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NOVEMBER

IIAS

NEWSLETTER 26

2001

International Institute for Asian Studies

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GENERAL NEWS

IIAS Director Wim Stokhof reports on a successful ICAS 2, having resulted in a newly established permanent ICAS Secretariat to be administered by the IIAS. - (p.3)

The new Asia-Europe Museum Network is a leap forward in sharing art collections. After all 'art is not merely European or Asian. Art is the world's heritage'... writes Delfin Colomé. - (p.5)

Emile Schwidder, in his article 'Go East, Young Man', talks about IISH initiatives for acquiring material for the archives and library, as well as for the more recent moves to create historical sources in the form of audio and audio-visual archives. - (p.7)

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THEME  
POP MUSIC IN ASIA

Pop music is no longer exclusively Western. Asian pop has left the eighties behind, copying the West and a 'star' system of singers have been swapped for more variety of mainstream and underground music as well as of musical subcultures. Never mind the music, here's a social phenomenon that deserves scholarly attention. According Keith Howard, guest editor for the 'Pop Music in Asia' theme, popular culture and popular music show us how the world is changing. - (p.2 and 12-18)

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THEME:  
POP MUSIC  
IN ASIA

CENTRAL ASIA



Insignificant in sheer numbers, the Tsaatan, or Reindeer people, may hold important keys to understanding Mongolian culture and traditions at large. Zandan Enebish contends that more research on the severely threatened Tsaatan lifestyle, language, and customs are indispensable to this end. - (p.19)

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SOUTH ASIA



Gerda Theuns-de Boer asks herself where the urge to depict pigs and boars originates and inquires into the Indian symbols and myths connected with these animals and how they came to be shaped into icons. - (p.22)

The Indian cultural past is present in everyday life, but the Indian author is very much disconnected from this tradition. In his interview with Nirmal Varma, Thomas de Bruijn portrays him as 'A Hindi Author on the Shores of Modernity'. - (p.24)

The turbulent 17th century carries the proof (and wounds) of the irrefutable power of gunpowder. The VOC production and trade of gunpowder merit attention, says Wil Dijk. - (p.25)

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SOUTHEAST ASIA

What is the best scenario for the economic development of East Timor and how can the international arena contribute to the process of reconstruction? Jacqueline Vel reports on the Amsterdam seminar: 'East Timor: Building a New Nation State' where Dr José Ramos-Horta delivered the opening speech. - (p.28)

A far cry from the spectacle of today's conflict-ridden archipelago, with the idea of Indonesia as a modern, secular state able to bring progress to a diverse population, the Museum of National Awakening provides a 'Testament to the Idea of Indonesia', writes Andrew Symon. - (p.30)

The new publication Batavia in 19th-Century Photographs documents the beginnings of a modern city and that of topographical photography in the Netherlands East Indies, writes Doris Jedamski. - (p.31)

Freek Colombijn reviews 'The' Historical Atlas of Indonesia. Robert Cribb's publication, he writes, deserves praise and gratitude from all Indonesianists. - (p.32)



Philippe Peycam introduces his Center for Khmer Studies, based in Siem Reap, Cambodia. The country's intellectual and cultural life has been severely scarred in the past decades and the Center therefore combines cultural and humanitarian activities. - (p.35)

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EAST ASIA

Marc Buijnsters reviews Jacqueline Stone's welcome study into the discourse of 'original enlightenment' (hongaku) that claims all beings are inherently Buddhas. - (p.36)

When North Korean media reported the discovery of the tomb of Tan'gun, the State's regime quickly proved itself the custodians of the tomb and relics in order to strengthen its claim as the rightful heirs to Tan'gun, purported to be the first ruler of the Korean people. - (p.39)

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ASEF/ASIA Alliance  
Call for workshops  
proposals (2002/2003).  
For more information  
please see page 56.

ASIAN ART

Due to the relative inaccessibility of the region, Ladakh had rarely seen visits from Western artists when Robert Powell arrived in 1975. His watercolours and pencil and ink drawings document the region's architecture that he encountered during his twenty-five year exploration of the Himalayas. - (p.43)



Instead of encountering some kind of acceptance of the huge range of modernist art now produced and exhibited in many Asian countries at the Venice Biennale this year, John Clark found himself in a peculiar set of time warps. - (p.45)

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# Editorial

The year 2001 marked a few changes in the Newsletter, among which are some introductions among the editorial board. Mark Meulenbeld (Princeton University) has joined us as our new China Editor, and Stephan van Galen (CNWS, Leiden University) has taken on the editorship for the Southeast Asia mainland. We would like to point out that our IIAS colleagues also deserve recognition for their very hard work in taking on the formidable task of assembling and editing news published in the Pink Pages. The IIAS Newsletter is shaped by the combined efforts of the editorial board, the staff, and, of course, our readership. Over the years, the editorial room had been assembling a file of readers' reactions called 'Fanmail', which has proven to be a source of support in times of deadline aggravations. However, in the past several months, the file has accrued a value somewhat beyond that, as it tells us a great deal about who our readership is, what you appreciate, and, inevitably, don't appreciate about the Newsletter. At the beginning of 2001, the IIAS embarked on an effort to canvass a random selection of our readership with an opinion survey; we sent it out to associates and colleagues and asked about the Newsletter in terms of its relevance, approach, appearance, variety, and various other features. It was in this spirit that we invited Han van der Horst, a historian with Nuffic, to address our readers with his view on the Newsletter. We agree with a number of his points, and we very much hope that he and you will appreciate the modern subject matter taken up in this issue's special theme section, 'Pop Music in Asia', guest edited by Keith Howard of SOAS in London. A message to all of our readers - keep letting us know what you think! ■ The Editors

## GUEST EDITOR

# Keith Howard On the Social Phenomenon of Asian pop

By KOEN DE CEUSTER

People



Talking to this issue's Guest Editor, Keith Howard, on a sunny early autumn afternoon in his office in the SOAS building, I was struck by the almost inevitable pull in his research towards popular music. Although he indicated that, music-wise, Asian pop was sometimes little more than a boring replica of Western styles of pop music, he stressed that as a social phenomenon it decidedly deserved scholarly attention. For too long, musicology in the West has been concentrating almost exclusively on 'classical' music, despite dwindling interest from the public. Although he willingly admits that such research has undeniable scholarly merits, he personally is more interested in the social uses of music.

He was already 'cheesed out' when, during and after his MA training as a Western musicologist/composer, he could get a commission to write new academic-style music, but that the composition would be performed once to an audience of perhaps forty people, never to be played again. He stresses: 'that doesn't seem to me the way that music should be.' A similar frustration gripped him when he began teaching music. Forced by the school curriculum to teach major and minor scales, he saw pupils donning their Walkmans outside the classroom, but hating their music classes, 'a situation still all too common throughout schools in Britain today.'

After his MA, he wanted to look at how people used music and trained in anthropology, and embarked on a PhD at Queens University, Belfast. Korea became his preferred terrain for research. The country proved an excellent example of a modernizing society where remnants of pre-industrial life coexisted with a modern, contemporary, global society. 'You could still find people who sang folk-songs that they had sung until the 1950s in the fields, and you could go into Seoul and watch people buying pop music.' With regard to folk music, he was most interested in the connections between the past and the present. Rather than concentrating on what it had been like, he was fascinated by the present, and looked at preservation movements, change and standardization; at political and popular uses, and at how folk music was being taught.

'The standard way of conducting ethnomusicological fieldwork is to look at the soundscape. You do not just look at the small area you want to study, but at everything that is out there.' So, although he concentrated on folk music during a nearly eighteen-month stay in the countryside, he also collected samples of virtually everything - TV shows, pop, court, folk, and Western music. Commissioned in 1992 to produce the in-flight Korean pop music programs for Lufthansa and Singapore Airlines, he began taking a closer look at the pop scene in Asia. Unlike the late 1980s, when Asian pop was dominated by a 'star-system' of singers excelling in formulaic 'Eurovision'-type ballads, 'the nineties were when a lot more variety came in. You can call it globalization, but you could also see fragmentation in the market, and fragmentation allowed people to hear what they wanted. It allowed underground music to become more mainstream. It allowed dedicated markets to emerge for musical sub-cultures.'



COURTESY OF KEITH HOWARD

These rapid changes were in part a consequence of the globalized pop video culture brought to the region by satellite TV. 'Videos moved the market to a vision of pop based on visuals, based on action and dance. Ideas move very quickly from country to country, because everyone follows the visual information, and styles change very quickly. Satellite TV allows local cultures to appropriate music styles very quickly. So you see each country taking elements of rap, garage, jungle, and hip hop and combining these with more local styles. You get appropriation, but in mixes you would never hear in the West, that are no longer just rap, no longer street music, no longer Jamaican reggae, but fusions that are very Asian.'

Although Keith's future research will remain focused on folk music and issues of preservation (notably in projects in Buryatia and Thailand), he will remain a keen observer of pop music, if only because: 'Popular culture and popular music show us how the world is changing. We are moving from a world where you could look at single music cultures isolated from the rest of the world with very clear and neat power structures, government down, authority down, landowners down. We're moving to a more global market where influences in music come and go all the time, and where the powerful forces tend to be companies, or the media, or ideas.' ■ - (KDC)

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 cooperation in these fields. The IIAS was established in 1993 on the initiative of the Royal Netherlands Academy of Arts and Sciences, Leiden University, the University of Amsterdam, and the Free University 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 cooperative 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 cooperation in the field of Asian Studies (additional information can be acquired at the IIAS).

In 1997 the Strategic Alliance for Asian Studies 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, the European Institute for Asian Studies, Brussels, and the Asia-Europe Centre (AEC) have since joined the Alliance. The Asia 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.

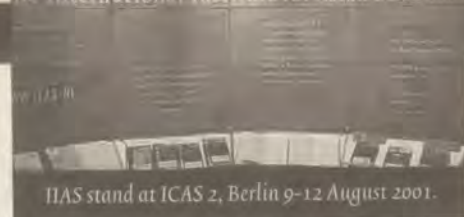
Upon the initiative of the IIAS, and in close co-operation with NIAS, the Programme for Europe-Asia Research Linkages (PEARL) was established in Seoul in October 1998. It is a network of researchers from Asia and Europe, i.e. from the ASEM (Asia-Europe Meetings) member countries, representing leading 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

# Permanent ICAS Secretariat Established



IAS stand at ICAS 2, Berlin 9-12 August 2001.

### ICAS SECRETARIAT FOUNDED & NEW ICAS WEBSITE

The presidents of the professional organizations for Asian Studies – the Association for Asian Studies (AAS, US); the International Institute for Asian Studies, (IIAS, the Netherlands), organizer of the first International Convention of Asian Scholars (ICAS I, 1998); the Freie Universität Berlin, organizer of ICAS I; and the University of Singapore, future organizer of ICAS III (2003) – convened a meeting in Europe at which it was decided to establish a permanent ICAS Secretariat to be attached to the IIAS.

That the ICAS concept of a cross-disciplinary and cross-regional approach to Asian Studies has clearly proven to be a success was an important factor in the decision. ICAS II in Berlin drew almost one thousand scholars from Asia, Europe, and America. In order to safeguard and facilitate these new developments in Asian Studies, a secretariat was deemed necessary. The secretariat is to act as the ICAS archive and pursue a clear visibility by being present at major meetings of Asian scholars and by publishing regular reports on its activities in the *IIAS Newsletter* and *IIAS website*. The secretariat will also be instrumental in drawing up a regulating framework for the ICAS activities. For more information, please visit our new website (see below).

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Although there have always been, of course, many individual contacts between researchers from both sides of the Atlantic, what had long been missing was an open, loosely organized framework or platform, a forum that would allow specialists from all areas, disciplines, regions, and paradigms to informally meet, exchange ideas, and engage in new plans for joint research activities. Because European and American scholars in the field of Asia Studies felt a need for closer interaction within their research, the International Convention for Asia Scholars (ICAS) was established three years ago. In close cooperation with the Association for Asian Studies (AAS, US) a first convention was organized in the Netherlands in 1998. The IIAS in its capacity of the secretariat of the Asia Committee of the European Science Foundation (ESF) was responsible for the planning and implementation.

■ By **WIM STOKHOF**



An academic programme committee, consisting of members from various European professional organizations for Asian Studies and representatives from the AAS, selected individual papers and decided on more than a hundred-and-thirty panels. Approximately one thousand Asianists from all over the world participated in ICAS I, which grew into a multidisciplinary inter-regional platform where Asianists from America, Europe, and Asia discussed problems of common interest.

From the very beginning, ICAS gave special attention to the participation of scholars from Asia: research on Asia without close cooperation with colleagues from that region would have been a pointless undertaking. Although regional academic infrastructure building is still at an early stage in Asia and cross-national profession-

al associations such as the European ones are often even only in a planning stage, ICAS I was quite successful in attracting Asian researchers.

There was a remarkably equal distribution of participants per region: 35 per cent of the home institutions were located in the US, an equal percentage in Europe, and 30 per cent in Asia. The second ICAS took place in Berlin, Germany from 9 to 12 August this year and, again, most participants judged the convention as quite successful and effective.

### ICAS goes to Asia.

An estimated 800 participants gave *acte de presence* at the garden-like surroundings of the Freie Universität Berlin where ICAS II was held. Specialists on Asia met each other during panels, discussion groups, and video presentations, at bookstalls, or strolling and picnicking on the premises of the Henry Ford Building, the main venue of the convention. The ICAS spirit appeared very much

alive and kicking. For the organization of ICAS II, the Association of Chinese Political Studies joined as did the Japanese-German Centre Berlin and the Asia Pacific Forum Berlin.

It is very gratifying for us to establish that our initiative to set up a kind of tripolar platform for scholars from Asia, Europe, and the US, has been received so well in general and in particular by our colleagues from Asia. The National University of Singapore has offered to organize the third ICAS in Singapore in August 2003. A good place for an academic gathering focused on Asia.

### ICAS Secretariat founded.

During a meeting of the Presidents of the professional organizations for Asian Studies in Europe, the President and Secretary of the Association for Asian Studies (AAS, US), the organizer of the first International Convention of Asian Scholars (ICAS I, 1998), the International Institute for Asian Studies, (IIAS, the Netherlands), the pre-

sent organizer of ICAS II, the Freie Universität Berlin, and the future organizer of ICAS III (2003), the University of Singapore, it was decided to establish a permanent ICAS Secretariat, which will be attached to the IIAS. This decision was made since the ICAS concept of cross-disciplinary and cross-regional approach to Asian Studies has clearly proven to be a success. ICAS II in Berlin drew almost one thousand scholars from Asia, Europe, and America. In order to safeguard and facilitate these new developments in Asian Studies, a secretariat was deemed necessary. Concretely, the secretariat will act as the ICAS archive and actively pursue clear visibility through its presence at major meetings of Asia scholars and regular reports on its activities in the *IIAS Newsletter* and *website*. The secretariat will also be instrumental in drawing up a regulatory framework for the ICAS activities. ■

See you all in Singapore!

*Editors' Note: For articles from the ICAS 2 published in this issue, see this page, and pp. 4, 10, 42 in the White Pages, and p. 60 of the Pink Pages.*

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11 AUGUST 2001  
BERLIN, GERMANY

### ICAS 2 Panel Report

# Building a Future for ASEM

During ICAS 2, held at the Free University of Berlin from 9 to 12 August 2001, a panel on 'Building a Future for ASEM' was convened by Wim Stokhof (IIAS, director) and Paul van der Velde. The panel began with Prof. Stokhof giving a brief introduction to the genesis of ASEM and its current state of play. He claims ASEM is now at a crossroad. Interest in ASEM is waning. There is a growing feeling that for the ASEM process to be sustained, it has to go beyond the official and political level to involve the civil society. There should also be more bottom-up initiatives and less of the top-down directives.

■ By **YEO LAY HWE**



During the panel, Paul van der Velde also gave a short presentation of the book that he co-edited with Wim Stokhof: *Asian-European Perspectives – Developing the ASEM Process*. This book can be said to be the sequel to their first book *The Asia-Europe Meeting (ASEM) – A Window of Opportunity* that was published in 1999. Two younger scholars, Sebastian Bersick, MA from the Free

University of Berlin, Germany and Yeo Lay Hwee, MA from the National University of Singapore (NUS), who have just completed their PhD dissertations on the subject of ASEM each gave their short presentation on the ASEM process.

In her presentation of ASEM, Yeo Lay Hwee emphasized the multiplicity and multi-dimensional characteristics of ASEM. She personified ASEM as a creature with three different faces, and what you see depends on where you stand. From the realist's standpoint, ASEM is simply an inter-

governmental diplomatic forum with its focus on summit diplomacy. From the perspective of a liberal institutionalist, ASEM could be seen as a cooperative regime if we defined regimes broadly as 'social institutions' created to facilitate cooperation. Social constructivists, by contrast, look at the prospects of ASEM serving as a regional integrator, helping to engender greater inter-regional cooperation among the Asian ASEM members, and contributing towards the building of a regional identity in East Asia.

Sebastian Bersick, in his paper on 'The ASEM Process – Results and Prospects of an Inter-regional Approach to International Relations', focused on the discussion as to whether the concept of inter-regional dialogue or forum could be accurately applied to the ASEM process. He traced the emergence of inter-regional approaches as an additional layer of policy making in the international system, and explained the development of ASEM as part of this emerging trend. The impact of ASEM, in turn, on the prospects of an inter-regional approach to international relations was also examined in greater depth.

Different aspects of ASEM were touched upon by the discussants of a distinguished panel comprised of Wang Gungwu (Director of the East Asian Institute, NUS), Alfredo Robles Jr (De La Salle University), Rudiger Machtetzi (University of Hamburg),

and M. Subhan (European Institute for Asian Studies, Brussels).

Being a historian, Wang Gungwu looked at Asia-Europe relations from its historical perspective and noted that Asia-Europe relations has been based on a series of bilateral ties for centuries, especially during the heydays of the colonial period. Even in the post-colonial era, relationships remain essentially on a bilateral basis. To transcend this bilateralism to a multilateral inter-regional dialogue like ASEM is a big leap forward, and hence fraught with difficulties, particularly because of the jealously guarded notion of nation-states and national interests.

Rudiger Machtetzi emphasized the fact that trade and investment figures disclose a sound basis for a closer Asia-Europe partnership. Beyond economics, there is also an array of topics that can be placed on the agenda of the Asia-Europe meetings. Progress, however, will be slow and one should not have excessive expectations for what the ASEM process can achieve in a short span of time.

Alfredo Robles Jr focused on an area of Asia-Europe cooperation that could have potential impact in the international arena. The Asian financial crisis has brought Asia and Europe closer together on the need to reform the international financial architecture. Joint studies have been undertaken and some recommendations have been made. The establishment of the ASEM Trust Fund to help

the countries seriously affected by the Asian financial crisis is another concrete feature of ASEM cooperation that deserves to be highlighted.

M. Subhan highlighted the role of the European Commission in the ASEM project. He took a more narrow approach and looked at ASEM from the perspective of individual actors in the European Commission and touched on how policies could ultimately be influenced by the parochial or petty interest of officials and the interpretations they made of the Commission's policy towards ASEM.

During the discussions that followed, other issues, such as the role of the media, the widening of the ASEM process to include the NGOs, and the possibility of a Social Forum as proposed by the ASEM People's Forum in Seoul, also surfaced. In conclusion, while there are different interpretations of the ASEM process, most people in the panel believe strongly in the need and importance for continued dialogue between Asia and Europe. One theme that emerged clearly throughout the panel discussion, and was emphasized by most participants, is the importance of engaging the civil society and making ASEM relevant to its people. ■

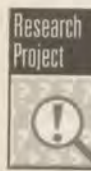
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# Two 16<sup>th</sup>-Century Jesuits & the 'Asian' Origin of all First Americans

Sixteenth-century Spanish cartography showed Asia connected to the Americas by a fictitious land bridge or referred to it with names like 'Cathay', 'Asia Magna' or 'Asia Orientalis' written on maps of America. Today, such political land bridge cartography is still regarded to have been a result of ignorance, despite the fact that the principles of realistic cartography had been known since 1507. The ways that the Jesuits José de Acosta (1540-1600) and Matteo Ricci (1552-1610) used these contradictory cartographic traditions lend new insights into their respective political backgrounds. Interestingly, the impact of some of these Renaissance concepts on today's sciences brought along some unexpected surprises.

By HELGA GEMEGAH



Matteo Ricci and José de Acosta are considered to have been experts in their respective fields of mission, Asia for Ricci and America for Acosta. Both men dealt with the geography of the Americas and of Asia, but their viewpoints reveal some essential differences, which show that their respective approaches depended on pre-existing cartographic traditions.

## José de Acosta: Fictitious cartography

In 1590, the Spanish Jesuit Acosta wrote that animals and the First Americans had, in several migrations, walked across a land bridge from Asia. His concepts, thought to be based on empirical data, are still cited in research into the peopling of the Americas. A closer look, however, shows that Acosta borrowed the land bridge concept from previous Spanish political cartography. Land bridge cartography has to be seen in the context of the *Bula Intercætera* of 1493, which declared territories to the west of the Atlantic demarcation line to belong to Spain. If connected to the Americas, Asia would thus become a Spanish possession (Gemegah 1999:107).

A century of Spanish and Habsburg land bridge concepts is represented by the following maps showing Asia as part of the Americas.

- In a 1521 map by Bartolomeo Colón or Zorzi, a coastal line in the Caribbean connected 'Mondo Novo' to Asia (Bagtow 1985:Fig. 28).

- In a 1542 map by Caspar Vopel, America and Asia were shown united on a single land mass. 'Asia Orientalis' and 'Cathay' are written near 'Hispania Nova', turning China and Mexico into neighbours. An interesting detail on Vopel's map is the omission of the Pacific Ocean.

- Van den Putte's map from 1570 showed a realistic outline of America and Asia, with the oceans indubitably present, but with Asian names like 'Asia Orientalis' or 'Cathay' appearing on the North American continent. Habsburg emperor Charles V was depicted seated on a throne in the Caribbean while regarding 'his' united Amerasian territory. Charles V stated that China was not separated from America by an ocean and that

therefore the western lands extended as far as China, which thus became Spanish territory.

These were the geographical precursors (Gemegah 1999: 95; figs. 8, 9, 10) for Acosta's migration concept. Acosta also denied overseas contacts between America and other continents prior to Spanish 'discoveries', thus precluding claims of other European countries on the Americas. This, however, means that Acosta's fictitious concepts about the origin of the First Americans functioned to propagate Spanish political strategies.

## Matteo Ricci: Realistic cartography

In contrast to his colleague Acosta, the Roman Jesuit Matteo Ricci depicted America and Asia as two continents. Precursors of Ricci's 1584 world map were realistic maps like that by Martin Waldseemüller, dated 1507, that showed the Americas as separated from the 'Old World' by both the Atlantic and the Pacific Oceans. In this context, Waldseemüller's map is especially significant, because not only is it one of the first maps to carry the name 'America', but it also contradicts Spanish claims to Asia. The selection of Amerigo Vespucci's first name instead of Columbus's was probably not erroneous, but, in the context of the land bridge cartography, rather a reasoned criticism of Spanish 'claims'



Waldseemüller, Martin, Worldmap of 1507, on deposit in the Library of Congress, Washington, D.C.; reproduction from a facsimile Waldburg-Wolfegg) of the 'Cosmographia Mundi' 1507

on Asia (Gemegah 1999: 89). As it stands, Spain's early interests in Asia are generally underestimated. The fact that Columbus had not departed for the so-called New World but, instead, had left for Asia - with a letter for the Khan - is often ignored. Columbus's failure to reach Asia was transformed into the pseudo-success of 'discovering the New World'.

On his world map, Ricci separated the continents, placing the Pacific Ocean in the centre of the map, accentuated by carefully painted ocean waves. By means of emphasizing the distance and the waters, Ricci hoped to show that neither animals nor mankind could have 'walked' from Asia to America (Gemegah 1999, 90; 224).

## Accommodation or 'Conquista' of China?

Matteo Ricci is known for his peaceful missionary work in China and accommodation to Chinese culture. José de Acosta was involved in debates about Spanish invasion plans of South China and he suggested a gradual military build-up near China (Gemegah, 2000a). He recommended forcing the Chinese '... to permit preaching and conversion and if they were to put up total resistance and if moderate punishment would not make them surrender, it would be permissible to pursue the war further, using all forces, and to fight to conquer China' (Translated from: Acosta, 1587). Ricci's and Acosta's missionary aspirations in Asia were as different as their geographical descriptions of Asia (Gemegah 1999:184).

## Aleš Hrdlička

After four hundred years of uncritical Acosta reception, a scientist with strong influence on the research into

the peopling of the Americas, the physical anthropologist Aleš Hrdlička (1869-1943), introduced Acosta's concepts into modern sciences. Hrdlička was convinced that 'a remarkably sensible opinion on the subject of the origin of the American Indians is met with as early as 1590, in the book of Padre Acosta, one of the best informed of the earlier authorities on America' (Hrdlička 1935:2).

True to Acosta's concepts, Hrdlička claimed that all First Americans had come walking from Asia, strictly rejecting investigations contradicting Acosta's concepts. Such rejection led to the obstruction of scientific alternatives and to the ongoing disputes about the peopling of the Americas, which are symptomatic of the fact that vital questions concerning dates and places of origin are still being suppressed.

## Did all First Americans arrive from Asia?

Land bridge cartography served Spanish expansionist ambitions already long before Acosta's time. He only added the 'migration' aspect. Ricci's map and his accommodation method clearly stood in opposition to Spanish expansion and its justification. Acosta's and Ricci's contrasting concepts about Asia and America are interesting examples of early European conflicts regarding the Far East.

In spite of Ricci's realistic cartography, Acosta's land bridge and migration concepts survived the test of time. In research on the peopling of the Americas, the idea of an external, Asian origin of all First Americans is still the predominant conviction. If it were not for the impact of Acosta's concept on many scientists, above all on Aleš Hrdlička, the idea of all First Americans 'walking' from Asia would not be defended so fiercely. The Acosta-Hrdlička-dogma is turning the question of possible autochthonous American origins into a scientific taboo (Gemegah 2000b, in print). There have certainly always been migrations in Beringia, but these should no longer be permitted to serve as an



Van den Putte, (1571), Herzog-August-Bibliothek, Wolfenbüttel.

explanation for the presence of all inhabitants of the Americas, least of all South America. The impact of Acosta's outdated concepts on science is a destructive one, as their uncritical reception in archaeology, physical anthropology, ethnology, or genetics makes research results unreliable and questionable, as long as valuable data, exact measurements, and empirical details are interpreted within the framework of this Renaissance fiction. ■

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Editors' Note: The author presented this research at the ICAS 2 in Berlin, 9-12 August 2001, in a poster presentation with the title, 'Asia and America as seen by the Jesuits José de Acosta and Matteo Ricci'.



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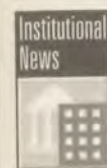


3 JULY 2001  
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# ASEMUS – A New Way to Share Museum Collections

On the occasion of the launching of the Asia-Europe Museum Network (ASEMUS), Ambassador Delfin Colomé, Executive Director of Asia-Europe Foundation, delivered the following speech.

By DELPHIN COLOMÉ



**M**r Chairman, Ladies and Gentlemen, dear friends, it is a great pleasure for me – somebody who is Catalan, born in this splendid city of Barcelona, where I still have a part of my family and a number of very good friends, some of them attending this event today – to launch this ASEMUS programme. I would like to beg for your indulgence: I am not going to speak Catalan today, because of the rules of my own international commitment, but let me just say: Bon dia, benvinguts, i moltes gracies a tots per la vostra assistència i interès en aquesta presentació, meaning good morning, most welcome and thank you very much to all of you for attending this presentation. A few days ago, in Paris, I had the opportunity to visit the Guimet Museum in Asian Art, some two months after it had reopened its doors. The museum had been completely remodelled. Only the façade of the building has been retained, an old palatial house that formerly housed the Asian collection built up by Emile Guimet, a French private citizen, together with other state collections. The rest of the structure had been remodelled in accordance with the most current developments in modern museology.

The new Guimet represents the second largest investment by the French government in a museum, dwarfed only by the pharaonic works on the Louvre Museum. As a result, the Guimet is now a must-see stop for visitors to Paris, especially those from Asia. And the splendour of the museum's structure is matched by the splendour of the works it houses. I enjoyed its Southeast Asian collections – especially the Cambodian pieces – and its old Chinese masters.

Strolling through the museum's fascinating halls, happily in the company of statues, images, and paintings, I was once again made aware of the tremendous imbalance that exists between museums in Europe and Asia, in terms of the importance of their collections of art from the other region. Asian art in Europe, and European art in Asia: the balance is blatantly in favour of the European institutions.

The historical factors behind this imbalance are easy to detect. Many European collections benefited from a colonial past, which brought an enormous quantity of Asian art from the colonies to the metropolis, under the patronage of a growing class of collectors – the burghers and the

bourgeoisie – avid to build specialized collections. In Asia, the late advent of independence in many countries hindered the establishment of institutions to house their own artistic legacy. The list of reasons goes on.

The result is very clear today. Taking as my sample only the last three months of my endless trips through Europe preaching the virtues of the Asia-Europe Foundation, I have seen two splendid collections of Asian art in Europe. One collection was in Stockholm, the other in Dublin, two cities without a notable imperial or colonial past. The great former empires boast even more impressive Asian collections: Britain, with its British Museum; Spain, with its very interesting collection in the Convento de los Agustinos in Valladolid, despite the lack of historical links with countries other than the Philippines; and France, certainly, the

Guimet Museum being the best example of its inheritance.

But I have seen very few examples of Greek, Roman or Gothic Art in any Asian museum I have seen so far. Apart from the pieces found in a few Japanese collections, how many masterpieces of Dutch or Spanish Golden Age can you see in this part of the world? This applies to contemporary art too: Where are Rembrandt, Chagall or Picasso in Asia?

The next question would appear to be: How may we bridge this gap?

I was at the General Conference of UNESCO, in 1983, when Melina Mercouri, the Greek Minister of Culture and outstanding actress, made a dramatic appeal for the return of the Parthenon friezes, which to this day are still at the British Museum. Her passionate attack on colonial exploitation created a moment of high international tension at the conference, traditionally a masterpiece of the most boring diplomacy.

Two years later, at the International Music Council, some African countries followed the trail blazed by Ms Mercouri and claimed a share of the

royalties earned by Western companies and artists, basing their claim on the profoundly African roots of jazz!

As you can imagine, such claims are condemned to certain – if spectacular – failure. At least for now. But as far as museums are concerned, it may be within our power to address this artistic and cultural imbalance between the two regions. The best policy for dealing with an international hot potato may be to aim for slow and steady progress, marked by concrete steps.

However, let me give an answer to the eventual question as to why a Foundation like ASEMUS has been engaged and committed on launching this initiative of ASEMUS. When in the early nineties the European and Asian leaders realised that a better understanding between the two regions should be improved, they created a Foundation to work in that direction, taking care mainly of the relationship between our two civil societies.

This was a very innovative experience. For the first time in history, 25 sovereign countries put their money in a private Foundation, which for some theoretical people meant a kind of 'privatisation' of international politics.

On the other hand, the fact that the leaders have created a Foundation, instead of an inter-governmental agency, was also an interesting innovation. It is very clear that states, making abstractions of all the classical theories of conventional political science, have to be aware that the new concept of civil society is a key concept to understand and to be understood. We have the recent examples of Seattle or Gothenburg, or even the one, here in Barcelona, last weekend, when thousands of people were trying to stress their opinion in the streets.

Our main mandate with ASEMUS is to bridge, to provide spaces of liberty for the citizens to build their own contacts. European citizens with Asian citizens. Asian with European. Hand in hand. As equals.

If our mandate is intended to bridge the several gaps existing between Asia and Europe, we have to support specially these initiatives which sometimes are difficult to be faced by the classical approach taken by the states.

And, especially, when we are trying to solve some problems of imbalance between the two regions that can be manipulated, if not distorted, in the name of the political correctness, which would impede any kind of practical solution.

Within the framework of ASEMUS, we have brought about a series of meetings between museum curators

from Asia and Europe, to help them get to know each other better, to share their problems and successes, and even to find common solutions to technical problems.

This network is operating quite well. The curators have built up a common trust that will facilitate an increase in the number of loans between museums in the two regions in the near future. These experts are aware that an imbalance does in fact exist, and that an equitable policy of exchanges could be in the interests of their own institutions.

New technological advances, chiefly in the field of information technology, will facilitate the establishment of more intense and effective cooperation between the great museums of Asia and Europe. ASEMUS will also help in this regard. ASEMUS is a flagship project for ASEMUS, because it perfectly fits in the Foundation's philosophy.

Our Board of Governors, which met in Lisbon last May, approved a budgetary commitment of half a million Singapore Dollars (i.e. some US\$ 300,000) to develop a series of actions to give ASEMUS the convenient cruise speed between this very ICOM congress in Barcelona and the next ICOM Meeting, in Seoul, by summer 2004.


At the end of the day, art is not merely European or Asian. Art is the world's heritage, and the entire world has the right to enjoy it. Definitely, ASEMUS will help the ASEMUS success.

In a most Asian tradition, there is a Samurai's maxim that says that 'to know and to act are one and the same'. We must be sure that, in ASEMUS, we are going to be consistent with this philosophy to make ASEMUS possible.

Thank you very much, moltíssimes gracies a tots. ■



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Editors' Note: Please see pp. 58-59 in this issue's Pink Pages for more about ASEMUS.



**Ambassador Delfin Colomé** is a writer and musician, as well as the Executive Director of the Asia-Europe Foundation.

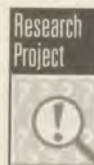
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# Iconology of the Sacred

Deities or Buddhas (Enlightened Beings) who are considered to be the sacred are, at least in some aspects, superior to ordinary human beings, who, by contrast, are the profane. The former must be different from human beings, finite both in time and space. True, Sakyamuni Buddha was born and died as a human being; however, older Buddhist art shows that there had been a time when Sakyamuni was described as being different from ordinary human beings. It might sound self-contradictory to say that a Buddha or a deity who is superior to a human being is represented, in many cases, in an image which closely resembles a human being, but such a contradiction is an unavoidable problem whenever people try to make iconological representations of the sacred.

By MUSASHI TACHIKAWA



If deities or Buddhas are represented in anthropomorphic form, does such a representation injure their dignity? If a god is depicted as a being with a visible body, does this not undermine the solemnity of the god? For this very reason, Jewish and Muslim people have refused in the past and even now refuse to make icons of their god. Then, why is it that Hindus or Mahayana Buddhists have been so enthusiastic about expressing their devotion to deities in the form of icons?

What has driven human beings to try to depict the form of the sacred? The answer, no doubt, is a religious enthusiasm to establish a certain kind of field in which the public can ascertain and express the meaning of the sacred. Icons of the sacred can fulfil their desire.

Religion can be considered a series of acts performed to achieve a certain objective, and the agents of these acts are aware of the distinction between the sacred and the profane. The core series of acts are carried out by the profane, i.e. human beings, in their attempts to make close contact with the sacred. The sacred and the profane are essentially the two extremes of an integrated complex, just like the positive and negative poles of an electric current. As it is impossible for a single pole, either positive or negative, to function by itself, the same principle applies in religion in that the sacred and the profane always function in combination with one another.

Awed by the power of the sacred, the profane becomes aware of the great distance between oneself and the sacred, and in some cases the profane often takes practical steps to endeavour to narrow the distance

between the two religious poles. Yet, this is by no means always the case. In some cases it may be thought that the power originating in the sacred is dangerous to the profane and it is better for the profane, i.e. human beings, to maintain a respectful difference from the sacred. A typical example of this attitude is a religious taboo in mass religion.

Just as there can be various kinds of transactions with the sacred, the ways of representing the sacred diverges markedly according to each religion or school. Once we know the iconological system applied to the images of deities in a certain religion, it will help us understand how the people and the deities of that religion interact.

Icons of the sacred function as tools or mediums through which the real nature of the practitioners is revealed. In religions such as Hinduism or Tantric Buddhism, a *yogin* (or a devotee) and a deity (or a Buddha) are identical in the final analysis. Such an icon of a deity or Buddha furnishes an important means by which one tries to establish a religious practice called visualization (or realization) of a deity in Tantric Buddhism or Hinduism.

## The sacred and the profane

The person who developed the concept of the sacred into one of the most important operative concepts in religious studies was R. Otto, the author of *Das Heilige* (The Holy). What he meant by 'the sacred' was, namely, something that enthralled us, something enormous and mysterious, in a word: ineffable. The sacred, in this sense, was an irrational force that may be found in God of the Old Testament and was different in nature from what could be seen in Visnu, who is worshiped with devotion (*bhakti*). Otto himself remarked on this in his book entitled *Die Gnadensreligion Indiens und das Christentum* (India's Religion of Grace and Christianity, 1930). As religious studies were to demonstrate later on, however, the concept of the sacred Otto had proposed was applicable not only to the Judeo-Christian tradition, but it had potential applicability to other religious traditions, such as Hinduism and Buddhism.

M. Eliade used the concept of the sacred more widely in his books, such as *Das Heilige und das Profane*, (The Sacred and the Profane, 1965), than Otto ever did. He defined the sacred as 'that which is contrary to the profane,' and argued that the manifestation of the sacred in the profane is the essence of religion. He claimed that, if given a meaning in rituals or mythology, almost everything that matters in the natural world, temples, and monks may become the sacred.

R. Caillois also described his views about the sacred, which were similar to those of Eliade, in his book, *The Human Beings and the Sacred* (L'Homme et le sacré, 1950). Caillois argues that the experience of the sacred is manifested in the totality of various relations between human beings and the sacred. He says that the sacred, functioning just like an attribute, belongs to certain matters (e.g. ritual utensils), certain people (monks, kings, etc.), certain spaces (temples, palaces, etc.), or to a certain

time (e.g. festivals). Caillois' concept of the sacred is closer to that of Eliade than to that of Otto.

## Sacredness and the sacred

While using expressions like 'sacred space' or 'a sacred stone,' Eliade also applies the term 'the sacred' to the force that is causing the space or the stone to be sacred. I prefer to designate such force 'sacredness', and matters or events that are made sacred by the force as 'the sacred,' when such a distinction is necessary. Otherwise, I use the term 'the sacred' to denote both the sacred force and matters or events in which sacredness resides.

A short excursion into ancient Indian philosophical polemics will clarify my position. When, for example, Indian philosophers stated 'a flower is red,' they had the tendency to argue that the attribute of the colour red resided in its substratum, i.e. the flower. In the terminology of Indian philosophy, an attribute (or property) and a substance in the above sense are called *dharma* and *dharmin* respectively. Here 'dharma' refers to an attribute, and 'dharmin' to that which possesses a *dharma*, namely, a locus of the *dharma*. The relationship between an attribute (or quality) and its locus (or substance) is called 'the *dharma-dharmin* relation.' Whether a *dharma* and its *dharmin* are clearly separated from each other or whether they can not be distinguished from one another has been a very important problem over which Indian philosophical history was divided. Generally speaking, Indian nominalists, like Buddhists and Vedantins, did not admit a clear distinction between an attribute and its substance, as the locus, whereas Indian realists, such as Naiyayikas and Vaisesikas, did impose an undeniable discrimination on the two.

The relationship between sacredness and the sacred has a problem similar to that of the *dharma-dharmin* relation. When an attribute (*dharma*) of sacredness exists in a matter (*dharmin*) which is a substratum, the substratum may become the sacred. For instance, the force of sacredness is given to, or manifests itself in, a matter such as a flower, the flower is qualified as the sacred (or sacred matter). In this case, the relationship between sacredness and the flower as a locus may be considered in various ways. It may be thought that, since the sacred force (sacredness) dwells in a matter, i.e. the flower, it is merely a container for such a force residing in its locus, and the sacred force itself exists apart from or behind the form of the flower. This type of thinking is parallel to the realistic idea of the Nyaya (Logic) School or the Vaisesika School.

On the other hand, some may hold that sacred force (sacredness) is the flower itself, and that it is not hidden behind the flower in bloom. Such a way of thinking may be said to be close to Buddhism and to Vedanta philosophy. Of course, I do not argue that the philosophical dispute of the *dharma-dharmin* relationship is exactly parallel to the discussion on sacredness and a matter (a locus) to which sacredness is given.

In Indian Buddhism and other religions as well, the relationship between sacredness (sacred power) and a sacred matter (the sacred) has been considered in various ways. People sometimes admit a clear distinction between the two, others sometimes try to blur the border between them, and there are those who try to compromise between the two opposite standpoints.

Generally speaking, the distance between sacredness and the sacred in Indian Hinduism and Buddhism seems to have been smaller than that in Judeo-Christian tradition. As such, Hindus could state 'This world is the form of dancing Siva' or 'This world is the form Krsna playing with the shepherd girls,' and Buddhists were able to say, 'The entire world is nothing but the form of Vairocana Buddha.' Buddhists, especially Chinese and Japanese Buddhists, hold that, beside this world extending before our eyes, there is no other place in which sacredness can function, and this entire world itself is nothing but the form of the sacred.

Such an Indo-Buddhist way of thinking about sacredness or the sacred has encouraged actions of representing the sacred as icons or images in Indian and Buddhist worlds. Without the premise that sacred Buddhas transcending human beings and time can manifest themselves in images made by men which often resemble humans, very small and simple, artists or sculptors would never have depicted Buddhist images or Bodhisattvas with such great zeal. Of course, they were fully aware that an image made of stone or wood itself was merely a lump of stone or wood after all. They did not think it necessary for any supernatural force to dwell in the image. Nonetheless, they inherited the traditional way of thinking that the form and figures which develop before us are nothing but the sacred, and that sacredness does not exist separately from such forms or figures. Such an idea encouraged the artists or priests who made efforts to establish the iconology of the sacred, especially in Tantric Buddhism and Hinduism. ■

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# An Activist Intellectual Unintimidated by Power

In an era of increasingly specialised and specialist publications, it is refreshing (if not downright exciting) to read a work unhampered by disciplinary boundaries and totally free of jargon. 'Confronting Empire' is a collection of edited and transcribed discussions between the brilliant Eqbal Ahmad and radio producer David Barsamian. It is a demanding book, but for the right reasons. It reads easily and fluidly, and the only prerequisites are that the reader has an alert mind and is ready for an intellectual challenge.

By MARK TURIN

Ahmad was born in Bihar, India in 1933 and died in Islamabad, Pakistan, in 1999. As a child, he met the poet Rabindranath Tagore, who, laying his hands on Ahmad's head told him to 'be a good boy'. A few years later Ahmad found himself accompanying Mahatma Gandhi on his travels for the better part of six weeks. Alongside such exciting encounters, however, there was also great sadness. Ahmad's early childhood was marked by the violent murder of his father and later by the Partition of India, after which he emigrated to Pakistan with his brothers. Although Ahmad's life began and ended in South Asia, he became a true world citizen in the intervening years. He lived alternately in North America, North Africa, and South Asia, turning his incisive mind to

justices whenever and wherever he encountered them. In the course of these intellectual voyages, he came to know statesmen and activists such as Frantz Fanon, Noam Chomsky, Howard Zinn, and Yasir Arafat, many of whom went on to become close friends. It therefore comes as no surprise that the inside cover of the book contains high praise from Kofi Annan, and that Edward Said has contributed a wonderfully-written and personal fifteen-page Foreword.

David Barsamian is an expert interviewer, comfortable discussing big ideas with intellectual heavyweights (having previously conducted interviews with Zinn and Chomsky respectively). Throughout the discussions, Barsamian steers a clear course: present, but not overbearing, articulate and ready to challenge any inconsistency, but never dominating. At no point will the reader forget who is interviewing whom, and credit should go to Barsamian for

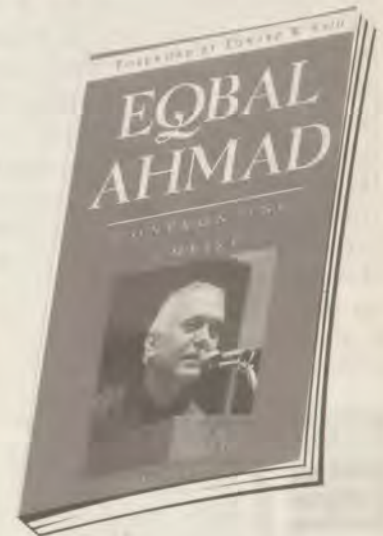
putting Ahmad at ease and letting him do the talking.

The structure of the collection, not to mention the manner in which Ahmad's agile mind literally hops from topic to topic, is strangely reminiscent of Kahil Gibran's *The Prophet*. The reader is presented with nuggets of perfectly articulated wisdom which can be dipped into, thought about, and digested when ready. To say that Eqbal Ahmad is more political than the poet Gibran would be a truism, but then Ahmad's thoughts are political in a non-partisan way. He displays no lasting allegiance to any party or movement, and criticises Henry Kissinger (whom he tried to kidnap) and Yasir Arafat (with whom he worked) in almost the same breath. As Eqbal sees it, we live in a political world, full of concealed injustices, and only clear thinking can cut through confusion and misinformation.

It is impossible to paraphrase Eqbal Ahmad and remain true to the original, so a few choice citations are fitting at this point. Regarding Indian independence and partition, Ahmad is full of original insight. He portrays Gandhi as an 'anti-imperialist opportunist who would do anything within the framework of his non-violent philosophy that would mobilize the masses' (page 4), and believes that the

roots of the terrible violence that followed independence lay in the non-violence that Gandhi propagated. He follows Tagore's reasoning by arguing that 'nationalism tends to create emotions of exclusion and separation based on differences and not commonality' (ibid). A further point, noted by others, but rarely so succinctly, is that 'nationalism is an anti-Islamic ideology, because nationalism proceeds to create boundaries where Islam is a faith without boundaries' (page 5). No surprise then, when the World Bank gets an intellectual beating, an organization which, in Ahmad's analysis, believes that 'third-world countries don't need higher education, they need more literacy. Its policies are aimed at producing a relatively more skilled pool of workers and not people who can govern themselves' (page 20). Much of his thinking draws on explicitly Marxist modes of analysis, such as: 'Corporations now spend much less on human beings as units of production and much more on human beings as units of consumption. The major research in most corporations is on how to sell, not on how to produce' (page 149). Nothing escapes his reasoned critique, and with a few words he makes sense of whole nation-states: 'Russia is struggling haphazardly to become a capitalist society. They plunged, with the collapse of socialism, into the culture of greed that capitalism entails without the other two components that make it a working system, that is, managerial organizational discipline and productive capabilities. The result is that Russia looks increasingly like a second-rate third-world country' (page 125).

'We are living in modern times throughout the world and yet are dominated by medieval minds' concludes Eqbal Ahmad (page 85). Although too humble to say it of himself, Ahmad was an exception: a truly modern mind coupled with a compassionate soul. His thoughts are as provocative as his arguments are compelling. These interviews should be read. ■



Ahmad, Eqbal, *Confronting Empire*, Interviews with David Barsamian. Foreword by Edward Said, London: Pluto Press (2000), 208 pages, 6 B&W photographs, ISBN 0 7453 1713 8



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## Documenting Asian Social History at the IISH

# Go East Young Man!

Scholarly interest in Asian social history in general, and labour history in particular, is on the rise. A major problem encountered by researchers, however, is the deficiency of accessible relevant primary sources. The International Institute of Social History (IISH) in Amsterdam has experience in collecting and documenting social history since 1935 and is now the largest institution in its field in the world.

By EMILE SCHWIDDER

The IISH attained this position thanks to its ongoing efforts since its establishment to rescue and to protect the cultural heritage of the labour movement and of other emancipatory groups and schools of ideas, often in very threatening situations. Through these activities, the institute now manages over 2,300 archives, including the papers of Karl Marx and Friedrich Engels, Kautsky and Bernstein, Bakunin and Trotsky, Guesde and Turati, Pankhurst and Goldman, and of the Dutch socialists Domela Nieuwenhuis and Troelstra, Sneevliet, and Den Uyl. Both the Paris Commune and the Spanish Civil War are well documented at the IISH. Likewise, the library and the audiovisual collections contain a wealth of unique and extremely rare items, especially periodicals, photographs, and posters.

Reflecting Asia's enlarged role on the world stage, the IISH decided to place Asia in the foreground in its activities and in 1996 set up a new department of Asia which would initiate research into Asian social history and collect Asian material for the archives and library. The IISH Asia Department deals with the social history and the history of progressive and emancipatory political movements in Asia in the nineteenth and twentieth centuries.

Two regions in Asia, both vast in themselves, have been selected for active acquisition: Bengal (divided between India and Bangladesh) and Indonesia. Both regionally and thematically, the acquisition policy of the Asia Department appears to have been productive in terms of its original goals.

But its goals have also been expanding, particularly with regard to its regional scope. In South Asia, a third country was included: Pakistan. Having obvious historical links with both



Poster for the students conference of the Bangladesh Chhatra League 1989.

India and Bangladesh, it also forms a bridge from South Asia to the Middle East and, therefore, links up with the activities of the Turkish and Middle East Department of the IISH. For Southeast Asia, Burma (Myanmar) was later included, and the IISH became the focal point of an international Burma Archives Group, publishing its newsletter and acting as its main depository. In view of the political situation in Burma itself, however, the IISH has to be circumspect and ex-

remely careful in all its dealings with Burmese counterparts. At the moment, pursuing a policy of active acquisition in: Indonesia, Burma, Bangladesh, India, and Pakistan, the Department is open to any offers from the rest of Asia.

The collections on modern Asian social history comprise archival, library, and audiovisual materials. In recent years, the IISH has been able to acquire many unique documents. Among these is a large collection of political and cultural periodicals in Bengali, a collection on the Sarvodaya movement in India, a unique collection of Chinese propaganda posters, and archives from Burmese oppositional groups. With regard to Indonesia, archival papers, such as those of the journalist Soerjono, the trade union leader Suparna Sastradiredja, and the former Soekarno advisor and minister Oei Tjoe Tat, were acquired. It should be realized that collecting documents in Asian societies has to be done under quite adverse circumstances. In some countries, in Bengal in particular, there is no tradition of preserving non-state archival material in public depositories, and there is much suspicion of such initiatives. Furthermore, the priorities imposed by general impoverishment and extreme political instability mitigate against quick results. Nevertheless, the IISH has been able to expand its networks and make people more aware of the need to preserve social historical source material in their possession. This takes time. For example, it took over three years for the

Communist Party of Bangladesh to decide on depositing its archival holdings with IISH.

