Marina Palei (Russia). From the above list, however, only Rendra was a guest of the IIAS, as well.

It is not the first time that Sarjono has been in the Netherlands. In 1999, he was one of the poets participating in the Festival 'De Winternachten', where Dutch audiences became acquainted with his work for the first time. Although political, he writes in

a rather different way from the other poets who interpret the struggles and social injustice in their countries. For instance, Sarjono sometimes speaks through the voice of a bulldozer or a daisy. He writes a love poem to express his desire for peace and tranquillity, while listening to the umpteenth speech about the political situation. He writes a fake poem about fake education and remembers his father working in the rice fields, revealing to us the extreme hardship of farmers in his country. Agus asks himself: 'Why found a country only to silence its people and restrict their freedom? As long as this goes on, I shall continue to write my poems.'

To be in other countries and experience different cultures is very important to Sarjono. He is also a well-read person, no easy accomplishment in Indonesia because of a lack of translated contemporary literature and poetry. Sporadically, one can find translations of Western poets like Walt Whitman, Neruda, or Mandelstam in newspapers or magazines. There are also some novels and short stories from modern classics that have been translated, for example Steinbeck, Hemmingway, and Dostoyevsky to name a few. School libraries are generally poorly stocked. The teaching of literature and the desire for reading is also very underdeveloped. 'It is not only the lack of books,' says Sarjono, 'but poor school programmes, and underpaid and apathetic teachers certainly do not add up to more and better reading.'

For Sarjono, literature is a means to understand mankind. It is also a

way of questioning our definition of people of all races and creeds. Access to literature and a good education is therefore essential. As a member of the editing team of the literary magazine *Horison*, Sarjono is active in the field of literary education. Not only has *Horison* started a supplement called *Kakilangit* ('Horizon') for teachers and students, in which a different author is introduced per issue, and to which students can send their poems to be discussed by a member of the editing team, but Taufiq Ismail, a leading writer and poet who also works for *Horison*, has worked together with Sarjono to found *Pelatihan Membaca, Menulis dan Apresiasi Sastra* (MMAS) (reading, writing, and literary appreciation training). This is a training programme for teachers all over Indonesia. 'At this moment, thirteen groups throughout Java and Sumatra (except for Aceh) have joined in the programme, and this year we intend to go to Kalimantan and areas in East Indonesia. After the training, teachers, who in general do not seem to write much, have begun to enjoy writing again. Before this, literature was merely an obligatory part of the school programme. Literary studies are being used to improve teaching and, what is far more important, it helps to place experiences and feelings back into a human context.'

Sarjono travels widely in his own country. In conjunction with MMAS, *Horison* also introduces literary appreciation into high schools. Writers and poets visit high schools and campuses to read and discuss their work with children and students. More than forty writers are involved in this programme, which takes place in remote corners of West Java, Central Java, and the area of Yogyakarta, and involves over thirty schools. 'It takes a lot of my time, but it does seem to work. We even succeeded in supporting teachers and students in their efforts to improve the condition of the libraries. Recently the Minister of Education has started to make more literature books available in schools.'

Sarjono dreams of 'an Indonesia that honours its people, rich or poor, without looking at the ethnic background, race, religion, or political party.' He dreams of a government that can be trusted. Here in the Netherlands, he will have time to read and write, and once again to observe and experience Dutch culture. One of the things that really fascinates him about the Netherlands is the fact that 'Dutch knowledge about my country's culture and life is exceptionally detailed. But what do my people know about the Dutch way of life? From Independence until very recently, my people's

Continued on the next page.

RENDEZ-VOUS

Kamu cantik, ucap padang golf pada bunga rumput yang berayun diasuh angin. Bunga rumput itu pun tertunduk. Dikenangkannya padian sayur-mayur dan lenguh kerbau yang bergegas pergi sebelum tiba pagi.

Kamu menawan, bisik padang golf sambil mengedipkan sebelah matanya. Bunga rumput itu pun tersipu menatap jauh mencari pedoman kepastian-kepastian. Dipandangnya padang golf yang tersenyum sendu memainkan rambutnya.

Kamu keajaiban, desah padang golf sambil menghunjamkan binar matanya. Bunga rumput itu pun terisak. Kamu sombong rungutnya, kamu usir keluarga dan sahabat-sahabatku kamu usik ketentrangan kami.

Tapi aku benci padi, aku benci sayuran, aku benci pematang, aku benci bau pupuk, aku benci...

Kamu pendengki! Kamu benci semua hal...

Tidak! Jawab padang golf sambil menggenggam jemari bunga rumput. Aku cinta padamu!

Agus Sarjono, 1991

RENDEZ-VOUS

(Translation: Linde Voûte)

You're gorgeous, said the golf course to the daisy cradled by the wind.

The daisy bowed. It remembered rice fields, vegetables and the lowing of buffaloes hurrying away before dawn.

You steal my heart, whispered the golf course winking. The daisy shyly gazed into the distance looking for assurances. She looked back at the golf course who, smiling melancholically fumbled with his hair.

You are a wonder hissed the golf course with scrutinising eyes. The daisy sobbed. You're conceited she grumbled, you drove away my relatives and friends you disturbed our peace.

But I hate rice fields, I hate vegetables, I hate The small dikes, I hate the smell of dung, I hate...

You're a jealous creature! You hate everything...

Not at all! Said the golf course grabbing the fingers of the daisy. I love you!

Agus Sarjono, 1991

FAKE POEM

Goodmorning sir, goodmorning madame said the students with a fake greeting. They studied fake history from fake textbooks. Having finished their studies they were dumbfounded at the mass of fake marks. Since their school grades weren't good enough they went to their teachers houses to present them with envelopes full of comments and fake respect. With fake smiles and making fake rejections their teachers finally accepted the envelopes with the fake promise to change the fake marks for new fake marks. Many schooldays later they became fake economists, fake lawyers, fake farmers, fake engineers. Some of them became fake teachers, scientists or artists. They plunged eagerly into the middle of fake development, with fake economy as fake leaders. They witnessed the hectic fake trade with fake export and fake import which provided various goods of fake quality. And fake banks full enthusiasm offered fake bonuses and fake gifts, but at the same time with fake permits and fake letters secretly asked for loans from the national bank, run by fake high officials. The public did business with fake money supported by fake foreign exchange. Therefore the foreign currencies, stimulated by fake rates caused everybody to panic and end in a crisis which made the fake government crash into a fake fate. And fake people cried out their fake joy and discussed fake ideas during seminars, and fake dialogues welcomed loudly the start of a democracy fluttering and fake.

Agus Sarjono, 1998
(Translation: Linde Voûte)

POEM OF A FARMERS CHILD

As soon as the monsoon is over, I watch the farmers and my father busy harvesting sorrow among the grains of rice that were never sufficient to enable his children to grow up, to ripen and blossom in the fields of destiny and future.

So I just squat down, bent over my own sorrows and dreams, exhausted from planting the garden of hope in life's lonely and dusty school benches. As soon as the monsoon is over,

just as I did after the exams, I sit down in thought like my forefathers watching the sky, beautifully curving, like the cheek of destiny that turns black and blue.

Agus Sarjono, 1996-1997
(Translation: Linde Voûte)



Sastra dalam Empat Orba,
Agus Sarjono

LIKE A CONFESSION

In our country everything is always dusty like memories or history. On a peaceful morning or afternoon, when we sit around the dining table someone suddenly may turn on the fan and dust filled with names and sayings settled down in the corners of the cupboard, on the window slats or on memories, whirls around and fills the air again so that we cough ourselves to death.

In our country everything is like a government office stuffed with papers and unfinished business. One day, tired of gossiping or playing chess a pen-pusher may write down the wrong addresses and send letters to all corners. One of them may arrive at your house stating that your name has been removed from the family register and you from the place where up until then you lived and laughed. And after a few decades your grandchildren stare fascinated at your picture in some old file that someone forgot to clear out.

In my country everything is always dusty, it tickles the nose and throat. We have to learn to breath correctly, slowly and carefully. Otherwise one sneeze could result in all hell breaking loose. Everything in our country is always dusty.

Agus Sarjono, 1998
(Translation: Linde Voûte)

Continued from page 29

AGUS SARJONO

By Linde Voûte



Agus Sarjono in his office at the IIAS
(April 2001).

knowledge of the Netherlands has still partly been based on the Dutch colonial past. I think it's about time that the Netherlands introduces its present-day culture to the Indonesian public. Now is the time for an intensive exchange of Dutch authors and poets with my Indonesian counterparts. Now is the time for more Dutch authors to be translated into Indonesian and for more poets to travel to my country.' ■

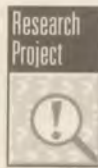
So far during his stay in the Netherlands, Agus Sarjono has travelled to participate in the International Poetry Festival of Bremen (May), and the Festival of Berlin (June). A collection of his poems will be translated and published in the Netherlands by the end of this year.

Linde Voûte is an artist and freelance translator who mainly translates Indonesian poetry into Dutch and English. She also works closely with Poets of All Nations (PAN).
E-mail: LindeVoûte@compuserve.com

Governing New Guinea: The contribution of Papuan civil servants

In the literature on the history of former overseas possessions of the European powers, considerable attention is being paid to the role of white civil servants. For good reason, since more often than not their positions were pivotal in the central and regional administrations. They were the ones who made the formal decisions and signed the letters and reports that were sent to the home offices and which now comprise the bulk of the colonial archives.

■ By P.J. DROOGLEVER & L.E. VISSER



Moreover, after independence had become a fact, in most cases these officials were in a good position to have their voices heard.

Once having returned to the 'mother country', they felt a need to tell their compatriots about the intentions that had led them to take on their share of the 'white man's burden'. As the years went by, this was to be especially the case when colonialism, as such, was becoming increasingly suspect not only in the former colonies themselves, but among large segments of the 'metropolitan' public as well. It led to a steady flow of publications from their pens that tended to confirm the picture that had already been presented in the reports they had sent in during their tour of duty.

There is no doubt that both types of reporting, the contemporaneous as well as the *ex post facto* memoirs, often contain important information, not only about the role of the administrators, but about the societies they had served, as well. Aware of limitations of these reports and

memoirs, we may have confidence in the sophistication of later generations of historians and social scientists to deal with them.

Yet, our understanding of the colonial administration might be helped considerably by the inclusion of direct information from the indigenous administrators, who often made up more than half of the colonial administration. After all, they actually gathered and produced most of the data for the reports of their superiors and they acted primarily as a liaison between them and their fellow countrymen. Moreover, they themselves and their kin often had a (controversial) relationship with the nationalist movements in their countries and after independence they often played a role in the further development of the new nation-states.

For the Netherlands Indies, especially Java, Heather Sutherland and others have done considerable study on the indigenous administrators or Pamong Praja already. In Java, the role of the Pamong Praja is obviously one of long-standing and great importance. Things are different for West

New Guinea, which was brought under some form of efficient Western administration only in the 1940s, and remained under the control of the Netherlands until 1962. Papuan civil servants were trained only after 1945, and in 1962-63, at the time of the transfer of the administration of the territory to Indonesia through the intermediation of the United Nations, their ranks had expanded to some sixty well-trained young men. By then, they were being confronted with all the tasks that had been performed by their colleagues of Java and the rest of the archipelago before.

The subject of the present project is to inventory the contribution of the Papuan civil servants to the administration of West New Guinea (Papua Barat, formerly Irian Jaya) during the colonial period and after. In some respects, it might be regarded as a sequel to P. School's work - *Besturen in Nieuw-Guinea 1945-1962; ontwikkelingswerk in een periode van politieke onrust*, Leiden: KITLV (1996) - which contains a number of essays by former Dutch civil servants describing their experiences as administrators of New Guinea. In other respects, it also easily fits in with two ongoing projects run by the Institute of Netherlands History (ING) in The Hague, both under the direction of P. J. Drooglever. The one is a documentary edition on Dutch-Indonesian relations 1950-1963, in which the administration of New Guinea during that period is one of the points of interest. Some of the reports compiled

by these Dutch civil servants will be published in this. The other project is an historical analysis of the road leading up to the transfer of New Guinea to the United Nations Temporary Executive Authority (UNTEA) and the Act of Free Choice of 1969. The project was started in November 2000 by the Institute of Netherlands History at the request of the Ministry of Foreign Affairs and is expected to result in a publication at the end of 2003.

Though complementary to these projects in some way or another, Governing New Guinea stands apart from them both in method and scope. It will be based on interviews with some sixteen Papuan civil servants trained before 1962. In these, they will discuss their experiences during the Netherlands administration and after. The focus is essentially on administrative practices and philosophies. The interviews will be published in Indonesian, while a thematic presentation of the results will appear in English by the end of 2003. Some first rounds of interviews have already taken place in 1999 and 2000, made possible by a starter's subsidy from the IIAS. At present, it is being continued as co-operative project of the ING and the School of Social Science Research of Amsterdam University. The editorial committee is made up of Dr L.E. Visser (UvA), Amapon J. Marey, and Dr P.J. Drooglever (ING). ■



Dr P.J. Drooglever is historian of Indonesia, affiliated with the Institute of Netherlands History in The Hague.

E-mail: pieter.drooglever@inghist.nl



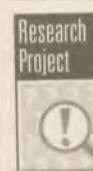
Dr L.E. Visser works at the Department of Anthropology of the University of Amsterdam and is affiliated with the Amsterdam School of Social Science Research.

E-mail: lvisser@pscw.uva.nl

Forbidden Imaginings: Cultural challenges to colonialism in the Netherlands East Indies

Post-colonial theory and the analysis of discursive illustrations of relations between colonizer and colonized can help us understand the great cultural shifts that presage the undermining of colonial relations of power. In colonial societies, language and, more generally, cultural signs can be seen as 'sites' where the colonial ordering of the world - its systems of racial and social demarcation - is both naturalized (by the colonizer) and contested (by the colonized). From the colonizer's perspective, the colonial language embodies the natural order, 'the way things are.' For the colonized, however, the manifestation of the colonizer's culture in language and cultural symbolism may contain assumptions about the willing participation of the colonized in systems of domination. Discursive or symbolic challenges to these assumptions can expose the contradictions they contain, and subtly undermine the power structures they enforce.

By KEITH FOULCHER



When this type of challenge takes place, we sometimes see the colonial world in mirror image, reflected through a 'post-colonial' imagination that illustrates the relativism of colonialism's claims to natural order and self-evident truth. In the reactions of the colonizer to these transgressions of order, we can also see how profoundly unsettling they are to the colonial mind. They are not direct political threats, but as alternative imaginings of the colonial world, they are indicative of cracks in the structures of acquiescence on which colonialism depends for its orderly existence.

A well-known example of this type of discursive transgression in the Netherlands East Indies is the pamphlet *Als ik eens Nederlander was* (If I were a Dutchman), written by Soewardi Soerjadiningrat and published in 1913. This document provoked what came to be called the 'Native Committee Incident', because it was the product of Soewardi's membership of a committee charged with planning the participation of the indigenous people of the colony in a celebration of the centenary of the Kingdom of the Netherlands as an independent nation.

Writing in Dutch (with an accompanying translation in Malay), and imagining himself a Dutchman, Soewardi spoke with irony and sarcasm about the insensitivity of the colonial Dutch in expecting the colonized 'native' to participate in the commemorations. 'No, in truth, if I were a Dutchman, I would never want to celebrate such an anniversary here in a land we have colonized,' Soewardi concluded his pamphlet. 'First give the enslaved people their freedom, and only then commemorate our own freedom.'

Soewardi's pamphlet has come to be one of the milestones of Indonesian nationalist history. It provoked his six-year exile to the Netherlands and it exposed the limitations of the 'ethical' impulse in early twentieth-century Dutch colonial policy. Nevertheless, as Tsuchiya (1987) and

'if I were a Dutchman,
I would never want
to celebrate such an
anniversary here in
a land we have
colonized'

Siegel (1997) point out, in the furor surrounding Dutch reaction to the pamphlet, its actual content was never the subject of detailed discussion. Rather, what so outraged colonial Dutch sensibilities at the time was Soewardi's very act of 'imagining' himself to be a Dutchman, the fact that a young Javanese was satirizing the colonizer in his own language. Soewardi's writing was an act of transgression, which was highly unsettling to the colonial ordering of the world.

In a project that is primarily concerned with Indonesian literary imaginings in the late colonial period, I have been struck by the prevalence of the type of resistance made famous by Soewardi's 1913 pamphlet. Examples can be found in news items and expressions of opinion that appeared in the pages of Indonesian newspapers and journals throughout the 1930s. This was a period in which the expression of organized political nationalism had been severely contained; the most prominent nationalist leaders were in prison or in exile, and the only legal political parties were those that had adopted 'co-operating' policies. Yet discursive acts of resistance and transgression continued to be visible, indicating that the social and cultural bases of Indonesian nation-

alism were still in place despite the overall climate of political repression. In politically aware colonial subjects of the time, nationalist consciousness continued to generate the alternative imaginings that are characteristic of post-colonial approaches.

Dangerous material

In September 1937, sections of the indigenous press responded enthusiastically to a speech by M.H. Thamrin in the Indies Parliament (*Volksraad*). It was a response to the Director of Education's call for attention to material being used in government and private schools which could be seen to 'exacerbate conflicts between social groups'. Thamrin had questioned whether the government's 'fervent hope' that such 'dangerous' material would be removed from schools also extended to the textbooks used to teach the Dutch language and the history of the Netherlands Indies. Were not conflicts likely to be 'exacerbated', Thamrin had asked, by textbooks that contained sentences like, 'The native moves aside when he encounters a European', or 'I have white skin, whereas the skin of the Javanese is brown'? Likewise, was it not offensive to one social group to read such ideologically loaded historical descriptions like 'The brave soldiers stayed a long time in Aceh to defeat the enemy. The enemy returned like a thief in the night'?

Thamrin's questions were taken up, among other places, in the Sumatran magazine *Pandji Islam*, which linked this issue to other Dutch language books, and called on its readers to protest about 'this dangerous reading matter' so that the government might indicate the sincerity of its concern (*Pandji Islam*: 15 September 1937). Just as Soewardi had done in 1913, Thamrin - and through him the wider Indonesian printed media - was reminding colonial authorities that words like 'conflict' and 'danger' took on different meanings when viewed from both sides of the colonial divide. Language was not neutral, but was itself implicated in the racial demarcations of colonial society.

On many occasions throughout the 1930s, local-level and often very minor conflicts based around cultural symbols can be read as a clash of colonial order and post-colonial imaginings. In 1933, in the aftermath of the uproar in colonial society at the mutiny of Indonesian sailors aboard the *Zeven Provinciën*, a number of Indonesian students at a Dutch-language school in Medan, North Sumatra, were punished when their (Indonesian!) teacher reported them for drawing warships in their drawing books, flying not the Dutch flag, but the red and white flag of Indonesia (*Soeara Oemoem*: 17 February 1933).

Expressions of dissent

Three years previously, another school-based incident resulted in a protracted conflict, when students of the Training College for Indigenous Administrators (OSVIA) in Madiun, East Java, staged a performance at which the College principal invited the local Dutch Resident and his wife to attend. The issue here was that the students were unwilling to have the Dutch national anthem played to welcome the high-level official to the event. To the outrage of the Semarang newspaper *De Locomotief*, they informed the College principal that they wished to play 'Indonesia Raya', the newly declared anthem of the nationalist movement. The students were not to be intimidated into acquiescence, and the issue went so far as to attract the attention of the right-wing *Vaderlandsche Club* on the Dutch side, and nationalist politicians on the Indonesian side (*Fadjar Asia*: 21 March 1930).

These, and many other incidents of a similar nature, indicate that the legacy of Soewardi's imaginative infringement on the colonial order of things resounded in the cultural dimensions of nationalism throughout the remainder of the colonial period in Indonesia. They show us what is meant by the notion of a post-colonial imagination, a way of looking at the world that turns around the language and discursive systems of colonialism, revealing

how they look when viewed from the 'other side', or demonstrating that they stand ready to be displaced by indigenous counterparts.

These expressions of dissent cast a shadow over the singularity of the colonial world view, and provoked anxieties about order and control. Not all of the colonized shared these sorts of imaginings - indeed, the Medan schoolteacher who punished his students for drawing warships with red and white flags was himself an Indonesian - but it was in those who did imagine the alternative that the post-colonial future was foreshadowed. In this way, the minor transgressions that took place in the colonial schoolroom, or a local-level protest at the definition of 'dangerous reading material' can - and should - be seen as part of the broader picture of social and cultural change in the colonial world. ■

References

- Siegel, James T., *Ferish, Recognition, Revolution*, Princeton: Princeton University Press, (1997).
- Tsuchiya, Kenji, *Democracy and Leadership: The Rise of the Taman Siswa Movement in Indonesia*, Honolulu: University of Hawai'i Press, (1987).

Dr Keith Foulcher is a lecturer in the Department of Southeast Asian Studies, University of Sydney. He was an affiliated fellow at the IAS from 6 November to 18 December 2000.
E-mail: Keith.Foulcher@asia.usyd.edu.au

(Advertisement)

The daily politics of reform and change VIETNAMESE SOCIETY IN TRANSITION

(ISBN 90 5589 170 3, 305 pp., US \$ 29.50 / EURO 30.00)

In this publication academics have been brought together to discuss agricultural engineering, economic development, religion, education, and gender in colonial and post-colonial Vietnam.

The emphasis lies on the postwar societal and cultural transformations. Most chapters are devoted to the consequences of the renovation policy of the early nineteen eighties (Doi Moi) on agri/horticulture, primary education and rural life. Others are devoted to the position of women in colonial and post-colonial settings, while religion and religious revival is an important topic too.



John Kleinen
(editor)

The way the authors, stemming from such heterogeneous domains, provide an in-depth analysis of the development of this modern socialist state, is remarkable. Their approach and analysis of Vietnamese society can only be called unparalleled.

John Kleinen is an anthropologist and senior lecturer in Asian Studies at the Universiteit van Amsterdam. He is currently involved in a joint Vietnamese-Dutch research programme.

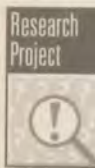
AKSANT
Academic Publishers

Oudezijds Achterburgwal 185
1012 DK Amsterdam
The Netherlands
www.aksant.nl

Interpreting Javanese Images of Siwa

Siwa images from Java exist in the hundreds. By 'images' I mean both free-standing sculptures in metal or stone and relief representations of the god. For historical reasons, most of the extant free-standing images are, with a few exceptions, no longer found 'in situ'. They are either in museum collections in Java or outside Indonesia, or are kept in storage in archaeological offices throughout Java and sometimes, for security reasons, in locked sheds on major sites where images from the surrounding area are brought together. The illegal trade in antiquities is a constant threat.

By ALESSANDRA LOPEZ Y ROYO IYER



My research deals with the iconography of these images. It also explores issues of classification. Discussion of such issues is very relevant as in more recent years efforts have been directed towards carrying out surveys based on extensive collection of quantitative data and exhaustive measurements of images. Such investigations follow the hypothetico-deductive strategies and intensive sampling which characterize processual archaeological approaches.

My research can be summarized as follows: a study of images of the god Siwa as found in ancient Java, covering the period from (roughly) the early seventh century to the fourteenth century CE, with a classification and typology of such images. In this study, however, the making of a classification and typology is not presented as being neutral data analysis; on the contrary, the very process of classifying is seen as subjective. Typologies, classifications, and groupings are identified as being the first and foremost among the tools of the researcher who creates the types in order to rationalize his or her data. A great many people's interest in the past is focused on the products of the past rather than on the makers and users of such products. The classifications utilized by such people differ considerably from those employed by those others whose main interest lies in knowing about who made the objects.

One way of interpreting the images is to see them as signalling the presence of Siwa worship in Java. The existence of locally fashioned images of the god closely associated with temple sites and produced over a period of over seven centuries, beginning with examples going back to the early seventh century CE, seems to point to the presence of a phenomenon identifiable as Siwa worship. This reading seems to be justified when the existence of inscriptions referring to linga installation and the existence of a number of locally composed texts in Old Javanese dealing with the worship of Siwa are taken into account.

However, it would be inappropriate if, in our reading of the images, a specific meaning were assigned to each expecting it to be the only possible one. I am not simply reiterating the now fairly common view that an interpretative approach in

archaeology involves multi-vocality. This diversity of perceptions existed even in ancient Java. The meaning of each image varied in relation to its immediate context and also in relation to the specific beliefs and the level of awareness of the viewer/worshipper. Because of the system of beliefs associated with Siwa images,

The concern with chronology and authenticity of the artefacts is often an obsession that excludes all other views of the past.

their interpretation cannot, therefore, be completely fixed. According to Saiwa accounts of Saiwa beliefs, which can be retrieved through a number of sources, including the above-mentioned texts, a worshipper of Siwa, initiated into the practice by a guru, would read the attributes of the god differently from a non-initiate.

Outer symbols of inner realities

To a Siwa worshipper who has entered the higher world of Saiwa observances, the only reality is that of the powers that are the real essence of the deities. These powers are visualized in worship and those visualizations are matched by material representations for worship. But the forms are only technical devices for establishing awareness or control of these powers. The attributes of the deities are consequently outer symbols of inner realities. The consequence is that there is a whole framework of references, ideas, and expectations which surrounds the images themselves and which may work simultaneously and at different levels.

If the textual sources give us glimpses of the beliefs of the people who made the images, the inscriptions connected with sites where images were found can provide more information on the historical context. The study of Javanese epigraphic material is ongoing, with a number of databases, which will hopefully be more widely available soon, being prepared by those who are involved in researching this material.

The picture that emerges is of a complex relationship between texts, epigraphic records, and the images themselves and their immediate architectural context, when this is known. The wider context - religious and socio-historical - in which people, the makers and users of the images, are in focus can be interpreted by mapping out the way the different elements (images, temples, texts, inscriptions) relate to each other.

Classification: what, why, and how

Classification and the creation of typologies are central to all art historical and archaeological analyses. It is usually assumed that dissecting the elements of the image and carrying out detailed analyses of style are paramount if provenance and dating are to be established. The implications of such attitudes are wide-ranging.

As said, information about the immediate context of the images is unfortunately far too often missing and impossible to retrieve, as the objects have by and large been removed from their original context. In most instances, no record has been kept of the original location. This lack of precision in documenting the artefacts is the legacy of their being perceived as decorative, aesthetic objects, whose socio-historical context was quite unimportant to those who first collected them, so long as their antiquity could be somehow guaranteed. This perception of the images as collectables, with associated ideas of classicism, historical authenticity, and consequent higher monetary value is still alive. It is what sustains a prosperous art market, with less obvious links to a semi-legal trade in antiquities and a lively production of fakes.

This situation gives rise to a vicious circle. The less that is known and said about the provenance and original physical context, the better, as this might lead to embarrassing allegations of theft. On the other hand, how can the authenticity of the objects be vouched for to enhance their value in hard currency? Enter the expert image dissecting based on the scientific objectivity of

classifications. Provided it can be afforded, these analyses will often be accompanied by extensive laboratory testing of the materials employed by the image makers. The concern with chronology and authenticity of the artefacts is often an obsession that excludes all other views of the past.

Given this scenario, why am I engaging in yet another classification? The answer is simple: my intention is, firstly, not to separate classification from issues of context and, sec-

two were necessarily perceived as wholly distinct, as the typology would suggest. The artificial nature of typologies can be exemplified by the way Trisiras (three-headed Siwa) is interpreted. Many would be happier to describe Trisiras as Trimurti, thereby reading the image differently and creating another type.

Or take, as another example, my dividing the images into two groups: one made up of isolated sculptures and one made up of those, which are part of a group. Much of this information is accurate in the context of the present state of affairs. But images given a group membership on the basis of a number of characteristics selected for the purpose of giving them that group membership were not necessarily perceived to be part of a group by their makers.

In some recent studies of Javanese images, art style has been adopted as the unit of analysis, implying the art styles of ancient Java as stylistic types. Style is, however, a contentious issue: 'archaeologists have tended to shy away from the interpretive element in style, pretending to mask their activities within empirical description or objective theory testing. Interpretation has been separated from the identification of similarity and difference within typology' (Hodder, 1990:48). What is ultimately at stake is a whole approach to how material culture and the past are interpreted. Interpretation, as the archaeological debates of the past twenty years have shown, begins at the level of artefact description. ■

References

- Hodder, Ian 'Style as Historical Quality' in Margaret W. Conkey and Christine A. Harstorf (eds), *The Uses of Style in Archaeology*, Cambridge/New York/Port Chester/Melbourne/Sydney: Cambridge University Press (1990).
- The Archaeological Process: An introduction*, Oxford: Blackwell Publishers (1990).

Artificial nature of typologies

Thus, in keeping with my initial observations on the subjective nature of typologies, consistency, rather than objectivity, is what I have been striving for in creating my analytical categories. In my typology, I have the following types corresponding to what are known as aspects or manifestations of the god: Siwa Mahadewa, Siwa Guru, Agastya, Nandiswara, Mahakala, Lingga, Ardhanariswara, Hari-Hara and Trisiras. My types of Siwa images are, however, only a convenient way of arranging the data in my possession. I am not in any way presenting this classification by types as being representative of the thinking of the Javanese artists. In other words, I am comfortable in separating Agastya from Siwa Guru but it does not follow that the



A bronze image of Siwa in a seated position, with a rare representation of linga-yoni at the front, from Central Java, possibly tenth or eleventh century

AMSTERDAM PRIVATE COLLECTION




Dr Alessandra Lopez y Royo Iyer, from the Institute of Archaeology, University of Oxford, was an IAS affiliated fellow from 15 October 2000 to 15 January 2001, working on a project about Siwa images from Java. Her research interests are the social archaeology of Indonesia and the archaeology of performance. She also teaches at the University of Surrey-Roehampton, London. E-mail: alessandra.iyer@arch.ox.ac.uk or a.iyer@roehampton.ac.uk.

The 'IIAS Newsletter' interviews

Peter Nas and Roger Tol

Batavia-Jakarta, Jakarta-Batavia

Jakarta – during the colonial days called Batavia – may be considered well studied. This is the very brief but also rather apt conclusion when we browse through the latest bibliographical tool published by the Royal Institute for Linguistics and Anthropology (KITLV) 'Batavia-Jakarta 1600-2000', compiled by Ewald Ebing and Youetta de Jager. It lists no less than 5,372 titles of books, articles, theses, reports, and many more in a variety of languages, both European and Indonesian. Although the latest entries in this bibliography were published in 1999, yet another book on Jakarta came out in 2000, namely 'Jakarta-Batavia: Socio-cultural essays', edited by Kees Grijns and Peter J.M. Nas and also published by KITLV. This demonstrates that no matter how complete a bibliography can be, the studies continue and a book is outdated the moment it is published. Jakarta is still 'en vogue' in the academic world.

People
 We spoke with Dr Peter Nas, anthropologist at Leiden University, and Dr Roger Tol, chief librarian at KITLV.

When I interviewed Peter Nas a couple of years ago, I asked him about the idea behind Urban Studies, because the number of methodologies and academic disciplines used in these studies was vast at the time and, as evidenced by the bibliography, had always been and still remains so.

Nas: That is the wonderful thing about Urban Studies. It is so diverse. One can look at cities and urban areas in such a variety of ways. Some claim the whole idea of Urban Studies does not exist, but I think it does. What brings us together is the concept of the city and the way we look at it is open to everyone's own academic inclination. It may seem that we just do whatever we like but, when you look at it over a period of time, one does notice certain trends emerging that are shared by large numbers of urban specialists. In studies of Jakarta, we see a shift towards the study of identities. The orang betawi of Jakarta paradox, for instance. The number of orang betawi is growing but, because of the larger increase in the overall Jakarta population, their role becomes more and more marginalized. Also, the themes which constantly reoccur, such as housing, population, and urban environmental issues will always be studied, but the emphasis changes. For instance, we always thought that urban green was only for recreation, but it is being proved crucial for people's well-being, so the aesthetics are not the only reason for urban green. The ecological component is now becoming increasingly important.

When looking at the bibliography, one wonders if other urban areas in Southeast Asia have been studied as enthusiastically as Jakarta. One would expect that cities like Manila or Bangkok would also have been studied by many for a long time. Does such a thing as a bibliography on Urban Studies conducted on other areas exist?

Tol: None have been published to my knowledge. That does not necessarily mean that other urban areas in the regions have not been extensively studied, but bibliographies seem to be lacking. We should not forget that one single person has been crucial in the compilation of both books, and that is Kees Grijns. After a workshop in 1995, organized by the CNWS but initiated by Grijns, two books were envisaged: the volume of articles Jakarta-Batavia, and the bibliography. He remained keen on having the bibliography compiled notwithstanding many financial and other setbacks, and to the end he kept his spirits high while getting it completed. It is sad that he died in 1999 and thus never witnessed the fruit of his efforts being published, which also applies to the other book we are discussing here, unfortunately. This bibliography only provides bibliographic access to the publications. We are entertaining plans to make whole texts available on the Web as well, but we haven't quite reached that stage yet.

Why has the bibliography not been published on CD-ROM and why has it not been put on the Internet? In that way, it would be available to many more, especially Indonesian scholars.

Tol: One of the reasons this was not done is that we still like the idea of having a book which one can browse through. Of course, we have considered putting it on the Web but the costs of doing so in a reference work like this are prohibitive. We are trying to solve this matter, but haven't as yet found the solution. Of course, the best thing to have is both the book and a CD-ROM, and also an on-line version. Generally speaking, traditional printed works provide for the 'broad perspective', whereas digital versions excel in giving access to people who already know what they are looking for. We have to remember, as well, that digital information will not remain free of charge and if we put all material on the Web people may find that they will also be charged in the future. Unfortunately, in Indonesia fast Internet connections are still problem-

atic in most areas, so for practical reasons a printed version is still preferable.

Nas: In a way it's best to have a book. One can see at once how broad Urban Studies are. It is more a general reference work. A book allows one to become inspired. One of the crucial characteristics of Urban Studies is its wide scope. Without first having an idea of the scope of the field, it is impossible to become acquainted with the complexities of it.

Are there significant gaps in the study of 'Jakarta-Batavia', as may be concluded from the entries of the bibliography?

Nas: No, there do not seem to be gaps. Interestingly, more entries refer to publications published over the last fifteen years than all entries of the almost four centuries before. Of course, there are many more scholars so that may account for this in part, but it is noteworthy to mention.

The complexities of Urban Studies may indeed be grasped from the edited volume 'Jakarta-Batavia'.

Nas: It does. It shows that our field covers history, linguistics, cultural and natural environment, literature, ethnicity, minorities, gender, politics, and what not. It shows in one volume the diversity of urban society in a physical environment where

people become increasingly specialized. The urban area of Jakarta is a living organism consisting of millions of people. Interestingly, the more people live together, the more each individual tends to wish to display an identity all of his/her own. Urbanization bred privacy, if you like.

That would mean an interesting paradox. The more people live together, the more they want to be left alone.

Nas: Indeed. If one wants to survive a city, one needs to get away from it, even though one still remains physically surrounded by it. Too many people around a person is unnerving. We cannot cope with that and thus people will try to avoid others as much as possible. In smaller communities, people tend to know one another and so things are less frightening, but in large urban centres things are completely a different matter. One never knows where danger may lurk, and thus people keep much more to themselves.

So how does this link to globalization? One may see the same physical phenomena all over the globe. How does that relate to identity? Cities seem to be rapidly losing their own identities.

Nas: In a way, that's true. People do tend to become more easily famil-

iar when in strange surroundings. Yet, because it looks familiar while we are conscious of being in a strange place, it is also rather unsettling. Cities tend to look much alike, and yet will do anything to keep their own identity. No matter how 'global' the world may turn to be becoming, cities will always find means to retain their own specific characteristics. As such, Urban Studies will always remain a fascinating topic to pursue, a topic to which I, for one, will continue to devote my time. – [DvdM] ■

– Grijns, Kees and Peter J.M. Nas (eds), *Jakarta-Batavia: Socio-cultural essays*, Leiden: KITLV Press (2000), x + 349 pp., ISBN 90-6718-1390, ills. maps.

– Ebing, Ewald and Youetta de Jager, with assistance of James ter Beek, Jantien Delwel and Herman Kemp, *Batavia-Jakarta, 1600-2000: A bibliography*, Leiden: KITLV Press (2000), xxx + 1018 pp., ISBN 90-6718-1722

Kretek: The culture and heritage of Indonesia's clove cigarettes

There are many deceptive aspects to this fine book by first-time author Mark Hanusz. On the one hand, the decorative cover and over-sized dimensions suggest 'Kretek: The Culture and Heritage of Indonesia's Clove Cigarettes' to be a 'coffee table' book; however, this belies its thoughtful content, which offers much greater substance than that normally associated with this genre. It was obviously more than a labour of love that involved research trips from the far reaches of Java to archives, museums, and libraries in the Netherlands. Its visual content is a skilfully woven skein of contemporary photos accompanied by reproductions of indigenous art, advertising, and graphics.

■ By CHRISTOPHER LINGLE



I hasten to add that, despite its focus on the clove cigarette industry of Indonesia, anti-smoking activists should have little to complain about. For the author of this artfully crafted book is no stooge for the tobacco industry, nor is he a promoter of this much disparaged vice. In all events, an examination of kretek cigarettes and the kretek industry require a more circumspect treatment than the sweeping condemnation dealt out these days to anything containing tobacco. Critics who would rebuke this narrative on the 'evil weed' betray their ignorance of and insensitivity to the deep cultural roots of this distinctive product. Similarly, it is no small matter that

the industry provides employment for thousands of workers who would otherwise have no job prospects. Hand-rolling kreteks for the commercial market is a vitally important cottage industry for many people in remote rural areas because of its low start-up costs and its labour-intensive production. For better or for worse, it was the one industry that actually kept up employment during the worst of the crisis, as a good smoke apparently became a substitute for other, more expensive recreational activities.

The more open-minded, careful reader will be taken on a pleasant journey through time and space to explore the inextricable link between kretek cigarettes and various aspects of Indonesian life. The historical itinerary begins with the attraction of Western traders to the

Spice Islands, where cloves became an alluring object of imperialistic ambitions. The scholarly text and exquisite photos evoke the scent of the clove-spiced cigarettes that undoubtedly form a lingering sensory memory for visitors to any portion of the vast Indonesian archipelago. An intriguing aspect of the book is the discussion of the spice-laden sauces that companies use to give distinctive flavors and aromas to their brands. Their recipes for these pungent pottages are guarded as jealously as is the formula for Coca-Cola, and many have been around for longer.

In all events, the merits of Mr Hanusz's effort are evidenced by the support of an icon of Indonesian literature, Pramoedya Ananta Toer, who wrote the foreword and also attended launches of the book in Jakarta and Singapore. Mr Pramoedya, widely known as the 'conscience of Indonesia', whose books were banned and who was imprisoned under the Suharto regime, is a leading nominee for the forthcoming Nobel Prize in Literature.

This is not merely a book for tobacco aficionados. It is a worthy celebration of Indonesian culture. Anyone interested in Indonesia can gain from the thoughtful insights offered. ■

– Hanusz, Mark. *Kretek: The Culture and Heritage of Indonesia's Clove Cigarettes*, Singapore: Equinox Publishing (Asia) Pte. Ltd. (2000), pp. 203 + xix, ISBN 979 95898 00.

Dr Christopher Lingle is Global Strategist for eConoLytics and author of *The Rise and Decline of the Asian Century*.
 E-mail: CLINGLE@eConoLytics.com.

Indonesian Studies 'for Dummies'

Excerpta Indonesica nos. 1-60 now on CD-ROM

There is a much praised series of books written in a clear, pleasantly readable style, yet scientifically fully accounted for, and very useful if you want to know everything about, for instance, the Internet or photography in a short time. These books are all published under a title that ends with '... for dummies.' After reading such a volume, one supposedly graduates from dummy to expert. In the same way, it is probably not far from the truth to say that, in reading all the abstracts on this CD-ROM of 'Excerpta Indonesica' by year of publication or by subject, one could become an all-round expert in all or any of the humanities or social sciences of Indonesia from scratch!

■ By RAHADI KARNI

Publication
The original publications, selected for and summarized into abstracts in *Excerpta Indonesica* since 1970, come from over fifty different countries, written in over twenty-five different languages. The English-language abstracts of the original publications are written by experts in Indonesian Studies, and 'native speaker' editors have taken care that the abstracts are published in a pleasantly readable, yet academically responsible, form.

The CD-ROM is based on the printed issues of the biannual abstracts journal *Excerpta Indonesica*, first published in 1970 by the Centre for Documentation on Modern Indonesia (1968-1993) of the Royal Institute of Linguistics and Anthropology (KITLV)

in Leiden, the Netherlands. Since 1993, *Excerpta Indonesica* has been published by the Library of the KITLV. The CD-ROM, *Excerpta Indonesica 1-60*, is published by IDC Publishers of Leiden, the Netherlands.

The content of the present database, which covers the issues 1-60 (1970-1999) of *Excerpta Indonesica*, amounts to a total of 13,654 records of titles and abstracts, among which are 2,699 abstracts of books, 2,097 abstracts of sections of readers (collective volumes) and 8,858 abstracts of periodical articles. The sources from which original documents are selected are the excellent library collections of the KITLV, which maintains an accessions office in Jakarta, and *Excerpta Indonesica's* own regional correspondents, who contribute abstracts of articles and books not easily available in the West (e.g. published in Japan and Russia).

Where the original printed issues provide timely information, the CD-ROM offers superior accessibility by way of Broad Subject Ordering (consisting of twenty-six categories), through the use of keywords in English (derived from the KITLV Thesaurus containing over 8,000 terms), as well as of countries, languages and year of publication, and even of words from the abstracts. Of course, searches by title of the document, journal or series title, author, editor, person's names, names of corporations, and titles of congresses are also possible.

To get an impression of the variety and amount of information available, one can look at the contents of the twenty-six categories of the Broad Subject Ordering. History tops the list with 1,798 abstracts; next come Economics (1,581); Anthropology (1,179); Politics (1,110); Literature (990); Linguistics (915); Sociology (706); Religion (585); Arts (567); Agriculture (528); Demography (501); Bibliographies (405); Archaeology (373); Biographies (347); Education (347); Law (272); Foreign Relations (270); Medicine (260); Environment (214); Gender Studies (196); Geography (160); General Study (116); Public Administration (106); Philosophy (54); Natural Sciences (44); and, finally, Engineering (33).

Equally impressive is the list of over fifty countries where the original

journal articles or books were published. In the top fifteen countries of publication, covering over 98 per cent of the total number of abstracts, Indonesia is number one with 3,974 abstracts; the Netherlands (2,646); United States (1,681); Australia (1,324); Great Britain (863); Germany (647); France (593); Singapore (424); Japan (367); Malaysia (331); Russia (306); India (79); Switzerland (78); Canada (58) and the Philippines (50). The above list may well be seen as the world league for Indonesian Studies.

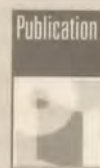
The production of a unified database needed for CD-ROM publication proved no easy task. Since *Excerpta Indonesica* was published for the first time in 1970, when the height of library technology consisted of a typewriter, a stencil machine, and filing cards, the data for all issues from 1970 to 1980 had to be entered manually in a unified database format. From 1981 onwards, dedicated word processors became available for producing the journal. These data could be read into a modern computer, but necessitated partly automated, and a lot of manual, conversion. By 1990, personal computers and bibliographic database software facilitated production of the printed issues. Though automated conversion was easier, much manual work was still necessary to enter the data correct to the detail. This also ap-

plies to the period 1995 to 1999, when production was realized by using the facilities of the national Netherlands Electronic Union Catalogue PICA. The above work on the production of the database took over three years to complete and was financially supported by grants from the International Institute for Asian Studies and the KITLV.