### New avenues

Apart from the usual ways of acquisition (contacting owners, informing them of the possibilities of donating, depositing, selling), the IISH Asia Department has been exploring the usefulness of creating historical sources. In societies which continue to be predominantly non-literate, one must search for ways of preserving history in non-traditional ways. The Asia Department has been active in creating and preserving non-written sources, particularly audio and audiovisual ones. To this end, several oral history projects have been initiated. The interview projects on political exiles from Indonesia (In Search of Silenced Voices), the Naxalbari movement (a Maoist uprising in India), and progressive movements in Bangladesh are examples. The last two involve the use of a video camera, producing lengthy historical interviews which have already been used in television programmes in the region. The trend towards oral sources is an important and indispensable one, and the IISH wishes to participate in it, of course, without neglecting collecting written documents. ■

Editors' Note: See article on the IISH Burma Archives Project (BAP) in this issue, p.29.

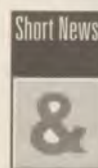
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# Sesquicentenary of the KITLV

Indonesia is passing through a period of turmoil. How can an academic, politician, or journalist obtain some insight into the fourth largest nation in the world? What is the relationship between the various islands? How can present-day developments be placed in their historical context? Is there anybody bold enough to predict what the country will be like in half-a-year, or in five, or ten years' time? Indonesia is certainly not an open book, but whoever wants to attempt to read it can find their way to the Royal Institute for Linguistics and Anthropology (KITLV) in Leiden, the Netherlands. In fact, they have been able to do so for the last 150 years.

■ BY ROSEMARY ROBSON-MCKILLOP



This year the 150<sup>th</sup> anniversary of the KITLV was celebrated in grand fashion. The Institute is finely poised between the past and the present, soundly based historically, but ever conscious of the present and the future. It is world renowned for its leadership in the field. Journalists, academics, and politicians from all corners of the world consult the Institute. Nearly half of its some 2,000 members live outside the Netherlands, and membership is open to everyone who is interested in the research area of the

KITLV. Each member has a choice between receiving either the *Bijdragen tot de Taal-, Land en Volkenkunde* or *New West Indian Guide* plus *Caribbean Abstracts*. Members are also entitled to a 25 per cent reduction on publications from the KITLV Press.

The pride of the KITLV is its comprehensive library. It contains a whole gamut of publications from the most antique folios to publications hot off the press. The Institute does not confine itself merely to documentation, but brings its expertise to bear on publishing the fruits of scientific research in book form. The Historical Documentation Department registers and documents the stream of information broadcast on radio and television. This depart-

ment also casts a glance backwards, most substantially through a photographic archive of the colonial past. In a special programme, the reminiscences of Dutch people about their years in the East Indies/Indonesia have been recorded on mini-disk.

## Publications

Since its foundation in 1851, the KITLV has been active as a publisher. Hundreds of publications have steadily poured forth under its aegis and, for many years, the publications department has enjoyed a reputation as one of the leading representatives in its field in the world. Since 1990, the books have been published completely under its own management and bear the publication name KITLV Press/Uitgeverij. The production concerns some fifteen titles a year, the majority of them in English. The good name of the press attracts manuscripts from authors all over the world. The editorial committee adjudicates on the scientific worth of the manuscripts and decides upon eventual publication. The publications department then takes the whole supervision and publication of the books under its wing.

The books appear in various series. The most important are:

- *Verhandelingen*: which contains monographs about all the areas of interest of the Institute. The ever-growing series has now reached 190 volumes.
- *Dictionaries*: since the very begin-

nings of its existence, the Institute has published voluminous dictionaries of various Indonesian languages.

- Other series: *Bibliographical Series* (twenty-two volumes), *Bibliotheca Indonesica*, text editions (twenty-eight volumes), *Translation Series*, *Reprints on Indonesia*, *Proceedings*, *Working Papers*.

The stream of publications, which the institute publishes, is one indication of its authoritative position. Several of these are published as journals. The English-language quarterly and internationally respected *Bijdragen tot de Taal-, Land- en Volkenkunde* has appeared since 1851. Each number is devoted to various topics, including some that are right up-to-date. The majority of such articles deals with Indonesia, but in the future the Press is thinking of devoting more attention to Malaysia and the Philippines, other important countries in the region.

## Library & documentation

Indubitably one of the pillars of the KITLV is the comprehensive, modern library. This houses a collection of a good half million volumes. Some 65 per cent of the collection is related to Indonesia and of its kind is the biggest in the world. The library subscribes to 1,400 newspapers and journals, most of which are available on hand in the reading room. The catalogue can be found on Internet and is consulted throughout the whole world.

This department takes care of six collections: maps and atlases (13,000), photographs (150,000), prints and drawings (3,500), Oriental manuscripts and archives (630), Western manuscripts and archives (1,325), and audio-visual media (930). The collections cover the period up to 1962. The audio-visual media are kept up to date by the KITLV office in Jakarta and by acquisitions in the Netherlands. Modern atlases and maps are also collected.

In Europe, interest in Southeast Asia is growing and the KITLV plays an important role in encouraging this. The Institute coordinates the European Network of Southeast Asian Specialists (EUROSEAS). In conjunction with this role, the KITLV also has produced several publications. The *European Newsletter of South-East Asian Studies* is published as a periodical and, in 1998, the KITLV also published a more than 6,600-page book *European Directory of South-East Asian Studies*. An annual workshop usually results in a valuable publication about a specific topic. ■

Rosemary Robson-McKillop, BA (Hons) is an editor with *Excerpta Indonesica*, a publication of the KITLV. E-mail: Robson@kitlv.nl

11 > 14 MAY 2001

LEIDEN/AMSTERDAM, THE NETHERLANDS

## Talking about Past & Future

Between 11 and 14 May, the Foundation for the Oral History of Indonesia (SMGI) organized three events to celebrate the completion of its project. More than three thousand hours of interviews with 720 people, who have experienced the last decades of Dutch colonialism in Asia, have been recorded. The first celebratory event was an international conference 'Changing the Guard, Guarding the Past. Oral histories of the end of colonialism and the birth of new nations in Asia'. The second day was entitled 'Stemmen uit Indië: Over de mondelinge geschiedenis van Indië/Indonesië, 1940-1962' (Voices from the Indies: On the oral history of the Dutch East Indies/Indonesia) and was designed to present the project to the Dutch public. Finally, specialists from the Netherlands and abroad discussed potential cooperation in Southeast Asia in a two-day meeting: 'New sources, new networks, and new opportunities: towards a new agenda for cooperation on Oral History'.

■ By FRIDUS STEIJLEN & HEATHER SUTHERLAND



Complementary pairs of speakers set the tone for the first day. Each significant collection was discussed by a 'maker' and a 'user': Fridus Steijlen and Wim Willems for the SMGI, Charles Allen and Tazeen Murshid on South Asia, Uma Devi and Daniel Chew for Singapore, and Mona Lohanda and Rudolph Mrazek on the Indonesian National Archives. Potential constraints imposed by government, institutional, or project guidelines were discussed

but, more importantly, the unique value of oral sources was explored and re-affirmed.

The second day was different in both organization and atmosphere. More than 300 people, including many who had contributed their stories to the SMGI, gathered in Leiden. In the morning, Fridus Steijlen emphasized the collective nature of the project, uniting respondents, interviewers, and the organizers. Then, Henk Schulte Nordholt, Thomas Lindblad, and Jaap de Moor commented on the collection in three

lively presentations. In afternoon workshops, organized by the interviewers, the audience could listen to recorded extracts. The diversity of attendees, and the festive reunion atmosphere demonstrated community commitment to the project. Audience reaction was enthusiastic, with people describing the collection as being important to themselves as well as to their children and grandchildren.

The meeting of experts, directly after the two conference days, was held at the Royal Institute of Linguistics and Anthropology (KITLV) in Leiden, the International Institute of Social History (IISH), and the Netherlands Institute for War Documentation (NIOD) in Amsterdam. The participants recognized that an effective oral history programme required both researchers and archivists, that individual interviews and the collection as a whole should be planned together, with suitable technology (recording and access), and that respondent groups be involved early on.

It was also emphasized that better communication within Southeast Asia was needed to discuss both 'making oral history' and the use and analysis of oral sources. This would facilitate the exchange of experience and techniques, and comparative research. It was decided to build a network in several phases. The Singapore National Archive was prepared to take a leading role in this. Initial steps will include setting up an e-mail distribution list, a database of interested parties, and eventually a website. Another possibility would be to seek a forum (preferably structural) in printed media, for example, in the *Journal of*

*Southeast Asian Studies*. Organizing conference panels on the use of oral sources in Southeast Asia perhaps at an IAHA (the International Association of Historians of Asia) gathering is also a possibility.

Although each of the three events had its own character, their complementary natures supported certain mutual general conclusions. Heather Sutherland, who closed the first day, concluded that 'oral history' is a misnomer that creates a false dichotomy between 'ordinary' (implicitly 'legitimate') and 'oral' history. It would be better to talk of 'oral sources', and for historians to recognize that interview material, like any other source, had its own specific problems and potential.

It is not unusual that critical care is required in the use of oral material, but the interview does offer unique possibilities for creating sources. Analysis of any documentation demands awareness of the context in which it was produced, who is using it, and why. Government files, personal memoirs, diaries, or interviews all have their pitfalls, and historians must evaluate each according to its worth. Nothing can be added which is not there already. However, during that process of emotional and intellectual interaction, which is at the heart of an interview, content will be formed that reflects both the intent of researcher or institution, interviewer and respondent, and interpersonal dynamics. Pretending that this does not take place, or claiming that the results are consequently invalid, are equally naïve. On the contrary, this process should be acknowledged and addressed. While recognizing that an interviewer's

sensitivity and respect for the respondent are prerequisites for mutual trust and, hence, for good quality narratives goals and parameters should be defined.

Creating an oral history collection poses specific challenges. Most archives do not make written sources (although they might edit and publish material), but some do have sections to create and conserve a 'national audio memory'. Priorities for this may be government-set, often as part of nation building, and may also be subject to market forces, if large corporations or business sectors can hire the experts to document their own histories. Smaller oral history projects are those of individual researchers or, increasingly, those of activist groups, such as NGOs, who do systematic interviewing to support their own agendas. The resulting specific collections are often technically inadequate and abandoned once their limited purpose had been served.

A fundamental conclusion from the four days of discussion in May, and from the SMGI experience in general, was that the initial organization of a large-scale oral history programme should combine the interests of several constituencies. Often institutionally separate, together they determine whether, why, and how a collection can be formed. One such constituent group would be the academic community. In this case, a range of interests should be represented and it is necessary to be aware of the shifting and contingent nature of intellectual and social preoccupations. Another group is represented by the archivists or documentalists who are responsible for preservation and ac-



# Labour Migration & Socio-Economic Change

The aim of 'Labour Migration and Socio-Economic Change' was to bring together a number of European and Asian scholars who are working on labour migration at different levels of analysis and to explore the commonalities and diversities of structures and experiences of migration within a historical and comparative framework.

By NICOLA PIPER & RATNA SAPTARI

Report

Quite specifically because Southeast and East Asia include some of the most dynamic but also volatile economies in Asia, these regions received exclusive attention in our workshop.

Many of the papers looked at magnitude and trends in migration patterns, be they local or regional. These migration patterns are influenced by a combination of macro- and micro-factors, and by political and economic transformations in sending and receiving countries. In general, labour migration (whether rural-rural, rural-urban, or urban-rural) is a reflection of inequalities between dif-

ferent areas within a nation-state, or between different countries. To a high degree, political and social conjunctures have influenced which categories of workers will move out of certain jobs and which will move in. It was interesting indeed to gather from certain presentations how, as Taiwanese workers are moving out of local labour markets (or moving up), Filipino, Thai, Indonesian, Malaysian, and Vietnamese workers are filling these slots. Similarly, as Thai workers go out to East Asia, Cambodian, Laotian, Vietnamese, and Burmese migrants are filling some of the positions the Thai workers vacated.

The movement of labour has also shifted throughout the decades. Many Southeast Asian migrants (as did South Asian) originally moved to the oil-rich countries of the Middle East to find better earning jobs. With segments of the labour market in the Middle East closing up and with increasing protest from the migrants' own civil societies against their harsh treatment, new migrants have shifted to East Asia. This, for instance, has been the case with Thai and Indonesian workers.

In addition, the flow of migrant workers into a country frequently challenges the position of local workers, as was evidently the case in South Sumatra (Indonesia). In Taiwan, as well, Taiwanese workers gradually but surely felt threatened by the presence and continued entry of foreign workers and started to organize against their recruitment into the labour force. In both Vietnam and Taiwan, upland 'tribal' communities are feeling threatened by the migration of people from other parts of the country in search of land. As far as Thailand goes, however, it was argued that the immigration of workers from Myanmar, Laos, and Cambodia, to a certain extent, allowed the outflow of Thai workers to other countries.

The history of migration within a given area may, to a certain degree, influence the intensity and pattern of migration in the contemporary period, as shown by a case study of two Chinese villages (inland and coastal). This, however, does not predetermine the nature of migration patterns. Also, for Nepalese workers migrating to Southeast Asia, the history of Nepalese gorkhas cannot be said to have determined the kinds of jobs Nepalese workers entered or the countries they chose, yet the links between the past and the present are significant beyond a doubt.

## State regulation

With or without state intervention, migration has occurred throughout history. Governments, no less, have played a large role in either the encouragement or prohibition of in- and out-migration. In post-Communist countries, where migration has been strongly controlled and regulated with the allocation of residence and permits, policies are presently changing. Now, even China and Vietnam encourage the movement of people in various areas and in a slightly more tempered fashion. Legalization of illegal workers, giving migrants permits to move from one place to another, and the provision of visa offices all provide clear evidence of this shift. In the capitalist societies of Southeast Asia, state intervention has gone so far as to establish government agencies to regulate the private brokers who operate both in receiving and sending countries.

By supporting out-migration, the state accrues benefits both in terms of revenues and a reduction of the mounting pressure on the state to provide employment in the face of

population growth and income inequality. Yet at the same time it creates new problems when large scale violations and exploitation occurs and pressure comes from the international community and undermines bilateral relations between countries. In particular, ambivalence of governments towards patrolling the borders emerge from this dilemma, a situation that migrants themselves and the civil society at large often make use of in creative ways. Similar dilemmas are felt by receiving countries.

## Migrant workers' identities

Many of the papers emphasized that immigrants sustain multi-stranded social relations, which allow them to be classified as 'transnationals'. The fact that migrants are more often than not 'permanently temporary' also implies that their identities may change as they move back and forth between their locations of origin and locations of destination. A poignant example is the case of the Korean Chinese (or Chinese Koreans) who move back and forth between China and Korea, their class position moving up and down accordingly and their cultural identity shifting to and fro. Likewise, Southeast Asian workers, though at the bottom rung in the Middle East or in East Asia, come back with a higher status and more autonomy in making decisions. On the other hand, cultural boundaries become more strongly defined as foreigners move into a community. These differences then, can be augmented by culture, race, ethnicity, or language.

## Migrant workers' remittances

Various patterns were shown in the use of remittances. Although closely related, a distinction was made between the impact on the local economy, the households, and the position of the migrants themselves as they return home. In some cases, remittances had no effect on the development of the area, as brokers often swallow these remittance, or the money merely intensifies the shift away from agriculture. Yet, in other cases, the link can be seen as money used to pay debts, to build houses, to conduct local rituals, and, to a small degree, to invest further.

Unfortunately, analysis of community and household dynamics were not available to show clearly which groups benefited from these remittances and which were deprived. Perhaps these figures will be available in the future. ■

This conference was sponsored by the Asia Committee of the ESF and jointly organized by the IIAS Changing Labour Relations in Asia Programme (CLARA), the Centre for East and Southeast Asian Studies at Lund University, Sweden, and the Nordic Institute of Asian Studies (NIAS) in Copenhagen, Denmark.

Dr Nicola Piper is a research fellow at the Nordic Institute for Asian Studies (NIAS), Copenhagen, until December 2001.

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Dr Ratna Saptari is an anthropologist with a research background in labour issues in Indonesia and is the coordinator of the CLARA research programme.

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10 AUGUST 2001  
BERLIN, GERMANY

CLARA Panel at ICAS 2

# Gender, Family & Labour

At ICAS 2, Marcel van der Linden and Ratna Saptari organized the CLARA panel, 'Gender, Family, and Labour Movements in Asia: Historical and Comparative Perspectives', to enhance debates on the interface between gender, family, and labour – between 'the political' and 'economic' and between the 'public' and the 'private'. These are issues that will remain among the primary foci of CLARA's activities in the future. Through looking at examples from Indonesia and India, the participants brought up a number of interesting viewpoints which helped to stimulate a lively discussion.

■ By RATNA SAPTARI

**Report** The conventional argument in scholarship on labour movements has been that 'non-class' factors such as caste, kinship, and religious loyalties of workers constitute an obstacle to the growth of class consciousness. However, it has increasingly been shown how family, community, and neighbourhood are often sources of solidarity for the development of collective action and the emergence of class-consciousness. Within labour studies there is growing interest in the role of family in shaping relations. Workers' relations that, it must be said, do not necessarily imply submission and conformity, since concepts of the family and women's roles in them also shift in time.

Rachel Silvey (University of Colorado, USA), in comparing the changing forms of women's demands, concentrated on differences in labour activism among workers in two communities in West Java, Indonesia – *id est* in Rancaekek, which is located just outside of the city of Bandung, and in Bekasi, which lies within the Jakarta-Bogor-Tangerang-Bekasi (Jabotabek) urban corridor. Differences in militancy and involvement in collective action were linked to the different gender identities and social networks in these two places. In Bekasi, there are more women who have migrated from further away areas such as central Java and they are consequently less able to rely on social networks linking them with their families in their places of origin. Communal gender norms, on the other hand, were less restrictive and gave these women the space to become involved in collective political action. In Rancaekek, a higher number of women workers are mothers. They are more embedded in local family networks and, in as far as women's political activism exists, it is organized around the trope of motherhood. Since the *reformasi*, in both places, the economic retrenchment brought about an upshot of the sort of protest that focuses on women's role as a mother. The content of women's activism has shifted toward more 'conservative' themes, specifically that of manifesting their family role. Yet this shift has crystallized in the same way in both places.

G.G. Weix (Montana University, USA), focused less on the nature of women's involvement in collective action but on women's daily subjectivities as defined by the close interrelationship of work and family. She links language and material interest through ethnographic description of the circumstances of women's labour. Examples are drawn from various studies done on Indonesian women workers but from particularly her own research on cigarette factory women in Kudus, central Java. These women used broad metaphors of kinship in their work relations,

where family could be seen in personal and corporate terms. This rhetoric can also be seen in forms of recruitment, in the process of gaining social debt. Also, the dilemmas of making arrangements for childcare are described in relation to the shift from piece-rate work to wage work in factory settings. Both issues transpose wage labor as extending familial obligations, despite the capitalist relations of production that prevail.

Nandita Shah and Nandita Gandhi (Akhsara, India) presented their work on women workers in two industries, namely plastics processing and diamond polishing and jewelry making in Mumbai, India. They both looked at the intra-household responses of women workers as they experienced macro level changes. In response to these changes women workers develop their own set of strategies which are culturally bound and class specific. They identified the following: a) 'income increasing strategies', where the de-

ployment of household members into the labour market often break the gender barriers that normally prevented young women from leaving their homes, particularly among the lower income households; b) 'expenditure reduction strategies', which also meant: attending to food and daily requirements, sharing clothes, reducing expenses on ready made food, sharing lunch, delaying repair of the house, cooking once a day, and, for some, picking children up from school; c) 'strategies for developing and using social networks', mutual support systems which may take an institutional form or less institutionalised forms such as the utilization of political patronage, charity, and even good relations with the local mafia. As many of them are young unmarried women, this places them in contradictory situations when their needs are sometimes at odds with 'the family's' needs. Since social networks are often developed through reciprocal exchanges, various other social obligations, which further affect their position within the households but also how other members of the household allocate their time, result from their having received help to obtain a job.

Karin Siegmann (University of Bonn) presented her research that is still to be conducted in Indonesia. She focused on gender-differentiated

employment and income distribution in rural Indonesia and argued that, although the overall significance of agriculture in the economy has decreased, the female share of agricultural labour has risen. Agriculture, moreover, continues to be the major employer of both women and men which also manifested itself in the feminization of poverty. She juxtaposed two main arguments: on the hand, the macro-economy has an impact on intra-household power relations and the integration of women into the labour force leads to a strengthening of the bargaining power of the wife and thus to gender relations within the household; on the other, market integration does not change intra-household relations in Indonesia. Although her own standpoint leans more towards the second argument, this still needs to be proven by the evidence she will collect in the course of her fieldwork. ■

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## CLARA

For more about the CLARA Research Programme and its activities, please turn to p. 55 in this issue's Pink Pages.

8 SEPTEMBER 2001  
LONDON, UNITED KINGDOM

CLARA Panel at Euroseas

# Linking Labour & Environmental Agendas

**Environmental studies and labour (and peasant) studies increasingly deal with various overlapping concerns and yet discussions in each field often ignore the rich contribution provided by the other. With the need to bring together two overlapping yet different academic traditions, the CLARA workshop 'Environmental Change and Livelihood Politics' was organized at the third EUROSEAS Conference.**

■ By BECKY ELMHIRST &amp; RATNA SAPTARI

**Report** Environmental studies, on the one hand, have worked in the areas of environmental degradation, resource management, sustainability, and conservation. Labour and peasant studies, on the other, have focused on differential access to the means of production: the forces that restrict control, and the use of existing resources and the conflicts and struggles arising from this. Environmental studies increasingly deal not only with issues of conservation or preservation, but also with concepts of community, indigenous peoples, and entitlements. They often have to place these concepts within the politics of ecological and resource regimes. For some time, labour and peasant studies have also examined the nature of labour relations in spheres of life apart from the work-

place, namely within communities and within cultural constructions of gender, class, ethnicity, and religion.

At the policy level, government invoked changes in the management of resource use have had clear consequences on labour populations and at the same time on the social relations that are embedded in the locality-based structures or the networks linking the different localities. Social movements, which may consist of environmental as well labour movements, have not been properly studied in cross-sectoral terms. The competing and, at times, converging struggles and interests of the industrial working class and the land-based peasantry or landless have not been sufficiently examined in the context of the 'red' and 'green' political vocabularies. The papers themselves brought interesting insights into this line of inquiry.

## Debating 'the community'

Most of the papers examined how local communities were affected by larger transformations and how they responded to such changes. However the way in which each speaker viewed the concept of community and its workings, differed. Elmhirst in her study of transmigrant settlements in Lampung, was critical of understandings of community, identity, and common interests that tend to be rooted in locality. This brings into question how we view social categories such as spontaneous migrants, who neither come under the purview of 'indigenous peoples' nor that of the settled transmigrant population. For Visser, the concept of community becomes problematic mainly when it is superimposed by government authorities (colonial and post-colonial) who were and are concerned with creating a semblance of order and stability. Parallel to the government imposed administrative units, one can find indigenous forms of community. Whether in the organization of labour in logging areas or in shrimp fisheries, families usually organize themselves along the lines of indigenous power and authority of the *raja* who were known and trusted as indigenous leaders.

In contrast to Visser, Li questioned the existence of community awareness itself. Among the two communities in Sulawesi that she studied, what materialized in the face of increased commercialization and commodity production was not the type of moral economy and communal consciousness as many scholars had contended, but rather the 'rational' response to market penetration, namely land sales endorsing a more consumptive life style. She argues that 'there are no local institutions either traditional or state-derived, which are generating the kinds of knowledge, practice, or debate that would halt, redirect, or manage the process of agrarian differentiation currently underway'.

Although in her presentation Koning did not directly deal with the concept of community – her line of argument parallels that of Li. She also shows that certain members of the village in Central Java which she studied are detaching themselves from village life through their frequent circular migration to the city. This, then, engenders inter-generational conflicts between the young who are more urban-oriented and their parents who are more village-focused. The migration to the cities did not lead to a strengthening of village-based bonds, as remittances were used for individual consumption. For the older generation, however, kinship and social relations retained their utmost importance for access to village land.

Unlike the other speakers, Resurreccion, in her comparison of the Philippines and Thailand, concentrated more on the gender dimension in her handling of 'community'. Struggles for property or resource conservation became more the do-



# Reconfiguring the Auto Industry

The international colloquium 'Reconfiguring the Auto Industry: Merger & Acquisition, Alliances, and Exit' was held from 7 to 9 June in the Palais du Luxembourg, Paris. The organizer, GERPISA (Groupe d'Etude et de Recherche Permanent sur l'Industrie et les Salariés de l'Automobile / the Permanent Group for the Study of the Automobile Industry and its Employees), was initially a French network made up of researchers in economics, management, history, and sociology all studying the automobile industry. In 1992, it was transformed into an international network for researchers on the automobile industry.

By YURI SADOI

In association with the Centre de Recherches Historiques of the École des Hautes Etudes en Sciences Sociales and with support from the French Ministry of National Education and Research, GERPISA was founded at the Université d'Every Paris. Since 1992, an international conference has been held annually in Paris. The centre now has over 500 members in some thirty different countries.

The Ninth GERPISA International Colloquium focused on the reconfiguring processes occurring in the auto industry through mergers and acquisitions. Since the early 1990s, the au-

tomobile industry has been greatly affected by the process of globalization. As the new century dawns, manufacturers are having to cope with major structural changes which require a reorganization of current production systems that deal with new technological, economic, and institutional changes. The automobile industry has been at the origin of many of the organizational paradigms and production models that heralded a transformation of competitive practices and also of forms of productive organization that has proceeded since the early twentieth century.

In recent years especially, the auto industry has experienced frequent mergers, acquisitions, and other forms of new global networking. The conference examines specific merg-

ers (Daimler-Chrysler), acquisitions (Volvo by Ford, Samsung by Renault), capital control (Renault-Nissan, Daimler-Chrysler-Mitsubishi-Hyundai), alliances (GM-Fiat), and other agreements such as joint ventures, exchanges of components and so on. But we will also take into account the other side of the coin: exit (Ford from Auto European), sell-off (Rover by NMW), and spin-off (GM-Delphi, Ford-Visteon) occurring among carmakers and component makers, as well as in services.

About 200 scholars, researchers, and company representatives participated in the conference. Most of them belong to the international community of social science researchers with a particular interest in the automobile industry. This meeting gave those scholars an opportunity to exchange information and opinions among the researchers.

A total of fifty-eight papers were presented during the three-day conference. The first day started with a panel discussion 'Practitioner Session with Managers of Cooperative Project in the Car Industry', to be followed by paper presentations. The

panel discussion attempted to shed light on the management of the cooperative projects that are currently being set up between automobile manufacturers. Project managers, themselves working in international cooperations that are or have been participating in horizontal collaborations, were at the conference to present specific cases. Project managers from PSA, Renault, Fiat, VW, and Pininfarina presented lessons from the inside that their experiences have taught them.

The automobile industry is an interesting area for research, with its various topics and approaches. As the disciplines represented at the conference included economy, management, history, and sociology, a wide range of themes and foci was expected. Indeed, projects ranged from individual companies and specific cases to a global operation. A wide range of themes was fitted into twenty-one separate sessions, such as management, productive relation, supply chain, e-business, human resources, and geographical issues.

The majority of the papers focused on Europe (including Eastern Eu-

rope). Very few dealt with cases in Asia and, though some discussed cases in Korea and China, no cases within Southeast Asia were discussed. It was noteworthy that quite a few papers pertained to South America, especially taking up issues affecting Mexico and Brazil, where many production plants of the US, European and Japanese automobile manufacturers are operating.

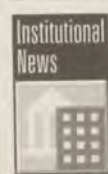
Overall, the three-day conference was very successful in allowing all those attending to share their insights into current reorganization processes in the industry, to exchange knowledge, and to build new personal networks with others in related areas. ■

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## New TANAP Students Selected & First International Workshop

After almost one year of tough language classes and browsing through metres of VOC papers, the first group of eight Asian students in history attending the Advanced Master's Class of the programme 'Towards A New Age of Partnership' (CNWS, Leiden) is writing their final research proposals. Meanwhile, the TANAP Program Committee has selected twelve new students: three from India, three from Indonesia, two from South Africa, and one each from Sri Lanka, Vietnam, Japan, and Taiwan. The tentative topics for the year 2002 look promising, and range from the maritime trade by Surat and its hinterland Gujarat to political coalitions and local resistance against foreigners in eighteenth-century South Maluku. TANAP is taking off!

By HENDRIK E. NIEMEIJER



Creating a new international research platform of young talented researchers is not an easy task. It requires intensive contacts with senior historians working at history departments in universities all over Asia. It also demands a thorough preparation of individuals in their own academic context. Furthermore, it confronts one with the fact that academic levels and degrees vary from place to place, and that a lack of access to primary sources and libraries often hinders the most talented students. And, lest we forget: who wants to study Asia in the seventeenth and eighteenth centuries? What sense does it make to devote one's life to that long forgotten and seemingly unimportant past that lies 200 to 400 years behind us? Should we not concentrate on present-day problems instead and get ourselves a job?

Despite the complexity of finding the right people with the right interest and the right academic level

throughout the present, so utterly fragmented, academic world of Asia, the Program Committee has been able to select new enthusiastic students to form the new group that will start with the Advanced Master's Program in January 2002.

Undeniably in part the result of intensive consultations and 'screening on the spot', the programme is also becoming increasingly attractive in itself. The notion that present-day regional problems and possibilities can not be separated from the past, whether they be of a religious, ethnic, or economic nature is steadily growing stronger among young intellectuals. And there is also a growing awareness that the way that European powers encountered and confronted Asia's rulers and peoples is of utmost relevance to and helpful in building a thorough reflection on the present West-East encounter.

### An age of partnership?

On 26 November, the students of the 2001 group received their diplomas from the CNWS in Leiden. However, for a full evaluation of the 2001

TANAP Advanced Master's Program with all students and their supervisors, a workshop will be held in Singapore. This first 'Asia in the Age of Partnership' workshop will be promoted by the Netherlands Organization for Scientific Research (NWO), the IIAS, and the National University of Singapore. Both professors and students will present papers and discuss new research directions. During a business meeting, the plans for the year 2002 will be presented, in particular the contents of the next Advanced Master's Program, the funding of the PhD Program (beginning in 2002) and the funding of TANAP activities in Asia. The subtitle of this first TANAP workshop is: 'Asian and Western Attitudes Towards Maritime Trading and Settlement in Port Cities of Monsoon Asia 1600-1800'. The TANAP website, listed here below, hosts updated information, including a detailed list of papers to be presented at the first TANAP workshop. ■

For more information concerning the TANAP programme and the workshop:  
<http://www.tanap.net>

For the new brochure, please contact the TANAP coordinator, Hendrik Niemeijer at the e-mail address noted below.

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main of men, who were engaged in the struggle for ancestral domain by asserting the correct ethnic name. Resurreccion challenged the popular eco-feminist principle that women's interests and the sustainable development agenda are synergetic and compatible.

### 'politics' vs 'Politics'

Peter Wad dealt with the politics of civil society at the national level and examined different lines of debate as portrayed by the activities of trade unions and environmental movements in Malaysia and South Korea. In the late 1980s, the Koreans' June uprising brought about the transition to political democracy and enlarged space for civil society organizations. Meanwhile, the Malaysians experienced a regress to a more authoritarian regime, which restricted their social space. These trends influenced the way in which patterns of conflicts and cooperation changed and divided trade unions and environmental organizations. In both countries, the environmental movements turned toward more collaborative attitudes and joint ventures with the government, withdrawing more or less from close relationships with the trade unions.

The other speakers took to heart the contradictions between environmental rhetoric at the national level and the experiences of the social categories assumed to be the basis for the larger debates. Elmhirst argued that under the guise of environmental conservation, government rhetoric

attempted to redefine vague categories into definitely bounded ones. Visser illuminated how the 'centre' promoted village organization thus underscoring the contradictions with local realities. Her presentation focused on the parallel indigenous structures which were maintained by local traditional authorities. Li argued that government policy, which had condoned large transfers of land, became a target for environmental and other social movements. These claimed to represent local communities, although the local communities themselves are still ambivalent about their own positions. Resurreccion looked at the interconnections between the influence of political interest groups on policy making and implementation, and the discursive regimes that inform policy formation. Changes and continuity in the gender divisions of labour and definitions of what constitutes men's and women's work have fed into and have been constructed and maintained through policy instruments in environmental governance. ■

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# Pop Music in Asia



## Introduction

### Popular Music in North Korea & a critique of Andy Kershaw's 'North Korea – pleasant snack time'.

The second edition of 'World Music: The Rough Guide' (London: Rough Guides, 2000) contains a brief and poorly informed account of popular music in North Korea. Such an account would never be allowed were this the music of a better-known nation. The author, the BBC Radio DJ Andy Kershaw, has visited North Korea as a tourist for two brief visits, staying in a tourist hotel and buying music recordings in hotel shops. North Korea is an anachronism. It is the last state of its kind, stuck in a weird suspended animation, revering Kim Il Sung as 'eternal president' even though he died seven years ago. Yet, somehow, we have to try to understand.

By KEITH HOWARD



Music, in the regime's definition, is popular: it is music of the people and music from the people.

Kershaw describes the uniform style as 'lush, relentlessly optimistic, top-drawer kitsch'. This was surely once equally true of other hard-line socialist states. His description is a snapshot of popular songs, but this is already outdated, since the deification of the Kim clan has now become the major concern of music. Today, some realism is creeping in: after natural disasters and economic collapse, songs that shout loudly about increasing factory production have been quietly dropped, replaced by songs describing agricultural work teams or land reclamation. Three popular bands are pre-eminent, Wangjaesan Light Music Band ('light music', *kyŏng ūmak*, relates to early twentieth-century Korean trot, *ppongtchak*), Pochonbo Electronic Ensemble, and the large Mansudae Art Troupe. The first two are named after revolutionary sites where Kim Il Sung is said to have defeated Japanese soldiers and police in the 1930s; the third harks back to the post-war days of militiaesque songs. Kershaw refers to the 'Pee' label – cue the jokes – as being pre-eminent. 'Pee' is actually a catalogue prefix signifying recordings by the 'Pochonbo Electronic Ensemble'. Only one state body issues recordings, using abbreviated prefixes for each of the three popular bands and a number of labels (including, for example, Meari, Naenara, Pyongyang,

and Mansudae). By Spring 2000, when I was last in Pyongyang, Pochonbo boasted eighty-five CD releases, and Wangjaesan forty-eight. This, surely, would be more than enough songs for even the most diehard socialist.

The snapshot omits much. Back in the 1940s, revolutionary songs were demanded, based on Kim's interpretation of Soviet socialist realism and Mao's Yen'an talks. Following the death of Stalin and re-alignment with China, musicians and composers were told to collect folksong and revise it for the revolution. Diatonic harmonies replaced pentatonic melodies, and 'resurrectionist' words were replaced by revolutionary sentiments. In the 1970s, the keyword was *juche*, 'self reliance', requiring supposedly 'unique' Korean creation that reflected party propaganda but fused Western and local elements. In the 1980s, popular songs, *taejung kayo*, became the norm, with texts about grand socialist construction, farming triumphs, and the glories of industrial production.

All these music genres survive, though not in hotel shops. No recordings of folksongs are available for sale, and no recordings sit on the shelves of the People's Grand Study House (a.k.a. the National Library). Books on folksong, though, can readily be bought. North Korean musicians will sing folksongs to those who enquire, and theoretically old people in the countryside still know the songs of their home regions. Instrumental music survives, but again there are no commercial recordings (except for a few published in Japan). Seven orchestral troupes are sponsored by the ministry



Wangjaesan Light Music Band album cover.

Pochonbo Electric Ensemble album cover.

in the capital: The Sea of Blood Opera Company, two people's choruses, two art troupes (Pyongyang Moran Hill and Pyongyang), a national orchestra, and a contemporary ensemble dedi-

cated to the music of Isang Yun (1917–1995). The Pyongyang Film Studios, too, has a gregarious appetite for instrumental compositions to fit its many productions. Both Western and

Korean ('improved' traditional) instruments are taught at the Pyongyang Music and Dance University and at Children's Palaces in Pyongyang and each provincial capital.

So what is wrong with 'North Korea – pleasant snack time'? Well, reverse the image. At the People's Grand Study House, Scottish folksong is represented not by any golden standards, but by the comedian Billy Connolly singing his 'Welly Boot Song' – a strange image indeed! This image has guided us in preparing this supplement. We are also aware how important popular culture now is throughout the region. Space prevents us from being either comprehensive or thorough. Rather, we focus on specific aspects of specific musics. Our aim is to wet your appetite, and to show something of the tremendous variety of pop music throughout Asia. ■

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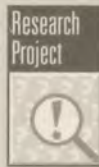
## Red Sonic Trajectories – Rock in China

Let's get dakou'ed!

By the end of the twentieth century a new generation emerged in urban China, named after the cut CDs available at illegal markets in Chinese cities. The cut on the margin of these 'dakou' CDs, as they are called in Chinese, has brought this young generation to the centre of global music culture. One of its followers writes on a website<sup>1</sup>: 'When Americans fiercely give themselves a cut, they also give the world a possibility of communism and unity. Our government doesn't encourage 1.3 billion people to listen to rock and roll. "Dakou" products usher a million Chinese youth into a new wave, a new listening sensibility, a new awareness, a new mind and a new set of values.' 'Dakou' stands for far more than just CDs that infringe copyright legislation; it stands for a lifestyle very much in vogue among China's urban youth.



By JEROEN DE KLOET



To be dakou is to be both global in terms of music and local because of the cut. The cut deforms the circle; something is missing yet, as a listener, you get more, because you enter a domain of illegality. Dakou is not just a metaphor for the ambiguity of globalized popular music. The CDs also open a new era for what is termed in Beijing the New Sound Movement. Rock, as we know it, already has an established

history in China, with Cui Jian its 1980s pioneer. Later, in the early 1990s, bands such as Tang Dynasty and Black Panthers broadened the sonic spectrum. By the mid-1990s, the disturbing noise of electric guitars had somehow faded away; as had the long hairdos of Chinese boys (–to have your own e-mail account is now a more convincing ticket to high modernity). Fuelled by the new sounds that entered China's illegal doorways, and driven by a desire to move beyond the stereotypical hard rock idiom, new bands started to experiment with different sounds. Local record companies such as Modern Sky and New Bees quickly captured the moment, producing albums from the New Sound Movements' protagonists such as Sober, Supermarket, Hu Mage, The Fly, and NO. Today, sounds ranging from hardcore punk to deep house can be heard from Urumqi to Beijing. China rocks, but what exactly is being rocked?

### Travelling mythologies

It is tempting to interpret rock in China in terms of political rebellion.



# Uyghur Pop

## 'Amubap nakhshisi'



The urban sound-space in Xinjiang's regional capital Ürümqi clearly signals the ethnic divide. Taped music delimits ethnic territory. The Uyghur heartland, Erdaoqiao bazaar and the surrounding ramshackle collection of restaurants, shops, and mosques, with its teeming, brightly coloured bustle and air of poverty, is permanently awash with Uyghur pop and folk music. Each shop contributes another stereo system to the din. A cassette recorder is an essential ingredient for clothing shops and small restaurants. Each food stall selling noodles, kebabs, or other local delicacies such as boiled sheep's heads has its own source of music.

By RACHEL HARRIS

**Research Project** Music dominates the complex of stalls which make up the heart of Erdaoqiao, where dress materials from Uzbekistan and household ornaments and henna dye from Pakistan jostle with local goods, hand-crafted knives and hand-woven carpets. The bazaar is the place to hear popular music in Xinjiang, since private listening is severely restricted in the often crowded context of the family home. The bazaar functions as a kind of unofficial chart: the density of advertising posters and the number of shops and restaurants playing a particular cassette provide a reliable guide to the latest hit. In contrast, in the Han shopping areas to the north of Ürümqi a new high-rise depart-

ment store seems to open every week, and the latest wave of Sichuan immigrants crowd its shiny steps, peddling cheap plastic wares. These parts of town are filled with the more anodyne sounds of Cantonese pop.

The independent pop music industry in Xinjiang arose in the early 1980s with the easing of state controls on cultural and economic life which followed Deng Xiaoping's policies of economic reform and opening China to foreign markets. Cassette recorders became available in the shops for the first time. Independent producers were able to duplicate and market their own cassette tapes, although early production was a back room affair. Basic equipment was used to record live performances, and entrepreneurs made copies, five at a time, in their homes. From these primitive beginnings, the Xinjiang

pop industry has raced ahead in the technology game.

The advent of cheap digital technology in the late 1990s brought a small revolution to the Xinjiang popular music world. Video CDs (VCDs) have become the medium of choice. At under US\$100, VCD players are sufficiently cheap for most town dwellers to afford, while cassettes still cater for the lower end of the market. The Uyghur metal band Tāklimakan now have their own website, and when I visited one Uyghur pop composer in the summer of 2001, he was busy installing software for MP3 files, CD burning, and composing music on his newly upgraded computer. Black market copies of foreign films and audio CDs are everywhere. In one shop in Ürümqi's main bazaar I found the Sex Pistols' *Never Mind the Bollocks* alongside Turkish pop and the latest Hindi film songs. One friend boasted that the most recent Hollywood films appear here before they reach American cinemas.

The synthesizer is the basis for most Uyghur pop music, with perhaps the addition of one or more traditional instruments to accompany the young 'star' singers. Uyghur pop is influenced by the music of other parts of Central Asia and Turkey where there are large Uyghur communities, as well as by Chinese rock music. A few Uyghur pop bands from across the border are popular in Ürümqi, like Dārwish from Kazakhstan. New musical styles impact on the Uyghur pop scene in a rather unpredictable way; a reggae version of the Khotan folksong *Katlama*, released by Shireli in 1995, made an amusing addition to the global mix.



Omarjam in his shop in the southern oasis town of Tarkan, running off a copy of a cassette for me.

Rock and heavy metal have made some inroads into the urban youth market in recent years with the bands Tāklimakan and Riwayāt; this kind of sound typically arrives in Xinjiang via Beijing. Popular flamenco guitar, introduced into Xinjiang largely through the music of the Gypsy Kings, has been in vogue during the last few years, and is now being incorporated into Uyghur popular styles. The best known Uyghur singer outside Xinjiang, Āskār (with his band *Grey Wolf*), returned to Ürümqi in the summer of 2001 to promote his latest release *Blessing* (*Tiläg*). The album is a mixture of rock and flamenco guitar with a few touches of exotic Uyghur musical sounds thrown in for good measure. Āskār, aiming at the wider Chinese market, sings in both Chinese and Uyghur, but this means he receives a mixed reception amongst young Uyghurs. Nonetheless, when he performed

back in Ürümqi, clearly pleased that one of their own had achieved a measure of fame on the national stage, there were insistent shouts from the audience: 'Sing it in Uyghur!'

In contrast, most Xinjiang-based Uyghur popular composers strive to maintain some local flavour in their songs. Continuity with tradition lies in the maintenance of traditional rhythms (though the drum machine renders these somewhat inflexible) and the use of traditional instruments alongside the synthesizer. Sometimes, specific folk melodies are adapted, and the singing style and its communication of emotion specifically links back to the past. One musician commented to me: 'Uyghur singing style stresses slight tone shifts, ornamentation. This is free and according to the singer's sense. A people who have long been dominat-

Continued on the next page

Communism might have faded away, yet the role of the Chinese Communist Party has anything but diminished. Can rock be considered the renewed rage against the Party machine? However attractive such a romantic reading might sound – it is after all nice to see dominant ideologies subverted while safely seated in our academic chairs – the world of rock in China is not univocal.

The rebellious aura of rock is produced by what I call 'rock mythology'. The narratives that constitute this mythology includes the ideas that rock is tough, is subversive, is a subculture, is authentic, is anything but pop and is non-commercial. These narratives are constantly reproduced by musicians, audiences, producers, academics, and journalists. The mythology is not quintessentially Chinese. Since the West is regarded as the centre of rock music in popular and academic discourse, the mythology has its imagined roots in the Western (and in particular, British and American) soil. What happens when such a mythology travels to China?

In order to trace the politics of rock in China, I will briefly introduce the hardcore punk band 69 and the Britpop band Sober. Revealing the importance of the West to rock in China, these generic labels are used by the bands themselves. But, while 69 argues for a Sinification of rock to claim a difference with the West and thus secure its authenticity, Sober opts for a post-modern and cosmopolitan image devoid of Chinese

characteristics. Both bands, however, share a similar goal: to put China on the global map of pop music.

The scene that might come closest to the ideal embodiment of the rock mythology is hardcore punk. 'Chinese people need punk,' says singer Peter from 69. 'They need punk to fight for what they want. If you don't want to be a slave, you should be punk.' In Peter's view, punk liberates the obedient Chinese self, and allows one to scream out (as he does, singing angrily that it's 'all fucking bullshit'), unhindered by notions related to musical talent or by suffocating cultural traditions. You can simply do it yourself. But then, British punk bands did this years ago. According to Peter, the music needs a touch of Chineseness to make it real: 'Our music is British punk combined with the Cultural Revolution. I also use traditional Chinese music, because I think punk is white music.' Here, Peter retreats to the safe and common ground of cultural essentialism. In order to authenticate his rock under the scrutinizing eyes of Western journalists, film crews, and academics, he adds Chinese elements. He recalls ancient China (reprising the cliché of a long tradition) and communist China (the revolutionary past), images that have proved fruitful sources for the Sinification of rock culture.

But bands that rock less hard – such as Sober – are not as eager to make their sound Chinese. Instead, they express a desire to join a global sonic world, with competitive

sounds that just happen to come from China. In the video for their single 'Very Good?!', the band dresses up like the Beatles, adding an element of pastiche and irony to their image.



Jacket of the band Sober.

The lyrics are playful, rather than confrontational. Singer Shen Lihui sings cheerfully 'To whom do I give Monday and Tuesday?' Reflecting on the current pace of change in Beijing, Shen comments: 'I don't think it is necessary to add elements like an *erhu* (spiked fiddle). Beijing has become very internationalized. I feel some foreigners are simply interested in something strange, something exotic. Music should be true to modern life.' Shen is critical here of the Western gaze on China, and in his desire to counter this gaze he developed his Britpop sound by the early 1990s. In 1997, he founded the record company Modern Sky, which not only hopes to promote Chinese rock

internationally, but also to invert the global power imbalance by contracting bands from London.

To be local sells globally, while to be global sells locally. Hence, the punk of 69, with its Chinese characteristics, has frequently caught the attention of Western media, whereas the cosmopolitan sound of Sober sold well in China, but less so in the West. What links virtually all Beijing rock bands is their dislike of pop from Hong Kong and Taiwan. New Pants' vocalist Peng Lei's comments on pop are widely shared by his colleagues: 'Cantonese Pop is not real music. There must be something in the lyrics that touches the audience, there must be something authentic and sincere.' Cantonese Pop is considered fake and commercial, the sweet and profitable sound favoured by record companies. In saying this, rockers reify the stereotype that Hong Kong and Taiwan are merely places of commerce that lack real culture. Their critique resonates with the widely shared image of Beijing as the true centre of Chinese culture.

### The paradox of rock

Two key dichotomies underlie the politics of rock in China: the West versus the non-West, and rock versus pop. The rock mythology travels well to China, given the insistence of bands to make real music that comes directly from the heart. What is being rocked in China is not so much the political, but more the notion of rock itself and the construction of Chineseness. Rock opens up a do-

main for a generic and cultural war of positions.

Rock in China is thoroughly *dakou'd*: it is both 'typical' Western and at the same time 'typical' Chinese. Sober's insistence on making international music challenges local uniqueness, yet their wish to market rock beyond the Chinese mainland echoes the Party desire to place China back on the map of world politics. The punk of 69 challenges prevailing norms on obedience and harmony, yet in their insistence of making punk with Chinese characteristics, the band comes closer to essentialist ideas on Chinese uniqueness, ideas fervently promoted by the Party. Rock in China is both rebellious and compliant. It is as global as it is local. Only when we seriously consider such paradoxes will we be able to understand the power of rock, a power that is far more ambiguous than the accompanying mythology wants us to believe. ■

### Notes:

1. See: <http://www.guangzhou.elong.com/theme/them148.html>

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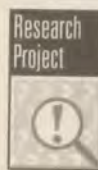


# Hometown Songs: Chinese Korean Pop



The majority of the Koreans in China migrated to the north-eastern provinces in the first half of the twentieth century seeking land or jobs. Since 1949, they have been classified as one of China's fifty-five minority nationalities and, in accordance with minority autonomy laws, given the right to maintain and develop their own culture. Nearly half of the 1.9 million Chinese Koreans live in the autonomous prefecture of Yanbian, bordering North Korea, where state-supported Korean language media, publishing, and a cultural network headed by the Song and Dance Troupe are meant to serve their musical needs.

By ROWAN PEASE



A decade after Beijing and Seoul restored diplomatic relations, Yanbian Koreans can watch South Korean satellite TV, youngsters can buy the latest South Korean kyo r'op (pop songs), and their parents can sing along to South Korean ballads in *noraebang* (karaoke singing rooms). Those unfamiliar with Korean culture have alternatives elsewhere in China: the famous Chinese rock singer, Cui Jian, is a Chinese Korean. As Pak Hongsong, head of the cultural programming department of Yanbian TV told me in July 1999: 'Young people feel no need for a Chinese Korean culture. This is a com-

plicated issue because of the North-South divide of the peninsula, but they feel they have their own culture in Korea.'

In the early 1980s, with reforms that followed the Cultural Revolution, pop music from Hong Kong, Taiwan, and the West became available, and Yanbian Koreans were once more able to hear music from North Korea and Korean popular songs (*ryuhaengga*) of the 1930s and 1940s. In 1984, Yanbian TV held their first pop singers' competition, won by a drummer from the Song and Dance Troupe, Hyon Ch'ol. Throughout the 1990s, Yanbian musicians and musicologists were preoccupied with creating a local popular alternative to the dominant South Korean style, a 'Korean music with Chinese charac-

teristics', using local flavour 'updated for the modern age'. Folksongs, or Yanbian songs of the 1950s and 1960s, were sometimes re-packaged in the new style, crooned with synthesizer accompaniment and disco beats. Composers and singers, amongst them Song Kihwa, Hyon Ch'ol, Ku Ryonok, Han Haeyon, Ho Kwang, and Kim Songsam, adapted the ballad style to local subjects – the hometown, love of family or school, emigration, or exam pressure. A surprise success was Kim Insuk, a singer known as 'Granny Swallow' after her trademark song 'The Swallow's Return' (Chebiga torawanne, by Pak Hangnim). Kim won a TV competition in 1991, aged 60, and four years later released a cassette of old *ryuhaengga*, local songs, and North Korean songs (Chaebi Halmöni Kim Insuk). She used the folksong vocal style known locally as *t'aryong* – full throated, with some glottal articulation – accompanied by drum machine and synthesizer.

Dance music now dominates the South Korean charts, but this style has proved difficult to adapt in Yanbian. The Yanbian Chinese Musicians' Association still attempts to force Yanbian media to promote po-

litically correct music on shows such as *Maegu ilga* (One Song Per Week) and *Toyo Mudae* (Saturday Stage). Programme makers told me that it is hard for composers to meet audience demands using 'local flavour'; the Musicians' Association, meanwhile, protests at broadcasts of music they see as imitative of South Korean pop. In 1999, Yanbian TV broadcasted material from a singer-songwriter recently arrived from Beijing, Pak Songnyong. A self-styled maverick, Pak's style mixes laddish Beijing rock with guttural rap in the style of the South Korean band Clon. His best-known song, 'Champion', written to support the local football team, was published on a cassette of the same title. Pak refused to join any local official unit, claiming on his cassette that he wrote 'the music of an individual character for which people thirst'. In April 2001, Pak said that he had given up writing songs, and had opened a teahouse instead.

The Association of Yanbian Pop Singers, headed by Hyon Ch'ol, attempts to support local pop singers who would otherwise 'just run about nightclubs like vagrants'. In July 1999, Hyon told me they were struggling because of scant resources and little local interest and, four years after the association was set up, half the original forty members had emigrated and/or given up singing.

In the last year, Yanbian TV has broadcast a few local rap singers on its shows. Mainly, these have trained at the private Pop Music Training



Granny Swallow Kim Insuk.

Centre run by Kim Songsam and Ho Kwang to supply nightclubs with cover singers. With dyed hair and baggy South Korean jackets and pants, singers copy moves from South Korean boy bands and look strangely out of place on local TV stages, framed by plastic flowers and thatched cottages as backdrops. It is unclear whether they will gain the acceptance of cultural officials or audiences who are indifferent to local identity. And, in such a situation, it is difficult to imagine the future for Chinese Korean pop. ■

Rowan Pease lived for six years in Hong Kong and China. She has just submitted her PhD dissertation on Chinese Korean music to SOAS.

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Continued from page 13

## UYGHUR POP 'AMUBAP NAKSHISI'

By Rachel Harris

ed by others have soft hearts, they are easily shattered. There is much in their hearts that is unsaid ... But this is not the whole story, the Uyghurs also have lively music, there are two kinds, yes, two extremes'.

Themes of popular music range from passionate and tragic love songs that form the vast majority of releases to expression of current social concerns. The latter describe the imposition of *corvée*-style labour on peasants in southern Xinjiang, or the serious problem of heroin addiction amongst Uyghur youth. Drugs are the concern of *Secret Mist* (*Sirliq Tuman*), a song sung by Ürümchi's leading pop singer, Abdulla Abdurehim:

While mother was sleeping I crept  
out of the door  
And entered into that secret mist  
I breathed in deep and flew up  
to heaven.

Must my mother and father suffer  
for this?

Must their hopes of a lifetime be  
shattered because of this?

Ohi my mother, take me back  
to your breast  
Save me from the secret mist.

*Secret Mist* was written by one of Ürümchi's most popular composers, Yasin Mukhpul, and is a typically didactic piece. For its melodic material

it draws on the *munajat*, the ritual songs of the *büwi* Sufi women, which are locally considered to be very moving. Songs like this indicate the respected position that many popular composers and singers occupy in the Uyghur community, a position of moral leadership that is quite the obverse of the Western notion of the rebel rock star.

Another strong presence in the bazaar, and the best-sellers on the cassette market, are more traditional-style solo singers, who accompany themselves on the *duar* two-stringed lute. It is most common in these songs that, with lyrics usually taken from contemporary Uyghur poetry, a social agenda tips over into political comments expressed in veiled allusions and allegories. Well-known singers in this genre include Qurash Qusan, now exiled to Kirgizstan, the *duar* virtuoso Abdurehim Heyit of Kashgar, and the very popular Ömärjan Alim from the Ili valley. A friend commented on Ömärjan:

'Ömärjan has caught the heart of the Uyghur peasants. He is popular because his words are direct, easily understood. He uses peasant language, proverbs. There's a double meaning in every word ... it's not necessarily political, but it's usually read that way'.

One of Ömärjan's more controversial songs is *The Guest* (*Mehman*):

I invited a guest into my home  
Asked him to sit in the place  
of honour

But my guest never left  
Now he's made my home his own.



Abdulla Abdurehim's album  
'A Mother's Sacrifice'.

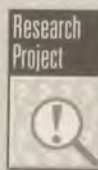
At the other end of the Uyghur popular music spectrum lies the unlikely phenomenon of Äytälän, a young woman from the southern oasis town of Khotan, a Madonna wannabe who emerged on the scene in 1998. With its synthesised accompaniment and Western style melodies, Äytälän's music typifies the 'Western road'. One of her more eye-catching videos, with an English title taken from its refrain – *Bad Boy* –, has Äytälän alternately clad in leather catsuit and tiger-skin hot pants, dancing and acting with an assertiveness and vigour rarely seen in China's major cities let alone in distant and normally conservative Xinjiang. I was firmly told, however, that it was completely impossible for Uyghur young girls to adopt Äytälän as a role model. 'Older people think she's some sort of devil', said one friend. ■

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# Never Mind the Bollocks, Here's Chosön Punk

Scanning the CD box, I note that the songs are all listed in the proper track order: 'Holidays in the Sun', 'God Save the Queen', 'Anarchy in the UK'. A reissue of the notorious 'Never Mind the Bollocks, Here's the Sex Pistols', the album that foisted punk rock on the world? Not exactly. I'm in Seoul and this is 'Never Mind the Sex Pistols, Here's the No Brain', a faithful, if hardly note perfect, rendition of the Sex Pistols' classic album by local punk icons No Brain.

By STEPHEN J. EPSTEIN



Since 1994, a punk rock scene, centred on a smattering of clubs in the fashionable Hong'ik and Shinch'on districts of Seoul, and with increasing representation in provincial cities, has taken root in the Republic of Korea. Although dwarfed in popularity by hip-hop and dance music, punk claims a significant following among high school and university students; each year more and more bands form, and the number of punk CD releases continues to grow at an exponential rate.

Termed Chosön Punk by its adherents (the title draws upon the traditional name for Korea), this local version is attempting to stamp, largely with success, a particularly Korean

flavour upon the genre. No Brain's decision to record the Sex Pistols' seminal album rested not upon slavish imitation of punk tradition, but, as the liner notes state, a desire to introduce their fans to a band that remains little known in Korea. Packaged with *Never Mind the Sex Pistols...* is a sampler compilation CD entitled *Munhwagidan* ('Cultural Swindling Troupe') that offers a state-of-the-art glimpse at Chosön Punk, circa 2001, in all its variety. This ranges from the aggressive hardcore of A-Zak's 'Fuck the Korea', to the amusingly jaunty – if gross – punk-pop of K'odakchi ('Snot') by Paedarün hyongjae (Half Brothers) and No Brain's own curiously soulful Ch'ongch'un-ün pulkkoch'ora ('The Bloom of Youth is a Flame').

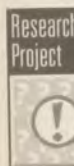
On a recent visit to Seoul, I had the opportunity to see the Japanese band



# Healthy Songs for the People

In the late 1950s, South Korea's military government began to make great efforts to rule out anti-militarism and promote conscientiousness among the population. In order to deal with the threat posed by 'subversive' popular music, it imposed stringent censorship. As a counter measure, it began adding a moralizing song to potentially corrupting albums. From 1957 until the late eighties, a 'kōnjōn kayo' (healthy song) became an obligatory supplement to pop albums released on cassette or record. Koreans have told me that, at first, in the 1970s, the songs were sung by separate performers, but that by the early 1980s, they were mostly performed by the named album artists.

By ROALD MALIANGKAY



Kōnjōn kayo were usually short, lasting approximately one minute, and, presumably in order to make them stand out, they were sung in a tempo different from the other songs on the album. The characteristic music is best described as fast ppongchak, a term commonly used to ridicule popular songs accompanied by the two-quarter 'trot' beat of a Western drum set. The words of kōnjōn kayo did not fit well within this musical scheme. The songs advocated proper morals and nationalism or simply encouraged young people to study, or workers to

work. The patriotic character of most of the songs is underscored by the very existence of a cassette tape titled *Kun'ga mit kōnjōn kayo moimjip* ('Compilation of Military Songs and Healthy Songs'). This was brought out by Oasis (GS-636) in the mid-1980s, and by this time few people would have regarded the songs as having a nostalgic value, although few would have considered the compilation bizarre.

An example of a kōnjōn kayo from 1988 is *Shijang-e ka-myōn* ('When You Go to the Marketplace'). This song, recorded on Seoul Records SPCD-105, an album by the teen singer Lee Sun Hee, prescribes proper business practice in the market:

Sell correctly with a warm heart.  
When you buy trusting the human  
kindness that comes and goes, that is  
clean trade,  
Within a basket full of blossoming  
flowers, the big bunch of love that you  
take to the market.

(chorus)  
Ahl Let's build a bright and warm  
society.

Well-known kōnjōn kayo included *Kongbu hapshida* ('Let's Study') and *Non'gae*, about an entertainment girl (*kisaeng*) of the same name who committed suicide in order to kill a Japanese general at the time of the Hideyoshi invasions in the 1590s. Although the composers and writers of the songs are usually known and credited, many kōnjōn kayo, including *Non'gae*, were deliberately based on folksongs. The lyrics of 'Let's Study' are as follows:

What are you thinking of, sitting  
with your chin on your hands?  
Are you thinking of going to  
the mountains wearing a red T-shirt  
and blue jeans?

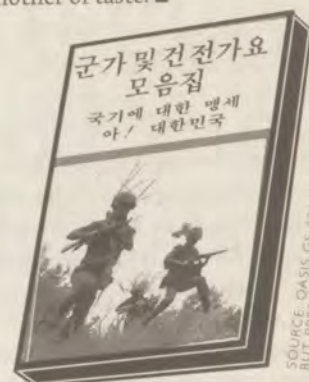
What are you thinking of,  
sitting there blinking?  
Are you thinking of going to the beach  
wearing white sandals and a broad-  
brimmed hat?

(chorus)  
No, no! You cannot do that.

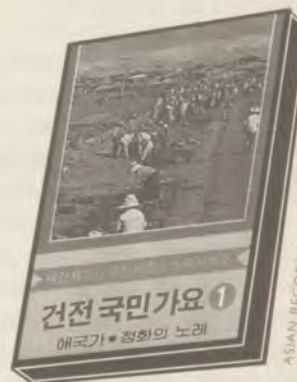
You have an exam in three days.  
Aren't you afraid of the angry face  
of the teacher?  
Don't you have your notes in front  
of you?  
Let's study hard!

Most Koreans tell me that they were accustomed to turning over an album or hitting the fast-forward button as soon as a kōnjōn kayo started. This, however, was not the case with 'Let's Study'. This song, written by Yi Sōngha, and performed by Yun Shinae, became a number one hit – perhaps primarily with parents – and prompted a string of additional songs about the joys of enjoying life as a teenager. Koreans today may find it hard to remember the exact lyrics of specific kōnjōn kayo, but virtually everyone is able to remember the refrain of some of the songs. 'Andwae, andwae!' (No, no!) in *Let's Study*, 'Mom pach'yōsō' (sacrificing herself) in *Non'gae*, and 'Najina pamina' (day or night) of *Sarang-i taūm-e* ('Love Comes Second') can all be recalled easily. Two Koreans in their forties recently told me that listening to the songs still made them feel encouraged. Although they hastened to add that they considered the songs a funny part of the past, they still thought the songs gave them a feeling of support and of national pride. One can, therefore, never say that the songs were unsuccessful simply because Koreans did not enjoy listening to them. One does not need to be an

active supporter of a cultural trend in order to adopt its values. Repetition – and certainly these songs were repeatedly played everywhere! – is the mother of taste. ■



*Kun'ga mit kōnjōn kayo moimjip* ('Compilation of Military Songs and Healthy Songs') – cassette cover.



*Kōnjōn kungmin kayo 1* ('Healthy People's Songs 1') – cassette cover.

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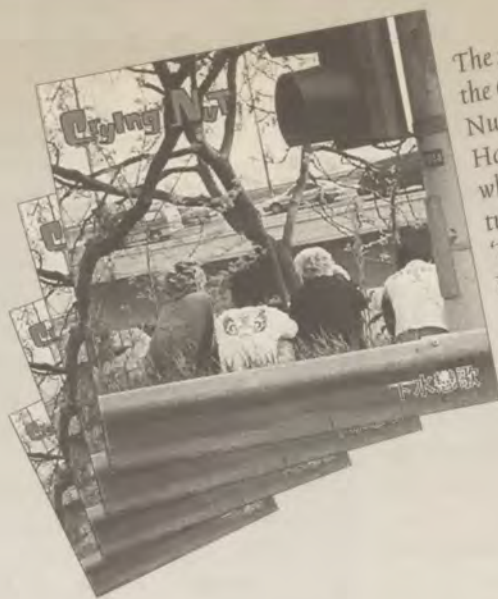
Lolita No. 18 play, supported by local talent. Only in 1999 were performances by groups from Korea's erstwhile colonizer officially authorized, and whether they should be allowed is again being questioned as the two nations become embroiled in a heated dispute over disingenuous accounts of the colonial period in Japan's school textbooks. Nonetheless, Lolita No. 18 met with a warm reception, and their cries of 'Annyōng haseyo' and 'Kamsahamnida' – 'Hello!' and 'Thank you' – were greeted with roars of approval by the crowd. When they and their supporting bands charged into fiercer numbers, skinheads clad in Doc Martens forced their way to the front of the stage and slam danced frantically in a familiar expression of international punk brotherhood.

One of the most salient features of the punk scene in Korea is its growing diversification, with all the debates about authenticity and selling out that one might expect. As some take an ever more uncompromising punk stance and seek out a more abrasive sound, others edge closer to the commercial mainstream. In June 2001, Crying Nut, the most successful Korean punk band, released a new CD entitled *Hasuyōnga* ('Love Songs from the Sewer'), the band's strongest effort yet. To my mind, a Korean version of The Clash's *Sandinista*, one track even includes a *p'ungmul* break, incorporating the traditional percussion instruments of Korean farmer's bands. The song is an impressive amalgam of foreign and indigenous, urban and rural, modern and traditional. It also contains music from the recent indie

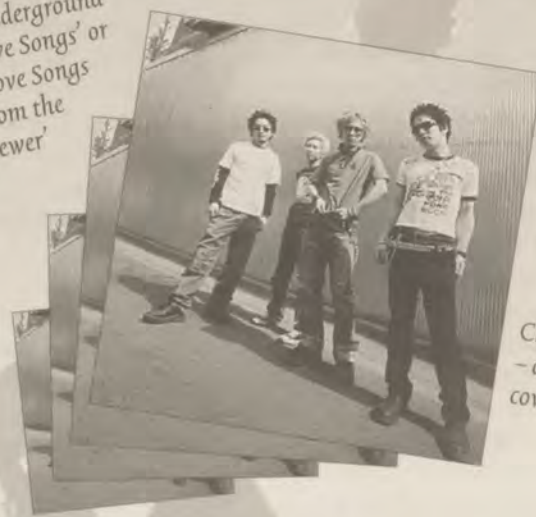
movie *Yi sohyōng-il ch'ajarat* ('Looking for Bruce Lee'), which stars the band and has been playing to sellout crowds. During the course of a week, I heard Crying Nut played in Internet cafés and in a *noraebang* (a local version of karaoke clubs) and spotted their faces in a montage during a TV commercial. It suddenly dawned upon me: these guys are everywhere.

Crying Nut's recent move into the limelight made me apprehensive about a planned trip to the club Drug, where they have performed regularly for several years. Nonetheless, I went. Their set was as tight and frenetic as ever, as they bounced all over the stage with the hyperkinetic energy that makes them one of the most exciting live bands anywhere in the world. Catchy, upbeat new tunes like the joyfully nostalgic *Mansōngp'iro* ('Chronic Fatigue') mingled with numbers that incorporated varied influences from bossanova and Celtic folk music to Korean trot (*ppongchak*). Crying Nut are undoubtedly displaying increasing lyrical and stylistic maturity. In many quarters this would be a fine thing. But, is it still punk? ■

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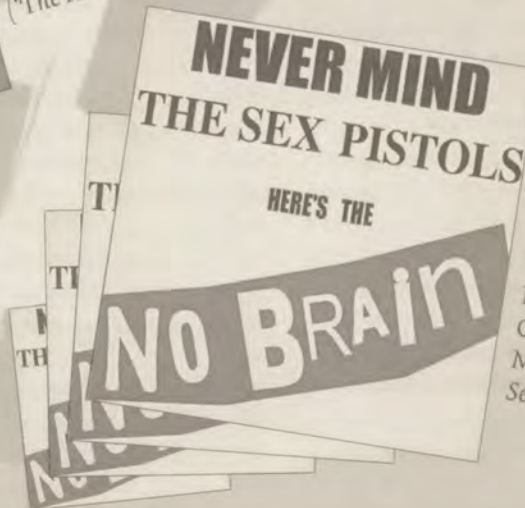
The sleeve of the Crying Nut CD *Hasuyōnga*, which translates as 'Underground Love Songs' or 'Love Songs from the Sewer'



Crying Nut – album cover



The cover of *Chosōn pongki* ('The Korean Punk Compilation')



The cover of *No Brain* CD *Never Mind the Sex Pistols*



## Special Theme Section Book Announcement

# 'Global Goes Local Popular Culture in Asia'



Chinese punk rocker He Yong's 1994 solo debut CD 'Garbage Dump' opens with a rant against the rat race of the new Asian economy and the moralistic posturing of a corrupt national leadership.

By RICHARD KING

**Publication** He Yong's accent locates him and his garbage dump in his native city of Beijing, but the iconoclasm of his music resonates with places and times remote from his own, most strikingly the punk rock of 1970s London. The song quoted above ends with the incantation, 'Is there any future?' recalling the closing refrain of the Sex Pistols' classic 'God Save the Queen': 'No future for you, No future for me'. He Yong fits comfortably into the history of rock

The world we live in  
Is just like a garbage dump  
The people like bugs  
Fighting and struggling with each other  
What they eat is conscience  
What they shit is ideology.

music as protest, the irony of his relative success in a system he affects to disdain is no greater than was the case of his precursors elsewhere.

Of all the forms of popular culture, music is surely the most immediate gauge of the reaction of cultures to the impact of a predomi-

nantly Western and English-language global entertainment industry. So, of the fourteen chapters of *Global Goes Local*, more than half are concerned with pop music. The case of He Yong raises many of the questions that the book addresses: What happens when societies with a limited history of contact with the outside world encounter tapes and CDs of Western popular music, and are then exposed to the seductive images of MTV? Can the tradition of rock as the voice of dissent accommodate authoritarian state ideologies like Confucianism? Does the fusion of Western pop with indigenous musical forms lead to the undermining or reassertion of local, regional, and national identities? How authentic are the hybrid sounds that result from Asian concerns sung heavy metal style or folk tunes with synth-sized accompaniment?

Mercedes Dujunco, in her discussion of hybridity and disjuncture in mainland Chinese pop music, explores the way that disparate political and cultural influences create hybrid forms. In a case study of the Philippine Cordillera, Michio Yoneno Reyes looks at the different technologies that brought music from the outside to a remote region. Eric Thompson's account of Ella, Malaysia's Queen of Rock, presents a more heartening example of the

ways that cultures can reinvent themselves in response to external influences. In his chapter on Korean popular music in the 1990s, Keith Howard explores the tensions that exist between an economically expansionist but ideologically conservative state and a market-driven youth culture.

Other chapters examine political, ideological, and spiritual issues in popular culture, revealing the strains that exist between dominant and subordinate groups within states, and mainstream ideologies and dissident opinion. Janet Upton's account of the politics and poetics of *Sister Drum* broaches the question of who has the rights to a culture. *Sister Drum*, a hit CD by the Chinese singer Dadawa, drew heavily for inspiration on Tibet, but was harshly criticized by the expatriate Tibetan community for what they saw as an inaccurate and insensitive incorporation of Tibet into the Chinese national narrative. Rachel Harris' report on music in Xinjiang shows musicians of Uyghur nationality using a vibrant musical culture to assert their difference from the dominant Han majority.

Two chapters look back at the role of music in defining and preserving shared identity associated with physical places and historical moments. The melodies of wartime can

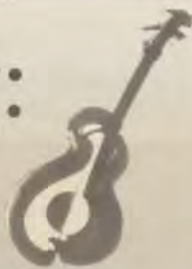
resurface decades later, as Junko Oba shows in her paper on the changing definition of *gunka* (Japanese military songs), songs now shared in an act of nostalgic self-affirmation by veterans of a defeated army. Isabel Wong's study of incantation in Shanghai shows how the haunting voice of the songstress Zhou Xuan and other popular musicians helped create and reinforce the mystique of the world's most exciting city in the later years of the Chinese republic.

And there's more: WWF videos in the rainforest of Borneo, Japanese manga comic books as religious epics, Chinese TV serials, Malaysian commercials, a Thai talkshow exposing spirit mediums, and wartime propaganda images from opposing sides in the Pacific War. ■

- Craig, Tim & Richard King (eds.),  
*Global Goes Local: Popular Culture in Asia*, Vancouver: University of British Columbia Press (Autumn 2001).

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## 'Authentic' Fakesong: The Sing Singapore Campaign



Every two years, in the euphoric aftermath of National Day celebrations in August, individual soloists and choral groups congregate in a large hall to sing to an assembly of a few thousand cheering fans. With glitter in their hair and feet tapping out choreographed sequences, they belt out catchy tunes bearing lyrics about building 'a nation strong and free' ('We are Singapore'), or 'One People, One Nation, One Singapore'. The televised gala night is the climax of the song festival/competition known as Sing Singapore, conceived in 1988 by the Ministry of Information and the Arts to 'promote singing as a way of life, and develop a strong sense of belonging to Singapore': concert or propaganda?

By SHZR EE TAN

**Research Project** The festival boasts its own entourage of sing-offs: song books, tapes, CDs, CD-ROMs, Guess-the-Winner contests, music videos, and roadshows, leading to cries from music industry specialists and cultural practitioners of 'nationalist overkill' and 'cheese'. Literal depictions of Singapore culture and (multi-)national identity are found in songs like 'Stand Up For Singapore', 'Five Star Arising', and 'We Are Singapore'. Videos that accompany these songs feature nostalgic scenes of old Chinatown nestling against the financial district, smiling youths congregating by Housing Board flats, and token representatives of the official Chinese, Malay, Indian, and Others (CMIO) racial groups. The overtones of propaganda here are clear, and the organizers have, right from its inception in 1988, been unabashed and transparent about their motives. But, planned around National Day,

the flag-waving tones are little different from the American Fourth of July or European VE Day patriotic celebrations.

Sing Singapore aims to forge national unity, to 'develop a strong sense of belonging to Singapore through group singing' (National Arts Council 1988). The campaign is positioned as part of the larger Total Defence Campaign, an exhortation to take 'into account Singapore's unique position as an island state devoid of natural resources, with a multi-racial population and highly dependent on global trading or economic survival' (Straits Times, 1 July 1995). The *Business Times* (1 August 1987) illustrated the ideology behind singing:

'Music is an exercise in harmony. A government is made of of people ... but it becomes a government only when these different people believe in, and find, the harmony of a common ground... Singing is an act of affirmation ... Every word, when sincere ... become emotive reiterations of a being in harmony with all else.'

The transparency of Sing Singapore's blend of musical propaganda can be better understood within the larger framework of the country's internal cultural politics, in which the maintenance of a peaceful balance within its once-immigrant multicultural society (77 per cent Chinese, 14.2 per cent Malay, 7.1 per cent Indian, and 1.2 per cent Other) has been crucial to internal stability. Nonetheless, a casual sweep through the three Sing Singapore albums reveals that out of fifty-one tracks, only ten are in Malay, eight in Mandarin, and two in Tamil. Most of the non-English songs are either credited as 'anonymous folksongs', or are pop songs previously disseminated in the market; many feature non-nationalistic lyrics about flora, fauna, friendship, and love. In contrast, the majority of English-language songs are newly composed, with lyrics dealing with nation building, defence, solidarity and unity, hardships overcome, and the ubiquitous multi-culturalism.

In 1993, in line with the agenda of new nation building, ordinary Singaporeans were urged to contribute their own songs to the National Song Search. Tradition, as it were, was deliberately being invented, and no one was ashamed to admit it. This suggests that, over its thirteen-year history, the campaign aims have subtly changed, merging the promotion of local talent and adding Las Vegas-style showmanship. Initially, the contest was not a talent quest, and target participants were the grass-roots masses, most notable students; 10,000

choristers from 194 groups had taken part by 1990. In 1994, local celebrity footballers attended as guest artists, attracting huge crowds of screaming fans. By then, the chairman of the National Arts Council, Tommy Koh, declared: 'We want to literally fill the city with the sound of music ... Not everyone is gifted, but everyone can participate'. Local pop singers Jimmy Ye and Kit Chan were roped in to push the campaign along. In 1996, official directives dictated that song themes 'can be on love, life, family, the environment or even world peace', although it was preferable that they also had a 'local flavour'. In 1998, the theme song, 'Home', produced by established pop singer Dick Lee and sung by Kit Chan, was promoted by campaign director Bernard Tan: 'It is not your ordinary patriotic song. Such songs are important, but people don't sing them all the time. 'Home', on the contrary, is something sentimental. It is about the warmth and comfort of living in Singapore' (Straits Times, 4 July 1998). And, in 2000, filmmaker Eric Khoo produced alternately sentimental and funky MTV-style videos for new theme songs and remixes of the oldies 'Stand Up for Singapore' and 'Count On Me'.

### Too successful by half?

If the objectives have blurred, much the same might be said of its results. In its inauguration year of 1988, the novelty and newness of the campaign were reasons for success. But no less important was the fact that the primary target group was students in schools, where dissemination of the songs via an efficient education system and the enforcement of mass-singing lessons proved particularly easy. A few sceptics already existed. One saw a distinction between 'National songs foisted on you from above' as opposed to 'Singapore Songs



Cover of the CD 'festival of songs' released for the Sing Singapore campaign (1998).

arising from grassroots'; others saw a problem of identity, when there was no existing history of Singaporean music. The first executive producer of the campaign, jazz pianist Jeremy Monteiro, laughed that it was 'easier looking for the Dodo bird. At least it existed' (Straits Times, 6 August 1989). As a campaign that sought to promote local talent and catapult local singers into the limelight, Sing Singapore might not have worked well, but as it got big stars to endorse, produce, and sing songs, it gained public success, organizing sell-out concerts for cheering crowds.

There is, then, a 'straight' interpretation of the well-attended events and healthy sales of the Sing Singapore tapes, CDs, and VCDs: commercially, Sing Singapore is a viable entertainment offering. But, while a sizeable part of the population buy into the campaign at face value, a growing group hails the campaign for a quite different reason: irony. An anonymous sarcastic take on what might be considered already a 'fakesong', 'Count On Me Singapore', illustrates my point. This circulated in the late 1980s in the banking and financial sector, and more widely amongst the masses later:

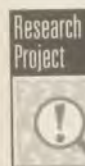


# The Visual & Dramatic Dimensions of Hindi Film Songs

Since the talkies began in India in 1931, all commercial Hindi films have contained songs. The songs constitute the first and still the foremost genre of popular music in India. Hindi film songs are linked to films not just by appearing in them, but also through the film images to be found ubiquitously in India on posters, cassette sleeves, television, and in magazines. But can film songs be seen to be linked to films at the level of their musical style?

By ANNA MORCOM

From popular song...



Film songs were initially based on Indian classical music and genres of folk, devotional, and theatre music. They soon separated from these traditional styles and developed an exotic and eclectic hybrid style of their own, mixing Western instruments, harmony and melody types with Indian musical features. The waltz, rock and roll, Latin American dance tunes, disco, and reggae have all been incorporated into film songs over the years (Arnold 1991).

The development of Hindi film music into a hybrid popular style is certainly due to the fact that songs were a part of the new and Western technological medium of films. This new context gave the freedom to adapt and change traditional material extensively and to introduce foreign styles and instruments in ways that would have been inappropriate to traditional genres.

Other kinds of popular music began to emerge in the 1980s when cassette technology arrived in India, enabling smaller groups to produce music (Manuel 1993), all heavily influenced by film songs, some using actual film tunes, disco beats, and so on. Could any kind of hybrid, Westernized, eclectic Indian song work as a film song? Are film songs just popular songs in this sense? Or do they have a more specific relationship to their cinematic context?

Pal do pal ka saath hamara ('We have a few moments together'), a qawwali Muslim devotional song from *The Burning Train* (1979) is an informative example. Traditional qawwali style is hybridized here with various Western elements. The melodic and vocal style, solo singing with chorus repetition, improvised syncopated repetition of lines of text and virtuosic vocal flourishes, and the prominent tabla and harmonium accompaniment are all distinctive of traditional qawwali. Hybrid and Western elements include the sitar and the Afghan rabab (not traditionally used in qawwali, but commonly associated with classical music and Muslim cul-

ture respectively), jazzy clarinet, guitar, and bass. The result is a 'popular' version of qawwali. The traditional idiom, however, is completely abandoned in three distinct sections that sound like the 'action' music of 1950s Westerns. The first features dramatic violin runs and a background of bass, strumming guitar, and electric guitar. The bass line also changes from a syncopated to a straight rhythm, and the percussion from tabla to drum kit. The second section adds trumpets and trombones to the violins, guitar, bass, and percussion, and the third a vibraphone, electric guitar, wah-wah guitar, and the sound of a passing train horn.

In another example, *Jane wo kaisa cor tha*. ('Who knows what kind of a thief it was') from *Yaraana* (1995), a fast Western dance rhythm is mixed with an Indian non-diatonic melody and vocal style to create a hybrid song. After the final chorus, there is a sudden move to loud, dissonant brass, tremolo violins, and then a crashing build up of strings and percussion to the end of the song.

## ...to cinematic situation

Both these songs mix traditional and modern, and Western and Indian styles, as all Indian popular genres do to a certain extent. Both abruptly hijack the popular song idiom during the song. The rather bewildering stylistic juxtaposition of qawwali and spaghetti Western in *Pal do pal*, unknown in any other musical tradition

in the world, and the screeching, dissonant finale of *Jane wo kaisa cor tha* contrasts the otherwise musically engaging song, stem from the cinematic sequences the songs accompany. In *Pal do pal*, the cinematic sequence involves cuts between parallel scenes, in one qawwali is being performed on a train, and in the other the hero is chasing after the train in a car to warn passengers there is a bomb on board. In *Jane wo kaisa cor*, the heroine, after singing and dancing, seizes an opportunity to stab her evil and sadistic husband.

Whilst film songs are written in a popular song idiom, the particular idiom a given film song adopts depends on the cinematic situation. Music director Uttam Singh told me he sees film song as an 'open' style, depending on the film rather than a preconceived notion of what a film song should be (interview, 6 November 1998). In order to compose a song appropriate to the situation, the director, music director, and lyricist meet in 'sittings', where they discuss particular song situations, characters, locations, mood, actions, and details of timing and cinematography. A range of musical conventions for expressing aspects of narrative have developed, drawing from Indian and Western musical culture and from Hollywood. For example, according to music director Khayyam, large-scale visuals and long shots often involve a large symphonic ensemble and sweeping melodic phrases (interview, 7 April 2000). Rural or urban dwellers, or characters returning from abroad, receive an appropriate mix of traditional, regional, and Western music in their songs. Although other popular genres have much in common with film song, it is not necessarily the case that any popular song can be a film song; the cinematic situation determines the choice.

The expression of narrative in film song may result in music that sounds eccentric. Music director Jatin Pandit described film song as a style full of 'changes', as the music echoes changes in location, point of view, or action (interview, 4 November 1998). Utpal Biswas sees film songs as tending to have 'add-ons' that cater for specific narrative aspects (interview, 3 March 2000). Nicholas Cook introduces an equivalent concept of 'gapped' texts in his discussion of musical multimedia (Cook 1998). 'Gapped' texts provide spaces to allow for the assimilation of other media. He describes how composers often select their texts for their 'musical' properties, in that they are 'ready for music', and then states: '...one might speak of Hollywood film music having 'diegesis-shaped gaps', in the sense of its lack of thematic identity and structural autonomy' (p.105).

## A uniquely cinematic style

The 'changes', 'add-ons', or 'gaps' form the clearest links between film songs and the cinema. They turn songs into musical shot sequences,

like background scores, and as in the two examples cited earlier, use many Hollywood backing score conventions. They show film songs to be inherently cinematic and multimedia in style, unlike other genres such as pop music albums and popular qawwali. Utpal Biswas explained the difference to me: 'All the six or seven songs you are planning for a pop album, they've got a definite flow, because you are not working towards any situation or scene... What happens is that you're composing a song, purely a song, and you know your sounds, and there is nothing to interfere with your sounds... For a film, the director will know that for this particular piece there is some kind of storm coming in or some kind of an earthquake, so as a trumpet piece is being played you have to give sounds and dararararara dham, you've got to give bass with the storm, and so the trumpet is drowned out by all the extra effects. In that way you cater to film music... That is film music, because film music is the director's conception of the situation' (interview, 3 March 2000).

Although this 'gapped' style is unique to film songs, not all film songs are 'gapped'. Everything depends on the demands of the situation and, to a certain extent, how far the director and music director choose to express narrative details through the music. It is often considered possible to weave narrative demands into coherent and consistent hybrid and eclectic idioms. In such cases, the visual images complement the song and explain many of the choices made in the musical and lyrical style, but the song still makes sense without its visual dimension. To have a song that makes sense and sounds good in its audio dimension is desirable, particularly because film songs play a crucial role in promoting films. However, the dramatic role of the song should not be compromised.

All film songs express the situation within the film, but not all are distinguishable by their music from other popular styles, styles that may in turn have been influenced by film songs. However, the 'changes', 'add-ons' or 'gaps' of film songs, often featuring musical conventions derived from Hollywood practices, are inherently cinematic, and link film song firmly to the cinema. ■

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## Filmography

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## SING SINGAPORE VERSION:

We have a vision for tomorrow  
Just believe, just believe  
We have a goal for Singapore  
We can achieve, we can achieve  
You and me, we'll do our part  
Stand together, heart to heart  
We're going to show the world what  
Singapore can be  
We can achieve, we can achieve

There is something down the road that  
We can strive for  
We're told no dream's too bold that  
We can't try for  
There's a spirit in the air  
It's a feeling we all share  
We're going to build a better life  
For you and me  
We can achieve, we can achieve

Count on me Singapore (x2)  
Count on me to give my best and more  
Count on me Singapore

## ANONYMOUS TAKE:

We have a revision of pay tomorrow  
Just release, just release  
We have a poorer Singapore  
We won't receive, we won't receive  
You and me, we have a part  
With our CFP [pension], for a start  
We have to show the world that we  
take less money  
We won't receive, we won't receive

There is nothing down the road that we  
can look for  
We are told the dream that we could  
never try for  
There's a spirit in the air  
The Seven Month feeling we all share  
We're gonna build a better after-life  
For you and me  
We were deceived, we were deceived

Count money Singapore (x2)  
Count on me to give my salary and more  
Count money Singapore

Today there is a 'Cool to be uncool' attitude in the holding of National Day parties, where guests wave flags and croon along boisterously to blatantly nationalistic songs for irony or literalism's sake. The celebration of the artificiality of manufactured culture has become a culture in itself. As rock-chick-turned Sing Singapore face Tanya Chua concedes, the last things she ever thought she would get involved in was a govern-

ment project: 'A lot of young people wouldn't dare to touch something that has to do with the authorities. But for them, opening up and giving us an opportunity like this, I think it's really cool' (Straits Times, 10 May 2000). The Post-modern Singaporean's situation is a sensible toeing of the party line, actually believing in ideology but, at the same time, being aware of its contrivance. So, Sing Singapore is the manufacture and con-

sumption of Singapore culture and identity.

Writing about an intercultural theatre project in his *Consumed in Singapore: The Intercultural Spectacle of Lear* (National University of Singapore, 2000), Rustom Barucha comments that the danger lies in Singaporeans not only consuming *Lear* as a product, but also in the fact that they are being consumed by it. The same might be said of the Sing Singapore campaign. Its many healthy - sometimes self-mocking - consumers might argue that the totally acceptable process of being consumed is no less harmful than the simple act of singing a song. ■



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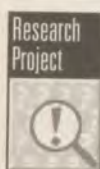


# Underground Music-Making in Contemporary Tokyo



On any given night, the curious novice or expert prowler can visit any one of myriad bars, clubs, and livehouses that spread throughout Tokyo. Many spaces are small, dingy, and difficult to find without a knowledgeable taxi driver, intricate map, or better yet, your very own personal guide. Located in the basements of buildings, down shopping arcades, or tucked between a coffee shop and Italian restaurant – hip-hop, techno, noise, punk, and various types of hardcore pour from the distorted sound systems, sometimes reaching the street despite double doors. These spaces offer an opportunity not only to participate through the performance of music and dance until dawn breaks, but also to escape from daily social expectations. Such underground establishments promise a warm, family feeling for the regular, offering moments of repose or rebellion which are desperately needed in the busy, socially stratified, impersonal mass that is Tokyo. Let me serve as your personal guide and briefly take you backstage at one such establishment on a chilly winter's afternoon in December 1998.

By JENNIFER MILIOTO MATSUE



**Research Project**  
We arrive at the train station on Sunday afternoon and begin hunting for the club called Yellow, nestled down a side street in the affluent Nishi Azabu neighbourhood of Tokyo, where I will introduce you to my band mates, informants, and friends – Jug. This is a special night for Jug, as many of the bands performing have already recorded for a hardcore compilation CD produced by Omnibus, while other bands, including Jug, will be recording for later volumes in the coming months. We find Jug waiting at the entrance. They greet us nervously, as they have never performed in this club before. We descend the stairs together.

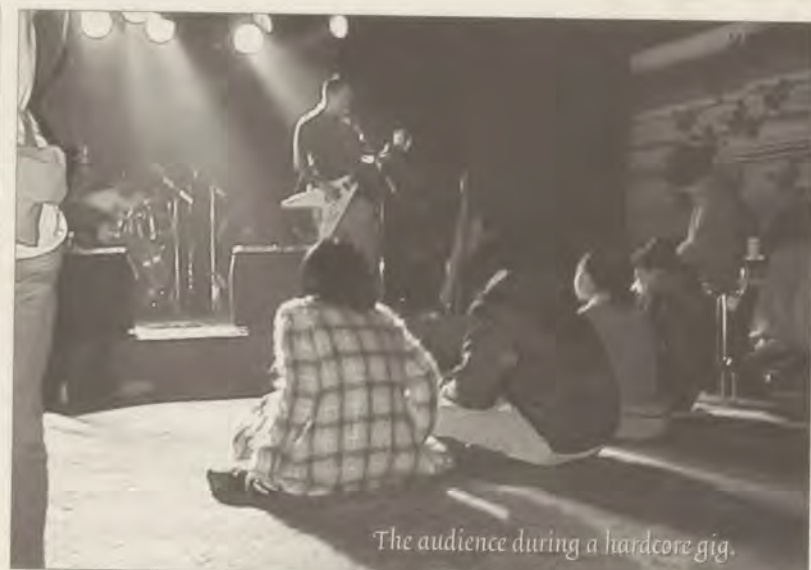
## Backstage at Yellow

It is strange to see this space, typically crowded with foreigners and Japanese dancing to techno music, but now relatively empty in the afternoon. The normally smoky front bar appears rather dirty and sad in the bright fluorescent lights as we pass through the doors to find the staff building out a stage with large wooden blocks across half the dance floor. Various band members are milling about, storing equipment, and chatting with each other. Several bands have brought not only their instruments, but also amplifiers and mixers. The drum kit, with the name 'Guilty Vice' proudly stamped on the

two bass drums, clearly belongs to the headlining band, who are already preparing for a soundcheck.

We are directed up steel stairs at the back of the room to the upstairs bar, again shocking as the light reflects off the various mirrors along the walls and reveals every scuff mark in the white retro-plastic furniture arranged in groupings around the room. We find several men sporting wild hairstyles and tattoos, drinking, and socializing with girlfriends. One man actually changes his clothes several times in front of all of us, asking his band mates their opinions on these various costumes. Although the bands are generally friendly with each other, there are definite cliques. Some individuals actually use drugs in the open and receive slightly chilly, polite responses from other bands that frown upon such behaviour.

Jug's turn for a soundcheck finally arrives several hours later. Miyuki, the female drummer, adjusts the drums as best she can, 'Q' plugs in his own bass amp while the guitarist, Nagaru, works with a rented one, and Jug plays through two or three songs. The actual performance begins shortly afterwards with Jug opening the night. Miyuki has some trouble during the performance, as the drum kit is so large that she, quite petite, can barely reach the cymbals, and the set is surprisingly sluggish. Jug is followed by a series of bands, which increase in experience, intensity, and sheer loudness. The bands are all typical hardcore in the sense that they



The audience during a hardcore gig.

perform aggressive music, often leaning towards a punk aesthetic, with screaming vocals, and a noticeable absence of guitar solos. The audience, in typical Japanese fashion, politely hovers about the dance floor, occasionally pressing forward in their enthusiasm for favourite bands. The last group closes the evening around 11pm as other bands pack up their equipment, and everyone rushes to catch the last train home.

## The underground Tokyo hardcore scene

The above description highlights a moment in the underground music-making world of Tokyo. Here, 'underground' refers to the music-making associated with bands without labels, or on local, independent labels. Such events are often connected with or understood as comprising experiential moments of a larger system or 'scene' – in this case what I label as the 'underground Tokyo hardcore scene'. Scenes, particularly those associated with a musical aesthetic such as that produced by hardcore bands in Tokyo, are often viewed as existing in some sort of opposition to mainstream dominant culture; they may even share more with other similar scenes globally than with music production closer to home. Thus, we may find many similarities with performance practice in hardcore scenes globally. Indeed, the above backstage view of the live event at Yellow will sound similar to many other hardcore performances in different loca-

tions. Yet deeper ethnographic work reveals the elements which characterize the scene in Tokyo.

Through two years of ethnographic study from 1997 to 1999, and continued contact with informants and friends since, I have come to understand this particular scene in several ways. As with many cities, Tokyo has its own nature, style, and identity that distinguishes it from other urban locations both inside Japan and beyond. This serves as the backdrop for musical practices within. Although certain commonalities in performance practice can be identified in

'Some ... receive slightly chilly, polite responses from other bands that frown upon such behaviour...'

other urban centres within Japan, such as Sapporo, Kyoto, and Osaka, each area exerts its own distinct character with architectural difference, history, and even linguistic variation. Thus, it is important to view underground music-making in Japan in its local context, with ethnography playing an especially important role.

Typical hardcore events in Tokyo take place in fairly run down, small spaces, often positioned in the basements of buildings and holding at most fifty to one-hundred people. Most venues possess decent sound systems and provide performance equipment such as amplifiers, drums, and microphones for bands. The access to equipment, coupled with the extensive train system, precludes the necessity of owning a car for transportation, and it is not uncommon to see groups of people toting snare drums, guitars, and pedal boxes on the trains at any given time.

Livehouses survive largely on the proceeds from tickets which bands sell, or cover the expense themselves. In addition, guests are required to purchase drink tickets, although there is actually limited alcohol consumption at the lighter hardcore shows, and individuals often bring their own drinks from close by convenience stores to avoid the high livehouse prices. Despite such common practices, each livehouse tends to have its own style, its own regular performers, and its own audience.

Indeed, it is the performers who bring this scene to life. By 'performers', I refer not only to the musicians, but also to the audience members, stagehands, mixers, managers, and others involved in the production and reception of the music itself. Performers at a variety of Japanese livehouses that host frequent hardcore shows range in age and occupation from teenage students to the occasional middle-aged salaryman or white-collar worker. The majority of performers in this particular hardcore scene are in their mid- to late twenties and work parttime to support the band, although college bands and older performers are not uncommon. Many performers claim preferences for particular livehouses based on quality of sound, friendliness of the community, or proximity and convenience. Four to six bands will perform on a given night, playing half-hour sets, while audiences remain small, often comprised almost entirely of the members of other bands performing on the same evening.

Although several of these descriptive factors can be found in other imagined scenes, this hardcore world does indeed feel somehow 'Japanese'. For example, the majority of bands sing in what is commonly referred to as 'Japanglish', an often confusing use of English common in Japan, in turn freeing the vocalist from having to convey literal meaning and allowing more creativity in sound production. In addition, the hardcore world remains very polite in the Japanese context, with language and body movements revealing the hierarchical relationships between the bands, audiences, and management systems involved. Perhaps most interesting is the surprising number of women performing in the underground in every capacity. It is quite common to find several female or mixed gender groups performing on any given night, in addition to the women working behind the stage.

It is perhaps difficult to locate this study sonically in the context of Tokyo, as the sound of hardcore music is both hard to define and is produced in many local contexts globally. Deeper exploration of performance practice, though, proves useful in revealing how this scene reflects contemporary Japanese culture. Ethnographic studies of such musical moments will prove useful not only towards understanding contemporary Japan, but also how global musical scenes are performed locally. ■

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Jug – performing live.



# Central Asia



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

By ZANDAN ENEBISH



Indeed, in times like these it is virtually impossible to catch a glimpse of the unique Mongolian traditions and the many different tribes and ethnic minorities by whom they are practised. However, in a few cases, we can still see how Mongolian tribes live and observe their nomadic customs. The nomads in Khuvsgul province, for example, still keep their traditional customs today. Studies related to discovering the roots of Mongolian culture are essential if a better understanding of the Mongolian nomadic tradition is to be gained. In my opinion, one place to begin in this endeavour is with the Tsataan people of Khuvsgul province, some of whom I visited in the summer of 2000.

## The Tsataan people

Along with the Darkhad and Uriankhai, the Tsataan, or 'reindeer people', live in Khuvsgul province, located in the northwestern part of Mongolia. Scholarly discussions about Tsataan civilization usually confine themselves to two areas: the ancient lifestyle of mankind and the ancient practises of nomadism. Attempts to deny the unique Tsataan nomadic traditions are echoed in the sentiment that there is no nomadic tradition related to Tsataan, and that they are a people in decline.

The customs and traditions of the Tsataan people distinguish them not only from the Darkhad and Uriankhai, for example, but also from other Mongolian nationalities. The main difference is that the lifestyle of Tsataan nomads is defined by migration governed by the need of their reindeer. In contrast, traditional Mongolian animal husbandry is based on and determined by five kinds of domestic animals: goats, sheep, horses, camels, and cattle. The Tsataan make use of the reindeer in a number of ways; in their permanent cycle of migration, for example, they use reindeer as pack animals. Furthermore, they process reindeer milk into a variety of forms for consumption, but they do not slaughter reindeer for food. It is unknown if this is a customary restriction or whether it is the result of the reduction of the number of reindeer.

In the past, horse's flesh was not used as a food source because Mongolians believed that the horse brought luck and, hence, horses were worshipped as valuable assets. Eating horse flesh was considered tantamount to eating one's luck and inviting disaster; therefore, it would be a logical assumption that, for the Tsataan people, the *tsaa*, or reindeer, have a comparable value to that of horses in for Mongolians. If this is so, it would follow that there must be

## FROM THE FIELD

# Reindeer People

## Ancient Roots of Mongolian Traditions

Every society needs to have a connection with its past and understand the roots of its traditions. The Mongolian cultural traditions guide and educate members of society to live in harmony with nature and to appreciate its blessing. Having stood the test of time for centuries, this traditional wisdom is now drawing the attention of both Mongolians and the outside world. For hundreds of years, the grasslands, mountains, meadows, forests, wildlife, and humans have co-existed in harmony. The introduction of a planned economy at the beginning of the last century and the transition to a market economy two decades ago have resulted in unrealistic production targets, overgrazing, over-felling of forests, over-hunting, and other unsuitable and unsustainable pursuits. These economic policies deny the important role of the Mongolian tradition in sustaining that Mongolian way of life based on harmony between nature and man.



The landscape can not be imagined without reindeer (Khuvsgul Province, Mongolia).  
a) Typical Tsataan hut and Tsataan girl playing with a small reindeer. b) A Young Woman milking a reindeer.

several interesting customs and rules related to the *tsaa*, not unlike the numerous customs and traditional rules regarding horses. There are probably also special customs regulating the slaughter of animals for food, the processing of slaughtered animals' hides, and the use of these hides, since Mongolians have particular ways to accomplish this, as well. Some research on these practices has been done.<sup>1</sup> Some scholars are of the opinion that this technology resulted from the specific natural and ecological conditions in Central Asia that, even today, determine the quotidian life and seasonal migration customs of nomadic people. That said, there has scholarly examination of the differences which make the Tsataan unique among Mongolian nomads and, specifically, of the technology the Tsataan employ for reindeer products.

### Tsataan and shamanism

The Tsataan people practise Shamanism, religion that is based on nature worship (Pieter Germeraad & Z. Enebish: 1999). Shamanistic religion, as such, has been the subject of numerous studies, but the way Shaman worship is practised among the Tsataan people differs from other Shamanistic religions in the region; its special regimes it would be easy to draw the conclusion that Shaman worship among the Tsataan people represents the oldest variant of Shamanism practised by Mongolian

nomads. Not only do they worship their Shaman, called 'Boo', but they have knowledge of many mystical holy readings, as well, and use many different treatises in their daily life, such as those for hunting, for calling or averting the rain, and the like. They also use a special reading, or treatise, specifically for hunting bears.

A man whom I visited in the summer of last year had hunted so many bears in his life that he couldn't remember the exact number he had killed. This man used a special reading for bear hunting. During the winter time, he tracks bear imprints in the snow and finds the bear's den. Then, when standing close to the den, he recites a special reading aloud in order to call the bear out of its den, shooting it when it emerges. In another example, I had an experience during my stay in a Tsataan hut that allowed me the chance to see how Tsataan people avert the rain by reading a special treatise. On this particular occasion, it was raining very heavily and I had remarked that, were it to continue, it would spell disaster for me since I only had a small tent, which was unlikely to protect me from the rain for very long. One of the Tsataan proceeded to read a prayer treatise and the rain, which was coming from the west, stopped.

At times, the Shamans, or 'Boos', are invited to the capital city, Ulaanbaatar. Since the Tsataan are not the only Mongolian people who still be-

lieve in Shamanism, others hope to be inspired by seeing Shaman dance. A better understanding of the Shamanistic phenomena of the Tsataan requires extensive research that should focus on describing the Tsataan social and cultural development processes, including those of its past. Such research will also contribute to the development of new concepts for solving the social and economic problems of nomadic people in Mongolia.