Last, but not least, the CD-ROM includes the KITLV Thesaurus, searchable in Dutch, French, Spanish, Indonesian, and, of course, in English. A search yields suggestions for related, narrower, or broader keywords in English which may be copied and pasted into the *Excerpta Indonesica* database on the same CD-ROM for help in retrieving relevant information. Once every two years a cumulative update of the *Excerpta Indonesica* database will be published by IDC Publishers. ■

Rahadi S. Karni, MA studied Social Anthropology and Computer Applications in the Humanities and Social Sciences at Leiden University. He was attached to the KITLV as Head of the Documentation Centre for modern Indonesia (1968-1993) and as Librarian in charge of Automation and Documentation (1993-2001). From 1995-1997 he acted as Senior ICT Consultant to the IIAS. E-mail: karni@wanadoo.nl

BOOKS RECEIVED



Acocella, Joan and Rosalind C. Morris
MISSION TO SIAM
THE MEMOIRS OF JESSIE MACKINNON
HARTZELL
Honolulu: University of Hawai'i Press (2001), 157 pp., ISBN 0-8248-2395-8

Anderson, Benedict R. O'G.
VIOLENCE AND THE STATE IN SUHARTO'S INDONESIA
Ithaca, NY: Cornell Southeast Asia Program (2001), 253 pp., ISBN 0-97727-729-x

Arps, Ben, et al.
HEDEDAAGS JAVAANS
SEMAIAN 20
Leiden: OTCZAO (2000), 580 pp., issn 0924-4840, ISBN 90-73084-20-2

Boomgaard, Peter, and Ian Brown
WEATHERING THE STORM
THE ECONOMIES OF SOUTHEAST ASIA IN THE 1930S DEPRESSION
Leiden: KITLV (2000), 332 pp., ISBN 981-230-079-1

Cohen, Erik
THE COMMERCIALIZED CRAFTS OF THAILAND
HILL TRIBES AND LOWLAND VILLAGES
Richmond, Surrey: Curzon Press (2000), 316 pp., ISBN 0-7007-1196-1, ill.

Dijk, Kees Van
A COUNTRY IN DESPAIR
INDONESIA BETWEEN 1997 AND 2000
Leiden: KITLV (2001), 396 pp., ISBN 90-6718-160-9, ill.

Durand, Frédéric
LA JUNGLE, LA NATION ET LE MARCHÉ
CHRONIQUE INDONÉSIENNE
Saint-Amand Montrond: Bussière (2001), 278 pp., ISBN 2-84172-155-8, French

Englehart, Neil A.
CULTURE AND POWER IN TRADITIONAL SIAMESE GOVERNMENT
Ithaca, NY: Cornell University Press (2000) 136 pp., ISBN 0-87727-135-6

Enk, E.M.C. Van
BRITSE KOOPLIEDEN EN DE CULTURES OP JAVA
HARVEY THOMPSON EN ZIJN FINANCIERS, 1790-1839
Amsterdam: Vrijuniversiteit Amsterdam (1999), vi + 291, pp, s.i.:s.n.

Gérard, Françoise and François Ruf
AGRICULTURE IN CRISIS
PEOPLE, COMMONDITIES AND NATURAL RESOURCES IN INDONESIA, 1996-2000
Montpellier: Cirad (2001), 406 pp., ISBN 2-87614-433-6
Richmond, Surrey: Curzon Press (2001), ISBN 0-7007-1465-0, graphs, tables

Jung, J.I., Th. C. van der Meij and H.W.B. van Rijk
SELAMAT DATANG
DEEL I
Leiden: Instituut Indonesische Cursussen (2000, 6th edition), 159 pp. incl. 'woordenlijst', 58 pp., ISBN 90-72654-16-1, Dutch, Indonesian, ill.,

Kershaw, Eva Maria
A STUDY OF BRUNEI DUSUN RELIGION
ETHNIC PRIESTHOOD ON A FRONTIER OF ISLAM
Phillips, Maine: Borneo Research Council (2000), 287 pp., ISBN 1-929900-01-5

Khng, Pauline and Victor T. King
REGISTER OF SOUTH-EAST ASIANISTS IN THE UNITED KINGDOM
ASEASUK
Hull: University Of Hull (2001), 133 pp., ISBN 0-903122-12-X

Michaud, Jean
TURBULENT TIMES AND ENDURING PEOPLES
MOUNTAIN MINORITIES IN THE SOUTH-EAST ASIAN MASSIF
Richmond, Surrey: Curzon Press (2000), 255 pp., ISBN 0-7007-1180-5, ill., tables

Molnar, Andrea Katalin
GRANDCHILDREN OF THE GA'E ANCESTORS
SOCIAL ORGANIZATION AND COSMOLOGY AMONG THE HOGA SARA OF FLORES
Leiden: KITLV Press (2000), 306 pp., ISBN 90 6718 147 1, ill.

Okell, John and Anna Allott
BURMESE/MYANMAR DICTIONARY OF GRAMMATICAL FORMS
Richmond, Surrey: Curzon Press (2001), 312 pp., ISBN 0-7007-1530-4

Sander Ingvar and Gerhard Reinecke
THAILAND: AKTUELE WANDLUNGSPROZESSE IN POLITIK, WIRTSCHAFT, UMWELT UND GESELLSCHAFT
Hamburg: IFA (2000), 269 pp., ISBN 3-88910-244-1

Székely-Lulofs Madelon
DOEKOEN
Leiden: KITLV (2001), 255 pp., ISBN 90-6718-171-4, dutch

Tol, Roger, Kees van Dijk and Greg Acciaoli
AUTHORITY AND ENTERPRISE AMONG THE PEOPLES OF SOUTH SULAWESI
Leiden: KITLV (2000), 285 pp., ISBN 90 6718 145 5

Watson, C.W.
OF SELF AND NATION
AUTOBIOGRAPHY AND THE REPRESENTATION OF MODERN INDONESIA
Honolulu: University of Hawai'i Press (2000), 257 pp., ISBN 0-8248-2095-9 (cloth) 0-8248-2281-1 (pb)

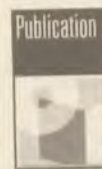
Interested in submitting a review article for one of our Books Received? Please contact the editors at: iasnews@let.leidenuniv.nl

Editor's Note: The review of Massie, Ab and Marjanne Tesmorhuizen-Arts (eds.), *Indonesisch Nederlands Woordenboek* (Privaatrecht, Leiden: KITLV (2000) scheduled for publication in this issue will instead appear in IIAS Newsletter 26.

Fields of the Lord

In 1909, A.W.F. Idenburg, the Governor General of the Netherlands East Indies, awarded the Salvation Army, an offshoot of English methodism created in the 1860s, the Kulawi District of Central Sulawesi as a mission field. The Salvation Army was then already active in Java and Idenburg contacted Gerrit Gozaars, the Army's territorial commander for the Netherlands East Indies, asking him to explore the possibility of opening a Sulawesi mission field. In 1984, the American anthropologist Lorraine Aragon began documenting and reconstructing the conversion process initiated in 1913 when the first Army officers, Captains Jensen and Loois, reached the area. Aragon focuses on the Tobaku, one of the ethnic groups of the Central Sulawesi Highlands. Her book is a fascinating and important tale of the intense interaction between Christian soldiers and Tobaku farmers in the colonial and post-colonial contexts of Dutch and Indonesian rule.

By LOURENS DE VRIES



After an introductory chapter presenting the research design, the book sketches the ethnography of the Tobaku, pre-colonial Tobaku history, the history of the Salvation Army's approach to the Highlanders, the European comprehension of Tobaku cosmology, and the way the Tobaku have managed to retain some continuity with their pre-colonial cosmology by inserting the performative force of ancestral sacrifices into Protestant forms. A whole chapter is devoted to genres of ritual speech through which the Tobaku seek to persuade the unseen forces, most of them mission-inspired genres such as church testimonials and hymns. One specific ritual genre, called *raego*, dating back to pre-colonial times, survived mission opposition, because, according to Aragon, it served the New Order's political interests in 'regional arts'.

Aragon pays considerable attention to Dutch and Indonesian rule since her main conclusion is that the Tobaku conversion to the Army's version of Christianity occurred through a process of political marginalization that, among other features, redefined the criteria of valid religion, indexed religious change to an idealized vision of economic development or 'modernization,' and legally subverted religious doctrines to political ones (p. 322). Aragon stresses the continuity between Dutch colonial and Indonesian neo-colonial policies that used missionization as an instrument to 'pacify' and integrate peripheral 'tribal' groups in the State, the mission as a tool to make 'civilized', 'hygienic', 'modern' citizens out of unruly 'animistic' primitives.

In the context of the New Order *agama* ideology, by law state-recognized forms of religion had to replace indigenous forms of communicating with the unseen and of maintaining the cosmological balance. The chapter 'Constructing a Godly New Order' is devoted entirely to the interaction between contemporary Central Sulawesi Christianity and the New Order ideology of economic development (*pembangunan*) and progress (*kemajuan*).

One of the dangers of social and historical research in Indonesia, especially in 'outlying' provinces, is that the very strong centre-periph-

ery perspective associated with the Java-dominated centralist state may distort the analysis. As I read this well-written book, I wondered to what extent Aragon's picture of the conversion process shows that centre-periphery bias. In Aragon's interpretation of Tobaku conversion, the State is the controlling party, the Mission is both controlled and controlling ('partial agents of states', p.322) and the Tobaku are the controlled party. What is left to the To-

baku is some continuity with their pre-colonial religious ideologies and practices that are maintained unnoticed under the veil of *agama* (state recognized religion) and *adat* ('ancestral custom'). Some examples of this are when deities with new Christian names retain ancient personas or when Christian vows and sacrifices continue to be viewed as efficacious magic rather than as symbolic representations of Christian doctrine. Most of the time Aragon shows us

The fact that
this book triggers off
a barrage of questions
is just another sign
of its high quality.

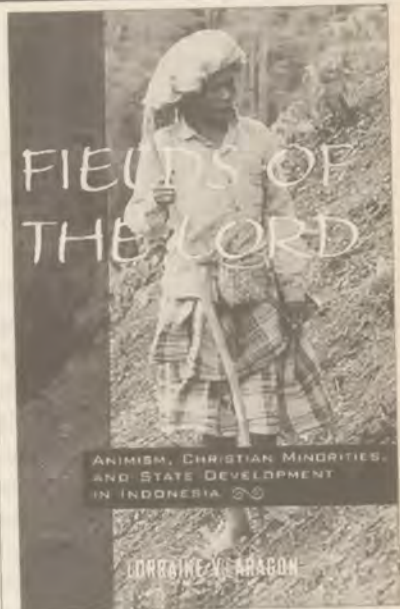
the conversion process from the perspective of the centre in which the peripheral Tobaku appear to be powerless, and their conversion unavoidable, given the pressures from the centre as mediated by the Mission. The book tells us little about how Tobaku people perceive their conversion to Christianity or actively use notions from Christianity and the State to defend their own interests instead of being manipulated by missionaries and state officials through these notions. Do the Tobaku reverse the centre-periphery perspective as the Islamic Kokoda Papuans from Irian Jaya do when they point to the hill in their area from which the Prophet ascended to Heaven or their Christian neighbours of Inanwatan who expect Jesus' Second Coming to focus on Inanwatan?

The fact that this book triggers off a barrage of questions is just another sign of its high quality. Aragon's book is an important contribution to the religious anthropology of Indonesia. ■



Professor Lourens de Vries is affiliated to the Linguistics Department of the free University Amsterdam.

E-mail: lj.de.vries@let.leidenuniv.nl



Aragon, Lorraine V., *Fields of the Lord: Animism, Christian minorities, and state development in Indonesia*, Honolulu: University of Hawai'i Press: (2000), 383 pp, ISBN 0-8248-2171-8.

Labour Circulation and Socio-economic Transformation The case of East Java

Prior to the economic crisis in Asia and the political changes in Indonesia, the province of East Java was experiencing rapid socio-economic development, a process that saw an increase in labour mobility within the province and nation, and internationally. In this book, Ernst Spaan presents a finely detailed analysis of labour migration in East Java focusing on its diversity, determinants, and consequences at the levels of individuals, households, and communities.

By REED L. WADLEY



Spaan characterizes this study as 'comparative and multifaceted,' and that is certainly what it is. He looks at the different layers of determinants, processes, and consequences of labour mobility in East Java – the 'micro' (individual, household, and community perspectives) and the 'macro' (regional, national, and international socio-economic development). Five broad questions form the aim of the study: What are the changes in rates, types, and patterns of labour mobility? How are these changes related to socio-economic change at various levels of society? What are the individual and household decisions that go into labour mobility? What are the systemic features of and constraints to labour migration, and how do these change? What are the consequences of labour migration for households

in terms of their economic strategies and conditions?

The rich detail provided in the book goes a long way towards answering many of these questions. The first five chapters provide the background to the study and cover the various theoretical approaches to labour migration, the research methods and techniques used, population and socio-economic change in East Java, and Indonesian governmental policy toward labour mobility. The 'meat' of the study is found in Chapters Six to Ten, which describe the three research communities, patterns of population mobility, household resources and strategies involving labour circulation, and the economic consequences of out-migration for households and communities.

Through this research, Spaan shows quite convincingly that rural labour mobility in East Java is highly diverse, something that advances considerably our knowledge on the

subject. For instance, labour migration varies with local ecology and economic development, and local non-farm employment opportunities tend to reduce rural out-migration. Labour circulation is also becoming increasingly 'feminized', a fact that has been shown in other work. Households adopt a diversity of strategies to meet their needs, with labour migration being one among several options. Yet decisions to migrate are themselves structured by a number of factors including socio-economic status and household structure. Additionally, social networks among rural migrants, entrepreneurs, and brokers form important strategic links and have become commodities in themselves.

The range of information presented and the level of its detail are distinct assets of this book, and I particularly liked the mix of statistical analysis and qualitative information. The latter are presented in short case studies that range from domestic servants and bakso soup hawkers within East Java to illegal construction workers in Malaysia and maids in Saudi Arabia. Given my own work on circular labour migration in West Kalimantan (which is almost exclusively international, to Malaysia and Brunei), I was particularly interested in the East Javanese

international migration with its reliance on brokers in finding legal and illegal employment overseas. In addition, Spaan does a good job of integrating the micro- and macro-perspectives, thus giving us a fuller picture of labour circulation.

I was pleased to see, in the conclusion, a short section on 'shortcomings' (although I would be more inclined to call it 'suggestions for future research'). These include an inability to quantify all aspects of labour circulation given time and resources, a question of how representative the three study sites are for East Java (but this is always a problem), and the lack of information on socio-psychological effects of migration. As Spaan notes, future research must also take into account the effects of the Asian economic crisis, the fall of the New Order regime, and the continuing political and economic uncertainties within Indonesia. This book will surely provide an excellent 'base-line' and source of comparison for future studies in East Java and elsewhere in Indonesia. ■

Spaan, Ernst, *Labour Circulation and Socioeconomic Transformation: The Case of East Java, Indonesia*, NIDI Report No. 56, The Hague: Netherlands Interdisciplinary Demographic Institute, (1999). ISBN 90-70990-76-8, maps and tables.



Dr Reed Wadley is an anthropologist currently completing an ethnohistory of the Iban of West Kalimantan. He was a research fellow at the IIAS, Leiden, the Netherlands from August 1998 to August 2001, whereafter he will be assistant professor of anthropology at the University of Missouri, Columbia, USA.
E-mail: rwadley@excite.com

13 > 15 DECEMBER 2000
LEIDEN, THE NETHERLANDS

'Violence in Indonesia'

The international workshop 'Violence in Indonesia: Its historical roots and its contemporary manifestations' took place in Leiden from 13 to 15 December 2000. The aim of the conveners, Kees van Dijk, Cees Fasseur, Thomas Lindblad, and Freek Colombijn, all from Leiden University, was not so much to collect the latest data about violence in Indonesia, as these sad facts quickly become outdated nowadays. Instead they had invited speakers who could shed light on the causes of the violence. In line with the theme of the workshop, many speakers had opted for an historical angle, because explanations that focus on the Reformasi Era only tend to be superficial. Twenty-one papers in total were presented by scholars from Indonesia, Australia, the USA, Germany, and the Netherlands.

By FREEK COLOMBIJN

Report

One public session attracted an audience of about one hundred. William Fredrick started with a lecture about cruel acts of violence by Indonesians against their fellow countrymen during the Indonesian Revolution (1945-1949); this violence could not be explained away as the acts of disaffected rogues, because the top revolutionary leaders were willing to make use of the extremely violent ones. Bob Elson then contin-

ued with an analysis of Soeharto's willingness to use violence, a willingness rooted in a fear for the Indonesian people. Excerpts from Eddy Pramono's documentary of a burning Solo in May 1998, kindly made available by the Royal Institute of Linguistics and Anthropology, were screened during the tea break. Vincent Houben then gave an overview of recent developments, focusing on the violence against people who are perceived as outsiders and yet come from Indonesia: the 'Other from within'. Erwiza Erman, Bambang Purwanto, and Syarif Ibrahim Alqadrie gave critical

commentary on the abovementioned three presentations.

In principle, the other sessions were closed, but usually a group of around ten people of changing composition attended the sessions in the back seats. Henk Schulte Nordholt presented his thesis of a genealogy of violence, going back to colonial times.¹ Cees Fasseur argued that during one of the most exploitative periods, the era of the cultivation system, there was surprisingly little violence. David Henley countered Schulte Nordholt by pointing out that in North Sulawesi the Dutch actually reduced inter-caste village warfare through their role as arbitrators; to play this role that was much appreciated on the local level, they needed very little use of violence themselves. The idea of a genealogy of violence was further explored by Elsbeth Locher-Scholten and Margreet van Till, each with a paper about the colonial police, Freek Colombijn with a paper about mob justice, and Erwiza Erman with a paper about coolie violence in the state-run Ombilin coalmine. Budi Agustono also took up the last-men-

tioned theme with a paper about violence against coolies on the plantations of North Sumatra, as did Thomas Lindblad, who made a quantitative assessment of the extent of coolie violence.

Not surprisingly, a number of papers focused on army violence. Stef Scagliola presented Dutch ideas about the savage Asian fighter, based on oral history collected from former Dutch soldiers serving in Indonesia. Liem Soei Liong, the only representative of an NGO, gave an overview of army violence. In a paper called 'It's the military, stupid!' Robert Cribb addressed the question as to why the Indonesian army acted so brutally during the invasion of East Timor, contrary to their official ideology of acting as the people's defence. Geoffrey Robinson offered revealing evidence for army involvement in the destruction caused by militias which surrounded the 1999 referendum in East Timor. Henk Maier analysed Putu Wijaya's work about violence, quoting extensively from the writer's novel *Nyali*; these quotations, perhaps more than any of the other, at times gruesome, papers, gave a sense of the terror of violence and left the participants sitting uneasily in the safety of their armchairs.

Focusing on the violence of the Reformasi, Jim Siegel presented an extensive paper about the killing of witches in East Java. Jacqueline Vel analysed, in anthropological fashion,

the case of the often overlooked violence between Protestants and Roman Catholics on Sumba, which by itself adds nuances to explanations of violence between Moluccan villages in strictly religious terms. Kees van Dijk presented a long range of incidences of mob violence. Syarif Alqadrie had a paper about the conflicts between Dayak, Malays and Madurese in West Kalimantan.

A selection of papers is planned for publication in a year's time. As one may fear, by then the topic will still be as current as it is today. The workshop was made financially possible by the research School CNWS, Leids Universiteits Fonds, Royal Netherlands Academy of Arts and Sciences (KNAW), Netherlands Organization for Scientific Research (NWO, Council for Humanities and Council for Social Sciences). ■

Note

1. See IAS Newsletter 23 (October 2000) for excerpts of Henk Schulte Nordholt's IAS Extraordinary Chair inaugural lecture, 'A State of Violence' accompanied by an interview with Marieke Brand.

Dr Freek Colombijn is an anthropologist and historian specializing in Indonesia. (See article pp.4-5 for more author i.d. details)
E-mail: f.colombijn@let.leidenuniv.nl

... FROM THE FIELD

A Death on Easter

23 April 2000: The boisterous singing of popular Iban love songs and the rhythmic drumming grew louder as the crowd of celebrants moved down the open longhouse gallery ('ruai') to where I lay. Today was Easter Sunday, but I had declined to join the festivities. The previous day had seen the traditional ritual of 'niki' ka benih' or lifting up the rice seed, and the normally quite sober Iban had prepared an abundance of rice wine, a necessity for such rituals. My tolerance is not what it used to be, and so by early afternoon after beginning to drink at sunrise, I had passed out. The next day I was in 'recovery' mode, and simply endured the noise as the more stalwart people celebrated. Little did any of us know that the laughing and singing would turn to weeping and anguish later that day.

By REED L. WADLEY

Research Project

Anthropological fieldwork often puts its practitioners through a range of strong emotions, from exhilaration at new insights to excruciating boredom when nothing seems to be happening. My own long-term fieldwork among the Iban of West Kalimantan, Indonesia had put me through it all, and as my social ties to the people around me grew deeper, so too did the emotions. I can never forget when I left the area and returned to the US after living there continuously for two-and-a-half years. No amount of training in fieldwork methods could have prepared me for that, or for the intense 'homesickness' I felt for months back in the US and even occasionally now. But I would not have traded my experiences there for any easing of the pain of leaving.

What is perhaps the more difficult part of this deep involvement in other

people's lives is seeing them die, something that is, of course, inevitable with all social relations, be they anthropologically initiated or otherwise. Right before I left the community in 1994 as my long fieldwork was ending, Empayung, a mother of three small boys, died of a ruptured spleen. Given the extreme lack of medical facilities, there was little the medics at the district clinic could do. They thought she had hepatitis - the same diagnosis I had made at the longhouse before telling her husband to get her to the clinic immediately. But it could never have been enough. Because visa expirations do not postpone themselves for these exigencies, I had to leave the country before the ritual end of the mourning. Now her death has become something of a marker when people there ask me when I left the first time.

I returned to 'my' community in April 2000, and it had been nearly four years since my last visit. Then, I stayed briefly in July 1996, a time that convinced me to schedule any future

fieldwork better. I had walked into the middle of the 'after-harvest' activities when area longhouses host elaborate ritual feasts (*gawa*), inviting kin and friends from other communities. Needless to say, rice wine flows rather freely, and I drank the stuff everyday during the entire two weeks of my stay, all the while trying to conduct serious research. This was not something I cared to repeat, and so I timed my most recent fieldwork when there would be the least chance of ritual activity. April seemed best as it came between the busy work of harvesting and the equally busy work of big *gawa*, and all I had to contend with were niki' ka benih and Easter.

The niki' ka benih had been a nice time, and I couldn't help recalling that the first ritual I had ever participated in there had been the same one eight years previously. The serious work of making offerings to call blessings on the all-important rice seed was mixed with the raucous laughing and teasing, essential parts of Iban ritual life. It felt good to be back, despite my increasingly intoxicated state. Even the next day's hangover was bearable as the community celebrated a holy day that held no meaning for them until three decades ago.

Then that afternoon as my head began to clear and as others rested from the day's light-hearted exertions, the news arrived. Those of us at the 'upper' end of the longhouse saw people rushing down the *ruai* as the cry went up that Sauh was dead. I hurriedly joined them and passed a grief-stricken mother on the way. My elder adoptive brother had just arrived by motorcycle from the district market town to spread the news: the nineteen-year old had been found along the main road just that afternoon, the

tragic victim of motorcycle accident. He had left the Easter celebrations in the late morning, taking his brother-in-law's motorcycle to buy fresh fish at the market six km away. A combination of handling an unfamiliar bike, an all-too-steep and dangerous road, and alcohol led to his death. In fact, the very place where he died had also claimed the lives of two others in the last few years, and his body had languished in the sun amid the rusting wreck of a truck. He lay undiscovered for hours on a holiday when the normally sparse traffic was even less than usual along the very rural stretch of road.

People swept around me, weeping, wailing, and despite their tears, expertly organizing the coming funeral. They had done it before so many times, and such work was a good way to focus themselves amid the grief. I, on the other hand, was virtually useless and so just sat down to take stock of the situation, feeling angry with Sauh for wasting his young life in a reckless and needless way. It's hard to be an anthropologist at times like this, when someone you've seen grow from an eager boy into a promising young man comes to such an end. I couldn't help reflecting on the irony that Sauh died on the day commemorating the resurrection of a man-become-deity from an ancient and far-away land. I kept this to myself, but now I doubt any of us there will ever be able to look on Easter in quite the same way.

Sauh's family insisted that the community hold *adat rarong rumau*, a funerary ritual reserved for those who are beloved but die prematurely. (*Rumau* is applied to trees that fail to produce fruit.) Although there are taboos applied to the household for

seven days, there is no general period of formal mourning as with other rituals. Meanwhile, as the women kept up their eerie ritual wailing over Sauh's body, the men occupied themselves by building a rough wooden coffin. We had to bury him the next day, and none too soon. Having laid untended in the sun, with a bellyful of palm wine, the body was in a state of rapid decay during the all-night vigil. I, for one, will never be able to smell palm wine and recall anything else.

Although the material circumstances of Sauh's accident were clear, they were not meaningful enough to satisfy everyone except me, and over the next few days people began placing the death within Iban conceptions of such events, relating ominous signs they had seen just before his death. They had done the same following Empayung's death six years previously, shifting from a medical explanation to a more culturally meaningful one. (I was told during my 2000 field trip that her new household had placed their farm in 1994 between much older households that shared the same strains of ritual rice. The supernatural 'heat' from this intrusion led to her death.) For me, it doesn't much matter how Sauh's death is explained now or even years later, because I know the next time I am there, the terrible event will become the marker of my visit. 'Exactly when did you last leave us?' they will ask. And I must answer, 'Just after Sauh died.' ■

Dr Reed L. Wadley is an anthropologist currently completing an ethnohistory of the Iban of West Kalimantan. (See article on p.35 for more author i.d. details)
E-mail: rlwadley@excite.com

East
Asia

P.R. CHINA

JAPAN

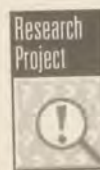
KOREA

TAIWAN

China & Southeast Asia

In the new millennium, no issue in international relations will be more important than how to accommodate the rising power of China. Many analysts, especially in the United States, see China as a significant threat to American interests in Asia. Washington has treaty commitments in both Northeast and Southeast Asia and retains a substantial military presence in the region. Beijing claims it does not seek to replace the United States reigning global hegemony, but seeks to promote a multi-polar world in which six states (the US, China, the EU, Russia, Japan, and India) would have pre-eminent status.

By MARTIN STUART-FOX



China is determined to increase its international power status through pursuit of its 'four modernizations', but sees the United States as standing in the way of two essential strategic goals: national reunification through the return of Taiwan, and 'de facto' regional hegemony of the kind the United States enjoys in the Americas. Of course, Beijing denies that it seeks regional hegemony, but however increasing Chinese influence is described, it is this that poses the question of the future of relations between China and Southeast Asia.

In seeking to pursue these strategic goals, China is drawing deeply on its own history and culture. The lesson of Chinese history is that the Middle Kingdom was strong when it was united, but weak when divided. Moreover, China is determined to erase the humiliation it suffered at the hands of the West and to regain the superior international status it enjoyed for almost two thousand years prior to the nineteenth century. What has been termed the 'Middle Kingdom syndrome' figures prominently in these national goals. China is not prepared to reconcile itself to any loss of empire (Tibet, Xinjiang, Taiwan) as Russia has apparently done.

History and culture, including the culture of international relations, provide approaches to the analysis of the present state and future directions of China-Southeast Asia relations. Historically, relations between China and Southeast Asia were regulated by the Chinese imposed 'tributary system'. This rested on convictions of Chinese cultural superiority that in turn reflected a cosmology that gave the emperor of China the key role in mediating between Heaven and Earth. Neighbouring peoples and kingdoms were required to acknowledge the superior status of the emperor as a condition for diplomatic and trade relations with the Middle Kingdom.

Kingdoms and port principalities (Melaka, Brunei) in Southeast Asia coped with the requirements of the

tributary system in their own ways. Hierarchy and with it social and international inequality were in any case central to the Hindu and Buddhist views of the world. Moreover, as impermanence characterized a world in which the play of karma could never be predicted, all political relations were temporary. For Islamic politics, trade and courtesy overrode any cultural incompatibilities in world view.

Benefits accrued to both sides. For the Chinese, the tributary system re-

...historically in every
direction China has been
an expansionist power.

inforced imperial legitimacy and convictions: the world was as the court conceived it to be. For the kingdoms of Southeast Asia, legitimisation was reinforced through imperial investiture and valuable trade was conducted. Moreover, the tributary system carried with it certain moral obligations of fair trading (the emperor gave more than was received in tribute) and protection for nominal vassals.

China was not always a remote and beneficent power, however. Though Vietnam managed to escape the embrace of the Chinese empire, other kingdoms and peoples to the southwest were overrun and absorbed (Nanzhao, Dali), for historically in every direction China has been an expansionist power. As the Vietnamese and Burmese well understood, independence had to be resolutely defended. But once invading Chinese armies had been defeated, security was best ensured by re-establishing the tributary relationship.

In the course of time, bilateral relations regimes became established between Southeast Asian polities and the Middle Kingdom. These com-

prised mutual understandings and obligations, and accepted forms of protocol and exchange. Southeast Asian kings, even those in Vietnam with imperial pretensions of their own, learned the forms of address to use for the Chinese and how to describe their relationship in ways acceptable to the Chinese court (in the event that they failed to adopt appropriate language, communications might be redrafted before imperial inspection!)

It is not possible in this brief exposé to trace the course of China-Southeast Asia relations as these were influenced by European incursion and eventually colonization. Suffice it to say that the European presence and the incompatibility between European and Chinese world views at first undermined and finally destroyed the tributary system. One unforeseen outcome of lasting importance for China-Southeast Asia relations was the massive increase in Chinese migration to the region.

The more or less simultaneous Communist revolution in China and achievement of independence by the countries of Southeast Asia confronted both sides with the challenge of how to shape their mutual relations. These were deeply influenced by the context of the Cold War in which China's strategic goals centred on defence against the threat of US imperialism allied to the extension of Chinese global influence. China's attempt to seize the revolutionary initiative elicited very different responses from Southeast Asian states - from the pro-Chinese neutrality of Burma to Thai and Philippine alliance with the United States in SEATO. Only in the post-Vietnam War and post-Mao period, did China's 'open door' policy and the end of the Cold War allow relations to evolve on a more stable basis.

So what does the future hold? A recent Rand study characterized China's current grand strategy as a 'calculative' one of maintaining a benign international environment while building its future economic and military power base.¹ How should the states of Southeast Asia articulate their relations with China? To begin with, bilateral relations, preferred by China, have been augmented by multilateral relations between China and the Association of Southeast Asian Nations, now including all ten Southeast Asian countries. But ASEAN, for all its international role in organizations such as APEC and the ASEAN Regional Forum, is weak and divided. The leadership formerly provided by Indonesia no longer has any basis, and it is far more difficult for ten such disparate states to arrive at

any consensus, especially in the face of crisis.

The principal focus of likely contention between China and Southeast Asia is now the South China Sea, to all or part of which China and four Southeast Asian states lay claim. How this is resolved will shape future China-Southeast Asia relations. Apart from the area's resource significance, control by China would have weighty strategic consequences, for it would allow the projection of Chinese power deep into the region.

Despite uncertainty over China's longer-term intentions if and when the 'calculative strategy' is abandoned, Southeast Asian countries are unanimous in calling for engagement of China and rejecting any form of containment. The United States has withdrawn from mainland Southeast Asia and will not return. Thus, none of the five states closest to China (excluding Malaysia, which is also a maritime state) will join any US-led anti-China alliance. This leaves the maritime states, with an alliance possible to include Japan, Taiwan, the Philippines, Indonesia, and Australia. But if this were to happen, ASEAN would disintegrate.

It seems more likely that the countries of Southeast Asia will respond even to a more overtly hegemonic China not by joining a US alliance, but by dealing with Beijing in their own way. And in doing so, they will draw upon the histories of their relations with the Middle Kingdom and on their own cultures of international relations to arrive at compromise: bilateral relations that avoid overt conflict through *de facto* recognition of China's superior international status in return for Chinese commitments (moral obligations) to security and fair trade. Or, so I argue in a book to be published by Allen and Unwin later this year, part of the research for which was conducted at the IAS. ■

Note

1. Swaine, Michael D. and Ashley J. Tellis, *Interpreting China's Grand Strategy: Past, Present, and Future*. Santa Monica: Rand Corporation (2000).



Professor Martin Stuart-Fox is Head of History, University of Queensland, Australia and was an affiliated fellow at the IAS, Leiden, from 14-8 to 15-9-2000.

E-mail: m.stuartfox@mailbox.uq.edu.au

13 OCTOBER 2000
MUNICH, GERMANY

China in the
New Millennium

What is China's proper place in international politics? What role does China want to play in the world and how do its power aspirations translate into actual policies? Which factors shape China's policies regarding Taiwan, non-proliferation and international trade? These questions constituted the core of a roundtable workshop which took place in Munich, Germany on 13 October 2000.

By ANJA JETSCHKE



That the workshop brought together German specialists on China from academia, government, business, and the media ensured that the assessments of China's actual policies and future policy options were quite diverse, thus stimulating lively debates.

The presentations in the first panel tried to explain China's foreign policy in the realm of security. Karl-Gotfried Kindermann of the Ludwigs-Maximilians University in Munich chose a historical approach to account for the Chinese leadership's greater assertiveness in foreign policy. China's historical experience with Western powers had taught the Chinese leadership that it needed to

maintain its autonomy and sovereignty. Playing a greater international role was a key instrument in realizing this goal. Coupled with a perception that China's current political weight in international politics does not equal its cultural significance, the leadership has exhibited a propensity for *realpolitik* and actively tried to change the global balance of power in its favour. While agreeing that China aspires to greater political influence in the region and wants to become a regional power, Eberhard Sand-schneider of the Centre for China and East Asian Studies of the Free University of Berlin argued that international institutions might assuage the threats perceived by other international actors. Therefore, whether China's policies with regard to the

Continued on the next page

AMSTERDAM, THE NETHERLANDS
9 FEBRUARY 2001

Researchers on Chinese Overseas Meet

Over the past decade, research on the Chinese communities in the Netherlands and Europe has definitely increased but, until now, this has largely been individually based and dispersed over organizations that usually do not co-operate. For that reason, the IAS Branch Office in Amsterdam and Platform ASiA of the University of Amsterdam took the initiative to convene the researchers concerned in order to look for the chances and means to improve co-ordination and co-operation.

By **LEO DOUW & MARIO RUTTEN**

Report

On 9 February a meeting to this purpose was held in the Spinhuis at the University of Amsterdam. About twenty respondents to our call to attend and presented their research and views on future co-operation. It appeared that a large variety of research topics is pursued in the Netherlands on Chinese communities, including research on mental health problems, political representation, local history, social care, and media use. Moreover, this type of research addresses several of the different communities of Chinese who reside in the Netherlands. They include the post-war immigrants from Indonesia, the various groups of recent refugees from China, and the restaurateurs from Wenzhou and

Hong Kong. These groups often have very different social and cultural characteristics.

The recent research interest in the Chinese communities in the Netherlands and Europe is related to various factors. Firstly, the Chinese immigrant communities have become more vocal as compared to their almost complete silence in the past. Secondly, China has become increasingly important in global politics and as a result, so have the links between China and people of Chinese descent residing abroad. Thirdly, there is an apparent interest in research on Chinese communities within the Chinese organizations themselves and within the welfare and political organizations in the European countries.

The research tradition and expertise available at Dutch universities and elsewhere can be used to sustain and supplement research outside the

academic sphere and create links among researchers, and between researchers and social and political organizations that are working in the field. During the discussions at the meeting in Amsterdam, there appeared to be a definite interest in developing these linkages and contacts for mutual profit and also to involve researchers of non-Chinese ethnic communities in order to make comparisons and avoid ethnic stereotyping. It was decided to compile a list of researchers and organizations which are active in the field and which have a desire to develop co-operative projects. A follow-up meeting has been contemplated for next autumn, as well, during which current research will be presented and for which representatives of relevant social and political organizations will be invited. ■

Dr Leo Douw is lecturer of Modern Asian History at the University of Amsterdam and the Free University Amsterdam
E-mail: lm.douw@let.vu.nl

Dr Mario Rutten is a sociologist with a research interest in entrepreneurs in Asia and in the Indian diaspora. (See page 25 for more extensive author's i.d.)
E-mail: mrutten@psc.w.uva.nl

Continued from page 37

CHINA IN THE NEW MILLENNIUM

By Anja Jetschke

Spratly Islands issue, military armament, or Taiwan challenge the regional power balance ultimately depends on whether or not proper institutional mechanisms, such as confidence and security-building measures, which provide a framework for co-operation, can be created.

This assessment was countered by the subsequent presentation by Frank Umbach of the German Society for Foreign Policy. For Umbach, the extent of military influence in the decision-making process explains the pattern of non-co-operation in China's foreign policy. The Chinese leadership's armament and nuclear policies especially have to be seen as a result of this influence. He consequently regards prospects for China's compliance with international security regimes, such as the Non-Proliferation Treaty to be rather bleak. For Kay Möller of the *Stiftung Wissenschaft und Politik* in Berlin, the key variable accounting for the Chinese leadership's difficulties in contributing to a solution of long-standing conflicts (especially with Taiwan) is political legitimacy. The Chinese government's political legitimacy is deeply challenged by the democratic Taiwanese political regime. As such, any integration of China and Taiwan – albeit in a loose political framework – ultimately poses serious challenges to political

governance in China. As China's immediate neighbours and Western actors (the US and the EU), because of their varying perceptions of threat, do not agree on a collective approach towards China and Taiwan either and cannot play a mediating role, a solution to the conflict is unlikely in the near future.

During the discussion, a consensus emerged among the participants that an important function of China's membership to and integration with international and regional institutions such as the Asian Regional Forum and the Missile Technology Control Regime (MTCR) might create the necessary domestic political space to pursue badly needed domestic reforms and constrain the political role of the military.

This assessment in the security realm was complemented by an evaluation of China's power resources in the economic area. Rolf J. Langhammer of the Institute for World Economy at the Christian-Albrechts University in Kiel and Markus Taube of the Gerhard-Mercator University in Duisburg discussed the consequences of China's accession to the World Trade Organization (WTO) and the domestic factors shaping China's economic development. Langhammer argued that China's accession to the WTO would ultimately strengthen its role as an economic power in East Asia, as it would increase China's exports, expand direct foreign investments, and raise productivity. He predicted a shift in economic growth from Southeast Asia to Northeast

Asia. Whether China ultimately complies with WTO procedures depends on the monitoring and sanctioning powers of the WTO. This perspective was complemented by the assessment of Marcus Taube, who asked why the Asian financial crisis has not affected the Chinese economy in a similar way it did those of other Asian countries. For Taube, currency convertibility was the key explanatory factor. Taube predicted that China's sensitivity concerning external shocks would rise in the wake of its WTO accession, while at the same time, the crisis has forged a remedy for 'weak points' enhancing the capacity of the Chinese economy to deal with external shocks in the future.

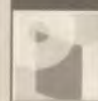
Despite the variety of issues discussed and individual differences in viewpoints, the participants overwhelmingly agreed that China has actively started to shape its international environment. The key variables, it seems, that will ultimately determine whether or not China will play a constructive and co-operative role in the future, appear to be the distribution of power among civilian and military policy-makers and integration into international regimes.

This workshop was jointly organized by the Herbert-Quandt-Foundation of the BMW AG of Munich and the Department of Political Science of the University of Freiburg. ■

Dr Anja Jetschke is Assistant Professor for International Relations at the Department of Political Science, University of Freiburg.
E-mail: jetschke@uni-freiburg.de

BOOKS RECEIVED

Publication



Bramsen, Christopher Bo

OPEN DOORS

VILHELM MEYER AND THE ESTABLISHMENT OF GENERAL ELECTRIC IN CHINA
Richmond, Surrey: Curzon Press (2001), 320 pp., ISBN 0-7007-1404-9

Bun, Kwan Man

THE SALT MERCHANTS OF TIANJIN

Honolulu: University of Hawai'i Press (2001), 239 pp., ISBN 0-8248-2275-7

Dodgen, Randall A.

CONTROLLING THE DRAGON

CONFUCIAN ENGINEERS AND THE YELLOW RIVER IN LATE IMPERIAL CHINA
Honolulu: University of Hawai'i Press (2001), 243 pp., ISBN 0-8248-2366-4

Fisac, Taciana and Steve Tsang (eds.)

CHINA EN TRANSICIÓN:

SOCIADAD, CULTURA, POLÍTICA Y ECONOMÍA
Barcelona: Edicions Bellaterra (2000), 439 pp., ISBN 84-7290-137-8, french

Hubbard, Jamie

ABSOLUTE DELUSION, PERFECT BUDDHAHOOD

THE RISE AND FALL OF A CHINESE HERESY
Honolulu: University of Hawai'i Press (2001), 333 pp., ISBN 0-8248-2345-1

Lee-Kalisch, Jeonghee

DAS LICHT DER EDLEN (JUNZI ZHI GUANG)

DER MOND IN DER CHINESISCHEN LANDSCHAFTSMALEREI
Nettetal: Steyler Verlag (2001), 188 pp., ISBN 3-8050-0457-5, ISSN 0179-261x, ill.

Malek, Roman

JEWS IN CHINA

FROM KAIFENG... TO SHANGHAI
Nettetal: Steyler Verlag (2001), 706pp., ISSN 0179-261x, ISBN 3-8050-0454-0, english, incl. german and chinese texts.

Sachsenmaier, Dominic

DIE AUFNAHME EUROPÄISCHER INHALTE IN DIE CHINESISCHE KULTUR DURCH ZHU ZONGYUAN

Nettetal: Steyler Verlag (2001), 470 pp., ISBN 3-8050-0455-9, ISSN 0179-261-X, german

Sasa, Michael

ZEN IS FOR EVERYONE

THE XIAO ZHI GUAN TEXT BY ZHI YI
Honolulu: University of Hawai'i Press (2001), 107pp., ISBN 1-929431-02-3

Slack Jr., Edward R.

OPIUM, STATE, AND SOCIETY

CHINA'S NARCO-ECONOMY AND THE GUOMINDANG 1924-1937
Honolulu: University of Hawai'i Press (2001), 240 pp., ISBN 0-8248-2361-3

Wong, Young-Tsu

A PARADISE LOST

Honolulu: University of Hawai'i Press (2001), 226 pp., ISBN 0-8248-2328-1, ill.

Teresa Wright

THE PERILS OF PROTEST

STATE REPRESSION AND STUDENT ACTIVISM IN TAIWAN
Honolulu: University of Hawai'i Press (2001), 192 pp., ISBN 0-8248-2401-6, ill.

Xiaosheng, Liang

PANIC AND DEAF

TWO MODERN SATIRES
Honolulu: University of Hawai'i Press (2001), 157pp., ISBN 0-8248-2250-1 (pb), ISBN 0-8248-2373-7

Interested in submitting a review article for one of our Books Received? Please contact the editors at: iasnews@let.leidenuniv.nl

The Nanjing Massacre

History & Historiography



Oradour-sur-Glane, Nanjing, the Holocaust. And tomorrow, perhaps, Srebrenica. Wars leave deep scars behind them, not just on the human bodies of their survivors, but equally in the collective memory, in the 'national imaginaire'. There are obvious differences in scale, magnitude, and significance between these three sets of traumatic events. No one would deny that. What they may have in common is the special status they have acquired in national (or transnational) histories and historiography. They challenge the historian to reconsider endlessly his approaches, methods, and hypotheses.