### Social & economic problems

According to L. Bat-Ochir Bold (Academy of Science of Mongolia), there are approximately 500 Tsataan people living in Mongolia. For some of them, the influence of modern urban culture has rendered them unrecognizable as Tsataan. They do not introduce themselves as Tsataan, especially not to Darkhad and Uriankhai, who, almost as a rule, consider the Tsataan a very strange and uncultured people. About 150 Tsataan are presently living in the Taiga of the Khuvsgul region. The word 'Taiga' can be translated as 'Mongolian cold jungle'. The main difference with a tropical jungle is that the Taiga is covered by thick layers of snow for the greater part of the year. The Tsataan are somewhat familiar with the Mongolian language, but they have managed to preserve their unique 'Tsataan' language among themselves. According to Bold, the Tsataan language shares strong lin-

guistic ties with the ancient 'Uigur' language. Their lifestyle is also considered a surviving example of the nomadic lifestyle of the ancient Tureg and Manchus, as the Tsataan are the only people who maintain ancient Tureg and Manchu traditions and customs. Again, there is virtually no ethnographic or linguistic research being carried out in order to record this knowledge.

Today, the Tsataan, like many other nomadic peoples, are on the verge of losing their traditional social structures and are suffering from unrelenting poverty. During my stay, I encountered two Tsataan families camping in a small valley between the mountains, which made them relatively accessible to visit. This was a rare opportunity, since Tsataan people generally live high up in the mountains. Living in such virtually remote and unreachable locations makes it difficult for their children to attend schools. Moreover, they lack the financial means to support a formal education and have no opportunity to study their own language at school, since it is not included in the curriculum. Obstacles are many, and it is clear that the Tsataan are faced with crucial challenges to their current existence, to their future survival, and, especially, to their cultural identity.

I have raised a series of issues which indicate that, for a thorough overall understanding of Mongolian culture, a deeper insight into the lifestyle of the Tsataan, their religion, and their language is indispensable. In this way, another stone can be laid on the path towards comprehensive and broad research on the unique Mongolian cultures. Such research, in my opinion, would be the foundation for a meaningful development of the entire country and its people. ■

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# Haimendorf's Laptop

## An Ethnographic Archive in the Digital Age

Digital Himalaya is a pilot project to develop digital collection, archiving, and distribution strategies for multimedia anthropological information from the Himalayan region. Based at the University of Cambridge in the UK, the project commenced in December 2000. In the initial phase, we are digitizing a set of existing ethnographic archives comprised of photographs, films, sound recordings, field notes, and texts collected by anthropologists and travellers in Tibet, Nepal, Bhutan, and the Indian Himalayas (including Sikkim) from the beginning of the twentieth century to the present.

By SARA SHNEIDERMAN & MARK TURIN

**Internet**  
The project has three long-term objectives. The first is to preserve, in a digital medium, valuable ethnographic materials that are degenerating in their current forms. The second is to make these resources available in a searchable digital format to scholars and to the Himalayan communities from which the materials were collected. Lastly, we need to develop a template for collaborative digital cataloguing that will allow users to contribute documentation to existing collections and eventually link their own collections to the system, creating a dynamic tool for comparative research.

### Collections

The five collections that are involved in the first phase of the project have been selected on their historical value and their coverage of diverse geographical areas and ethnic peoples of the Himalayan region. This region we have broadly defined to reach from Ladakh and Kashmir in the west to Arunachal Pradesh and Assam in the east, and from the Tibetan plateau in the north to the Himalayan foothills in the south. For these collections, we use a wide range of original recording media. These include: nitrate photographic film, 35mm monochrome and colour film, 8mm, Super8, and 16mm moving film, U-Matic, VHS, Hi-8, and 1-inch videotape, and a number of digital formats including DVMini and DVCam digital video, and TIFF and JPEG still images.

Of these five collections, three are finite, historical resources, while the latter two are ongoing collections that continue to grow. Depending on the success of this initial phase, the project may expand to include other high quality archives. The five collections are:

- the Williamson Photographic Archive: 1,700 photographs taken between 1930 and 1935 by the British Political Officer Sir Frederick Williamson in Tibet, Sikkim, and Bhutan. Williamson's collection is now held in the Museum of Archaeology and Anthropology at the University of Cambridge, and includes a number of rare historic images.
- the Fürer-Haimendorf Film Collection: over 100 hours of 16mm film from various parts of the central and eastern Himalayas shot between 1936 and 1980 by Christoph von Fürer-Haimendorf, Professor of Anthropology at SOAS. The films are supplemented by Haimendorf's detailed field diaries.

- the Naga Videodisc: part of Haimendorf's film archive overlaps with a large ethnographic collection relating to the Naga peoples of Northeast India and parts of Burma, principally collected by five different anthropologists and travellers. These materials were compiled as an analogue videodisc in the 1980s, and included some 10,000 photographs, a large number of film and sound clips, and original fieldwork diaries and notes in an associated database. This system is now technologically obsolete, and we hope to re-release it in a digital format.
- the Thak Archive: materials from a study of the Gurung village of Thak, central Nepal, including over 100 hours of film, more than 3,000 photographs, and continuous censuses and field notes covering the period 1968 to the present, collected by Alan Macfarlane and Sarah Harrison.

- the Thangmi Archive, comprised of digital video, photographs, and ethnographic data from the Thangmi communities of Dolakha and Sindhupalchok districts in northeast Nepal collected by Mark Turin and Sara Shneiderman between 1996 and the present.

### Technologies & methodologies

There are three aspects to the project, each requiring a different set of technologies. Digitization is the first step: scanning photographic prints, negatives and slides, creating digital master copies of film and video through telecine projection and other analogue-to-digital conversion processes, and storing these masters in high resolution digital formats. The second step is data management and interface design. The third step concerns questions of storage and distribution: should all of the materials be available via the Internet? Should we opt for DVD (Digital Versatile Disc)? How will different users respond to each format? Furthermore, we must think ahead to assure that the digital format in which we archive films and photographs can be migrated to new platforms as technology develops, hopefully avoiding the problems of obsolescence that have plagued previous ethnographic archiving projects.

Digitizing the diverse moving and still images included within the Digital Himalaya collections – the essential first step in preserving original materials – presents substantial challenges and necessitates an array of technological approaches.



A Thangmi village

Many of the 16mm films in the Fürer-Haimendorf collection are deteriorating and require immediate attention. Recently, a digitization system has been set up at Cambridge which allows efficient transfers of 16mm material on to digital master tapes. The Thak Collection films mostly originate on Hi-8, and videos from the 1980s have already suffered substantial quality loss. At present, over 50 hours of the Thak material has been transferred to digital master tapes. The Williamson photographs are preserved and mounted in original photo-albums and cannot be scanned with a normal flatbed scanner. Instead, they must be digitally re-photographed. A set of 16mm films shot by Williamson have also come to light, and we hope to include these in the project, using the same digitization techniques that are currently being used for the Haimendorf films.

Regarding data management and distribution, Digital Himalaya is exploring options for a comprehensive, end-user system that will allow portions of each collection to be accessed on the Internet, while making full compilations available on DVD. As a physical object, a DVD is a self-contained portable resource, which requires neither high-speed Internet access nor even a computer. With the advent of small battery-operated DVD-Video players, it is now possible to play DVDs in areas with no infrastructure or electricity supply. In the place of complicated keyboard

and mouse controls, DVD players are controlled with simple TV-style buttons. A DVD-based archive may provide better access to non-literate users by offering limited interactivity and higher quality playable content making use of voice-overs in local languages instead of text.

Recently, new convergent strategies integrating the best of both Internet and DVD have emerged. With the advent of low-cost consumer DVD-burners and associated authoring software, searchable databases can be made available online along with low resolution film clips and photos, from which users would then order a custom DVD complete with relevant voice-overs. The film clips on the DVD will have embedded URLs, and when viewed on a computer will become active, enabling the user to link back to the relevant database information online. An online annotation feature will allow members of the communities from which the material originated, or scholars, or both, to add new or corrected information about individuals, rituals, or historical events, which could then be incorporated into the database documentation for that particular item. In areas where Internet access is unavailable, DVD-only versions of the archive could be compiled and installed, and comments sent by post.

Digital Himalaya is collaborating with many research partners to develop and adopt the most appropriate set of software systems. By participating in multi-partner projects like the Electronic Cultural Atlas Initiative (University of California) and the Tibetan and Himalayan Digital Library (University of Virginia), Digital Himalaya aims to provide a wide access to Himalayan materials. It seeks to facilitate access for a broad range of scholars and members of the general public, in addition to that for community members in the areas where the materials originated. The time-depth and geographical breadth of Digital Himalaya's collections is unique and will be of great benefit to comparative researchers, local historians, and students. ■



Chorten at Gyantse Monastery, 14.10.33 Gyantse, Tibet.

### TIBETOLOGICAL COLLECTIONS & ARCHIVES SERIES

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

The sixth contribution to this series consists of two articles: in 'Haimendorf's Laptop' Sara Shneiderman and Mark Turin treat the Digital Himalayan Project and Anthony Farrington describes the new microfiche edition of India Office files on relations between 'Britain, China and Tibet, 1904-1950'.

#### HENK BLEZER

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Digital Himalaya is supported by the Anthropologists' Fund for Urgent Anthropological Research at the Royal Anthropological Institute, the Renaissance Trust, the Frederick Williamson Memorial Fund and the Crowther-Beynon Fund of the University of Cambridge Museum of Archaeology and Anthropology. The project is based at the Department of Social Anthropology at the University of Cambridge. An earlier version of this article was published in the *European Bulletin of Himalayan Research*, vol. 20-21, November 2001.



**Sara Shneiderman MA** is currently a PhD student in anthropology at Cornell University. She served as project manager for Digital Himalaya from fall 2000 to spring 2001, and continues to work on the Thangmi archive as part of her PhD research, building upon original work done in Nepal as a Fulbright scholar in 1999-2000.  
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# Britain, China, and Tibet, 1904-1950

With the aim of providing an in-depth primary source for the historical status of Tibet – still such a contentious issue – a microfiche edition of all India Office files and classified official print covering relations between China, Tibet, and the British in the first half of the twentieth century, has recently been initiated.

By ANTHONY FARRINGTON

The collection, which will amount to approximately 35,000 pages of data, is being edited by Anthony Farrington, former Deputy Director of the Oriental & India Office Collections at the British Library. This involves arranging the material by subject, enhancing the existing descriptions, and developing an overall guide and index, for it to be available early in 2002.

The files and related papers that accumulated at the India Office were composed of a number of sources. Firstly, the Foreign & Political Department of the British Government of India, responsible for policy across the northern border of British India reported back to the Viceroy and to the Secretary of State at the India Office in London. These highly detailed reports include masses of political, commercial, and topographical intelligence gathered in the first instance by British officials such as the Trade Agent at Gartok and the Political Officer in Sikkim.

Secondly, the Foreign Office in London and its embassy and consular posts within China forwarded material on Chinese activities and claims to the India Office that rendered a rather different perspective from that of British India. Thirdly, there are files from the period between Indian Independence and 1950, when the new Government of India attempted to continue its predecessor's policy. Finally, there are additions of various kinds, in the form of minutes and comments, made by the India Office Political Department.

The new subject arrangement of the files is emerging as roughly chronological, beginning with direct British military intervention in Tibet – the Younghusband Mission of 1903-04 – followed by negotiations to keep Tsarist Russia at a distance, and then the return of the thirteenth Dalai Lama from China to Tibet. There is extensive coverage of Tibet's break with China after the 1911 Revolution, the subsequent Simla Conference of 1912, and the McMahon Line delimitation of the Indo-Tibetan border.

Tibet's internal affairs and British encouragement of de facto independence throughout the 1920s and 1930s led to a more delicate relationship with Chiang Kai-shek's Nationalist Government during World War II. Particularly interesting from this period are the files on the discovery of the fourteenth (and present) Dalai Lama between 1937 and 1939. Ultimately, there is information on the

complete reversal brought about by Indian Independence in 1947, the Communist victory in China, and the subsequent Chinese invasion of Tibet.

Interesting sidelines to the main thrust of political events are provided by annual reports on trade relations between Tibet and India, and by a group of files on British and foreign travellers and would-be travellers to Tibet. At the time, the Government of India forwarded travellers' applications for permission to enter the country to Lhasa and these documents show individuals to have ranged from botanists and mountaineers to suspect foreign agents and slightly dotty seekers after truth.

## Claims on Tibet

As a preview of the collection's content, two examples are offered here. In 1912 the Chinese garrison of Lhasa surrendered to the Tibetans. A detailed report on the British Mission that organized their repatriation through India, as well as giving a day-by-day account of arrangements, has fascinating information on personalities and attitudes. Chinese Special Commissioner Hai Chu, awaiting their arrival in India, is described as 'a great disappointment. He did not even take the trouble to visit the Chinese camp at Kalimpong. In fact, I think his chief aim was to keep out of the way of the Chinese troops, among whom the impression was widely spread that he was going off with a large sum of money intended for disbursement as their back pay'. Chinese military discipline aroused comment – 'on two occasions that I am aware of commanding officers desired to decapitate men and were surprised and disappointed that this could not be permitted on British soil. I was astonished to find opium smoking very prevalent among some units, notably the Resident's Bodyguard and the artillery detachment, where it was done openly with the cognizance of and even in the presence of the officers.' The report, which is illustrated with several pages of photographs, concludes – 'One can hardly expect that the Chinese Central Government will be particularly grateful for our action. The wounded pride of the self-complacent Young China Party and a feeling of soreness at the eclipse of the growing Chinese ascendancy in Tibet may, not unnaturally, to a great extent obscure their sense of obligation to the Indian Government for what has been done for their troops.'

The papers on the Tibetan Trade Mission to the USA and Britain in 1948 provide page after page of ago-

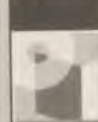
nized minutes, setting out the way India Office officials saw their current position (by then revamped as section 'B' of the new Commonwealth Relations Office). Their despair at what the Foreign Office would claim was the wider picture becomes nearly tangible.

The brief for Prime Minister Clement Attlee's meeting with the mission on 3 December 1948 states – 'The Chinese Government have never abandoned their claim that Tibet is a part of China under their control. An attempt to make this claim a reality at the beginning of this century met with fierce resistance and finally collapsed at the time of the Chinese Revolution. Ever since that time Tibet has in fact been an autonomous state and has always been recognized as such by the British Government who concluded a treaty with Tibet in 1914. The attitude of the British Government has been to acknowledge a Chinese claim of suzerainty over Tibet but to insist in all other respects that Tibet is an autonomous state with whom they have insisted on having direct relations. If the Mission should refer to the vexed question of Chinese claims to the control of Tibet it is suggested that the Prime Minister should be non-committal.' But behind the scenes, departmental in-fighting resulted in such minutes as – 'It looks as if the Foreign Office, through sheer inexperience of dealing with Tibet and ignorance of the history of the business are proposing to cold shoulder a Tibetan Trade Mission which is due to arrive in the UK in a few days. The situation unfortunately came to notice rather late and the Southeast Asia Department (who have been overborne by the China Department and who would quite welcome our intervention) tell us that any intervention by us now would have to be at a high level. We must bear in mind that if we accept the Chinese claims about Tibet we shall have a row with the Government of India.' ■

Anthony Farrington is continuing as a consultant at the British Library's Oriental & India Office Collections after 35 years' work in the archives of the English East India Company. His research interests lie in source publication, especially EIC documentation for Southeast and East Asia.  
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## TENURE-TRACK FACULTY POSITION

### Hinduism/Islam in Southern Asia

The Department of Religion at Wesleyan University seeks applications for a tenure-track assistant professorship in religion in southern Asia, with emphasis on interaction between Hindus and Muslims.

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We invite applications from scholars in Religious Studies and History of Religions as well as related disciplines. Preference will be given to completed applications, including writing samples and three letters of recommendations, received by November 1, 2001. Preliminary interviews may be conducted at scholarly meetings that are scheduled before the deadline.

Applications should be sent to Professor Jan Willis, Chair, Search Committee, Religion Department, Wesleyan University, Middletown, CT 06459. Wesleyan University values diversity and is an equal opportunity employer.



# South Asia



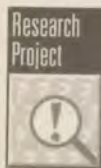
BANGLADESH • BHUTAN  
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Photographic prints at the Kern Institute Leiden:

## The Boar as an Image of Creation

A few months ago, while going through a travel guide for Portugal, I came across a reference to the existence of a group of seventeen pig or wild boar statues in the remote region of Tras-os-Montes. It struck me that the granite 'porca' from Murca with its impressive outline of 2.80 m appeared to be Portugal's oldest (iron age) monolithic statue. It immediately reminded me of the twenty-nine fully relief-covered boar statues from Central India (Madhya Pradesh, fifth to fourteenth centuries AD) of which the boar from Eran is the oldest known colossus of India! What made people represent pigs and boars? What are the symbols and myths connected with these animals and how were they shaped into icons?

By GERDA THEUNS-DE BOER



Although belonging to the same Suidae family, pigs and boars have a totally different 'image': pigs are referred to as tame, domesticated, and only meant for human consumption, whereas boars are wild, to be hunted, vigorous, and well-equipped with dangerous tusks. This difference in 'image' made some peoples choose specifically to represent either the pig or the boar. Yet, some common characteristics contributed to their fascination in general, especially in Europe, in ancient times.

### Abundance and fertility

One of these fascinations was related to their fast-growing and readily fattened body, the swine as the non-vegetable equivalent of ripening corn. Both are likely to have stood for growing potential and abundance. Proof of an interrelationship between swine and corn is not difficult to find. Quite a number of swine figurines have been found impressed with grain (e.g. Upper Dniester Valley, fifth millennium BC), and in several Northern European countries, the swine was re-

garded as the embodiment of the spirit of corn. Besides, the swine was the animal that was chosen for sacrifice to Demeter, the Greek goddess of the earth's fertility, made manifest in agriculture, especially in corn growing. Above all, swine were associated with fertility. They have large litters (ranging from eight to twelve) and the young are sexually mature within a year. A suckling swine was the perfect metaphor for fertility and abundance.

The habit of uprooting the soil with their nose in search for food strongly connected them with the 'earth'. According to legend, they even taught humankind the art of ploughing. Their preference for moisture and water, a must for growth, made him once more connected with fertility.

### Varaha: The Indian boar

Varaha is nowadays known to us as the third incarnation or 'descent' (avatara) of the Hindu god Visnu. There are two ways to present him as such: fully zoomorphic (some authors prefer calling this form Yajna Varaha) and as a man-animal hybrid, for which the term Nrvaraha is preferred. 'Nr' in this term connotes 'man'. In the latter case, we see a boar's head on a human body (see photo). Although both forms are strongly interrelated by the same 'core myth', they each stress different aspects of that same expanding myth. For that reason both icons were produced side by side, although the Nrvaraha form dominates quantitatively.

In vedic literature Varaha was related to two different myths: the boar myth, in which the boar served as the sacrificial animal (yajna), and the cosmogonic myth. In this myth Varaha is not yet associated with Visnu but with the vedic god of creation: Prajapati. It was Prajapati who 'saw' the earth in the primordial waters while he moved in them as the Wind. With his tusks, he took the form of Varaha in order to lift the earth from the waters, establishing a primary creation.



Nrvaraha from Garhwa. ASI, 1909-1910. Silver gelatine developing out paper.

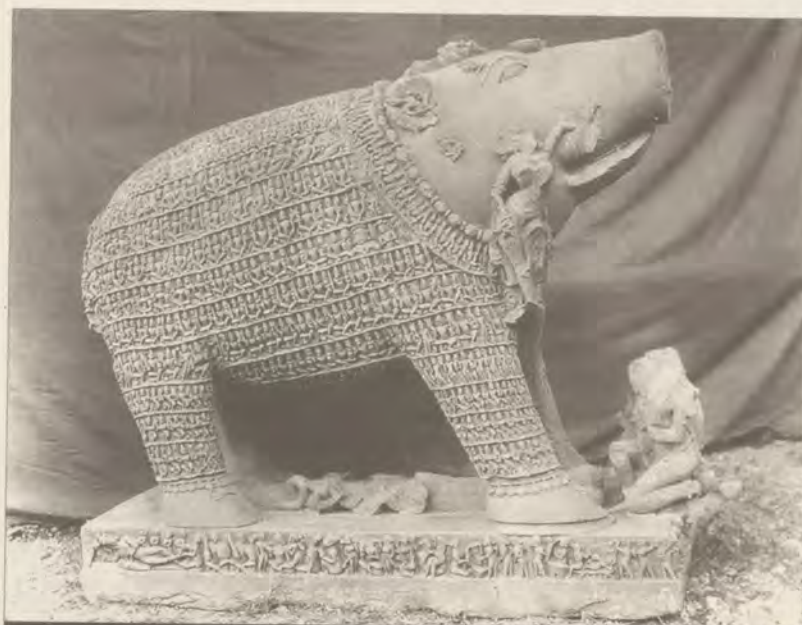
Later, in epic-puranic literature, Brahma takes over the creator function from Prajapati; so it is Brahma who takes the form of Varaha in order to lift the earth again from the waters, or as it is sometimes expressed: from the nether world (patala), where it had sunk after the earth's destruction by fire and deluge at the end of that certain world period (kalpa). Hence, Varaha's act of lifting the earth is no longer a 'primary' creation, but has become a 'secondary' creation, a periodical act of renewal serving to establish the world anew, again and again.

The Brahma character of the myth, however, will change under the influence of expanding visnuism: Varaha is seen as a creator form of Visnu. Besides, some late-epic and puranic texts show an innovation in the cosmogonic myth: now Varaha has not only re-established the earth but also killed the demon king Hiranyaksa who lived in the nether world and

had conquered the gods. Most probably, myth was here affected by the popularity of Visnu's fourth avatara: a man-lion, called Narasimha, who successfully kills the demon king, Hiranyakasipu. In order to fit Varaha for his 'extended' job, a new iconographic form for Varaha was created: half-animal, half-human. Thanks to a boon, neither an animal nor a man could kill Hiranyaksa, only a half-animal, half-human form could be successful. Endowed with four to six arms and several weapons he proves to be able to re-establish the earth and restore social and legal order by slaying all demonic powers.

### Zoomorphic Varaha

Let us return to the zoomorphic Varahas. The first photograph shows the Varaha from Badoh (Pratihara period, ninth century) nowadays kept in the Archaeological Museum, Gwalior. Varaha can be seen to lift the earth, which is personified as the



Varaha from Muradpur. ASI, ca. 1905-1920. Gelatine printing out paper.

goddess Bhu (meaning earth), with his right tusk. In front of Varaha are three small damaged figures: Garuda (Visnu's mount), a naga (a snake or water spirit) and a fly-whisk bearer. Between Varaha's legs we see the coils of Ananta Sesa (the endless serpent), the primeval serpent. Although several scenes on the pedestal have been identified, this is not the place to go into details. Varaha's body is covered with 765 figures displayed in horizontal bands and three circles (vertebral column). These figures have puzzled researchers for a long time, both in concept and in serial and individual identification. Thanks to detailed photography and textual study, its iconographical programme is, by a series of hits and misses, revealing. Although every Varaha is unique in content and configuration of the figures, there is enough proof to say that zoomorphic Varaha is predominantly related to the concept of creation and possibly to the concept of sacrifice (yajna). Creation is viewed 'broadly' here, as the whole universe is visualized. Not only are we presented with series of interrelated major and minor divinities, gods in different manifestations (e.g. avatara-series of Visnu!), sages (e.g. the Saptarishi), celestial beings and priests, but also the representation of the twenty-seven nakshatras (constellations of stars) and the nine planets (navagraha). In order to visualize 'yajna', specific components of yajna were personified and depicted chiefly on Varaha's head and limbs.

The second photograph depicts the lesser known Varaha from Muradpur, a small village on the borders of Madhya Pradesh. This Varaha, with an estimated height of 2.50 m, is worshipped even today. In this early photo the roof of the mandapa is missing. This photo is a wonderful illustration of the impact these huge Varahas had on humans. It was no wonder that the Varaha icon ranked among Indian kings' and donors' favourites as it enabled them to express their might and create a 'new world', where social and legal order would prevail. ■

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Varaha from Badoh. ASI, 1908-1909. Gelatine printing out paper.



# An Indian Soul in a European Body?

In the early part of the twentieth century a series of works on Hindu Tantrism appeared under the name of Arthur Avalon. These were notable for two reasons. Firstly, they challenged the dominant Western understanding of Tantra as a primitive and demonic cult and, secondly, they raised the question of how their previously unknown author had acquired such an apparently deep knowledge of this previously obscure branch of Hinduism. His emphasis on the philosophical aspects of Tantra and his conclusion that textual descriptions of antinomian rites were actually to be read as a deeply spiritual symbolism laid the path for new approaches to the subject. While it became known that 'Arthur Avalon' was a pseudonym for Sir John Woodroffe (1865-1936), a High Court Judge in Bengal, the question of how a British judge came to be qualified to represent Tantra to the English reader has only now been fully resolved.

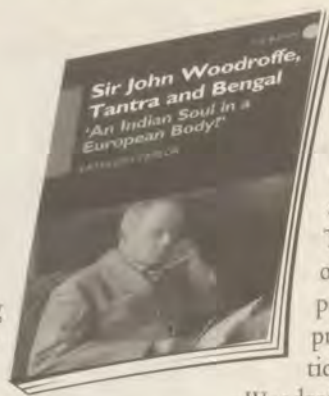
By ALEX MCKAY

**Publication** Kathleen Turner's new work traces both Woodroffe's life and that of Atal Bihari Ghose, 'the two personalities whose distinctive gifts merged to form Arthur Avalon.' Whereas Woodroffe used his own name in later commentaries and articles, Turner reveals that Avalon was the alias which Wood-

roffe originally used in those of his works which were principally translations from the Sanskrit, such as the Mahanirvanatantra (itself now considered to be a relatively modern and 'sanitized' Tantric text). For these translations, the judge actually relied on Ghose, whose background role meant that Woodroffe never explicitly revealed that he was not himself a Sanskritist. Ghose, a Calcutta classmate of Swami Vivekananda, was not a traditional pundit, but

he was a practising Tantric, and there is strong evidence for his having been joined in this by Woodroffe, whose published works supported Vivekananda's idea that India had a spiritual gift for the world. The complex relationship between these two men lies at the heart of this work.

Kathleen Turner provides us with a well-researched and highly readable enquiry set against the background of the intellectual climate of colonial Bengal in the first quarter of the twentieth century. Avalon's writings had immediate social and political implications which earned Woodroffe a circle of Indian admirers. He was known as a patron of Indian arts and culture, and his published work on Tantra increased Indian national self-esteem, for 'The prestigious image of European Orientalism was harnessed to an Indian agenda: the propagation of an updated and purified; Hindu Tantrism, and a reversal of Western valuations of it.' This aspect of his work produced certain tensions be-



tween Woodroffe's public identity as a judge and his private, half-secret Indian identity. At this time, the Swadeshi movement was in full swing and the symbols of Tantra - especially the idea of the divine feminine power, Sakti - were appropriated by Bengal revolutionaries.

Woodroffe displayed a certain ambivalence towards the changes taking place around him, urging Indians not to take on Western ways while he himself was taking on Indian ways; personal contradictions which lead the author to describe his 'chameleon-like quality.' Woodroffe does not seem to have been influenced by the then prevalent interest in Theosophy among those Westerners interested in the 'Eastern spirituality' and indeed he died a Catholic in January 1936 (just four days after Ghose had died).

'Avalon', the author concludes, was 'a completely new type of Indian scholar' and, in many ways, a precursor of the ideas associated with Said. He recognized that the Western understanding of Hinduism was a 'construction' and that Tantra was actually an integral part of the complex systems that the West had classified as 'Hinduism'. In the wider context, his work was part of the 'domestication'

of Tantra's 'horrific symbolism and transgressive rituals'. His aim was to distance what he called '... the Religion of the Saktas', from the notoriety implied by the word 'Tantra', while still defending the distinct ritual and doctrinal elements which are commonly associated with the Tantras.' In doing so, he clearly played a major role in shaping the future Western understanding of Tantra, though it remains a subject of debate whether his representation was itself a construct. Turner's fascinating work, the research for which led the author into the back streets of Calcutta and family archives, is a sophisticated contribution to that debate. It is a work relevant to all of those working in South Asian Studies, or interested in a well-grounded analysis of the encounter between 'East and West' that goes beyond the one-dimensional. ■

Taylor, Kathleen, Sir John Woodroffe, Tantra and Bengal: 'An Indian Soul in a European Body?', Richmond: Curzon Press (2001), 319 pp., ill., 8 plates, ISBN 0 7007 1345 x (cloth)



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# Pallava Time Inscriptions

## Devotees' Donations and Property of the Gods

The transformation of Hindu cults in the far south of India, the Dravida country, in the first millennium AD led to the development of the phenomenon of gift giving to a god. Gods thus became property owners, but their divine nature made this process complicated and contradictory. The inscriptions of the Pallava era contain data about how the process began.

By YAROSLAV TARASYUK

**Research Project** Before the second half of the first millennium AD, the propagation of the ideology of bhakti in the Tamil lands reached a new stage, which can be characterized by the development of temple cults. Scholars suppose that the perception of the inaccessibility of a transcendent deity and, at the same time, the desire to see it, to touch it, to become aware of its presence had been paradoxically incorporated into South Indian bhakti.

A Bhakta appealed to a god not so much in hope of being released from the circle of rebirth, as by the idea of attracting, by unlimited and inexplicable magnetism, something of its perfect appearance. Such a transformation of Hindu cults on South Indian soil was clearly exhibited in forms of worship, namely in temple cults. Images and statues in temples were themselves perceived to be the living god or, at the very least, as the symbol of the living god.

The construction of temples promoted the development of temple rituals. In the temple, the god was treated like a king. The temple was perceived of as a palace. Priests were

the god's professional servants - courtiers and bhaktas his loyal subjects. As F. Hardy pointed out, the service materializes in the acts of worship which are themselves modelled on the service rendered to a king. Such features as the dressing of the *vighraha*, placing ornaments on it, then holding a mirror in front of it, fanning it with a *camara* (a yak-tail whisk), and holding a parasol over its head and the like were adopted from the royal cult and integrated into the *puja* (See: Hardy, F. *Ideology and Cultural Contexts of the Shrivaishnava Temple*, IESHR, vol. XIV, No. 1, pp. 132-135).

The rituals surrounding the 'earthly' life of gods created various needs, which were met from devotees' donations. God-inhabited images in temples became the masters of the villages and owners-*utaiyars* of the lands, gold, and cattle granted to them. This right of gods to possess material property raises questions about its nature. In the records about grants to gods (*devadana*), known to us from the Pallava Copper Plate Grants, we find references to the transference of the king's right to possess. A god received exemption from paying specified taxes and dues and 'everything that the king could receive and enjoy' (Mahalingam, T.V.

ed, *Velurpalaiyam Plates of Nandivarman III / Inscriptions of the Pallavas*, Delhi (1988), p. 377, lines 57-58). So, the right of a temple god to be master of a village could be compared to that of a king. But this right to possess certain property had a tinge of temporality. A king could interfere with it. Chitrur Plates of Nripatungavarman inform us about a king's decision to grant a *devadana* village to fifty-four brahmins. However, in order to pay damages of the god - the *devadana*-owner -, the king declared another village as a substitute *devadana* (idem, p. 444, lines 78-83). Therefore, a temple god's right was limited by a king's will.

Research that has been conducted into temple epigraphy of the Pallava times has concentrated largely on the nature of donations made by different categories of devotees-donors. The contents of these inscriptions are documents which confirm the obligations of those involved in the usage of a gift to a god and lay down the responsibilities of the trustees. In most cases (endowments of gold and cattle), the donor personally transmitted the gift to a community in return for the obligation to fulfil necessary conditions. Only in infrequent cases of land grants could the gifted property be made the hereditary possession of a temple priest. And this priest then possessed the god's land and paid the necessary taxes as an owner.

Such acts do incorporate some elements of a gift. But it looks like a payment for the worship and ser-

vices in a temple, which were necessary to the welfare of a devotee-donor. As a result, a temple god as the donee was not in the position to actually use a gift, and depended on the accuracy with which communal organizations or private persons, chosen by a donor, fulfilled the obligations. Moreover, these agreements might be unrealizable or only fulfilled after delays or violations. This is confirmed either indirectly by the formulas of the obligation parts in the inscriptions and by the imposition fines or directly by those inscriptions dealing with the consent of a devotee-donor to re-address the use of the gift to community-trustee's needs, for example, irrigation works. In this connection, the trustee could grant certain privileges to this donor (See: *Inscriptions of the Pallavas*, nos. 223, 227).

All this demonstrates that during the Pallava period - when the construction of temples was still in its infancy, when there was no effective management of temple property, and when an algorithm of 'use' of the 'earth' property by a temple god had not been worked out - local temple deities depended not only on a king, the principle donor and patron, but also on communal management. The resources of temples were useful to communities, and to the temple gods the services of the communities were crucial.

In the subsequent period, this situation underwent the changes. The relations of temples with communal organizations were gradually more determined by one further principle. The representatives of a god began to make an allocation of gifts according to temple needs. To name but an example, the cult of Chandikeshvara (Chandeshvara) was introduced in communal organizations' support in



The Chitrur Plates of Pallava Nripatungavarman (Plates with ring)

shaiva temples and, henceforth, Chandikeshvara was perceived of as the 'chief servant' and 'divine manager' of the worldly property of god Shiva.

In modern times, the endowments to temples' gods are controlled either by independent trustees and managers, over whom the temple administration only has limited powers, or directly by temple administration. ■



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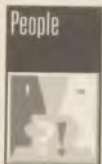


# Nirmal Varma

## A Hindi Author on the Shores of Modernity

The perception of Indian culture outside South Asia has changed radically in the last decade. The success of Indian authors in English fiction writing has reached unprecedented heights and a western audience is rapidly discovering the attractions of Indian cinema. The verbal and visual 'masala' of these cultural products fascinates audiences worldwide, but also somewhat obscures the presence of an extensive cultural and intellectual discourse that is expressed in literary writing in Indian languages other than English.

By THOMAS DE BRUIJN



In France, recent initiatives try to present a more balanced image of Indian writing. In April of this year, the literary festival Salon du Livre du Sud, in the town of Villeneuve-sur-Lot was devoted to Indian writing and invited prominent Indian authors who write in native languages of the subcontinent, such as Ambai, U.R. Anandamurthy, and Nirmal Varma. Next year, the prestigious national festival Les Belles Étrangères will invite a large group of authors from India who will present their work in various places all over France. Thus, it will provide an impression of India's rich contemporary literary production.

Last April, I had the opportunity to meet the authors who had been invited for the festival in Villeneuve-sur-Lot as they stayed back in Paris for a few days, and had a more extensive conversation with the prominent Hindi author, Nirmal Varma. In the interview, his experiences of the encounter with the French audience, the state of modern Indian writing, his place in modern Hindi fiction, and many other issues came up. Nirmal Varma (1929) was born in Shimla in the mountains of northern India and studied at St Stephen's College in New Delhi, a place where many intellectuals and artists from post-Independence India were educated. In 1959, when he had already published stories in magazines, he was invited by the Czech Oriental Institute in Prague to come and translate Czech authors into Hindi. He stayed in Prague until 1971, a period in which he established himself as one of the most gifted Hindi authors of his generation. In 1986, he was awarded the prestigious Sahitya Akademi Award. Varma wrote a number of novels, many short stories, critical essays, travelogues, and other works. His latest novel, *Antim Aranya* (*The Last Forest*) appeared this year.

Nirmal Varma belongs to a generation of Hindi writers who emerged in the 1950s and '60s and opposed the idealism of earlier writers by bringing realism and high modernism to Indian writing. Although the influence of Western literature was significant, their objective was to create a modern Indian literature that reflected the great changes in Indian society. They met with strong reactions by literary critics who denounced their innovations as 'un-Indian'.

Varma has always chosen his own path and objects to being associated with the influential literary movements of his time such as *Nayi Kahani* (New Short Story): 'The changes in the new fiction were not as radical as the innovations that happened earlier in Hindi poetry of the *Naya Kavya* (New Poetry) movement', 'Rakesh, Yadava and others are fine writers, but I was never a part of this movement, they always looked at me as an outsider.' From the early 1960s onwards, he produced a body of Hindi fiction, unequivocally modern and realist. It conveys in great subtlety the anguish caused by the '...gulf between me and the other...' in relationships between family members or between individuals in general in Indian society: 'This is not a social issue, but something in the human species.' Varma's descriptions of this predicament adds a universal, metaphysical quality. It may seem like existentialism from the works by Camus or Sartre but, rather, it describes an alienating experience that is rooted in the specific Indian situation. 'The way the problem of loneliness is tackled in my stories is very different from the way an Englishman or Frenchman would do it, it is stylistically different because the characters I choose are rooted in the Indian family system in which this whole drama of interrelationships takes place. So Indianness comes in a very indirect manner: I do not make a conscious attempt to make my stories Indian. I forget that I am an Indian when I am writing. The fact that it is difficult for a son to confront his father is very much an Indian thing, but it also has a universal side.'

His long stay in Europe has brought Varma into contact with many prominent European authors and artists of the time, including the Czech dissident writers such as

'I do not have to consciously become Indian; the moment I start writing in Hindi, it is part of a tradition ...'



Nirmal Varma, April 2001

Brief excerpts from the story *Andhere mein*, (*Under cover of darkness*, 1960). The story relates the experiences of a child growing up in the mountains near Shimla, who witnesses the strained relationships between his parents. It describes the perceptions of a confused and frightened boy, his fear for a possible divorce of his parents, their affairs, and his alienation from his mother. When the child's illness is over and the family moves to Delhi, this period with its intense and fragile emotions is closed forever.

संगमरमरीसी चिकनी सफेद उनकी बाँहें हैं, जिन्हें मैं शरमाते-शरमाते माते छूता हूँ। वह अपने बालों को बहुत कसकर बाँधती है, इसलिए उनका माथा इतना चौड़ा दिखाई देता है। बालों के बीचोबीच सीधी मांग है—जिसे देखकर अक्सर मैं उदास हो जाता हूँ। उनके कान बहुत छोटे-छोटे हैं, गुड़िया के कानों-से—जिन्हें वे अपने बालों के भीतर छिपाए रखती हैं। जब कभी वे मुझसे सटकर लेटती हैं, तो मैं उनके कानों को बालों के भीतर से निकाल लेता हूँ। मुझे बानो की बात याद आती है, और मेरे सारे शरीर में एक हल्की-सी झुरझुरी फैलने लगती है। 'जिनके कान छोटे होते हैं,' बानो ने एक दिन कहा था, 'वे लोग बहुत जल्दी मर जाते हैं।' मैंने यह बात मां को नहीं बताई है, सोचता हूँ, जब वह मरने लगेंगी तो कह दूंगा कि वह अपने छोटे-छोटे कानों की वजह से ही मर रही हैं।

बीमारी के दिनों में मुझे अक्सर यह शाम याद आ जाता है—हालांकि उस शाम को भी बात नहीं हुई थी, जिसे याद रखा जाता। जब हम वापस लौटने लगे, तो बीरेन चाचा कुछ दूर हमारे संग आए थे। मां के कहने पर कि हम खुद चले जाएंगे, वापस मुड़ गए थे। मैं और मां कुछ दूर ऊपर की सड़क पर चुपचाप चढ़ते रहे। मैं तेज़ कदमों से मां के आगे-आगे चल रहा था। कुछ दूर चलने के बाद सहसा मेरे पांव टिक गए। मुझे लगा, मां मेरे पीछे नहीं आ रही हैं। मैं वापस मुड़कर पीछे की ओर चलने लगा। अंधेरे में मेरा दिल ज़ोर-ज़ोर से धड़क रहा था।

कुछ दूर नीचे उतरकर अचानक मेरे पांव रुक गए—मैं अंधेरे में आंखें फाड़ता हुआ हताश-हताश खड़ा रहा। मां सड़क के मोड़ पर खड़ी थीं, किनारे पर लगी तार पर झुकी हुई—उनकी साड़ी का आंचल हवा से उड़कर कंधे पर आ गिरा था—अपने में विलकुल खोई-सी वह अपलक नीचे देख रही थीं...

उतराई के नीचे थे—बीरेन चाचा की काटेज, जो शाम के धुंधलके में विलकुल सूनी और निर्जन दिखाई दे रही थी। लायबेरी की खिड़की से आती हुई मस्झिमासी प्रकाश-रेखा में लॉन की घास झिलमिल रही थी।

कुछ देर तक शाम के झुटपुटे में हम विलकुल खामोश खड़े रहे, फिर मां अचानक आगे मुड़कर चलने लगीं—उनकी चाल इतनी धीमी थी कि एक क्षण मुझे लगा, मानो वह सोते हुए चल रही हों।

वह मेरे पास आ गई—आंखें ऊपर उठाकर एक लम्बे क्षण तक अपनी आकूल, विवश निगाहों से मुझे निहारती रहीं, फिर झर्पटकर उन्होंने मुझे अपने पास घसीट लिया और बार-बार अपने टंडे, सूखे होंठों से मुझे चूमने लगीं।

Havel, Kundera, and Klima. Many influences are present in his work, but they do not dominate the description of the emotional state and cultural outlook of his characters. Varma's works are set in Europe, feature European as well as Indian characters, but effortlessly convey universal aspects of their situation. Other themes that come up in his works are feelings of alienation that are the result of thwarted expectations for guidance and solace from a value-system or moral authority that is no longer able to provide this, as is the case in modern Indian society. Another theme is the irreparable loss of childhood and its particular outlook on life, which reveals a sense of identity that is lost thereafter. In this way, Varma provides a very natural bridge between a modernist style of writing and being relevant to an Indian audience.

In Varma's eyes, the success of English-language fiction writers from India is not always dependent on its literary quality but on the fact that they write in a language which has

global importance and, therefore, attracts more attention. In his view, the use of Indian languages connects authors with an old tradition: 'Language is not merely a language in which you write, but it is something in which an entire traditional world of a person is reflected. The modern word carries the resonance and echoes of the past and that is not available to the English writer.'

In his own recent work, Varma is constantly exploring new areas and wants to write about them in Hindi, not any other language: '...Hindi is no barrier, it gives me the space...' 'I do not have to consciously become Indian; the moment I start writing in Hindi, it is part of a tradition, if I like it or not.' 'An English writer has to consciously bring in Indian motifs in his writing, which is artificial and makes it very false.'

Varma acknowledges the problems in bringing Hindi literature to a larger audience outside India. Although translations are available, they are few and not always of the

Her arms were white and smooth like marble, and I was always a bit shy when touching them. She would pull her hair back really tight, which made her head seem very broad and made a straight division in the middle—when I saw that I would often be sad. Her ears were very tiny, like the ears of a doll—and she hid them under her hair. When she would come and lay beside me, I would uncover her ears from under her hair. I remembered Bano's words and a light shiver spread over my entire body. Bano had said one day: 'Those who have small ears will die soon.' I did not mention this to my mother, but I imagined that, when she would be dying, I would tell her that her death was due only to her having small ears.

From those days of my illness, I often remember this one evening—ever though nothing in particular happened during that evening which I can remember. When we started on our way back, uncle Biren came along for a while. When my mother indicated that we would be able to go the rest by ourselves, he turned back. My mother and I silently climbed up the road for a while. With large strides I had gone ahead. After walking for a while I suddenly held my pace. It seemed as though my mother was no longer following me. I turned around and started to walk back. In the darkness my heart had started to pound violently.

After descending a while I suddenly stopped—I stood and peered anxiously into the darkness. My mother stood there in a bend in the road, leaning over the railing that was attached to the side of the road—the border of her sari was lifted up by the wind and had come down on her shoulder—totally lost in her own thoughts she stared downwards...

Down the slope it stood there—the cottage of uncle Biren, which appeared empty and deserted in the hazy evening light. The grass on the lawn glittered in the dim beam of light coming from the window in the library.

For a while we stood there in the evening dusk in total silence, then suddenly my mother turned around and started to walk on—her gait was so abated that it seemed for a moment that that she was sleep-walking.

She came towards me—and with her eyes turned upwards looked at me for a long instance with her a distraught, powerless look. Then she pulled me towards her with great force and started to kiss me again and again with cold, dry lips.

(All translations by Thomas de Bruijn)

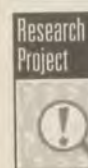
best in Indian writing. He was very pleased that recently a French translation of his novel *Ek Cithara Sukh* (*A Rag of Happiness*) by the French Hindi scholar Annie Montaut has been published (see list of translated works). His work is particularly difficult to translate, as his use of Hindi is known for its remarkable fluidity and semantic richness. Subtle depictions of the emotional anguish of his characters are matched with evocative descriptions of the landscapes or urban surroundings of his stories. The mountains around Shimla often feature as a backdrop for his work, providing a timeless, stable counterpoint to the emotional turmoil of his characters. The muffled indirectness in his portrayal of emotional stress reflects the Indian context, according to the author. As opposed to Western culture, verbal expression is not always an option in Indian society and characters have to come to terms with their pain in silence. Some commentators have gone further and connected this quietist re-



# The VOC's Gunpowder Factory - Ca. 1620-1660

Gunpowder ranked among the list of essentials during the seventeenth and, to cater to their needs, the Dutch East India Company (VOC) established a gunpowder factory in Pulicat, Tamil Nadu in the 1620s. Its output was so substantial that for several decades it was able to keep many of the major Dutch factories in the East Indies well supplied.

By WIL O. DIJK



A great deal has been written about India's Coromandel Coast and the VOC activities there in the seventeenth century. Most attention has always been paid to the VOC trade in Indian textiles. What is far less well known, if known at all, is the fact that the Dutch ran a flourishing gunpowder factory at Castle Geldria, their headquarters in Pulicat. The absence of information on a matter so pivotal as the manufacture and supply of gunpowder is all the more stupefying, considering the fact that it was indispensable during the highly turbulent seventeenth century, a period when large sailing vessels roamed the seas armed to the teeth, a period, moreover, when the Dutch, occasionally with brute force of arms, sought to establish their hegemony throughout the East. This brief article attempts to shed some light on the VOC's flourishing gunpowder factory in Pulicat and its importance within the VOC's vast network of trade and conquest in the first half of the seventeenth century.

Pulicat was strategically located for the distribution of gunpowder, as its excellent shipping facilities enabled the Dutch to keep most of the VOC's major establishments in the East (such as Batavia, Malacca, and Ceylon) well stocked. The Dutch began manufacturing gunpowder there at least as early as the 1620s, if not earlier. Almost from the presumed start, they predicted that

they would be able to meet the Company's needs throughout the East Indies. In fact, so many of the VOC establishments came to depend on Pulicat's gunpowder that Batavia (the Company's headquarters in the East) once complained to its governor in Coromandel that, even though they were far from wasteful, they would nonetheless have been hard pressed to supply the homeward-bound ships as well as the Moluccas, Amboina, Banda, and Taiwan with gunpowder had it not been for the fleet that had arrived from the Netherlands. Thus, Batavia was implying that they had been obliged to distribute Dutch gunpowder because Pulicat had failed to provide them with a quantity sufficient to their needs.

In time, Pulicat became the main-VOC centre in the East for the manufacture and distribution of gunpowder, so that the Dutch there could boast: 'A few days ago we received from Masulipatnam 18,000 lbs of refined saltpetre and an additional 8,000 lbs from the southern comptoirs, so that we are once again zealously manufacturing gunpowder. Consequently, we have been able to ship 15,000 lbs of freshly made gunpowder to Batavia and 10,000 lbs of the same to Malacca. Ceylon has ordered a further 50,000 lbs, which we expect to have ready by the beginning of October. By that time we shall also have manufactured an additional 10-15,000 lbs for Batavia to fill Your Honour's order for 100,000 lbs. Please let us know how much gunpowder Your Honour requires for the year 1654.

However, we shall first need to be supplied with Dutch or Taiwanese refined sulphur, without which the manufacture of gunpowder will come to a standstill. What is left of the Achinese sulphur here in Pulicat is little better than dirt from which nothing can be refined.'

The Pulicat factory produced gunpowder costing at most three to four stivers a pound. It was of excellent quality and more durable than that sent from the Netherlands. At Pulicat, the powder was stored in Burmese Martaban jars in which it could be kept for years on end without needing to be turned or stirred. First, the jars were tightly sealed with plaster, then a piece of lead sheeting was spread across the top, and finally the pots were covered with gunny sacking and plastered over. Thus sealed, the gunpowder kept perfectly for at least ten years. In fact, so impressed was Batavia with Pulicat's way of storing gunpowder that they pried open the ceiling of one of their storage cellars and installed eighteen large Martaban jars in order to store gunpowder in the Pulicat way.

Transporting gunpowder by sea required meticulous care. When no powder kegs were available, the gunpowder would sometimes have to be shipped in Martaban jars. But Pulicat was extremely wary of this, for if the glazed pots were jolted or indeed shattered, the powder could ignite, for even though the jars were first lined with jute sacking, the powder always seeped through. Gunpowder in Martabans on sailing vessels was a dangerously combustible cargo under any circumstances, so that the Dutch in Pulicat preferred wooden casks (of about 105 lbs each). These were secured with wooden pegs and bound with rattan. To economize, Batavia would return the casks and

pegs to Pulicat after having transferred the gunpowder to the Martaban jars in their cellars. For long-term storage on land, however, the huge Martaban jars were considered the most suitable by far.

## Sulphur and saltpetre

The Dutch in Pulicat could only continue producing gunpowder for as long as they were kept well-supplied with sufficient quantities of good sulphur and saltpetre. There was an abundance of good sulphur in places such as Macassar and Tanshui on Formosa - more than the Dutch needed, but the sulphur available on the Coromandel Coast, Burma, Tonking, India's west coast, and Surat was not of the same high quality as the Dutch product and considerably more expensive. A further consideration was that, if the Dutch had to buy sulphur in the East, it would eat into their capital, whereas, if they were supplied with high-grade Dutch sulphur, this would only enhance their financial position seeing that it was a very profitable article of trade as well.

High-grade saltpetre, on the other hand, was readily available in India. The Dutch procured much of it through their southern comptoirs (Tegeneapatnam and Nagapatnam) at 10 pagodas or 52,50 guilders per bahar of 480 lbs, often through the mediation by prominent Indian traders, with whom the Dutch in Pulicat maintained close relations. One of these was Malaya, among the town's most renowned and influential merchants. Malaya's family had enormous influence, not least because of its close links to various courts. Until his death on 8 March 1634, Malaya was the VOC's principle agent or intermediary and the Dutch keenly felt the loss of their trusted associate. With obvious regret, Pulicat reported Malaya's passing to Batavia: '...his death will cause a tremendous decline in the acquisition of textiles, which will surely be felt hence forth. For 25 or 26 years he conducted excellent trade on our behalf.' Not only had Malaya assisted the Dutch in procuring textiles, but also, and perhaps more importantly, he had exercised his considerable authority to arrange for regular supplies of saltpetre for the VOC's gunpowder factory. By September of the year of his death, the Dutch were brooding on their change of fortune. While Malaya was alive, they were assured of a steady supply of saltpetre, allowing the manufacture of gun-

powder to proceed apace. Now, however, matters were not quite so certain and the entire enterprise could be on very shaky ground indeed if from one year to the next they could not be guaranteed a sufficient quantity. A further worry was that saltpetre had to be brought from 'The Land of Ma[r]dre' (Madurai) and that the transportation together with the tolls along the way cost considerably more than the saltpetre itself, seeing that its bulk and weight made it a prohibitively expensive commodity to transport overland. What is more, refining took a great deal of time and could not be done properly during the wet season. The worried Dutch contacted Malaya's brother, Cinanna, who promised to supply them with 150-200,000 lbs of saltpetre in the course of the next ten months and, if they wished, he would see to it that they received a yearly supply of 400,000 lbs. At last, the uninterrupted production of gunpowder at the VOC's factory in Pulicat seemed, once again, assured.

The VOC's gunpowder factory in Pulicat was undoubtedly of major importance to the Company from the early 1620s to at least the late 1650s. It kept some of the key Dutch establishments in the East as well as the homeward-bound fleets well-supplied with excellent gunpowder. Thus, we are now left with the question: when did the Dutch close down the factory and why? Unfortunately, I have been unable to find any additional information on the matter. However, considering the fact that the VOC-archives at the ARA (Algemeen Rijksarchief / General State Archives) contain an enormous number of documents on all aspects of the Company's activities on the Coromandel Coast in the seventeenth century without any further mention of this factory, one must assume that, at the end of the 1650s or the early 1660s, the VOC's production of gunpowder in the East became more localized, thus diminishing the need for a large, centralized factory on the Coromandel Coast. Still, while it lasted, the VOC's gunpowder factory in Pulicat served the Company very well indeed. ■

Wil O. Dijk, MA earned her degree in Japanology at Leiden University. At present, she is a PhD candidate at the same university and is researching the VOC in Burma in the seventeenth century. E-mail: Wil.Dijk@Compagnet.nl

flection in Varma's work to Indian philosophical concepts.

Nirmal Varma is a very well-respected author who, like most Indian authors, is also active as literary critic and writes essays on various cultural issues. During his years in Prague, the scene of Hindi writing was dominated by the rise of a group of innovative writers and the intense debate with more conservative critics. He did not participate in the literary circles that formed around prominent authors of that time. Being mainly interested in literary quality he is not always happy with the tone of the critical debate in India, which is very much divided along lines of political preference. His wide literary interests are evident in his literary essays and discussions with other Indian authors and critics. A point which he constantly emphasizes is the following paradox: the Indian cultural past is present in everyday life, while the Indian author is very much disconnected from this tradition. In con-

trast, the Western author is much more aware of his own roots and traditions, even if he lives in a much more modernized society.

When asked about his view on the present state and the future of Hindi writing, Nirmal Varma sees enough movement and innovation: 'Each period has brought its changes and specific themes: the 1950s and 1960s were the period of the influence of the French existentialists, now the magical realist writing of Marquez and Borges is an example for Hindi writers.' For him, labels such as post-modernism are not very relevant as he is more interested in what new writers have to say and is impressed by new authors such as Dhruva Shukla, Udaya Prakasha, Surendra Varma, or Udayana Vajpeyi. 'There is quite an enlargement of the fictional imagination in modern Hindi literature, which was not there in the fifties and sixties...An example is the novel by Surendra Varma, *Mujhe cand cahiye*, [I want just so much] the struggle of a young woman from the

provincial backwaters, how she tries to make it in the Bombay film industry and asserts her femininity.' He also sees the spread of Hindi in the Indian diaspora as a potential for a future for Hindi literature. ■

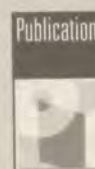
The following works of Nirmal Varma are available in translation:

- *Maya Darpan and Other Stories*. Delhi: Oxford University Press (1986).
- *The World Elsewhere and Other Stories*, Columbia and Los Angeles: Readers International (1988).
- *Nirmal Varma, Un Bonheur en Lambeaux*, translated by A. Montaut, Marseille: Actes du Sud (2000).



Dr Thomas de Bruijn is a specialist in early and modern Hindi and Urdu literature, was the Guest Editor for the special theme issue on *South Asian Literature in IAS Newsletter 21*, and was, until 15 October 2001, an affiliated fellow with the IAS, Leiden. E-mail: Th.de.Bruijn@let.leidenuniv.nl

## BOOKS RECEIVED



Deloche, Jean  
**SENJI (GINGI). VILLE FORTIFIÉE DU PAYS TAMOUL**  
Paris and Pondichéry: École française d'Extrême-Orient / Institut français de Pondichéry (2000), 392 pp. + x, ISBN 2-85539 424-4, ISSN 0972-2157, ill., maps, index, French, with English summary

Dimeo, P. and J. Mills (eds)  
**SOCCER IN SOUTH ASIA. EMPIRE, NATION, DIASPORA**  
CASS SERIES-SPORT IN THE GLOBAL SOCIETY, NO. 29  
London: Frank Cass Publishers (2001), pp. 185, ISBN 0-7146-5146-X

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14 > 15 JUNE 2001  
CAMBRIDGE, UNITED KINGDOM

# Imperialism, Medicine & South Asia: A Socio-Political Perspective, 1800-1980

On the initiative of Sanjoy Bhattacharya, Biswamoy Pati, and Gordon Johnson, the workshop 'Imperialism, Medicine, and South Asia: A Socio-Political Perspective, 1800-1980' was held in the very pleasant environs of Wolfson College, University of Cambridge, over a two-day period. It involved participants from all over the world and, happily, the meeting was, by all accounts, considered a great success, despite the withdrawal – and the replacement – of a few participants almost at the last moment.

By SANJOY BHATTACHARYA

Report

The quality of the meeting exceeded all expectations. Among the main aims of the event had been to uncover a variety of new work on the history of South Asian medicine, and to create links between scholars studying its more technical aspects and those examining the popular perceptions and social impact of health initiatives. A large number of extremely innovative papers, based on hitherto unused archival material and private correspondence, were presented, engendering a series of very productive discussions about the origin and the location of these sources, as well as how they were being interpreted by different historians. The meeting helped inform its participants about a great variety of historical source material, which, it is hoped, will help generate a wide range of new research.

All papers presented at the conference were of a high academic standard. Niels Brimnes (University of Aarhus, Denmark) kicked off the

meeting in great style, with an extremely well researched article dealing with the British East India Company's deployment of native medical practitioners in the Madras presidency during the early nineteenth century. This was followed by two papers dealing with variola, vaccination, and smallpox control strategies in the South Asian subcontinent presented, respectively, by Paul Greenough (University of Iowa) and Sanjoy Bhattacharya (University of Oxford). They stressed the importance of paying attention to regional specificities of variola and vaccination practices, as well as the varied modes of funding smallpox immunization networks in western, central, and eastern India.

## Malaria and its control

Then followed three very interesting papers on malaria and its control. V.R. Muraleedharan, (Indian Institute of Technology, Chennai, India) spoke about the Rockefeller Foundation's involvement in anti-malarial measures during the Madras presidency, while Kalinga Tudor Silva (University of Peradeniya, Sri Lanka) dealt with colo-

rial and anti-colonial discourses regarding malaria in British Ceylon. Kohei Wakimura (Osaka City University, Japan) rounded off the panel with a paper on the effects of growing plantation and agricultural coverage on the spread of malaria, and the bitter official debates that this trend engendered.

Waltraud Ernst (University of Southampton, UK) opened the next panel, describing the deployment of the practice of mesmerism in British India. He was followed by Mark Harrison (University of Oxford) dealing with the development – and effects – of the science of pathology in British India during the early nineteenth century. Finally, Biswamoy Pati (University of Delhi, India) described tribal attitudes to disease and allopathic medicine in colonial Orissa. The last panel of the day dealt with the question of indigenous systems of South Asian medicine. Whilst Neshat Quaiser, of Jamia Milia Islamia, India, assessed the place of *unani* medicine in the 'medical public sphere' of nineteenth- and twentieth-century India, Sanath Arseculeratne, (University of Peradeniya, Sri Lanka) spoke about government efforts to provide a combination of *ayurveda*, *siddha* and *allopathy* through networks set up – or subsidised – by its health agencies.

## A wide array of topics

Mridula Ramanna (University of Mumbai, India) started the second day of the conference, presenting an



Richard Newmann and Mark Harrison.

extremely interesting article dealing with the important role played by voluntary agencies in buttressing official healthcare provisions in colonial Bombay in the first two decades of the nineteenth century. Laura Briggs (University of Arizona) held an equally thought provoking presentation on international linkages with regards to colonial syphilis control measures and the regulation of prostitution. Richard Newman (School of Oriental and African Studies) followed this up with a presentation referring to the use of opium as a medicine in nineteenth-century India. Afterwards, Michael Worboys (Sheffield Hallam University) spoke on the effects of the advances of bacteriology on the leprosy control policies being developed and deployed in the British Empire between 1870 and 1900. The last paper of this panel was presented by Alex McKay (SOAS and Associate Fellow of IAS). He provided us with an extremely entertaining and original treatment of the politics of voluntary medicine in Tibet during the twentieth century: a complex game involving formal and informal representatives of the British, Chinese, and Nazi German governments.

The next panel was equally diverse – and rich – in its focus and content, and concentrated primarily on medical aspects in the post-colonial Indian context. Geetanjali Gangoli, (University of Delhi, India) spoke on the reproductive health needs of sex workers, while Samrat Chaudhury (attached to the same institution) presented a paper dealing with the attitudes that plantation labourers in Jalpaiguri district, Bengal have towards disease and state-sponsored health institutions. The last two papers of the conference dealt with the nature – and the effects – of international assistance towards nationwide health campaigns launched in India. Sunniva Engh (University of Oxford) spoke about the forms and the degree of Danish and Norwegian government aid to the family planning programme. John Wickett (World Health Organization) closed the meeting in a high note, with a very interesting presentation dealing with the challenges faced during the last phase of the smallpox eradication campaign.

## Follow-up

These papers will be used to prepare two separate publications. One, which will be prepared first, is going to be a special issue of the journal *Social Scientist*. Edited by Sanjoy Bhattacharya, it will contain the papers dealing with the independent Indian context. The other is going to be a volume edited by Sanjoy Bhattacharya and Biswamoy Pati, and is going to contain a selection of the other papers – the editors have been in negotiations with Orient Longmans Ltd, Hyderabad, India, for the publication of this piece.

All in all, therefore, the conference was a great success. Apart from helping the organizers to bring together a wide range of very interesting scholars, it has accorded them the opportunity to produce two edited works that are certain to be significant contributions to the field of the history of medicine. Moreover, the meeting provided many of the conference participants with the opportunity to discuss future collaborations – indeed, concrete moves have already been made towards the creation of at least one formal collaborative network, involving the University of Iowa, the University of Aarhus, the Indian Institute of Technology Chennai, India, and the Wellcome Centre for the History of Medicine at University College London. Other fruitful academic partnerships are likely to follow. ■

7 SEPTEMBER 2001  
EDINBURGH, UNITED KINGDOM

## EASAS General Meeting

The Centre for Asian Studies of the University of Edinburgh hosted the Sixteenth European Conference on Modern South Asian Studies, during which the biennial general meeting of members of European Association for South Asian Studies (EASAS) was held on 7 September 2000. This short report highlights the main items on the agenda.

By NETTY BONOUVRIÉ

Report

The President, Professor Rothermund, opened the meeting by welcoming all EASAS members that were present, and alluded to the publication of the second EASAS Newsletter and the 'List of Scholars Resident in Europe', which was unfortunately published and mailed rather too late.

Professor Rothermund also drew attention to the ICAS 2 Convention that has since been held in Berlin (9 to 12 August 2001). Regarding the EASAS website, which is presently

under construction, he remarked that members will be individually approached with regard to objections to publish their e-mail addresses on this site.

After this opening and announcements, Professor Kolff (secretary-cum-treasurer) elucidated the financial situation of the EASAS on the basis of income (membership fees; funding by the ESF Asia Committee) and expenditures (financial support of Russian scholars attending the last Conference at Prague; design and printing of letterhead paper; publication and mailing of EASAS Newsletter 2; support of the present Conference on Modern South Asian

Studies). The EASAS still has sufficient reserves on its bank account to cover payments for its website and next newsletter.

It was furthermore decided that the organization is to try to negotiate a substantial discount for its members to participate in the next European Conference, in Heidelberg in 2002.

Forthcoming activities of the EASAS include publishing the next 'List of Scholars Resident in Europe' and the third EASAS Newsletter, both in 2001, and constructing and maintaining the EASAS website in the time to come. ■

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This workshop was funded by the Asia Committee of the European Science Foundation, the University of Oxford, and Sheffield Hallam University.

Dr Sanjoy Bhattacharya works for the Wellcome Unit for the History of Medicine, University of Oxford and specializes in the history of South Asian medicine, with particular emphasis on the nineteenth and twentieth centuries. He is currently completing a monograph dealing with the control and eradication of smallpox in India between 1850 and 1977. E-mail: joygeeta@hotmail.com



# Subaltern Networks in the Indian Ocean Region

Call for Papers

At the upcoming 17<sup>th</sup> European Conference on Modern South Asian Studies our panel, 'South Asian Society, British Colonialism and the Emergence of "Subaltern Networks" in the Indian Ocean Region', seeks to bring together original research on socio-economic, cultural, and political aspects of 'subaltern networks' as well as on modes of communication that were used for their establishment and maintenance. South Asia was, in many cases, the hub of trans-regional network creation in the Indian Ocean region. Social, cultural, and economic networks extended over the whole of the Indian Ocean region, from Aden to Singapore, even before colonial rule and were thoroughly

transformed in the course of the nineteenth and twentieth centuries. Historians who have studied them have usually focused on mercantile networks while those that were created by lower strata of the region's societies have generally been neglected. A significant exception is, however, the growing and stimulating corpus of studies on Indian indentured labourers, which indicates the potentialities of such research. Yet it is rarely acknowledged that a wide range of other social groups (including soldiers, sailors and prostitutes of various ethnic backgrounds) were too, involved in what could be called the creation of 'subaltern networks'. These networks need to be understood as a double-edged phenomenon in terms of power relations. On the one hand, they were

an expression of a colonial division of labour (and hence of subordination) on the other they could be appropriated by the subordinated to remould their household strategies and life styles (and thus as a means of socio-cultural reassertion).

Our panel focuses on 'subaltern networks' in the colonial period, which were created either by 'subalterns' of South Asian origin or by those with nodal points of trans-regional networks located in the Indian subcontinent. ■

Please contact the panel organizers:

**Ravi Ahuja** (Centre of Modern Oriental Studies, Berlin) and  
**Harald Fischer-Tiné** (Humboldt University, Berlin).  
E-mail: Ravi.Ahuja@t-online.de

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## BENGAL STUDIES

9 > 13 MAY  
AMSTERDAM, THE HAGUE, LEIDEN, THE NETHERLANDS

# Tagore Celebrations in the Netherlands

Few in Europe would have remembered 7 May as Rabindranath Tagore's birthday. Of late, this has changed quite dramatically in the Netherlands. In England, of course, where many Bengali live, Tagore celebrations are not uncommon, but also in the Netherlands a modest Tagore revival is at hand. The revival may largely be ascribed to the initiatives of a few devoted enthusiasts. Marijke de Vos (Royal Tropical Institute) and Rokus de Groot (University of Amsterdam) are such enthusiasts who hope to hold a yearly festival devoted to Tagore and his ideas.



voured by the Gods' (after a narrative poem by Tagore), and Victor van Bijlert highlighted Tagore's religious and spiritual legacy. The famous Tagore singer Sharmila Roy explained Tagore's music and also performed a number of Tagore songs, whereas Rokus de Groot talked about Tagore and his Dutch translator (from English), the well-known poet Frederik van Eeden. Krishna Dutta discussed Tagore's letters, art historian Timothy Hyman spoke on the dark aspects of Tagore's painting and, lastly, Andrew Robinson showed how filmmaker Satyajit Ray 'translated' Tagore's stories into visual poetry. Dutch composers and the way they were influenced by Tagore was the theme of the concert that ended the festival, which in all had been a truly international event full of nice Dutch surprises, making one look forward with great anticipation to this festival becoming a tradition as promised by the organizers. ■ - (VvB)

### Short News

In May 2000, there was a one-day pilot Tagore festival in The Hague that was organized by resident Surinamese intellectuals, and this year the first such festival was held on a grand scale. De Vos and De Groot were the organizers, together with a substantial number of Dutch organizations and institutions who sponsored the event.

From 9 until 13 May, the festival was held at different locations: mainly Amsterdam, but partly in Leiden and The Hague as well. The programme included screenings of films based on Tagore's stories and novels, musical performances by Calcutta-based musicians, and a symposium on the 'Arts and Ideas of Rabindranath Tagore', to which internationally renowned Tagore scholars were invited. Among the participants were well-known personalities like Sibnarayan Ray, who gave the keynote address on Tagore's vision of national unity and world-embracing universality. William Radice spoke on Indian composer Param Vir's opera, 'De-

## New Publication

'Rabindranath Tagore:  
Particles, Jottings, Sparks:  
The Collected Brief Poems'

William Radice's debut translations of Tagore's poetry 'Selected Poems' (1985, revised 1987) have recently been followed by an even more daring attempt. 'Particles, Jottings, Sparks' contains each and every single one of Tagore's Bengali 'brief poems' ('kabitika'), which have been published in Bengali in three volumes, but their translations have been bound together. The first original 'Kanika' ('Particles') had come out in 1899, the second 'Lekhan' ('Jottings') appeared in 1927. The last one, 'Sphulinga' ('Sparks'), was published posthumously in 1945.

### Publication

Although Tagore began this brief and light genre in the late-nineteenth century, it was not until 1916, during his trip to East Asia, especially Japan, that he seriously experimented with this form. The Japanese haiku, a genre that made a deep impression on him (introduction, p. 12 and appendix A, pp. 168-171), no doubt constituted an important source of inspiration for him. Tagore tried this verse out in both *Lekhan* and *Sphulinga*. This is quite a remarkable fact, for in the Western literary world, the haiku gained recognition and popularity through the American Beat poets Jack Kerouac and Allen Ginsberg no sooner than the fifties and sixties.

In his introduction, Radice sketches the evolution of the genre of the brief poem (a term proposed by Radice on p. 3-4) underwent in Tagore's mind, and the position of these three books in Tagore's oeuvre as a whole. Thankfully not providing too many footnotes to the translations themselves, Radice renders

us three highly interesting appendices. The first two of which are translations of Tagore's own prose writings in which he explains his views on the brief poems and on modern Western poetry, roughly covering the early period of T.S. Eliot. Appendix C offers the Bengali original of a hitherto unknown version of a short poem which appears as *Sphulinga* two.

In his translations, Radice has tried to retain the flavour of the rhyme and the metre of the originals. The book is a welcome addition to the growing body of good translations of Tagore's Bengali works, especially as it offers complete original volumes and not the usual random selections. ■ - (VvB)

- Tagore, Rabindranath: *Particles, Jottings, Sparks: The Collected Brief Poems*, Translated with an introduction by William Radice. London: Angel Books (2001).  
ISBN 0-946162-66-2



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# Southeast Asia



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10 MAY 2001

AMSTERDAM, THE NETHERLANDS

## East Timor: Building a New Nation-State

Half of an island, measuring 50 by 300 kilometres, with a population of 750,000, half of which is illiterate – can such a small land stand on its own feet? Absolutely, say the people of East Timor. There is a will to build their own state out of nothing and an interest from the rest of the world in helping. East Timor, a darling of the international community, is where the United Nations is carrying out a unique experiment in nation-building and state formation – good reasons for a seminar in Amsterdam.

By JACQUELINE VEL



The seminar 'East Timor: Building a New Nation-State' was organized by Asian Studies in Amsterdam (University of Amsterdam) on 10 May 2001. The Nobel laureate, José Ramos-Horta, the Minister of Foreign Affairs in the East Timorese Transitional Administration (UNTAET), had delivered the IAS Annual Lecture 2001 in Leiden just the day before. In Freck Colombijn's interview with Ramos-Horta in IAS Newsletter 25(pp.4-5), he revealed his views on the future of East Timor. In Amsterdam, other experts on East Timor presented their – often more critical – views.

The seminar in Amsterdam aimed to bring together scholars of Asian Studies, Indonesianists, political scientists, international students of 'peace-making and peace-keeping', journalists, activists, and Dutch aid agencies. Ramos-Horta, the guest of honour, delivered the opening speech of the seminar. Two questions were central: What is the best scenario for the economic development of East Timor? And how can the international arena contribute to the process of reconstruction?

### East Timor stands alone

Ramos-Horta stressed the difficulties East Timor has encountered while building its own independent nation. When compared to other former colonies in Africa and Latin America, East Timor stands alone as it had not only been underdeveloped and exploited during 500 years of colonization, but it was also then completely and deliberately destroyed in 1999 when the Indonesian Army attacked all remaining buildings, properties and infrastructure. Rebuilding a nation is an enormous task, which inexorably requires in-

ternational support. Ramos-Horta's first suggestion with regard to international support is for donor countries to increase their contribution to the UN, so that the quality of UN peace-keeping missions can be improved. Secondly, he argued that peace-keeping forces must remain in East Timor beyond independence, because the building of a nation state is not completed in two years by holding elections. Thirdly, he stressed the need for continuing support for capacity building in East Timor, so that East Timorese will be able to work in all sectors of the economy and be able to replace the well-paid expatriates.

### Development priorities

Rui Gomes, East Timorese development economist (South Bank University, London), described the structure of the East Timorese economy during the Indonesian occupation and revealed its complete dependence on Jakarta's capital outflows to East Timor. Indonesia invested US\$ 600 million in East Timor between 1975-1999, but these resources were devoted to activities that neither improved the welfare nor the productivity of the East Timorese population. The private sector was controlled by Indonesian migrants who left after the referendum.

Gomes presented two suggestions for the further development of the East Timorese economy. Firstly, East Timor should adopt a phased, export-oriented approach with the expansion of agriculture. At present, coffee is the single important export crop of East Timor (90 per cent of export earnings). Secondly, East Timor needs to diversify the base of the economy so that it can survive without the gas and oil revenues of the Timor Gap. Gomes stressed the importance of providing certainty about land rights, allowing the people to return to their traditional vil-

lages from which they were uprooted, encouraging migration of East Timorese living abroad, and also encouraging remittances. Initially, financial investments should be made by East Timorese, argued Gomes. This will create confidence so that foreign investment will be easier to attract. Political stability and strong leadership are of the utmost importance to development. As long as UNTAET is present, stability is relatively guaranteed, but in the future, East Timor has to demonstrate it can resist the pressure of provocateurs. The training of the indigenous labour force is the top priority for foreign aid. Foreign donors can also help to revive agriculture by providing seeds and tools, and assisting in the restoration of irrigation systems and storage facilities.

### Freedom fighters, youth, & women

Irene Slegt, a journalist specialized in East Timor since 1994, discussed the role of East Timorese civil society in building the new nation-state, with special attention to youth, women, and the 'freedom fighters'. These three groups know how to live under occupation when they had their specific role in resistance. They should receive respect for their contribution to the struggle for independence. How to live in a democracy is a new question and challenge.

Many of the youth in East Timor feel very lost; they have no focus, no jobs. The best off are those who speak Portuguese and English. They can easily find a job and support extended families. Young people with an Indonesian education have more difficulty finding employment. The Indonesian bureaucracy employed 30,000 civil servants in East Timor. Ramos-Horta said that the maximum number of employees for the new East Timorese Government would be set at 12,000. Worst off are the uneducated young people, by far the majority. To prevent frustration and crime and to engage them in the economy, skills training and income-generating projects deserve high priority. Gomes added that the capacity for processing agricultural products in East Timor should be increased to raise income and employment.

A negative effect of unemployment and frustration is the increase in domestic violence. Recently, the Dili hospital opened a special department for women who are victims of domestic violence. Prevention is a top priority for women in East Timor.

After the arrival of the UN, the Falintil freedom fighters had a difficult time. They were not treated with respect by the Interfet troops, who could not differ between them and (pro-Indonesia) militias. The UN does not give aid to armed groups, but as Falintil insisted on keeping their arms, they suffered a shortage



José Ramos-Horta engaging with some members of the audience.

of food and medicine. Since the new East Timorese army and police will recruit many former Falintil fighters, their situation will improve.

A consequence of UN interventions has been the rapid spread of the AIDS virus, HIV. According to Irene Slegt, AIDS was unknown on East Timor, but recently twenty cases were registered. Therefore, AIDS prevention is another priority. This will be difficult to realize in East Timor, where the Roman Catholic Church, known for its reluctance to support anti-AIDS campaigns, is so dominant.

### The UN Kingdom

How can the international arena contribute to the process of reconstruction? Jarat Chopra of Brown University (USA) discussed the role of the United Nations in East Timor. Chopra was head of UNTAET's Office of District Administration from October 1999 until March 2000, when he resigned. Chopra explained that in East Timor the UN is exercising sovereign authority within a fledgling nation for the first time in history. Chopra regards this as a 'sacred trust', that requires professionally trained staff of the highest quality. His observations in East Timor revealed many inadequacies of UN staff instead. He noted that the annual costs of the UN presence in East Timor is US \$ 600 million, only 10 per cent of which is spent on the country and the rest being used to sustain the UN apparatus itself. Chopra's criticism is that a territory cannot be genuinely administered, nor can capacity be built for self-sustaining governance, without the delegation of powers to smaller units of land and people. Chopra considers East Timor a UN Kingdom: an almighty King surrounded by a 'Nixon-type' administration of isolated advisors with all decisive power concentrated in the centre. Chopra is convinced capacity building is a major task of a transitional government, which would allow East Timorese to take over as soon as possible. Currently the World Bank – and not the UN – is supporting community empowerment and local governance.

Chopra fears the coming elections for a Constituent Assembly might turn out to be an 'exit strategy' for the UN to take off and leave cheaply, while still being able to present the elections afterwards to the world as a success for the establishment of democracy as it did in Cambodia in 1993.

Yet, without UN intervention East Timor would be worse off. Now people have a sense of hope that was not present two or three years ago.

### International aid

The Dutch co-financing agency, Cordaid, supports health care in the Aileu district and the main Dili hospital. Staff member Hans Scheen explained that Cordaid reacts to requests from their network (the Roman Catholic Church). UNTAET coordinates international aid, and NGOs need to have their programmes approved. Aid would be much more effective, according to Scheen, if the UN would be more cooperative. NGOs could provide the expertise for running transportation systems, sanitation systems, water systems, the country's finances, or public services. The UN should coordinate the aid and provide protection.

Gomes thinks the amount of aid received is sufficient; the problem is how to absorb all the funds. Aid from scholars or the University of Amsterdam could be shaped differently: long-term, informal commitments, visits to East Timor to discuss history and future developments with East Timorese, sharing knowledge about Indonesian culture and politics, and writing about East Timor to enrich the library of this new nation. Sijbolt Noorda, president of the University of Amsterdam, was the first to respond positively to this invitation as he expressed his commitment to cooperation with East Timor. ■

More information: [www.pscw.uva.nl/asia](http://www.pscw.uva.nl/asia)

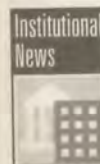
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# The International Institute of Social History Burma Archives Project (BAP)

'In the early morning on the day of my house arrest [20 July 1989], a hundred or so armed military personnel surrounded my house. Why they didn't immediately enter the compound I don't know, but those extra hours gave my wife and other family members the time to tear up and flush down the toilet every NLD document, letter and address that was in my office.'

By PATRICIA HERBERT & EEF VERMEIJ



With soldiers at his door, National League for Democracy (NLD) Deputy-Chairman U Tin Oo had no choice but to destroy documents. But many more documents are lost to posterity simply because people caught up in a maelstrom of events, with no security and in danger of persecution from totalitarian forces, can give little thought to creating and preserving an archive of their own particular movement or organization. In Burma, conflict has raged for decades between the central military government and ethnic minority groups, each having its own political agenda as well as its own language and cultural heritage to preserve. In 1988, following the military's suppression of mass pro-democracy demonstra-

tions seeking an end to one-party rule, thousands of students and activists fled to Burma's borders. After the Burmese military government, the State Law and Order Restoration Council (SLORC) failed to honour the landslide victory of the NLD party in the May 1990 general elections, many more political activists and members of parliament elect were forced into exile, and thousands of ethnic minority villagers have also sought refuge in neighbouring countries.

The events of the past twelve years in Burma have helped focus attention on a country that has long been inaccessible and little studied. Worldwide there are extremely few academic centres and libraries with Burma specialists and collections. Although some libraries, such as the British Library in London, have un-

paralleled manuscript and archival collections on Burma, these relate predominantly to the British colonial period. A researcher today would be hard put to find in Western library collections an up-to-date run of even one national newspaper from Burma, let alone a comprehensive coverage of current Burmese publications. Given this fact, it is not surprising that the publications and unpublished documents of dissident, ethnic minority, and opposition groups and individuals are not systematically collected and are by their nature rare and ephemeral. Rigid censorship within Burma together with the production of official histories promoting the SLORC/State Peace and Development Council (SPDC) version of events and the role of the Burma Army has virtually suppressed all independent and alternative views and source materials. For example, the pro-democracy publications that appeared briefly in late August and early September 1988 are now all banned in Burma and, in early 1998, a student who had compiled and circulated a history of the student movement and of education in Burma was sentenced to seventeen years imprisonment.

The Burma Archives Project (BAP) exists to support and actively encourage the compilation, collection, and safe preservation of documentation – in written and audio-visual form – particularly, but not exclusively, of material on Burma deriving from the 1980s onwards. A coordinated effort is needed to seek out material such as posters, photographs, pamphlets, diaries, correspondence, memoirs, po-

litical and ethnic groups' records. The creation of archives that preserve what has been called the 'collective memory of development' – material documenting social movements and social transformation, minority peoples and other subjects relevant to civil society – is essential to Burma's future development. The International Institute of Social History (IISH) in Amsterdam offers a safe archival repository for the preservation of such material. Members of the Burma Archives Project (academics, librarians, and independent scholars and researchers) are using their contacts and expertise to help locate material and to ensure, on behalf of the individual or group from which it emanates, that it is safeguarded. It is planned that, as material accumulates, archival and conservation training and assistance can be given to those from whom the material originates, and that research, documentation, and publication projects will develop.

Since the start of the project in 1998, we have been able to collect a broad selection of (underground) newspapers and magazines originating from different political and ethnic backgrounds. We managed to bring the archives/records of the Democratic Party for a New Society (DPNS) and All Burma Students' Democratic Front (ABSDF) to safety in Amsterdam, together with other documentation collections, and papers and manuscripts of private persons. In the near future, we hope to be able to bring more collections into safety. ■



The Liberation Journal of Burma, 1995.

The Burma Archives Newsletter – issue no. 3 is forthcoming – is designed to keep BAP members and other interested people in touch with the latest developments and to become a forum for the exchange of ideas and reports on progress. If you want to be put on the mailing list, please send us a short note (see e-mail address below).

Editors' Note: For more on the activities of the IISH archives, see article on p. 7 in this issue.

Patricia Herbert is a member of the Burma Archives Project.

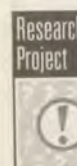
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## Violence in Papua

On 17 August 1998, Indonesia's 53<sup>rd</sup> anniversary of independence, I met a winded teenager on a trail leading to the village that I call Misty Ridge, which was my ethnographic field site in Papua (also known as Irian Jaya). The boy had been given urgent instructions by the 'Kepala Desa' (Village Head) to sprint back to the village and hoist the red and white Indonesian flag. Four distant gunshots had been heard minutes before by the 'Kepala Desa' while he was visiting a neighbouring village. He feared that a passing military patrol had begun shooting Misty Ridge villagers for not conducting independence day celebrations. The source to the gunshots was never determined, but this incident served as a chilling backdrop for my research until I left the field in early 1999.

By S. EBEN KIRKSEY



During the period of colonial rule of Java, Indonesian subjects were expected to participate in the independence celebrations with enthusiasm. In the last IAS Newsletter (No. 25, p. 23), Keith Foulcher discussed the well-known example of how, in 1913, Soewardi published a sarcastic critique of these celebrations. Non-participation in independence festivities was used by Indonesian colonial subjects as a strategy of resistance against the representations of the colonial order. Contemporary Papuans are employing similar strategies. The Kepala Desa's fear of military reprisals against this modest form of resistance hints at the extensive, but hitherto under researched, subject of violence in Papua.

My 1998 research project in Papua used the lens of ethnobiology to focus on cultural change. After returning to Western academia and completing the write-up stage of this project, I found my thoughts returning to violent events that I had witnessed in Papua. Two students were shot dead by the Indonesian military on 1 July 1998, less than 100 metres from where I had been chatting with staff of the Anthropology Department of Universitas Cenderawasih in the capital of Papua. Later in the same week I happened to be on the island of Biak where, in the space of two days, several hundred Papuan civilians were shot, drowned at sea, or tortured.

Currently I am exploring a wide range of historical sources to determine how violence has structured debates about the control of Papua. Direct physical violence was used by

the colonial government of Netherlands New Guinea, and is currently being used by the Republic of Indonesia, to control Papuan forms of expression. Even in this era of post-Reformasi (post-Reform) in Indonesia the threat of violence continues to determine the types of public discourse that are possible in Papua.

Symbolic violence<sup>1</sup> against Papuans has been used in a more subtle campaign to legitimize the rule of outsiders. Papuans have been imagined as savages: specifically, they have been called cannibals, headhunters, primitives, wild men, heathens, pirates, members of cargo cults, rebels, insurgents, and guerrillas. The roots of these images lie outside of Papua but they were appropriated by the Dutch, and other European colonizers, who systematically applied them to Papuans in the colonial genres of travelogues, ethnographies, newspapers, administrative reports, and political treaties. I hope to understand how these representations were instrumental in establishing the legitimacy of colonial rule in Papua and how depictions of the savage nature of Papuans continue to help maintain Indonesian control over this contested territory.

The large majority of Papuans employ non-violent strategies of resistance against Indonesia in a self-determination movement that they call the OPM (Organization of Papuan Freedom). The media has depicted the OPM as a terrorist organization that threatens the unitary state of Indonesia with violence. Some Papuan groups, such as the



Thadius Yogi, of Papua's TPN (National Liberation Army), and his wife.

TPN (National Liberation Army), as distinct from the OPM, maintain an argument similar to that of Franz Fanon<sup>2</sup> saying that Indonesian neo-colonialism is an inherently violent political institution and that the only way to achieve complete independence is to wage war. Many Papuans denounce violence and seek a peaceful solution to their conflict with Indonesia through bodies such as the UN. My research will engage sub-altern perspectives of Papuan interlocutors to understand their strategies of resistance. ■

### Notes

1. Bourdieu, Pierre, *Language and Symbolic Power*, Cambridge: Polity (1999).
2. Fanon, Frantz, *Toward the African Revolution: Political Essays*, New York: Grove Press (1967).



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# Testament to the Idea of Indonesia

The vision of an Indonesia united, just, and prosperous promoted in Jakarta's Museum of National Awakening, or 'Ke-bangkitan Nasional', seems a far cry from the spectacle of today's conflict-ridden archipelago. Housed in the century-old buildings of what was once the colonial School for Training Native Doctors, the museum displays the history of the movement for independence from Dutch rule. Celebrated is the idea of Indonesia as a modern, secular state able to bring progress to a diverse population spread over many far-flung islands.

By ANDREW SYMON



The site of the museum itself is intertwined with this history. In the early twentieth century, the medical school, or School

Tot Opleiding Van Inlandsche Artsen (STOVIA) was one of the few post-secondary education institutions open to indigenous peoples; its students set up associations that were forerunners of more strident political groups of the 1920s, 1930s, and 1940s. After graduation, as doctors or former doctors, many became active nationalists.

Museum displays tell how a common cause developed among the peoples of the then Netherlands Indies for the establishment of a single and independent state for the whole of the archipelago. Its standard bearers were young men and women, their spirit recalled in displays of black and white photographs of the famous Congress of Indonesian Youth held in Batavia, now Jakarta, in 1928. Groups representing different ethnic and religious affiliations – 'Young Java,' 'Young Sumatra,' 'Young Celebes,' 'Young Betawi,' 'Islamic Youth,' 'Association of Indonesian Students,' the 'Indonesian Youth,' and 'Sekar Roekoen,' – pledged themselves to create 'one country, Indonesia; one people, Indonesian; and one language, Bahasa Indonesia'. But it took another twenty years before the nationalists gained the chance to build a new country. In 1949, the Dutch, after trying to reassert authority with military force upon their return at the end of the Japanese occupation in 1945, transferred sovereignty to an Indonesian state.

It is an idealistic story that jars against the discord and divisiveness now threatening Indonesia. Communal violence has occurred all over the country and separatist calls are still loud in several regions. While there are hopes that wounds can be healed under the new president, Megawati Sukarnoputri, her government, in office only since August, has yet to prove itself. The spectre of Indonesia following in the path of former Yugoslavia and fracturing into separate states remains.

So, is the museum's message redundant? Absolutely not, argues the director of the museum, Retno Sulistianingsih. Past events and heroes need to be recalled more than ever be-

fore, she says: 'The museum can make people think about, make people realize the struggles and sacrifices especially of the younger generation, and implant again the sense of being one nation, having unity as Indonesia.'

## A quiet oasis

The museum is a quiet oasis amid the congestion of modern Jakarta. Situated just off the main roads of central Jakarta, near Jalan Prapatan not far from the Hotel Aryaduta, the museum is walled off from the outside by the thick whitewashed backs of the old STOVIA buildings, broken on one street side by a large arched gateway. Two long L-shaped one-storey buildings, roofed with red tiles, enclose a grassy, palm tree dotted garden.

Evocative of an earlier age architecturally in a city where much of the built past has disappeared, the museum is rarely on the tourist itinerary. The museum is mainly host to visits by school children to its photographic displays, dioramas of key events, and recreated classrooms where nationalist heroes themselves once studied and lived.

It was a very different city in those days. The STOVIA, built in 1900 adjacent to a military hospital, was on the edge of what was the best part of town, the leafy uptown European quarter known as Weltevreden, or 'Well Content', twelve kilometres south of the older port town of Batavia. Established in the 1600s by the Dutch East India Company (VOC), Batavia was the centre of the colonial world until it was superseded after the early 1800s by Weltevreden, a much healthier setting compared with the soggy marshes around old Batavia, or 'Kota', as it is now known. Weltevreden was a residential retreat and centre of government administration surrounding two squares, Waterloo Plein, today's Lapangan Benteng opposite the Hotel Borobudur, and the large Konings Plein, now Medan Merdeka.

The STOVIA offered a higher level of training than an earlier medical school that had opened in 1862. Its position close to the European centre of affairs reflected its function to produce technical expertise that was expected to support development of the Netherlands Indies. In 1927, the medical school gained full university status (catering to both local European as well as Indonesian students), having shifted premises in 1920 to the edge of the new elite suburb Menteng not far away to the south – today still



A recreated classroom with full-size figures of students at the Museum/STOVIA.

a sought-after place to live, but now firmly in the heart of the city. The medical school remains there today in an impressive 1920s art deco-influenced building on Jalan Salemba Raya where it forms part of the campus of the University of Indonesia.

A view of the Jakarta of the STOVIA at the beginning of the twentieth century, and the first stirrings of a national consciousness, is given by Indonesian novelist Pramoedya Ananta Toer in his *Jejak Langka*, or *Footsteps in the Mire*, the third volume of his *Buru Quartet*. Pramoedya's hero, Minke, a son of an aristocratic local governor or 'Bupati' in the Dutch administration, arriving for the first time in the capital from his home near Surabaya in East Java, discovers a grand world:

'I gazed across Koningsplein field – the pride of the Indies. One kilometre square, beautifully tended lawns, no flowers, where the people of Betawi met and played.... In my shirt pocket were two neatly folded pieces of paper – my graduation diploma and a summons from the Batavia medical school – STOVIA. Fantastic! Not just Betawi but the medical school too must open its doors to me.'

But Minke, who is based by Pramoedya on the life of an early nationalist, Tirta Adi Suryo, comes to see a more complex and exploitative colonial world while a student at the STOVIA. His impatience for change takes him away from a medical career to agitate for reform as editor of a newspaper and founder of a modern political organization.

The story of Pramoedya's creation of his saga itself is a window on a later chapter in modern Indonesian history. Pramoedya's work on the novel series was abruptly halted with the downfall of Sukarno in 1965, Indonesia's charismatic first President – and father of the new President – and the rise to power of Suharto, the general seen to have saved the country from a



Among the statues of major figures of the independence movement is this statue of Sukarno, Indonesia's first president.

communist coup. A casualty of the purging of left-leaning figures, Pramoedya became a prisoner on the island of Buru in eastern Indonesia for eleven years until 1979. There he completed his work.

## Inspiration or myth?

Today, looking back on tangential forces unleashed with the end of the thirty-two-year regime of former President Suharto in May 1998, the museum's story of a united struggle for independence might be condemned as mythology used to reinforce his authoritarian rule. Opened as the Museum of National Awakening in 1974 by Suharto himself, some might argue that history was used to justify loyalty to Jakarta. Extolling the need to maintain the national unity fought for in the past camouflaged what many see as, in fact, a highly centralized and inequitable regime. Suharto resisted any real devolution of political authority and government functions away from Jakarta. As far as many people in the outer islands are concerned, too much of their wealth has been sucked out to Jakarta and the heavily populated and most industrialized island of Java and too little put back. For the Acehese separatist leaders in northern Sumatra, the modern Indonesian state is simply, they say, a replacement of the Dutch empire in the Indies with a Javanese one.

Certainly, there is a danger of oversimplifying the past and painting the nationalists as a single and widespread movement of idealists from across the archipelago who forgot all differences in the pursuit of independence. The history is far more complex. There were damaging divisions and disputes among the nationalists. At one end of the spectrum was the communist left; on the other, the conservative Islamic right. Javanese and Sumatrans, by weight of numbers, did figure more prominently than nationalists from the other islands. After 1949, the fact that the independence movement was far from monolithic was revealed by struggles for the next decade between the new secular government of the Republic of Indonesia and both separatists and Islamists.

Yet, despite these divisions, the idea of Indonesia as a single and inclusive state bringing about modernity and prosperity was a real and strongly held vision of the early nationalists, says historian Robert Cribb of the University of Queensland, Australia.

'The idea of Indonesia was meant to be one which transcended regional ethnic identity in much the way that the idea of the United States was

meant to transcend ethnic identity, at least for immigrants. Indonesia occupied the modern sector; regional ethnic identity occupied the traditional sector of people's minds. There was a general assumption that all sorts of good things were possible on a pan-Indonesian scale, which would not be possible on a local or regional scale,' Cribb says.

This belief drove forward an often-fractious independence movement and, after 1949, motivated development of the archipelago. The question now is whether the idea of Indonesia can still forge a common endeavour or whether it has been too corrupted by the Suharto years. The spirit of the times may also not be as encouraging as it was fifty years ago, says Cribb. Whereas people once thought bigger, inclusive states would bring success, now there is a prevailing wisdom that ethnic states are the more natural condition. Small can be successful.

Perhaps, though, the idea of Indonesia can be reinvigorated and reformulated through current efforts by the central government to give more authority to the regions. Promised is an unprecedented devolution of power. Maybe a federated state of Indonesia might evolve from this decentralization, an option that was never pursued by the nationalists.

For novelist Pramoedya, despite having suffered from Indonesia's failings, the ideals of earlier times should not be abandoned, even though he says he is disappointed in how far short the country has fallen of them. Observing it all now from his home in East Jakarta, he says, 'there is cannibalism everywhere.' Pramoedya, born in 1925, grew up in East Java surrounded by earlier ideals, as his father, a schoolteacher, was an active nationalist. He recalls his childhood growing up in the last years of colonial rule, when he says there was hope of an Indonesia 'independent, modern and democratic.'

'The dream of Indonesia is so difficult to achieve,' Pramoedya says. 'I admire the people in Aceh fighting for justice, but if they gain independence then it will set off more bloodshed in Indonesia, more and more fighting between Indonesians. I would rather see Indonesians as they did in the past working, towards one unified nation.'

The Museum of National Awakening itself may prove to be a barometer for the outcome of efforts now to recast an inclusive and tolerant Indonesia. The museum plans to take its story beyond 1949 to the present day. No doubt, the nature of the new Indonesia and what it takes from the past to shape its future will be revealed in its new displays and their messages. ■



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# 'Batavia in 19<sup>th</sup>-Century Photographs'

To begin with, 'Batavia in 19<sup>th</sup>-Century Photographs' apparently had to take a European perspective for the simple reason that all of the photographic material presented was produced by Europeans for Europeans. This, of course, does not automatically mean that the author fosters nostalgic sentiments idealizing the 'good old times'. And it would indeed do an injustice indeed to this volume, were it to be subsumed under the category of sentimental 'Tempo Doeloe' publications. This collection of photographs (from the late 1850 onwards) not only documents the beginnings of a modern city, it also documents the very beginnings of topographical photography in the Netherlands East Indies.

By DORIS JEDAMSKI

Having been taken long before the era of highly sophisticated lenses and digital cameras, these photographs do not meet the expectations and viewing habits of the twenty-first-century observer. At first sight, they appear fascinatingly still and sometimes scarcely filled. It is, not least, thanks to the well-chosen, skillfully reproduced photo material and the balanced ratio of word and picture that the reader is drawn into the book. The Australian Merrillees succeeds in resurrecting tenth-century Batavia in the eye of the beholder. However, inviting us on this journey into the past, the author, at the same time, builds bridges between the colonial town on the western tip of the island of Java and the giant capital city of the Republic of Indonesia that it has grown to become: present-day Jakarta of more than twelve million inhabitants.

The impressive collection of photographs, based on the author's vast private collection supplemented by material mostly from Dutch archives and private collections, is in itself already a jewel. The author, however,

takes it further. He spent years probing into the background of 'the specific places, buildings, churches, infrastructure, monuments, landmarks, organizations and commercial firms', in order to get 'a feel for the economic, political and social factors which influenced Batavia's development' (p.8). The result of this detective work is a well-researched commentary added to the photographs, putting each of the objects portrayed in its historical context. Some of the commentary are interspersed with descriptions taken from contemporary sources, often travel guides or travel accounts. The added index and bibliography facilitate the systematic approach to the material. In three appendices, the author provides some background information on the Nederlands Indies Topographic Bureau and topographical photography in colonial Indonesia and also pays tribute to the photographers who actually took the pictures presented in this impressive volume.

Starting off with a general introduction and an overview map of Batavia and its outskirts, the author then focuses on four parts of the city, each dealt with in a separate part of the book. The first part (76 pp.) presents 'Downtown Batavia, the Old City of

the North'. In a shorter second part (28 pp.) the 'Molenvliet' is depicted. 'Uptown Batavia' or 'The New City of the South' is described in the third part (128 pp.), and the fourth and last part allows but a glance at the harbour area Tanjung Priok (6 pp.). A coloured reprint of a contemporary street map of the region introduces each of these four parts. Both of the two longer sections, Part One and Part Three, are subdivided into five chapters, each one of them again introduced by a reprint of a street map of the area. These prints, some of them enlargements of selected parts, help the reader map out the terrain in question and give additional orientation and guidance throughout the chapter.

In every single photograph, the author zooms in on the 'veins', 'bones', 'limbs', and 'organs' of the town: canals and bridges, streets, squares, churches, hotels, markets, shops, companies, and all other kinds of public and private buildings. There is Batavia's old port (pp.18-35), Batavia's Gas Works (p.102), 'The Tiffany of the East' (p.138), the post and telegraph building (pp.210-211), and China Town (pp.76-91). The combination of visual material and text takes the reader further and beyond the surface of the picture. In his commentaries, the author gives well portioned information regarding history, function, and fate of these locations and buildings which all summed up to form Batavia. This is how we learn, for instance, about the last execution in the *stadthuis* in 1896 (p.44), or the demolition of the *Amsterdam Poort* in 1950, because it had become an obstacle to modern traffic (p.40).

Again and again, the author smoothly bridges the past and the present. He has thoroughly investigated the current function of places or buildings that were not destroyed at some point in history but still exist in Jakarta today. One such example is the eighteenth-century residence of the Khow family; the 'main buildings of this fine old Chinese house can still be seen in the dark and unfinished concrete shell' of an ill-fated new development. The latter was never completed because of its developer's bankruptcy in 1997 (p.90). Whenever the sites had not

survived, the author points out where, for instance, street names still refer back to the past captured in the photographs.

People, however, do not take a prominent place in topographic photography. There are, in fact, only two portraits found in the collection: one of the famous Javanese painter, Raden Saleh, and the other of his second wife. Thus, if appearing in the picture, people blend in as small figures in the background, sometimes ghostly blurred shadows because of the still fairly primitive photographic technique. In a way, the author even fills this 'gap' by providing valuable information on the inhabitants of Batavia, in general, and a number of individuals in particular. For instance, there is information about the Freemasons (p.206) or Alfred Thiebault, who, among other roles, was the innkeeper of the Concordia Military Society (p.134).

Even an overall positive book review usually comes up with at least one negative remark. I did do my best to find something I could possibly criticize regarding this publication; I did not succeed. This book is as beautiful as it is informative and it is to be recommended warmly. ■

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**SURINAAMS-JAVAANS-NEDERLANDS WOORDENBOEK**

Leiden: KITLV (2001), 442 pp. ISBN 90 6718 152 8, Dutch

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An exceptionally lively photograph, both for its time and for the book, as moving objects and people were usually avoided. They too easily turned into 'ghost images'.

PHOTOGRAPHER WOODSBURY & PAGE (1872 OR EARLIER, ALBUMEN PRINT) IN BOOK AS IMAGE 34, P. 81.



# 'The' Historical Atlas of Indonesia

If one word comes to mind in relation to this work, it is gratitude, because all Indonesianists will be immensely grateful for this very extensive and accurate atlas, which Robert Cribb compiled with painstaking attention. Just as people speak erroneously, but understandably, about "De" atlas van tropisch Nederland', the modest title 'Historical Atlas of Indonesia' will no doubt be changed to 'The Historical Atlas of Indonesia' in popular parlance.