By CHRISTIAN HENRIOT

Publication The book edited by Joshua Fogel addresses what has become a focal point of historical debate and, less fortunately so, of political and ideological dispute and polemics in Sino-Japanese relations. The Nanjing Massacre stands out as the most symbolic case of Japanese military atrocity during the Sino-Japanese War. Although there is no doubt about the extent of the extreme violence that engulfed the city in late 1937, the historical events themselves, and the historical inquiry attached to them, tend to lose ground to issues of national pride, victimization, and political manipulation on both sides. This is not to say that, all things being equal, there must be an acceptable middle ground somewhere. Unfortu-

nately, there can be none. There can be none because the stakes are partly beyond the historian's reach. Why is that so? This book provides an answer.

Fogel's book is divided into three major parts. Mark Eykholt reviews and discusses the issues and problems in the Chinese historiography. Done superbly, it boils down to this: the Nanjing Massacre was obfuscated in the turbulent civil war years, when neither citizens nor government were really prepared to address wartime legacies, however painful. At the Tokyo trial, it was one among other testimonies of war crimes cited. What had happened in China was essentially peripheral to Western concerns. After 1949, the issue was shelved, despite scholars' early and genuine attempts to recover the memory and the documents of the massacre. It was a small icon in Chinese Communist

Party (CCP)-monitored official history. The event only took centre stage in the wake of the infamous Japanese 'history textbook' revision and the uproar it generated among former victims of Japanese aggression. Yet, the Chinese government was slow to respond, evidently cautious in view of the economic aid received and expected from Japan. Thereafter, each new instance of Japanese 'historical deviation' followed the same script of denunciation campaigns and formal protests in China, apologies from Japan, and return to normalcy. In other words, the Chinese government chose to instrumentalize the event when it suited its interests, but left little margin for the expression of genuine action by its population or dispassionate research by its scholars.

Takashi Yoshida examines the other side of the coin, namely Japanese historiography and all the related debates and denial attempts that surround the Nanjing Massacre. Two main points stand out: firstly, the historiography produced by Japanese scholars is by far the most thorough, compelling, and reliable study material of the Nanjing Massacre. All specialists know that. It is unfortunate that this historiography remains largely ignored, even in Japan itself, but more evidently in the West (in-

cluding by such authors as Iris Chang) and in China. Secondly, there are constant and systematic efforts made by various groups, mostly from the far right or nationalist groups, to deny the Nanjing Massacre ever occurred. These efforts represent the ripples of an underlying and deeper current among Japanese conservative politicians determined to whitewash Japanese responsibility and crimes during the war. These attempts sometimes extend beyond occasional 'blunders' by politicians into the larger public realm by way of journals and mangas. Takashi Yoshida observes that however massive the research-based scholarship on the Nanjing Massacre, it will never prevent the media from seizing and giving prominence to any controversial statement or publication by people from the 'revisionist' groups. It is and will always be the duty of historians to join in an endless battle as their opponents are not motivated by academic concerns but by ideological objectives.

The last section of the book tries to move from the study of the event in the various historiographies to 'reflections on historical inquiry'. This is the weakest part of the book as this section's author, Yang Daqing, fails to come up with original or convincing arguments for either the topic of the book or for historical inquiry. While the author does point out interesting questions (e.g. methodological challenge, transnational history), he does not match them with an adequate level of discussion. There are too many platitudes and inaccuracies, not

to mention the incompleteness (for instance in discussing the available sources) and clumsy statements (p. 159, 'to condemn Japanese aggression' and 'moral judgement': is this the historian's job?). What this reader regretted most was the total ignorance of the large body of literature about the issue of 'revisionism' by European scholars, especially the work of Pierre Vidal-Naquet (e.g. *The Assassins of Memory*, available in English in print and on the Internet). Considerable ground has been covered by scholars involved in serious battles against what they refer to as 'negationists'.

These minor criticisms notwithstanding, the volume edited by Joshua Fogel offers all students of the Nanjing Massacre, the Sino-Japanese War and, more generally, to all students of traumatic events in history, an excellent coverage of the issues, challenges, and traps that await the historian at work. For a long time, it will remain required and essential reading by which to approach Sino-Japanese relations in the twentieth century. ■

Fogel, Joshua A. (ed). *The Nanjing Massacre in History and Historiography*. Berkeley: The University of California Press (2000), 264 pp. ISBN 0-520-22007-2.

Professor Christian Henriot is director of the Institut d'Asie Orientale and is attached to the History Department at Lyon University. The history of China is his specialty. E-mail: christian.henriot@ish-lyon.cnrs.fr

'Old Taoist'

Tomiooka Tessai (1836-1924) is often said to be the last of Japan's literati artists. However, in 1985 Stephen Addiss discovered a landscape in the 'nanga' style by a relatively unknown painter named Fukuda Kodōjin ('Old Taoist') or Fukuda Seisho. Kodōjin, who painted and composed both Japanese 'haiku' and poetry in Chinese ('kanshi'), died only in 1944. This book is the result of Addiss's efforts to bring this 'final true literati poet-artist of Japan' (dust jacket) to life.

By ANNA BEERENS

Publication The first chapter is an account of Kodōjin's life and his development as an artist. It is followed by a chapter with translations of Kodōjin's haiku, the Japanese text given in transcription, and a few waka without transcription. The third chapter, written by Jonathan Chaves, is an exploration of the figure of the Chinese poet-recluse T'ao Ch'ien (Tao Qian, 365-427), who is presented as 'by far Kodōjin's favorite Chinese writer and the model for his personal style' (p.74), followed in the fourth chapter by translations of Kodōjin's Chinese poetry, again without any original texts. The final chapter is a short essay by J. Thomas Rimer attempting to place Kodōjin's work in the context of his period.

The most fundamental problem of this book is that there is actually not much known about this person, which shouldn't be surprising, for he is praised repeatedly for his reclusive lifestyle. We have some data about his

formative years; we know of his friendship with the haiku poet, Masaoka Shiki (1867-1902), we know something about his family, about where he lived and how he gained his livelihood, and we have some names of people who were his friends and pupils. These scant facts and some anecdotes would be enough for about five pages of biography. In order to put another fifty pages of flesh on the skimpy bones of his 'last of the great poet-painters' (dust jacket), Addiss plunders Kodōjin's work in search of 'autobiographical' information. Because all literati art is self-referential, he finds exactly what he is looking for. But are we entitled to use Kodōjin's art and poetry in this way? Prompted by Kodōjin, who writes about an ideal self, Addiss is able to provide us with the perfect portrait of the last of the literati. Now, of course, Addiss knows very well that Kodōjin did not live on a mountain top. On p.24, he writes: 'To some extent, the persona of a poet-sage living in unspoiled nature was something of a fantasy, since the literati of both China and Japan...were seldom completely free to live in

seclusion'. But notwithstanding this insight, he bases his biographical chapter more on what is actually 'image' than on historical fact. Well-chosen quotations and a plethora of words like 'perhaps', 'most likely', and 'must have been' are used to dress up an otherwise meagre story. This is efficiently done, but the result lacks substance.

I cannot help thinking that Chaves' chapter on 'Kodōjin and the T'ao Ch'ien tradition' is part of the same strategy. Chaves tries to convince us that T'ao Ch'ien was Kodōjin's most important role model (p.74), so that when reading about T'ao Ch'ien we are actually reading about Kodōjin. In this way, Chaves' essay completes the carefully constructed image of the first chapter. Chaves also touches upon the image/reality problem - already around AD 500 Chinese authors realized that T'ao Ch'ien was not 'a farmer in the fields' (p.74). But Chaves continues: '...the image itself may be seen as a literary creation by T'ao, albeit based on reality, and therefore may, if anything, add to our admiration for him as a poetic craftsman' (p.75). So again, we end up with a wealth of speculation and not much else.

The four-page essay by J. Thomas Rimer adds but little, which is hardly surprising because after all the trouble that has been taken by Addiss and Chaves to detach Kodōjin from his surroundings, it is not very desirable to put him back there again. Rimer makes an attempt to compare Kodōjin with 'two of the most famous overtly 'dropout' poets of the interwar period', Ozaki (not Ozakai, as on pp.158



and 172) Hōsai and Taneda Santōka. But the comparison is forced: both men became Buddhist monks, which is not the same as a quiet life in a Kyoto suburb. Otherwise, Rimer has some interesting comments to make, but his essay is too short to shore up the ramshackle building to which it is attached.

When looking at the information, which this book does provide about Kodōjin's daily reality, questions arise about the actual state of literati culture in the late nineteenth and early twentieth century. It is generally assumed that the so-called literati movement was dying a slow death after the 1880s. But apparently, for forty years Kodōjin could make a living giving private lessons in Chinese poetry and selling paintings in the literati style to pupils, followers, and admirers. And can we say that nanga painting was dying, if it was considered worthwhile to establish a Japanese Nanga Society (*Nihon nanga kyōkai*) in 1897? Is it likely that there was no interest in Chinese poetry when Kodōjin was given the position of kan-

shi editor of the newspaper *Nippon* in 1899 (p.4)? The figure of Kodōjin could have been the point of departure for a careful re-evaluation of literati culture in this period. Only Rimer makes some remarks in this direction.

It is not clear for what sort of audience this book is meant. For the layman this seems to be a rather arcane subject, for the specialist the book has disappointingly little to offer. Uncertainty about the intended audience may explain a lack of structure and balance: either too much or too little is explained. One gets the impression that what might have been an interesting article has been blown up into a book, and rather hurriedly at that, judging from the large number of irritating misprints, especially in the notes and index (e.g., Masaoki Shiki, Matsaoka Shiki, Matsuoka Shiki). Addiss's efforts have saved Kodōjin from being neglected or even forgotten, but his image of the 'Old Taoist' fails to convince and his book leaves one with more questions than answers. ■

Addiss, Stephen, *Old Taoist. The life, art and poetry of Kodōjin (1865-1944)*, with translations of and commentary on the Chinese poems by Jonathan Chaves, and an essay by J. Thomas Rimer, New York: Columbia University Press (2000), 173 pp. ISBN 0-231-11656-X, ill.

Anna Beerens, MA is a PhD candidate at the Research School CNWS, the School of Asian, African and Amerindian Studies, Leiden. Her research concerns eighteenth-century Japanese literati. E-mail: A.M.J.J.Beerens@let.leidenuniv.nl

Japan in Singapore

The subject of Japan beyond Japan has been increasingly explored by ethnographers in recent years; this book adds Singapore to the list of world cities whose Japanese presence is examined and debated. While the book does not fully do justice to its topic - there are too many areas not touched upon for this reader to feel satisfied that he has been given a full understanding of Japan in Singapore - the book's chapters are of high quality: the book is well worth reading.

■ By GORDON MATHEWS

Publication

 The first chapter of the book, by John Clammer and Eyal Ben-Ari, examines Japan's presence in Southeast Asia as a whole. This analysis is essential reading for anyone seeking to study Japanese-Southeast Asian cultural interchanges; it does not, however, serve as a sufficient introduction to this book. Singapore is, in many respects, particularly in its affluence, distinctly different from its Southeast Asian neighbours; given the subject of the book, an introductory chapter on Singapore in its relationship with Japan would have been welcome. The second chapter, by Eyal Ben-Ari, explores the cognitive schemas of Japanese businessmen in Singapore; this analysis is innovative in its approach but hardly surprising in its findings, which show that Japan is the dominant reality of these men's lives, with Singapore but a shadowy overseas background. The third chapter, by Thomas Stanley, explores how Japan has served as an economic model for Singapore. This chapter is fascinating in its account of the governmental attempt in Singapore to shape society along Japanese lines, and the socio-cultural difficulties of such an attempt. However, this chapter, like many in this book, is flawed

by its age: I would like to know more about how, after its disastrous 'lost decade' of the 1990s, Japan measures up in Singapore today, as a model not just to be emulated but also avoided.

Singapore
 新加坡
 シンガポール

The word Singapore in English, Chinese, and Japanese script.

The fourth chapter, by Ben-Ari and Yong Yin Fong, discusses 'twice-marginalized' single, female Japanese expatriates in Singapore, who are accepted neither by Japanese salarymen snug in their corporate worlds, nor by Singaporeans; these women's words exude considerable pathos. The fifth chapter, by Mien Woon Ng and Ben-Ari, on a Japanese bookstore in Singapore, explores the daily misunderstandings and mutual incomprehension of Japanese and Singaporeans in the workplace. This is the only chapter in which the reader directly encounters Japanese and Singaporeans interacting with one another 'on the ground,' and is in my reading the book's most interesting. The sixth chapter, by Chua Beng Huat, discuss-

es Japanese cultural influences in Singapore. This book's dust jacket proclaims the 'increasingly visible cultural presence' of Japan in Singapore, but Huat flatly denies this: 'Japanese cultural influence on Singaporeans is minimal' (p. 147), 'there is no significant "Japanese-ness" in...Singaporean consumer culture' (p. 134).

The book's seventh chapter, by Ben-Ari, explores the recreational pursuits of Japanese business executives in Singapore. Like some of his earlier chapters, the dominant impression left by this chapter is that these Japanese lead lives largely similar to their counterparts in Naha or Fukuoka or other provincial Japanese cities. The book's final two chapters explore a neglected topic in accounts of Japan overseas: Japanese religion. Clammer's Chapter Eight deals with Soka Gakkai in Singapore, which illustrates a process of 'protestantization,' whereby Japanese "'papal"...centralization' is broken (p. 193), and the religion may become more autonomous in its own local light. Tenrikyo, the subject of the book's final chapter, has only the most precarious foothold in Singapore, shunned by almost all Singaporeans and by most Japanese. But it is significant, Tina Hamrin argues, in that it represents an attempt to expiate Japanese wartime 'bad karma' through social welfare activities in a foreign land.

A dominant impression of this book is that it might just as easily have been entitled *Japan Not in Singapore*, in that the Japanese portrayed in the book generally seem to lead remarkably culturally contained lives, as so too do the Singaporeans. Singaporeans hardly appear in this book, except in chapters five and six. The

Japanese and Singaporeans in this book appear to lead parallel lives that rarely, if ever, meet. This seems to reflect the empirical reality of much Japanese life beyond Japan; however, it also reflects a weakness of this book, in that so much has been left out. How do the range of Singaporeans view Japan, given the schizophrenia of Japan's dark militarism in the twentieth century and its bright cultural invasion of the present? How do Japanese in Singapore today view Singapore: simply as an 'immature little brother,' or perhaps as a society that, in some sense, has preserved the virtues that Japan recently may seem to have lost? Such broad questions are not directly addressed in this book. The different chapters, on their own

merits, are excellent; I have already recommended chapters to my students and colleagues. Yet, the book as a whole does not add up to a coherent portrait of Japan in Singapore: its parts are greater than its sum. ■

- Ben-Ari, Eyal and and John Clammer (eds), *Japan in Singapore: Cultural Occurrences and Cultural Flows*, Richmond: Curzon (2000), 238 pp., ISBN 0-7007-1245-3.

Professor Gordon Mathews is associate professor of anthropology at the Chinese University of Hong Kong.
 E-mail: cmgordon@cuhk.edu.hk

BOOKS RECEIVED

Publication



Orr, James J.

THE VICTIM AS HERO

IDEOLOGIES OF PEACE AND NATIONAL IDENTITY IN POSTWAR JAPAN

Honolulu: University of Hawai'i Press (2001), 271 pp., ISBN 0-8248-2435-0

Pohl, Manfred

JAPAN 1999/2000

POLITIK UND WIRTSCHAFT

Hamburg: IFA (2000), 350 pp., ISBN 3-88910-245-x

Rosenberger, Nancy

GAMBLING WITH VIRTUE

Honolulu: University of Hawai'i Press (2001), 180 pp., ISBN 0-8248-2336-2

Winther-Tamaki, Bert

IN THE ENCOUNTER OF NATIONS

JAPANESE AND AMERICAN ARTISTS IN THE EARLY POSTWAR YEARS

Honolulu: University of Hawai'i Press (2001), 207 pp., ISBN 0-8248-2306-0 (cloth) 0-8248-2400-8 (pb), ill.

Interested in submitting a review article for one of our Books Received? Please contact the editors at: iasnews@let.leidenuniv.nl

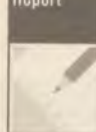
11 > 14 APRIL 2001
 KOBE, JAPAN

Immigration to Japan

The period since the end of World War II has seen the longest periods of industrial growth in history. It has also seen the creation of three great industrial blocs: the USA, the European Union, and Japan. Of these, the growth of the Japanese economy has been the most spectacular. At the present time, Japan's GDP per caput, USD 32,000 (1996), is higher than that of the US (USD 27,000) or that of Germany (USD 29,000), the richest of the EU states. However, Japan's remarkable economic growth has been produced in a radically different way from that of the US and Europe. In both the US and Europe, the enormous economic expansion has required massive levels of immigration. In Japan it has been achieved without immigration. In all three regions there has been a conflict between economic goals that required immigration and social policies which demand restrictions on immigration.

■ By CERI PEACH

Report



The international symposium 'Immigration to Japan, the EU, and the USA and the Japanese Abroad', held in Kobe, Japan from 11-14

April 2001 has been a tremendous success. Fifty-one persons of various disciplinary backgrounds were in attendance and speakers from nine coun-

tries presented twenty-three papers - of which one-fifth were delivered by young researchers. The symposium was divided into three themes, one for each of the days of the meeting.

The focus of Theme One was on establishing the facts about international migration. The issue was conceptualized in terms of a conflict between economic goals (requiring labour immigration) and social goals (aiming to restrict it) in the respec-

tive regions. In Europe and the USA, the economic demands have triumphed over the social; in Japan, the social requirements have triumphed over the economic. There were considerable problems of definition (foreign-born, foreign citizenship, ethnic minority, labour migrants, clandestine immigrants, asylum seekers, etc); however, in the USA, the foreign born account for nearly 10 per cent of the population, in the European Union for just under 5 per cent, while in Japan, foreigners account for 1.2 per cent of the population (and a substantial part of the foreigner population is, in fact, Japanese-born). Japan's ability to restrict immigration was due primarily to three factors: (1) squeezing labour out of the primary sector into the secondary sector; (2) technological innovations of automation and just-time technology; (3) exporting capital and manufacturing capacity to overseas countries instead of importing labour. Doubt was expressed as to whether such policies could continue

in the face of UN projections of the increasing dependency ratios of all OECD countries as populations aged.

Theme Two examined the Japanese overseas. Papers covered the Japanese in the USA, Canada, the UK, Germany, Hong Kong, Singapore, Brazil, and Peru. Distinctions were drawn between old established countries of settlement and recent countries of sojournment. In the latter countries (especially the UK and Germany), further distinctions were drawn between the company migrants, generally on a three to five year secondment, and individual migrants who were settling on a long-term basis. Several points emerged here about the very high levels of segregation of the Japanese in Asian and European countries. Company people, in particular, existed in a Japanese expatriate bubble inserted into those countries with life being contained almost entirely within it. The bubble effect was most strongly evident in other Asian countries and existed on a declining continuum through Germany and Britain to the USA and Canada. Notable contrasts emerged between the attitudes of single women migrants and those of company men and their families. Women were driven by the desire to escape the social pressures of Japanese society (expectation to marry by the age of thirty) and by the lack of pro-

motion or underuse of their skills in their companies.

Theme three addressed the issue of foreign settlement in Japan. Problems of data and definition were examined. Data problems include the fact that much of the Korean population, which has been settled in Japan since the forced migration of the late 1930s and 1940s, is still classified as 'foreign' after several generations, while much of the Brazilian and Peruvian population is ethnically Japanese (Nikkei). However, many of the Nikkei population turn out to be fake Nikkei who have arrived on falsified papers. There were interesting accounts of the way in which migrant trafficking was organized.

It was agreed that two separate volumes will be published with revised and extended papers. One of these will be in Japanese and edited by Professors Nobuhiko Iwasaki and Kiyomitsu Yui, both of Kobe University. The second volume will be in English and edited by Dr Roger Goodman, Professor Ceri Peach, Dr Ayumi Tanaka (all of Oxford University), and Professor Paul White (Sheffield University). ■

Professor Ceri Peach is affiliated to the School of Geography at Oxford University.
 E-mail: ceri.peach@geography.ox.ac.uk

Generals & Scholars

The Koryŏ dynasty (918-1392) is currently enjoying renewed popularity in Korea as a subject of historical research. The period of military rule (1170-1270), however, is still more or less neglected. The late eleventh and early twelfth centuries saw impressive cultural achievements on the Korean peninsula. It was an age of intellectual activity, bustling commerce, and able diplomacy. Koryŏ military power was also at its height, as is exemplified by the territorial integrity that it succeeded in maintaining despite the strong presence of the Liáo and Jin dynasties in the north. It offers a stark contrast with the late twelfth and thirteenth centuries, a time usually portrayed by focusing on the many revolts, internal strife, and the repeated Mongol incursions that devastated Koryŏ.

By REMCO BREUKER

Publication
The reign of King Ŭijong (r. 1146-1170) was dramatically cut short by a coup of disgruntled military officials led by General Chŏng Chungbu, who allegedly wanted satisfaction for the unspeakable insult he had suffered when a high-ranking civil official burnt his beard. It was the culmination of years of insults to military officials. The coup meant the end of civilian rule in Koryŏ and ushered in a tumultuous period that reached its climax during the dictatorship of the Ch'oe House (1196-1258).

The historical verdict of the military period has been unanimously negative. The fifteenth-century Koryŏ sa (History of Koryŏ) relegated the military rulers to the section devoted to national traitors, a judgement that has been reinforced by later generations of historians. The negativity of this verdict is reflected in the small number of pages this period occupies in most historical works. It is only during the last three decades that ideas about the military period have started to become more balanced, as research into it has been expanding.

Edward Shultz sets out to reinforce this trend in his *Generals and Scholars: Military Rule in Medieval Korea*. Research on Koryŏ in Western languages, and the study of the military period in particular, is still severely limited. Shultz, however, provides a sorely needed English-language analysis on this crucial period and offers a constructive understanding of it. His approach to the period focuses on the institutional aspects of military rule in Koryŏ. Contrary to the established belief that this period represented a break with the traditions of dynastic Koryŏ, he grasps the significance of the period – and in particular the rule of the Ch'oe House – in terms of innovation within tradition. He draws attention not only to the radical changes and cruelties of the times but, at the same time, puts these in perspective by observing the continuing traditions.

Shultz's study is primarily a study of Koryŏ history, but he carefully situates the military period in East Asian medieval history. Comparisons with literati rule in contemporaneous Sung China and military rule in Kamakura Japan not only highlight the different circumstances in Koryŏ, but also draw attention to the wider perspective of the development of rule in East Asia during the twelfth and thirteenth centuries.

The book begins with a thorough analysis of the circumstances that led to the military coup. Years of neglect of meritorious service and anti-military discrimination finally took their toll in 1170. The subsequent coup aggravated the country's administrative and financial difficulties. It catapulted the country into a state of chaos in which a number of generals alternately took charge of the government. A semblance of order was finally restored in 1196 when general Ch'oe Chunghŏn executed his coup.

Through thorough and balanced research, Shultz relates in chapter two Ch'oe's controlled and patient attempts to consolidate his power. He repudiates the widespread notion of the leaders of the Ch'oe as violent and unwise rulers. The main point of Shultz's book lies in his analysis of the institutional innovations of the Ch'oe. The research underlying this part of the book (chapters three, four, and five) shows Shultz's excellent knowledge of the sources available, his familiarity with past and current Korean historiographical debates, and his skills in analysing and putting together the material. Shultz points out that although Chunghŏn may have been the *de facto* leader of Koryŏ, his authority was far from stable. Ch'oe responded to the instability by maintaining strong private forces, a recent phenomenon in Koryŏ. He further made only very prudent advances in Koryŏ's complicated bureaucracy, so as to avoid offending tradition. It is to Shultz's credit that he clearly shows the double administrative structure that Ch'oe created in order to consolidate the power of his clan. This dual structure was characterized by a strong military presence of private forces and Ch'oe-dominated, semi-dynastic offices, which had been expanded to become the pinnacles of policy making in Koryŏ.

Another aspect of the conservative slant of the Ch'oe rule was evident in its social policy. Chunghŏn was committed to relieving the misery of the peasant class, arguably the class that suffered most from the upheavals caused by twenty years of military misrule, but he nonetheless strictly guarded Koryŏ's social boundaries, making it all but impossible for low-born people to advance beyond their social station (chapter six).

Chunghŏn's son, U, more or less adhered to his father's policies and allowed the dual structure to mature. He was able to afford himself more leeway, both administratively and financially, because of the high degree of stabilization Ch'oe power had realized. Shultz rightly emphasizes the

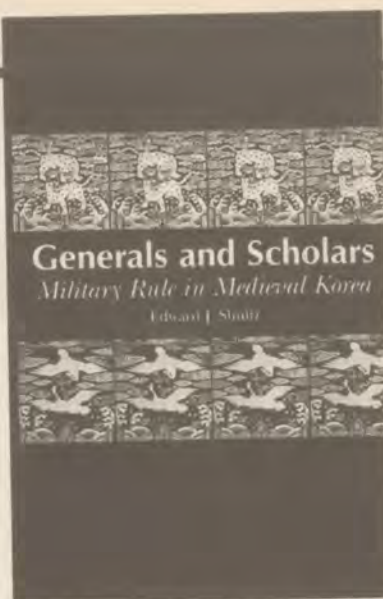
role civilians played in this structure. Decision-making power was in military hands, but the majority of higher officials were civilians, most of whom had passed the state examinations. Through the active patronizing of learning and the promotion of state examinations, the Ch'oe not only stayed in touch with the young literati, but also fostered a sense of loyalty towards the Ch'oe among them.

Another valuable aspect of Shultz's study is the analysis of the Ch'oe retainer system – a new phenomenon in Koryŏ. Comparing it to the very different contemporaneous Japanese system, he concludes that the retainer system was personal, in the sense that loyalty could not be transferred to another person of the Ch'oe House. This is exemplified by the large purges of trusted retainers that accompanied each transfer of power. In Japan, a system developed that reserved the ultimate loyalty of a retainer for his master, while the Ch'oe retainer still owed his ultimate loyalty to the king according to the Confucian ideology. This did not become a problem when Ch'oe rule was strong, but the potential for competing allegiances was always present.

Ch'oe power was consolidated during the rule of U. The Ch'oe would face an enormous challenge, however, in the devastating Mongol invasions that began in 1231. U's rule proved strong enough to withstand the Mongol onslaught through the introduction of several policies. The rule of Hang, U's son, is where Shultz sees a clear break within the history of Ch'oe rule. In contrast to his grandfather and father, Hang was not a gifted politician. He only managed to stay in power because of the strength of the institutional innovations that were in place by then. The ongoing Mongol invasions proved too much to withstand and by the time his son, Ŭi, took over, Ch'oe power had eroded to such an extent that Ŭi was assassinated soon after he assumed power.

Shultz's analysis clearly brings out the inner mechanisms of Ch'oe rule. He particularly describes the first two generations of Ch'oe rulers as abler and less arbitrary than they are usually portrayed. The merits of this approach undoubtedly outweigh its weaknesses, but the emphasis on the institutional history of the Ch'oe House has resulted in a relative neglect of the influence of outside factors, such as the Mongol invasions. A more elaborate treatment of these invasions might have yielded some more insights into Ch'oe rule.

The institutional analysis is complemented by extensive analyses of Buddhism and the land system – the basis of the economic system – under Ch'oe rule (chapters eight and nine). The relationship with the powerful Buddhist temples was initially very troublesome. The Buddhist elite saw their vested interests erode and frequently revolted. Consequently, the Ch'oes invested much in the relationship with the minority Meditation (Sŏn) School at the initial expense of the Doctrine (Kyo) School that had always maintained close ties with the



royal house. The one thing missing here is an in-depth examination of the carving of the Tripitaka. This sixteen-year project took place during the Mongol invasions and was sponsored by the Ch'oe. It was hence done mainly in the southern part of the peninsula where the Ch'oe had built their power base. How the authority of the Ch'oe House extended to the provinces and how it worked with the Buddhist establishment still needs to be examined in more detail.

The study of the land system under the Ch'oe fits nicely into Shultz's institutional analysis. Under Chunghŏn and U, the existing system was reorganized and reinforced. At the same time, they took care of their economic base by circumventing the regular dynastic routes for revenue and collecting taxes directly. The decline of Ch'oe rule, however, brought with it the collapse of the land system and the loss of revenue for the state when large tracts of land reverted to individual ownerships.

In the end, Ch'oe rule collapsed under its own weight. The dual structure of competing dynastic and private institutions no longer functioned under the pressure of the Mongol invasions. Ch'oe rule stood and fell with its leader since the position itself had no inherent authority.

When its leadership devolved into a weak and inexperienced youth in the person of Ŭi, it could not but collapse.

Generals and Scholars is without doubt a landmark in the study of the military period and Koryŏ in general. It makes available in English an outstanding analysis of this period, which has been underrated with regard to its historical importance and has often been characterized as an anomaly. The experiment of military rule in Korea ultimately failed, but it underscored the unique characteristics of Koryŏ society. Shultz convincingly shows that this period was anything but an anomaly and succeeds in according it the historical significance it deserves. The quality of the analysis is sustained by his excellent knowledge of the sources and of both Korean and Western historiography of this period. The criticisms that can be made are minor. Some analyses could have been extended and the absence of a glossary is unfortunate. This does not detract, however, from the major accomplishment this study represents. It is required reading for students of Korean history, as well as for students of medieval Chinese and Japanese history. *Generals and Scholars* is of great importance to the understanding of a decisive period in Korean history. It is thorough, well written, and rich in new insights. ■

Shultz, Edward J., *Generals and Scholars: Military Rule in Medieval Korea*. University of Hawai'i Press: Honolulu, 2000. 254 pp. ISBN 0-8248-2324-9 (pb).

Remco Breuker, MA had obtained his Master's in both Japanese Studies and Korean Studies at Leiden University. His current research is into the history of the Koryŏ Dynasty (918-1392) at Seoul National University with a Korean ministry of education scholarship. E-mail: rbreuker@hotmail.com

BOOKS RECEIVED

Publication
Mcauley, T.E.
LANGUAGE CHANGE IN EAST ASIA
Richmond, Surrey: Curzon Press (2001), 306 pp., ISBN 0-7007-1377-8

Banaschak, Peter
SCHACHELSPIELE IN OSTASIEN
QUELLEN ZU IHRER GESCHICHTE UND ENTWICKLUNG BIS 1640
Munich: Iudicium (2001), 233 pp., ISBN 3-89129-656-8

Publication
Barnes, Gina L.
STATE FORMATION IN KOREA
HISTORICAL AND ARCHAEOLOGICAL PERSPECTIVES
Richmond, Surrey: Curzon Press (2001), 245 pp., ISBN 0-7007-1323-9

Cherry, Judith
KOREAN MULTINATIONALS IN EUROPE
Richmond, Surrey: Curzon Press (2001), 241 pp., ISBN 0-7007-1480-4

Köllner, Patrick
KOREA 2000
POLITIK, WIRTSCHAFT, GESELLSCHAFT
Hamburg: IFA (2000), 273 pp., ISBN 3-88910-243-3

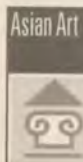
Rhee, Syngman
THE SPIRIT OF INDEPENDENCE
A PRIMER OF KOREAN MODERNIZATION AND REFORM
Honolulu: University of Hawai'i Press (2001), 305 pp., ISBN 0-8248-2264-1 (cloth) 0-8248-2349-4 9 (pb)

Interested in submitting a review article for one of our Books Received? Please contact the editors at: iasnews@let.leidenuniv.nl

Reopening of the Museum of Indian Art, Berlin

After having been closed more than two-and-a-half-years for renovation, the Museum of Indian Art in Berlin reopened its galleries on 20 October 2000. The museum's collections are comprised of works of fine and applied art from India, Southeast, and Central Asia. In terms of its coverage of iconographic developments and peculiarities found in images, the collection in Berlin is one of the most important to be found outside India itself.

By MARIANNE YALDIZ



The Museum of Indian Art in Berlin was officially founded in 1963, but its beginnings are rooted much earlier in the Indian Department of the Museum of Ethnology, which had existed since 1904. It eventually obtained the status of an independent art museum because of the importance of its collection within the realm of Indo-Asian culture set in the greater context of a global cultural heritage. The founding of the Museum of Indian Art as an institute created a centre in Germany for research to be undertaken exclusively on Indo-Asian art. Its founding director, Herbert Härel, ran the museum until 1986.

A totally different concept for the new galleries was revealed upon the reopening of the Museum's doors in October last year. Nearly four-hundred items were selected from almost 20,000 for the display. The appearance of the former exhibition space, characterized by dark rooms with dramatic spotlights, was replaced by a brighter, more aesthetic design in which the objects – terracottas, sculptures, bronzes, textiles, miniature paintings, murals, etc. – are visible in every possible detail.

Among the rich collection, the monumental sculptures, early terracottas, iconographs, unusual bronzes, applied arts, as well as miniature paintings and illuminated manuscripts are worth mention; book illuminations created between the twelfth and the nineteenth centuries and, in particular, the extensive collection acquired from Rajput deserve emphasis. Works of art from the time of the Sultanates and the Moghuls is accompanied by those which emerged from the Islamic period. Examples of the art of Himalayan countries, Nepal and Tibet, are represented by depictions of various gods of late Buddhism. Art objects on display from Southeast Asia include: glazed tiles with Buddhist legends from Pagan; stone, bronze, and terracotta sculptures; as well as richly decorated vessels from various epochs. However, in addition to the above, the world famous 'Turfan Collection' (see description below) deserves special attention.

Different worlds meet

Integrated with the museum's design are the two most important symbolic elements of Indian architecture, namely the circular stupa and the square, or rectangular, temple. The quartzite used in building the museum's interior was imported directly from India with the intention of showing the relationship existing between material, object, and architecture.

The stupa is the Buddhist sacred structure *par excellence*. Its design is less based on formal rules than on symbolic, cultic, and cosmological principles as prescribed in the Indian architectural manuals. The structure itself represents the universe. Every faithful Buddhist worships the circular stupa, perambulating it while performing prayers in order to be released some time from the circle of reincarnations. It is in the temple, whether Buddhist or Hindu, that the deities reveal themselves. The temple is a holy place where the different worlds meet – the bridge between gods and human beings.

The display itself is spread out over two floors, and begins on the ground level with a few prehistoric finds from the Indian Subcontinent, including

hara and Mathura – are represented by several examples. The first eye-catcher is the stylized construction of a stupa with sixteen Gandhara reliefs, fixed clockwise to its outer walls, depicting the main stages of the life of Buddha, which is meant to show not only single images pulled out of their context, but to demonstrate in a clear manner the intimate connection between architecture and object.

Chronology and regions

The organization of objects in the museum progresses according to chronological sequence and regional coherence. For example, the development of art during the Gupta period is reflected in sculptural expressions in terracotta and stone. Among the terracotta figures on display are the masterpiece of the goddess Ganga and Vaishnavi and Krishna. The ideal of beauty is embodied in the figure of a curly-haired god – who retains most of his natural grace – from Mathura dating from the fifth century AD. A quadruple Vaishnava image is yet another example of the iconographic variety found in the Berlin collection.

During the Middle Ages, a great number of images in stone and bronze had been created, examples of which emerged from Kashmir in the north to Tamil Nadu in the south, from the territory of Rajasthan in the west to Orissa in the east. Bronzes like the famous three-headed, four-armed Vishnu from Northern Pakistan, the Avalokiteshvara-Padmapani from Kashmir, and the depiction of the marriage of Shiva from Bangladesh are among those masterpieces in the collection on view.

Apart from the magnificent textiles and the elaborate carvings in ivory, jade, and wood from India and Sri Lanka, it is the collection of colourful miniature paintings that visitors to the museum find fascinating. Exhibited in huge glass axial cylinders and scheduled for display on a rotational basis are miniature paintings from prominent regional schools emanating from the Rajasthan territory, as well as Pahari miniatures and other paintings created under the Mughal rule.

A flight of stairs leads up to the gallery, where the arts of Nepal and Tibet and those of Southeast Asia are on view. The Himalayan arts are represented by images of the most im-

portant deities of the Vajrayana Buddhist pantheon. In addition to depictions of Buddhas and Bodhisattvas, there are images of Lokapalas, Dakinis and Buddhist teachers. A superb seventeenth-century tantric bronze from Nepal exemplifies the powerful aspects of Kali and Bhairava.

The collection of Southeast Asian art has been enlarged in the last few years with the addition of several interesting Khmer bronzes, the earliest of which is a representation of the Buddha Maitreya dating from the seventh century AD. Several donations and loans from private collectors have also recently enriched the

'Turfan Collection' come from Buddhist cave and free-standing temples situated on the Northern Silk Road in Xinjiang. These unique relics provide vivid insight into the cultural life of Eastern Turkistan within a period of approximately one-thousand years (third to thirteenth centuries).

Space has been made for temporary special exhibitions in the hall located in the middle of the museum. A separate room for multi-media events contains computer terminals which provide visitors with a general historical and cultural survey on the Asian regions represented in the museum, as well as with more detailed information on particular aspects of the collection itself.

Most important centre

Berlin is home to the Museum of Indian Art, the Institute for Indian Philology and Art History at the Free University, the Institute for Southeast Asian Studies at Humboldt University, the Berlin-Brandenburg Academy of Sciences, and the State Library. As such, the city constitutes one of the most important centres for the study of philology and art history of South, Southeast, and Central Asia in Europe. The library of the museum itself contains some 8,000 volumes, periodicals, and journals. Research on the collection, its documentation, and publication was in the past and will in the future be a most important task for the scholarly staff. Thirteen volumes of the *Monographien zur indischen Archäologie, Kunst*

und Philologie (Monographs on Indian Archaeology, Art and Philology) have already been published, with the financial support of the Ernst Waldschmidt Foundation (named after the renowned Indologist who was the director of the Indian Department between 1929 and 1936). Archaeological and art historical research on the Northern Silk Road in Central Asia, launched years ago, is being continued. Moreover, further work on particular parts of the museum collections is underway. However, one of the most important goals of the museum in this the third millennium is the development of a feasible method of worldwide computer supported consultations between keepers of important collections of Indo-Asian art.

For several years, the efforts of the Museum of Indian Art have been supported by a non-profit organization, the Society of Indo-Asian Art, Berlin. Founded in 1993, the society has sponsored events on a regular basis and, since its founding, has been publishing an annual professional journal on the arts of South, Southeast, and Central Asia. A comprehensive catalogue is available, together with a smaller guidebook in German and English. ■

Professor Marianne Yaldiz is the Director of the Museum für Indische Kunst, Berlin. She is a specialist on early Buddhist and Central Asian art and does research at the Silk Road. E-mail: mik@smb.spk-berlin.de



Three-headed, four-armed figure of Vishnu from Swat-Tal, Pakistan, dating from the 7th c. AD (bronze, 48.5 cm in height).

three seals from Mohenjodaro and some early potteries, continued with beautiful Maurya and Shunga terracottas, and then by images from Bharhut and Sanchi. The important Kushana-period schools of art – Gand-



'God and Musician' from Kizil, Xinjiang dating from the 5th century AD (wallpainting, 134 x 209 cm.).

displays; among them, a magnificent image of the goddess Lakshmi, who has finally found her way to the side of her consort Vishnu.

The last space in the gallery has been reserved for a prehistoric collection donated recently to the museum. It consists of pottery from different periods in the Ban Chiang style from North Thailand, very rare terracotta rollers and stamps from the first millennium BC, as well as early ornaments made of bronze and glass.

The Turfan Collection

Leaving the gallery by way of another flight of stairs, the visitor's eye is caught by an enormous Buddhist temple from the Northern Silk Road – the central element of the 'Turfan Collection'. It was so named after the final destination of the first of the Royal Prussian Expeditions to Central Asia between 1902 and 1914, and is an absolute *pièce de résistance* among the museum's collections. Known as the 'Cave with the Ringbearing Doves', the temple had been reconstructed according to its actual measurements, with the murals which belong to it. It took a group of conservators two years to restore and conserve the murals, thus enabling visitors to experience how it feels to stand in a Buddhist sanctum. On walls surrounding the temple, murals from different Central Asian sites can be seen, together with sculptures made of clay, wood, and metal. Illuminated manuscripts and textiles from the third to the thirteenth century conclude this new display. Most of these pieces in the 'Tur-

Who is Interested in Asian Art Museums in Post-Communist Countries?

None of the post-Communist countries except Russia were officially invited to the recent discussion on *Interpreting Asian Cultures in Museums* (London, British Museum, 15 to 17 March 2000). Consequently, the door to Europe's debate on its attitude towards Asian minorities - seen through the prism of interpretation of their cultural heritage - has remained closed to us.

By DAGMAR POSPIŠILOVÁ

Forum
The Czech Republic, its collection of a hundred-thousand items of non-European arts and crafts notwithstanding, does not rank among the leading owners of this category of objects representing a major cultural phenomenon in the Western world. Nevertheless, its collections were established during the same period as the collections of major world powers, most probably even with the same goal in mind, namely to preserve the arts and crafts of faraway countries and to make them accessible to the general public in Europe. The greatest achievement of the founder of the Czech museum specializing in non-European cultures (Náprstek Museum of Asian, African and American Cultures, Prague, Czech Republic), Vojta Náprstek, was his opening of a window leading to the outside

world. Thanks to individuals like him, museums were established that strive to function as repositories of objects of which many have actually fallen into oblivion in their countries of origin. In this sense, museums represent an achievement of Western culture and, as such, they have always been and will continue to be part of a Western approach to the perception of reality, reflecting artefacts as sources for understanding various specific historical contexts.

In contrast to this, Asia, having relied historically on a largely intuitive approach to reality, merely adjusted to this way of preserving tradition in a feedback response to calls for engaging in a kind of introspection not proper in terms of its own cultural patterns. The outcome of this is quite obvious for the visitor of certain Asian museums, notably those outside the principle urban centres (albeit by no means only there). The ethical rules governing

curatorial work demand that artefacts be preserved for the sake of future generations and, in the process, they be documented, exhibited, and published in scholarly catalogues.

Should this Western approach to museum curating prove so utterly unacceptable, we had better return the artefacts to their original sites (including Afghanistan), and it can be taken for granted that before long we will be left with nothing to interpret. Ownership of an immense share of a cultural heritage from various parts of the world is not just a privilege; it is likewise, more than anything else, an equally immense obligation, not only moral but also, to a considerable degree, financial.

The interpretation of this legacy is a testimony not only about a given culture, but also about our own standard of education in today's global, multicultural world. To the outside observer (in this particular case, coming from a post-Communist part of the world which is still spared the need to solve problems related to second- or third-generation Asian minorities), any call for the participation of minorities in the shaping of Western museum displays inevitably appears to embody aspirations of tackling an entirely

different problem that has nothing to do with the interpretation of Asian cultures. The second and third generations of Asians based in the West have already passed through the educational systems of their new countries - in spite of the languages and creeds they have spoken and observed at home. As such, they have automatically absorbed, at least partially, Western ways of reasoning and lifestyles. Of course, this includes the approach to museums as educational institutions, that is, institutions strongly influencing public opinion about the countries represented by the various artefacts, among other things. On the one hand, a confrontation between the cultural traditions these people draw from their families and their home countries, and the information about these countries of origin as divulged by institutions, can provoke the impression that the Western approach is imprecise, superficial, or distorted.

Both those who do and do not prefer to ignore such arguments face an equal risk of misinterpretation. The scope of every museum exhibition will always remain confined within the boundaries of a certain interpretation, as reality is just too multifaceted to be exploited in its entirety. Fortunately, there is invariably a part of it that remains hidden, leaving room for future discovery and interpretation. What is at stake, then, is not so much the interpretation of a given culture, but rather the participation in such interpretation or, more specifically, the cultural and political acceptance of the phenomenon of minorities. That is certainly a question reaching beyond

the walls of our museums and exhibitions.