By FREEK COLOMBIJN



The atlas is divided into an introduction (ten maps) and five chapters dealing with: landscape and environment (thirty-five maps); peoples (seventy-seven maps); states and politics until 1800 (fifty-nine maps); the Netherlands Indies, 1800-1942 (seventy-eight maps); war, revolution, and political transformation, 1942 to the present (sixty-eight maps). Information about Malaysia, Singapore, Brunei, and East Timor is included, when appropriate. The maps speak for themselves, but an accompanying text provides background information that places the maps in historical context. The atlas also contains a list of maps, a select bibliography, and an index. The years for which the maps are valid are mentioned in the upper right corner of each.

In the introduction, the author argues that nicely coloured maps suggest more precision and stability than is real, and that maps are political vehicles: 'Can a map record struc-

tures of power without also embodying and legitimizing them?' (p. 5). The next two chapters sketch the natural and human environment, going from prehistoric times to the present. The chapter about the natural environment contains subsections on issues such as continental drift, volcanic activity, climate, forest cover, and dams in Java. The chapter on peo-

ple displays maps about the Austronesian migrations, language fluency in Indonesian, literacy rate, religious denomination, migration (from sixteenth-century slaving to recent transmigration), the rate of urbanization, and demographic figures.

The three chapters about pre-colonial, colonial, and post-colonial Indonesia present maps about: the size of various polities; the places and year of occupation of Portuguese, English, and Dutch VOC outposts; battle sites of the wars of colonial subjugation and the War of Independence; changing administrative divisions; *adatrechtskringen*; road, railway, shipping, and telegraph networks; the distribution of votes in various elections; and

income distribution. Other maps are perhaps not directly of general significance, but still intriguing. Examples are maps with sites and names of private estates around Batavia in 1750; new towns in the Jabotabek region in 1990; the location of Chinese and other ethnic officers; a village before and after the Cultivation System came in force; a map with the total number of days of detention at each prison in Java in 1935; the site of detention camps after the G30S; and the number of national heroes by region. This list is far from comprehensive but merely seeks to show the richness of the atlas.

Cribb provides maps of historical events in several places. For instance,

five maps are devoted to the Krakatau eruption of 1883, showing the progress of the tsunami with ten-minute intervals, the depth of ash rains, and the outer limit where the noise of the eruption was heard. There are also maps of Jakarta on the night of the coup of 1 October 1965, Dili on the day of the Santa Cruz massacre in 1991, and Jakarta in May 1998 around the fall of Suharto.

The forty-seven-page index is a precious part of the atlas that will facilitate the task of the reader digging up all the gold hidden in this volume. It contains geographical names, personal names, and subjects. Each geographical name is followed by a list of subjects, but entries for subjects do not have similar cross-references to geographical names. The decision about which toponym should be used in the index must have been mind boggling for the author. Indonesian, Dutch, and English names are used (but not names in regional languages), and entries are split for strictly geographical names, administrative units (at different levels and periods), and names that have become a concept of their own. For instance, there are entries for: Soerabaja [sic], city (See Surabaya); Soerabaja (Surabaya), *gewest*; Soerabaja, *karesidenan*; Surabaya, fourteenth- to seventeenth-century polity; Surabaya, Battle of, 1945; Surabaya, *gewest* (with different references than the above 'Soerabaja (Surabaya), *gewest*'); Sura-



National heroes by region. Since 1959, the Indonesian government has sought to encourage patriotism by identifying 94 'heroes' (85 men and 9 women) who contributed in some way to Indonesian nationhood. Although an effort has been made to ensure that all regions of Indonesia are represented amongst the designated heroes, not all provinces have a hero, and Java is most heavily represented.

FIGURE 5.53 TAKEN FROM THE PUBLICATION UNDER REVIEW

29 > 31 MARCH 2001  
AMSTERDAM, THE NETHERLANDS

## Locating Southeast Asia

Social scientists have cut the world up into convenient regions, like Africa, Latin America, Western Europe, East Asia, and so on. A central argument for the regionalization of social scientific inquiry has always been that geographic proximity implies long-term cultural, economic, and social exchange. Hence, societies within a certain region share important characteristics which make it relevant to study them together. Regional studies are both rooted in intimate local knowledge and devoted to meaningful comparison, and this combination should lead to conceptual innovation and theoretical sophistication. However, this argument needs to be questioned.

By REMCO RABEN & HENK SCHULTE NORDHOLT



Firstly, it is important to re-examine the ways in which particular 'regions' are constructed, how scholars of those regions conceive of national boundaries, and how a particular way of regionalization affects the questions they address. Secondly, the formation of institutionalized communities of regional specialists creates the danger of inward-looking 'area studies' whose specialized language and concerns become largely unintelligible to scholars working on other regions. This process may also occur within a specific region where scholars work on a particular society and have little knowledge of other societies in that region, throwing doubt

on the claim of meaningful comparisons.

It seems that social scientists cannot do without forms of regionalization in order to make their task manageable, even in an age in which geographic proximity and clear cut boundaries are losing much of their former significance. Nevertheless, it is interesting to note that the process of academic regionalization still goes on: old regions (The Orient) lose their attraction, but new ones, like the Pacific Rim, are proffered as superior lenses through which we should understand complex socio-economic change.

Southeast Asia has also been conceptualized as a meaningful region. Yet, it is difficult to have a clear imagining of its geography. Ironical-

ly, this lack of specificity has become one of the main building blocks of the edifice of Southeast Asian Studies. In fact, over the years 'Southeast Asia' has been defined, if it was defined at all, by its dissimilarity. In the first place, it came to be disconnected from its surroundings, from the hybrid societies of Austronesia and from the giant areas of China and India. As such, Southeast Asia is the result of subtraction, it is that which is left over after subtracting the landmasses of India and China. But Southeast Asianists have tried to make the best of it. They formulated a second feature of Southeast Asia: its openness to external influences, its variety, its fragmentation, or, following Anthony Reid, its 'dynamic pluralism'. Again, we see this lack of specificity and the pivotal role of dissimilarities.

On the face of it, Southeast Asia has become a convenient and successful marker for scholarly research. But despite the proliferation of regional studies, there appears to be a fair amount of discomfort about the 'Southeast Asianness' of Southeast Asia. The term Southeast Asia acquired a political weight during the Pacific War and, moulded by the Cold War and crystallized into area studies programmes, it achieved a

ponderous reality in the academic world. This is especially so in the United States and Australia where Southeast Asian Studies have become firmly rooted, but markedly less so in Europe, where countries like England, France, and the Netherlands tended to focus more exclusively on their former colonies. Furthermore, China and Japan have their own genealogies of thinking of the Southern Seas, and academic institutions within Southeast Asian countries seem to be geared predominantly towards their own national interests, despite the gradual strengthening of ASEAN.

The workshop 'Locating Southeast Asia', held in Amsterdam from 29-31 March 2001, addressed the question of whether 'Southeast Asia' was a twentieth-century construct which is losing its significance and which has, in the end, more geopolitical reality than scholarly relevance. What have been its academic uses and achievements? How are we seeing the region in view of recent political, economic, and academic developments? And what futures are there for Southeast Asian Studies? Is it still a useful tool for analysis or should we look for a radical re-orientation?

The workshop was attended by a variety of experts in the field of Southeast Asian Studies from Europe, the United States, Australia, and Southeast Asia. The meeting was also intended to honour Heather Sutherland, who has been a source of inspiration for the study of Southeast Asia since her appointment as professor at the Free University in

Amsterdam in 1974. In her keynote speech, Heather Sutherland argued that Southeast Asia has become a 'cold concept', indicating that it only has meaning for academic bureaucrats, whereas the area itself has lost its former coherence.

The other participants of the workshop elaborated on this point in their papers by demonstrating that 'Southeast Asia' is shaped according to the perspectives of the beholder and that the different parts of the region have become more isolated from each other as colonial intrusions intensified since the late nineteenth-century. They focused on the drawing of academic boundaries and the effects of political borders with regard to Southeast Asia, scrutinized various powerful academic images of Southeast Asia that were constructed and superimposed on the region, and analysed the way internal borders tended to break up the old interconnected world of Southeast Asia.

Despite this process of compartmentalization, there was also continuity in terms of mobility of people and goods and the permeability of Southeast Asia's internal and external borders. In this respect, it can be argued that Southeast Asia forms, at least in economic terms to a large extent, a meaningful part of a wider East Asian region.

The workshop did not, of course, provide final answers to all the questions formulated. But most of the papers forced us to rethink old paradigms and to move away from essentializing conceptions of Southeast

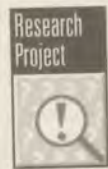


Dissemination of Religious Authority in 20<sup>th</sup>-Century Indonesia Research Project:

## 'Dakwah' in Urban Communities

The academic interest of the 'Dissemination of [Muslim] Religious Authority in Twentieth-Century Indonesia' Research Programme goes beyond the importance of its direct object. The programme contributes to the encounter of various disciplines and of scholars from Europe, Asia, and other continents, both Muslims and non-Muslims. It stresses the significance of Asia in Islamic Studies. The sub-programme on 'dakwah' offers ample room to confirm these claims.

By JOHAN MEULEMAN



The concept of Muslim authority, as understood in the context of this research programme, is a complex one. On the one hand, it comprises the authority of persons among Muslim communities. These persons belong to one or more of the categories of 'ulama', muftis, leaders of social and political organizations, intellectuals educated in the Western tradition, or yet other social and intellectual groups. On the other hand, the concept comprises the different types of written and unwritten materials to which Muslims refer, such as hadiths, classical works of religious sciences, fatwas, modern scholarly and popular lectures, printed works, and Internet documents, as well as cassettes. Research is done into the nature of these various types of authority, their foundations and origins, their reproduction, transmission, and distribution. Transformations in Muslim authority, such as shifts in the types of authoritative materials Muslims reference or in the categories of persons that possess religious authority receive particular attention.

## 'Dakwah'

One of the constituent elements of the programme concentrates on *dakwah* organizations and activities in twentieth- and early twenty-first-century Indonesia. The Malay/Indonesian word *dakwah*, from the Arabic *dawah*, is the general term for Islamic religious propagation. Although it comprises efforts to convert non-Muslims, *dakwah* primarily concerns activities aiming at strengthening and deepening the faith of Muslims and developing their ways of life in conformity with its principles. *Dakwah* activities have been highly appreciated in Muslim societies all through their histories. Since the beginning of the twentieth century, many movements and organizations that have considered *dakwah*, in one form or another, as their chief objective have developed all over the Muslim world. They vary from small groups operating in limited circles of various social positions to large, well-established organizations. Some operate within the framework of international organizations such as the Muslim World League and the Tablighi Jama'at. From the doctrinal point of view, they are situated closer to or farther away from mainstream Islam. They may be totally private, sponsored by public authorities, or part of the state apparatus. All referring to the Koranic objective of 'enjoining what is right and prohibiting what is

reprehensible', their activities range from preaching, distributing literature, organizing intellectual discussions and artistic performances, to health care and projects of social and economic development.

Notwithstanding the wide range of modern *dakwah* movements in Indonesia, their organization, linkages, strategies, and activities, as well as the social background of their respective adherents, have received little systematic and comparative attention so far. The same is true for the ideological variation that exists in the broad field of *dakwah*. To fill this gap, the research programme will develop an inventory and typology, and on that foundation, it will analyse various aspects of urban *dakwah*.

This analysis will borrow from and contribute to more general debates in contemporary social sciences and Islamic Studies. Among the most relevant of these discussions are: civil society and its role in social and political development, in which the Indonesianist, Robert W. Hefner is a participant; transformations in the production, nature, and position of traditional holders of religious authority, as studied by Brinkley Messick, Dale F. Eickelman, and Fanny Colonna in Yemen, Morocco, and Algeria, respectively; the interaction of global and local aspects of Islam, as analysed in the case of Indonesia, by Azyumardi Azra and Johan Meuleman; the way modern states give shape to Islam, as most recently elucidated for Egypt by Gregory Starrett; and the continuous recentring of Muslim authority as emphasized by Richard W. Bulliet.

Among the many questions to be addressed, two related ones may be mentioned with some detail, namely, to what extent the various *dakwah* movements are competing or complementary and to what extent the recent development of numerous new movements implies a redistribution of Muslim authority.

## Competing or complementing?

The largest religious organizations of Indonesia, the 'reformist' Muhammadiyah and the 'traditionalist' Nahdlatul Ulama, were founded in 1912 and 1926 respectively. Both considered *dakwah* as one of their main objectives. It has remained so up to the present day, combined with a large array of social and educational activities. During the Soeharto-led New Order regime, Islamic parties were forbidden, but various new *dakwah* movements developed. The Indonesian state, for its part, had always considered guidance in the field of religion as one of its responsibilities. A ministry of religious affairs had been created and public authori-

ties initiated or supported various *dakwah* activities.

When examining the relationship between the older, established religious organizations, the more recent ones, and the state from the viewpoint of *dakwah*, one is reminded of Bulliet's analysis of the contemporary Islamic resurgence in his *Islam. The View from the Edge*, developed basically in the context of Iran. Bulliet views contemporary Islamic resurgence as a contest between three parties: secular governments; 'ulama' and lay people striving to preserve and reinforce the established religious tradition — Shiism in Iran, Sunnism in most other countries; and new Islamic organizations developing along the social edges created by massive urbanization and by the development of secular state education. Bulliet's model is useful for the analysis of recent developments in Indonesian *dakwah*. However, it should be amended at two points. Firstly, Indonesia's government is only secular to a certain extent. The official principle that Indonesia is not a secular state, but one based on Pancasila or the 'Five Pillars', of which the first one is the belief in a unique God, has been taken seriously by all Indonesian regimes, and the New Order regime always stressed the importance of the spiritual dimension of its national development policy. Secondly, although in Indonesia one can distinguish a group of 'ulama' and other persons who act as the defenders of the Sunnite tradition, they adhere to several sub-traditions, each with their own organizations.

As to what extent Bulliet's contention that the development of Islam may be understood as a contest between the state, the established religious tradition, and more recent groups at the 'edge' of Muslim society holds true for Indonesia, this is a question that will receive much attention in the research programme. Preliminary research suggests that the relationship between the various Indonesian *dakwah* movements and organizations is generally of a complementary nature rather than one characterized by competition or even conflict. The multiplicity of *dakwah* movements is in conformity with the pluralistic tradition of Indonesian Islam. However, tensions have existed. They can mostly be attributed to a combination of difference in religious understanding and jealousy between organizations with adherents from different social classes.

Preliminary study leads to a similar conclusion concerning the relationship between private *dakwah* organizations and the New Order state. Government officials and agencies basically coordinated, stimulated, and completed private initiatives. However, matters were complicated because the public authorities, besides their policy of stimulating private initiatives of spiritual development, considered the preservation of public order and stability one of their main objectives. This often led to intervention against religious activities that

were considered a threat to public order or the harmonious relations between different communities.

## Dakwah &amp; the redistribution of Muslim authority

The development of Islamic reformist organizations in Indonesia since the beginning of the twentieth century has undermined the monopoly of religious authority held by the 'ulama'. Various social and political activists not educated in the traditional religious sciences have obtained positions of authority within the Muslim community. Among them are quite a few graduates of technical colleges or of domestic and foreign social science faculties. During the New Order period, this tendency was radicalized. Part of the role and authority of the established socio-religious organizations has been taken over by more recent *dakwah* organizations. The Indonesian market has become flooded with translations of contemporary Middle Eastern booklets explaining how Muslims should distinguish themselves in behaviour and clothing. At the same time, translations of contemporary works of Muslim thought and social and political analysis in Western languages have also attracted increasing numbers of Indonesian readers. Therefore the trend is not towards one particular type of new references. Nor is the tendency simply to move away from old forms of authority to new ones. In 1999, the wave of democratization resulted in the leader of the largest organization of 'ulama' being elected state president. One of the most prominent examples of recent *dakwah* organizations, the Forum Komunikasi Ahlu Sunnah wal-Jamaah (FKAW) - 'Communication Forum of the Followers of the [Prophetic] Tradition and the Community', strongly implanted in university campuses, is led by a council of 'ulama'. The guerilla activities of the ill-famed Laskar Jihad, which originated from the FKAW, are justified by fatwas obtained from Middle Eastern 'ulama'. This militia, incidentally, was one of the fiercest adversaries of that 'alim who had become president. These few examples show the complexity and interest of the research programme, which will combine the analysis of texts and of social mechanisms and, therefore, will contribute to the development of a new, multidisciplinary approach in Islamic Studies. ■

## Note

1. Islamic religious scholars; singular: 'alim.



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baya, kabupaten; and Surabaya (Soerabaya), town/city. Solo, Aceh, Jambi, et cetera, provide equally confusing entries. I trust there is logic behind this system, although it escapes me sometimes. In any case, the risk that readers might miss something would have been reduced if all entries (with the necessary subheadings) had been placed together under 'Surabaya', with one general reference: 'Soerabaja, see Surabaya'.

No doubt, specialists will find flaws in details. The map of major destructive earthquakes, for instance, shows three earthquakes on Sumatra with in total 847 deaths; here I missed Padang (300 people killed in 1797), Nias and the Batu Islands (respectively 50 and 778 people killed in 1861), and again the poor Batu Islands (675 people killed later in the same year, 1861). Other people may have more quibbles about the index, the choice of topics, and so on. This sort of criticism should not detract from the fact that this is truly a magnificent book and an outstanding piece of scholarship. The only thing I really regret is that the price will be prohibitive for many prospective buyers in Krismon Indonesia. ■

- Cribb, Robert, *Historical Atlas of Indonesia*, Richmond: Curzon (2000), x+256 pp., ISBN 0-7007-0985-1



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Asia. Intensifying global communications and mobility, as well as attempts at formulating post-colonial perspectives on the world, have engendered a more fragmented view, away from monolithic imaginings of Southeast Asia, away from the confines of national and nationalized histories, and away from simple synchronisms that have explained and legitimized Southeast Asia as a meaningful area in the past: whether it was the Dong-son culture, the mandala concept, Western colonialism, Japanese occupation, decolonization and nation-building, or the Cold War. ■

This workshop was jointly organized by the Netherlands Institute of War Documentation (NIOD), the Department of Modern Asian History of the University of Amsterdam, and the Department of History of the National University of Singapore, and was sponsored by IAS, the Dutch Organization of Tropical Research (WOTRO), the Royal Dutch Academy of Sciences (KNAW), and the Asia platform and the Amsterdam School of Social Science Research of the University of Amsterdam.

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2 > 3 AUGUST 2001  
LEIDEN, THE NETHERLANDS

# The Impact of New Roads in Southeast Asia

Change was the prominent theme throughout the discussions during the workshop 'The Impact of New Roads in Southeast Asia'. Freek Colombijn (IIAS) convened the workshop, his aim having been to examine roads as objects of contention or cooperation, and as objects of symbolic meaning. A diversity of perspectives – from the disciplines of anthropology, history, literature, development planning, geography, sociology, and journalism – were brought to bear on the subject.

By S. EBEN KIRKSEY



In opening the workshop, Peter Nas (Leiden University) noted that the subject of roads has received scant attention from scholars, even though roads are the inspiration for poetry, literary fiction, and film. For two days, a critical dialogue about the method and theory of studying roads explored through the multidisciplinary backgrounds of the panellists. Paper presentations were divided into three sections: urban road networks (six papers); the road in Indonesian history (two papers); and roads as conductors of rural change (eight papers). The first session of the

workshop was about urban road networks and began with a 'meta-theoretical' paper by Terry McGee. McGee analysed how roads shape processes of social and economic change in mega-urban regions of Southeast Asia. The next paper, by Haryo Winarso, argued that land developers in Jakarta prefer land that is inexpensive with poor road access rather than land that is expensive with pre-existing infrastructure. Toll roads in Jakarta and Surabaya, argued Johan Silas, have been major stimulants of development. An overview of Indonesian myths about roads was presented by Alok Pandey and a paper about roads in Yogyakarta by Wolfram Lorenz was discussed in his absence. Peter Nas and Pratiwo

presented a paper thick in literary imagery entitled 'The Streets of Jakarta: Toward an Architecture of fear' that stimulated discussion of memories and discourses about roads. Both of the historical papers, by Freek Colombijn and Arjan Veering, addressed the relationship between water transport systems and roads. Colombijn's ecological history demonstrated that transportation networks in Sumatra encouraged the development of specific types of economic specialization.

Session three, which was about roads as conductors of rural change, occupied the second day of the workshop. The geographical framework of Southeast Asia was challenged by the papers in this session: two of the papers were about liminal parts of Southeast Asia – Papua and the Andaman Islands – and one of the papers focused on West Africa. This opened an interesting opportunity to go beyond 'culture-area' paradigms and compare the processes of State control, local resistance, and cultural change in a variety of out of

the way places. Vishvajit Pandaya employed a post-modern perspective to describe encounters between 'primitive' (quotations are his) Andaman Islanders and moderns, while the paper of Jonathan Rigg contended that the post-structuralist and post-developmental approaches break down in the analysis of some Southeast Asian roads. The impacts of a new road and bridge in Kotamadya Jambi in Sumatra were described by Idawati Yara.

In Sarawak, Jill Windle found that new roads accelerated cultural change and brought new opportunities to rural communities. However, new roads do not necessarily provide equal access to all of the constituents involved. Gina Porter argued that roads afford more prospects for men compared to women. The papers of Freek Colombijn (his second paper), Nathan Porath, and the co-authored paper of Eben Kirksey and Kiki van Bilsen found that roads provide more opportunities for new settlers who have already accumulated capital and knowledge of government bureaucracies, compared with indigenous landholders. However, new roads have, at the same time, enhanced indigenous agency in unpredictable ways.

Seventeen scholars from Canada, the USA, Indonesia, the Netherlands, India, the UK, Australia, Germany, and New Zealand presented a total of fifteen papers. In addition, Pauline van Roosmalen, Florian Linck, and Bambang Prihandono participated



A Mee man collecting firewood on the Trans-Papua Highway.

as discussants. The sessions were open to the public and members of the audience included a film-maker and a journalist. ■

This workshop was made financially possible by the IIAS, the Research School CNWS, Leids Universiteits Fonds, and the Council for Social Sciences of the Netherlands Organization for Scientific Research (NWO).

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6 > 7 JUNE 2001  
CHIANG MAI, THAILAND

# Approaches to Participatory Technology

The workshop 'Participatory Technology Development and Local Knowledge for Sustainable Land Use in Southeast Asia' we sought to gather experiences on the potentials and limits of participatory approaches in agricultural research and rural development and to identify factors of success and failure of participatory approaches in Southeast Asia. Another aim was to improve participatory research methodology and to identify the appropriate institutional and political framework for successful participatory research and development in Southeast Asian countries.

By ANDREAS NEEF & FRANZ HEIDHUES



Participants witnessed both a great variety of contributions, in terms of views, experiences and research results, and a wide range of positions from, on one end, strong believers in participatory technology development, to those, on the other end, that approach it with considerable scepticism.

In her keynote address, Orapan Nabanchang from the Thai Ministry of Agriculture and Cooperatives (MOAC) described the paradigm shift in the principles and approaches of the MOAC from the long-established

practice of purely supply-driven agricultural research and policy formulation to more demand-oriented approaches, emphasizing farmers' priorities but also responding to market signals in a more globalized economic environment. This paradigm shift requires a substantial overhaul of the institutional, financial, and legal framework within which a large bureaucracy such as the MOAC operates.

Several authors pointed out that participatory approaches place the community at the focus of their actions. In that process, a tendency to idealize the community as a centre

of peace, harmony, and homogeneity can be observed. It was shown that inadequate attention is being paid to social, political, and economic differentiation, to conflicts and internal power structures. There is need to understand the internal workings of a community in order to reach out to and participate with the target group, i.e. the poor, the marginalized and the disadvantaged.

Meine van Noordwijk (International Centre for Research in Agroforestry, Bogor, Indonesia) emphasized that long-term sustainability can only be achieved when the interests of the other stakeholders apart from the farmers are considered.

Some contributors warned against possible misuse of local knowledge, like extracting local knowledge for use by outsiders without due recognition of local people's property rights. There was general agreement that local people who invest time and other resources should share in the direct benefits resulting from the outcomes of a participatory technology development process, but participants had contrasting views on whether local people should be the only ones to reap the benefits. However, owing to the fact that financial and scientific support from outside has helped to achieve positive results, it seems reasonable that outcomes, in turn, become public goods.

The commitment of researchers engaged in participatory technology development was also discussed. To what extent are they responsible to follow all the steps of the problem solving cycle, from problem identification to dissemination of technical innovations. There was a general

consensus that researchers committed to participatory technology development have to identify the problems jointly with farmers before working on possible solutions. However, controversy arose as to whether or not researchers must also be involved in the implementation of solutions and the dissemination of agronomic innovations. Apart from insisting on a moral commitment to local communities, supporters of an extended responsibility argued that impact assessment of PTD research is only possible if researchers are involved in implementation. A paper presentation of John Connell (CARE International, Laos), on the other hand, suggested that applied research activities should be handed over from researchers to agricultural extensionists.

The workshop provided evidence that both technology development as well as fair and reliable 'institutions' are necessary. Obviously, the best technology is of no use to the poor if bad governance and a distorted legal and political system prevent farmers from getting access to it; but it is also obvious that even with the best governance and institutions, the poor also need technical solutions to their land management problems. Specific circumstances then determine where priorities are to be placed.

Altogether, the workshop produced results which are useful to guide further research and valuable for policy formulation. Some participants felt that there was a lack of contributions on the political context of participation in Southeast Asia. This could be a topic for a follow-up event in two or three years time.

The twenty-four papers presented during the workshop are available on the webpage [www.mekonginfo.org/partners/juneworkshop/index.htm](http://www.mekonginfo.org/partners/juneworkshop/index.htm). Improved versions of the papers will be published as individual chapters in a book distributed by a Southeast Asian publishing house, such as Silk-worm, Chiang Mai or White Lotus, Bangkok. ■

The workshop was sponsored by the Asia Committee of the ESF and jointly organized by the University of Hohenheim, Stuttgart, Germany and Chiang Mai University, Thailand. Co-organizing institutions were Hanoi Agricultural University, Thai Nguyen University of Agriculture and Forestry, the Vietnam Agricultural Science Institute, the National Institute of Animal Husbandry, Vietnam and Kasetsart University, Bangkok, Thailand.

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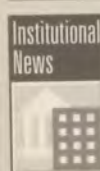


# Siem Reap, Cambodia

## The Center for Khmer Studies

Since its formal establishment less than a year-and-a-half ago, the Center for Khmer Studies (CKS) has become an independent, international institution contributing to the rebirth of Cambodia's cultural, intellectual, and artistic life. Its focus is mainly academic. Being based in Cambodia, the CKS has a specific interest in helping to involve Cambodian scholars and in fostering cultural and intellectual activities in Cambodia, but also aims to act as a catalyst for the development of Khmer Studies worldwide.

By PHILIPPE PEYCAM



Because of Cambodia's unique situation marked by suffering decades of severe damage to its intellectual and cultural life, the CKS combines cultural and humanitarian concerns. Its programmes reflect this approach by associating research activities with those of teaching and the dissemination of knowledge to the public (often described as 'public service'). As understood by its founders, the CKS focuses its attention on the arts, the social sciences, and the humanities, and directs its work so as to place Cambodia in a regional context. It is not engaged in research concerned with present-day politics or issues of development.

The CKS is registered in Cambodia as a non-governmental, educational organization and it is funded by international foundations and private donors. Once a year, a Board of Directors meets in Siem Reap; the present Board of Directors is made up of scholars and committed benefactors. The Center's director, Philippe Peycam, a historian specializing in Southeast Asia, is ably assisted by a Khmer and international staff, including Beng Hong Khmero (Phnom Penh Programme Coordinator), John Weeks (CKS Directorial Assistant), Nop Sovanna (Office Manager), and Alessandra Kim (International Liaison). Furthermore, the Center has a team of Cambodian and international staff in Siem Reap, Phnom Penh, and in New York City.

The CKS hopes to act as a vital coordinating body for a network of universities in Cambodia and overseas that share a strong interest in Khmer Studies. The consortium, which includes the IIAS, will act as the overarching academic constituent of the Center. Its members will help shape and direct CKS's programme activities. In accomplishing this task, the Center is honoured to have the distinguished historian David Chandler in the capacity of Senior Advisor. Professor Chandler provides advice for the Center's academic programmes (see adjoining article). He is aided in his task by the CKS Advisory Committee, made up of Cambodian and international scholars and artists, which he chairs.

One of the Center's great strengths lies in its ability to draw on a large pool of Cambodian scholars, many of

them young and promising. The CKS involves Cambodian scholars at all levels in its projects, and all its projects, in turn, are established with the participation of young Khmers in mind. Cambodians will be intimately involved with the research projects already funded by major international foundations.

### A physical and logistical base

The CKS facilities are located in Wat Damnak, a Buddhist monastery situated in the centre of Siem Reap, Cambodia. In line with educational and intellectual traditions of Buddhist monasteries in Cambodia, two abandoned and derelict buildings within the Wat have been renovated, providing the Center with adequate spaces for a conference hall, a library, and offices. A third building to house administration facilities will be erected nearby to the first two.

The CKS library has been open since 15 January 2001. Under its dynamic librarians, Chheng Pharin and Um Daraneth, the CKS library has become the first academic public library on Cambodia and Khmer civilization serving the community outside the capital, Phnom Penh. This library is intended to operate as a specialized, interdisciplinary facility that can reflect the Center's mission to bring together various fields of investigation in the social sciences, the arts, and the humanities as they define Khmer culture and civilization. It will serve as a documentation resource facility for its various programmes - accessible to teaching staff, students, CKS fellows, artists, scholars in residence, and to the public at large. Readers will be able to access a wide range of documents in Khmer and in foreign languages that are otherwise unavailable in Siem Reap and, in some cases, in the whole of Cambodia.

The bilingual, bi-annual newsletter, *Siksacac*, is the CKS's other important project. Edited from Siem Reap, the Center's newsletter aims to be a 'link' between representatives of the community of scholars as represented by the CKS consortium. *Siksacac* not only helps promote the work of young Cambodian and foreign scholars, but it also provides a forum for academic debates among Cambodians.

A CKS website has recently been designed to complement *Siksacac*. It is presently still under development, and we hope to make it into a pro-

active medium for disseminating ideas and a forum for researchers on Khmer Studies. ■

Dr Philippe Peycam is a historian specializing in Southeast Asia and Director of the Center for Khmer Studies, Siem Reap, Cambodia.

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Centre for Khmer Studies library

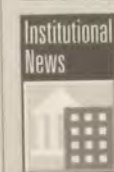


Centre for Khmer Studies, Siem Reap, Cambodia.

## CKS Academic Programmes

The year 2001 has seen an extraordinary surge of growth for the Center for Khmer Studies (CKS). A workshop convened at Wat Damnak in January 2001 initiated a flood of valuable suggestions for research, produced openings for teaching, and suggested avenues that the Center might pursue in the field of public service. These proposals constitute a charter that will guide the Center's activities over the next few years.

By DAVID CHANDLER



Representatives from several foundations and local NGOs who attended the workshop were enthusiastic about what they saw and heard. In the first few months of the year, CKS obtained support for its activities from the Rockefeller Foundation, the Van Waveren Foundation, and the Sainsbury Trust in the UK.

Negotiations are now underway with several other funding bodies. A three-year grant from the Rockefeller Foundation will fund CKS-sponsored research in pre-Angkorean Studies, vernacular architecture, and urban anthropology. A programme on translating academic books into Khmer has been launched, with assistance from the Van Waveren Foundation, while the Sainsbury Trust will sponsor a three-year training programme for students engaged with Cambodia

in the field of cultural preservation.

The January workshop also investigated the consortium of universities and academic institutions, in Cambodia and overseas (including the IIAS), which have demonstrated an active interest in Khmer Studies. Over the next few years, CKS hopes to embark on a range of programmes which reflect the strengths, needs, and interests of consortium members and which will strengthen the field of Khmer Studies both in Cambodia and overseas. ■

Professor David Chandler is a historian specializing in Southeast Asia, is Senior Advisor and Chair of the Advisory Committee of the Center for Khmer Studies, Siem Reap, Cambodia.

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## Vietnamese in the GDR

After more than ten years of German reunification, it is time to look back on an obscure part of East German history and at the largest foreigner group in the GDR, the Vietnamese. In his book, 'Vietnamesen in der DDR', Oliver Raendchen, editor of various scientific series on Southeast Asia (i.e. 'Tai Culture', 'LiterAsia') and founder of SEACOM, presents a summary of the results of his investigations in the Federal Archive in Berlin.

By UTA TSCHENISCH



Considering the heterogeneity of the Vietnamese people living in the former German Democratic Republic, Raendchen chooses an appropriate way to examine the different groups of Vietnamese apprentices, students, contract workers, and academics. He analyses the social and professional backgrounds of the Vietnamese as well as the reasons behind their migrating for employment. One of his main findings is that Vietnamese workers were not sent abroad to discharge any financial debts which they may have had in Vietnam, which is what many Vietnamese had assumed. Using background information about mass migration at the end of the 1980s, Raendchen proposes some interesting hypotheses. He describes the legal foundations of residence in the GDR by foreigners and gives impressive figures on financial and material expenditures that the respective nationally owned compa-

nies had to bear. Furthermore, the present study excellently demonstrates the extent to which foreigners in the GDR were under surveillance and supervision.

An essential part of the study is the substantial annex containing 170 pages that include documents never before published. Structured into several sections and provided with short remarks and explanatory notes, historical correspondence and other selected documents bear witness to a particular part of the German past. Unfortunately, there are many official letters, in particular Vietnamese sources, that could not be traced.

The remarkable file 'incidents of particular note', reports on the fates of individuals. It may be a surprise and a shock to read about how GDR and Vietnamese authorities responded in cases of legal violations, long and serious illnesses, mental strain, and pregnancies of the Vietnamese, or how they had put obstacles in the paths of foreigners when they wished to marry Germans. From some of the letters you get an impression of the pressure

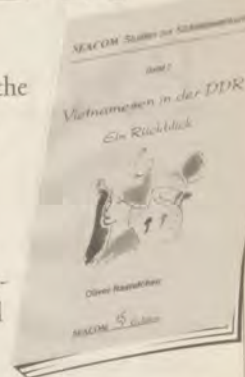
experienced by the Vietnamese, in particular, and foreigners, in general.

Admittedly far, from complete, all in all Raendchen's successful work is very worthwhile to read. I warmly recommend this study, offering an exotic chapter of East German history and a deeper insight into the life of Vietnamese people in the GDR. Unfortunately, because of the number of German documents in the extensive appendix, the book is available only in German. ■

- Raendchen, Oliver, *Vietnamesen in der DDR. Ein Rückblick*, SEACOM Studien zur Südostasienkunde, Band 2, SEACOM: Berlin (2000), 200 pp., ISSN 1432-9301



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## East Asia



P. R. CHINA

JAPAN

KOREA

TAIWAN

## Are we not all Innately Buddhas?

No period in the history of Japanese Buddhism has attracted more scholarly attention than the Kamakura period (1185 to 1333). Many Buddhist studies on the developments in this period, either from a historical or a doctrinal standpoint, have focused on a particular school or founder of that school. Unfortunately, these studies sometimes tend to be rather biased because of sectarian affiliations or hagiographic inclinations. Those studies that try to capture the characteristics of Kamakura Buddhism as a whole fall into another category. The dominant paradigm they often use is the distinction between the old or orthodox schools such as from the Shingon and Tendai traditions, and the new or heterodox forms, like the Pure Land, Zen, and Nichiren schools. These studies, however, occasionally lapse into oversimplification, or run into the mistake of using a selective choice of data in order to fit a preconceived model.

■ By MARK BUIJNSTERS

**Publication** The present study by Jacqueline Stone on the discourse of 'original enlightenment' (*hongaku*), the claim that all beings are Buddhas inherently, has the refreshing and highly recommendable quality of being subject to neither of these un-academic approaches.

Since its introduction to the Japanese academic world by the renowned Buddhistologist Shimaji Daitō (1875-1927), *hongaku* thought in medieval Japan has been a prominent topic of scholarly debate. *Hongaku* thought has alternately been exalted as 'the climax of Buddhist philosophy' and condemned as 'not being Buddhism' or as a 'game of concepts'. But if the latter two allegations are justifiable, Stone wonders, how did such a tradition managed to survive and flourish for nearly six hundred years?

Stone's book is divided into three parts consisting of seven chapters, and is completed by a thorough conclusion. In the first part, 'Perspectives and Problems', Stone traces the genealogy of *hongaku* thought, discusses its roots and subsequent developments in the Japanese Tendai School, and lists the various problems that confront the researcher in this area. Chapter two outlines the major issues concerning the scholarship on the relationship between Tendai *hongaku* thought and the emergence of the so-called 'new Kamakura Buddhism'.

Part two, 'The World of Medieval Tendai', explores 'the culture of secret transmission', the tradition of master-disciple lineages in which oral teachings (*kuden*) related to *hongaku* ideas were developed and disseminated. In addition, Stone introduces and analyses other, overlapping Tendai lineages involved in the production of *hongaku* discourse and shows that, contrary to received scholarly opinion, the medieval period was not a time of Tendai scholarly decline but one of intellectual activi-

ty. Chapter four addresses the hermeneutical techniques employed in medieval Tendai *kuden* texts. The main concern here is to demonstrate that *hongaku* literature did not amount to an abstract body of philosophy that displayed a decline in orthodox modes of exegesis, but instead represented a vital and innovative tradition that creatively reformulated doctrinal issues in response to institutional change. In the final chapter of the second part - which I think forms the core of this book - Stone reappraises the relationship of *hongaku* thought to the new Kamakura Buddhism by disclosing their shared paradigm of re-imagining enlightenment or salvation in a nonlinear fashion. Without ignoring the mutual distinctions in doctrine and practice, she departs from the use of traditional categories that have hitherto been used to analyse Kamakura Buddhism. She argues that both the Tendai and new traditions were concerned with liberation that was directly accessible and not dependent on moral cultivation or the long-term accumulation of merit.

In part three, 'Nichiren and His Successors', the discussion shifts focus from medieval Tendai *hongaku* thought to Nichiren (1222-1282), one of the founders of the new Kamakura schools, and to the tradition that emerged from his following. Stone addresses the scholarly controversy about whether Nichiren upheld, rejected, or reformed Tendai *hongaku* thought. She concludes that Nichiren appropriated and developed the same, non-linear paradigm of liberation found in *hongaku* thought, but transformed it by assimilating it to a different social context and set of ideological concerns. Next, the discussion is taken beyond the thirteenth century in an examination of the interaction that took place between the 'Lotus Sect' (Hokkeshū) - as the Nichiren tradition called itself - and the medieval Tendai institutions. She shows that by appropriating interpretive techniques and doctrinal formu-

lations of Tendai *hongaku* thought, the Hokkeshū developed its own style of original enlightenment discourse.

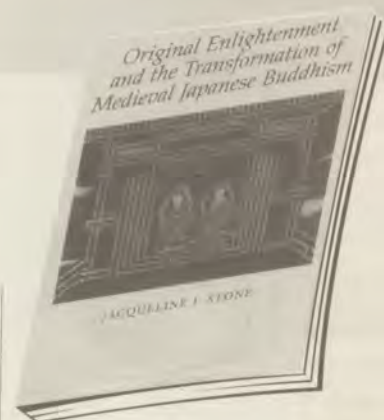
This book brims over with stimulating discussions, sharp analyses, and a variety of interesting topics. At the same time, Stone manages to keep her line of argument clear and comprehensible. For those reasons alone, the present study is valuable both to the specialist and to anyone interested in Japanese Buddhism in general. It would go beyond the scope of this review to discuss this book in detail, but what follows are a few comments for further thought.

In view of her previous publications and the rich history of debate within the Nichiren school itself, Stone's choice of Nichiren for discussing the relationship between Tendai *hongaku* thought and the new Kamakura Buddhism is understandable. I wonder, however, whether it has been a good choice to take the discussion beyond the thirteenth century only in one final chapter. Both in her preface and in the fifth chapter, Stone emphasizes that she '[has] delimited this study by focusing on ideas of original enlightenment solely within the context of Tendai and one of the new movements that emerged from it' (p. xiii-xiv) and that 'this [shared] paradigm [of re-imagining liberation in a non-linear fashion] by no means encompasses the whole of Kamakura Buddhism' (p. 234). It is exactly the approach of employing this self-imposed restriction in the scope of her study that considerably adds to its strength. By extending the discussion on *hongaku* thought to the interactions between the Lotus and Tendai traditions after Nichiren's death, which in itself would deserve a study on its own, the analysis becomes a bit too generalistic for my taste.

In addition, Stone herself makes a couple of observations that I would have liked her to elaborate on. After discussing four characteristics of the paradigm of Buddhist liberation that were shared by Tendai *hongaku* thought and the new Kamakura Buddhism (pp. 228-234), she remarks that 'competing models were certainly available. [...] The vinaya [Buddhist precepts] revival movements that appeared from within the Nara schools, for example, may represent a different understanding of practice and enlightenment' (p. 234). It is one of the representatives of these movements, the Kegon and Shingon monk, Myōe (1173-1232), whose view of *bodhicitta* (the mind aspiring to enlightenment) being the essence of all Buddhism that has recently become a topic of scholarly debate in relation to *hongaku* thought. In her conclu-

sion, Stone quotes the authoritative scholar Sueki Fumihiko to acknowledge the formative influence of Heian period Buddhism (794 to 1185). According to Stone, 'all the significant features of *hongaku* discourse [...] can be traced to the Heian period' (p. 365). Stone indeed discusses the sources of origin of *hongaku* thought, but both this origination and the role of *hongaku* thought in the 'orthodox' traditions other than that of Tendai, deserve more attention.

Stone opens her excellent study with the observation that 'this volume should be taken as a preliminary, rather than a definitive, study', and concludes that 'this study is an introduction; much more waits to be done'. Let us hope we will soon hear from her again. ■



— Stone, Jacqueline, *Original Enlightenment and the Transformation of Medieval Japanese Buddhism*, University of Hawai'i Press (1999), xxi + 544 pp., ISBN 0-8248-2026-6. Character glossary, index, charts, and illustrations.

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## Found after more than 130 Years: The Dutch and Japanese Dictionary of Dr Jan Karel van den Broek

From 1853 till 1857, Jan Karel van den Broek (1814-1865) stayed on Dejima as station physician. During his stay, many Japanese visited him to ask questions about western science and technology. According to his official report of 1855, eighty people came to visit from outside Dejima. Under his guidance, people from Satsuma built their first steamship and a blast furnace. His teaching ranged from the making of mortar to gun factories, from blasting under water to steam engines. In 1856, the number of visitors approached 5,000.

■ By HERMAN MOESHART

**Research Project** From his early youth, Van den Broek had had a great interest in natural science and physics, and had been experimenting with home-built instruments. During his medical education at the Clinische School (Clinical School) in Rotterdam, he enjoyed the lessons in physics and chemistry. In 1836 Van den Broek established himself as a physician in Arnhem where he became a member of the physics society *Tot Nut en Vergenoegen* ('For Benefit and Pleasure'). He gave many lectures and demonstrations about various subjects, such as electricity, the telegraph, hearing, and vision, and he was a member of the board of editors of the society's magazine *Natuurkunde* (Physics).

Quite unexpectedly to his friends, Van den Broek resolved to go to the Dutch Indies in 1852. Before his de-

parture, the University of Groningen granted him a honorary doctorate for his work on the human ear. He was appointed physician in Cheribon on Java, but soon after his arrival a conflict between him and the Resident Tj. Ament developed over the treatment of the indigenous population. The unworkable situation had Van den Broek apply for a post on Dejima in Japan, where he arrived on 2 August 1853.

It was there that Van den Broek's popularity with the Japanese brought him into conflict with the director of the island, Jan Hendrik Donker Curtius. Wanting to be the most important Dutch official in Japan, Donker Curtius could not bear it when the station doctor proved to be more popular. For his part, Van den Broek did not think much of the scraping and bowing director who did little to improve the position of the inmates of the island. During the years 1855 to 1857, the relationship between the director and the physi-



# Not all it Seems to be: 'Japan & the Dutch, 1600-1853'

As the year 2000 marked four hundred years of Dutch-Japanese relations, a variety of seminars, meetings, exhibitions and publications were initiated in commemoration of this milestone. With an attractive new book entitled 'Japan and the Dutch, 1600-1853', the renowned historian Grant K. Goodman joined the party. This book is, however, not all it seems to be.

By HENK DE GROOT

**Publication** In fact, Goodman revised his monograph *The Dutch Impact On Japan*, which was first published in 1967, and this is duly noted in the introduction. Unfortunately, and somewhat surprisingly, however, the current publisher, Curzon Press, fails to mention the fact that this revised version of Goodman's study has already been published in 1986 under the title *Japan: The Dutch Experience*, and that 'their' 'new' edition is, in fact, a re-issue of the 1986 book, identical in every respect except for its title.

For more than thirty years, Goodman's study on Dutch-Japanese relations during the Edo period has been a standard work for students of the

history of Japan's international relations, and it has stood the test of time well. With characteristic thoroughness, Goodman presents a wealth of detail in clear prose. No work, however, no matter how high the standard, is entirely without flaws and this work is no exception. Its most obvious shortcoming is the fact that its bibliography is now, more than thirty years after its first publication, becoming somewhat out of date.

While for the 1986 (Athlone Press) edition the text was updated and corrected in numerous places and the bibliography included a healthy number of additions, no such process took place in preparation for the Curzon edition. Despite the considerable amount of research that has been published in the field of Rangaku both inside Japan and else-

Publishing it under a different title without so much as a hint of its earlier incarnation, however, borders on the reprehensible.

where over the last twenty years or so, the latest publication cited here is dated 1979. The all-important *Yōgakushi jiten* or *Dictionary of the History of Western Learning*, published in 1984 under the auspices of the Japan-Netherlands Institute, is completely

continued his work in Batavia and in the Netherlands, he must have learnt a lot of Japanese, obviously being unable to consult the Japanese interpreters on Dejima. Yet his knowledge will not possibly have been sufficient to complete the work on his own, hence his contacts with a professor at Leiden University, J.J. Hoffman. Unfortunately, no correspondence with Van den Broek has been found in the documents of Hoffman preserved at Leiden University.

Among the Japanese books are a charming little volume on Rangaku, containing a map of the Netherlands, pictures of flags and planets, a plan of Edo published by Murataya in 1865, a Japanese-Dutch vocabulary received from a Japanese interpreter, two volumes of sketches by Hokusai, a book on supernatural things published in 1829, a book on flower arrangement published in 1809, two volumes of a dictionary published in Japan, and a Chinese-English vocabulary published at Canton by Robert Thom in 1843. The vocabulary of the Japanese interpreter bears the name of Van den Broek on the cover.

All of these manuscripts and books have, for the past 135 years, been lying undisturbed in the vaults of the Arnhem Library (*Bibliotheek Arnhem*). As I am not a linguist but a historian, it is not possible for me to judge the importance of these books and manuscripts but, hopefully, someone's interest in the endeavours of Van den Broek to create a Dutch-Japanese dictionary has been sufficiently aroused to evaluate his work. ■

**Herman J. Moeshart, MA** is an independent historian, specialized in the history of Japan in the nineteenth century. He is currently writing a book on Dr J.K. van den Broek.  
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Van den Broek's manuscripts and books in the Arnhem Library.

Broek had worked on them up until his last moments.

A search in the vaults of the Arnhem Library unveiled the manuscripts and books. A catalogue of library's manuscripts contains a note explaining that De Kempnaer tried to sell the manuscripts and books at an auction in 1867 and had given the books and papers to the library for safekeeping. As no buyers were found, the books remained in the library.

Among various papers and books there are three volumes made of Japanese paper. As it turns out, Van den Broek resolved to make his own dictionary after a conflict with a Japanese interpreter who refused to translate his words.

The Japanese words in the books are put in order of the *iroha* and are entered in *katakana* with *kanji* added here and there, with the Dutch translations following. Seemingly dissatisfied with this way of working, he started to put words already finished into three new folios. These books did not allow for all the words he wanted to add and for his final selection he had to use seven thick folio volumes, running from A to Z. In these books, he wrote the Dutch words first, followed by the Japanese translation in *katakana* and, here and there, adding *kanji* and an English translation, indicating that he probably planned to publish an English version too.

The labour involved must have been tremendous. As Van den Broek

ignored. Sugimoto Tsutomu, who during the seventies produced five large and informative (albeit somewhat verbose) volumes on the history of Dutch language studies during the Edo Period, was apparently not consulted, nor is mention made of any material produced after 1972 by key scholars Numata Jirō and Katagiri Kazuo, although both produced a considerable amount of important work in the area of the Nagasaki interpreters and Dutch language studies.

A number of inaccuracies and omissions in the main text of Goodman's work are the inevitable result of this failure to consult more recent material. For example, Sugita Genpaku's famous assertion that Goto 'Rishun's *Kōmōdan* (1765) was initially banned because it contained European alphabets (p. 85) has been largely discounted (Numata 1984: 138). Ōtsuki Gentaku's prowess as a Dutch-Japanese translator (p. 121) has also long since been thrown into doubt (Sugimoto 1976: 467). While it is true that the influential scholar Arai Hakuseki met Dutch *opperhoofd* Cornelis Lardijn on a number of occasions in the years 1712-1714, these encounters certainly did not take place in the Dutch trading post on Dejima, but in Edo (p. 46). In some instances, Goodman's translations are also less than reliable. A passage on page 122, for example, might (and probably did) send some readers off on a search for an elusive Dutch book called *Samenspraak*, whereas, in fact, no such book exists: Gentaku was merely using the Dutch word for 'conversation'.

Despite its flaws, Goodman's study remains a major and valuable work in the English language on Japanese-Dutch relations. Publishing it under a different title without so much as a hint of its earlier incarnation, however, borders on the reprehensible. Furthermore, by blithely



reissuing the 1986 text of Goodman's study, both author and publisher passed up an opportunity to update and correct this important study. Those already in possession of either the original monograph *The Dutch Impact On Japan* or its revised version *Japan: The Dutch Experience* would do well to be aware that this 'new' work is anything but, and save their money. ■

— Goodman, G.K., *Japan and the Dutch 1600-1853*, Richmond: Curzon Press (2000), 304 pp., ISBN 0-7007-1220-8

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München: Iudicium (2001), pp.420, ISBN 3-89129-729-7, German

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# Social Science in Japan

## From Marx through Weber to Post-Modernism

Although several publications in Japanese have provided an overview of social theory in and on Japan, until recently there have been few contributions in Western languages. Two recent publications on the subject in German are therefore especially welcome. One is Wolfgang Schwentker's study on the reception of Max Weber. Max Weber's impact on social science in twentieth-century Japan can hardly be exaggerated and Schwentker's study therefore parallels the history of the development of social science in Japan. A second volume is a collection of papers from the 1996 congress of the 'Association for Sociological Research on Japan', edited by Claudia Derichs and Anja Osiander. This volume provides a good overview of the study of social movements in Modern Japan.