Their focus fixed upon the West, the post-Communist countries are turning their backs on Asia. Instead of coping with minorities, they currently experience xenophobic sentiments induced by the presence of outsiders knocking at their doors. This trend is going to determine our interpretation of Asian cultures in Central and Eastern European museums (my colleagues from Poland, Hungary and other countries will kindly forgive me if this does not apply to their situation). Countries whose prime concerns happen to be salvaging faltering banks and restructuring economies can hardly be expected to place the issue of the interpretation of Asian cultures anywhere on their list of priorities - not as long as the door to much-desired Europe remains firmly shut. Thus, languishing on the fringe of the public interest in our own countries and barred from discussion on the Western European platform, we will carry on interpreting the heritage of Asian cultures the intention of fulfilling the legacy of our predecessors, explorers, and founders of museums: we endeavour to open up our window to the outside world. ■



Dr Dagmar Pospíšilová
is Keeper of the Asian Collections, Náprstek Museum of Asian, African and American Cultures, Prague, Czech Republic and is visiting the IIAS, Leiden, the Netherlands as a Gonda Fellow to research Indian Decorative Art between 1 March and 1 August 2001.
E-mail: dagmardasha@hotmail.com

18 > 20 APRIL 2002
LONDON, UNITED KINGDOM

Chinese Arts in the International Arena

Chinese contemporary arts are fast becoming a formidable economic and cultural force, with widespread critical acclaim in the fields of film, literature, and the visual arts. During its two days, 'Chinese Arts in the International Arena' will explore the historical and cultural framework of the current debate, considering the impact of economic and political forces, collecting and connoisseurship, migration and issues of identity, which have shaped and transformed both discourse and practice.

By HELEN GLAISTER

Call for Papers
The conference will bring together artists, writers, curators, arts organizations, museums, and academic institutions from different disciplines and international locations. It seeks to provide a platform for critical analysis and debates amongst delegates, speakers, and panellists. The conference will be organized thematically, based on the four main areas detailed below.

simple definition, but is rather characterized by plurality, diversity, and at times contradiction. The artist occupies a pivotal position between past and present, local and global, and modern and traditional means of expression. Western art and aesthetics are juxtaposed with traditional Chinese mores; modern and post-modern with traditional art forms. Participants are invited to explore these complex relationships, and question the relevance of traditional discourse in the global marketplace of contemporary society.

shaping and defining the arts of China. Participants may like to consider the role of collectors, dealers, and distributors in Mainland China today, and the extent to which regional variation, such as the North/South Yangtze divide, has contributed to emerging, market trends. The impact of art education might also be considered in light of the recent establishment of new fine art, design, and architecture courses at major Chinese Universities. Networks of communication between artists, collectors, curators, and audiences at a local, national, and global level have also helped define commercial markets. Participants may wish to examine the markets of Europe, America, Southeast Asia, and Australia to establish the place of Chinese arts in the global art market.

3. *Traditional Art Forms and the Roles of the Curator, Governments, and Artist.*

Museum and gallery collections in the East and West are dominated by traditional Chinese art. These collections tend to reinforce the notion of

China as a homogenous totality, a belief supported by successive ruling elites to endorse the prevailing hegemony. Speakers might consider the role of the curator in contextualizing and interpreting these collections, and the impact of government on the evolution of art in China, both in the recent past and in the present. Artists respond to their cultural heritage in different ways, at times incorporating elements of traditional Chinese arts alongside those of the modern era. Speakers may wish to examine current trends and how museum and gallery curators have responded to recent developments.

4. *The Chinese Diaspora and Mainland China*

Artists working in Mainland China and in diaspora communities overseas may share a similar cultural heritage, but the work they produce is as diverse as their geographical location. Artists may work in isolation, or in connection with networks of communication operating at regional, national, or international levels, which in turn influence the work they produce. Consider how issues of identity have shaped the art of contemporary artists, and how far the work of overseas Chinese artists has been informed by Chinese culture, or that of their country of residence. As national and cultural boundaries are increasingly redefined, is it possible to identify new identities or speak of 'global' art? Speakers may wish to focus on the experience of overseas artists working

in the UK, Europe, America, Australia, or Southeast Asia.

The conference, a collaboration between the Chinese Arts Centre, British Museum and Centre for Art International Research (CAIR), Liverpool John Moores University, will be held at the British Museum, London. It is anticipated that 180 people will attend. The conference will be conducted in English. Please note that the conference need not be limited to the above-mentioned topics. Outline proposals should be written in English (max. 750 words). In addition, please provide relevant biographical information (max. 250 words) including recent research, publications, and events that you have worked on and your current working role. Selected speakers will be invited to contribute an essay based on their paper in the context of issues arising from the conference, for inclusion in an edited book. ■

Deadline for proposals:
3 September 2001

Proposals should be sent to:
Helen Glaister (Asian Education Officer)
Education Department
The British Museum
Great Russell Street
London WC1B 3DG
Tel: +44-20-7323 8938
Fax: +44-20-7323 8855
E-mail:
hglaster@thebritishmuseum.ac.uk

1. *Cultural Frameworks: Chinese Modernism, Aesthetics, and Cultural Hierarchies.*
Contemporary Chinese art defies

2. *The Markets: Distribution, Collecting and Infrastructure.*

Commercial markets have traditionally played an important role in

THE GATE FOUNDATION IS AN INTERNATIONAL ART FOUNDATION DEVOTED TO PROMOTING INTERCULTURAL EXCHANGE OF CONTEMPORARY ART. THE GATE FOUNDATION AIMS TO STIMULATE KNOWLEDGE AND UNDERSTANDING OF CONTEMPORARY ART AND ARTISTS, EMPHASIZING NON-WESTERN AND MIGRANT CULTURES.

GATE
Foundation

THE GATE FOUNDATION
Keizersgracht 613
1017 DS Amsterdam
The Netherlands
P.O. Box 814
1000 AV Amsterdam
Tel: +31-20-620 80 57
Fax: +31-20-639 07 62
E-mail: info@gatefoundation.nl
Http://www.gatefoundation.nl

Starting Points: 'Documenta'

'Documenta' is one of Europe's most long-awaited artistic events. Held every five years, it has changed radically since it was first launched in 1955. 'Documenta' was the brainchild of Arnold Bode, a painter and teacher at the Academy of Fine Arts in Kassel. Seeking to contribute to the regeneration of German culture, Bode organized the first three exhibits. His aim, as the name indicates, was to document the artistic panorama extending across previous years. The first exhibit had a great deal to rescue; holding a modern art exhibit had much to show and tell in a country where the Nazi regime had forbidden modern art some years before, classifying it as 'degenerate art'.

By SEBASTIAN LOPEZ



Documenta has enjoyed great success from the start, a success that can also be attributed to the spectacular manner in which the works were displayed in the Fridericianum Museum, still in ruins after being bombed during the Second World War. However, the imposing installation alone did not catapult Documenta into the limelight. The City of Kassel, located on the fringe separating East and West Germany, added a political character to the new art venture. Post-war conditions were not the only thing being negotiated then. The 'hot spots' of the Cold War were also being established, the sites where politics and arts in the Euro-American tradition would flourish. Several Documenta openly promoted the visual arts of the North American 'conquerors', in keeping with what many European museums were also doing.

The documentary spirit of Documenta no longer exists. Ever since Documenta 5 (1972), directed by Harald Szeemann, the mega-show became a presentation of reality. Documenta 6 (1977), with its unexpected focus on film, photography, and video, continued this trend. The more recent Documenta events have added more individual and idiosyncratic concepts. The ninth Documenta (1992), under the direction of the Belgian Jean Hoet, naively attempted to illustrate art's autonomy, in an age when the commonly held belief already was that such autonomy does not exist. Documenta 10 (1997), directed by the French Catherine David, was not only the first time a woman managed the monumental enterprise, it also had a well-pondered and highly theoretical premise, much more visible in its enormous catalogue than in the exhibition itself.

Politics of the exhibition

The exhibit never generously displayed the artistic production of other continents. Basically, Documenta has been a showing of European and

North American art, in spite of the significant work created by artists from other continents since the fifties, to focus only on the period of Documenta's existence. Like a thermometer of sorts, Documenta was always intent on measuring the master's temperature in order to gauge the warmth or coolness of his subjects. Europe steadily began showing less interest in non-Western modern art during the end of the 1980s. As a result, and for the first time ever, some Documenta directors began visiting other continents to examine their artistic production. The arrogant declarations they left in their wake still ripple through many of these countries: 'There is no modern art in this country'. If, sporadically at best, an Asian artist had indeed emerged - for example, Bhupen Khakhar during Documenta 9 - the overwhelming presence of artists from Europe and the United States effectively obscured his presence. Today, as ex-Director Szeemann is applauded as the champion of the Venice Biennial for his 'daring' display of Chinese artists in 1999, we realise that, ultimately, the only way to recover and revert back to a 'show' of work that has been carried out single-handedly in peripheral regions for many years, is for the big museums, galleries, and art collectors to rally behind it. As a matter of fact, the Chinese artists launched by Szeemann in Venice formed part of a Swiss collection.

Documenta 11 promises to be different. Okwui Enwezor, its new Director, is of Nigerian origin. He has conquered his position in the art world through his work as the editor of *Nka* magazine, published in New York. Enwezor also organized the first exhibition of African photography at the Guggenheim Museum in New York and directed the second Johannesburg Biennial in 1997.

The exhibition is due to open on 8 June 2002, yet Documenta itself has already begun. Under Enwezor's artistic guidance, the structure has been devised as a series of five Platforms, each 'constructed' in a different world city. In effect, Platform 1 already took place last March in the City of Vienna

(and will be continued in Berlin next October). Platform 2 took place in New Delhi between 7 and 21 May. Platform 3 will be in Santa Lucia, Platform 4 in Lagos, and Platform 5 in Kassel.

These Platforms are not exhibitions in the conventional sense, though occasionally they may display some artists and works of art. Called 'discursive sites' by their organizers, they are meeting points for discussion in which the themes of concern and debate in the artistic world are meant to converge. Many such themes may not even be mentioned in contemporary art journals, which are currently more concerned with trends and success, and are closer to the interests of commercial art galleries than to the subjects that are leaving profound traces on the art of the present. Platform 5 in Kassel will undoubtedly include an enormous array of art works. This is inevitable, but the spirit of Documenta 11, thriving on a 'network of relationships, collaborations, discussion, and small events', as its organizers point out, has already been established.

Introducing the notion of time within the concept and the event, the Platforms are attempting to incorporate 'research as part of the exhibition initiative itself'. Going beyond the notion of an art exhibition as an event with a limited, inscrutable, and self-determined scope in time, the structure of Documenta 11 'seeks to invigorate the public sphere and its potential for dialogue and creative discussion'.

The themes

The Platforms are constructed around the following themes: *Democracy Unrealised* (Vienna and Berlin); *Creolité and Creolization* (St. Lucia) and *Under Siege: Four African Cities: Freetown, Johannesburg, Kinshasa, and Lagos* (Lagos).

Platform 2, which took place in New Delhi, brought together curators, politicians, philosophers, lawyers, activists, and artists - among others - under the theme *Experiments with Truth: Transitional Justice and the Process of Truth and Reconciliation*. The title itself already provided one of the guiding forces of the Symposium. Mahatma Gandhi entitled his autobiography *The Story of My Experiments with Truth*; through 'experiments with truth', he focused on the complex relationship between truth, justice, and representation as manifested in two of the most significant experiences he underwent, namely the time he spent in India and his decisive journey to South Africa.

This Platform took into consideration several legal processes undertaken by various countries in order to examine both the nature of a state's violence against its own people or against other people, and the conflicts that give rise to cases of genocide and serious violations of fundamental human rights. The trauma surrounding loss and its impact on the collective mentality have made it necessary to develop other mechanisms that might help to build a credible bridge between legal forms of justice, on the one hand, and the need that victims have to be heard and to have their testimony introduced as evidence into historical records, on the other.

Documenta 11
'seeks to invigorate
the public sphere
and its potential
for dialog'...

The response to this search for viable bridges has resulted in the creation of various 'truth commissions' in certain parts of the world. What happens, though, when truth commissions or legal processes are incapable of curing the wounds that so often continue to divide the societies in which such mechanisms are activated? Platform 2 was dedicated to discussing the overall interest in the workings of these commissions on the part of academics, non governmental organizations, museums, and the mass media, as well as to addressing an emerging category in the humanities directed at studying the human memory.

While the Holocaust or the Shoa continue to be the embodiment of how a state can commit crimes and violence against its people and its opposers, their singular character is seriously being challenged by other cases of systematic state violence and repression, such as those of South Africa, Argentina, Cambodia, Rwanda, Chile, Guatemala, Chad, Algeria, Bosnia, Kosovo, Belgium, France,

Northern Ireland, Kurdistan, the United States and Mexico.

In the past decades, the details of the violent actions perpetrated by states have been confronted based on two assumptions: one hinges on the secular use of the law, and the other on the ambiguous religious ethics of 'truth and reconciliation' as privileged sites to highlight state violations and those who commit them. As the Symposium made clear, the methods used by the law and the 'Truth Commissions' are not symmetrical; instead, they are diametrically opposed. Examples from South Africa make this difference abundantly clear. For many of the victims, the inexpressible power and violence wielded by the State was so overwhelming that its very representation required the victims' voices, kernels to sow a space within the narrow construct of the law that render the truth capable of being grasped by the public's imagination.

While academics and the law focus on the intricacies of trauma and testimony, works of art and literature give shape to the residual effects of these histories. The variety of their expressions has flourished gradually in recent years, although conjuring them has not always been easy. At times, works of art bearing witness to individual or collective histories adopt forms of contemporary art with a desire to distance themselves from the monuments and memorials that traditionally embody the national heritage. Conversely, there are artists who deconstruct the representations of such monuments in order to show how a series of thematic units has been forged, more than serving to unify, with the intention of functioning through the separation of the national communities they attempt to unite.

Fostering discussion topics like those just mentioned, and the others to be developed in the course of the coming months at the next Platforms, Documenta 11 creates a space that attempts to question today's themes. Re-evaluating, at the same time, the methodology of mega-shows, Documenta is one of the most clear and historical examples of these displays. Surprisingly, by coming full circle, Documenta 11 attempts to link up with the first 1955 Documenta, which, according to its curators, was not only interested 'in matters pertaining to the aesthetic value of the arts, but also to social and political survival'. ■

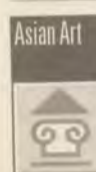
Sebastian Lopez, MA is director of The Gate Foundation, Amsterdam. He is also currently a guest lecturer at the Department of Art History, Leiden University, the Netherlands.
E-mail: info@gatefoundation.nl

Domain Asia @ Art Dot Com

Asian art in technological times

Over the past decade, art based on technology is drawing more attention and exposure than ever before. Many artists have started to use technology in their artworks, producing an ever-growing body of new and innovative artistic acts of communication. In addition, museums and special exhibitions have begun to show such artworks without the problems and prejudices they have had to contend with, even during the 1980s. No longer limited by the physical and social geographical boundaries of the exhibition space, much of the challenging new technological art can easily be found on the Internet.

By KARL PELL & THOMAS J. BERGHUIS



Some day artists will work with capacitors, resistors, and semi-conductors as they work today with brushes, violins, and junk'. With this statement the American avant-garde composer John Cage ends his 1965 catalogue introduction for the first one-man show of the Korean-American artist Nam June Paik at the Bonino Gallery in New York.

Six years before, in one of his first experiments with a television set and the transformation of the received broadcast image, Nam June Paik had already made use of audiotape technology for his installation *Homage* (1959). Soon after, he would start using videotapes instead, becoming one of the first artists to use video as a medium for artistic creation. Since then, the introduction of video has also brought the possibility of using moving images even closer to the majority of other artists. Increased accessibility provided by less complicated and cheaper means of image recording devices has effectively 'democratized' the medium. Not only can artists use, or even distort, a variety of received and pre-recorded images, they can then create their own visual images by using a portable video camera.

The recent introduction of the Internet has extended the possibility for artists to share their personal views with an ever growing audience even further. As a result, one might even go so far as to say that the World Wide Web is gradually surpassing the video recorder and television set as a means of communicating one's ideas and images to other people around the world. Often, the projects artists present on the Internet also aim at the participation of the viewer, with artists inviting people to react to, and interact with, the work. These projects, some of which appear to be socially or politically motivated, and others that are built around the concept of play, are often based on the 'democratic' idea of plurality of voices.

Asian Art Dot Com

For some time now, museums and art institutes have been expanding their use of the Internet, leading from the presentation of simple textual-based information sites to, more recently, the use of more advanced software programmes, which enable the user to add animation to the presentation. First used by commercial enterprises for advertising a wide range of consumer products, these software

products (including Flash, Director, and Shockwave) also provide interesting opportunities for art institutes and artists to set up on-line exhibitions that become more accessible to a larger audience around the world.

In Asia, the on-line presentation of artworks has provided the opportunity for small, independent galleries to introduce the work of artists who are often deprived of the opportunity of being shown at some of the established art institutions, both at home and abroad. By using the Internet, it has now become possible to view artworks from a wider range of artists who are living and working in countries like Japan, the People's Republic of China, Burma, Thailand, and Vietnam.

In Vietnam, for example, several galleries in Hanoi and Ho Chi Minh City are presenting artworks by local artists using media other than outside electronic, cataloguing them on the Web for information and commercial purposes. One example is Galerie Quyn, which was listed in the last 'Asian Art Agenda' (IIAS Newsletter 24). In the People's Republic of China, the websites of small independent galleries like the China Art Archives and Warehouse in Beijing (also listed in the last edition of the IIAS Newsletter) not only give on-line presentations of their latest exhibitions, but also include portfolios on individual artists and their works. Further information about exhibitions organized by artists and independent curators in China can also be viewed at the portal Chinese-art.com (<http://www.chinese-art.com>), which also includes an on-line magazine about contemporary Chinese art, that has recently been reviewed in *The Art Newspaper* as being one of its favourite sites of 2000.

Based in Japan, the artists' collective *Command N*, a term that is derived from the two keys on a Macintosh computer to 'open a new window,' lists the different events and art projects that are taking place around Tokyo, and promotes the work of young Japanese artists. This collective, led by the Japanese artist Masato Nakamura, also supports the work of the two artists Yae Akaiwa and Ken-suke Sembo, otherwise known as *Exonemo*.

'Exonemo'

Begun in 1996 with an experimental website featuring low-tech games and shareware, Yae Akaiwa and Ken-suke Sembo have recently also been engaged in making 'real-time' instal-

lations. Over the past two years, they have attracted worldwide attention with these installations when they featured at the Rotterdam International Film Festival (February 2000), the Ars Electronica in Linz (March 2000), the Spiral Café in Tokyo (April 2000), and at Media Select 2000 in Nagoya. The concept of interactivity is the driving force behind much of what *Exonemo* produces. Cultivating a combination of openness, invention, and user friendliness in their work, has given this the benefit of appealing to a universal audience, which is perhaps one reason for the group's recent success overseas.

That galleries and museums over the world are eager to present something of the contemporary moment in Japanese art is surely heartening for many younger generation artists working in Japan. In this way, the success of *Exonemo* represents a breakthrough for aspiring young artists working in interactive media in Japan. The level of interest in, and prestige attached to, contemporary art in that country is relatively meagre compared to that in others. This factor combined with the substantial number of young artists who vie for attention in the art centres of Japan make it one of the most competitive art markets in the world. It is perhaps a result of this that makes the innovations of *Exonemo* seem all the more outstanding.

Exonemo will be shown at the PS.1 Gallery in New York as part of the exhibition *Buzz Club: News From Japan* that has been organized by the gallery's Adjunct Curator, Kazue Kobata, beginning on 1 July 2001.

'Manga' and the Parallel/Magic Space in Japanese Art

In January 2001, the exhibition *Super Flat*, which was first shown in Tokyo and Nagoya, travelled to the Museum of Contemporary Art in Los Angeles and continued until this month. Curated by the Japanese artist Takashi Murakami, the exhibition surveyed Japanese art, animation, fashion, and graphic design by focusing on the work of a variety of artists, including Chiho Aoshima, Bome, Enlightenment (Hiro Sugiyama), Yoshinori Kanada, Takashi Murakami, Hitoshi Tomizawa, and 20471120. Apart from featuring painting, photography, and works on paper, the exhibition also concentrated on video art, computer animation, and cartoons. This shows a continuation of a tradition of interest in popular culture media already present in artists working with technology, both inside and outside Asia since the 1960s.

Apart from the problems often associated with the presentation of contemporary Japanese art in foreign countries, it is the complexity involved in contextualizing the work that has proven to be the greatest stumbling block. In a Euro-American environment, often art of other cultures is embraced within its own

These new technologies
have become an
important means in
communicating art

process of contextualization, frequently based on a viewpoint that sees itself as a privileged centre of art and culture; it is, therefore, uncommon for exhibitions of Japanese art or non-Euro-American art in general) to receive a curatorial treatment sympathetic to the peculiarities of its descent.

Super Flat, to some extent, skirts around these problems, providing an opportunity to experience Japanese contemporary art within a framework that entertains a certain degree of sympathy for indigenous artistic concerns. After having been shown in both Tokyo and Nagoya, its current embodiment at the Museum of Contemporary Art in Los Angeles has become the most substantial version yet. But the curatorial rationale is not without its vagaries.

The concept of *Super Flat* is based on the idea that *Manga* exercises the central influence on contemporary art in Japan, embodying a tendency towards two-dimensionality. This two-dimensionality, according to Murakami's statement in the press information of the exhibition, is linked to the 'parallel' and 'magical' space provided for in comic books into which enthusiasts can 'escape from the pressures and expectations of society at large'.

In the view put forward by Murakami in the on-line presentation of the exhibition at the website of MOCA in Los Angeles, this form of escape corresponds to a strategy of transcendence, which, in the case of the art shown in *Super Flat*, extends to that of established boundaries that exist in between established genres of art. However, it is unclear whether it is with reference to the American or the Japanese context that this idea of transcendence is being put forward. This is some cause for confusion for, in Japan, the 'boundaries' that exist between, for example, graphic design, drawing and illustration, fine art photography, and commercial portraiture are ill defined and arbitrary, if even recognized at all. Indeed, it is problematic even to suggest a correlation between the definitions of 'art' as they exist in Japan and America, each having their own very different histories.

Besides this, the formulation of *Super Flat* yields easily to a broader categorization of Japanese art beyond the spectrum of the works presented here, in which case the limitation for this particular understanding of the

wider subject of contemporary art practice in Japan becomes apparent. It may do well for Murakami to recall his own judgement of contemporary Japanese art as being 'resistant to easy categorization'.

'010101: Art in Technological Times'

Opened in February 2001 at the San Francisco Museum of Modern Art, the exhibition 010101: Art in Technological Times marks another event in the presentation of art merged with technology and popular culture media. Running until early August this year, the exhibition features the work of a wide variety of international artists, including the Asian artists Hu Jieming (China), Miyajima Tatsuo (Japan), Lee Bul (Korea), and Yuan Goang-ming (Taiwan).

The exhibition aims to present works of art using new media and digital technology. By presenting the works of art not solely in the 'white box' of the museum's exhibition space, but also on-line at the 'Website Museum', the exhibition is among the first to present some of the world's most contemporary artworks in a setting that transcends the space of the museum. Featuring the work of some of today's best known artists, the exhibition plays an important role not only in pointing out the fact that artists have adopted new technologies in creating their artwork, but also that these new technologies have become an important means in communicating art among a growing amount of people who are living in technology-saturated societies around the world. A good example can be seen in the installation *Floating Time Plan* (2001) using a computer-generated projection of 'floating' numerals, by the Japanese artists Miyajima Tatsuo, which is featured at the exhibition.

Miyajima's work testifies to the ability of art to transcend borders while, at the same time, maintaining a discrete cultural identity. Having drawn inspiration for his 'counter gadget' concept from Buddhist philosophy with the notion that 'everything is in flux and nothing is permanent', he uses Arabic numerals to express his central concept summarized in a tripartite framework: 1. Keep Changing; 2. Connect with Everything; 3. Continue Forever. For Miyajima, technology is simply a tool for communication, much like the printing press and the telegraph have aided it in the past. Therefore, to Miyajima, the 'technological' aspect of his art making is purely coincidental to the work, and is thus only arbitrarily to be used as a frame of reference to it. ■

Links and additional information for the different websites presented in this article can be found in the 'Asian Art On-line' column in the Art Agenda pages.

Karl Pell is an honours student at the Asian Department, University of Sydney, Australia. He is currently completing his thesis on *Contemporary Art in Japan*.

Thomas J. Berghuis, MA is a graduate of the Department of Sinology, Leiden University. Presently he is a PhD candidate doing research on experimental art in China at the Department of Art History & Theory, University of Sydney, Australia. E-mail: info@gatefoundation.nl

ASIAN
ART
ONLINE

Art

PLEASE REFER TO
THE IAS NEWSLETTER
WEBSITE
(<http://www.ias.nl/>)
FOR MORE DETAILED
INFORMATION ABOUT
MUSEUMS WITH ASIAN
ART COLLECTIONS.

AGENDA

JULY 2001 > NOVEMBER 2001

AUSTRALIA

Art Gallery of New South Wales

Art Gallery Road, The Domain
Sydney, NSW 2000
Tel: +61-2-9225-1744
Fax: +61-2-9221-5129
E-mail: artmail@ag.nsw.gov.au
[Http://www.artgallery.nsw.gov.au](http://www.artgallery.nsw.gov.au)

17 May – 20 August 2001

Heroes and Villains from Japan's Floating World
An exhibition on visual depictions of characters immortalized in Japanese literature, poetry and folklore, such as the indomitable samurai who fought in the twelfth-century battle for national leadership, as well as portraits of Japan's most popular kabuki actors and sumo wrestlers of the Edo period (1615–1867), when the hedonistic 'floating world' flourished.

Art Gallery of Western Australia

Perth Cultural Centre,
47 James Street, Perth WA 6000
Tel: +61-8-9492-6600
Fax: +61-8-9492-6655
E-mail: admin@artgallery.wa.gov.au
[Http://www.artgallery.wa.gov.au](http://www.artgallery.wa.gov.au)

7 July – 16 September 2001

Monet & Japan
Following the recent opening at the National Gallery in Canberra, the exhibition Monet & Japan will travel to Perth. Curated by Virginia Spade the exhibition features thirty-eight of Monet's most brilliant and best known paintings from the world's greatest collections, which will be shown in the company of an extensive selection of Japanese prints and paintings.

The National Gallery

Parkes Place
Canberra, ACT 2601
Tel: +61-2-6240-6502
Fax: +61-2-6240-6560
E-mail: joanne@nga.gov.au
[Http://www.nga.gov.au](http://www.nga.gov.au)

31 March – 16 September 2001

Japan and Australia: A Ceramic Dialogue
The exhibition, from the National Gallery of Australia's ceramic collection, shows some of the influences of Japanese ceramic traditions and methods on Australian potters. The works illustrate the fusion of techniques and environmental and cultural influences

Museum of Contemporary Art

Circular Key West
Sydney, NSW 1223
Tel: +61-2-9252-4033
Fax: +61-2-9252-4361
E-mail: mail@mca.com.au
[Http://www.mca.com.au](http://www.mca.com.au)

22 June – 19 August 2001

KOMAR & MELAMID: The Asian Elephant Art and Conservation Project
New York-based Russian dissident artists Vasily Komar and Alexander Melamid's 'Asian Art and Conservation Project' presents an exhibition of paintings by elephants to raise public awareness of the plight of the Asian Elephant. Having first developed the method of teaching elephants to paint in the local Zoo in Ohio in 1995, the artists moved to Thailand to teach other elephants in Lampang, Ayutthaya, Surin, and Puket.

The Powerhouse Museum

500 Harris Street
Sydney, Ultimo
Tel: +61-2-9217-0111
[Http://www.phm.gov.au](http://www.phm.gov.au)

Until 15 September 2001

China, China: Recent Works in Porcelain by Ah Xian
The exhibition features forty hand-painted, porcelain body casts by the Chinese born artist Ah Xian. In 1989 Ah Xian first came to Australia as a visiting artist at the Tasmanian School of Art. Since 1990 he works and lives in Sydney.

Sydney Asia Pacific Film Festival 2001

Reading Cinemas
Market City, China Town
Sydney
E-mail: contact@sapff.com.au
[Http://www.sapff.com.au](http://www.sapff.com.au)

9-18 August 2001

Sydney Asia Pacific Film Festival 2001
Annual festival of Asian feature films and short works by local filmmakers, which promotes dynamic links between Australia and Asia. For this year's edition a total of fifteen new feature films have been selected from across Asia. They will be shown next to a retrospective of five films from the 1940s to 1960s, featuring the great screen actresses of the first Golden Age of Hong Kong Cinema. Further events will include a national competition to screen the best shorts by or about Asian-Australians, and a series of seminars on Asian film.

CZECH REPUBLIC

The National Museum

Náprstek Museum of Asian, African and American Cultures
Betlémské náměstí 1
110 00, Prague 1
Czech Republic
Tel: +420-2-2222-1416
Fax: +420-2-2222-1418
E-mail: npm@aconet.cz
[Http://www.aconet.cz/npm/eindex.html](http://www.aconet.cz/npm/eindex.html)

Until 16 September 2001

Reminiscences of Samurai Glory
Exhibition focussing on the different visual representations and artefacts of the Japanese samurai. Held at the Náprstek Museum of Asian, African and American Cultures the exhibition will be the first show in the Czech Republic to present a wide range of artworks from the national collections of Japanese applied and decorative arts and craft to the public.

National Gallery of Prague

Department of Asian Studies
Zámek Zbraslav
Zbraslav è.p.2
15600 Praha 5
Tel: +420-2-5792-0482
Fax: +420-2-5792-1929

17 June – 30 September 2001

Contemporary Chinese Ink Painting: Tradition & Experiment
Exhibition featuring 60 works by painters in the New Literati Painting Movement, including Chen Xiangxun, Hu Yingkang, Lu Yushun, Shen Shaojun, Tian Liming, and Yao Mingjing. The exhibition will be preceded by a symposium on 'New Literati Painting', on 15 June at 9.30 am.



Exonemo #003.

GERMANY

Documenta und Museum Fridericianum

Veranstaltungs-GmbH
Friedrichsplatz 18
Kassel, D-34117
Tel: +49-561-70-7270
Fax: +49-561-70-72739
E-mail: info@documenta.de
[Http://www.documenta.de](http://www.documenta.de)

8 June – 15 September 2002

Documenta 11, Platform 5
In 1955 Arnold Bode, a painter and academy professor from Kassel, in an attempt to re-establish Germany as a partner of discourse to the rest of the world and to reconnect it with international art, first came with the idea to organize a 'Presentation of the Art of the 20th Century'. Over the past four decades this event, that is held every four years in the German City of Kassel has become known as Documenta. As a fundamental and central feature of the dynamic process of creating Documenta 11, curator Okwui Enzowor will develop, together with his co-curators a series of 'Platforms' that will be organized over the next year at different locations in the world. Together these 'Platforms' will inform the exhibition Documenta 11 in Kassel in 2002. The different events leading up to this exhibition can be followed at the website of the Documenta: <http://www.documenta.de> (see also article in this issue)

Kunst-Werke Berlin

Auguststraße, Postfuhramt, Oranienburger Straße/ Tucholskystraße, S-Bahnbögen Janowitzbrücke, Holzmarktstraße, Allianz Treptowers, Am Treptower Park
[Http://www.berlinbiennale.de](http://www.berlinbiennale.de)

Prüss & Ochs Gallery Asian Fine Arts

Sophienstrasse 18
Berlin, D-10178
Tel: +49-30-2839-1387
Fax: +49-30-2839-1388
E-mail: pruessochs@asianfinearts.de
[Http://www.asianfinearts.de](http://www.asianfinearts.de)

ITALY

Venice Biennial

Venice, Giardini – Arsenale
(Corderie, Artiglierie, Gaggiandre, Isolotto, Tese delle vergini, Giardino delle vergini)
San Marco
1364/a Ca' Giustinian
Venice, 30124
Tel: +39-41-521-8711
Fax: +39-41-521-0038
E-mail: dae@labiennale.com
[Http://www.labiennale.org](http://www.labiennale.org)

10 June – 4 November 2001

49th International Exhibition of Art: Plateau dell'umanità, Plateau of Mankind, Plateau der Menschheit, Plateau de l'humanité
Marking the 49th edition of the Venice Biennial, the exhibition follows the 1999 exhibition dAPERTutto, which aimed at abolishing all distinction between established and young artists,

with no one style taking precedence over another. Now, the journey through the arts undertaken by Harald Szeemann, the Director of the Visual Arts Section of the Biennale di Venezia, passes into another fruitful stage, emerging onto a Plateau of Mankind from which it is possible for the gaze to reach beyond its own limits. In addition to painting and installation work, the exhibition also focuses on cinema, poetry, music, theatre and dance by a wide range of artists from round the world. This year Singapore and Hong Kong will participate for the first time in the International Exhibition of Art, next to returning guests including Taiwan, and permanent features from Korea and Japan.

Asian artists whose work will be featured at the 'Plateau of Humankind' are:

Hai Bo (China), Chang Chun (China), Tatsumi Orimoto (Japan), Do-Ho Suh (Korea/USA), Yu Xiao (Mongolia/China), Zhen Xu (China).

JAPAN

Machizukuri House Akiba

1-7-1, Soto-Kanda, Chiyoda-ku
Tokyo, 101-0021
Tel: +81-3-5297-3506
Fax: +81-3-5297-3507
E-mail: commandn@anet.ne.jp
[Http://webs.to/commandn](http://webs.to/commandn)

Established in 1998 Command N is a new independent art space run by artists, art producers, editors and curators. Present members include the artists Masato Nakamura and Shingo Suzuki, as well as the Japanese art critic and editor Chuiaki Sakaguchi. Recent projects organized by Command N include the 'Tokyo Rabbit Paradise

GATE
Foundation

The Art Agenda and cultural pages are produced by The Gate Foundation in Amsterdam, the Netherlands. Please send all information about activities and events relating to Asian art and culture to:

THE GATE FOUNDATION

KEIZERSGRACHT 613
1017 DS AMSTERDAM
THE NETHERLANDS
TEL: +31-20-620 80 57
FAX: +31-20-639 07 62

E-MAIL:

INFO@GATEFOUNDATION.NL

WEBSITE:

WWW.GATEFOUNDATION.NL

(TRaP)', which was part of the exhibition 'Tokyo Life', which was held from 1 to 31 May at the Selfridges Department Store in London, UK. The 'Tokyo Rabbit Paradise (TRaP)' featured video works by 40 Tokyo-based artists devised to give the viewers a new, varied and different angle on Tokyo.

Hara Museum of Contemporary Art

4-7-25 Kitashinagawa
Shinagawa-ku
Tokyo, 140-0001
Tel: +31-3-3445-0651
E-mail: harainfo@ka2.so-net.ne.jp
[Http://www.haramuseum.or.jp](http://www.haramuseum.or.jp)

14 July – 30 September 2001

Yasumasa Morimura: Homage to Frida Kahlo-Pain and Self-consolation (Tentative)
Exhibition featuring the latest work by Yasumasa Morimura, which the artist has made as a homage to the Mexican-born artist Frida Kahlo. Yasumasa Morimura has been engaged in a wide variety of events and collaborations, including his work with stage director Yukio Ninagawa and fashion designer Issei Miyake. Since 1985, Morimura has focused on his 'self-portrait' series, consisting of digital reconstruction of art masterpieces or Hollywood stars in which the subject's face is substituted with that of Morimura himself.

YOKOHAMA 2001: International Triennial of Contemporary Art

Venues: Pacifico Yokohama Convention Hall and the Red Brick Warehouse No. 1 Seaside district of Yokohama centring around Minato Mirai 21

Yokohama Triennale Office
c/o The Japan Foundation
Ark Mori Building, 21st Floor
1-12-32 Akasaka, Minato-ku
Tokyo 107-6021
Tel: +81-3-5562-3531
Fax: +81-3-5562-3528

2 September – 11 November 2001

YOKOHAMA 2001: International Triennial of Contemporary Art
MEGA WAVE: Towards a New Synthesis
A total of four artistic directors have been working together in realising the International Triennial at Yokohama. These are: Kohmoto Shinji, Senior Curator of the National Museum of Modern Art, Kyoto; Nakamura Nobuo, Director of the Center for Contemporary Art CCA Kitakyushu; Nanjo Fumio, Independent Curator; and Tatehata Akira, Professor of the Tama Art University. The Triennial will feature the work of around 100 artists from all around the world. Among the artists that have visited Yokohama in advance of the exhibition are Yoko Ono (Japan/USA), Cai Guoqiang (China/ USA), Yayoi Kusama (Japan), and Navin Rawanchaikul (Thailand/ Japan). Artworks featured at the exhibition will include painting, sculpture, photography, video and film, and installation. Adding to the large-scale main venues, a variety of indoor and outdoor spaces will be utilized, and a number of events and programmes, including symposiums and workshops will be held during the period to promote mutual understanding and dialogue between the citizens, a varied art audience, and artists from Japan and abroad.

KOREA

Ho-Am Art Museum

204 Kashi-ri, Pogok-myon
Yongin-shi, Kyonggi-do
Tel: +82-31-320-1801
[Http://www.hoammuseum.org/english/index.html](http://www.hoammuseum.org/english/index.html) (English)
[Http://www.hoammuseum.org](http://www.hoammuseum.org) (Korean only)

Permanent On-line Exhibition

Nam June Paik
The recently established Ho-Am Art Museum can easily be considered one of the most prominent museums on contemporary art in Korea. Recent exhibitions included 'The Post-war Abstract Art in Korea and the West (March – May 2000)', and 'Art of Animals 3: Dragon'

(April - August 2000). Recently the Museum has come with a very extensive on-line exhibition featuring work by the Korean born artist Nam June Paik. The exhibition can be viewed at <http://www.hoammuseum.org/exhibition/paik2/#>

NORWAY

Kunstnerhus

Wergelandsveien 17, Oslo, N-0167
Tel: +47-22-60-7423
Fax: +47-22-60-4155
E-mail: admin@kunstnerhus.no
[Http://www.kunstnerhus.no](http://www.kunstnerhus.no)

28 April - 26 August 2001

Hot Pot
During a three-and-a-half week tour around China, visiting places from Hong Kong and Shenzhen to Hangzhou, Shanghai and Beijing, the curators of the Kunstnerhus in Oslo met with art critics, curators and artists to finally form an exhibition presenting the work of more than thirty Chinese artists, including among others Ellen Pau, Ma Li-uming, Qiu Zhijie, Song Dong and Zhan Wang. The projected catalogue for the exhibition will include articles by the Norwegian critics Per Gunnar and Inghild Karlsen, as well as an article by Wen Pulin from China.

SINGAPORE

Asian Civilisations Museum

39 Armenian Street, Singapore, 179941
E-mail: nhb_acm@nhb.gov.sg
[Http://www.nhb.gov.sg](http://www.nhb.gov.sg)

Until 30 September 2001

Chinese Bronzes from the Collections of Anthony & Susan Hardy and Sze Yuan Tang
About 100 ancient Chinese bronzes ranging from the Shang Dynasty to the Tang Dynasty are presented in the exhibition. Along with the exhibition, a catalogue bearing the same name as the exhibition title has been authored by Professor Li Xueqin, one of the world's leading experts on Chinese bronzes.

Earl Lu Gallery and LASALLE-SIA Gallery

LASALLE-SIA College of the Arts
90 Goodman Road
Singapore, 439053
Tel: +65-340-9116/1102
E-mail: earlslugallery@lasallesia.edu.sg
[Http://www.lasallesia.edu.sg](http://www.lasallesia.edu.sg)

8 June - 18 July 2001

Compound Eyes
In conjunction with the Singapore Arts Festival, the exhibition will feature video art, digital documentaries, and Web-based multimedia installations by a variety of artists from China, including among others Song Dong, Wang Gongxin, Wang Jianwei, and Zhang Peili.

Singapore Art Museum

71 Bras Basah Road
Singapore, 189555
Tel: +65-332-3222
Fax: +65-334-7919
E-mail: santha_anthony@nhb.gov.sg
[Http://www.nhb.gov.sg](http://www.nhb.gov.sg)

18 July - 2 September 2001

Huang Yao Retrospective

This retrospective exhibition features artworks by the late artist Huang Yao (1914 - 1987) that were produced between the 1950s and 1980s. Born in 1914, Huang Yao began his artistic career in Shanghai as a cartoonist and adopted the pseudonym Niu Bizi ('Stubborn as a cow'). Fleeing the Sino-Japanese War, he continued to work in Vietnam and Thailand before finally settling in Malaysia in 1956.

SWITZERLAND

Museum der Kulturen

Augustinergasse 2, Basel, CH-4001
Tel: +41-61-266-5500
Fax: +41-61-266-5605
E-mail: information@mkb.ch
[Http://www.mkb.ch](http://www.mkb.ch)

Until 31 October 2001

Tibet: Buddha's, Gods, and Saints
Exhibition featuring the collection of Tibetan art assembled by the theological scholar and gallery owner Gerd-Wolfgang Essen, who was born in Hamburg, Germany. The collection comprises over 750 items and is one of the most famous in the world. Since 1998 the collection has become part of the permanent collection of the Museum der Kulturen in Basel, where it is now presented to the public for the first time.

TAIWAN

National Palace Museum

221 Chih-shan Road, Secretary 2
Wai-shuang-his, Taipei
Tel: +886-2-2881-2021
Fax: +886-2-28821440
[Http://www.npm.gov.tw](http://www.npm.gov.tw)

4 May - 25 July 2001

Portraits of the Land and People: A Centennial Exhibition in Commemoration of Li Mei-shu (1902 - 1983)
Born 1902 in Sanhsia, near Taipei City Li Mei-shu has come to be known as one of the pioneers of Western-style painting in Taiwan. He began painting in 1914 and four years later he would enter the academy at what is now the Taipei Teacher's College. Hereafter, he received a solid training in realistic-style painting from a wide range of teachers. In 1929 Li Mei-shu was admitted to the Western Painting Department at the Tokyo School of Fine Arts in Japan.

THAILAND

PROJECT 304 & Numthong Gallery

Co-op Housing Building
109 Thoet Damri Rd., Bangkok
Tel: +66-2-279-7796
E-mail: project304@yahoo.com
pra304@geocities.com
[Http://www.geocities.com/SoHo/Square/5334/](http://www.geocities.com/SoHo/Square/5334/)

Founded in 1996 by a small group of Thai artists, Project 304 focuses its activities on bridging the gap between art and society and to integrate art into the community. Project 304 is a non-profit organization dedicated to providing exhibition space to artists in Thai-

land and promoting public access to the contemporary art.

TURKEY

7th International Istanbul Biennial

City of Istanbul: Yerabatan Cistern (Underground Palace), Matbah-I Amire (Imperial Kitchens of Dolmabahce Palace, Dolmabahce Cultural Centre), and the Haiga Eirene Church.
Istikal Cadessi, no. 148 Luvr Apt.
Beyoglu
Istanbul, 80070
Tel: +90-212-283 3133
Fax: +90-212-292 0927
E-mail: ist.biennial@istfest-tr.org
[Http://www.istfest.org](http://www.istfest.org)

21 September - 17 November 2001

7th International Istanbul Biennial
Egofugal: Fugue from Ego for the Next Emergence
Organized by the Istanbul Foundation for Culture and Arts, the 7th edition of the Istanbul Biennial will feature the work of the sixty to seventy international artists. Under the title 'Egofugal', the Japanese curator of the Biennial, Yuko Hasegawa, has constructed the exhibition around the question: How can we liberate ourselves from our egos while maintaining self esteem? The term 'egofugal' is a combination of 'ego' and 'fugal' in Latin. 'Fugal' is also an English adjective for the fugue, a style of music wherein the original melody is gradually transformed and pursued by its counterparts.