By **DIMITRI VANOVERBEEKE**

**Publication** These two books are remarkable not only for the rigorous attention that they pay to historical facts but also for their clear theoretical frameworks. Unfortunately, theoretical sophistication has not always been a feature of historical studies of social science issues in Japan and for this reason alone the two volumes under review can be considered valuable contributions to the literature.

As opposed to providing a review of these works, this article will provide an overview of the main theories in the development of social science in Japan and, in so doing, will help to situate these two books in their proper context. Before and after the Second World War, social sciences in Japan had different purposes and accents. The chronological evolution of social theory and social movements is described in an elaborate way in the above-mentioned books and therefore we will maintain that division.

### Social sciences before 1945

After the Meiji Reform in 1868, hostile feelings towards the West were set aside, to be replaced by an uncritical admiration for 'things Western'. Young Japanese scholars participated in the project of creating the modern Japanese nation-state by contributing to the reception of science from Europe. At the end of the nineteenth century, Japanese social science focused on what kind of nation-state should be created. The first rigorous answer was found in studies by Herbert Spencer, of whose works thirty-two had been translated into Japanese already before the start of the twentieth century. This effort signified the beginning of a culture of translation which would result in a very active interest in all possible works on social science in the West and which would provide Japanese social science with the opportunity to develop rapidly.

Moreover, scholars who wished to contribute to the creation of the Japanese nation-state did not stand alone in their interest in social theory, as activists involved in social movements against authority were

also interested. The first stage of social movements in Japan occurred in the last twenty years of the nineteenth-century and the leaders of the largest movement in the 1880s, namely the Movement for Liberty and Human Rights, were attracted by the interpretation of society by the Spencer school. Spencer's ideas on 'representative government' were of extreme interest to this social movement, which sought to pressure the Meiji-oligarchs to establish a constitution and a parliament based on national elections.

The advent of social science in Japan can be situated with Nishi Amane (1829-1897), who introduced and translated most basic concepts on social theory into Japanese, and with Ernest Fenollosa (1853-1908), who introduced Spencer's work during his lectures at Tokyo University. It was not until 1893 that the first chair of sociology was established at Tokyo University and was filled by Toyama Masakazu (1848-1900). During this initial stage, interest was directed at Hegel's and Spencer's governmental state science and to mechanisms of social change under socialism.

### The World Wars

Social sciences in Japan experienced a real boom after the First World War, because this was a period of liberalization in which social inquiry became freer and social criticism was tolerated. It was a period of rapid changes that led to the Taisho Democracy and the second stage of social movements in the 1920s, when mass movements for social equality emerged. During this period, European sociologists were invited to teach in Japan and, somewhat later, many German social scientists chose Japan as a destination to escape from persecution by the fascist regime. Emil Lederer (1882-1939) pointed out the usefulness of Max Weber's framework; he taught at Tokyo University for two years and, during his stay, published several critical articles on the need for rationality in behaviour and



Max Weber in 1918.

power in an increasingly complex society. A little later, in 1931, Kurt Singer further addressed Max Weber's definitions of social theory in a very critical way, and it was he who taught Ohtsuka Hisao, later to become one of the most prominent post-war interpreters of Weber's approach to social theory.

However, only a selected group of intellectuals succeeded in remaining critical of the military regime after it came to power in the 1930s. Fukutake Tadashi (1917-1989), for example, published an article in 1940 in which he concluded that the growth of fascism in Japan resulted in a decline in rationality. Weber's ideas nonetheless remained alive through questions of freedom and values. Another intellectual who contributed to the development of social science during the war was Maruyama Masao who, in 1940, tackled the issue of capitalist spirit, arguing that such a spirit had already existed in Japan in the Tokugawa period. Because of the approaches, then, suggested by Max Weber, social sciences in Japan could bridge the repressive period of the Second World War.

### Marxism and the autonomy of the individual (1945-1960)

The defeat of Japan in World War II had great consequences for social theory in Japan. Marxism became the single-most important methodology in social sciences. Aoki Tamotsu points out that post-war Japanese academia developed an allergy towards everything associated with traditional Japan. Marxism offered an alternative framework. Its premise of the liberation of the independent individual from the state controlled by the bourgeoisie fits in with the attempt to create a new society based upon free individuals

rather than upon service to the family state as symbolized by the emperor. Gradually, however, the social sciences in the US came to the attention of post-war scholars. American manuals and books were translated into Japanese and, although extremely different from Marxism, American social theory

was to form the second pillar of scholarship on society in Japan. Fukutake Tadashi proposed 'democratization' (*minshuka*) and 'positivism' (*jishshoka*) as the main paradigms for academic discourse and, by doing so, managed to harmonize the Marxist and the US approaches to social inquiry.

To address these paradigms three approaches could be taken. In the first, adepts of 'post-war enlightenment' use Max Weber's sociology of religion to overcome the opposition between materialism and idealism. Deeply influenced by Max Weber, Ohtsuka Hisao, for example, combined socio-economic structural analysis with religious and moral interpretations and, in doing so, the dominant position of Marx was broken and Marx and Weber could be addressed together and not as opposites.

The second approach was taken by adepts of Sigmund Freud's psychoanalysis. Initially, immigrant scholars had used this analysis to study Nazism; however, Japanese social scientists such as Shimizu Ikutaro (1907-1988) used it to clearly define the direction for society to move towards. Finally, the third approach was taken by cultural anthropologists, who, like Ruth Benedict, were interested in culture and personality and pursued this interest in a translation of 'individual autonomy' into 'social action'. The dual emphasis on culture and personality opened new perspectives for social science in Japan and was mainly applied by Fukutake Tadashi and Hidaka Rokuro.<sup>1</sup>

### Structuralism and US social science (1960-1980)

After the Korean War, Japan entered a period of 'High Economic Growth', which replaced 'democratization' as a global social goal. Social science turned to the questions as to which social conditions would maintain growth and which social problems would develop because of that growth. Talcott Parsons in particular, and the more empirical approach to social theory in the US in general, provided a framework that was most appealing to the Japanese social scientists. Parsons offered an alternative approach to the still prominent Marxist one, almost unchallenged in Japan in 1960, and thus stimulated a renewed interest in Max Weber. In the socially turbulent context (student revolts and pollution law suits) of the 1960s, many objections were raised against a universal approach to society à la Parsons. Intellectuals interested in the student movements, such as Tokunaga Makoto, perceived bureaucracy through the lens of Weber's concept of rationality. Japanese social science tended to value the US approach to bureaucracy because, contrary to the Weberian approach, it did accept change initiated by the bureaucracy. During this period, in which rationality and the bureaucracy came at the centre of social science in Japan that the so-called 'Max Weber Studies' (*weba kenkyu*) came to be widely acclaimed. This school acquired a status

that matched that of the Marxist school in Japanese social theory.

Even today, Max Weber's ideas occupy a central place in social theory in Japan, although different approaches are being introduced. Inoue Shun, for instance, played a major role in the introduction of the post-modern paradigm into Japanese social science by breaking with modernity in his research into the social function of 'playing'. Others, such as Yamaguchi Setsuro and Imada Takatoshi constructed their theoretical framework drawing from Habermas and Luhmann. No uniformity in thought can be seen in the post-modern paradigm.

The main problem with social theory in contemporary Japan is that it does not address the question of what to do with the results of the research and analysis of social reality. In the past, social movements and changing international and domestic order provided the scientists with specific questions to answer.

That Japanese society has been very much engaged and that social movements and social change has deeply influenced social theory becomes clear from Wolfgang Schwentker's study on the reception of Max Weber in Japan and from Claudia Derichs and Anja Osiander's compilation of articles on social movements. Be it that this article did not aim at being a

review of both mentioned works, it has to be said that both books are well balanced and never lose sight of their primary aim; their theoretical rigour and the historical correctness deserve a wide readership among students and scholars concerned with social science. ■

- Schwentker, Wolfgang, *Max Weber in Japan: eine Untersuchung zur Wirkungsgeschichte 1905-1995* Tübingen: Mohr Siebeck (1998), pp. 444.
- Derichs, Claudia and Anja Osiander, eds., *Soziale Bewegungen in Japan* Hamburg: Gesellschaft Für Natur- Und Völkerkunde Ostasiens (1998), pp. 380.

### Note

1. Tsutomu, Shiobara et al., *Nihon no shakaigaku 1: Shakaigaku riron* (Japanese Sociology, 1, Social Theory), Tokyo: Tokyo Daigaku Shuppankai (1997), p. 5.

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# Reflections of Meiji Culture in Woodblock 'Kuchi-e' Prints

For those of us interested in the quite uncharted territory of woodblock prints during Japan's Meiji period (1868-1912), any serious attempt to shed light on aspects of this field must be lauded. 'Woodblock Kuchi-e Prints', a collaborative work by Helen Merritt and Nanako Yamada, achieves exactly that in dealing with the genre of woodblock-printed 'kuchi-e', or 'frontispiece' images. Born out of a 'convergence of ...Meiji novels, and a lingering affection for woodblock prints', 'kuchi-e' represents one of the final attempts at a revival of the multi-colour woodblock from around 1890-1912.

By AMY REIGLE NEWLAND

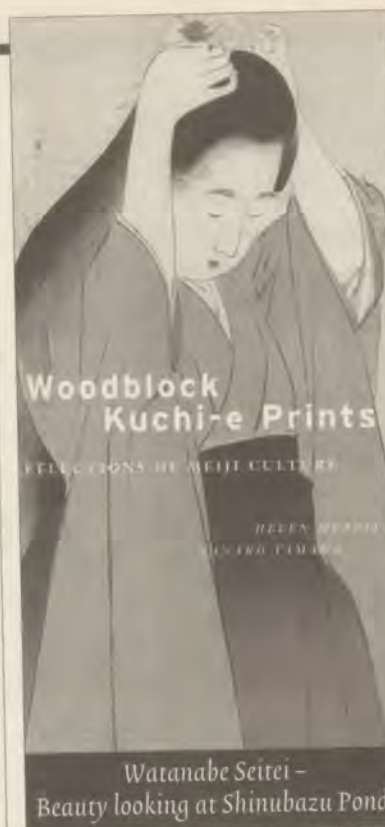
However, rather than reflecting the outward changes of the Meiji period - a time when Japan was entering into a modern age following its opening up to more extensive foreign trade in the

1850s and 1860s - kuchi-e internalized and idealized Japanese tradition. Their role as frontispieces meant that they were closely associated with the development of Meiji popular literature and literary magazines, most notably the *Bungei kurabu* ('Literary club'). The *Bungei kurabu* published kuchi-e in almost every issue and initially they took the form of il-

lustrations to lead stories as well as independent stories. They enabled the reader to visualize a story and, at the same time, enhanced the publication's appearance.

Kuchi-e could be on single sheets or on two facing pages, but generally they were printed on sheets of paper larger than the publication format and folded in. They are striking for the quality of the best examples, being superbly printed. Their imagery, particularly that of women, is firmly grounded in the Ukiyo-e tradition of *bijinga* ('pictures of beautiful women'). As such, they perpetuate a pictorial canon that is purely an idealization of feminine beauty, despite the changing roles of women in Meiji society. What is perhaps the most fascinating aspect of kuchi-e to the woodblock print art historian, however, is that the artists who were producing them were not restricted to one school, and that their production cut across stylistic and school lineages. Kuchi-e artists were primarily painters, but there were also a scant number of woodblock print designers still active at this period.

The text of *Woodblock Kuchi-e Prints* is divided into seven chapters: 'Setting the Stage'; 'Kuchi-e as Prints'; 'Glimpses of the Past'; 'Glimpses of the Present'; 'The Self and Expression of Feelings'; 'Bijin-ga and Their



Watanabe Seitei - Beauty looking at Shinubazu Pond.

Meanings'; and 'Kuchi-e Artists in the World of Meiji Painters'. Through an explanation of the literary, artistic, and social milieu of the later Meiji period - a rich era characterized by the 'cross-fertilization' of diverse artistic disciplines - we are offered a broader understanding of the elements that converge to give birth to the brief flowering of Kuchi-e.

The textual sections in *Woodblock Kuchi-e Prints* are followed by three appendices: 'Biographical Sketches'

(factual and anecdotal information); 'Fascimile Signatures and Seals' (a helpful addition, but one would have wished for better print quality); and 'Sources of the Kuchi-e' (comprehensible, including Japanese and Western-language sources; a valuable tool).

It should be remembered that authors Helen Merritt and Nanako Yamada tackled the vacua in our knowledge regarding modern Japanese prints in their *Guide to Modern Japanese Woodblock Prints, 1900-1975* (1992). In *Woodblock Kuchi-e Prints*, the authors must be applauded for their further collaboration as they move out from the general and into ground breaking work on the specific. The result is an extremely well-researched work that does much to raise our awareness of the all too often maligned woodblock print traditions of the Meiji period. ■

Merritt, Helen and Nanako Yamada, *Woodblock Kuchi-e Prints: Reflections of Meiji Culture*, Honolulu: University of Hawai'i Press (2000), Ill., 284 pp., ISBN 0-8248-2073-8.

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# Tigers, Bears & Ancestors

## A New Look at Korean Myths Old and New

In 1994, North Korean media reported the discovery of the tomb of Tan'gun, purported to be the first ruler of the Korean people. A lavish new shrine and a museum to house his remains were built near the original tomb, and the news of the 'archaeological find' was spread across the world. By presenting itself as custodians of the tomb and the remains of the first ruler, the North Korean regime clearly wanted to boost its claim to be the rightful heirs to the oldest Korean polity and thus the sole legitimate authority on the peninsula.

By SEM VERMEERSCH

Archaeologists outside North Korea voiced serious doubts about the authenticity of Tan'gun's remains. For their part, historians point out that Tan'gun is a mythical figure born, according to ancient records, from the union of the son of Heaven and a bear magically transformed into a human being. Notably and quite surprisingly, this ancient myth still appears to be relevant for modern political leaders, even in the North. Given the enduring appeal of the myth of Tan'gun, whom some hold to be the ancestor of all Koreans, one would expect it to have been the object of a whole body of scholarly research. In truth, James Grayson's *Myths and Legends from Korea* marks the first attempt by a scholar outside Korea to

translate and analyse all the extant versions of the myth. For this reason alone, his book is worth buying.

As the title of the work indicates, however, its scope extends beyond merely the stories related to the core myth concerning Tan'gun. From a very early stage, different polities, which co-existed on the peninsula before the seventh century, developed separate foundation myths. The second chapter gives translations for all known foundation myths and, moreover, compares them with several related myths from northeast Asia. While the stories explaining the divine or supernatural origins of states or dynasties constitute, in my view, the most important contribution of this work, the author strove to give a comprehensive overview of all types of myths, legends, and folktales, be they first written in ancient times or orally transmitted until recent times

and recorded by modern folklore scholars. Ancient myths and legends, culled mainly from the *Samguk yusa* (History and Remnants of the Three Kingdoms), make up the third chapter, while the fourth chapter consists of orally transmitted material. In the introductory first chapter, Grayson argues that, despite the various modes of transmission and different themes, all the stories can be regarded as having the basic nature of folktales. He compares these folktales to drama and, therefore, proposes to analyse them according to a 'dramatical structural analysis' to uncover the core meaning: 'What is important ... is not the identity of the particular actor, but the type of action - marriage of an animal to a human, its meaning, and its function.' (p. 5)

There are several problems with this approach. First of all, there is the problem of selection and scope: there is simply too much ground to be covered, and I wonder if it would not have been better to split the work into two separate volumes, one for the ancient material and one for the modern material. Although the author wanted to give 'a representative selection of tale types of all periods' (p. 1), it simply tapers off, from being exhaustive (the foundation myths) to barely scratching the surface (modern folktales). Also, his decision to group the tales (apart from the foundation myths) according to five types - aetiological, heroic, edifying, magical and adventurous, and amusing tales - may be a helpful way of structuring the material, but it may also distort the nature of the stories. The third chapter, for example, contains many Buddhist legends but often cuts stories into pieces in order to fit them into categories. Although this provides new perspectives that would remain hidden in a cursory reading, it some-

times distorts the nature of the stories. For instance, a story Grayson classifies as an aetiological tale and which he calls the foundation legend of Tonghwa temple (Tale 47) is, in fact, part of the biography of a Buddhist diviner. The story focuses on the transmission of a Buddhist form of divination, originally intended to determine one's karmic fate by drawing a numbered wooden card. In the story, a suitable place for storing the wooden cards is found near Tonghwa temple, but it is not explicitly said whether the temple already existed at that time or not. Generally, the Buddhist dimension of such stories is sometimes poorly addressed. This shows in the loose or inappropriate use of terms like 'esoteric': not every monk practising magic necessarily belongs to the esoteric school (e.g. p. 180). Also, among the 'Heroic Tales' we find nothing on the most popular heroes in Korean history, such as Kim Yusin, the Silla general credited with unifying the Three Kingdoms, or the monk Wŏnhyo, of whom there are any legends.

These questions of methodology aside, a more serious problem concerns the quality of the translations. If this volume is to serve as a basis for comparative studies, the translations should be impeccable, which is not always the case. In Grayson's rendering of the principle version of the Tan'gun myth, found in the *Samguk yusa*, the supreme deity Hwanin 'descended' to earth to investigate whether his son Hwanung should live there or not (p. 31). However, the original text clearly states that Hwanin merely 'looked down' rather than descended. Also, while the text clearly states that Hwanung took 3,000 'followers' with him, for some reason the author simply translates the original term to as 'spirits'.



Despite these and some other infelicitous or moot translations, this volume is a welcome addition to the field of Korean studies, and is definitely the first port of call for anyone who wants to know about or study Korean myths and legends. The structural analysis of well-known Korean myths forces one to reconsider the historical consciousness of the Korean people and shows the constant re-working of ancient material to suit political purposes. But the real joy of this work lies in browsing through the stories and finding, or rediscovering, the imaginativeness, peculiarity, and universality of Korea's mythical narratives. ■

Grayson, James H. *Myths and Legends from Korea. An Annotated Compendium of Ancient and Modern Materials*. Richmond: Curzon (2001), 454 pp. + xvi, ISBN 0-7007-1241-0

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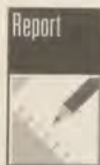
7 > 9 MARCH 2001  
BOCHUM, GERMANY

Research Unit on Taiwanese Culture & Literature

# Transformation! Innovation? Taiwan in her Cultural Dimensions

Since the early 1980s, the Ruhr University in Bochum, Germany, has been one of the West's main centres of academic research on Taiwan. The late Helmut Martin, in addition to his great contributions as a professor and author and being a dynamic and catalytic personality, did much to alert younger scholars to the dangers of allowing Taiwan Studies to become 'marginalized' – that is, either ignored altogether or relegated to the status of being a supposed mere footnote to Chinese Studies in general.

■ By LLOYD HAFT



Professor Martin's unexpected death in June 1999 was a great blow to the Department of Chinese Language and Literature. Thankfully, a new major project went into operation in Bochum in September of the same year: the Research Unit on Tai-

wanese Culture and Literature, which enjoys support from the Chiang Ching-Kuo Foundation for International Scholarly Exchange.

A recent description of the Research Unit and its activities can be consulted on the web at the address below, which contains links and Internet resources including bibliographies, databases, and relevant institutions in Taiwan and other

countries. The Research Unit is intended not only to conserve and expand the documentation and bibliographic collections available in or via Bochum, but also to serve as an international forum.

This past Spring, from 7 to 9 March 2001, a major international workshop was convened under the title 'Transformation! Innovation? – Taiwan in Her Cultural Dimensions.' About twenty participants from Germany, the UK, the Netherlands, the US, Australia, and Taiwan delivered papers on various aspects of problems of self-image and cultural identity. These days, of course, discussions of identity and supposed cultural identity are so ubiquitous as often to shade off into modish banality, if not actually into potentially

dangerous ideological cannon fodder. However, the Bochum papers went well beyond platitudes and probed further into specific and often little-known persons and developments in literature, art, theater, and film.

Literary authors such as Bo Yang, Yang Kui, Ch'iu Yao, Wang Zhenhe, and Zhou Mengdie have been discussed. Papers on literature in the broader sense featured a study of parallels between 'nativist' literary slogans emphasizing 'Taiwan consciousness' and the eerily similar mystique of 'Blut und Boden' during the Nazi period in Germany, a survey of popular self-help books in present-day Taiwan, and an evaluation of political motives in the shifting historiography on the early twentieth-century political, social, and cultural activist Jiang Weishui. Another dimension of historiography – historical geography and the symbolic importance attributed to historical sites – was discussed in the context of the Taiwanese port city of Kaohsiung now often being compared to ancient cities of the Mediterranean world.

A presentation on drama focused on the relative status of Peking opera vis-a-vis the native Taiwanese drama (*gezaixi*) in the changed cultural climate following the abolition of martial law in 1987; another discussed the popular but little-studied (*budaixi*) or 'cloth bag drama,' i.e. pup-

pet theater. Two other papers analyzed aspects of homosexuality in recent Taiwan culture. A paper on linguistics detailed curiously difficult problems involved in attempts to popularize various transcription systems for Taiwanese. Notably, in recent years, the Hokkien dialect, which is the native tongue of many Taiwanese, has been experiencing a resurgence in popular use in the wake of political relaxation.

Appropriately enough, in light of the potential ambivalence in the workshop's title, there was some discussion of the dimensions of transformation and innovation. Do today's apparent and widespread transformations really represent new elements in Taiwanese culture itself, or are they just local variants of what are essentially global trends? Definitive answers are elusive, but in focusing upon these issues, the participants discovered new areas worthy of future study. ■

For more information please refer to:  
<http://www.ruhr-uni-bochum.de/slc/taiwan.html>

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31 MAY > 2 JUNE 2001  
LEIDEN/WASSENAAR, THE NETHERLANDS

# Is there a Chinese Sense of Privacy?

With the aim to identify and analyse Chinese concepts of privacy, now and in the past, a workshop was held at Leiden University and the Netherlands Institute for Advanced Study (NIAS) from 31 May to 2 June 2001. There is a common belief that concepts of privacy are attributes of national cultures, and it has even been claimed that 'the Chinese' do not have a sense of privacy.

■ By BONNIE S MCDUGALL



Modern studies of privacy have nonetheless shown that a sense of privacy is a basic characteristic of all humankind, but its manifestations differ from place to place, over time, and according to differences in age, gender, and other circumstances. To date, systematic studies of privacy in China are few, however, and there is no general history or sociology of privacy in China.

The workshop papers investigated different ways in which Chinese people experience and conceptualize privacy. Even among people of the same age, social background, educational level, and nationality there may be a wide range of different views, so that attached to a large body of generally shared opinion, there may be a long tail of minority opinions as well as opinions which are mutually contradictory. Since isolated instances of behaviour in regard to privacy issues do not add up to concepts of privacy but need to be examined within a general framework, the workshop papers also ad-

ressed privacy mechanisms, functions, and values from different disciplinary or interdisciplinary perspectives, and attention was focused on methodologies which avoid the imposition of Western values.

Terminology is a crucial issue in cross-cultural comparisons of concepts of privacy, and several papers took terminology as their starting point. The words 'private' and 'privacy' in English come from the Latin *privatus*, meaning 'withdrawn from public life, deprived of office, peculiar to oneself', and this generally negative connotation is continued into the definitions of the English word 'private' (the first recorded appearance of which goes back to 1450). By the end of the nineteenth century, 'privacy' became related to legal and political rights, came to be associated with modernity and advanced civilization, and was attributed a moderately or even very high value. Near-synonyms for 'private' as a descriptor in English in different contexts include 'individual', 'personal', 'family', 'domestic', 'secret', 'confidential', 'secure', 'inner', 'interior', and 'intimate'. The Chinese word most commonly given as the equivalent of 'private' is *si*. Like 'privacy', *si*

is commonly paired with its antonym *gong* (public), and commonly has a negative connotation in modern Chinese, the main associations being with selfishness and unwanted solitude rather than intimacy and desired solitude. Nevertheless, over its long history, *si* has had a wide range of meanings in Chinese, including combinations where *si* is combined with positive words like *jia* (home, family, domestic). Also in use to describe privacy experiences are expressions such as *qin* and *ni*, denoting intimacy, related concepts such as *nei* (inner, interior), *you*, *youjing* etc. (seclusion), and *mi* (secret), and the modern coinage *yinsi* (privacy).

Comparisons with Dutch and other European languages also show a diversity of privacy terminology. Few English-speakers who are aware that there is no exact equivalent of the word 'privacy' in several European languages would wish to deny on linguistic grounds that concepts of privacy exist in the Netherlands, France, Italy, Sweden, or Finland. It was generally agreed that differences in denotation or connotation do not invalidate the proposition that concepts of privacy exist in equivalent ways among English-speakers and Chinese-speakers.

Workshop participants also considered at some length how to avoid imposing pre-determined definitions of privacy on the interpretation of texts (including both verbal and visual documentation). The pro-

liferation of definitions of privacy in English and other Western languages is one obstacle; more serious is the danger of shaping our understanding of Chinese concepts of privacy by imposing Western definitions on Chinese experiences. Chinese definitions might be seen as an alternative starting point but, in the absence of systematic studies of privacy in China, this alternative is not promising. Definitions of privacy were, therefore, not an overriding objective of the workshop papers. Instead, the papers sought to clarify those areas of privacy issues and conceptualizations, which may or may not be unique to China, shared or disputed by Chinese people at different times and places, internally coherent or disparate, and valued greatly, moderately or hardly at all.

Fifteen papers were presented at the workshop by scholars from the Netherlands, Germany, the UK, Russia, the US, Australia, China, and Taiwan. (An index of the workshop's international scope was the fact that many of the participants were living or working outside their native country.)

The chief outcome of the workshop will be an edited volume of twelve papers, with an introduction in concepts of privacy with particular attention paid to methodological aspects of privacy studies, to be published early in 2002. In addition, a large-scale international conference is on comparative studies of privacy with a central focus on non-Western

concepts of privacy to be held within the next three years.

The workshop was jointly organized by Bonnie S. McDougall, professor of Chinese at the University of Edinburgh and NIAS Fellow in Residence 2000/2001 and Maghiel van Crevel, professor of Chinese Language & Literature at Leiden University, with the assistance of Remy Cristini, student at the Sinological Institute at Leiden University. The academic success and smooth running of the workshop were largely due to excellent teamwork by these three. The workshop was held at Leiden University (one day) and at Wassenaar (two days). We are grateful to Leiden University and NIAS for the use of their facilities and cooperation. The workshop was sponsored by CNWS, IAS, NWO, NIAS, LUF, and the Taipei Representative Office in the Netherlands, and we are most grateful for their assistance.

A bibliography of books in English on privacy, a briefing paper on Western concepts of privacy, the workshop abstracts and the workshop programme were provided on an pre-existing website containing other materials on privacy research, news, contacts and such like. ■

Please visit this site for more information:  
[www.arts.ed.ac.uk/asianstudies/privacyproject](http://www.arts.ed.ac.uk/asianstudies/privacyproject)

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7 JUNE 2001  
AMSTERDAM, THE NETHERLANDS

# The Falun Gong: Threat or Challenge?

As part of its mandate to inform a broader audience of current developments in Asia, the IAS supported an informal seminar concerning the Falun Gong movement in and outside China entitled 'Falun Gong: Threat or Challenge?' A wide variety of people attended, ranging from journalists to scholars and students, adherents as well as opponents of the Falun Gong.

By BAREND J. TER HAAR

**Report** The violent persecution of the Falun Gong is not a fundamentally new phenomenon in the history of the People's Republic of China, as Robin Munro pointed out. Munro presented a long list of human rights incidents involving Falun Gong adherents, and the months which have past since the seminar have not seen any decrease in such incidents, even if the Falun Gong persecution is now receiving much less public attention in the West. Although this was not discussed at the seminar, several observers feel that the Falun Gong persecution is successful to a degree – at least from the perspective of the PRC state and the Communist party. It

will be interesting to observe whether the Falun Gong outside China will be able to maintain its place on the human rights agenda, especially given recent events in the United States.

A general introduction to various issues was given by Barend J. ter Haar, who also maintains an extensive webpage on the Falun Gong (see below). The Falun Gong, he stressed, was merely one among a number of a number of new religious and spiritual movements that have risen in the People's Republic of China (PRC) over the last two decades. Combating the Falun Gong does not solve people's underlying psychological and religious needs for answers to fundamental questions of life, death, and meaning, nor does it remove the marginalization of large parts of the urban population in the Chinese

(Communist?) style modernization that is now taking place. On the other hand, Ter Haar also warned against demonizing the present regime, asserting continuity in approaches towards new religious and spiritual movement in China's past and present, as well as overlap of China's and other political systems (including our own).

Two aspects of the Falun Gong received special attention during the seminar. One was the relative success of the movement outside China itself, especially in North America. David Ownby just started a project on this dimension of the movement and reported at the seminar on some preliminary findings. He stressed the down-to-earth nature of the groups he saw, their high level of education (many have college and university backgrounds), the common aims of given meaning to life and solving problems that one encounters, and the informal nature of their networks. In this way, the survival of the Falun Gong movement and its leadership (including founder Li Hongzhi) is guaranteed.

The other aspect is that of networking. As everybody knows, the Falun Gong has been quite successful in using modern means of communication (mobile phones, e-mail, the WWW, etc.) to provide itself with internal cohesion. It is still an open issue as to what extent this structure of information exchange also represents structural organization (in the sense of a hierarchical command structure) and the participants in the seminar did not reach agreement on this. It is certainly the PRC view that a strict organization exists and Beatrice Leung did feel that a certain degree of organization within the Falun Gong existed in China. She pointed out that many members of the party apparatus and the army were joining the movement, providing important reasons for its persecution. Of all contributions, hers was the most advanced in analytical detail. A Roman Catholic nun and researcher on the Christian movement in China, she represents modern Christianity at its best: a lively religious movement that is able to show an interest in other religious

and spiritual phenomena that extends above and beyond mere fear. We can only hope that this will be a model for future approaches to religious culture in mainland China, as well. We do not need to agree with what we see, but we do need to make an effort to understand and then to tolerate as much as humanly possible.

In the closing session, Falun Gong representative Zhang Erping joined the panel and he was able to present the movements in a most open and unbiased manner. As an attempt to maintain an open-minded scholarly approach when dealing with these much-contested issues, the seminar was a success. ■

For more information, see:

<http://www.let.leidenuniv.nl/bth/falun.htm>

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23 > 27 MAY 2001  
HEIDELBERG, GERMANY

## Modern Chinese Historiography

From 23 to 27 May 2001, scholars from a wide range of fields of research came together at the University of Heidelberg to exchange views on modern Chinese historiography. Since the first meeting in 1995, research on historiography has developed into one of the most vivid and innovative fields in modern China Studies, as underscored by the number of scholars who were interested to take part in the conference, the written contributions' outstanding quality, and the intensity of discussions during the workshop. This was the second symposium on Chinese historiography that the Chair of Modern Sinology, University of Heidelberg hosted – this time in cooperation with the Chair of Modern China Studies, University of Leiden.

By SUSANNE WEIGELIN-SCHWIEDRZIK & AXEL SCHNEIDER

**Report** Discussions clustered round three main themes: 'Between Universality and Particularity: Historical Thinking and the Quest for Identity', 'The Writing of History: Forms and Methods of Historiography', and 'The Making of Cultural Memory: Historiography and its Relationship to Individual and Communicative Memory'. The workshop's first aim was to trace the rise of modern Chinese historiography. To this end, the different sources of influence, which had coined modern Chinese historiography during the early twentieth century, were explored, and it soon turned out that the Japanese influence had been regrettably underestimated. In the context of other influences, a com-

plex texture of reception still awaits careful decipherment. Familiarity with relevant writings by Kant and Ranke, for instance, is not sufficient to give full evidence of influence on Chinese theoreticians of historiography. Their understanding of Kants that are all different, caused not only by problems of transmission via language, but also by the context of reception that can evoke an interested interpretation very different from the context of origin.

Discussions concerning the second theme, 'The Writing of History: Forms and Methods of Historiography', revealed a similar situation in the field of theory construction and discussion of methods. In this field, however, it appears that the Japanese are not the only to have a functionally

important influence. A continuation of indigenous traditions of Chinese historiography must be viewed as another very important criterion. The third focal point, 'The Making of Cultural Memory: Historiography and its Relationship to Individual and Communicative Memory', was devoted to the currently much-discussed topic of relations between memory and history. It could be observed that history, as a discursive field, is still a key cultural topic in Chinese communities. Yet, forms of historical writing and representations of history have considerably multiplied of late, which renders them increasingly more elusive to state control. The discussion also revealed how much, and how radically, basic patterns of historical interpretation have changed: in Taiwan, we meet with a new historiography, aiming at support for Taiwan's claim of independence; in China, a sense of glorious victory prevalent until the 1980s is now giving way to disenchantment and reflections on unfulfilled expectations. At present, unofficial and journalistic modes of historical writing, as well as literary and cinematic representations of history are tending to gain influence, whereas the so-called official or academic historiography appears much less dominant than it was two decades ago.

Three lectures and discussions deserve special mention, not only because they were arranged as additions to the structural workshop programme, but also because they triggered heated discussions on questions of contemporary relevance.

An evening lecture by Jörn Rüsen, Kulturwissenschaftliches Institut, Essen, opened the discussion on history and memory in a Chinese context by raising the example of German debates on mourning and com-

memoration of the history of the German Third Reich. He presented mourning, in this sense, as a strategy for surmounting traumatic experiences, and he came to the conclusion that this kind of collective mourning can be viewed as the starting point of all historical writing. Rüsen's thesis was met with extraordinarily vivid reactions by historians from mainland China, who contributed extensive and revealing commentaries to his lecture.

The round-table discussion on the renowned and, lately, much debated historian Chen Yinke brought together scholars who sought to revise conventional judgments about Chen's role in contemporary Chinese historiography. Chen has established a form of politically disinterested historiography which, in his view, should fulfill the task of careful preservation and creative continuation of China's national culture and traditions. It was agreed that this idea has recently not only received approval from, but has, in fact, become a guiding principle of a great number of contemporary Chinese historians who, at the moment, are losing their state privileges and making use of their newly achieved freedom by probing into new, marginal identities.

Paul Cohen, in his concluding keynote lecture, reflected on the problem of humiliation in recent Chinese history. Focusing on attempts by Chinese governments to build experiences of defeat and humiliation that had been brought about by the Western powers into grand national narratives, he discussed the commemoration of national humiliation by the state as a means of consolidating collective identity and solidarity. Responses by participants from China, who sensed

a misunderstanding of their own legitimate causes of resistance to 'imperialist dominance', vigorously opposed Cohen's argument. This heated discussion made clear that political issues still largely resonate within the Chinese field of historiography.

The most important result of this conference is the founding of the online journal 'Historiography East and West'. Initiated by both organizers, a core group of editors was chosen from among the participants, thereby providing an organ for publication for the field on historiography. Judged by this organ's focus on comparative perspectives, it seems destined to act as a major stimulus for further developments in the field, as well as to enhance discussions among scholars of historiography beyond China's boundaries. ■

The symposium was generously funded by the Asia Committee of the European Science Foundation, the German Research Association, and the Chiang Ching-kuo Foundation, Taipei.

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# Rural Land in China: From Ownership to Sustainable Use

Though a key event in China, the adoption of the revised Land Administration Law by China's National People's Congress in 1998 has been passed over in relative silence in the West. The Chinese government has embarked on what can rightfully be termed the 'third land reform' and the political debate behind this law warrants greater scholarly and public attention. Since the introduction of the Household Contract Responsibility System heralded a shift away from socialism in the early 1980s, the big questions for many in China and abroad have remained the same. Will the economic reforms – following the privatization of labour and capital – eventually also force China to free its last means of production: land? Or, will the Chinese claim of a 'socialist rural market economy' predicated upon state and collective land ownership prove an alternative path for long-term economic growth?

By PETER HO



A critical moment has been reached: the commercialization of the rural economy has caused great social tensions and a wide array of

problems, such as deforestation, desertification, arable land loss owing to urbanization, and the forced eviction of farmers from their land. Yet, fear of large-scale social conflict prompted the central government to leave unanswered the question what is to be done with collective land owner-

ship. The legal indeterminacy of land ownership has created opportunities for local experimentation with property rights, but there is also the significant danger that the collectives may lose out in the struggle over land. Against this backdrop, Peter Ho and Robert Ash (SOAS, University of London) convened the panel 'Rural land in China' at the ICAS 2 in Berlin, Germany this year.

Richard Edmonds (London University), Mark Selden (Binghamton University), and Vivienne Shue (Cornell University) very kindly agreed to act as panel discussants. Brian Schwarz-

walder (Rural Development Institute, Seattle) provided new findings on the implementation of the 1998 Land Administration Law. He suggested that the current tenure insecurity in the Household Contract Responsibility System might be harmful to long-term economic growth. Then, Peter Ho showed that central government has deliberately avoided systematic land registration and left collective ownership legally undefined. The reasons behind this are the fear of large-scale social conflict, as well as the creation of space for regional experimentation with tenure arrangements. Wang Weiguo of the China University of Political Science and Law, who is also one of the leading experts involved in the drafting of the Land Administration Law, pleaded for the establishment of land-use rights as a real right, which would eventually make it as secure as ownership. At the same time, a competitive market for land-use rights in the rural areas should be established.

Eduard Vermeer (Leiden University) talked about the land question and egalitarianism in Chinese rural society. He postulated that 'egalitarian-

ism is most strongly expressed in the land question, land being the main traditional asset that provided food security and family survival, and its equal distribution being the main fruit of China's communist revolution.' Frank Pieke (Oxford University) argued that the gradual creation of an open and transparent market in land use rights must not be viewed solely in terms of the economic logic of market reform. Pieke highlighted some of the key contradictions in national policies on land use since 1996.

Roberto Fanfani and Cristina Brasili (both from the University of Bologna) presented their data from the most extensive agricultural census ever held: the China 1997 census of over 214 million rural households. Fanfani and Brasili showed that the new agricultural geography is significantly different from the old one, with important consequences for land use planning. Tony Banks (Massey University, New Zealand), Richard Sanders (Northampton University College), and Pei Xiaolin (Leiden University), dealt with the relationship between property rights and socio-economic change. Finally, Li Weimin (Chinese Academy of Agriculture) gave an insightful lecture on the latest developments of a 'new revolution' in land tenure in Zhejiang. Because of ample alternative farm employment, Zhejiang farmers are able to leave the agricultural realm, return the land to the collective which, in

turn, subleases it to outside farmers or even companies. His message was simple: if the economic conditions are right, agriculture with greater economies-of-scale will develop naturally: exit land fragmentation and tenure insecurity.

The land question remains one of the most fundamental problems in China today. Over the past few years, the rapid economic development and expansion of urban areas into the countryside has given rise to a wide variety of land-related problems. In order to guide Chinese rural society safely through the reforms, the central government faces the responsibility to shape the future institutional framework for land policy and administration, and guarantee its social credibility. ■

## Note

1. At present the panel organizers are working on an edited volume on this topic. Draft papers of good quality can still be considered and will be peer reviewed.

This panel was sponsored by the Ford Foundation Beijing and SAII International in Delft.

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# Transnational Management: China & Singapore

In the ICAS 2 panel, 'Case Studies from the Chinese Cultural Realm: Colonial Bureaucracies and Transnational Enterprises', the role of cultural discourses in the management of transnational enterprises was discussed. The panel followed up on the shorthand conclusion to the findings of the IIAS 'Qiaoxiang Ties' research programme (1996-2000, see: 'IIAS Newsletter' 24, pp. 31, 41-3). There it was purported that: '...it is imperative to study cultural phenomena in order to understand Chinese transnational entrepreneurship and enterprises in our frame of time. At the same time, it should be doubted whether institution building based upon the presently prevalent cultural assumptions is viable in the longer term' (Idem, p. 31).

By LEO DOUW



The management of female employees appeared to be a fruitful field of enquiry. Cen Huang (University of Calgary) argued that

claims of cultural affinity in those enterprises in South China that Taiwanese invested in have often worked counterproductively, because Taiwanese managers incorrectly expected their employees to behave according to commonly shared 'Chinese' values. Irmtraud Munder (University of Applied Sciences, Furtwangen) noticed that managers' claims to cultural affinity might only serve to establish their authority for them. Cultural distinction could

then very well lead to a wide divergence between perceived reality and actual conditions as shown in Renate Krieg and Kerstin Nagels' (both attached to Hochschule Bremen) research on Sino-German joint-ventures. The German managers in those enterprises usually have a more favourable judgement of female employees who are above their male counterparts, but tend to argue that Chinese culture stands counter to female predominance, and they therefore hesitate to promote women to higher positions.

Another such field of enquiry – hence the title of this panel – is the tendency for most transnational enterprises to replace their expatriate managers by indigenous ones. Interestingly, overseas Chinese enterprises

do not seem to suffer from the pressures involved than enterprises with non-Chinese backgrounds, as discourses of cultural distinction presume. Leo Douw presented examples from a wide range of foreign enterprises active in China during the entire twentieth century. These seem to suggest that it is not so much the affinity of an enterprise with Chinese culture, but rather the type of commodities it produced, and the structure of its organization, which explain the degree of indigenization of its management. The often-heard argument that employing indigenous managers would lower the wage bill does not seem very plausible, yet it harbours an element of cultural distinction. As the research by Krieg and Nagels revealed: in contemporary Sino-German joint ventures, the Chinese side uses this argument more emphatically than the German side.

The quest for institutional change, had us discuss, how the organizational culture of particular transnational enterprises interacts with their wider social and political environment, and how power struggles within the enterprises are related to power shifts in the wider society. As Leo Douw described: under colonialism and thereafter, Chinese officialdom had persistently added to the pressures from within foreign enterprises to indigenize their management and also to the indigenization by colonial governments' managerial staffs. Heidi Dahles (Free University, Amsterdam) pointed out that the gross majority of Singaporean foreign direct investment goes to China and Hong Kong, and not to the Singapore-instituted Sijori Growth Triangle. Thus cultural affinity is an important factor in mak-

ing decisions on foreign investment or, more likely, Singaporean state activity had influenced the choice for both the creation of a distinct Singaporean-Chinese identity and the direction of Singapore's major investment flows.

## Cultural brokers

If cultural change reflects power shifts and the occurrence of social change, then it becomes crucial to gain more insight into who are the brokers that negotiate cultural identities. Sikko Visser (Amsterdam School of Social Scientific Research), in discussing the localization of Singaporean politics in the immediate postwar period (1945-51), went deeply into the backgrounds of Singaporean businessmen of Chinese descent. In the course of time, they gave up their transnational identities and brokered the cultural and social differences among the various local Chinese groups, and between them and their English rulers.

A well-known sceptic of cultural explanations, the panel's chairman, Chan Kwok Bun (Hong Kong Baptist University) found himself to be joined by Irmtraud Munder and some other panellists in his doubt whether cultural hybridity is always a helpful concept for describing cultural change. Cultural brokers from a deviating cultural background may be distrusted by both the indigenous group and the immigrants. Also, different cultures need not, by definition, be incompatible, as Kerstin Nagels remarked. In the process of globalization the well-established institutional framework of the nation-state is changing, as national cultures are being replaced by sub-national

and transnational ones. The uncertainties that this situation engendered have caused the informal brokerage of cultural norms and values to become important, and also caused research on informal brokers and their activities to have become essential for knowledge on present day social and political change. If cultural change is considered a creative process in which shifts in the underlying power relations and their connections with economic and institutional change are included, it seems essential to look at how this change is brokered by creating new cultural constructs. A sentence borrowed from Arif Dirlik, which is meant to apply to a somewhat different field of enquiry, befits ours quite well: 'The present is not a time of chronicling cultures, but of creating them' (2001: 24). ■

It is expected that continued cooperation among the panel's members will be facilitated in the near future, by the University of Amsterdam and Hong Kong Baptist University, in particular its David C. Lam Institute for East-West Studies.

Those who wish to join may contact:

Chan Kwok Bun (ckb@hkbu.edu.hk), or Leo Douw (lm.douw@let.vu.nl).

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# 'Robert Powell - Himalayan Drawings'

The exhibition 'Robert Powell - Himalayan Drawings' at the Völkerkundemuseum of Zurich University is Powell's first retrospective anywhere and his first major presentation in Europe. It displays an interesting selection of the work of the Australian. The 142 exhibits of watercolours, pencil and ink drawings document Powell's twenty-five year exploration of the Himalayas, concentrating mostly on the vernacular architecture of Nepal, but also of India, Pakistan, and China.

By PAOLA VON WYSS-GIACOSA

After the completion of his studies in architecture in Sydney and of some construction projects in Europe and the Near East in the early 1970s, Powell travelled to India and, from there, to the Himalayan region. By a fortunate coincidence, he was in the vicinity of Ladakh, an enclave of Tibetan culture in the highlands of Kashmir, in the early years of the opening of the region to Westerners. Prior to Powell's first visit in 1975, Ladakh had rarely been represented by artists from outside the region because of its relative inaccessibility. Inspired by Bernard Rudofsky's influential publication *Architecture without Architects* (New York, 1964), the Australian immediately began a broad visual documentation in watercolours and ink drawings of the indigenous architecture and the bare, far-flung landscape in which it is embedded. He was fascinated by the Ladakhi builders' ability to turn the natural impracticalities of a site to advantage.

On the one hand, Powell's works are executed in the classical sense, depicting the buildings as sculptures in their natural, rough setting. On the other hand, they are also very detailed and accurate architectural drawings with an ethnographic content and a high documentary value, often including the ground plan and elevation of an edifice. Though people are absent in Powell's works, footpaths and irrigation canals, piles of stones, stakes and stupas strung together with prayer flags bespeak a human presence. In these early drawings Powell already goes beyond the mere reading of the architectural surfaces and shows Ladakhi buildings as objects of meditation and contemplation as well as of education. The emphasis is put on the atefactual; each detail contains the identity of the whole, revealing internal and indigenous ways of seeing, making, and acting in this extreme, north-western periphery of the Tibetan world.

Powell's second approach to documenting Himalayan cultures in drawings came at the end of the

1970s. Having to wait for a visa for India, he undertook an excursion to the North West Frontier Provinces of Pakistan. He first visited the Kalash, a pre-Islamic mountain people in the borderland with Afghanistan, who integrated him into village life. He was particularly interested in local religion and its effect on the construction of holy places, in their symbolic ornamentation and in the magical painting of the Kalash.

Powell then travelled to the neighbouring Swat district, where Islam had already made substantial advances in influencing the ancient beliefs and their material expression. The wood carvers of Swat are renowned for their work, mostly executed in cedar. As a member of an Italian research team of the Istituto Italiano per il medio ed estremo Oriente (ISMEO) in Rome, Powell set out to document the architecture of the wooden mosques in northern Swat, then threatened by the arrival of cement construction in this remote area of northern Pakistan.

Powell's documentation is valuable in preserving their images. Only a few of these drawings were published in Italian scholarly journals. The series of drawings of the mosque of Gabral Jaba (a highland mosque in Swat), on display in Zurich, shows the fusion of more recent Islamic ideas and the original local religious traditions of the indigenous mountain people.

In the beginning of the 1980s, the circumstances somewhat changed for Powell; he went on to live in Kathmandu and later even took a studio in Nepal's capital city. Until then, he had been a travelling artist who carried all of his equipment in

his luggage and had been forced to produce work of the smallest sizes. Now firmly settled, he was able to plan larger formats, making sketches in front of the objects and finalizing the works in the studio. Nepal having been a closed country up to the early 1950s, scientists from all sorts of fields had arrived once it was opened, and Kathmandu had become a vibrant and cosmopolitan place. Powell became acquainted with restorers, social anthropologists, and archaeologists, who introduced him to their disciplines and projects. He thus got to know and document the unique artistic tradition of the Kathmandu Valley and the Newari culture dominant for centuries. Using precise measurements, he created complex ink-drawings and watercolours of the palatial Nepalese architecture. Powell depicted every detail of Newari craftsmanship in these works: the reliefs, the artfully carved columns, and wooden windows as well as the large bricks, which have been moulded to standard since the end of the nineteenth century. He often introduced an imaginary viewpoint in his drawings, thereby constructing a reality and creating a view that no photograph could capture.

He also dealt with cultures located in the western and northern mountain regions outside the Kathmandu Valley. For the social anthropologist Michael Oppitz, whom he had met upon his arrival in Nepal, Powell documented the material culture of the Magar, a shamanistic mountain tribe in the vicinity of the Dhaulagiri range. The Magar ink-drawings are precise representations of objects of specific ethnographic interest. Isolating them from their context and singling them out on a sheet of paper, Powell intensified their material presence. Unlike corresponding photographs, which cannot but catch everything upon which they are focused, Powell's drawings stringently omit anything secondary.

In 1992, Powell began working as draughtsman in the ancient kingdom of Mustang, north of the Annapurna range, in collaboration with a team for High Mountain Archaeology funded by the Deutsche Forschungsgemeinschaft (DFG). Inspired by the garish colourfulness of Mustang architecture, after a decade in Nepal, Powell changed his technique. He created large formats and experimented with new techniques in watercolour based on very fine outlines in pencil. Focusing on the ritual significance of the buildings'

hibition spans an arc that encompasses not only the work of a quarter of a century but also, geographically, covers the largest mountain range on earth from west to east. It also includes various objects, such as shamanic paraphernalia from the Magar area, carved wooden toolboxes from North Pakistani Swat, as well as thread-crosses and Sago Namgo - earth door, sky door structures built on the skulls of a ram and a dog - from Mustang. These exhibits enter into a fascinating dialogue with Powell's drawings:



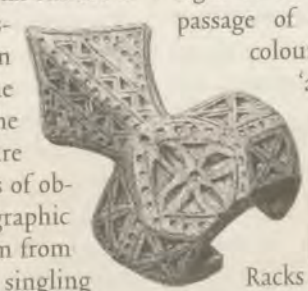
Wangchuk's House, Saspol, Kashmir, India

chromatic ornamentation, Powell drew only the facades, cutting them out from their surroundings. He organized the elements flatly, without perspective, placing everything well inside the rectangle of the paper. By carefully aimed use of details and montage, he created images far removed from a representation of the day-to-day world, while simultaneously preserving all of the traces and signs of everyday actions over the passage of time. Powell's watercolours are, in his own words, 'an imaginary documentation'.