UNITED KINGDOM

The British Museum

Great Russel Street
London
Tel: +44-20-7323-8000
[Http://www.thebritish-museum.ac.uk](http://www.thebritish-museum.ac.uk)

23 May - 2 September 2001

Jewelled Arts of India in the Age of the Mughals
The Mughal emperors of the seventeenth century, including Shah Jahan who commissioned the Taj Mahal, have come to be known as history's greatest patrons of the jeweled arts. Organized by the al-Sabah Collection, Dar al-Al-thar al Islamiyya in Kuwait, which has the foremost collection of jeweled Mughal arts, this exhibition brings together over 235 works. The exhibition included a brilliant ruby weighing 249.31 carats, inscribed with the names of five successive emperors. After having been shown in London, the exhibition will be shown at venues around the United States, including at The Metropolitan Museum of Art, New York (1 October 2001 - 13 January 2002).

Museum of Modern Art, Oxford

30 Pembroke Street
Oxford
Tel: +44-1865-81-3830/722
Fax: +44-1865-72-2573
E-mail: feedback@moma.demon.co.uk
[Http://www.moma.org.uk](http://www.moma.org.uk)

6 May - 15 July 2001

Open City: street photographs since 1950
Exhibition featuring the work by a range of photographers that have become known for their street photography. Moving from Robert Frank's 'The Americans' series photographed during the 1950's to more contemporary work by Thomas Struth in his series of Wuhan City in China, the exhibition also features work by the well-known Japanese photographer Nobuyoshi Araki.

UNITED STATES OF AMERICA

Asian Art Museum San Francisco

Golden Gate Park
San Francisco, CA 94118
Tel: +1-415-379-8800
[Http://www.asianart.org](http://www.asianart.org)

27 June - 7 October 2001

Zen: Painting and Calligraphy, 1600-1900
Commemorating the Fiftieth Anniversary of the Singing of the Japanese Peace Treaty, which took place on 8 September 1951 at the Opera House War Memorial in San Francisco, the exhibition shows sixty masterworks from the seventeenth through the twentieth centuries. Among the artists who's work is included in the exhibition are Hakuin Ekaku (1685-1768), Fugai Ekun (1568-1654), Sengai Gibon (1750-1837), and Nakahara Nantenbo (1839-1925).

University Circle

11150 East Boulevard
Cleveland, OH 44106-1797
Tel: +1-216-421-7340
E-mail: info@cma-oh.org
[Http://www.clevelandart.com](http://www.clevelandart.com)

15 July - 16 September 2001

Unfolding Beauty: Japanese Screens from the Cleveland Museum of Art
The Cleveland Museum is known for holding one of the most well preserved collections of Japanese folding screens. (byo bu) outside Japan. Dating from the fifteenth century through the early nineteenth centuries, the screens in this exhibition are complemented by hanging scrolls, as well as by works in lacquer, ceramic, and metalwork.

Philadelphia Museum of Art

26th Street and the Benjamin Franklin Parkway
Philadelphia, PA 19130
Tel: +1-215-763-8100
[Http://www.philamuseum.org](http://www.philamuseum.org)

19 June - December 2001

Spiritual Seekers: Asceticism and Piety in Indian Paintings
Curated by Danielle Mason together with Sharon Littlefield this exhibition features paintings and textiles from the museums that focus on aspects of the search for spiritual realization, dating from the mid-fifteenth century to the early twentieth century.

Until October 2001

The Spirit of Korea
Exhibition highlighting the Museum's Korean Art Collection. The earliest pieces include fourth-century stoneware vessels. The collection is particularly strong in Koryo Dynasty celadon wares. Also on view are Buddhist and secular subjects in painting and sculpture, as well as furniture.

P.S. I

22-25 Jackson Avenue
Long Island City, New York, 11101
Tel: +1-718-784-2084
E-mail: mail@ps1.org
[Http://www.ps1.org](http://www.ps1.org)

1 July 2001

Buzz Club: News from Japan
Organized by P.S. I adjunct curator Kazue Kobata and Studio 2dk filmmaker, critic, and independent curator David d'Heilly, this travelling exhibition features the work of hundreds of young Japanese artists, comprising comic books, video games, nightclub VJ graphics, video art, performance art, and diverse computer-generated art. Among them the exhibition features the work by the artists Yae Akaiwa and Kensuke Sembo, otherwise known as 'Exonemo' who premiered for the first time outside Japan in February 2000 at the prestigious Rotterdam International Film Festival. (see article in this issue)

Public Art Studio
P.S. I launches its 'Public Art Studio' series on with a taxi comic project by Thai artist Navin Rawanchaikul. Through extensive interviews with cab drivers from Long Island, the artist will create a comic book that will be distributed free in taxis, presenting art by the people, for the people.

San Francisco Museum of Modern Art

151 Third Street
San Francisco, CA 94103
Tel: +1-415-357-4000
Fax: +1-415-357-4037
[Http://www.sfmoma.org](http://www.sfmoma.org)

3 February - 7 August 2001

010101: Art in Technological Times
This exhibition aims to present works of art that are produced by the use of new media and digital technology. By presenting the works of art not solely in the 'white box' of the museum's exhibition space, but also on-line at the 'Website Museum' the exhibition is the first full grown attempt to present some of the world's most contemporary artworks in a setting that is open to all. The exhibiting artists include, among others, Miyajima Tatsuo (Japan), Lee Bul (Korea), and Yuan Goang-ming (Taiwan). View the exhibition on-line at: <http://010101.sfmoma.org> (see article in this issue).

ASIAN ART ON-LINE

With the continuing expansion of connections to the Internet, the Art Agenda will follow this development in true multimedia style. Listing the various galleries and museums in the agenda, the former section on opening hours has been replaced with links to the e-mail addresses and websites of these institutes. To enhance the on-line experience, the 'Asian Art On-line' section has been added to the Art Agenda, listing information on interesting websites for art in Asia.

[Http://www.hoammuseum.org/exhibition/paik/#](http://www.hoammuseum.org/exhibition/paik/#)

Hosted by the Ho-Am Museum in Korea this link gives a full on-line presentation on the live and work of the Korean born artist Nam June Paik. Although currently the site can only be read in Korean, the Web-based installation 'Laser' is accessible to all.

[Http://webs.to/command-N](http://webs.to/command-N)

Website of the Tokyo based independent art space Command N, which stands for the two buttons used on a Macintosh computer to 'Open a New Window'. The site lists many of the activities organized by Command N, and can be accessed both in English and Japanese.

[Http://www.exonemo.com](http://www.exonemo.com)

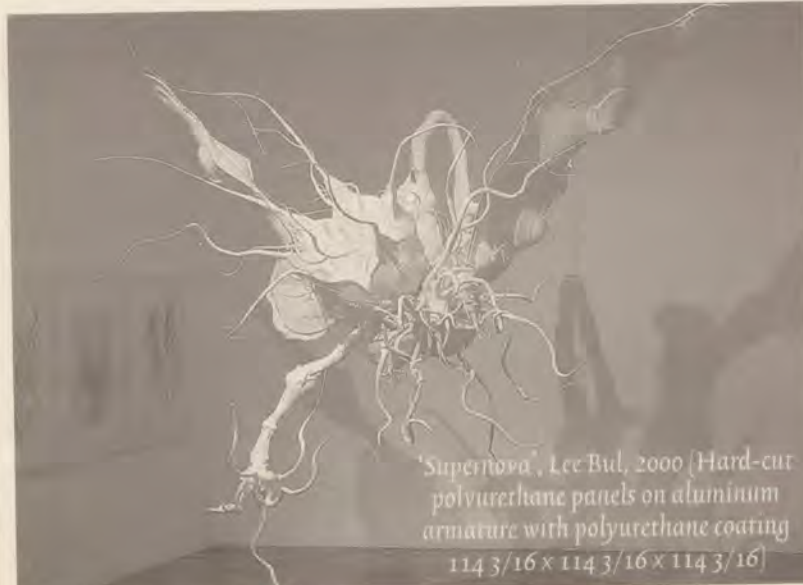
Website set up by the Japanese artists Yae Akaiwa and Kensuke Sembo, otherwise known as Exonemo. Not only does the site feature an on-line presentation of the work by these two artists, but also offers the software used for the on-line installations to the visitor to use.

[Http://010101.sfmoma.org](http://010101.sfmoma.org)

On-line exhibition 010101: Art in Technological Times, featuring the work of a wide variety of artists, including Hu Jieming (China), Miyajima Tatsuo (Japan), Lee Bul (Korea), and Yuan Goangming (Taiwan). Making extensive use of recent software appliances that allow animation to be added to Web based presentations; the exhibition presents artworks in a setting that transcends the space of the museum.

ERRATUM:

In the previous Asian Art On-line Section (IIAS Newsletter 24) the extension of the link to the Rama IX Art Museum website on Thai modern and contemporary art has been wrongly stated. Instead of .com it must be: <http://www.rama9art.org>



'Supernova', Lee Bul, 2000 (Hard-cut polyurethane panels on aluminum armature with polyurethane coating 114 3/16 x 114 3/16 x 114 3/16)

COURTESY OF THE ARTIST AND KUKJE GALLERY, SEOUL.



FORUM

(Editorial Page)

- Editorial 2
- Han van der Horst / Melancholy Orchid..... 2

(General News)

- Wim Stokhof / Director's Note 3
- Delfin Colomé / ASEF: Ready for consolidation 3
- Robert Cribb / Genocide in the Non-Western World 6

(Burmese Heritage)

- Stephan van Galen / Introduction 11

(Asian Art)

- Dagmar Pospíšilová / Who is interested in Asian Art Museums? 42

(ESF Asia Committee News)

- ESF Asia Committee / Asian Studies in Europe 58



PEOPLE

(General News)

- Freek Colombijn / East Timor, from Ashes to Nationhood: Interview with José Ramos-Horta 4

(Burmese Heritage)

- Tanja Chute / Interview with the Guest Editor: Stephan van Galen 17

(South Asia)

- Thomas de Bruijn / Obituary: R.K. Narayan (1906-2001)..... 21

(Southeast Asia)

- Linde Voûte / Agus Sarjono: The Poet who Eavesdropped..... 29
- Dick van der Meij / Batavia-Jakarta, Jakarta-Batavia: Interview with Peter Nas and Roger Tol..... 33

(IIAS News)

- Maurice Sistermans / Professor Kuo-tung Chen..... 51



INSTITUTIONAL NEWS

(Central Asia)

- Henk Blezer / Monks and Lamas on the Electronic Highway.. 18

(IIAS News)

- IIAS Staff & Research 50
- Ellen Raven & Helga Lasschuijt / ABIA Update: Search the ABIA Index 52
- Wim van Zanten / PAATI Update..... 53
- Sabine Kuypers / Dissemination of Religious Authority in 20th-Century Indonesia 53
- Karamat Ali / New CLARA Contact: Institute PILER 45

(ESF Asia Committee News)

- Marieke te Booij & Sabine Kuypers / ESF Asia Committee News 56
- ESF Asia Committee Members 56
- European Associations for Asian Studies 56
- ESF Asia Committee Travel Grant Recipients 56



RESEARCH PROJECTS

(General News)

- Mahmoud Alinejad / Religious Messages in the Modern World 7

(Burmese Heritage)

- Jacques Leider / Rediscovering Arakan 11
- Tilman Frasch / Pagan and Early Burma 12
- Pamela Gutman / The Excavations at Koe-Thang 13
- Bénédicte Brac de la Perrière / The Cult of the 'Thirty-Seven Lords' 14
- Janice Stargardt / Historical Geography of Burma 15
- Andrew Huxley / Pre-Colonial Burmese Law: Conical Hat & Shoulder Bag..... 16
- Marie-Hélène Cardinaud / Burmese Language Studies in France 16

(South Asia)

- Gerda Theuns-de Boer / Bubonic Plague in Bombay, 1896-1914 20
- Yaroslav Vassilkov / Images of Fate in the Mahābhārata..... 21
- Mario Rutten & Miranda Engelshoven / Weak State, Strong Middle Class?..... 24

(Southeast Asia)

- P.J. Drooglever & L.E. Visser / Governing New Guinea..... 30
- Keith Foulcher / Forbidden Imaginings 31
- Alessandra Lopez y Royo Iyer / Interpreting Javanese Images of Siwa 32
- Reed Wadley / ...from the field: A Death on Easter..... 36

(East Asia)

- Martin Stuart-Fox / China & Southeast Asia 37

(IIAS News)

- Mahmoud Alinejad / Religion, Nationality, & the Public Sphere 49
- Rint Sybesma / Syntax of the Languages of Southern China... 52



REPORTS

(General News)

- Catherine Anson / Continuity and Change in Orientalist Collections 9
- Lodewijk Brunt & Brigitte Steger / The 'Dark Side' of Life in Asia and the West 10
- Peter Jackson / Asia PacificQueer 10

(South Asia)

- Françoise 'Nalini' Delvoye / Patronage in Indo-Persian Culture 24
- Subrata Mitra / Political Parties in South Asia 25

(Insular Southwest Asia)

- Amenah Jahangeer-Chojoo / Planters & Traders in the 19th Century 28

(Southeast Asia)

- Freek Colombijn / 'Violence in Indonesia' 36

(East Asia)

- Anja Jetschke / China in the New Millennium 37
- Leo Douw & Mario Rutten / Researchers on Chinese Overseas Meet..... 38
- Ceri Peach / Immigration to Japan 40

(CLARA News)

- Annelies Moors & Ratna Saptari / Domestic Service & Mobility 54
- Ratna Saptari / Oral History Training..... 54

(ESF Asia Committee News)

- Youngsook Pak / AKSE Conference on Korean Studies 57
- Gabriele Rasuly-Paleczek / ESCAS VII..... 57



CALL FOR PAPERS

(Asian Art)

- Helen Glaister / Chinese Arts in the International Arena 43

(Short News)

- Imtiaz Yusuf / Prajna Vihara 61
- Sharifah Munirah Alatas / Journal of Diplomacy & Foreign Relations 61
- Carole Foucher & Gilbert Hamonic / Ghost Stories & Other Urban Legends in Asia..... 61



PUBLICATIONS

(General News)

- Books Received General News 9
- New IIAS Publications..... 9

(Central Asia)

- Books Received Central Asia 19

(South Asia)

- Christophe Z. Guilmoto / Digitalizing South India..... 22
- Books Received South Asia 22
- Gijs Kruijtzter / Drunkards Maybe, but not Mere Others..... 23
- Victor van Bijlert / Tagore: East & West Cultural Unity 26
- Victor van Bijlert / Essays on Middle Bengali Literature..... 26
- Victor van Bijlert / Bengal Studies Special Issue 26
- William Radice / Night's Sunlight: A play by Ketaki Kushari Dyson 26

(Insular Southwest Asia)

- Marc R. Spindler / Globalisation and the South-West Indian Ocean..... 27
- Books Received Insular Southwest Asia..... 28

(Southeast Asia)

- Christopher Lingle / Kretek 33
- Rahadi Karni / Indonesian Studies 'for Dummies'..... 34
- Books Received Southeast Asia 34
- Lourens de Vries / Fields of the Lord..... 35
- Reed Wadley / Labour Circulation and Socio-Economic Transformation: The case of East Java..... 35

(East Asia)

- Books Received China 38
- Christian Henriot / The Nanjing Massacre 39
- Anna Beerens / 'Old Taoist' 39
- Gordon Mathews / Japan in Singapore 40
- Books Received Japan 40
- Remco Breuker / Generals and Scholars..... 41
- Book Received East Asia..... 41
- Books Received Korea..... 41

(CLARA News)

- Forthcoming Publications 54

(Alliance News)

- Anja Osiander / Settings for East Asian Studies 55
- IIAS Books Received 55



ASIAN ART & CULTURE

- Mariane Yaldiz / The Reopening of the Museum of Indian Art, Berlin 4
- Sebastian Lopez / Starting Points: 'Documenta' 4
- Karl Pell & Thomas J. Berghuis / Domain Asia @ Art Dot Com..... 45

VACANCIES

- IIAS Post-PhD Fellowships 8
- IIAS Affiliated Fellowships 49
- IIAS Research Programme Fellow..... 53
- ESF Asia Committee Research Travel Grants..... 57
- Institute for advanced Study 64



AGENDA

(Asian Art)

- The Gate Foundation, Asian Art Agenda..... 46

(IIAS News)

- IIAS Agenda 51
- Yuri Sadoi / Technology Transfer & the Auto Industry..... 53

(CLARA News)

- Upcoming CLARA Workshops and Panels in 2001 54

(ESF Asia Committee News)

- ESF Asia Committee Agenda 56

(Short News)

- Eberhard Sandschneider & Horst Schmit / ICAS 2 + List of Panels..... 59
- Serguei Frantsouzoff / Hierarchy & Power in the History of Civilizations 60
- Andrea Molnar / East Timor in Transition 60
- UHRC / Texts & Contexts in SE Asia 60
- Tsari Anderson / Women in Asia VI..... 60

(International Conference Agenda)

- ASEF Seminars 62
- International Conference Agenda 62



SHORT NEWS

(ESF Asia Committee News)

- Gabriele Rasuly-Paleczek / Anthropological Network on Central Asia..... 57

(Short News)

- IIAS Connects You at ICAS 2..... 59
- Gerard Termorshuizen / KITLV 150 years..... 60

LETTER TO THE EDITOR

- Alfred Scheepers / Reaction to the October 2000 IIAS Annual Lecture delivered by Deepak Lal 5



INTERNET

(General News)

- Martine Gosselink / Atlas Mutual Heritage On-line 8

(Central Asia)

- John Schoeberlein / A Wealth of Resources at Harvard: Central Asia on the Internet 19

(South Asia)

- Thomas de Bruijn / Doors of Perception: 'Webdunia', the first Hindi-portal on the Internet..... 23

(Insular Southwest Asia)

- References on the Internet 28

LIST OF ADVERTISERS

- MMF 5
- Eastview Publications 6
- IDC 8
- Spinhuis..... 31
- IfA 55
- LUWP 61
- IUP 61
- Anthem Press 64
- Rodopi 64
- Products & Services..... 64

Pink Pages

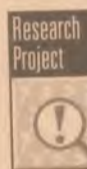
IIAS Research Programme 'Transnational Society, Media, and Citizenship':

Religion, Nationality & the Public Sphere

The question of reform in Iran

'Transnational Society, Media, and Citizenship' studies the nature of contemporary cultural identities and the role globalisation of information and communication technologies play in the (re)construction of identities. Though based in the Netherlands, the programme's projects will be conducted in numerous fieldwork sites. The programme will broaden our understanding of implications of new media and communications technologies in transforming political and religious forms, which transcend the nation-state and the relationship between consumption practices and identity formation. Dr Mahmoud Alinejad, research fellow at the IIAS, reports on his current research into the role of the public sphere in Iran.

By MAHMOUD ALINEJAD



The June presidential elections in Iran marked the beginning of the second term of Mohammad Khatami's presidency. Four years ago, his landslide victory launched an idea of 'reform' into the religious-political vocabulary of the Islamic state, which had no precedent in post-revolutionary Iran. Although much has been said and written about the 'reformist' challenge against the dominant 'conservative' power, the nature of this challenge, its inspiration, its objectives, its forms of representation, and its capacities and limitations have remained relatively understudied. Such lack of attention has led some to load it with too much expectation, bordering on expectations of a 'new revolution', while others have seen it as a mere change of power from one hand to another within the dominant 'theocratic' establishment.

My current research on Iran (to be published) involves a study of the main discourses, ideas, events, institutions, and personalities that have emerged from this reform movement in order to: (1) situate the project of 'reform' in the context of the existing discourse of 'religious nationalism', based on notions of being 'chosen' by God, revolutionary religious 'revival', and 'hope for saviour' (Van der Veer and Lehman, 1999); (2) identify the goals and objectives of this project in the context of the new socio-economic, cultural, and political needs and desires of the 'Iranian-Islamic nation'; (3) demonstrate the centrality of communication media (mainly the printed press) to this project in the context of rapid expansion of (higher) education and (trans)national flows of people, cultures, information, and technology; and (4) underscore the role, in this project, of new intellectual discourses on 'civil society', 'citizenship', and 'identity' in the context of an emerging 'public sphere', whereby alternative interpretations of religion and nation are expressed and promoted through traditional and modern

media. Finally (5), I aim to single out the role of this mediated public sphere in the achievements of Khatami's project of reform, and contrast this with both the idealist expectations about the reforms and the excessive anxiety and sense of threat that were created by the reforms.

The real achievements of this reform movement lie in the emergence of a public sphere that involves challenges to entrenched authorities via alternative interpretations. Yet, I also want to demonstrate the sum contribution of the reforms to renewing the sense of religiously inspired nationhood within the structural framework of the Islamic Republic.

Nation and religion

What inspired the idea of 'reform' was the project of sustaining a religious nation-state in a changed local and global context. It followed a continuous pattern, since the 1979 Islamic Revolution, of defining religion as a political culture, and of making cultural policy serve the purposes of the political aspirations and developmental needs of a modern nation-state. The main impetus to Khatami's idea of reform almost two decades from the establishment of the Islamic Republic was not an attempt at a new revolution, even less a mere shift of power from one hand to another; rather it was predominantly a need to resolve the surging tension between religious and national loyalty, which was threatening the continued political power of religion in the Iran of the late 1990s and beyond.

Surely, from a legal perspective, the constitution of the Islamic republic had resolved the tension between religious and national loyalty in the early 1980s by recognizing both the sovereignty of God and the right of the people to govern themselves. It had recognized a place for the popular vote, which was reflected in the allocation of executive and legislative power to elected officials; yet it had also given superior authority to the Shi'i jurists (*fuqaha*) over the affairs of the community of believers, as the representatives of God. But the insistence of

some religious and political forces to interpret the constitutionally based, privileged position of these jurists so as to limit the right of citizenship to the dedicated followers of the judicial authority fast became a source of dormant political, religious, and legal division.

In the 1980s, the state had little difficulty in creating religious-national solidarity around a solid social constituency. Millions of revolutionary youth pledged unequivocal loyalty to the ascetic, revolutionary views of religion propounded by the charismatic leader and founder of the Islamic Republic, Ayatollah Khomeini. A loyalty strong enough to engage them devotedly in a 'heroic' war with Iraq, which was 'raping the sacred Islamic territory'. Incessant efforts to use legislation, education, communication, mass mobilization, and even coercion, to mould religious faith and culture into both the moral and legal cement for the post-revolutionary Islamic state, also made religious cultural values the cornerstone of nationhood. The problem was that the domain of enfranchisement of this religious sense of nation had become too limiting.

Iran of the late 1990s was much too populous, young, diverse, vocal, technically advanced, and socially complex to remain loyal to political authority based solely on a juridical understanding of religion. Hence, Khatami's appeal to a reading of the constitution that would rest the legitimacy of the State on the will of the nation without violating the ultimate sovereignty of God.

Due to a state of security alert caused by ideological, cultural, and military attacks of domestic and foreign enemies against Islam and the Revolution, the divisive nature of the early revolutionary sense of religious nationhood did not emerge for almost one decade. In the 1990s, though, the revolutionary-ideological solidarity based on enforcement of public piety and mass mobilization cracked. Thus loomed the divisions of the nation, which were partly a result of new needs and desires, and partly a reflection of the existing diversities that were previously somewhat successfully contained or concealed. More than anything else, the economic needs of the nation demanded that the Islamic revolutionary state - with all its emphasis on spirituality, piety and other-worldly salvation - should provide for the 'secular' worldly needs and desires of a modern nation and, in this sense, Khatami's nation building departed from the past.

A new diversified public

Khatami's first term in office was certainly marked by the emergence of a public space where the diverse voices that represented Iran's new social, demographic, technological, cultural, and communicational developments found some expression. It thus became clear how disconnected many sectors of the population had become from traditional forms of authority, ways of thinking, and lifestyles. Perhaps the awareness of these changes convinced Khatami to break with the past militant and restrictive views of religion and politics. His project of nation building would not hold confrontation with the powerful others, but engagement via 'dialogue between civilizations', no 'cultural closure', but healthy 'cultural adaptation', not repression of diversity, but encouragement of free expression of marginal and even critical voices within 'civil society'. It was not accidental, therefore, that Khatami's victory and his continued popularity should rely so heavily on an expanding public sphere, in which the printed press championed the cause of freedom of expression.

My research on the role of 'public sphere' in Iran is precisely concerned with the new forms of openness that have emerged over the last four years, their place in the society, and their effect on the exercise of power. The new and diverse public certainly produced crucial electoral support for Khatami's idea of 'reform', but has yet to achieve his version of 'civil society': a domain of free speech and healthy competition, which he envisaged as a

proper ground for cultivating his version of religious national identity. While this emerging public sphere has been fundamental in creating a measure of cultural-political openness under Khatami, it still suffers from a multitude of theoretical and practical limitations, which deprives it from effective legal and institutional support. With Khatami's first term of presidency almost at its end, serious questions remain as to the extent that the vote of the people and cultural openness can be translated to real power in his venture of reform. What real possibilities have been created for the assertion of his idea of religious nationhood by the emerging public sphere; what new constituencies is it likely to incorporate and represent, and which social groups is it going to marginalize? ■

References

- Veer, Peter van der and Hartmut Lehmann, ed. *Nation and Religion: Perspectives on Europe and Asia*, Princeton: Princeton University Press (1999)
- Eickelman, Dale F. and Jon W. Anderson, eds. *New Media in the Muslim World: The Emerging Public Sphere*, Indiana University Press (1999)

Dr Mahmoud Alinejad is a post-doctoral fellow at the International Institute of Asian Studies and Amsterdam School of Social Science Research. He is conducting a research on the emergence of public sphere in Iran within a programme of 'Transnational Society, Media, and Citizenship' funded by WOTRO. E-mail: mahmouda@altavista.net

IIAS Affiliated Fellowships

The IIAS invites applications for (post PhD) affiliated fellowships in the social sciences, the humanities and multidisciplinary research between these disciplines and those of law, economics, medicines and environmental studies. Applications can be sent in throughout the year.

Affiliated fellowships are meant for (1) **scholars studying Asia**; (2) **scholars studying Europe-Asia related issues**; and (3) **Asian scholars studying Europe**. IIAS affiliated fellows are to bring their own funding.

The IIAS offers these research fellows office space, research facilities in Leiden or Amsterdam, an introduction to Dutch fellow researchers, access to Dutch archives, etc.

The 'IIAS fellowship information and application form' is available via <http://www.iias.nl/iias/fellowships.html>.

For more information:

IIAS, P.O. Box 9515, 2300 RA Leiden, the Netherlands

Tel: +31-71-527 2227, Fax: +31-71-527 4162

E-mail: iias@let.leidenuniv.nl

International
Institute
for Asian
Studies



IIAS MAIN OFFICE LEIDEN

Visiting address: Nonnensteeg 1-3, LEIDEN
Postal Address: P.O. Box 9515
2300 RA LEIDEN
THE NETHERLANDS
Telephone: +31-71-527 22 27
Telefax: +31-71-527 41 62
E-mail: iias@let.leidenuniv.nl
Http://www.iias.nl
Newsletter contributions e-mail:
iiasnews@let.leidenuniv.nl

NEW
E-MAIL
IIAS

IIAS BRANCH OFFICE AMSTERDAM

Oost-Indisch Huis
Oude Hoogstraat 24
1012 CE Amsterdam, The Netherlands
Telephone: +31-20-525 36 57
Telefax: +31-20-525 36 58
E-mail: iias@pscw.uva.nl

STAFF
1 JULY 2001

STAFF

Prof. W.A.L. Stokhof (Director)
S.A.M. Kuypers, MA (Deputy Director)
M.T. te Booij, MA (Executive Manager)
Dr R.B.P.M. Busser
(Co-ordinator of Academic Affairs)
T.D. Chute, MA (Editor)
A.J.M. Doek, MA (WWW)
W. Feldberg (Project Co-ordinator)
E.F.P. Haneveld (IT-Manager)
C.E. Maarse (Secretary)
H.M. van der Minne, MA
(Secretary Branch Office Amsterdam)
M. Oosthout (Secretary)
Dr M.A.F. Rutten
(Co-ordinator Branch Office Amsterdam)
M.F. Sistermans, MA (Co-editor)
J. Stremelaar, MA
(Project Co-ordinator)
E.S.U. de Vries (Database Assistant)

BOARD

Prof. P. van der Veer - Chairman
(University of Amsterdam)
Prof. J.L. Blussé van Oud Alblas
(Leiden University)
Prof. B.J. ter Haar (Leiden University)
Prof. M. van der Linden (IISG)
Prof. J. Oosten (CNWS)
Dr M. Sparreboom
(Erasmus University, Rotterdam)
Dr J. de Jong (Groningen University)

ACADEMIC COMMITTEE

Dr C. Touwen-Bouwsma - Chairman
(NIOD)
Dr I.S.A. Baud (University of Amsterdam)
Dr J. van Bremen (Leiden University)
Dr G.K. Lieten (University of Amsterdam)
Dr P.J.M. Nas (Leiden University)
Prof. C.I. Risseuw (Leiden University)
Dr R.A. Rutten (University of Amsterdam)
Prof. B.C.A. Walraven
(Leiden University)
Prof. E.J. Zürcher (Leiden University)

IIAS EXTRAORDINARY CHAIRS

Prof. Henk Schulte Nordholt
(the Netherlands)
Special chair at the Erasmus
University Rotterdam, 'Asian History'
1 October 1999 - 1 October 2003
Prof. Hein Steinhauer (the Netherlands)
Special Chair at Nijmegen University,
'Ethnolinguistics with a focus on
Southeast Asia'
1 September 1998 - 1 September 2001
Prof. Barend Terwiel
(the Netherlands/Germany)
Special chair at Leiden University,
'Cultures of Mainland Southeast Asia'
1 September 1999 - 1 September 2002

INTERNATIONAL
REPRESENTATIVES

Prof. J.G. Vredenburg
(Jakarta, Indonesia)
Dr W.G.J. Rummelink
Japan-Netherlands Institute
(Tokyo, Japan)

IIAS RESEARCH PROGRAMMES AND PROJECTS

CLARA: 'CHANGING LABOUR
RELATIONS IN ASIA'

The Changing Labour Relations in Asia programme (CLARA) aims to build a comparative and historical understanding of labour relations in different parts of Asia which are undergoing diverse historical processes and experiences in terms of their national economies, their links with international markets and the nature of state intervention. This understanding will be based on the promotion of inter-Asian co-operation and that between Asian and non-Asian institutions. The programme promotes several types of activities, namely: co-ordination of workshops; research projects; short-term research fellowships; networking; publications; and the setting up of a databank. CLARA is supported by the International Institute for Asian Studies (IIAS) and the International Institute of Social History (IISH), Amsterdam.

Programme co-ordinator: **Dr Ratna Saptari**
(rsa@iisg.nl)
Programme fellow: **Dr Prabu Mohapatra**,
India (see: IIAS research fellows)
[Http://www.iisg.nl/~clara/clara.htm](http://www.iisg.nl/~clara/clara.htm)

'THE DISSEMINATION OF RELIGIOUS
AUTHORITY IN
20TH-CENTURY INDONESIA'

This 4-year co-operative research programme aims at studying and documenting important changes, which occurred in religious - especially Muslim - authority in Indonesia during the past century and which have contributed significantly to the shaping of the present nationhood. The programme focuses on four advanced research projects, being: (1) The traditional religious authority: *Ulama* and *fatwa*; (2) Mystical associations (*tarekat*) in urban communities; (3) *Dakwah* (Muslim propagation) activities in urban communities; (4) Education and the dissemination of religious authority. The programme is implemented by the IIAS. It falls under the Royal Netherlands Academy of Sciences (KNAW), administered by Scientific Co-operation Netherlands - Indonesia. Its main donor is the KNAW; co-sponsors are: the International Institute for the Study of Islam in the Modern World (ISIM), Leiden, the Research School of Asian, African and Amerindian Studies (CNWS), Leiden, and the IIAS. The programme furthermore co-operates with several research institutions in Indonesia, such as the Islamic State Universities (IIAN), Jakarta.

Programme co-ordinators:
Dr Nico Kaptein and
Sabine Kuypers, MA
E-mail: iias@let.leidenuniv.nl

Research fellows:
Dr Mona Abaza; **Dr Michael Laffan**; **Dr Johan Meuleman**;
one position pending

PhD students:
Jajat Burhanuddin, MA; **Noorhaidi, MA**; **Ahmad Syafi'i Mufid, MA**;
Moch Nur Ichwan, MA; **Arief Subhan, MA**; **Muhammad Dahlan, MA**
[Http://www.iias.nl/iias/research/dissemination/](http://www.iias.nl/iias/research/dissemination/)

ABIA SOUTH AND SOUTH-
EAST ASIAN ART AND
ARCHAEOLOGY INDEX

ABIA South and Southeast Asian Art and Archaeology Index is an annotated bibliographic database which is compiled by an international team of specialists brought together in a project of the International Institute for Asian Studies (IIAS) in Leiden, the Netherlands.

Formerly known as the Annual Bibliography of Indian Archaeology (ABIA), the new ABIA South and Southeast Asian Art and Archaeology Index is an electronic database, which is accessible via the Internet: <http://www.abia.net>. The ABIA website (with help functions) is under construction. The bibliography will also appear regularly in a printed version deduced from the database.

ABIA Index, vol. 1 was published by Kegan Paul International, London. It includes over 1300 annotated and key word-indexed references to publications of 1996 and 1997. ABIA Index 2 is under preparation. Teams at three regional centres of expertise participate in the production of the ABIA Index database: at the International Institute for Asian Studies (IIAS) in Leiden, under the guidance of Professor Karel R. van Kooij, professor of South Asian art history at Leiden University and general editor of the ABIA Index; at the Postgraduate Institute of Archaeology (PGIAR) in Colombo, Sri Lanka, under the guidance of H.D.S. Hettipathirana, the director of the Central Cultural Fund, Mr. S. Lakdusinghe, the director of PGIAR, and Dr Roland Silva; and at the SEAMEO Regional Centre for Archaeology and Fine Arts (SPAFA) in Bangkok, Thailand, under the guidance of Prof. Khunying Maenmas Chavalit, head of SPAFA Library and Documentation. Moreover, the ABIA project has branches in Indonesia and India, and correspondents in several other countries.

Project Co-ordinator:
Prof. Karel R. van Kooij
Editor South Asia:
Dr Ellen Raven
(c.m.raven@let.leidenuniv.nl)
Editor Southeast Asia:
Helga Lasschuijt, MA
(h.i.lasschuijt@let.leidenuniv.nl)
[Http://www.iias.nl/iias/research/abia/abia.html](http://www.iias.nl/iias/research/abia/abia.html)

'PERFORMING ARTS OF ASIA:
TRADITION AND INNOVATION;
THE EXPRESSION OF
IDENTITY IN A CHANGING
WORLD'

The PAATI programme analyses and compares processes of change in Asian performing arts and, in particular, traditional Asian theatre. It focuses on the way in which the performing arts are institutionalized and standardized; how they balance between flexibility and fixation, influenced by globalization and localization; and how these processes of change affect form, content, and organization of the teaching. This work is carried out by three research fellows (post-PhD), each of whom focuses his/her research on traditional theatre in a particular Asian region, while placing this in a comparative perspective. The Programme Director, co-ordinates these three comparative studies, and places the programme in a wider national and international context.

Programme Director:

Dr Wim van Zanten

(zanten@rulfsw.leidenuniv.nl)
Research Fellows:
Dr Hanne de Bruin, **Dr Hae-kyung Um** (see IIAS Research fellows), and
Dr Matthew Cohen (currently at Glasgow University)
[Http://www.iias.nl/iias/research/paati/index.html](http://www.iias.nl/iias/research/paati/index.html)

'TRANSNATIONAL SOCIETY,
MEDIA AND CITIZENSHIP'

This integrated multidisciplinary programme studies the complex nature of contemporary cultural identities and the role which the globalization of information and communication technologies (ICT's) plays in the (re)construction of identities. While the programme will be based in the Netherlands, the projects will be conducted in numerous fieldwork sites. The research programme will broaden our understanding of implications of new media and communications technologies in transforming political and religious forms, which transcend the nation-state and the relationship between consumption practices and identity formation. The programme was initiated by the Amsterdam School for Social Science Research (ASSR) together with the International Institute for Asian Studies (IIAS) and is executed with financial support from the Netherlands Foundation for the Advancement of Tropical Research (WOTRO).

Programme Director:
Prof. Peter van der Veer
(vanderveer@pscw.uva.nl)
Research fellows:
Dr Shoma Munshi, **Dr Mahmoud Alinejad**.
PhD students:
Miriya Aouragh, MA, **Myrna Eindhoven, MA** (see IIAS fellows).
[Http://www.iias.nl/iias/research/transnational/projectdescr.html](http://www.iias.nl/iias/research/transnational/projectdescr.html)

'THE SYNTAX OF THE LANGUAGES
OF SOUTHERN
CHINA'

The project 'The Syntax of the Languages of Southern China' has a descriptive-analytical aspect and a theoretical aspect. On the descriptive-analytical side, it aims at a detailed description and in-depth analysis of a limited number of syntactic phenomena in six languages, both Sinitic and non-Sinitic, spoken in the area south of the Yangtze River. On the theoretical side, it will systematically compare these descriptions and analyses in order to contribute to further development of the theory of language and the human language capacity; the development of such theories have hitherto been disproportionately based on the study of Western languages. The project is a joint NWO/Leiden University/IIAS research programme.
Programme Director:
Dr Rint Sybesma
(R.P.E.Sybesma@let.leidenuniv.nl)
Research fellows and PhD students are to be selected.
[Http://www.iias.nl/iias/research/syntax/index.html](http://www.iias.nl/iias/research/syntax/index.html)

IIAS AGENDA
JULY > DECEMBER 2001

For more information,
please see
The International
Conference Agenda,
pp. 62-63

2-3 AUGUST
Leiden, the Netherlands

IIAS workshop
'The Impact of New Roads on Urban
and Regional Development
in Southeast Asia:
Anthropological and historical
perspective'

9-12 AUGUST

Berlin, Germany

At ICAS 2: IIAS Panel
'The Limits to the Indigenization
of Transnational Management.
Case Studies from the Chinese
Cultural Realm: Colonial bureaucracies
and transnational enterprises'

6-8 SEPTEMBER

London, United Kingdom

At EUROSEAS: EUROSEAS/IIAS Panel
'Political Violence in Southeast Asia'

9-14 OCTOBER

Yogyakarta, Indonesia
Fifth ABIA workshop.

11-12 OCTOBER

Leiden, The Netherlands

IIAS Workshop
'New Global Networking in
the Auto Industry:
The effects on technology
transfer-in the case of Japanese
transplants in East Asia
and Europe'.

15 OCTOBER

Leiden, the Netherlands

Forum of the Strategic Alliance
(IIAS, NIAS, IFA, EIAS, AEC)
followed by the IIAS lecture
'Europe and Asia:
towards a new EU-strategy'
by Chris Patten.

21-23 NOVEMBER

Amsterdam, the Netherlands

IIAS/KITLV/NIOD Conference'
The Asia Pacific War:
Experiences and reflections'

20 DECEMBER 2001

Leiden, the Netherlands

Seminar within the framework
of the project 'The Dissemination
of Religious Authority
in 20th-Century Indonesia'.

IIAS RESEARCH FELLOWS

1 JULY 2001 > 15 NOVEMBER 2001

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 2001 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.

As advertised elsewhere, both IIAS affiliated fellowship applications and requests for IIAS mediation for funding post-PhD researchers can at the moment be sent in (no application deadline). For all news about IIAS fellowships, please see our website: <http://www.iias.nl>

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

Miryam Aouragh, MA (Morocco)
Stationed at the ASSR Amsterdam
PhD student
The Making of a Collective Palestinian Identity
1 May 2001 – 1 May 2005

CENTRAL ASIA

Dr Mahmoud Alinejad (Iran)
Research fellow
Mass Media, Social Movements, and Religion
1 July 2000 – 1 July 2002

Dr Henk Blezer (the Netherlands)
Affiliated fellow
The 'Bon'-Origin of Tibetan Buddhist Speculations Regarding a Post-Mortem State Called 'Reality as It Is'
Until 1 August 2001

Dr Ananta Kumar Giri (India)
Stationed at the Amsterdam Branch Office
Affiliated fellow, Co-sponsor NWO
The Coalition of Identities and the Identities of Coalitions in Proteans Society. New social and cultural dimensions of identity
20 June – 20 August 2001

Dr Alex McKay (Australia)
Affiliated fellow
The History of Tibet and the Indian Himalayas
1 October 2000 – 1 October 2002

Prof. T.P. Mishra (Nepal)
Senior visiting fellow
The Social Economic Ramifications of the 1856 Nepal-Tibet Treaty for Nepalese Residents in Tibet
17 July – 27 August

SOUTH ASIA

Dr Hanne de Bruin (the Netherlands)
Stationed at the Amsterdam Branch Office
Research fellow
Kattaikkuttu and Natakam: South Indian theatre traditions in regional perspective
Until 15 July 2001

Dr Prabhu Mohapatra (India)
Stationed in New Delhi
Research fellow
Industrialisation and Work Culture: Steel workers in Jamshedpur: 1950-1990s
1 February 1999 – 31 January 2002

Dr Shoma Munshi (India)
Stationed at the Amsterdam Branch Office/ASSR
Research fellow
Transnational Alchemy: Producing the global consumer and diasporic identities via contemporary visual media: India
1 July 2000 – 1 July 2002

Dr Dagmar Pospíšilová (Czech Republic)
Affiliated fellow, Co-sponsor Stichting J. Gonda Fonds
Typological Determination of Metal Articles from India from the Collections of the Náprstek Museum of Asian, African and American Cultures
1 March 2001 – 1 August 2001

Dr Timothy Scrase (Australia)
Stationed at the Amsterdam Branch Office
Affiliated fellow
The Indian Leather Industry in the Global Economy
15 October 2001 – 15 January 2002

Dr Nandini Sinha (India)
Research guest
Frontiers and Territories: Situating the tribal and pastoral peoples in the historic setting of Rajasthan
September 2001 (preliminary)

INSULAR SOUTHWEST ASIA

SOUTHEAST ASIA

Dr Mona Abaza (Egypt)
Research fellow
Rethinking the two Spaces, the Middle East and Southeast Asia. Networks, travelling ideas, practices and life worlds
1 September 2001 – 1 September 2002

Jajat Burhanudin, MA (Indonesia)
PhD student
The Making of Islamic Modernism. The transmission of Islamic reformism from the Middle East to the Malay-Indonesian archipelago in the late nineteenth and early twentieth century
15 June 2001 – 15 June 2005

Dr Freek Colombijn (the Netherlands)
Individual fellow
The Road to Development. Access to natural resources along the transport axes of Riau Daratan (Indonesia), 1870-2000
Until 1 January 2002

Dr Thomas L. Cooper (USA)
Affiliated fellow
Traditional Balinese Paintings, especially Non-Kamasan, in Dutch Collections
20 April 2001 – 18 July 2001

Muhammad Dahlan, MA (Indonesia)
PhD student
The Role of the Indonesian State Institute for Islamic Studies in the Redistribution of Muslim Authority
15 June 2001 – 15 June 2005

Myrna Eindhoven, MA (the Netherlands)
Stationed at the Amsterdam Branch Office
PhD student
Rays of New Images: ICT's, State Ethnopolitics and Identity Formation among the Mentawaians (West Sumatra)
1 November 2000 – 1 November 2004

Moch Nur Ichwan, MA (Indonesia)
PhD student
Contesting Islamic Dakwah, Intellectualism and Politics in an Indonesian City: Muhammadiyah and Nahdlatul Ulama in Yogyakarta, 1993-2003
6 April 2001 – 6 April 2005

Dr Doris Jedamski (Germany)
Affiliated fellow
Madame Butterfly and the Scarlet Pimpernel and their Metamorphosis in Colonial Indonesia
1 April 2001 – 31 December 2001

Dr Michael Laffan (Australia)
Research fellow
Ulama and Fatwa and Tarekat in Urban Communities
1 January 2002 – 31 December 2003

Dr Johan Meuleman (the Netherlands)
Research fellow
Dakwah Activities in Urban Communities
1 January 2001 – 31 December 2004

Ahmad Syafi'i Mufid, MA (Indonesia)
PhD student
The Place of Sufi Orders in the Religious Life of Contemporary Jakartans
15 June 2001 – 15 June 2005

Noorhaidi, MA (Indonesia)
PhD student
Between Sufism and Revivalism: The contemporary Islamic communities in Indonesian urban Muslim society
1 April 2001 – 1 April 2005

Prof. Yumio Sakurai (Japan)
Affiliated fellow
Historical Area Study in the Case of a Vietnamese Village
20 October 2001 – 20 October 2002

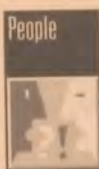
Agus R. Sarjono (Indonesia)
Research guest
Indonesian poetry
1 February 2001 – 1 November 2001

Arief Subhan, MA (Indonesia)
PhD student
The Changing Role of the Indonesian Madrasah and the Dissemination of Muslim Authority
15 June 2001 – 15 June 2005

Dr Reed Wadley (USA)
Individual fellow
The Ethnohistory of a Borderland People: the Iban in West Kalimantan, Indonesia
1 August 1998 – 1 August 2001

European Chair of Chinese Studies IV

Professor Kuo-tung Chen



Well before he was approached to succeed Professor Lin Chen-Kuo to become the Fourth European Chair of Chinese Studies, Professor Kuo-tung Chen had a relationship with Leiden, more specifically to TANAP and the VOC archival research facilities. At an international Sinology conference, he was asked to come to the IIAS to fill the position of the European Chair for Chinese Studies. Even though Chen felt the Ministry of Education and the IIAS had approached him rather late, all was set for him to go in August 2000.

Despite the special status of Academia Sinica, despite his professorship elsewhere, and despite the long-standing co-operation between the Taiwanese government and the IIAS, it would not be until December that Chen could enter the Netherlands. A residence permit enabling travel to Germany or France was even slower in arriving.

The Dutch government's administration has left a bad impression. 'Having been to Africa and many other places', says Chen, 'never have I had such a difficult time'.

He ponders about the Dutch fascination with the seventeenth century's Golden Age. Having asked Dutch people on several occasions whether today's economic success could itself be called a Golden Age, he now claims that its poor administration has made him reconsider this concept. If this permit problem is chronic, it should be addressed because it gives a bad impression. 'I have said before how being without a permit, making it impossible to go anywhere, feels like being imprisoned.'

Consequently, his plans have had to change radically. It is apparent that his personal activities have been highly important, varying from con-



As examiner for the PhD defence of Frans-Paul van der Putten (22 May 2001).

tact with academics through the IIAS, with students via TANAP and occasional lectures at the Sinological Institute, and with the general public through talks for the Dutch-Chinese organization (consisting of highly educated overseas Chinese). 'My role in TANAP is modest', says Kuo-tung Chen, 'I offer a helping hand...for instance, in producing the brochure, I chose to aid with the East Asia section'. Meanwhile, Chen lectures in the colloquium 'Asian-European Interaction in the Early Modern Time', together with Leonard Blussé.

Unlike his and other international students, Chen has not taken to learning Old Dutch, finding it too strictly limited to the archival experience, of which he has had his fair share. Chen is learning contemporary Dutch instead, together with international students, mainly from Southeast and East Asia. True to his standpoint that 'to understand a culture, one needs to learn the language', Chen wants to carry out Chinese culture, all the while absorbing the 'other' culture.

'Some scholars visit other institutes, look around and see the desk, PC, library, and books; but if it ends there, all places are interchangeable. If you go to other places, you need to learn the language to learn the culture. Personally, I want to learn more about the Dutch culture.' In this regard, professor Chen has taken Han van der Horst's *The Low Sky: Understanding the Dutch* to heart, reassuring in the sense that it also provides foreigners with an excuse for cultural misunderstanding.

Withering cultures?

While the media spread a common Americanized culture today, local and national customs and festivals fail to be transmitted due to their abstract nature. Yet, neither the omnipresence of English in the Netherlands nor the consumption of those very brands that lead in the UK and USA may conceal that people think and react in different ways.

'We should first be asking ourselves whether we should wish to keep things local and national in this time of globalization. In his lecture, José Ramos-Horta expressed how, in the European Union, a sense of French, German and Dutch culture was retained, and he expected them to remain. In Asian countries, by contrast, cultures - being much less well preserved while also under considerable economic pressure - are more easily influenced by globalization.' Chen foresees great difficulties for Asian countries in keeping their cultures intact, trusting that European countries will manage. In Taiwan, traditional culture has been dying out until the 1980s as it was strained by American cultural influence. Not until recently and linked to its increased wealth has the country taken to salvaging its cultural tradition and artefacts.

Meanwhile, many Taiwanese students are going abroad. The US used to be their exclusive destination, but this has given way to the UK as the US is increasingly funding students from Mainland China instead of wealthier Taiwanese. However, since the economic situation in Asia is bad, attention to cultural sciences is scanty at best. Economic reasoning has it that learning about the histories of the advanced countries is proving to be more useful.

Ultimately, when looking at themselves, Asians have been merely looking at themselves in their own nation, whilst only perceiving others in relation to European expansionism. Chen assures that Europeans and Americans should continue writing such general works for, while basic facts and interpretations may correspond, their vantage-points vary. It is essential that Asians write their own general Asian histories, today. - (MS) ■

EAST ASIA

Prof. Takeshi Kamatani (Japan)
Affiliated fellow
Chinese Literature and Taoism
1 April 2001 – 14 January 2002

Prof. Kuo-tung Chen (Taiwan)
Professorial fellow, Fourth holder of the European Chair for Chinese Studies
1 November 2000 – August 2001

Dr Yuri Sadoi (Japan)
Affiliated fellow, Co-sponsor Mitsubishi Motors Corporation
The Problems of the Japanese Automobile Production System in the Different Cultural Setting: The case of the Netherlands
1 September 1999 – 1 September 2001

Prof. Mingqi Xu (PR China)
Visiting exchange fellow
Financial and Monetary Cooperation in East Asia
1 October 2001 – 1 January 2002

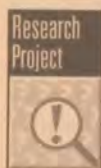
Prof. Jianhua Yu (PR China)
Visiting exchange fellow
Intellectuals' Views on Chinese Culture in Western Europe (1600-1800)
1 October 2001 – 1 January 2002

New Research Programme at the IIAS:

Syntax of the Languages of Southern China

The 'Syntax of the Languages of Southern China' project sets out to research several syntactic constructions in a number of languages spoken in Southern China. The project is funded by the Dutch Organization for Scientific Research (NWO), Leiden University (the main sponsors), and the IIAS.

By RINT SYBESMA



In very general terms, the language situation in China can be described as follows. China is home to speakers of more than fifty different languages belonging to many different language families. The predominant language group is Chinese (or Sinitic), which belongs to the Tibeto-Burman language family (Van Driem, 1997). Varieties of Sinitic are the mother tongue of over 90 per cent of China's population. There are seven main varieties (often referred to as 'dialects' or 'regionals'), divided into three groups: the southern group, comprising Yue (or Cantonese), Hakka, and Min (or Hokkien) in the southern coastal areas of Fujian and Guangdong and on Taiwan; the middle group, with Xiang, Gan, and Wu in the area south of the lower stream of the Yangtze River, including the provinces of Hunan, Jiangxi, and Zhejiang; and the northern group, consisting of several varieties of Man-

darin in the rest of the Sinitic areas.

Apart from these varieties of Sinitic, there are many non-Sinitic languages. Barring the Altaic languages and Tibetan (Tibeto-Burman), most non-Sinitic languages are spoken in the south: Yunnan, Guizhou, Hunan, and Guangxi. These belong to such language families as Zhuang-Tai (e.g., Zhuang), Hmong-Mien (e.g., Miao), and Austro-Asiatic (like Wa), to name just a few (for a more complete picture, see Comrie et al., 1996).

The area is interesting. Not only is there an enormous variation, but these languages have moreover been in contact for many centuries, which has led to the development of several area features.

General outline

There are various sides to this project, two of which we have space to highlight here: the descriptive-analytical side and the theoretical side. On the descriptive-analytical side, we aim at a detailed description and in-depth analysis of a limited number of syntactic phenomena in six or seven

languages, Sinitic and non-Sinitic, spoken in the area south of the Yangtze River. On the theoretical side, we will systematically compare these descriptions and analyses in order to contribute to further development of the theory of language and of the human language capacity.

Within the field of theoretical linguistics, careful comparative work has led to insightful proposals with respect to the structure of human language. The fact that most work in this field focuses on Western European languages is not really acceptable in view of the aim of the enterprise as a whole (gaining an insight into the structure of human language in general) and of languages the world over being very different. In order to test and help shape our theories, the current project includes languages that differ radically from Western European languages in many respects and less among themselves. As a result, we can apply the methodology of first concentrating on micro-variation before turning to macro-variation.

Topics and languages

Obviously we cannot study all aspects of all languages spoken in China today. We will, in principle, focus on the topics of the 'Nominal domain': classifiers, modifiers, and possessors;

'Verbal domain': aspectual particles, resultatives, modality; and 'Sentential domain': sentence-final particles.

The Sinitic languages we singled out are Yue (especially the variety spoken in Hong Kong), Wu (especially the variety spoken in Wenzhou), and Mandarin. The Non-Sinitic languages to research are: Zhuang (Zhuang-Tai), Miao (Hmong-Mien), and Wa (Austro-Asiatic). We will not shy away from excursions into other areas, neither geographically nor topically. For instance, we will certainly also investigate Min (especially as spoken on Taiwan).

Motivation

As indicated above, the choice of topics is partly determined by the aim of studying phenomena which we do not find as easily in Western European languages. Classifiers constitute a good example of such a phenomenon: we find them in most languages in the area and not in the same form in the languages of Western Europe. At the same time, we find wide variation in the use of these elements in the languages under consideration here, not only with respect to word order, but also functionally. Furthermore, in the nominal domain, the way in which nouns are modified in these languages, especially when possession is concerned, is very interesting, not least because of the role the classifiers play in a subset of these languages.

Sentence final particles and aspectual particles are also typical of the languages under consideration here, expressing universal grammatical categories like tense and aspect (among many!) in their special way. Pertinently, in some of the languages, the verbal domain is very flexible, es-

pecially in forming resultative constructions. The formation of resultatives relates in some cases to the expression of potential modality in a way entirely unknown in European languages, but wide-spread all over Southeast Asia (for an excellent study, see Enfield, 2000).

In short, we have chosen to study those phenomena that the languages under consideration generally share so as to make micro-comparison fruitful, and that Western European languages lack, so that macro-comparison will further our knowledge of the human language capacity. ■

The Project Director and principal investigator, Dr R.P.E. Sybesma, was educated in Leiden, the Netherlands, and Shenyang, China. His major publications include *The Mandarin VP* (Kluwer, 1999). Two graduate students (yet to be selected) will be involved in the project, as well as post-docs from both sides of the Taiwan Strait, and elsewhere.

References

- Comrie, B., S. Matthews and M. Polinsky, *The Atlas of Languages*. London: Quarto (1996).
- Driem, G. van, *Sino-Bodic*. *Bulletin of the School of Oriental and African Studies* 60/3, (1997), pp. 455-488.
- Enfield, N., *On the Polyfunctionality of 'Acquire' in Mainland Southeast Asia. A Case Study in Linguistic Epidemiology*. Melbourne: University of Melbourne, diss. (2000).

Dr R.P.E. Sybesma is affiliated with the Department of Languages and Cultures of China, Leiden University and Director of the above programme (1 January 2001 - 31 December 2005).
E-mail: sybesma@let.leidenuniv.nl

Search the ABIA Index



Did you already tap the rich source of bibliographical information offered by the ABIA Index at www.abia.net? Its 12,000 records (as of 1 May 2001) reveal recent academic publications on South and Southeast Asian art and archaeology.

By ELLEN RAVEN & HELGA LASSCHUIJT



A direct descendant of the renowned Annual Bibliography of Indian Archaeology, which was compiled at the University of Leiden between 1926 and 1985, the ABIA Index combines its predecessor's academic standards with modern accessibility features. The ABIA Index is directly and freely accessible from every desktop with an Internet connection. The ABIA Index is compiled by expertise centres at the University of Leiden (IIAS and the Kern Institute), University of Kelaniya (PGIAR/CCF at Colombo), and the SEAMEO/SPAFA Regional Centre for the Arts at Bangkok, each with their own networks of specialists informants.

Search design

You can use very specific index terms - e.g. author's name, words from the title, ISBN number - for very specific searches. You might prefer to make a broader search instead, using geographical terms, general terms or

names as keywords. Typing in a geographical location - e.g. 'Bamiyan' in Afghanistan - would have you find the latest academic publications - in this case - on the famous giant Buddhas.

Records can also be traced via general keywords ranging from prehistory and archaeology (e.g. palaeoethnobotany, Mesolithic) through art history and architecture (e.g. Buddha, paintings, narrative reliefs, installations, spatial organization, and World Heritage Sites) to material culture, inscriptions, and coins.

These keywords can be used singly or combined. You might choose a personal name instead, e.g. Kaniska I (an ancient Kushana king), Alexander

Cunningham (a famous British archaeologist in India in the nineteenth century) or Truong Tan (a well-known Vietnamese artist).

Of course, you can combine index terms (e.g. an author's name or words from the title) with keywords to make a precision search.

Each ABIA Index reference offers:

- a precise bibliographic description according to ISBD standard;
- specific keywords which characterize the contents of the publication;
- a period indicator explaining the period covered by the publications (e.g. first-third century AD).

Selected records also include an annotation (50-150 words) which summarizes the contents. The database records offer interactive features, such as links to reviews, previous editions, other publications by the same author, and so forth. Search results can be saved anywhere on your computer or they can be sent by e-mail. After downloading the ABIA font with the search results, any diacritics (e.g. those commonly found with oriental-languages publications) are displayed as in the original title. ■

For more information:

ABIA
c/o IIAS
P.O. 9515, 2300 RA Leiden
the Netherlands
Tel: +31-(0)71-527 2958
Fax: +31-(0)71-527 4261
Http://www.abia.net

WHAT DOES THE ABIA COVER?

- Monographs
- Articles in monographs
- Articles in journals
- Grey literature
- Unpublished PhD theses
- Electronic publications

ABIA SUBJECT SCOPE:

- pre- and protohistory
- historical archaeology
- ancient art history (up to 1900)
- modern art history (from 1900)
- material culture
- epigraphy and palaeography
- numismatics and sigillography

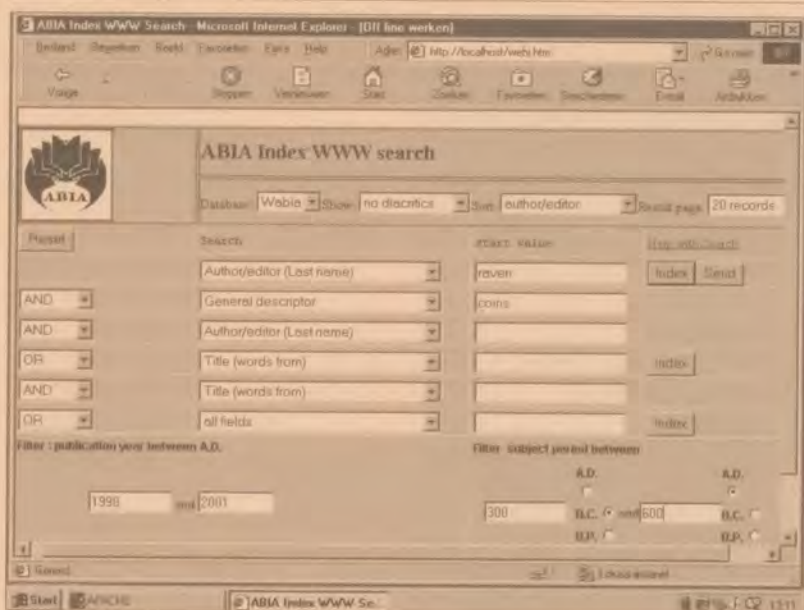
ABIA REGIONAL SCOPE:

- South Asia
- Southeast Asia
- Culturally related adjoining regions (e.g. Afghanistan, Silk Road, South China or Melanesia)
- Diaspora (e.g. Chinese art in Singapore or Indian artists in the United Kingdom)

ABIA PUBLICATIONS:

- Van Kooij, Karel, Ellen M. Raven and Marijke J. Klokke (Eds) **ABIA VOLUME ONE** London and Amsterdam: Kegan Paul in assoc. with the International Institute for Asian Studies (1999).
- *Please see: the IIAS publications order form for order information.
- The release of *ABIA Volume Two* is expected in October 2001, to be published by Brill, Leiden in the series *Handbuch der Orientalistik*.

Dr Ellen Raven is South Asia Editor for ABIA
E-mail: e.m.raven@let.leidenuniv.nl
Helga Lasschuijt, MA is Southeast Asia Editor for ABIA
E-mail: h.i.lasschuijt@let.leidenuniv.nl



The ABIA Index On-line: www.abia.net

Programme Update

Dissemination of Religious Authority in 20th-Century Indonesia:

The KNAW/IIAS/ISIM/CNWS research programme 'The Dissemination of Religious Authority in Twentieth-Century Indonesia', which commenced for a period of four years in January, is presently still in its initial phase (See its introduction in 'Newsletter' 24, p. 43). A small workshop is planned for the (late) summer of 2001 to get the programme focused, while later on the year, on 20 December, a seminar will take place (see IAS Agenda, p. 51). Unfortunately, programme co-ordinator, Dr Nico Kaptein, fell ill, which caused him to stay at home for a couple of months. He is, however, expected to return after the summer.

By SABINE KUYPERS

Upcoming Newsletters will bring regular programme updates, as well as reports and articles by our research fellows, who will also publish their proceedings and results on the programme's website (see below).

What follows is an update on the developments within the programme's four sub-projects on 20th-Century Indonesia:

1. 'Ulama and Fatwa: the Structures of Traditional Religious Authority' The project leader, Prof. Kees van Dijk, Royal Institute of Linguistics and Anthropology, Leiden, will act as Jajat Burhanudin's (Indonesia) PhD supervisor. Dr Michael Laffan (Australia), from 1 January 2002 onwards, will work on this theme and on Tarekat, mentioned below.

2. 'Tarekat: Mystical Associations in Urban Communities'.

Here, Prof. Martin van Bruinessen, University of Utrecht, the Netherlands, will act as project leader and PhD supervisor of Noorhaidi and Ahmad Syafi'i Mufid (both from Indonesia). On 1 April 2001, Noorhaidi started with his research on contemporary Islamic movements, with special attention to urban environments in Indonesia. Dr Michael Laffan will conduct his post PhD research, most probably on the history of Sufi orders in Indonesia.

3. 'Dakwah Organizations and Activities in Urban Communities' Project leader, Prof. Herman Beck, Tilburg University, the Netherlands is also PhD supervisor to Moch Nur Ichwan (Indonesia), working on the topic: 'Dakwah, Politics, and Democratization: Muslim political discourses in the Post-Soeharto era', since 15 April.

Postdoc researcher, Dr Johan Meuleman, started with his research on 'Dakwah in Urban Society in Twentieth-Century Indonesia' on 1 January 2001.

4. 'Education and the Dissemination and Reproduction of Religious Authority'

PhD supervisor is Prof. Azyumardi Azra, The State University of Islamic Studies (IAIN) Syarif Hidayatullah in Jakarta. Dr Dick Douwes, International Institute for the Study of Islam in the Modern World (ISIM), Leiden, consented to become project leader. Both PhD students from Indonesia: Arief Subhan and Mohammad Dahlan, are expected this summer. Dr Mona Abaza (American University, Cairo, Egypt) will join the project for one year as of 1 September

2001, to work on 'Rethinking the two Spaces, the Middle East and South-east Asia'. Another research fellow will be appointed after the selection procedure following the advertisement on this page. ■

For more detailed information:

Http://
www.iias.nl/iias/research/dissemination,
or contact the IIAS at:
E-mail: iias@let.leidenuniv.nl

Dr Nico Kaptein is the Academic Co-ordinator of the above programme, Co-ordinator of the Indonesia-Netherlands Co-operation in Islamic Studies (INIS) Programme, and Secretary of the Islamic Studies Programme at Leiden University. Sabine Kuypers, MA is Co-ordinator of the above programme, and Deputy Director of the IIAS

PAATI Update

The Performing Arts of Asia: Tradition and Innovation (PAATI) research project has come to an end in July 2001. On 21 June 2001, the participants gave their final presentations, reviewed the results of the project, and discussed issues still to be researched in future. PAATI is being evaluated externally by Dr Stuart Blackburn (SOAS, London). An update and article about the PAATI closing presentations and evaluation will be published in the next issue of the IIAS Newsletter Pink Pages ■

Dr Wim van Zanten is the programme director for PAATI.
E-mail: zanten@fsw.leidenuniv.nl

The KNAW / IIAS / ISIM / CNWS research programme

'The Dissemination of Religious Authority in 20th-Century Indonesia'

The programme seeks: 1 Research fellow

to do research preferably within the framework of the sub-theme 'Education and the dissemination of religious authority', for a period of 3 years on a part-time basis (0.5 fte), or for a period of 18 months on a full-time basis.

Requirements:
Applicants should: hold a PhD degree in Islamic studies, the social sciences or another relevant discipline; have a solid disciplinary background which guarantees competent research on the subject; be familiar with Islam in Indonesia; have a good command of Indonesian.

Appointments:
as soon as possible; salaries will be according to Dutch faculty regulations;

Applications:
Applications in the English language (including a curriculum vitae) should be sent before 1 September, 2001, to the IIAS, P.O. Box 9515, 2300 RA Leiden, The Netherlands

Information:
www.iias.nl/iias/research/dissemination/ or Sabine A.M. Kuypers, Co-ordinator (Tel: +31-71-527 2227; E-mail: iias@let.leidenuniv.nl).
*For more information about the programme, its co-ordinators, present research fellows, and sponsors, also see p. 50, as well as the article on this page.

11 ► 12 OCTOBER 2001
LEIDEN, THE NETHERLANDS

Auto Industry & Technology Transfer

With 'New Global Networking in the Auto Industry', Yuri Sadoi and Rogier Busser (IIAS) aim to explore the relationship between the globalization of the Japanese automobile industry and its consequences for technology transfer. Worldwide reorganization of the automobile industry had become an important topic by the end of the previous century. Through mergers and several other forms of co-operation, automobile manufacturers are steadily constructing global networks. These global networks involve not just production and sales, but also globalize parts sourcing and joint research and development.

By YURI SADOI

It is widely believed that during the 1980s and 1990s, Japanese automobile manufacturers held a comparative advantage over their competitors, in particular because of the success of the lean production system. Over the past few decades, Japanese manufacturers first internationalized and have later globalized their production systems, thereby attempting

to internalize the benefits of the lean production system in the many newly established transplants in Southeast Asia, Europe, and the US. These transplants have won an enviable reputation for their success in productivity and efficiency. The focus of the numerous studies on these transplants has been on the Japanese way of maintaining the strong points of Toyota-ism at these newly established overseas production sites.

Two themes that deal with the relationship between the globalization of

the Japanese automobile industry and technology transfer will be addressed at the two-day workshop. Itself a topic that has somewhat surprisingly so far gained little attention. The first day will focus on 'Japanese industrial organization and technology transfer', while the second day of the workshop will deal with the changing relationship between 'Work organization, skill formation, and technology transfer'.

An important consequence of Japanese industrial organization is the intensive and continuous co-operation between the final manufacturer and the suppliers of parts. It is believed that by means of foreign direct investments Japanese automobile makers have fostered a large group of suppliers in Southeast Asian countries. Is it possible to establish any measurements to measure the technology transfer that has come from these investments? And to what extent have Southeast Asian industrial policies influenced technology transfer? Co-operation between Japanese automobile makers and local suppliers in Europe has developed in a different direction because a large number of European suppliers obviously existed long before Japanese manufacturers started production in Europe. How does the relationship between Japanese manufacturers and

local suppliers develop and is technology transfer from Japanese manufacturers of any importance to European suppliers?

Japanese work organization and skills formation are of importance to the development of the lean production system. To maintain both high levels of efficiency and quality of production, managers and engineers are continuously encouraged to engage in improvement activities. This type of organization has also been implemented at Japanese transplants.

However, thwarted by a lack of skilled workers and technicians, this transplant of Japanese organizational practices has proven to be difficult in Southeast countries. This raises the question as to what extent Japanese organizational practices and skill formation systems are adaptable to different cultural settings. Will global networking and parts sourcing affect the direction and speed of skill formation? In the case of Japanese transplants in Europe, there seem to be fewer efforts to transplant Japanese organizational and skills formation systems. This raises the question of how Japanese transplants in Europe deal with skill formation in their own factories and at the production sites of their suppliers.

These topics will be examined through analyses of the situation in

Japan and comparisons with the situation of Japanese transplants in Southeast Asia and Europe. And, finally, we address the question as to how the overseas operations of Japanese manufacturers and suppliers affect the situation in Japan. By bringing together scholars from Japan, Southeast Asia and Europe, with different academic backgrounds, the workshop aims to shed new light on the study of the globalization of the Japanese automobile industry and its consequences for technology transfer for the host countries of Japanese foreign investment in the automobile industry. ■

More information can be found at:

Http://
www.iias.nl/iias/agenda/auto/index.htm

or contact
Dr Rogier Busser, Academic Co-ordinator of the IIAS, Leiden and convenor of the above workshop.
E-mail: busser@let.leidenuniv.nl

Dr Yuri Sadoi is an affiliated fellow at the IIAS, Leiden, the Netherlands and convenor of the above workshop. Her research interest is the transferability of the Japanese automobile production system, supplier-maker relationship, and human skills to the Japanese transplants in Southeast Asia and Europe.
E-mail: Y.Sadoi@Let.LeidenUniv.nl

5 > 7 FEBRUARY 2001
AMSTERDAM, THE NETHERLANDS

Domestic Service & Mobility

Domestic service has been, and still is, an important field of employment for many women. Yet, the ways in which it is organized have changed considerably throughout history and these changes have followed different trajectories. Conceptually and empirically, this workshop, which looked at case studies from Western Europe, South, Southeast Asia, and the Middle East involving scholars from Europe, Asia and America, brought a rich contribution to studies about domestic workers.

By ANNELIES MOORS & RATNA SAPTARI

Report

The increased economic and political inter-connectedness of different parts of the world has enabled a rapid increase in the number of labour migrants amongst domestic workers. However, international labour migration cannot be seen in isolation from migration within national or local boundaries. With the close links between national economies and global markets, different kinds of migration - whether domestic or international, rural - urban, short- or long term - can no longer be regarded separately. Indeed, the most striking aspect of migration in differ-

ent parts of Asia today is the close relationship between socio-economic development, occupational shifts within countries, and spatial mobility within a region.

Geographic mobility of domestic workers is certainly not new. Domestic slaves in the Ottoman Empire, for instance, were often brought from the margins of the empire to the centres of power, while European women were employed in modernizing households in the periphery as part of a 'civilizing mission'. Elsewhere, both in nineteenth-century Europe and in Asia, a large number of domestic servants employed in the cities came from the countryside. In examining these developments historically, there were diverse trajectories found where one could see cycles of feminization and masculinization at the same time. In Italy, for instance, before the arrival of Asian immigrants, this sector experienced masculinization in the 1950s and 1960s. Some countries have also experienced a remasculin-

ization, and in other countries one could clearly see a trend towards feminization. Also, countries that used to be 'sending countries' (Italy, Spain, and Greece, for instance) are now 'receiving countries'.

Comparing how domestic workers and their work are defined served as a reminder of the various types of tasks that fall under the term 'domestic work', as well as of the different categories of workers involved. Different dimensions of the work could be conducted by nurses, governesses, live-in and live-out domestic workers, bonded labour, indentured labour, slaves, and foster children. And the work could involve cleaning, cooking, child rearing and child care, laundering, running the home, tending the garden. The question, then, is who defines the status and how are statistical categories defined? These have a direct impact on different state regulations and their status as citizens. The conditions under which domestic workers are defined as citizens are often linked to the larger political context (fascism, religion, and colonialism).

Since this workshop was unique in that scholars from both sending and receiving countries came together, there was a clear need among the participants to maintain communication and exchange information regarding each other's work. A selection of the papers in this workshop will be published. ■

Dr Annelies Moors is attached to the Department for Cultural Anthropology and Non-Western Sociology at the University of Amsterdam

E-mail: moors@pscw.uva.nl

Dr Ratna Saptari is Co-ordinator of the CLARA research programme.

E-mail: chlia@iisg.nl

CLARA WORKSHOPS & PANELS IN 2001

Agenda



For more detailed information on each workshop, please turn to the International Conference Agenda in these Pink Pages, pp.62 - 63, or, in the case of the EUROSEAS panel, please see IAS Newsletter 24, pp. 49. For specific information on ICAS 2, refer to this issue's Pink Pages, p. 59.

9-12 AUGUST

Berlin, Germany

CLARA Panel at the ICAS 2:

'Gender, Families, and Labour'

Movements in Asia: Historical and comparative perspectives'

6-8 SEPTEMBER 2001

London, UK

CLARA Panel at the 3rd

EUROSEAS Conference:

'Environmental Change and Livelihood Politics: Linking labour and environmental agendas'

6-8 DECEMBER 2001

Den Pasar, Bali, Indonesia

Indonesian Labour History

FORTHCOMING PUBLICATIONS

Publication



Erman, Erwiza

GENDERED RESPONSE TO STATE CONTROL

A MINING COMMUNITY IN SAWAHLUNTO,

WEST SUMATRA (1892-1965)

CLARA working paper no.13

Hayashi, Yoko

AGENTS AND CLIENTS

LABOUR RECRUITMENT IN JAVA, 1870S-1950S

CLARA working paper no.14

Satyanaranya, Adapa

BIRDS OF PASSAGE

MIGRATION OF SOUTH INDIAN LABOUR COMMUNITIES

TO SOUTHEAST ASIA (19TH-20TH CENTURY)

CLARA working paper no.11

Wad, Peter

TRANSFORMING INDUSTRIAL RELATIONS

THE CASE OF THE MALAYSIAN AUTO INDUSTRY

CLARA working paper no.12

NEW CLARA CONTACT:

PILER

The Pakistan Institute of Labour Education and Research (PILER) was set up in May 1982 when a number of concerned trade unionists, academics, and professionals came together to discuss the existing socio-economic and politico-cultural conditions prevailing in Pakistan. Consequently, the Institute was established as a non-profit organization with the objective of being an educational, cultural, and literary institution whose energies would be directed towards uplifting the working people. To this end, it shall organize and establish research groups to work on different sociological, economic, and politico-legal problems of Pakistan and it shall print and publish educational materials, periodicals, and books.

The Institute runs a highly successful national educational programme for workers and organizes special education for women workers. It operates sixteen Working Children Centres that provide educational and recreational facilities to these children.

PILER has conducted important research studies over the years. These include a study of working conditions of children, child labour, impact of inflation on workers in Karachi, comparison of home-based and family-based women workers, and contract labour in garments and textile sectors.

Ongoing research projects include: (1) an Oral History of the Labour Movement in Pakistan; (2) a Peoples Security Survey; and (3) an Enterprise Labour Flexibility Survey. Between 9 and 11 March 2001, PILER collaborated with CLARA in organizing an 'Oral History Training Workshop' in Karachi. Two months ago, PILER had begun a national study funded by the ILO on Organizational Rights in the Informal Sector.

For more information:

Mr Karamat Ali

St. 96 001, Sector X, Sub-sector V,
Gulshan-e-Maymar, KDA Scheme 45,
Karachi 75340 India

9 > 11 MARCH 2001
KARACHI, PAKISTAN

Oral History Training

The Asian Workshop on Oral History Training was held in collaboration with the Pakistan Institute of Labour Education and Research (PILER) in Karachi from 9 to 11 March 2001. This workshop, organized by CLARA and the IISH, Amsterdam, follows up on an earlier workshop held in Amsterdam in September 1999 ('Building Social History Archives in Asia'). The participants - archivists, activists, and researchers - came from Korea, Indonesia, Malaysia, Thailand, Bangladesh, India, Sri Lanka, Pakistan, the United States, and the Netherlands.

By RATNA SAPTARI

Report

The aim of this workshop was to identify and share the knowledge already gained by the participants through their own activities and to learn both the technical skills and become acquainted with the conceptual debates regarding oral history. The variations in the experiences of the participants - ranging from systematically collecting the oral history of groups of people (from freedom fighters, to Communist members, industrial workers, rural communities, urban squatters, and victims of sexual violence) to political activism - brought up the various benefits of using oral history as a method to fill the gaps in historical knowledge that systematic distortion

by authoritarian regimes causes. However, in dealing with subjectivity and memory, this method has also created the problem of interviewing, recording, and analysing the information. There was a clear difference between those who were activists and those engaged in research or documenting work, as the goals were often different.

The training dimension of the workshop consisted of learning about interview techniques; discussing interview situations; learning about recording, preserving and using oral sources; and discussing the problems of analysing the oral sources. The workshop dealt with the extent to which we believe we have to structure interviews and how to foster a spontaneity that will make the interview richer and more dynamic than expected. How do we 'read' the uncon-



Hemasari Dharmabumi and Godi Utama from the Labour Education Centre, Bandung Indonesia

scious and conscious 'signals' that informants were conveying? What is the best means for recording oral accounts? How do we make available such records to the general public without compromising the safety of the informants? The resource person, Fridus Steijlen, who is highly experienced because of his work in the Indonesian Oral History Project based in Leiden, provided good guidance in dealing with these questions.

With such a huge range of questions and problems, three days was, of course, too short to discuss all these points thoroughly, but it was a good start. Regrettably, only a few of the participants had provided notes on their experiences, preventing all of us

from understanding in advance what the others had been doing. Simply because discussions were conducted in a relaxed and friendly manner, we somehow managed to pick up certain important aspects of each other's activities, despite the limited time. There was also a slight problem in following up certain questions in the discussions because participants' involvement in oral history. This is why at the end of the workshop plans were made to continue with other such meetings and training workshops in the other countries involved. ■

Dr Ratna Saptari is Co-ordinator of the CLARA research programme.

E-mail: chlia@iisg.nl

THE STRATEGIC ALLIANCE

Settings for East Asian Studies

An explorative survey

The idea of East Asian Studies is in doubt these days both across Europe as well as in the USA. Funds are being cut and justifications questioned. It is a time of difficult adjustment, a time that warrants comparative and comprehensive information on how East Asian Studies are organized around the globe.

By **ANJA OSIANDER**

Publication In 1999, the Institute of Asian Affairs (Institut für Asienkunde) in Hamburg, Germany, set up a research project to address the need for more information about the 'how-to' of East Asian Studies. The research was supported through a grant from the German Federal Ministry for Education and Research, and it was carried out as a joint project of the Strategic Alliance, a network of European research institutes in Asian Studies. The goal was to gather information on arrangements ('settings') for East Asian Studies in Europe and the USA. 'Settings' include the layout of East Asian Studies at different universities as well as networks in that academic field, both at national and transnational levels. The research was designed as an explorative survey. The results have just been published in English in the series of reports from the Institute. They are meant to provide a first step towards gathering information on settings for East Asian

Studies in a systematic, comprehensive, and comparative fashion.

The report offers detailed portraits of the settings for East Asian Studies at ten different universities or research institutes. Six were chosen from the European context, four from the USA. All of them are recognized in the scientific community as playing a leading role in the academic field, nationally, internationally, or both. All of them offer innovative features for how to organize East Asian Studies. From Europe, the following institutes were chosen: Oxford University and the School of Oriental and African Studies (SOAS) from England; Leiden University from the Netherlands and Lund University from Sweden; the International Institute for Asian Studies (IIAS) in Leiden, and the Nordic Institute for Asian Studies (NIAS) in Copenhagen, Denmark. From the USA, the survey presents data on East Asian Studies at the University of California at Berkeley, at Stanford University, Harvard University, and the University of Michigan.

The survey presents data in the following four categories: (1) the history

of East Asian Studies at that particular institution; (2) the funding and governance structures; (3) resources in terms of personnel and library assets; and (4), academic programmes and/or research activities. The degree of differences in the arrangements for the set-up of East Asian Studies is compelling, even within the limited sample chosen for the survey. The message of the data is clear: there is no golden rule for how to organize East Asian Studies successfully. As long as they form a coherent whole across all of the categories mentioned, many different arrangements appear to be possible.

The data also offer wisdom of another kind: the room for change is not infinite. As far as the institutions in the sample are concerned, attempts to reform them tend to follow the rule of path dependence: the course of evolution to a large degree depends on where the institution has come from in the past. Moreover, the room to manoeuvre is limited by a high degree of embeddedness. All the institutions presented in the survey operate under a host of restraints and interdependencies. It is important to keep such restrictions in mind when debating about how to reform the settings for East Asian Studies.

The idea of embeddedness carries yet another meaning. East Asian Studies are formed, not only at single academic institutions, but also through networks, which create scientific communities. The survey offers a brief overview over such networks in the field of East Asian Studies, both in Europe and in the USA. The overview describes current arrangements for network governance and network activities. Moreover, it sketches the history of the evolution of East Asian Studies as an academic field. In Europe, this evolution followed a path different from that in the USA. The differences can still be felt in different structures of the discourse over East Asian Studies and even in different organizational arrangements. They also influence the fault-lines in the debates over reforms.

The survey was designed as an explorative one. The main purpose was

to identify key issues in the debates over how to organize East Asian Studies. To do so, a bottom-up strategy was adopted. Data was collected in three rounds, (1) from the Internet; (2) through interviews with researchers and administrators; (3) through their feedback to a preliminary draft of the findings. In all rounds, the questions were structured fairly openly. The grading of the relative importance of specific aspects of the settings was to be one of the results, not one of the foregone assumptions, in the survey.

The choice of an explorative format has come at a cost. The 'hard-core' data presented in the survey provides only a snapshot of the situation at the institutions covered, and the sample remained small. There is much room for improvement, especially in compiling time-series-data, and in extending the geographical scope of the survey. Moreover, a comparative history on the origins and the evolution of institutions for East Asian Studies is still to be written. It might spare us quite a few errors in the current attempts at reform. The survey will hopefully serve as a stepping-stone for future endeavours of this kind.

Anyone interested in the survey might want to visit the IIAS website at <http://www.iias.nl/iias/alliance/osiander/SettingsEAS-frontpage.html>. It offers further information on the design of the survey and on the sources used in it, and it presents a summary of the main findings. In addition, the site offers support for on-line orders of the full report. On-line orders can also be placed directly at <http://www.duei.de/ifa>.

— Oslander, Anja, *Settings for East Asian Studies in Europe and the USA - An Explorative Survey* Hamburg: Mitteilungen des Instituts für Asienkunde 333 (2001), 108 pp., ISBN 3-88910-250-624, tables, lists of Internet sources and documents.

Anja Oslander, MEd, worked on the survey described above as a research fellow of the Institute of Asian Affairs, Hamburg, in 1999. She now is a lecturer for Japanese politics at the Technical University of Dresden, Germany.
E-mail: osiander@canaletto.net

The 'Strategic Alliance' is a co-operative framework of European institutes specializing in Asian Studies, which consists of: the International Institute for Asian Studies (IIAS), Leiden/Amsterdam; the Institut für Asienkunde, Hamburg; the Nordic Institute of Asian Studies (NIAS), Copenhagen; and the European Institute for Asian Studies (EIAS), Brussels. The Alliance, established in 1997, aims to bring together existing forces on Asian Studies in Europe to facilitate scholarly excellence to the benefit of national research environments and those of the European Union at large.

The Strategic Alliance implies the establishment of a co-ordinated framework for joint planning, for the pooling of resources in conducting various jointly organized projects, and for co-ordinated fund-raising on an international basis. The Strategic Alliance has an open structure, which will enable other European institutes to join in the future. ■

For information about the Strategic Alliance, please contact:

INTERNATIONAL INSTITUTE FOR ASIAN STUDIES (IIAS)

P.O. Box 9515
2300 RA Leiden
The Netherlands
Tel: +31-71-527 2227
Fax: +31-71-527 4162
E-mail: iias@slet.leidenuniv.nl
[Http://www.iias.nl](http://www.iias.nl)

NORDIC INSTITUTE OF ASIAN STUDIES (NIAS)

Leifsgade 33
2300 Copenhagen S
Denmark
Tel: +45-32-54 8844
Fax: +45-32-96 2530
E-mail: sec@nias.ku.dk
[Http://www.nias.ku.dk](http://www.nias.ku.dk)
([Http://130.225.203.37/info/](http://130.225.203.37/info/))

INSTITUT FÜR ASIENKUNDE (IFA)

Rothenbaumchaussee 32
D-20148 Hamburg
Germany
Tel. +49-40-44 30 01-03
Fax +49-40-41 07 945
E-mail: ifahh@uni-hamburg.de
[Http://www.rrz.uni-hamburg.de/duel/ifa/](http://www.rrz.uni-hamburg.de/duel/ifa/)

EUROPEAN INSTITUTE FOR ASIAN STUDIES (EIAS)

35 Rue des deux Eglises
1000 Brussels, Belgium
Tel: +32-2-230 8122
Fax: +32 2 230 54 02
E-mail: z.mccarthy@eias.org
[Http://www.eias.org/index.cfm](http://www.eias.org/index.cfm)

NIAS BOOKS RECEIVED

Publication Arghiros, Daniel
DEMOCRACY, DEVELOPMENT AND DECENTRALIZATION
A NIAS PUBLICATION
Richmond, Surrey: Curzon Press (2001), 288 pp., ISBN 0-7007-1522-3 (hb) 0-7007-1523-1 (pb), ill.

Carroll, Teresa
LANGUAGE PLANNING AND LANGUAGE CHANGE IN JAPAN
NIAS PUBLICATION SERIES
Richmond, Surrey: Curzon Press (2001), 275 pp., ISBN 0-7007-1383-2.

McVey, Ruth
MONEY & POWER IN PROVINCIAL THAILAND
Copenhagen: NIAS (1999), 288 pp. ISBN 87087062-67-4 (pb) 87-87062-70-4 (hb)

Ronnäs, Per and Bhargavi Ramamurthy
ENTREPRENEURSHIP IN VIETNAM
Copenhagen: NIAS (2001), 354 pp., ISBN 87-87062-84-4 (cloth) 87-87062-89-5 (pb) Singapore: ISEAS (2001), ISBN 981-230-116-X

Sisouphanthong, Bounthavy and Christian Taillard
ATLAS OF LAOS
SPATIAL STRUCTURES OF THE ECONOMIC AND SOCIAL DEVELOPMENT OF THE LAO PEOPLE'S DEMOCRATIC REPUBLIC
Copenhagen: NIAS (2000), 160 pp., ISBN 87-87062-87-9, Chiang Mai: Silkworm Books (2000), ISBN 974-7551-41-1, ill.

Thörnlin, Robert
DEVELOPMENT, DECENTRALIZATION
NIAS REPORT 42
Copenhagen: NIAS (2000), 288 pp., ISBN 87-87062-75-5

Wagner, Donald B.
THE STATE AND THE IRON INDUSTRY IN HAN CHINA
Copenhagen: NIAS (2001), 148 pp., ISBN 87-87062-83-6 (cloth), 87-87062-77-1 (pb)

Interested in submitting a review article for one of our Books Received? Please contact the editors at: iiasnews@let.leidenuniv.nl

ALLIANCE PUBLICATIONS

In November 2000 the Asia Pacific Committee of German Business together with the Institute of Asian Affairs in Hamburg held a conference to analyse and discuss the political and economic situation of the Asian countries after the Asia crisis. The revised papers are published in this anthology. They deal with:

- J. Thomas Lindblad: Causes of the Asia Crisis in Retrospective
- Michael von Hauff: Development perspectives of India's economy: good potential, but poor policy?
- Rüdiger Machetzki: Economic development and political stability in South East Asian countries: Did they really surmount the crisis?
- Sebastian Heilmann: Lessons learnt from the 'Asia crisis': structural reforms and state capacity in the Peoples Republic of China
- Patrick Köllner: The summit in Pyongyang and the perspectives of North-South relations in Korea
- Werner Pascha: Japan: Is there an end to the economic and political consolidation process in sight?

Rüdiger Machetzki summarizes the conclusions in his article on "East Asia and India: Looking ahead to a new phase of development?". In addition the volume contains a selected bibliography on "Asia after the crisis" compiled by Guenter Schucher.

Institut für Asienkunde
Rothenbaumchaussee 32 — D-20148 Hamburg
Telephone: (040) 42 88 740 - Telefax: (040) 410 79 45
E-mail: ifahh@uni-hamburg.de
homepage: www.rrz.uni-hamburg.de/ifa/



Asia Committee

EUROPEAN SCIENCE FOUNDATION

THE ESF ASIA
COMMITTEE SECRETARIAT
P.O. Box 9515, 2300 RA Leiden
The Netherlands
Tel: +31-71-527 2227
Fax: +31-71-527 4162
E-mail: ias@let.leidenuniv.nl
[Http://www.ias.nl/esfac](http://www.ias.nl/esfac)

NEW
E-MAIL
IIAS

THE ESF ASIA COMMITTEE

The Asia Committee that is responsible for the execution of the ESF programme in Asian Studies is an independent, academic committee composed of authoritative, senior scholars from European countries, who have an interest in Asian Studies. The ESF ensures that committee membership reflects the disciplinary and geographical areas concerned. The AC can invite ad hoc observers from national governments, from related bodies in the US and Asia, and from private foundations. Obvious lacunae in the disciplinary coverage of the committee can be filled by individual experts invited by the committee.

The full committee meets at least once per year. An Executive Group meets twice a year to implement and discuss the decisions taken by the full committee, and to prepare full committee meetings. The day-to-day business is conducted by the chairman, Prof. Thommy Svensson (Goteborg, Sweden), vice-chairman, Prof. Jean-Luc Domenach (Paris, France), secretary, Prof. Wim Stokhof (IIAS, Leiden, the Netherlands), and ESF secretary, who may involve other committee members in the preparation of full committee meetings. The Asia Committee reports to the Standing Committees for the Humanities and the Social Sciences and the ESF Governing Council.

SECRETARIAT OF THE ESF ASIA COMMITTEE:

Sabine Kuypers & Josine Stremmelaar
E-mail: ias@let.leidenuniv.nl
[Http://www.ias.nl/esfac](http://www.ias.nl/esfac)

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.

The ESF is an association of more than sixty major national funding agencies devoted to basic scientific research in over twenty countries. It represents all scientific disciplines: physical and engineering sciences, life and environmental sciences, medical sciences, humanities, and social sciences. The Foundation assists its Member Organizations in two main ways: by bringing scientists together in its scientific programmes, networks, and European research conferences to work on topics of common concern; and through the joint study of issues of strategic importance in European science policy.

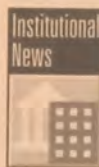
ESF OFFICE

Mrs Marianne Yagoubi
or Ms Madelise Blumenroeder
1 quai Lezay-Marnésia
67080 Strasbourg Cedex, France
Tel.: +33-388-767 151
Fax: +33-388-370 532
E-mail: mblumenroeder@esf.org
[Http://www.esf.org](http://www.esf.org)

ESF Asia Committee News

On 23 February, the Asia Committee met in Florence, Italy, for its annual meeting. Main items on the agenda were the selection of proposals for travel grants and the future of the Asia Committee itself. The next day, a joint meeting with the representatives of the European Associations for Asian Studies was held.

By MARIEKE TE BOOIJ & SABINE KUYPERS



To enable young scholars to visit a European research institution of their choice, and thereby to promote academic co-operation in

Europe, the ESF Asia Committee established the possibility to apply for research travel grants. From all proposals, six were selected for an ESF Asia Committee research travel grant. With these grants, young PhD students or post-doc researchers are given the chance to acquaint themselves with new academic environments in a European country other than their own. A list of the selected candidates and a new call for research travel grant proposals (2001/2002) are to be found on this and the opposing page.

An Asia Committee after 2001?

As the Committee's current (and second) mandate period expires on 31 December 2001, the meeting discussed possibilities for a prolongation after that date. A 'Proposal for the extension of the Asia Committee' to be submitted to the ESF in Strasbourg was elaborated on. In March, the proposal was sent to the ESF Standing Committees of both the social sciences and the humanities to be discussed at their next meetings. The text of this plea for an extension of the Asia Committee and its activities is published here on page 58.

On 24 February, the ESF Asia Committee met with representatives of six professional associations (AKSE, EACS, EAJ, EASAS, ESCAS, and EUROSEAS), during the second meeting of the Asia Committee and the 'Conference of the Presidents of the European Associations for Asian Studies'. The meeting stressed the marginal

position Asian Studies have within the European framework. A need was felt for a further joining of forces. Participants agreed on being principally willing to establish some form of confederation to be developed by the Asia Committee. It was suggested to create a joint European Association of Asian Studies. All associations furthermore supported the Asia Committee and underlined the importance of its work. ■

Marieke te Booi, MA is Executive Manager of the IIAS, Leiden, the Netherlands.

E-mail: m.te.booi@let.leidenuniv.nl

Sabine Kuypers, MA is Deputy Director of the IIAS, Leiden, the Netherlands.

E-mail: ias@let.leidenuniv.nl

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), vice chairman
- Prof. Jan Fagerberg (Norway)
- Prof. Marc Gaborieau (France)
- Prof. Carl le Grand (Sweden)
- Prof. Christopher Howe (United Kingdom)
- Prof. Victor King (United Kingdom)
- 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. Thommy Svensson (Sweden), chairman
- Prof. Rudolf Wagner (Germany)

Observers are:

- Prof. Taciána Fisac (Spain)
- Association for Asian Studies (USA)
- Chiang Ching-kuo Foundation for International Scholarly Exchange (Taiwan ROC)
- Academia Europaea, Prof. Jan Breman (the Netherlands)

Agenda

The Committee selected ten workshops to support during the course of 2001. Abstracts of these workshops were printed in the Pink Pages of IIAS Newsletter 23. Reports of some of these workshops are published in this issue of the IIAS Newsletter on pp. 10, 24-25, and 40, while future workshop reports will be published in upcoming issues of the IIAS Newsletter.

Below are listed dates, venues, and titles of the remaining ESF Asia Committee-sponsored workshops to take place in the year 2001.

More details can be found in the International Conference Agenda on pp. 62-63.

16-18 AUGUSTUS 2001

Bergen, Norway

Asian Welfare Policy Responses to the Crash of 1997

8-9 NOVEMBER 2001

Paris, France

Intellectual and Spiritual Authorities in 20th century Middle Eurasia. Status, Networks, Discourse, Strategies

EUROPEAN ASSOCIATIONS FOR ASIAN STUDIES

ASSOCIATION FOR KOREAN STUDIES IN EUROPE, AKSE

[Http://www.dur.ac.uk/~dmu0rcp/aksepage.htm](http://www.dur.ac.uk/~dmu0rcp/aksepage.htm)

EUROPEAN ASSOCIATION OF CHINESE STUDIES, EACS

[Http://www.soas.ac.uk/eacs](http://www.soas.ac.uk/eacs)

EUROPEAN ASSOCIATION FOR JAPANESE STUDIES, EAJ

[Http://www.eajs.org](http://www.eajs.org)

EUROPEAN SOCIETY FOR CENTRAL ASIA STUDIES, ESCAS

[Http://www.let.uu.nl/~escas/](http://www.let.uu.nl/~escas/)

EUROPEAN ASSOCIATION FOR SOUTHEAST ASIAN STUDIES, EUROSEAS

[Http://www.ias.nl/institutes/kitlv/euroseas.html](http://www.ias.nl/institutes/kitlv/euroseas.html)

EUROPEAN ASSOCIATION FOR SOUTH ASIAN STUDIES, EASAS

Secretariat:
c/o Prof. Dirk Kolff
E-mail: Kolff@let.LeidenUniv.NL

AWARDED ESF ASIA COMMITTEE TRAVEL GRANTS

K. Sahoo, MA (Norwegian University of Science & Technology)

'The formal and semantic criteria needed to define the class of serial verbs (VP-VP constructions) as distinct from the complex predicates (V-V sequences)'
Visit to: Konstanz / 1 June - 5 July 2001

M.E. Sleebom, MA (Amsterdam School for Social Science Research)

'The intellectual history of various groups of intellectuals in China and Japan and the ways in which they categorize the nation-state and the consequences of this for social-science in general.'
Visit to: Oxford, SOAS Sheffield / Date to be decided

S. Visscher, MA (Center for Asian Studies, Amsterdam)

'Actors and Arenas, Competition and Co-operation; the History of Singapore Chinese Chamber of Commerce and State in Singapore: 1945-97'
Visit to: Oxford / Date to be decided

M. Sato, MA (Research School CNWS, Leiden)

'Confucian State and Society of Li.A Study on the Political Thought on Xun Zi'
Visit to: Belgium/Germany / Date to be decided

M. Mojibur Rahman, MA (University of Helsinki)

'NGOs and Child Welfare in Developing Countries: A study on the Nordic and Netherlands-Supported NGOs in combating exploitations of child labour in Bangladesh and Nepal'
Visit to: IIAS Amsterdam Branch Office / 15 November - 21 December 2001

S. Hell, MA (University of Tuebingen)

'Siam and the League of Nations'
Visit to: Leiden / Date to be decided

ADVERTISE!

IN THE
IIAS NEWS-
LETTER
PLEASE SEE
PAGE 26 FOR
MORE INFO

AKSE Conference on Korean Studies

Report
Throughout its more than twenty-five-year history, AKSE (Association of Korean Studies in Europe) has been the academic and scholarly forum for Korean Studies in Europe and the fundamental vehicle for the development for Korean Studies as a discipline in European universities.

Scholars from Eastern and Western Europe, Russia, Japan, USA, and Korea presented fifty-six papers in eight panels organized on the following themes: Pre-Modern History, Modern history, Buddhism, Philosophy, Anthropology, Linguistics, Literature, and Modern Korea. We were pleased that four scholars from the Academy of Social Science in P'yongyang participated in this confer-

ence and present their papers. A pre-conference proceeding volume containing thirty-seven papers has been published, namely *History, Language and Culture in Korea - Proceedings of the 20th Conference of the Association of Korean Studies in Europe (AKSE)*, compiled by Pak and Jaehoon Yeon, London: Saffron Books (2001), 433 pp, ISBN 1 872843 27 1. ■

The conference was organized by the Centre for Korean Studies, School of Oriental and African Studies, University of London.

*Dr Youngsook Pak is secretary of AKSE and Chair for Korean Studies at the School of Oriental and African Studies (SOAS), London, United Kingdom.
E-mail: yp@soas.ac.uk*

ESF ASIA COMMITTEE RESEARCH TRAVEL GRANTS 2001/2002

The Asia Committee (AC) of the European Science Foundation (ESF) invites applications for European 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 within Europe to young researchers in Asian Studies for the year 2001 or 2002. The grants are provided for scholars intending to visit academic institutions in Europe. They are established to enable the applicants to acquaint themselves with researchers and research environments of EUROPEAN ASIAN STUDIES institutes. The grants amount to maximum of EURO 1,900 per person, and will be transferred at the conclusion of visits.

CRITERIA FOR APPLYING:

- It should concern a short one month minimum visit;
- Applicants should be 1) PhD students who are about to finish their dissertation (no longer than one year prior to the defense), or 2) holders of a PhD degree (obtained no longer than three years ago);
- Applicants should be nationals or residents of ESF member countries*;
- Proposals must fall within the fields of the social sciences and the humanities;
- The visit must take place in an ESF member country, other than applicants' home country;
- The visit must take place in the year 2001 or 2002.

APPLICATIONS SHOULD BE ACCOMPANIED BY:

- a short proposal (two pages maximum) explaining the relevance of the planned visit for the applicant and his/her research;
- a letter of support by the (former) PhD supervisor, also indicating the (expected) defense date;
- Curriculum Vitae, including a list of publications.

ADDRESS AND DEADLINE

The proposals should have reached the ESF Asia Committee secretariat in Leiden by 15 September 2001 at the latest. Proposals may only be sent through either regular mail or e-mail. 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.ias.nl/esfac> or from the Committee's secretariat:

ESF Asia Committee Secretariat
c/o International Institute for Asian Studies (IIAS)
P.O. Box 9515, 2300 RA Leiden, the Netherlands.
Tel: +31-71-527 22 27/ E-mail: ias@let.leidenuniv.nl

*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.

ESCAS Update

27 > 30 SEPTEMBER 2000
VIENNA, AUSTRIA

ESCAS VII

Hosted by the Institute for Social and Cultural Anthropology of the University of Vienna and organized by Dr Gabriele Rasuly-Paleczek, the Seventh Conference of the European Society for Central Asian Studies (ESCAS VII) attracted a large audience to Vienna.

By GABRIELE RASULY-PALECZEK

Report
Two distinguished guests, Dr Benita Ferrero-Waldner, the then acting OSCE President and current Austrian Minister for Foreign Affairs, and Prof. Georg Winckler, rector of the University of Vienna, emphasized the importance of Central Asian Studies. Both welcomed our efforts to bring scholars together from all over the world and to inform the Austrian public about this region, unfamiliar to most Austrians.

The general theme of the conference 'Central Asia: Past - Present - Future' elicited a vast response from the scientific community (especially from Central Asia and other CIS countries). Restrictions in finding sufficient funds for such a vast number (156) of potential participants had us limit the number of scholars from soft currency countries.

Around 105 speakers gave their presentations divided over five panels, mostly running in parallel ses-

sions. Two panels: 'Processes of State Formation' and 'Nation Building in Central Asia' focused on tribe and state relations in Central Asia, on perceptions and practices of reform, modernity and power struggles in Central Asia and the Caucasus, as well as on history and education. The panel on 'Religion and Society' was divided into two sub-sections. One dealt with religious beliefs and practices in Central Asia, including topics such as varieties of religious, shamanism, and healing spirits, Sufism and the link between religion and politics. The other section, 'Forms of social organization and their transformations', added to knowledge of the make-up of current Central Asian societies. Among the topics highlighted was the mahalle (urban quarters in Central Asian cities).

After Dr Atabaki, ESCAS President, had delivered his report on the ESCAS activities, some amendments to the constitution were discussed, which met with the General Assem-

bly's approval. The ideas of creating national ESCAS sub-organizations and organizing smaller workshops in between ESCAS conferences were also touched upon. One of such national ESCAS organizations - the Austrian Society for Central Asian Studies - has already been established by Rasuly-Paleczek in the summer of 2000. Lastly, the election of a new board took place. ■

Further details on the amendments to the ESCAS constitution: <http://www.let.uu.nl/~escas/newsletter.htm>

Dr Cathrine Poujol, the current ESCAS General Secretary, will organize the eighth ESCAS conference, scheduled to take place in Bordeaux, France in 2002:

Dr Cathrine Poujol
32, Quai des Chartroux
33000 Bordeaux, France

Alternatively, contact:

Dr Vincent Fourniau
Institut Français d'Études sur l'Asie Centrale (IFEAC)
18a Rakatboshi Str.
Tashkent, Uzbekistan
Tel: +998 -71-139 47 03.
Fax: +998-71-120 6656
E-mail: Fourniau@silkg.org

*Professor Gabriele Rasuly-Paleczek of the Institute for Social and Cultural Anthropology, University of Vienna, Austria is ESCAS Vice-President. Her fields of interest include political anthropology, kinship studies, collective identities, national-building processes, and local history. Her regional focus lies in Northern Afghanistan and Turkey.
E-mail: Gabriele.Rasuly@univie.ac.at*

Anthropological Network on Central Asia

Under the umbrella of the European Society for Central Asian Studies (ESCAS), a new sub-organization is currently being established. The formation of this organization has been initiated by a number of ESCAS members who are interested in promoting social and cultural anthropological studies on Central Asia considered to be underestablished. As a first step, this group aims to create a network of interested social and cultural anthropologists by consolidating a list of names and addresses of interested individuals and institutions. Eventually, special workshops and conferences will be organized on general or specific anthropological topics related to Central Asia. One of the first major events could be the next ESCAS conference in Bordeaux in 2002 where a special social anthropological panel will be organized.

By GABRIELE RASULY-PALECZEK

Short News &
The European Society for Central Asian Studies (ESCAS) itself was formally established as an organization in 1995. However, its activities go back to 1985 when a group of scholars from the Netherlands, Germany, France, Great Britain, and Denmark, working within the field of Central Asian Studies, decided to establish an informal co-operation with the purpose of promoting joint research and interdisciplinary stud-

ies among European scholars on Central Asia. Since 1985, ESCAS has organized seven international conferences and some smaller workshops, while also having published five conference volumes. ESCAS is closely collaborating with scholars and institutions in Europe, Central Asia, and many other regions of the world.

The ESCAS anthropological network is open to all social and cultural anthropologists worldwide, as well as to other scholars interested

in the social and cultural anthropology of Central Asia. Here, Central Asia is broadly understood to include the Central Asian republics belonging to the CIS countries, Northern Afghanistan, Mongolia, Tibet, Xinjiang, Transcaucasia, and all the Central Asian diaspora communities.

In order to begin activities we need to determine the level of interest for this anthropological network on Central Asia. Therefore, we would like to invite you to co-operate with us. Please send us your feedback and comments (including information on your specific interests - regional as well as topical - plus full mailing address (including full postal address, phone, fax and e-mail). Furthermore, we ask that this information be passed to your colleagues and to other institutions. ■

For details on the ESCAS Anthropological Network on Central Asia, please contact:

Prof. Gabriele Rasuly-Paleczek
Institute for Social and Cultural Anthropology (Ethnology)
University of Vienna
A-1010 Vienna, Universitätsstr.7/IV
Austria
Tel: (office): +43-1-4277-485-06
Fax: +43-1-4277-9485
E-mail: gabriele.rasuly@univie.ac.at

Asian Studies in Europe

And the activities of the ESF Asia Committee beyond 2001

Below you will find the text, edited for publication, of a proposal for extension, as was drafted by the ESF Asia Committee and submitted to the European Science Foundation Standing Committees for the Humanities and the Social Sciences, last March.

Forum

In December 2001, the second three-year mandate of the ESF Asia Committee (AC) will expire. We argue in this proposal that the Asia Committee should be continued with the task of further enhancing the quality, focus and value of European research in Asian studies.

The Asia Committee was founded in 1994 as a joint initiative of the ESF Standing Committees for the Humanities and the Social Sciences. Its aim has been to bring together the fragmented forces of Asian Studies in Europe and thereby to improve standards of research and expertise on Asia to the benefit of both the national participants and the European community as a whole. Since 1994, the Committee has adopted several scientific instruments to achieve these goals.

- The Committee sponsored an impressive number of 55 interdisciplinary workshops, organized jointly by European and Asian partners. For these workshops, held in various countries in Europe and Asia, participation of scholars from at least seven European countries was obligatory.
- In order to develop further the most promising scientific themes from these workshops approximately twenty publication grants for successful workshops have been awarded. Moreover, three long-term joint research programmes, implemented by Asian and European researchers have been initiated.
- A post-doctoral fellowship scheme for leading young scholars has been designed to promote mobility between different European institutions thereby improving the quality of scholarly training and also diffusing new ideas to participating centres. Co-financed by France, the Nordic countries and the Netherlands the Asia Committee has awarded 219 research months in total.
- Eleven travel grants have been granted for exploratory visits for young scholars to centres of excellence in Europe.
- Through the WWW, Newsletters and a database research-related information on European Asian Studies is being widely disseminated.
- The Asia Committee has given (Financial) Support to the professional European associations in Asian Studies for their meetings and helped establish the 'Conference of Presidents of the European Associations of Asian Studies'.

Through these activities the AC has demonstrably developed Europe-

wide research strengths and improved links between European centres and researchers and their counterparts in Asia.

This support has been firmly based in both humanities and social science arenas, and a substantial share of it has focussed on contemporary issues of importance to European policy makers. In this context we would emphasize that the humanities and social sciences are not independent fields of study, but relate closely and are both indispensable for understanding the workings of Asian societies in the broad sense. The functioning of governments, economies, management, and scientific systems, for example, all involve research that embraces both fields of study.

Supplementary to the direct results of our activities, European and Asian networking has been greatly improved with real but necessarily unquantifiable results.

Delegates on the Committee itself represent a wide range of Research Councils, scholarly institutions, and constituencies. This variety and breadth of experience has enabled us to obtain an unusually comprehensive and considered view of the resources, strengths and weaknesses of Asian Studies in Europe. A view, certainly beyond that available to any national or other European body we know of.

We believe that one of the most important results of the Asia Committee is the creation of new networks at various levels. Through the AC, isolated scholars in small institutes scattered over Europe have been enabled to establish new links at a disciplinary or interdisciplinary level. Through AC-supported scientific gatherings became European scholars engaged in pan-European, Atlantic or Asia-Europe networks.

One other feature of the AC's work is the scope of the European group that has benefited and been drawn into the wider field of Asian Studies. The AC's role in the establishment of associations of Asian Studies in the Netherlands, Spain, Germany, and, more recently, France clearly reflects this. In addition, the AC has established a platform for the European Associations for Asian Studies to strengthen their roles and enable them to fulfill their missions more effectively.

Overall, therefore, we think that any appraisal of the Committee's record would confirm that it has had an impact in the field of Asian Studies of a kind qualitatively different to what any member country could have obtained individually. And, judged by contemporary research funding standards, this has been achieved at extremely small costs. What we have done, therefore, is to enhance the value of local research funding by

building bridges within Europe and between Europe and Asia.

The need for a new Asian Studies Programme

We believe that there is a strong case to build on this foundation and that to simply terminate the AC at this stage, would constitute a serious and unnecessary loss of the academic and intellectual capital that has been accumulated since 1994.

We are convinced that Europe and Asia will become increasingly interdependent as the twenty-first century progresses. Europe, on the one hand, and countries and configurations of countries in Asia (including India, China, Japan, and the ASEAN group) on the other, together are, major contenders in the global interplay of forces. Economic, commercial, and

Proposal for the extension of the European Science Foundation (ESF) Asia Committee

technological issues are already substantial, but the importance of cultural, religious, legal and social spheres should not be underestimated. The problems of the recent 'Asian Crisis' illustrated all too vividly how very unprepared we are (at every level) to handle major Asian developments with the confidence borne of adequate factual and conceptual understanding.

In order to think about the shape of a future programme it is important to get the present state of Asian studies in Europe in perspective. Not long ago, such studies were fairly thin, concentrated geographically in a small number of established centres, and often exclusively based on language, cultural, and historical studies. During the last two decades this picture has changed radically. There is now some Asian Studies presence in almost every European country and expertise in contemporary studies and social science based work has improved enormously. However, one cannot be complacent about this situation for three reasons.

Firstly, in many cases these studies have minor standing in the national scheme of things and suffer disproportionate diminishes of funding and prestige. The numbers involved may look impressive in total, but when looked at in terms of disciplinary and Asian country segments (i.e. lawyers specialized in South Asia, political scientists with expertise in Japan), we find that the available expertise is very limited.

Secondly, although there are major activities in a number of European member countries (for example France, Germany, UK, Sweden, and the Netherlands), in most others, Asian work is at a very early stage and however generous national provision may be, new research centres can only be built up with the help of advice, training, and research relationships with the larger and older cross national centres.

Thirdly, Europe's relationship with Asia is in some respects a competitive one, the United States being the major competitor. Some American centres have a scale of activity (i.e. staff, library, and research provision) as large as that in all European centres combined. American strengths are increased by the binding effects of being within one country and by the proactive work of the Association for Asian Studies, Inc. (AAS, Ann Arbor, Michigan, USA).

This of course does not imply any lack of close networking and interplay with Europe. However, given that American research opportunities are so appealing, we cannot ignore the fact that unless we can enhance what is on offer in Europe, one could envisage a future where the best in Europe migrate across the Atlantic.

Key objectives

We therefore propose the following key objectives for a further period of activity of the AC or some successor group.

Support to selected collaborative research activities across Europe should continue and involve appropriate linkages with Asia in this process. Research support should be so as to focus on European policy needs while balancing the claims of humanities and social sciences and support the relationship between them. Secondly, we need to continue to improve the research and development environment for younger European scholars to ensure that a new generation is well placed at the frontiers of Asian research worldwide. Lastly, we need to pay particular attention to the needs of European countries where Asian studies are very small and under-developed and help strengthening these through inter-European collaboration.

Possible future instruments

If a format could be found for continuation of the AC's activities we believe that it would be important to focus on the following as a core to our activities:

- Summer Schools
Summer Schools will be organized every other year for young researchers from both Europe and Asia. They will be held alternately in both regions and they will deal with research subjects of common interest (Estimated costs: 75,000 Euros per event).
- Exploratory Workshops in the humanities and the social sciences
A two- to three days high quality meeting of European and Asian scholars. At least seven European countries should be represented. These meetings are expected to result in new research themes for collaborative Europe-Asia research activities (Estimated costs: 120,000 Euros annually).
- Programme Development
The AC will act as a catalyst for research programmes having a joint or shared Europe-Asia relevance. The AC will select promising proposals and will finance a number of programme workshops (Estimated costs: 15,000 Euros annually).
- PhD Workshops in advanced Asian Studies
The purpose of these workshops is to provide PhD students with qualified support from an international team of academic supervisors and to give them the opportunity to become acquainted with colleagues from other European and Asian countries who are conducting research on similar topics. Each workshop offers inspirational lectures given by leading scholars, but most of the time is devoted to discussing each student's thesis work based on papers circulated in advance (Estimated costs: 25,000 Euros annually).
- Reconnaissance Grants
Exploratory visits (three months) for young scholars to centres of excellence in Europe (and Asia). Young researchers are given the opportunity to acquaint themselves with the scholars, the research facilities and environments of leading institutes for Asian Studies in Europe (Estimated costs: 15,000 Euros annually).

Overall we believe that opportunities for Asia related research have never been greater but we do not believe that the single-handed efforts of any one European country will be adequate to the task. Through the work of the Asia Committee the value of local research funding is enhanced by building bridges within Europe and between Europe and Asia. The ESF Asia Committee recommends that the Asian Studies Programme of the ESF be continued. ■

This is the edited version of the text as drafted by the ESF Asia Committee. For more information on the ESF Asia Committee, please refer to:
[Http://www.ias.nl/esfac](http://www.ias.nl/esfac)

9 > 12 AUGUST 2001
BERLIN, GERMANY

ICAS 2

2nd International Convention of Asia Scholars



Agenda



All Asia Scholars around the world are invited to participate in the Second International Convention of Asia Scholars taking place in Berlin, Germany from 9 to 12 August later this year. The conference aims to provide a broad and inclusive forum for all scholars working on issues related to Asian Studies and to seek a way of establishing or improving their international networks. Across continents, disciplines, regional specializations, and conceptual approaches, the main purpose of ICAS 2 will be to present both a formal platform and an academic stimulus for improving the exchange of scholarly contacts in Asian Studies.

The large number and high quality of the proposals submitted reinforce our impression that ICAS 2 will achieve its major aims; scholars from America, Australia, Europe, and Asia will present and discuss a broad and

diverse spectrum of academic work, thus offering great opportunities for academic exchange not only for paper presenters, but for anyone attending the convention.

ICAS 2 will consist of different types of presentations: panels, paper discussion groups, posters, and the informal programme. Panels were organized by participants without any academic or institutional restrictions by the ICAS 2 organization. The Programme Committee reviewed the proposals and, in some cases, added proposed single papers to panels. Other single paper proposals were combined into discussion groups. Each panel and discussion group will last four hours. Posters will both be on exhibition during the whole conference and will get an additional two-hour frame for public discussion.

Below you will find an overview of the panel titles. Please notice that this overview only includes the names of self-organized panels. Fi-

nally, we are especially proud to announce that our distinguished colleague, Professor Wang Gungwu from the National University of Singapore – the official organizer of ICAS 3 in 2004 – has accepted our invitation to be the Keynote Speaker of ICAS 2. ■

Please remember that you need to register for participating in ICAS 2! Pre-registration can be done until **15 July**. The on-site registration is more expensive!

For information on registration, please contact:

Congress Organization
Thomas Wiese GmbH (CTW)
Goßlerstr. 30
D-12161 Berlin
Tel: +49-30-85 99 62 16
Fax: +49-30-85 07 98 26
E-mail: icas2@ctw-congress.de
Http://www.ctw-congress.de

For questions regarding academic issues, please contact:

Prof. Eberhard Sandschneider and/or Horst Schmidt
Research Unit on Chinese and East Asian Politics
Otto Suhr Institute of Political Science
Free University Berlin
D-14195 Berlin
Tel: +49-30-83 85 32 52
Fax: +49-30-83 85 50 49
E-mail: icas2@zedat.fu-berlin.de
Http://www.fu-berlin.de/icas2

For general information about ICAS 2:

ICAS 2
E-mail: icas2@zedat.fu-berlin.de
Http://www.fu-berlin.de/icas2

IIAS Connects You at ICAS 2

From 9 to 12 August, the Freie Universität in Berlin will organize the second International Convention of Asia Scholars (ICAS 2) in Berlin, Germany. The IIAS, as the organizer and founder of the first ICAS, which took place in Noordwijkerhout in 1998, will represent itself in Berlin via panel presentations, a round table discussion, and the Internet plus e-mail service 'The IIAS Connects You', for conference participants.

Short News



Two IIAS panels are included in the overall ICAS 2 programme. The first panel is entitled: 'The Limits to the Indigenization of Transnational Management. Case Studies from the Chinese Cultural Realm: Colonial bureaucracies and transnational enterprises'. The panel is convened by Dr Leo Douw (VU/UvA) and is an offshoot of the IIAS research programme 'International Social Organization in East and Southeast Asia: Qiaoxiang Ties in the Twentieth Century'. The second IIAS panel deals with 'Gender, Families, and Labour Movements in Asia: Historical and comparative perspectives', and is organized by Prof. Marcel van der Linden (IISH) and Dr Ratna Saptari (IISH/IIAS). This panel falls within the framework of the IIAS/IISH joint research programme 'Changing Labour Relations in Asia' (CLARA).

The IIAS is furthermore organizing a roundtable discussion entitled:

'Building a Future for ASEM'. This discussion is convened by Prof. Wim Stokhof (IIAS) and Dr Paul van der Velde (UvA). It is organized within the framework of the Strategic Alliance.

Moreover, the IIAS will be present at the ICAS 2 book exhibition in cooperation with the Dutch publishers MMF, IDC, and Brill. To enable conference participants to check their e-mail messages and to serve the Internet, we will provide 'The IIAS Connects You' - Internet/e-mail service at our joint book stands. On-line information on Asian Studies-related websites may be found here, free of charge, via the 'IIAS Gateway to Europe'. Information on other IIAS activities, copies of the Newsletter, and the latest information on our academic publications will also be available in the IIAS booth. The Strategic Alliance will present its new activities, and its participating institutes.

We are looking forward to meeting you in Berlin! ■

THE 2ND INTERNATIONAL CONVENTION OF ASIA SCHOLARS (ICAS 2)

List of Panels

These panels were organized by participants, and reviewed and partly rearranged by the Programme Committee. Beside these self-organized sessions, the Programme Committee combined thirty-one single paper proposals to eight further panels.

About 100 further single papers will be presented in paper discussion groups and more than 50 posters will be presented in the Henry Ford Building, the central ICAS 2 location. Book presentations, meetings in conjunctions, and film presentations will make up the informal programme.

- Aestheticization and Meiji Nationalisms
- Alienizing Asia: Assertions of cultural uniqueness in Japan, China and Korea
- Alternate Modernities in Asia: Rural transformations, development, social change
- Ambiguous Missions: Chinese students in the world and their impact on modern China
- Authenticity and Archaism in the Material Culture of Yuan and Ming Daoism
- Between Traditional Values and Structural Advantages: Family and business in Japan
- Betwixt and Between: Threshold lives in late Imperial and Republican China
- Borderland Ecologies in the People's Republic of China
- China and East Asia

- Chinese Everyday Culture
- Cold War and After in East Asia: 1945-2001 (I)
- Cold War and After in East Asia: 1945-2001 (II)
- Collaboration and Governments of Collaboration in China (1930s-1940s)
- Colonialism as Civilizing Mission: The case of British India
- Cultural Capital and the Culture(s) of Capital
- Cultural Production and the Cultural Market: Literature and film in and around China in the 1990s
- Discourse and Agency: A report on an interdisciplinary research programme on texts on disorders in sixteenth- and seventeenth-century China
- Discourse, Change, and Innovation in Tibetan Refugee Communities
- Dolls, Toys, and Play in Japanese Culture
- Engendering Political Economy & Popular Culture in East Asia
- Eros and Thanatos: Narrating the body in Japanese history
- Ethnic Discrimination in East Asia
- Financial Market Reform in Asia
- Focus on Film: Engaging with films from South Asia and the South Asian diaspora
- Gender and Globalization: Vernacular modernities
- Globalization/Localization of Natural Resources in Southeast Asia
- Historical Interpretations of Indological Science, German Culture and Society, 1750-1914
- Images of Asia in Japanese Mass Media, Literature and Popular Culture
- Impact of Cold War on East Asia and South Asia
- Impact of War on Modern Chinese Society

- In and Out of Hong Kong: Ethnicity and gender in mobility
- Institutional Stability and Change in Japan and the People's Republic of China at the Turn of the Century
- Japanese Religion meets the Internet: The presence, meanings and implications of cyberspace religiosity
- Japan's Welfare Policies in Comparative Perspective
- Jazz and Japan
- Junior anthropologists of Mainland Southeast Asia: Studies on ethnic minorities in Vietnam and Thailand
- Korea in the Sino-Buddhist Sphere: Religious and intellectual interfaces
- Local Politics and Institutional Change in China
- Memory and Performance in Japan
- Memory's Impact in South and Southeast Asia
- Military and Society at the Qing Frontier
- Modernity and Femininity in Meiji Japan
- *Nihonjin wa shisô shita ka?* - intellectual Japonese, or Some Interpretations of Representative Contemporary Japanese Thought
- Off Beat in Japan: Life outside of work and family (I)
- Off Beat in Japan: Life outside of work and family (II)
- Ornament and Communication in Early Chinese Art
- Overseas Chinese Voluntary Associations in America and Australia: Globalization and localization
- Overseas Chinese Voluntary Associations in Asia: Globalization and Localization
- Overseas Chinese Voluntary Associations in Europe: Globalization and Localization
- Personal Dimensions of Literary Revolution in China, 1890-1940

- Place, Identity, and Property in Post-Mao China
- Policy Making in China
- Political Institutions, Economic Reforms, and Leadership in Changing India
- Present-day Schemes and Problems in Primary Education in South Asia
- Reactions to Change: China during the third to sixth century A.D.
- Recent Western Approaches to the Study of the Songs of Chu (Chuci)
- Re-enchanting Modernity: Religious formations and the nation-state in China, Korea and India
- Reform in Korea
- Reinventing the Child in the Literary Culture of Interwar Japan
- Rural land in China: Land rights and sustainable use (Land Use and Sustainable Development)
- Rural Land in China: Land rights and sustainable use (The Ownership Question: Policies and Land Tenure)
- Russia Asia: Colonial Identities
- Sharing History: Remembering violence in modern East Asia
- Social Darwinism in China and Korea in late nineteenth to early twentieth century
- Southeast Asia: Politics of 'adjustments'
- Sporting Cultures and Nation Cultures in Asia (I)
- Sporting Cultures and Nation Cultures in Asia (II)
- State and Society in South Asia: The case of the Indian State of Kerala
- Suicide and the New Republic: Reflections on the health of the body politic in early twentieth-century China
- Tales of Woman: Revisioning female-female relationships in Heian Narratives

- Teaching Japanese through Multimedia Lesson Modules - Classical and Contemporary
- The 'Just' Warote in Chinese History: Three case studies
- The (Financial) Relationship between Central and Local Government in Japan
- The Attraction of Regionalism: Japanese conceptions of transnational integration and Chinese responses, 1912-1945
- The Comparative Politics of Reform in Southeast Asia
- The Cultures of Globalization in East Asia
- The End of 'Uniqueness?': Transculturation and identity in Japanese films
- The Experience of Disaster: Public communication, cultural memory and the question of the nation
- The Future Role of ASEM (Roundtable Discussion)
- The Internationalization of Schooling in Japan and East Asian Chinese Societies
- The Korean War: Politics and Culture
- The Limits to the Indigenization of Transnational Management
- The Politics of Art Patronage in Japan
- The Restructuring of Korean Society Following the Economic Crisis
- The Role of the Intermediary Person in Cultural Transfer: Foreign specialists in nineteenth-century China
- Transnational Cultures: Homogenisation/ Disjunctures!
- Urban Change and Citizen Participation
- Zhiquing Roundtable

KITLV 150 Years

The Royal Institute for Linguistics and Anthropology (KITLV) was established in 1851. Consequently, this year it is celebrating its sesquicentenary. Throughout this period, both domestically and internationally, the KITLV had developed into a leading institute in the study of Indonesia and its Southeast Asian neighbours, Surinam, the Netherlands Antilles and Aruba and their Caribbean neighbours, as well as of the post-colonial migration from these areas to the Netherlands.

By GERARD TERMORSHUIZEN



The Institute enjoys an international reputation for its unique library and collections of prints, photographs, and manuscripts, its highly regarded series of publications, and its research traditions, which illuminate many facets of Southeast Asia and the Caribbean, both in the past and right up to the present day. At the beginning of 2001, the Royal Institute for Linguistics and Anthropology ceded its independent status and now falls under the aegis of the Royal Netherlands Academy of Sciences (KNAW). This makes it the oldest KNAW institute.

There were several special publications as well as an exhibition organized to mark the jubilee. On 9 June 2001, in the National Museum for Ethnology, the official opening of the exhibition *Indie Ontdekt* (The Indies Discovered), created by Jet Bakels and Nico de Jonge took place. This exhibition provides a survey of 150 years of the study of the former Dutch colonies and the role which the KITLV has played in this. This exhibition, which can be admired until the end of 2001, is accompanied by a fine catalogue compiled by Bakels and De Jonge.

Another significant publication is the jubilee volume recounting the 150-year history of the KITLV, which, on a broader level, is also the history of academic work relating to the Dutch colonies. Written by the historian Maarten Kuitenbrouwer, it has been published by the KITLV under the title, *Tussen orientalisme en wetenschap; het Koninklijk Instituut voor Taal-, Land- en Volkenkunde in historisch verband, 1851-2001*. Another special publication is the booklet *Sporen van Indie and Indonesie in Leiden*, compiled by Tineke Mook and Bruce van Rijk. This is a guide for a walk past the many houses, public buildings, and other places in Leiden which have a link with the Indies and Indonesia. ■

For more information:

The Royal Institute for Linguistics and Anthropology (KITLV)

Visitors' address: Reuvensplaats 2, Leiden.

Postal address: Postbus 9515 2300 RA Leiden.

Tel: +31-71-527 2295

Fax: +31-71-527 2638

E-mail: kitlv@kitlv.nl

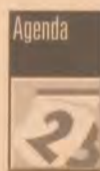
[Http://www.kitlv.nl](http://www.kitlv.nl)

Dr Gerard Termorshuizen, KITLV, Leiden
E-mail: termorshuizen@kitlv.nl

*Translated from the Dutch by: Rosemary Robson-McKillop, KITLV Leiden

12 > 13 APRIL 2002
DEKALB, IL, USA

East Timor in Transition:



Now that East Timor is taking its first strides towards becoming an independent nation - the youngest and newest nation in Southeast Asia - its prospects for the future are filled with numerous possibilities and potential. The conference 'East Timor in Transition: Past, present and future', that is being organized by the Center for Southeast Asian Studies at Northern Illinois University, DeKalb, IL, USA, aims to address a variety of issues involved in the transition from a diachronic and multidisciplinary perspective. Understanding the dynamics of East Timor's cultural, political, and economic patterns is essential to an understanding of the current problems of nation building. Conference participants will explore the implication of these cultural, economic, and political patterns for East Timor's future development and its relation with its Asian neighbours.

Submissions of abstracts for panels and individual papers are welcome from all social science, humanities, and journalism disciplines. Panel abstracts should be no longer than 350 words and individual paper abstracts should adhere to a 250-word limit. ■

Deadline for submissions:
15 November 2001

Abstracts should be sent to:

Andrea K. Molnar

Department of Anthropology
Northern Illinois University
DeKalb, IL 60115
USA

Tel: +1-815-753 8578

Fax: +1-815-753 7027

E-mail: akmolnar@niu.edu

For further information:

Andrea K. Molnar or **Julie Lamb**

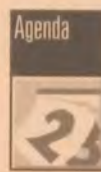
(Outreach Co-ordinator)

Center for Southeast Asian Studies

E-mail: jlamb@niu.edu

4 > 7 JULY 2002
ST. PETERSBURG, RUSSIA

Hierarchy & Power in the History of Civilizations



The Second International 'Hierarchy and Power in the History of Civilizations' Conference will be held in St. Petersburg from 4 to 7 July 2002, jointly organized by the Institute of Oriental Studies, Russian Academy of Sciences (St. Petersburg Branch) the Center for Civilizational and Regional Studies, Russian Academy of Sciences and the Institute of Cultural Anthropology, Russian State University for the Humanities (Moscow).

The First Conference, held in Moscow in June 2000, brought together over 150 scholars. While the majority came from Russia, participants from all over the world engaged in a series of debates about the relationship between anthropology and history of the *longue durée*, with contributions from (and implications for) those working in political science, sociology, Cultural Studies, and related disciplines. Partly due to this success, we now intend to hold the 'Hierarchy and Power' Conference biannually and broaden the disciplinary scope of its participants. Regrettably, much of Western social science has entered a postmodern cul-de-sac, finding its

own concepts more interesting than trying to understand the external world. The proposed conference seeks to explore both patterns of human history in the widest possible sense and the various theoretical models.

In Moscow, we concluded that contemporary social sciences observe a rather effective and sophisticated system of data collection and initial data analysis (on the level of individual cultures and civilizations), but fail to synthesize the results obtained. Thus originated the idea to make the 'Hierarchy and Power' Conferences regular, aim to fill this gap, and create a worldwide network of scholars concerned with solving the above problem.

The following panel proposals have been received to date:

- 'Civil Society: National Models of Political Culture Formation'
- 'The Community and above It: Communal and Supracommunal Institutions in Different Civilizational Contexts'
- 'Law, Power and Corporativism in the Ancient and Mediaeval World: Secular and Sacral Interrelations'
- 'Hierarchy and Power according to archaeological materials'
- 'Gens de la terre, gens du pouvoir,

rois divins et chamanes' - the working language of this panel is French.

- 'The scholarly Legacy of Ernest Gellner'

The Organizing Committee will be glad to consider all new panel proposals (under 500 words), which must be received by **1 September 2001**. The deadline for paper submissions (abstracts under 300 words) is **1 December 2001**. If you would like to take part in the Conference, please provide us with you details. The conference will be conducted in Russian, English, and French, and has a USD 100 registration fee. As soon as we have received your abstract, we will send you the list of documents necessary for us to support your visa application process at the Russian Consulate or Embassy in your country. ■

Please send all correspondence to:

Dr Serguei A. Frantsouzzoff

Institute of Oriental Studies

(St. Petersburg Branch),

18, Dvortsovaya nab.,

191186 St. Petersburg, Russia

Tel: +7-812-315-84-90

Fax: +7-812-312 14 65

E-mail: invost@mail.convey.ru

E-mail: dmitri.bondarenko@inafr.ru

12 > 14 DECEMBER 2001

Texts and Contexts in SE Asia



With a literary tradition that reaches across several centuries, Southeast Asia is home to a rich collection of texts in many forms - single documents as well as multi-volume works, official records as well as works of imaginative creation, verse as well as prose. As the texts were created within a specific social and cultural milieu, to a greater or lesser degree, they bear the imprint of that milieu and,

therefore, act as windows to the society and culture of their times.

The Universities Historical Research Centre is organizing a Conference on the theme: 'Texts and Contexts in Southeast Asia' in order to provide a forum for the study of some significant texts and the contexts in which they were produced.

The Conference will be held in Yangon and is tentatively scheduled for 12 to 14 December 2001. The deadline for submission of paper titles is **30 June 2001**. ■

For more information:

Universities Historical Research Centre

Amara Hall, Yangon University Campus

Yangon 11041, Myanmar

Tel: +95-1-532622, +95-1-524200

Fax: +95-1-530121

E-mail: uhrc@mptmail.net.mm

23 > 26 SEPTEMBER 2001
CANBERRA, AUSTRALIA

Women in Asia VI



'Women in Asia' Conferences, organized by the Women's Caucus of the Asian Studies Association of Australia, have been held every two years since 1981. This year, the host is the Australian National University in Canberra, Australia. Participants include academics and students, representatives of non-government organizations and other organizations involved in aid and development, artists and performers, and interested members of the gener-

al public. It is a very relaxed and democratic conference, which allows numerous opportunities for networking and getting to know others. ■

Current panels proposals are available for viewing at the following address:

[Http://rspas.anu.edu.au/anthropology/](http://rspas.anu.edu.au/anthropology/WIA/panels.html)

WIA/panels.html

For more information, including an on-line registration form:

Tsari Anderson (Conference Administrator)

Sixth Women in Asia Conference 2001

Department of Anthropology

Research School of Pacific and Asian Studies

The Australian National University

Acton ACT 0200 Australia

Tel: +61 - 2 - 6125 2195

Fax: +61 - 2 - 6125 4896

E-mail: WIA2001@coombs.anu.edu.au

[Http://rspas.anu.edu.au/anthropology/](http://rspas.anu.edu.au/anthropology/WIA/WIA2001.html)

WIA/WIA2001.html

Ghost Stories and other Urban Legends in Asia

Call for Papers
 By choosing to bring together analyses around such an apparently shifting theme as ghost stories and urban legends, we intend to stimulate a reversal of the more classic approaches and conceptual categories, such as 'Malay magic', 'Chinese superstitions', etc. It will be posited that the rumours of the fantastic, as well as the fears or pleasure they generate, can be highly revealing of a society's world view, and that they enable one to glimpse what lies hidden behind immediate appearances. These rumours can, for example, unfold the challenges and uncertainties imposed by social changes, such as globalization, urbanization, population movements, and political upheavals. They often appear as tackling or even defying aspects of local morality and social control, and do, at times, prompt peoples to question the truthfulness of national histories.

We have chosen to focus on Asia, where the domain of the fantastic is the object of all kinds of fears, as well as being constantly 'updated' in all forms of popular culture. Furthermore, most of the Asian societies have the particularity of experiencing, either in succession or in an intermingled form, the currents of major religions while at the same time retaining a perfectly visible background of older beliefs and practices. This means that one will have to observe how such systems of thought have been able to manipulate, assimilate, hide, or reposition the archaic figures of fear that they encounter (cf. the role of the Taoist priest, for example). That is why we would like to grasp these phenomena as a whole, as they func-

tion in the present, while using a diachronic approach: we shall be paying particular attention to 'new' fears and 'new' mythical creatures, as well as to the precise context of their emergence.

Contributions are invited from a broad range of theoretical perspectives, such as anthropology, Cultural Studies, sociology, geography, Religious Studies, and literature. We are interested in proposals that deal with these phenomena as grasped through the behaviours and practices they entail, going by their own laws, their own specific logic and the cluster of values that gravitate around them. No material will be therefore be ruled, a priori, out of court as long as it concerns the frightening, mythical, historical, and literary creatures that haunt a particular social landscape in the present-day period. The final date for the project has been set at April 2002, and in order to ensure early publication, manuscripts must be handed in by 20 January 2002.

Deadline for submissions:

15 AUGUST 2001

Each submission should include the title and an abstract of approx. 150 words. ■

Send submissions to:

Dr Carole Faucher (Project Co-ordinator)
 Department of Sociology
 National University of Singapore
 E-mail: soccf@nus.edu.sg

Alternatively:

Dr Gilbert Hamonic
 (Project Co-ordinator)
 UPR 297/LASEMA
 Centre National de la Recherche Scientifique, France
 E-mail: hamonic@rocketmail.com

Journal of Diplomacy and Foreign Relations

Call for Papers
 The Journal of Diplomacy and Foreign Relations (JDFR) is a refereed journal committed to the advancement of scholarly knowledge by encouraging discussion among several branches of international studies, foreign relations, diplomacy, Strategic and Security Studies, and Development Studies. The Journal publishes articles, book reviews and interviews, whose content and approach are of interest to a wide range of scholars and policy makers. Founded in 1999, JDFR is published by an editorial board from the Institute of Diplomacy and Foreign Relations, Malaysia. In addition, distinguished individuals from the diplomatic corps, scholars, and prominent policy makers have been appointed to serve on the advisory board of the Journal. JDFR is a biannual publication, produced in June and December.

The editors invite submissions of articles on subjects within the field of International Studies, diplomacy, foreign relations, Strategic and Security Studies, and Development Studies. The title of a manuscript should be concise, descriptive, and preferably not exceeding 15 words. The length of the manuscript should be between 5000-7500 words for articles (excluding endnotes), and 1500-2500 words for book reviews. Interviews should be up to 4000 words. There will be a modest honorarium for all accepted articles. Please enquire with the managing editor about article guidelines and submission procedures. ■

Information and submissions:

Dr Sharifah Munirah Alatas
 (Managing Editor & Director)
 Research and Publications
 Institute of Diplomacy and Foreign Relations
 Prime Minister's Department
 Kuala Lumpur, Malaysia
 Tel: +603-7957 6221, ext. 238
 Fax: +603-7955 3201
 E-mail: smalatas@idhl.gov.my;
 dr_alatas@hotmail.com
 Http://www.idhl.gov.my

Editorial correspondence, including manuscripts for submission (in non-returnable diskette or e-mail file attachment formats) and books for review should be sent to:

Dr Imtiyaz Yusuf (Editor, *Prajna Vihara*)
 Graduate School of Philosophy and Religion
 Assumption University, Hua Mak
 Bangkok, Thailand 10240
 Tel: +66-2-300 45 43 62 ext. 1325/1330
 Fax: +66-2-719 1521
 E-mail: prsisy@au.ac.th.

Prajna Vihara

Call for Papers
 Prajna Vihara is a multicultural, pluralistic journal of philosophy and religion dedicated to the promotion of mutual understanding among the peoples of the world. The Pali words *prajna vihara* mean 'temple of wisdom,' and the editors encourage creative academic work that shares the wisdom of the trained academic mind with a readership of scholars working throughout the world.

The editor and editorial board of *Prajna Vihara* welcome specialized articles in philosophy and religion that seek to illumine pluralism and harmony between various philosophical and religious traditions of peoples and races. They especially welcome those articles that exhibit the role and importance of philosophical and religious thinking that harmonize various traditions, particularly that of the East and West.

Prajna Vihara is published biannually by the Graduate School of Philosophy and Religion at Assumption University in Bangkok, Thailand. ■



(Advertisements)



Do you –

- want to gain a unique postgraduate qualification from two leading universities in Asian studies – Leiden University and the University of Melbourne?
- want to pursue a course of postgraduate studies tailored to your particular needs and interests?

INTERNATIONAL MASTERS (ASIA)

Coursework and Minor Thesis

CENTRE FOR NON-WESTERN STUDIES
 LEIDEN UNIVERSITY

Further information:
 cnws@rullet.leidenuniv.nl
 http://www.leiden.edu

MELBOURNE INSTITUTE OF
 ASIAN LANGUAGES AND SOCIETIES
 THE UNIVERSITY OF MELBOURNE

Further information:
 enquiries@asian.unimelb.edu.au
 http://www.asian.unimelb.edu.au



Universiteit Leiden
 The Netherlands



INTER-UNIVERSITY PROGRAM for CHINESE LANGUAGE STUDIES at TSINGHUA (IUP), the former "Stanford Center"

2002-2003 PROGRAMS
 Summer & Academic Year

The Inter-University Program for Chinese Language Studies (IUP) announces its 2002 Summer Intensive Program and its 2002-2003 Academic Year Program, both located at Tsinghua University in Beijing, China. Applications are welcome from graduate and undergraduate students (in the US or abroad), recently graduated students and professionals, as well as established scholars in the field of Chinese Studies. Applicants must have completed the equivalent of at least two academic years of Chinese language studies in a high quality college-level program. Evidence of the intention to pursue further academic training and/or a future career involving China is also required.

Attendance fees are \$4,200 for the summer program and \$14,900 for the academic year program. These fees include tuition, housing, and emergency medical insurance. Financial aid, in the form of partial tuition waivers, is available through IUP (academic year only), though students are also encouraged to seek outside sources of funding. The application deadline for both programs is January 11, 2002. Detailed information/application forms are available from:

The Inter-University Program for Chinese Language Studies,
 Institute of East Asian Studies,
 University of California, Berkeley, 2223 Fulton St. #2318,
 Berkeley, CA 94720-2318; iub@socrates.berkeley.edu;
 Tel. 510.642.3873, Fax 510.643.7062;
 http://ieas.berkeley.edu/iup
 (downloadable forms available)

INTERNATIONAL CONFERENCE AGENDA

2001

JULY 2001

12-13 JULY 2001
Melbourne, Australia.
 Second Australian National Thai Studies Conference
 Contact: Research School of Pacific and Asian Studies, Australian National University, Acton ACT 0200 Canberra, Australia
 E-mail: mike.hayes@rmit.edu.au or peter.jackson@anu.edu.au

18-21 JULY 2001
Padang, West Sumatra, Indonesia
 2nd International Symposium of Antropologi Indonesia - Globalization and Local Culture: a Dialectic towards the New Indonesia
 Contact: Iwan Meulia Pirus
 E-mail: antrop@centrin.net.id
 Http://jurnal-ai.net or
 Http://jurnalai.bizland.com/padang for the latest booklet

AUGUST 2001

2-3 AUGUST 2001
Leiden, The Netherlands
 International workshop
 'The impact of new roads on urban and regional development in Southeast Asia: anthropological and historical perspectives'
 Freek Colombijn, International Institute for Asian Studies, PO Box 9515, 2300 RA Leiden, the Netherlands
 Fax: +31-71-527 4162
 E-mail: f.colombijn@let.leidenuniv.nl and iias@let.leidenuniv.nl

ASEF SEMINARS IN 2001

12-13 July 2001
Indonesia
 The Fourth Informal ASEM Seminar on Human Rights
 Co-organized with France, the Raoul Wallenberg Institute (Sweden), China and Indonesia and supported by the European Commission

12-13 September 2001
Beijing, PR China
 New Economy and the Perspectives of Asia-Europe Economic and Trade Co-operation
 Co-organized with CAITEC, Beijing

18-20 September (tbc) 2001
Thailand
 Asia-Europe Seminar on Ethnic Cultures Promotion
 Co-organized with National Education Commission and Central Arts Council of Finland

21-23 October 2001
Paris, France
 Asia-Europe Seminar on Music Industry in the New Economy
 Co-organized with the European Institute of Culture and Arts Law (EurICAL)
 For more information, please contact:
ASEF Secretariat
 No. 1 Nassim Hill
 Singapore 258 466
 Tel: +65-838 4700
 Fax: +65-838 4719
 E-mail: info@asef.org
 Http://www.asef.org

6-8 AUGUST 2001

Kuala Lumpur, Malaysia
 3rd International Malaysian Studies Conference (MSC3)
 Organizer: Malaysian Social Science Association (MSSA)
 Mr. Foo Ah Hiang, Institute of Postgraduate Studies and Research, University of Malaya, 50603 Kuala Lumpur, Malaysia
 Tel: +6-03-7959 3606
 Fax: +6-03-7956 7252
 E-mail: h1foo@umcsd.um.edu.my
 Http://www.phuakl.tripod.com/pssm/homepage.htm



9-12 AUGUST 2001
Berlin, Germany
 2nd International Convention of Asia Scholars (ICAS 2)
 ICAS 2 organizing unit:
 Prof. Eberhard Sandschneider, Arbeitsstelle Politik Chinas und Ostasiens, Freie Universität Berlin, Ihnestr. 22, D-14195 Berlin, Germany
 Tel: +49-30-838 53 252
 Fax: +49-30-838 55 049
 E-mail: sandschn@zedat.fu-berlin.de
 E-mail: polchina@zedat.fu-berlin.de
 *See p. 59 in this issue for more details, including the list of panels.



At ICAS 2: CLARA Panel:
 'Gender, Families and Labour Movements in Asia: Historical and Comparative Perspectives'
 IIAS/IISH/CLARA research programme
 Main organizers: Prof. Marcel van der Linden and Dr Ratna Saptari
 Contact address: IISG
 Attn: CLARA
 Cruquiusweg 31, 1019 AT Amsterdam
 Tel: +31-20-668 5866
 Fax: +31-20-665 4181
 E-mail: mvl@iisg.nl or rsa@iisg.nl



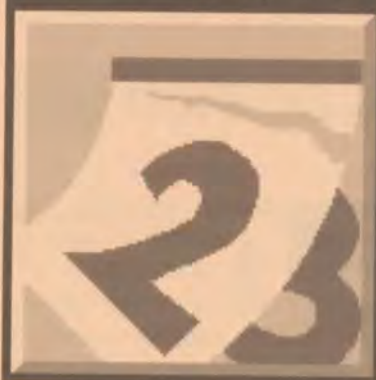
16-18 AUGUST 2001
Bergen, Norway
 ESF Workshop: Asian Welfare Policy Responses to the Crash of 1997
 Main organizer: Prof. Stein Kuhnle, Department of Comparative Politics, and Centre for Social Research, University of Bergen, Christiesgt. 15, N-5007 Bergen, Norway
 Tel: +47-5558 2175
 Fax: +47-5558 9425
 E-mail: Stein.Kuhnle@isp.uib.no

16-20 AUGUST 2001
Edmonton, Alberta, Canada
 'Across Time and Genre: Reading and Writing Japanese Women's Texts'
 Contact: Dr Janice Brown or Samantha Rubin, Conference Secretary
 Department of East Asian Studies, University of Alberta
 Room 400 Arts Building Edmonton, Alberta T6G 2E6 Canada
 Tel: +1-780-492-2836
 Fax: +1-780-492-7440
 E-mail: samrubin@powersurfr.com or janice.brown@ualberta.ca
 Http://www.arts.ualberta.ca/~jbrown

26-31 AUGUST 2001
Walberberg, Germany
 Permanent International Altaistic Conference (P.I.A.C.), 44th Meeting
 Secretary General: PIAC, Goodbody Hall 157, Indiana University, 1011 E. Third St., Bloomington, Indiana 47405-7005, USA
 Fax: +1-812-855 7500
 E-mail: sinord@indiana.edu

Agenda

For a more extensive agenda, see the IIAS website:
 Http://www.iias.nl/iias/agenda.html



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

31 AUGUST 2001
Copenhagen, Denmark
 Governance, Identity and Conflict 'Assessing on the Impact of Democratisation, Decentralisation and Regional Autonomy on Stability in post-Suharto Indonesia'
 Contact: Michael Jacobsen (jacobsen@nias.ku.dk)
 Timo Kivimäki (timo.kivimaki@nias.ku.dk)
 Http://eurasia.nias.ku.dk/workshop2001

SEPTEMBER 2001

SEPTEMBER 2001
Srinigar, J&K, India
 Central Asia in a Changing Scenario
 Prof. Abdul Majid Mattoo, Director
 Centre of Central Asian Studies, University of Kashmir, Srinigar - 190006 J&K, India

3 SEPTEMBER 2001
Paris, France
 De l'image à l'action: la dynamique des représentations visuelles/From Image to Action: The Dynamics of Visual Representation
 Contact: Franciscus Verellen, EFEO Centre, Institute of Chinese Studies, The Chinese University of Hong Kong, Sharin, New Territories, Hong Kong
 Tel: 852-2609-7369, 9037-4414,
 Fax: 852-2603-5149
 E-mail: verellen@cuhk.edu.hk

5 SEPTEMBER 2001
Singapore, 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 11750
 Fax: +65-773 2981
 E-mail: ellgohbh@nus.edu.sg

6-8 SEPTEMBER 2001
Rome, Italy
 2nd Conference of European Association of Chinese Linguistics, CEACL 2
 Alessandra Brezzi, Dipartimento di Studi Orientali, Facoltà di Lettere e Filosofia, Università di Roma "La Sapienza", Piazzale Aldo Moro, 5, 00185 Roma, Italy
 Tel: +39-06-4991 3864
 Fax: +39-06-445 1209
 E-mail: alessandra.brezzi@uniroma1.it
 Http://digilander.iol.it/chinesedep/index.html

6-8 SEPTEMBER 2001

London, United Kingdom
 3rd 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@let.leidenuniv.nl
 *See also IIAS Newsletter 24 pp. 48-49 for more details.



At EUROSEAS: EUROSEAS/CLARA Panel 'Environmental Change and Livelihood Politics: Linking labour and environmental agendas'
 Convenor: Dr Rebecca Elmhirst
 Contact address: School of Environment, University of Brighton, Cockcroft Building, Lewes Road, BN2 4GJ Brighton, United Kingdom
 Tel: +44-1273-64-23 87
 Fax: +44-1273-64-23 92
 E-mail: r.j.elmhirst@brighton.ac.uk



At EUROSEAS: EUROSEAS/IAS panel 'Political Violence in Southeast Asia'
 Convenor: Prof. Henk Schulte Nordholt, Universiteit van Amsterdam, Oudezijds Achterburgwal 185, 1012 DK Amsterdam, the Netherlands
 Tel: +31 20 5252519
 Fax: +31 20 5253010
 E-mail: schultenordholt@pscw.uva.nl

7-9 SEPTEMBER 2001
Uppsala, Sweden
 7th Himalayan Languages Symposium
 Anju Saxena, Department of Linguistics, Uppsala University, Box 527 SE-751 20 Uppsala, Sweden
 Tel: +46-18-471 1457
 Fax: +46-18-471 1416
 E-mail: anju.saxena@ling.uu.se

7-10 SEPTEMBER 2001
Oxford, United Kingdom
 10th Colloquium of the International Association for Ladakh Studies 'Ladakh in Regional Perspective'
 Convenors: John Bray, Hon. Sec. IALS and Clare Harris
 55B Central Hill, SE19 1BS London, United Kingdom
 E-mail: JNBray@aol.com or Clare.Harris@prm.ac.ox.uk

14-15 SEPTEMBER 2001
Singapore, Singapore
 Internet and development in Asia
 Dr Eric C. Thompson, research fellow
 UCLA Centre for Southeast Studies
 11362 Bunche Hall,
 Box 951487 Los Angeles, CA 90095-1487 USA
 Tel: +1-310-206-3627; 206-9163
 Fax: +1-310-206-3555
 Http://www.fas.nus.edu.sg/icm/ipcf/index.htm

20-23 SEPTEMBER 2001
Venice, Italy
 VIIIth International CHIME Conference 'Music and Meaning in China and East Asia: Beauty - Power - Emotions'
 Contact: Dr Luciana Galliano, Università Ca' Foscari di Venezia, Dipartimento Studi sull'Asia Orientale, Ca' Soranzo, San Polo 2169 30125 Venezia, Italy
 Tel: +39-041-528 5570
 Fax: +39-041-720 0809
 E-mail: galliano@unive.it or chimevenice@libero.it
 Http://www.cini.it

21-24 SEPTEMBER 2001

Agadir, Morocco
 Endangered Languages and the Media Fifth International Conference
 Nicholas Ostler, President, Foundation for Endangered Languages, Bath, Easton Villa, 172 Bailbrook Lane, Bath BA1 7AA England,
 Tel: +44-1225-85-2865
 Fax: +44-1225-85-9258
 E-mail: nostler@chibcha.demon.co.uk
 Http://www.ogmios.org,
 http://www.bris.ac.uk/Depts/Philosophy/CTLL/FEL/

23 SEPTEMBER 2001
Canberra, Australia
 6th Women in Asia Conference 2001
 Tsari Anderson, Conference Administrator
 Department of Anthropology, Research School of Pacific and Asian Studies, Australian National University, Acton ACT 0200 Australia
 Tel: +61-2-6125 2195
 Fax: +61-2-6125 4896
 E-mail: WIA2001@coombs.anu.edu.au
 Andrea Whittaker, WIA Newsletter
 E-mail: andrea.whittaker@anu.edu.au
 Http://rspas.anu.edu.au/anthropology/WIA/WIA2001.html
 *See p.60 for article.

24-26 SEPTEMBER 2001
Brunei
 International Conference on Learning and Teaching Language in a Multilingual Society
 Contact: Rosnah Ramly, Conference Chairman, The Language Centre, Universiti Brunei Darussalam, Tungku Link, Gadong BE 1410, Brunei Darussalam
 Fax: 00673-2-790472
 E-mail: rosramly@fass.ubd.edu.bn

26-28 SEPTEMBER 2001
Canberra, Australia
 Migrating Identities and Ethnic Minorities in Chinese Diaspora
 Convenors: Dr. Shen Yuan-fang and Dr Penny Edwards
 Div. of Pacific and Asian History, Research School of Pacific and Asian Studies, Australian National University, Canberra ACT0200, Australia
 Tel: +61-2-6125-2374
 Fax: +61-2-6125-5525
 E-mail: yuanshen@coombs.anu.edu.au
 E-mail: penny.edwards@anu.edu.au
 Http://rspas.anu.edu.au/cscsd/2001conf.html

OCTOBER 2001



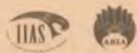
4-6 OCTOBER 2001
Avignon, France
 Slavery, Unfree Labour & Revolt in Asia and the Indian Region
 Sponsors: IIAS (Leiden), Institute for American Universities (Avignon), Stephane Piat (Le Morne Project, Mauritius), UCLA (USA), and the University of Avignon.
 Dr Gwyn Campbell, CERINS, Université d'Avignon, 74 rue Louis Pasteur, Case No.19, 84029 Avignon, Cedex 1, France
 Tel: +33-049-016 2718
 Fax: +33-049-016 2719
 E-mail: gwyn.campbell@univ-avignon.fr

5-10 OCTOBER 2001
Melbourne, Australia
 6th ICAAP (International Congress on AIDS in Asia and the Pacific 'Breaking Down Barriers')
 For information: E-mail: 6icaap@icms.com.au
 Http://www.icaap.conf.au

INTERNATIONAL CONFERENCE AGENDA

9-12 OCTOBER 2001

Hong Kong, Hong Kong
9th International Conference on the History of Science in China
Margaret Wong,
Secretary of the 9th ICHSC,
C/o Faculty of humanities
and Social Sciences,
City University of Hong Kong,
83 Tar Chee Road,
Kowloon, Hong Kong
Tel: +852-2784-4344
Fax: +852-2784-4341
E-mail: 9th.ichsc@cityu.edu.hk



9-13 OCTOBER 2001

Jakarta, Indonesia
Fifth ABIA workshop
Contact: Dr Ellen Raven, ABIA Project,
International Institute for Asian Studies
P.O. Box 9515, 2300 RA Leiden
the Netherlands
E-mail: abiaraven@let.leidenuniv.nl
Http://www.iias.nl/iias/research/abia/
abia.html
*See p.52 for more on ABIA.



11-12 OCTOBER 2001

Leiden, the Netherlands
IIAS Workshop: New Global Networking
in the Auto Industry: The effects on
technology transfer-in the case of
Japanese Transplants in East Asia
and Europe.
Main organizers: Dr Yuri Sadoi (IIAS)
and Dr R.B.P.M. Busser (UL)
Contact address:
International Institute for Asian Studies
P.O. Box 9515, 2300 RA Leiden
the Netherlands
Tel: +31-71-527 2227
Fax: +31-71-5274162
E-mail: iias@let.leidenuniv.nl
*See p.53 for article.



15 OCTOBER 2001

Europe and Asia:
towards a new EU-strategy
Forum of the Strategic Alliance
(IIAS, NIAS, IFA, EIAS, AEC)
followed by an IIAS lecture
by Chris Patten
Contact address:
International Institute for Asian Studies
P.O. Box 9515, 2300 RA Leiden
the Netherlands
Tel: +31-71-527 2227
Fax: +31-71-5274162
E-mail: iias@let.leidenuniv.nl

18-20 OCTOBER 2001

East Lansing, MI, USA
'Globalities', conference on
globalization
Contact: Prof. Kenneth Harrow,
Director, Programme in Comparative
Literature, Morrill Hall, Michigan State
University, East Lansing, MI 48824 USA
Fax: +1-517-353-3755
E-mail: harrow@msu.edu

23-25 OCTOBER 2001

New Delhi, India
Child Labour in South Asia
Organizers: G.K. Lieten
(University of Amsterdam) and
Ravi Srivastava/Sukhadeo Thorat
(Jawaharlal Nehru University)
E-mail: irewoc@pscw.uva.nl

25-26 OCTOBER 2001

Seoul, the Republic of Korea
Second iAPED International Conference
on Educational Research
'Understanding Educational Issues in
the Asia-Pacific Region: Universals,
Uniqueness, and Co-operation'
Co-ordinator: Prof. Terri Kim

(E-mail: TerriKim@snu.ac.kr)

Contact: iAPED Organizing Committee
of International Conference
Seoul National University,
San 56-1 Shillim-Dong, Kwanak-Gu
Seoul, 151-748, the Republic of Korea
Tel: +822 880 7653
Fax: +822 871 6883
E-mail: apedconf@plaza.snu.ac.kr
Http://aped.snu.ac.kr/icer
Deadline for abstracts: 31 July 2001

25-28 OCTOBER 2001

Lund, Sweden
5th Nordic Conference, The Middle East:
Interpreting the Past
Http://www.hist.lu.se/middleeast/
middle-east.htm

NOVEMBER 2001

1 NOVEMBER 2001

Cortona (Arezzo), Italy
International Workshop on: Emotions
and the Analysis of Historical Sources
in China
Prof. Paolo Santangelo and Prof. Patrizia
Carioti, Department of Asian Studies,
Istituto Universitario Orientale. Piazzza
S. Domenico Maggiore, 12. 80134 Napoli,
Italy.

Tel: +39-081-552 6178/ 552 4970

Fax: +39-081-551 7852

E-mail: p.santangelo@iol.it

E-mail: 0575601263@iol.it

7 NOVEMBER 2001

Jaipur, India
8th International Conference
on Sri Lanka Studies
South Asia Studies Centre, University of
Rajasthan, Jaipur-302004, India
Tel: +91-141-513551
Fax: +91-141-521404
E-mail: karsiapc@jpi.dot.net.in

8-9 NOVEMBER 2001

Paris, France
'Intellectual and Spiritual Authorities in
20th Century Middle Eurasia: Status,
networks, discourse, strategies'
Main organizer: Dr Stéphane
Dudoignon,
U.M.R. 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

21-23 NOVEMBER 2001

Amsterdam, the Netherlands
IIAS/KITLV/NIOD Conference 'The
Asia Pacific War: Experiences and
Reflections'
Contact: Dr Elly Touwen Bouwsma
(NIOD) Netherlands Institute for War
Documentation
Herengracht 380, 1016 CJ Amsterdam
Tel: +31-20-523.38.32
Fax: +31-20-627.82.08
E-mail: e.touwen@oorlogsdoc.knaw.nl

28 NOVEMBER -

1 DECEMBER 2001

Christchurch New Zealand
'Asian Futures, Asian Traditions',
New Zealand Asian Studies Society 14th
International Conference
Convenor: Dr Edwina Palmer,
Asian Languages Department,
University of Canterbury,
Private Bag 4800, Christchurch,
New Zealand
Tel: +64-3-364-2987 x8566
Fax: +64-3-364-2598
E-mail: nzasia@asia.canterbury.ac.nz
Http://www.asia.canterbury.ac.nz

30 NOVEMBER 2001

Tokyo, Japan
Feeling Asian modernities: TV drama
consumption and the articulation of
transnational/cultural connections,
differences and asymmetries within
East/Southeast Asia
Koichi Iwabuchi, PhD
International Studies Division,
International Christian University,
3-10-2 Osawa, Mitaka-shi,
Tokyo 181 Japan
Tel: +81-422-33-3208
Fax: +81-422-33-3229
E-mail: iwabuchi@icu.ac.jp

DECEMBER 2001

3-4 DECEMBER 2001

Brisbane, Australia
AsiapacificQueer 2: 'Media, Technology,
and Queer Cultures'
Contact: Mark McLelland, Centre for
Critical and Cultural Studies, University
of Queensland 4072 Brisbane, Australia
E-mail: m.mcllelland@mailbox.uq.edu.au
Http://www.sshe.murdoch.edu.au/inte
rsections/apqhomepage.html
*See p.10 for article on AsiaPacificQueer.



6-8 DECEMBER 2001

Den Pasar, Bali, Indonesia
CLARA Workshop
'Indonesian Labour History'
Convenors: Dr Ratna Saptari, Dr Erwiza
Erman, and Dr Jan Elliot
Co-organized by:
LIPI, Jakarta, Indonesia;
Gadjah Mada University,
Yogyakarta, Indonesia;
CAPSTRANS, University of Wollongong,
Australia
Contact: Dr Ratna Saptari
Tel: +31-20-668 5866
E-mail: rsa@iisg.nl

12 TO 14 DECEMBER 2001

Yangon, Myanmar
Texts and Contexts in Southeast Asia
Universities Historical Research Centre
Amara Hall, Yangon University Campus
Yangon 11041, Myanmar
Tel: +951-532622, +951-524200
Fax: +951-530121
E-mail: uhr@mptmail.net.mm
*See p.60 for article.

14-15 DECEMBER 2001

Macao, PR China
'Macao on the Threshold of
the Third Millennium'
Organisers: RICCI Institute and
Institute for Tourism Studies
Contact address: French Centre for
Research on Contemporary China
(CEFC), Room 304, Yu Yuet Lai Bldg,
43-55 Wyndham St., Central, HK,
Hong Kong
E-mail: cefc@cefc.com.hk
Http://www.cefc.com.hk



20 DECEMBER 2001

Leiden, the Netherlands
Seminar within the framework of
the project 'The Dissemination of
Religious Authority in 20th-Century
Indonesia'
Contact address:
International Institute for Asian Studies
P.O. Box 9515, 2300 RA Leiden
the Netherlands
Tel: +31-71-527 2227
Fax: +31-71-5274162
E-mail: iias@let.leidenuniv.nl
*See pp.50-51, and p. 53 for more details
on the programme.

2002

JANUARY 2002

3-6 JANUARY 2002
San Francisco, CA, USA
116th Annual Meeting of the American
Historical Association: 'Frontiers'
E-mail: aha@theaha.org
Http://www.theaha.org/annual

8-11 JANUARY 2002

Chiang Mai, Thailand
International Symposium 'Sustaining
Food Security and Managing Natural
Resources in Southeast Asia: Challenges
for the 21st Century'
Convenor: Prof. Franz Heidhues
Symposium Secretariat
Rainer Schwarzmeier
Institute of Agricultural Economics
and Social,
Science in the Tropics and Subtropics,
University of Hohenheim (490a),
70594 Stuttgart, Germany
Tel: +49-711-459-3476
Fax: +49-711-459-2582
E-mail: symp2002@uni-hohenheim.de
Http://www.uni-
hohenheim.de/symposium2002

FEBRUARY 2002

2-5 FEBRUARY 2002
Marseille, France
European Social Science Java Network
13th Annual Workshop
'Youth and Identity'
Contact: Dr Laurent Husson,
IRSEA/MAP, Université de Provence,
3, Pl. Victor hugo, 13003 Marseille,
France
Tel: +33-04-91-10 61 46
Fax: +33-04-91-10 61 15
E-mail: Husson@newsup.univ-mrs.fr

14-15 FEBRUARY 2002

Singapore, Singapore
Sixty Years on:
The Fall of Singapore Revisited
Contact: Dr Brian P. Farrell,
Dept. of History
National University of Singapore
10 Kent Ridge Crescent, Singapore
119260 Singapore
Fax: +65-7742528
E-mail: hisbpf@nus.edu.sg
Deadline for submissions:
August 15, 2001.

APRIL 2002

4-7 APRIL 2002
Washington D.C., USA
54th AAS Annual Meeting
Contact: AAS, Inc., 1021 East Huron St.,
Ann Arbor, Michigan 48104 USA
Tel: +1-734-665-2490
Fax: +1-734-665-3801
Deadline for submissions: 3 August 2001

12-13 APRIL 2002

DeKalb, IL, USA
East Timor in Transition:
Past Present and Future
Abstracts to: Andrea K. Molnar,
Department of Anthropology,
Northern Illinois University,
DeKalb, IL 60115, USA
Tel: +1-815-753-8578
Fax: +1-815-753-7027
E-mail: akmolnar@niu.edu.
Julie Lamb, Outreach Co-ordinator,
Center for Southeast Asian Studies, NIU
E-mail: jlamb@niu.edu).
Deadline: 15 November 2001.

18-20 APRIL 2002

London, United Kingdom
Chinese Arts in the international Arena
Helen Glaister
Asian Education Officer, Education
Department, British Museum,
Great Russell St., London WC 1B 3DG,
United Kingdom
Tel: +44-20-7323 8938
Fax: +44-20-7323 8855
E-mail:
hglaster@thebritishmuseum.ac.uk
Deadline for proposals:
3 September 2001

JULY 2002

4-7 JULY 2002

St. Petersburg, Russia
Second International Conference:
'Hierarchy and Power an the History
of Civilizations'
Contact: Dr Serguei A. Frantsouzoff
Institute of Oriental Studies
(St. Petersburg Branch)
18, Dvortsovaya nab.
191186 St. Petersburg, Russia
Tel: +7-812-315-8490
Fax: +7-812-312-1465
E-mail: invost@mail.convey.ru
E-mail: dmitri.bondarenko@inafr.ru
New panel proposals until
11 September 2001
Deadline for papers: 1 December 2001.
See p.60 for article.

9 JULY 2002

Leeds, United Kingdom
International Medieval Congress
Session: 'Synagogue, Mosque and Shrine
in the Central and Late Middle Ages'
E-mail: dmhayes@iona.edu

23-28 JULY 2002

Heidelberg, Germany
17th European Conference on
Modern Asian Studies
Organized by the South Asia Institute
of Heidelberg
Contact:
Manfred Hake, Executive Secretary SAI
Http://www.sai.uni-heidelberg.de

DECEMBER 2002

18-22 DECEMBER 2002

Dhaka, Bangladesh
17th International Association of
Historians of Asia (IAHA) Conference
Contact: K.M. Mohsin,
Secretary-General
c/o Department of History
University of Dhaka
Dhaka - 1000, Bangladesh
Tel: +880-2-9661920-59
Ext. 4332 and 4348
Fax: +880-2-8615583
E-mail: duregstr@bangla.net /
history@du.bangla.net

IN ORDER TO BE ABLE TO
INCREASE PUBLIC EXPOSURE
TO YOUR CONFERENCE
LISTING, PLEASE CONTACT
THE EDITORS, TANJA CHUTE
OR MAURICE SISTERMANS
E-MAIL:
IIASNEWS@LET.LEIDENUNIV.NL
OR REFER TO 'AGENDA ASIA' AND
INSERT YOUR CONFERENCE ON:
HTTP://WWW.IIAS.NL/GATEWAY/
NEWSIAGASIA

VACANCY

Faculty Position

School of Historical Studies
Institute for Advanced Study
Princeton, New Jersey

The Institute for Advanced Study is considering making a new professorial appointment in

**the School of Historical Studies
in the area of East Asian history,
with a preference for China.**

Applications are invited from candidates with distinguished scholarly accomplishments.

Applications and nominations, including bibliography, curriculum vitae, and any further credentials should be sent by October 1 to the Administrative Officer, School of Historical Studies, the Institute for Advanced Study, Einstein Drive, Princeton, New Jersey 08540.

All communications will be held in strict confidence. The Institute is an equal opportunity, affirmative action employer.

Arthur Probsthain Oriental Booksellers

41 Great Russell Street
London WC1B 3PL
United Kingdom
Tel./fax: +44-20-7636 1096
E-mail: ms61@soas.ac.uk
Http://oriental-african-books.com

We produce regular lists of new publications on China, Japan, Korea, South Asia, Southeast Asia, Central Asia, the Middle East, and Islam, and can send these on request.

Asian Rare Books

175 W. 93rd Street
Suite 16-D
New York, NY 10025-9344
United States of America
Tel: +1-212-316 5334
Fax: +1-212- 316 3408
E-mail: arbs@erols.com
Http://www.erols.com/arbs/
Business by Appointment.

Products & Services

INFORMATION CARRIERS

Sterling Publishers (P) Ltd.

A-59, Okhla Industrial Area
Phase-II, New Delhi-110 020
(India) Tel: 6313023, 6320118,
6916165, 6926209
Fax: 00 91 11 6331241
E-mail: ghai@nde.vsnl.net.in
Website: http://
www.sterlingpublishers.com

The Old Bookroom

Unit 1, 54/60 Weedon Close
Belconnen, ACT 2617
Australia
Tel: +61-2-6251 5191 (24-hours)
Fax: +61-2-6251 5536
E-mail:
books@OldBookroom.com
Http://www.Oldbookroom.com

Tamarind Books

Books about Southeast Asia
P.O. Box 49217, Greensboro
NC 27419 USA
United States of America
Tel: +1-336-852 1905
Fax: +1-336-852 0750
E-mail:
tamarind@greensboro.com
http://www.abebooks.com/
home/tamarind

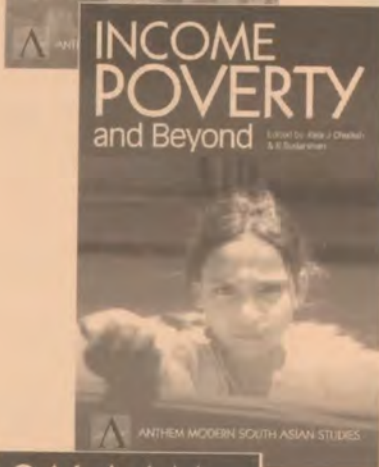
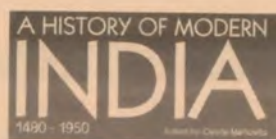
Regular Free Lists of Books on Asia

Regular free lists of books (old and new), ephemera and antique prints and maps on the countries of Asia, (also the Middle East and Africa) issued by email and post. Join our mailing list!

Advertise now in the Products and Services!

3 placements (1 year)
for only US\$ 100
Please contact the Editors:
Tanja Chute /
Maurice Siermans
P.O. Box 9515
2300 RA Leiden
The Netherlands
Tel: +31 71 527 2227
Fax: +31-71 527 4162
E-mail: iiasnews@let.leidenuniv.nl

(Advertisement)



MODERN SOUTH ASIAN STUDIES

Series Editor: Crispin Bates PhD, Centre for South Asian Studies, University of Edinburgh

This important and timely new series will be of great interest and value to those studying South Asian history, politics, economics, sociology and anthropology. In addition, the series will address issues of concern and interest to the news media, the general public and, particularly, South Asian diasporic communities around the world. Series includes:

- *A History of Modern India 1480-1950*
Edited by Claude Markovits
November 2001 750pp £45.00(hb) £29.95(pb)
- *Coolitude*
Marina Carter and Khal Torabuly
September 2001 225pp approx £39.95(hb) £18.95(pb)
- *Electoral Politics in South Asia*
Subho Basu and Suranjan Das
July 2001 280pp £39.95(hb) £18.95(pb)
- *Income-Poverty and Beyond: Human Development in India*
Raja Chelliah and R. Sudarshan
August 2001 250pp £39.95(hb) £18.95(pb)
- *Kashmir and Sindh: Nation-Building, Ethnicity and Regional Politics in South Asia*
Suranjan Das
August 2001 220pp £39.95(hb) £18.95(pb)
- *Politics and Identity in South Asia*
Edited by Bharati Ray and David Taylor
August 2001 280pp £29.95(hb) £18.95(pb)
- *Salaam America: South Asian Muslims in the U.S.*
Aminah Mohammad-Arif
November 2001 400pp approx £39.95(hb) £18.95(pb)



Anthem Press Isis House 67-69 Southwark Street
London SE1 0HX Tel 020 7401 8855 Fax 020 7928 9226
E-mail sales@wpcpress.com www.wpcpress.com

(Advertisement)

Forthcoming (expected Autumn 2001)

Feminism/Femininity in Chinese Literature.

Edited by Peng-hsiang Chen

Amsterdam/Atlanta, GA 2001. ca. 300 pp. (Critical Studies)
ISBN: 90-420-0727-3 ca. Hfl. 150,-/US-\$ 83.-
ISBN: 90-420-0717-6 ca. Hfl. 45,-/US-\$ 25.-

The forthcoming volume of Critical Studies is a collection of selected essays on the topic of feminism and femininity in Chinese literature. Although feminism has been a hot topic in Chinese literary circles in recent years, this remarkable collection represents one of the first of its kind to be published in English. The essays have been written by well-known scholars and feminists including Kang-I Sun Chang of Yale University, and Li Ziyun, a writer and feminist in Shanghai, China. The essays are inter- and multi-disciplinary, covering several historical periods in poetry and fiction (from the Ming-Qing periods to the twentieth century). In particular, the development of women's writing in the New Period (post-1976) is examined in depth. The articles thus offer the reader a composite and broad perspective of feminism and the treatment of the female in Chinese literature. As this remarkable new collection attests, the voices of women in China have begun calling out loudly, in ways that challenge prevalent views about the Chinese female persona.



Rodopi
USA/Canada: 6075 Roswell Road Ste. 219, Atlanta, GA 30328,
Tel. (404) 843 4445, Call toll-free (U.S. only) 1-800-225-3998,
Fax (404) 843 4315
All Other Countries: Tijnmuiden 7, 1046 AK Amsterdam, The Netherlands.
Tel. ++ 31 (0)20 6114821, Fax ++ 31 (0)20 4472979
orders-queries@rodopi.nl www.rodopi.nl