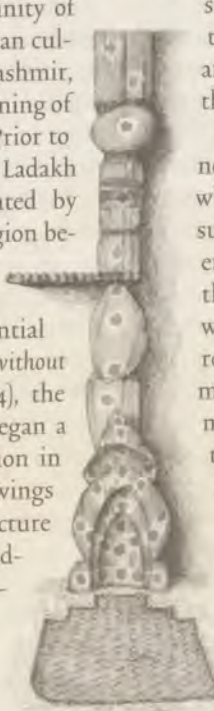
One large pencil drawing in the Völkerkundemuseum depicting Grain Drying Racks in Gyalthang represents Powell's latest work in the Sino-Tibetan border country in the north of Yunnan, China. The Zurich exhibition

spans an arc that encompasses not only the work of a quarter of a century but also, geographically, covers the largest mountain range on earth from west to east. It also includes various objects, such as shamanic paraphernalia from the Magar area, carved wooden toolboxes from North Pakistani Swat, as well as thread-crosses and Sago Namgo - earth door, sky door structures built on the skulls of a ram and a dog - from Mustang. These exhibits enter into a fascinating dialogue with Powell's drawings:

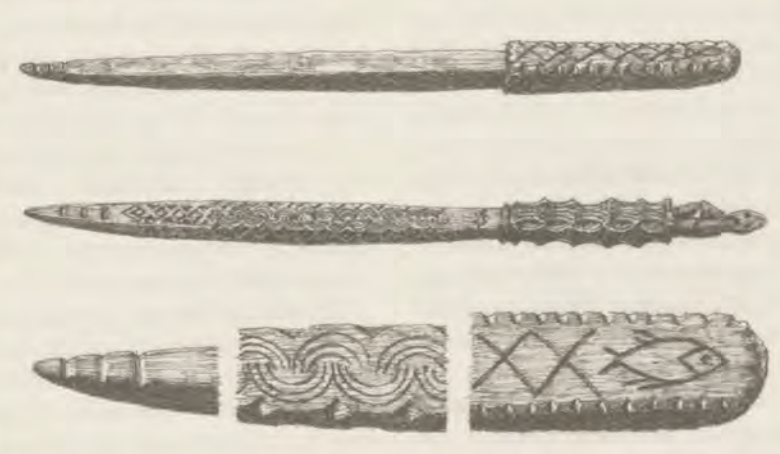
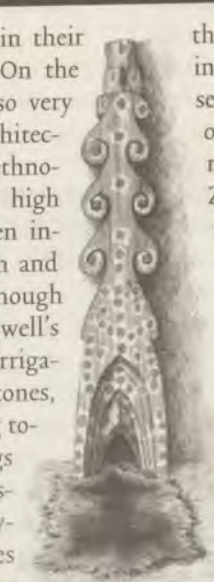
The Magar drumsticks and the wooden armguard allow a direct comparison between the material object and its visual documentation.



Wooden Arm Guard, northern Magar, West-Central Nepal



Mihrab Details, Mosque at Gabral Jaba, Swat, North-West Pakistan



Drumsticks, Northern Magar, West-Central Nepal

The visitor may appreciate how powerfully drawing can convey the physicality and material presence of an object. At the same time, the two beautifully worked woodcarvers' toolboxes lent by the Lindenmuseum, Stuttgart, are impressive examples of the craftsmanship documented in Powell's Gabral Jaba series. The Sago Namgo, closing the doors of the earth and sky to harmful spirits from these regions, and the thread-crosses, entrapping evil influences like spider webs, emphasize Powell's concentration on the religious aspects of Mustang architecture.

Seeing - and then drawing and photographing - are conceptualizing and interpretative acts. A picture is not independent of reality. It is, however, autonomous and obeys the logic of compositional thought. For Powell, photography will always be a research tool, an auxiliary activity to his vocation as a draughtsman and never an end in itself. The exhibition in the Völkerkundemuseum Zurich poses the question as to what can today be the function of ethnographic drawing, in particular, and of documentary illustration in general. Is drawing obsolete as a means of representation, or does it still have a potential that no other medium has? How does it relate to photography, which began its march to ascendancy in ethnographic documentation over a hundred years ago? Should documentary drawing, besides committing a similarity with the depicted, be mimetic? Can it go beyond being veristic and in such transcendence capture hidden layers of reality? ■

The catalogue accompanying the show, also entitled 'Robert Powell - Himalayan Drawings' (ed. Michael Oppitz), is a voluminous publication with more than two-hundred pictures and eight articles addressing various aspects of Powell's work. It assembles contributions by some renowned specialists in the fields of art and architecture, social anthropology and ethnography, Tibetan, Islamic, Indian, and Nepalese Studies, as well as general history of the Himalayan region. The exhibition lasts till 3 March 2002.

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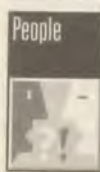
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# An interview with Manray Hsu

## A Vision on Contemporary Taiwanese Art

Manray Hsu is an independent art critic and curator based in Taipei (Taiwan) who has acted as a co-curator of the Taipei Biennial 2000, 'The Sky is the Limit', that was held in the Taipei Fine Arts Museum. The Gate Foundation invited him to the Netherlands to give some lectures on contemporary Taiwanese art and artists. Somewhere in his schedule of appointments with a variety of curators and visits to different art centres and museums, we were able to meet on a terrace in the Amsterdam summer sun. It was an exceptionally hot day by Dutch standards. 'These temperatures are common in Taiwan, therefore children like to stay in the air-conditioned Seven Elevens and read comic books', Manray Hsu says with a smile.

By SASKIA MONSHOUWER



The central issue of the interview is a complex one. What is the relationship between the regional specific Taiwanese identity, and the international art world? How can we deal with the current shift of political and cultural categorizations, and how do these changes reflect on modern and current art? These questions are well-nigh impossible to answer in the short period of time we have together, yet their answers not only determine Manray Hsu's broader philosophical vision on art, but also our personal confrontation, as they underlie every one of his remarks.

On the one hand, Manray Hsu acts as a kind of ambassador, carrying knowledge and images from Taiwan and representing his region. On the other, he seeks to represent a certain vision common in the international art world today. He believes in a new kind of art, an international one. A kind of art that can reflect thoughts and beliefs pronounced in post-modernist, philosophical texts and can be seen as an outcome of new communication technologies and processes, such as the development of a new economy and shifts in dependency relations.

'Can you still speak of typical Taiwanese art, in the sense of national Taiwanese art?' This is my first question, in an attempt to find a common name for the diversity of photographs of art works he carries with him. 'Nationalism cannot be dealt with systematically,' he answers, 'only nations tend to do so. From the point of view of the citizen, there are many possibilities. You can resist it; you can stay or leave and make all

kinds of combinations.' The fact that Manray Hsu immediately changes the perspective of the question from an overview to a personal level appears crucial, and has a political and historical dimension.

In his introduction on Taiwanese art, he points to the fast and rigorous entry into modernity that Taiwan has made. This entrance is related to its political situation. Taipei, as we know it now is a crowded city buzzing with activity. People are generally busy and work all around the clock, Seven Elevens are on every corner, and children find themselves all kinds of toys made in Japan or the



Manray Hsu

USA. Modern Taiwan has come into existence from the moment the KMT had been driven out of China by the Communist Party. The KMT then established a dictatorial regime and unconditionally focused its policies on economic production and international trade. For the development of modern art, the most important impulse has been the opening of the Taipei Fine Arts Museum in 1984.

The ambiguity that follows the changes of the past five decades is reflected in the name Manray Hsu proper: a chosen name and self-created identity. He chose the invented name of an artist who, as a child from Polish Jews in New York, stood

at the roots of modern art. Manray Hsu seems to claim that the bedrock for modern and contemporary art in Taiwan can only be understood in the context of the political vulnerability of the country and its recent leap into modernity. The latter is well illustrated by the way he handles the photographs he carries with him. His laptop provides access to a large image-databank with images of artworks by several Taiwanese artists.

In addition, he makes snapshots of the city of Taipei and shows them so as to provide an introduction to contemporary art. He sees these snapshots as the vehicle of his mission, a tool in making people understand what current art is about. Manray Hsu emphasizes the present and provides an entry to contemporary art. The works of most contemporary Taiwanese artists contain elements from street scenes: a photograph of a shop window depicts colourful, plastic, Japanese and American products. Advertisements, comics, and new techniques constitute the theme and determine the motives in a variety of

works of art. Subsequently, a view of art history is being defined. In a sense, the reconstruction of history in modern art parallels how people redefine their own identity. Reconstructing history, then, is the second underlying theme of current Taiwanese art. Tradition, politics, and world history are at the heart of this reconstruction.

In consequence of this starting point, questions about traditional Taiwanese art (or, in a wider context, about Chinese or Southeast Asian art) are not to be interpreted as a search for a chronological line in which the new develops from the old. Both the new and the old are creations, they are intellectual reflections. Thoughts on tradition are fluently combined with thoughts about the future. This perspective is strongly present in the works of the Taiwanese artists.

The works of Hongjohn Lin present many parallels to the thoughts of Manray Hsu. He earned his PhD in art history at the University of New York. In an installation of his in the Japanese garden of the Metropolitan Museum, he was living in this garden, dressed in traditional Japanese garments. In all of his works,

Hongjohn Lin plays a subtle game with history and creates new and surprising views on cultural identity. After his studies, he returned to Taiwan, where he took to lecturing in photography, writing and making art. Another artist Manray Hsu often mentions is Hung Tunlu, who makes photographs of large robots. For those of you with children (and thus well acquainted with modern cartoons), they best resemble 'Transformers', huge robots composed of several smaller ones, which are, in proportion, larger than the tallest buildings in the city. They appear in the meadows in between colourful flowers as if poised to take over the world. In his pictures, Hung Tunlu creates new icons and symbols that are easily understood by a large range of people. Wan Jun-Jieh, then, is an artist who works with modern media, confronting people with the strange self-created world we live in. At the Taipei Biennial 2000, he presented a virtual travel agency. A space in the museum marked with pink plastic palm trees. Visitors were invited to use computers and send e-mails across the world. Only one artist Maray Hsu mentioned makes art that is explicitly related to Taoist tradition. Lee Ming Wei made a museum architectural space, where he would cook and invite people to eat with him. In the white and rectangular surroundings he interviews his guests.

It would be wrong to conclude from these examples that you might be able to distill out Manray Hsu's personal preferences. He has an open view and is well aware of the danger of using works of art as illustration to an intellectual vision. The diversity of art and artists confirms this. When asked about his selection criteria, he points out that it is all about quality, but the underlying thoughts and analyses are clear.

'People are products of their time, but only some become faces that tell what art is. These are the people that face up their historical situation with great sensitivity. With the advent of industrial revolution, time changes faster than before' so he proclaimed in 1999 in a text published in the catalogue to the exhibition 'Face to Face', a presentation of contemporary Taiwanese art in the Gold Coast City Art Gallery in Australia.

But in spite of his international goals and aims, in spite of his visionary beliefs in a new international art, most of the questions asked by the

public concern the specific Taiwanese situation. They ask him to specify both the regional differences of a pronounced Taiwanese identity from a semi-traditional perspective and the way this identity directs the production of current art in Taiwan. There is, of course, nothing wrong with this curiosity, as long as it steers clear from transparent categorizations of the exotic (that does not even exist in the end) or more vicious ethnocentric beliefs.

Through looking at Taiwanese art, as presented by Manray Hsu, it becomes very clear how daring it is to find the route to a new kind of art. The political and historical lines are evidence of the need to research and recreate an identity. ■

About Manray Hsu:

Dr Manray Hsu has a PhD Candidate in Aesthetics from the Department of Philosophy at Columbia University, New York and is a regular contributor to *Art Asia-Pacific*, *Flash Art* and major magazines in China.

### AMONG HIS EXHIBITIONS ARE:

- 1997 'Back from Home', bamboo Curtain Studio, Taipei
- 1998 'Thing-Made Things', IT, Taipei
- 1999 Exhibition of Chiang Hsiou-chien and Hsia Yin: 'Two Youngest Artists in History', Hua-shan Cultural district, Taipei (in cooperation with Ralf Schmitt)
- 2000 'Frogansters': Group exhibition of an indefinite Number of Frogs, 'About Café', Bangkok, Cities on the Move', H.M.L. Art Beatus Gallery, Vancouver
- 2000 Taipei Biennial, 'The Sky is the limit' (co-curator with Jerome Sans)

Saskia Monshouwer is an art critic and publicist working for the GATE Foundation. She is a regular contributor to 'Kunstbeeld', a Dutch art magazine. E-mail: s.monshouwer@compa.net.nl



# Asian Artists at the 2001 Venice Biennale

When going to the Venice Biennale for the first time this year, I was expecting to see some kind of acceptance of the huge range of modernist art now produced and exhibited in many Asian countries. Instead, I found myself in a peculiar set of time warps, some constructed by, for example, the peculiar historical architecture of Venice and the history of its Biennale, others by the vagaries of the European art curatorial practice which, in part, had chosen the works.

By JOHN CLARK

In fact, to the visitor there is not one Biennale, but four. In the first one – the Giardini – the ‘national’ pavilions are situated in, by turns, an Edwardian and early modern architectural never-never land. There, Britain faces a fascist German neo-classical pile, with spaces for Japan (Fujimoto Yukio, Hatakeyama Naoya, and Nakamura Masato), Korea (Suh Doo-ho and Michael Joo), Australia (Lyndal Jones), and other late-comers to creep in, and with older cousins, such as Russia (Sergei Shutov, Olga Chernysheva, and Leonid Sokov) reclaiming their former sites. It is thus a cross between a nineteenth-century world exposition and modern trade fair.

The second Biennale bears token adjustments to other expressions in the thematic ‘Plateau of Humanity’, curated by Harold Szeeman in the Italian pavilion (also in the Giardini). It includes the video work of Xu Zhen, another piece by the late Chen Zhen in memoriam, and an installation by the Korean Suh Do-ho. The third Biennale is a very long corridor of fair-ground booths on each side of the late Renaissance factory called the Arsenale, which is some distance away from the Giardini in the old naval factory complex. Right at the beginning of the Arsenale is a booth for the work of Xiao Yu, and towards the end, on the back of the panels for someone else’s installation, the photographs of Hai Bo.

The fourth Biennale is spread out all over the city in buildings temporarily loaned for the purpose: gothic palaces (Portugal: João Penalva), a nineteenth-century learned society with rooms used by Garibaldi (Belgium), old warehouses (Sweden), and a twelfth-century nunnery turned into an ecclesiastical museum (New Zealand: Peter Robinson and Jacqueline Fraser). A prison with inscriptions that indicate that the room had earli-

er been used by the council to judge secret denunciations and that a patriot that had been tortured there by Mussolini’s Fascists also featured in the exhibition (Taiwan: Lin Shumin, Liu Shenfen, Lin Minghong, Zhang Jianzhi (Chang Chien-chi) and Wang Wenzhi). Singapore (Chen Kezhan, Salleh Jaspas, Matthew Ngui, and Suzann Victor) and Hong Kong (Ellen Pau, Ho Siu-kee, and Leung Chi-wo) were found in adjacent palazzi. Singapore arguably had the best-produced and most sensible little national catalogue and take-away linen book bag. As usual, there was no pavilion or direct representation from India (Anish Kapoor had previously exhibited in the British pavilion) or from the People’s Republic of China. This time, Szeeman included the artists mentioned and also used a large Swiss collection at the Biennale in 1999 to make, one supposes, a curatorial intervention in European cultural perceptions of China.<sup>1</sup> With the exception of Egypt, the Arab and Islamic world was largely absent.

The above indicates one may spend as much time in the Biennale wondering why the works are in a particular space and how well or how indifferently they relate to it, rather than thinking about the works themselves, about the underlying curatorial concept and its validity. Clearly these spaces give rise to two strategies by national curators, one is to turn a whole building over to one artist who makes a work, which can become site specific and plays off its site. The most satisfying variants of this approach were the three video installations and exhibited objects by Penalva in the Portuguese pavilion, and old Vendramin Palace. The other approach is to produce large icon-like objects which dominate an environment or which completely fill up a room.

Both these strategies were used to great effect by Suh Do-ho, in first, a commemorative plinth borne by multitudes of small figures and, then, in two works: *Some/One*, in the Korean pavilion, where what might be a royal

robe of golden chain mail covered a room, but was made from single coin-like metal pieces; and, in the Italian pavilion, was a translucent glass floor held up by myriads of plastic figures with an all-over ‘pin-head’ wall paper. On very close inspection, these became single digitized images of human heads. The effective domination of space by minutely articulated and replicated figures or images with the overall mass they supported was quite astonishing, and he would have been awarded my Grand Prize.

The spaces available to the overall curator also allow such domination by specific artists; however, their layout as an exhibition, especially in the Arsenale complex, incline towards mere iteration than curatorial strategy. This impression was particularly strong where many of the works were video pieces projected on the wall of a box. They did not make for an interesting gallery-viewing experience, and it did not help that many were pieces I had seen elsewhere as a casual visitor (Bill Viola in London and Fiona Fan at the Stedelijk Museum in Amsterdam). How much more so would this be the case for someone in the Euro-American art exhibition cultures where such works are exhibited



Suzann Victor (Republic of Singapore), ‘Dusted by Ruch Manoeuvre’, 2001, installation.

seek to obtain pavilions in the Giardini, for in their private palazzi they can control their own selection, at least, and, in this regard, claim their own canon. Nonetheless, should the People’s Republic of China have chosen to exhibit, it is very unlikely we would have seen the Xiao Yu or Xu Zhen works to have been selected. Whereas Chinese contemporary art in 1999 may be said to have played a mildly de-canonizing role for the European works, exhibited at Venice, one may also conceive that Xu Zhen’s fictitious creatures – a kind of three-dimen-

already shown at home into a site-specific work, where four arms of a candelabra were mechanically swung towards a glass pendant piece in the middle. They were always in danger of colliding and smashing the ensemble to the floor. Another element at the rear of this installation had an unclear purpose, yet, suspended at the top of the stairs in a restored but very old space, one could not but feel the sense of cultural elision and near-destructive collision between two unspoken entities. Indeed, the work spoke on many levels, articulated because of this very adjustment to the space.

Another interesting strategy in use, is to insist on the otherness of origin by anthropologizing its presence in the here and now. Leung Chi-wo elegantly and eloquently achieved this by the exhibition of a cookie-vending machine. By wrapping any item in one’s possession in a plastic bag and affixing it to the gallery wall, cakes could be obtained from it; this cake vender was also at other specified sites throughout the city. The cakes were in the positive shape of the sky as viewed enclosed by high-rise buildings. Sitting at a table covered with images of Hong Kong skyscrapers, one felt that, curiously enough, a view of the world was being harmonized by its transposition to Venice. One felt as if one was sharing in a memory, a memory made actual by one’s distant participation in it. ■



Do-Ho Suh, (Republic of Korea), ‘Public Figures’, 1998.

all the time? Indeed, it seems to be the custom at Biennales; one had a distinct feeling of having seen many of the artists and works before. Is this tendency due to curatorial fear of flying with the phantom of the new or simply due to museum fatigue? Perhaps both, but definitely disproportionate space and attention has been given to several artists: Serra, Twombly, the Kabakovs. I suppose selection for art exhibitions cannot escape from the tyranny of canon, however implicitly this may be posed, and all works may have to be judged by their propensity to be absorbed into a canon given by the exhibition site, in this case, a Euro-American one.

This ‘pre-selection’ is quite important for those not pre-selected, since many do not fall into the cultural or stylistic nexuses defined by hitherto and present curatorial practice. Some way out of this was seen in the small ‘African’ exhibition, but even so, much of the work there had already received the consecration of earlier Euro-American exhibitions. The avoidance of ‘pre-selection’ would seem to be a good reason for Singapore, Hong Kong, and Taiwan not to

sional, plastic and gothic phantasmagoria, Jurassic Park creatures without digitization – could, by their very exhibition, escape the constraints of official culture at home in China.

The major issue at stake is that, in works of the ‘cadaver group’, which has used deceased human body parts in installations and performed acts of cannibalism,<sup>2</sup> we are dealing with work which, in the guise of inner-cultural critique or aesthetic radicalism, attacks many humanist ideals mediated by the notion of a sacrosanct body – ideas that may now be approaching cultural universality. To exhibit minor versions of this oeuvre, such as the works of Hirst in Britain (whom some cadaver artists claim as an influence and with whom they are often compared), is, in my view, privileging complicity with the very social horrors or baleful aesthetic tendencies their exhibition is supposed to criticize or, at least, relativize.

Singapore and Hong Kong also demonstrated interesting curatorial and artistic strategies, which allowed for some significant interaction with the site of Venice. In the Singapore palazzo was an adaptation of a piece



Matthew Ngui (Republic of Singapore), ‘The Chair’, 1999, installation.

## Notes

1. See the essay by Francesca dal Lago on the 1999 Biennale in: Clark, John (ed.), *Chinese Art at the Turn of the Millennium*, Hong Kong: New Art Media (2000).
2. See: Dawei, Fei, ‘Transgresser le principe céleste: Dialogue avec le group cadavre’ (Zhu Yu, Sun Yuan, Peng Yu), ‘Représenter l’Horreur’, *Hors Serie Artpress*, (May 2001).



Professor John Clark is Associate Professor at the University of Sydney where he is chair of the Department of Art History & Theory and acting director of the Power Institute, Foundation for Art & Visual Culture. His current research investigates new definitions of modernity in art through a comparison of Chinese and Thai art of the 1980s and 1990s. E-mail: john.clark@arthist.usyd.edu.au



ASIAN ART ONLINE

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<http://www.iias.nl>  
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### AUSTRALIA

#### 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

#### 10 November 2001– 10 February 2002

**NEO-TOKYO: Japanese Art Now**  
 Major exhibition featuring the works of contemporary artists from Japan. Surrounding ideas on the influence of Pop Art, and life in the present day Japanese metropolis on artists in Japan today, the exhibition includes painting, sculpture, multimedia installations, and video.

#### National Gallery of Australia

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

#### Sherman Galleries

16-18 Goodhope St.  
 Paddington (Sydney), NSW 2021  
 Tel: +61-2-9331-1112  
 Fax: +61-2-9331-1051  
 E-mail: info@shermangalleries.com.au

#### From October 2001

**Gu Wenda – Solo Exhibitions**  
 Born 1955 in Shanghai, China, Chinese artist Gu Wenda has become world renowned for his wide range of artworks, including traditional ink paintings, experimental oil paintings, and more recently a series of multimedia installations, for which the artist uses large quantities of human hair. Under the title United Nations-series, Gu Wenda has been invited to create the United Nations – Australia Monument at the National Gallery in Canberra, opening on 6 October, 2001. On 1 October, 2001, Gu Wenda will open an

additional solo exhibition of his work at the Sherman Galleries in Sydney.

### CANADA

#### The Power Plant Contemporary Art Gallery

231 Queens Quay West  
 Toronto, ON M5J 2G8  
 Tel: +1-416-973-4949  
 E-mail: powerplant@harbourfront.on.ca  
 Http://www.thepowerplant.org

#### 22 September – 18 November 2001

**Aernout Mik/ Zhuang Huan**  
 Two artists, one from the Netherlands, and the other born in China, have been brought together for the first time by curator Philip Monk in this unique collaboration. The exhibition will feature video registrations of performances by both artists, and during the opening reception on 21 September the Chinese artist Zhang Huan, who has recently moved to live and work in the US, will stage a live performance at the Power Plant.

### CHINA

#### China Art Archives and Warehouse (CAAW)

P.O. Box 43  
 Beijing, 100102  
 Tel: +86-10-8456-5152  
 Fax: +86-10-8456-5154  
 E-mail: naac@public.gb.com.cn  
 Http://www.archivesandwarehouse.com

#### Ongoing

**In Stock**  
 Next to a wide range of temporary exhibitions, the 2nd floor of the new CAAW gallery in Beijing has been devoted entirely to showing the gallery's artworks in stock. Participating artists include, among others: Meng Huang, Han Lei, Sun Kai, Hong Lei, Hong Hao, and Zheng Guogu. See the gallery website for more details.

#### Hong Kong Visual Art Center

Tel: +85-2-2517-4620  
 E-mail: wleung@para-site.org.hk  
 Http://www.para-site.org.hk

#### 7-9 December 2001

**Symposium on International Artists' Spaces**  
 Coordinated by the Para/Site Art Space, and supported by The Asia Art Archive and Hong Kong Arts Development Council, the symposium will include over fourteen presentations by artists and curators from a wide range of cities including, among others: Beijing, Baguio, Melbourne, Stockholm, Singapore, Tokyo, and Vancouver. The symposium will also feature video screenings and performances. In addition, an exhibition featuring the various participating art centres will be held at the Para/Site Art Space.

### CZECH REPUBLIC

#### Náprstek Museum of Asian, African and American Cultures

Betlémské nám. 1  
 Prague, 1  
 Tel: +420-2-22221416  
 Fax: +420-2-22221418  
 E-mail: asiatic.npm@aconet.cz  
 Http://www.aconet.cz/npm

#### Until 14 February 2002

**Headhunters – Tribal Art of Kalimantan**  
 Curated by Dagmar Pospisilová, the exhibition features artworks from Kalimantan Island (also known as Borneo). Aimed to show the everyday life of the people on the island, the exhibition features wooden statues, arms, textiles and pottery, in particular from the island's Dayak community.

### FINLAND

#### Oulu City Art Museum

Kasarmintie 7  
 Oulu, 90015  
 Tel: +358-8-5584-7450  
 Fax: +358-8-5584-7499  
 E-mail: keksus.taidemuseo@ouka.fi  
 Http://www.ouka.filtaidemuseo

#### Until 11 November 2001

**Cross Pressures: Photography and Video Art from Beijing**  
 'Cross Pressures' features the work of fifteen young artists from Beijing including, among others, Zhang Dali, Zhuang Hui, Wang Jingsong, Rong Rong, and Zhao Bandi. A catalogue will be produced for the exhibition, with essays by the Chinese art critic Li Xianting, the artist Zha Shaorou, and Taru Salmenkari, who is a member of the East Asian Studies Department, University of Helsinki, Finland.

### INDONESIA

#### Jakarta

#### November 2001

**HOMEPORT JAKARTA**  
 Organized by BizArt and CELL (Rotterdam, the Netherlands), the HOMEPORT JAKARTA is part of a larger HOMEPORT HARBOR CITY-project showing the work of video artist from around the world at public locations in a wide range of port cities. Other exhibitions are: HOMEPORT HAVANA (April 2001), HOMEPORT ROTTERDAM (June 2001), HOMEPORT SHANGHAI (August 2001), HOMEPORT MUMBAI (September 2001), and later this year HOMEPORT CAPE TOWN (December 2001).

For more information, contact CELL.  
 E-mail: cell@cell.nl  
 Http://www.cell.nl

### ITALY

#### Venice Biennale

Venice, Giardini – Arsenale  
 (Corderie, Artiglierie, Gaggiandre, Isolotto, Tese delle vergini, Giardino delle vergini)



Shintaro Tanaka, 'The place where the wind is'.  
 Fiber, reinforced plastics mixed with pigment.

### ISRAEL

#### The Israel Museum

Jerusalem  
 Tel: +972-2-670-8943  
 Http://www.imj.org.il

#### 14 August 2001 – 15 January 2002

**China: One Hundred Treasures**  
 Exhibition reflecting 5000 years of Chinese artistic heritage presented for the first time in Israel. Organized in cooperation between the Israel Museum and leading cultural institutions in the Peoples Republic of China, the exhibition includes life-sized terra cotta soldiers and a horse from the tomb of the First Emperor, Qin Shihuangdi in the 3rd century B.C., and a 2,000-year-old jade burial suit from the Han dynasty, which are rarely shown outside China.

### JAPAN

#### Fuji Television Gallery

New Yurakucho Bldg., 1F  
 1-12-1 Yurakucho, Chiyoda-ku,  
 Tokyo, 100-0006  
 Tel: +81-3-5220-3133  
 Fax: +81-3-5220-3739  
 E-mail: info@fujitvgallery.com  
 Http://www.fujitvgallery.com

The Tokyo-based Fuji Television Gallery was founded in 1970 as a subsidiary of the Fuji Network Cooperation. Next to works by a wide range of international artists, the gallery also features the work of many leading artists from Japan, including Masaaki Sato's 'Newsstand'-series of paintings and sculptures by Yayoi Kusama.

#### Kyoto National Museum

527 Chayamachi  
 Higashiyama-ku  
 Kyoto, 605-0931  
 Tel: +81-75-541-1151  
 Fax: +81-75-531-0263  
 Http://www.kyohaku.go.jp

#### 12 January – 17 February 2002

**A Visit from Prague: Japanese Art from Czech National Museums**  
 Ukiyo-e woodblock prints and other works of Japanese art from the National Gallery in Prague and other Czech National Museum's will be featured at this exhibition, held at the Main Exhibition Hall of the Kyoto National Museum.

#### The National Museum of Art, Osaka

10-4, Expo Park  
 Senri  
 Suita, 565-0826  
 Tel: +81-6-6876-2481  
 Fax: +81-6-6878-3619  
 Http://www.nmao.go.jp

#### 25 October – 11 December 2001

**Museum as Subjects**  
 The important role that the museum can play in contemporary art activities is becoming involved in an ever growing amount of criticism. The exhibition focuses on some of these issues, by presenting the work of around fifteen



Kalimantan (Dayak) textile at the exhibition  
 Headhunters – Tribal Art of Kalimantan.



Western artists who's recent works all seem to deal with the museum space, and thereby addressing questions on the role of the museum.

**20 December 2001 – 3 February 2002**  
[Invitation to Contemporary Art]  
*After Image*

'What is painted, or photographed is different from what we see'. This statement forms the main theme of the exhibition. *After Image* is a trace of what we have seen and memorized, and the show aims to show works by artists who question the relationship between the object and its image.

**The National Museum of Modern Art, Kyoto**

Enshoji-cho, Okazaki  
Sakyo-ku  
Kyoto, 606-8344  
Tel: +81-75-761-4111  
Http://www.momak.go.jp

**30 October – 16 December 2001**

*Exhibition of Komatsu Hitoshi*  
Organized by the Daily Yomiuri and the National Museum of Modern Art in Kyoto the exhibition features the work of the Japanese 'hermit' painter Komatsu Hitoshi (1902-1989). Born in Yamagata Prefecture, Hitoshi moved first to Tokyo in early 1920, but later moved to live and work in Kyoto in 1924. There he became active as one of the few Inten painters in the city, and was honoured the status of contributor to national culture in 1986.

**KOREA**

**National Museum of Contemporary Art, Korea**

San 58-1, Makye-dong  
Gwancheon-si  
Gyeonggi-do, 427-701  
Tel: (02) 2188-6000  
Fax: (02) 2188-6123  
Http://www.moca.go.kr

Located south of Seoul Capital City, the National Museum of Contemporary Art, Korea, offers a wide range of exhibitions featuring both artworks by contemporary Korean artists, as well as other counterparts from Asia, Europe, and North America. Following is a selection of exhibitions to be held for this year, with more exhibitions listed on the museum website.

**October – November**

*Korean Contemporary Art in International Exhibitions*  
Featuring the work of several renowned Korean artists, the exhibition aims to show how many of the particularities of contemporary Korean art have succeeded in attracting the attention of the international art scene and how this affects both the present and future state of Korean art in the world.

**11 December 2001 – 8 February 2002**

*The Perfume and Form of Black Ink in 21st Century Painting*  
This exhibition aims to show the strong tradition for the use of brush, ink, and paper in the work of Chinese, Japanese and Korean artists, which makes black ink painting still one of the major forces in East Asian contemporary art.

**THE NETHERLANDS**

**International Film Festival Rotterdam**

P.O. Box 21696  
Rotterdam, 3001 AR  
Tel: +31-10-8909090  
Fax: +31-10-8909091  
Http://www.filmfestivalrotterdam.com

**31st International Film Festival Rotterdam**  
One of the leading film festivals held every year in the city of Rotterdam will feature films from established and newly emerging film-makers from around the world. Aside from the Main Programme with over sixty world, international, and European premieres, the festival will also feature the VPRO Tiger Awards, the Hebert Bals Fund Harvest with new world cinema films; and Exploding Cinema, exploring recent developments on the cutting edge of cinema and new media art. During the festival, many museums, galleries, and private art institutes will organize international art exhibitions in collaboration with the festival. The IFFR traditionally puts strong emphasis on Asian cinema, and the 2002 edition will be no exception. Last year's edition included many films from Japan, South Korea, China, Hong Kong, Vietnam, Thailand, India, Iran, and many other Asian countries.

**World Wide Video Festival**

Marnixstraat 411  
Amsterdam, 1017 PJ  
Tel: +31-20-420-7729  
Fax: +31-20-421-3828  
E-mail: wwwf@wwwf.nl  
Http://www.wwwf.nl

**10 October – 11 November 2001**

*19th World Wide Video Festival*  
Held every year around the city of Amsterdam, the World Wide Video Festival has become known as one of the most profound art manifestations focusing on video art and multi media art in the world. Venues include, among others: The Melkweg, Theatre de Balie, Arti et Amicitiae, and Baby. This year's edition features the Korean-born artist Seoung-ho Cho, with his video installation *67/97* (USA, 2001) and Nam June Paik, with his video *Analogue Asemblage* (USA, 2000), as well as a web-based installation by the another Korean artist, Yong-hae Chang.

\*Please check the festival website for more information and ticket sale outlets.

**NEW ZEALAND**

**City Gallery Wellington**

Civic Square  
P.O. Box 2199  
Wellington 6015  
New Zealand  
Tel: +64-4-801-3021  
Fax: +64-4-801-3950  
E-mail: art.gallery@wcc.govt.nz  
Http://www.city-gallery.org.nz

**28 September – 2 December 2001**

*Techno Maori – Maori Art in the Digital Age*  
*Techno Maori – Maori Art in the Digital Age* brings together work by a selection of contemporary Maori artists, expressing the diverse ways in which they are utilizing or inspired by digital technology in their use of traditional, modern and contemporary media. The exhibition further examines how indigenous identity continues to be expressed in an increasingly digitized and globalized cultural setting.

**PAKISTAN**

**Mohatta Palace Museum**

Karachi

**Until December 2001**

*The Treasures of the Talpurs: Collections from the Courts of Sindh*  
Following the completion of the extensive renovation and restoration in 1999, the Mohatta Palace Museum's inaugural exhibition is dedicated to the private collections of the Talpur families, who ruled the courts of Sindh until the British annexation in 1843. The exhibition features over a hundred objects, including arms and armour, costumes and textiles, furniture, jewellery, and manuscripts.

**SINGAPORE**

**Singapore Art Museum**

71 Bras Basah Road, Singapore, 189555  
Tel: +65-332-3222, Fax: +65-334-7919  
E-mail: Suenne\_Megan\_Tan@nhb.gov.sg  
Http://www.nhb.gov.sg

**7 December 2001 – 28 February 2002**

*Nokia Singapore Art*  
Jointly organized by the Singapore Art Museum and the National Arts Council, *Nokia Singapore Art* is a biennial art exhibition, which aims to document the recent developments in visual arts in Singapore, showing the latest contemporary works from artist in Singapore. Aside from more familiar media, the 2001 edition will also feature works in the field of 'cyberart'. Other activities include art symposia, publications, and a wide range of workshops.

**Travelling exhibition**

*Diobok-Obok – Continuities and Continuities: South East Asian Art Today*  
Exhibition focusing on the contemporary Southeast Asian artists' engagement in important issues on identity within the region and the role of the arts in present day societies across the Southeast Asian region. Having had its preview in Singapore, the exhibition will be travelling around Europe during the second half of 2001. Please contact the museum for more details.

**SWEDEN**

**Östasiatiska Museet (Museum of Far Eastern Antiques)**

Tyghusplan, Stockholm, Skeppsholmen  
Tel: +46-8-5195-5750  
Fax: +46-8-5195-5755  
E-mail: info@ostasiatiska.se  
Http://www.ostasiatiska.se

**Until 25 November**

*Text & Subtext*  
After having been held in Singapore and Australia, the exhibition *Text & Subtext*, which features the work of twenty-two female artists from a wide range of countries in Asia, will be touring around Europe. After the European premiere in Stockholm, the exhibition will travel to Norway, the Netherlands, Denmark, and the United Kingdom. Artists who's work are featured in the exhibition, include among others: Varsha Nair (India/Thailand), Chila Kumari Burman (India/UK), Sora Kim (Korea), Wu Mali (Taiwan), and Nalini Malani (India).

**SWITZERLAND**

**Völkerkundemuseum**

Pelikanstr. 40  
Zürich, 8001  
Tel: +41-1-634-9011  
Fax: +41-1-634-9050  
E-mail: musethno@vmz.unizh.ch  
Http://www.musethno.unizh.ch

**Until 4 March 2002**

*Robert Powell – Himalayan Drawings (1975-2001)*  
Exhibition featuring 140 works by the Australian-born artist Robert Powell, who spend more than 25 years of his life living and working in the Himalayas – mostly in Nepal, but also in India, Pakistan, and Tibet. The works focus on the architecture of the Himalayan region, with focus on Ladakh, Mustang, as well as on the Kalash, a group of pre-Islamic mountain people who live in the borderland between Pakistan and Afghanistan.

\*Editors' Note: See article by Paola Wyss-Giacosa on p. 43 in this issue of the IIAS Newsletter.

**UNITED STATES OF AMERICA**

**Arthur M. Sackler Gallery**

1050 Independence Avenue, SW  
Washington, D.C., 20560  
Tel: +1-202-357-4880  
Http://www.asia.si.edu

**9 September 2001 – 7 July 2002**

*The Cave as Canvas: Hidden Images of Worship along the Silk Road*  
Examining the religious meaning and function of a typical Chinese Central Asian Buddhist cave, this exhibition features a group of fifteen 5th-century wall painting fragments from the well-known Buddhist cave site of Qizil (also spelled Kizil), located in what is now the Chinese autonomous region of Xinjiang Uygur. These unique examples of mural paintings together will form the basis of a visual exploration of the often independent nature of the art and architectural design presented in the lavishly decorated Buddhist temples from medieval Chinese Central Asia.

**21 October 2001 – 13 January 2002**

*Word Play: Contemporary Art by Xu Bing*  
The exhibition marks one of the gallery's first major exhibitions to feature the work of a contemporary Chinese artist, Xu Bing (b. 1955). *Word Play* will explore one of the main and most engaging parts of Xu Bing's oeuvre, his language-based works. During the 1980s, Xu Bing first experimented with Chinese characters, altering their shape so that they became 'without meaning'. Between 1987 and 1989 Xu Bing worked on his installation *A Mirror to Analyze the World* (later renamed *Book from the Sky*) for which he used 4,000 of these 'unintelligible characters'. This world-renowned and, at times controversial, installation will be shown at the exhibition.

**The Queens Museum of Art**

New York City Building  
Flushing Meadows Corona Park, Queens  
New York, 11368-3398  
Tel: +1-718-592-9700  
Fax: +1-718-592-5778  
Http://www.queensmuse.org

**28 October 2001 – 17 February 2002**

*Translated Acts – Performance and Body Art from East Asia*  
Opened earlier this year at the House of World Cultures, the exhibition *Translated Acts* will now continue to be shown at the Queens Museum of Art. The exhibition, organized by the international renown curator Yu Yvon Kim features performance artworks by contemporary artists from China, Japan, Korea, and Taiwan.

\*Editors' Note: For further details, see article in IIAS Newsletter 24, February 2001, p. 37.



Do-Ho Suh, 'Some/One', 2001.

**ASIAN ART ONLINE**

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 online experience, the 'Asian Art Online' section, has been added to the Art Agenda, listing information on interesting websites for art in Asia.

Http://194.185.28.38/

Official Website of the Venice Biennial. The site includes not only information on the art exhibition organized as part of 'la Biennale di Venezia', but also contains links to all the other events that are taking place in 2001, including architecture, dance, music, theatre, as well as information on the arts film festival: the 58th *Mostra Internazionale d'Arte Cinematografica*, which was held from 29 August to 8 September 2001.

Http://www.taipeibiennial.org/

Still open, so that everyone can review information on the 2000 edition of the Taipei Biennial 2000. See also the website of the Taipei Fine Arts Museum, for more details on both the Taipei Biennial and the Taiwanese artists featured in the 2001 Venice Biennial, at: Http://www.tfam.org.tw

Http://www.universes-in-universe.de

*Universes in Universe-Worlds of Art: An information-based website on the arts from Africa, Amerindia, and the Asian-Pacific Region.* Aside from updated information on art exhibitions in these regions, the organization also publishes a service area for artists' exchange, entitled *Art Action*. The website is published in English, German, and Spanish and visitors can also subscribe to the organizations electronic Newsletter.

Http://www.h3.dion.ne.jp/~etc.e/

'Something you always wanted to know about art in Tokyo, but were afraid to ask for.' Now everyone with a computer and Internet connection is able to get a full monthly update on all the arts activities in Tokyo, by subscribing themselves to the 'Free Monthly Guide to Tokyo's Art Museums and Galleries', which is published in pdf-format by etc.English, 'Enjoin' Today!



Stills taken from the film: *Address Unknown* (2001).





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## New Member of the Asia Alliance Asia-Europe Centre



SCIENCES PO

ASEF/ASIA Alliance  
Call for workshops  
proposals (2002/2003).  
For more information  
please see page 56.

As the third pillar of a resource framework within the **Fondation Nationale des Sciences Politiques / Institut d'Études Politiques (Sciences-Po)**, the **Asia-Europe Centre** compliments the **American Centre** and the **European Centre** at the service of the **Sciences-Po** institute as a whole.

By **DAVID CAMROUX**



Located in the historic Saint Germain quarter on the Left Bank in the administrative and intellectual heart of Paris, Sciences Po<sup>1</sup> may boast a 130-year tradition of educating French and other European leaders in business, politics, the administration, and the media. While essentially a graduate school of some 4,000 students with a professional orientation, Sciences Po devotes some 20 per cent of its budget to basic research. To exemplify, the library has the largest collection in the social sciences in continental Europe with some 900,000 books and subscriptions to over 6,000 periodicals. As Sciences Po is part of the small group of elitist 'grandes écoles', its statutes resort directly under state legislation. The degrees offered are state approved and gain national and international recognition. Around 70 per cent of its budget is provided by the state.

Sciences Po is the only European institution that is a member of the Association of Professional Schools of International Affairs. It is also a member of the Association of Collegiate Schools of Business. One quarter of the student body and one quarter of the Faculty are foreigners. Sciences Po maintains functioning cooperation and exchange agreements with nearly 200 partners, including Asia's top universities, such as the University of Tokyo, Waseda University, Fudan University, Hong Kong University, Yonsei University, Thammasat University, and the National University of Singapore. In Australia links include those with the Australian National University, the University of Sydney and the University of Auckland.

### The Asia-Europe Centre

The Asia-Europe Centre acts as a hub between Sciences Po components and Asian counterparts. Recently the Asia-Europe Centre joined the Strategic Alliance for Asian Studies within which the Centre plays a number of roles. Firstly, it serves as

an intermediary for contacts with other French institutions and individuals for example through the Réseau Asie being set up at the Maison des Sciences de l'Homme. Secondly, it is involved in joint activities with other members of the alliance both in research and in service training. Finally, jointly with the other members, it promotes Asian Studies with European and other parties. The role of the Asia-Europe Centre in general, is indeed threefold and can be summed up in three key words: interface, expertise and exchange.

### Interface

As a resource centre, it provides information and expertise to public bodies, both French and European, to the business community and within Sciences Po itself. In doing so the Centre relies on the Faculty of Sciences Po (50 tenured academics, over 200 full-time researchers and some 1,200 professionals who teach at the institution).

A project on 'Empowerment and Pluralism in Southeast Asia and China' has been submitted to the European Commission following the 2001 European 'Initiative on Democracy and Human Rights'. We have been short-listed for the second allocation of funds, which is scheduled for 2002. This project is typical of the way we have developed our activities involving one major European partner, the Centre for Studies in Democratization at the University of Warwick, and another in Asia, the Asian Forum for Human Rights and Development in Bangkok.

The Asia-Europe Centre can also be seen to meet requests from Asian institutions for made-to-measure programmes ranging from one day to a month. In April 2001, for example, a one-day session on European questions was set up in Paris at the request of the Chinese Academy of Social Science and in July for a delegation from Fudan University in Shanghai. A one-day seminar on European higher education was specifically created for senior public servants from the Thai Education Ministry, in June 2001. In cooperation with the Extension Division of Sciences Po, a one-month pro-

gramme for mid-level Asian public servants is in the pipeline for February of next year.

### Expertise

Sciences Po in general and the Centre d'Études et de Recherches Internationales in particular, are home to some of the finest expertise on contemporary Asia in France. The Diplôme d'Études Approfondies (DEA, equivalent of an MPhil) in the area of Comparative Asian Politics—the only such degree available in France—resorts under the doctoral school. In addition to teaching, which is carried out by members of the Centre, we administer the financial aid and field research of the graduate students in this programme. The creation of this DEA in 1999 has already generated interest in going on to write a thesis on an Asia related subject: at least ten PhDs candidates are receiving supervision at Sciences Po at the moment. The Asia-Europe Centre works at introducing those scholars into international academic networks and to ensuring the post-doctoral beginning to their careers.

The Research Group on Contemporary Vietnam, a joint project with la Maison des Sciences de l'Homme and the CNRS, is being hosted within the Asia-Europe Centre. This group has, in January 2001, organized a conference that had a considerable impact. The research group, under the coordination of Benoit de Treglodé, meets regularly. In its publication programme, four books are planned for the 2001-2002 academic year. The group also provides support for PhD students, doing fieldwork in Vietnam and financial assistance for fieldwork to aspiring scholars. Our institutional aim is to give a new impetus to research on contemporary Vietnam, to fructify the rich French heritage in studies on that country, to encourage inter-disciplinary study and to provide a meeting place for the new generation of young Vietnam scholars.

The Asia-Europe Centre is currently developing a joint curriculum in Public System Management with the Asian Institute of Technology Center in Hanoi. Following from informal experience in teaching European Studies in Asia, we have joined with Bocconi University in Milan in a consortium in to establish European Union studies in Vietnam.

Within the ASEM process, the Asia-Europe Centre will organize two major international conferences in 2002. The first on migration will be held in March and the second on environmental questions in September. These conferences are joint initiatives with the Singapore based Asia-Europe Foundation.

### Exchange

The Centre manages academic and student exchange with an increasing influx of Asian scholars and students to Sciences Po and a similar flow towards Asian countries. The Asian academic network of Sciences Po extends from Jawaharlal Nehru University in Delhi to the University of Auckland and covers virtually every Asian country.

The Asia-Europe programme, a core element in teaching and exchange, offers Asian graduates and young professionals, six weeks of intensive training on European institutions and Asia-Europe relations. This summer programme exists since 1998. Participants have included students from the established European studies programmes in Asia. These include those in China (Renmin University of China, Beijing; Fudan University, Shanghai; and Hong Kong University), Korea (Ewha Women's University, Korea University, Seoul National University, and Yonsei University), the Philippines (Ateneo de Manila University, De La Salle University, and the University of the Philippines) Singapore (National University of Singapore), and Thailand (Chulalongkorn University). Other participants have come from India, Indonesia, Malaysia, Mongolia, Sri Lanka, and Taiwan. A special place has been reserved for young Asian diplomats prior to their appointment in a European capital.

### Personnel

The key personnel of the Centre are David Camroux, Executive Director, (david.camroux@sciences-po.fr) and Marina Pok, Deputy Executive Director (marina.pok@sciences-po.fr). The Executive Director is also a Senior Research Associate in the Centre d'Études et de Recherches Internationales at Sciences Po, where he teaches classes in Southeast Asian politics and on Asian regionalism in the doctoral school. A graduate of the University of Sydney and the Sor-

bonne, Camroux held various positions in French universities prior to beginning his career at Sciences Po in 1990. He has published widely in the area and has particular research interests in the relationship between foreign policy and domestic politics in Southeast Asia and in Asian regional construction. As a practitioner he has been closely involved in two-track Asia-Europe activities since the creation of ASEM in 1996. He has been the European Corresponding Editor of *The Pacific Review* since 1994.

Marina Pok has had a long career in development projects and diplomacy within ASEAN, including a period as Undersecretary of State in the Royal Cambodian Foreign Ministry where she was responsible for multilateral affairs and development cooperation.

Other researchers, academics, and consultants are involved in the Centre on an ad hoc basis. Professor Susan Perry from the American University in Paris, and a former Yale-China Fellow, and Nicola McBean, former director of the Great Britain-China Centre in London, are coordinating the project on Empowerment and Pluralism in Southeast Asia and China.

Research students are attached informally to the Centre and are involved on an ad hoc basis with its activities. Ms Sunghye Park, for example, is carrying out research related to the ASEM process.

Acting as an interface, the Asia-Europe Centre works in close harmony with all the components of Sciences Po but in particular with the Centre d'Études et de Recherches Internationales (CERI), the foremost centre in contemporary international relations and comparative politics in France. The CERI has over the years developed a particularly strong Asian expertise with particular emphasis on China, India, Japan, Southeast Asia (especially Indonesia and Malaysia), and Taiwan. ■

### Note:

1. Sciences Po is the name by which the Fondation Nationale des Sciences Politiques (FNSP) and the Institut d'Études Politiques (IEP) are commonly and affectionately known.

Dr David Camroux is Executive Director of the Asia-Europe Centre and Senior Research Associate at the CERI, both part of Sciences Po (IEP / FNSP).  
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(Leiden University)  
**Prof. E.J. Zürcher** (Leiden University)

IIAS EXTRAORDINARY CHAIRS

**Prof. Henk Schulte Nordholt**  
(the Netherlands)  
Special chair at the Erasmus University of Rotterdam, 'Asian History'  
1 October 1999 – 1 October 2002  
**Prof. Hein Steinhauer** (the Netherlands)  
Special Chair at Nijmegen University, 'Ethnolinguistics with a focus on South-east Asia'  
1 September 1998 – 1 September 2004  
**Prof. Barend Terwiel**  
(the Netherlands/Germany)  
Special chair at the Universiteit Leiden, 'Cultures of Mainland Southeast Asia'  
1 September 1999 – 1 September 2002  
In Leiden: February 2002

INTERNATIONAL REPRESENTATIVES

**Prof. J.G. Vredendregt**  
(Jakarta, Indonesia);  
**Dr W.G.J. Rimmelink**,  
Japan-Netherlands Institute  
(Tokyo, Japan),  
**Dr J.G.G.M. Kleinen**  
(Hanoi, Vietnam).

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.

The IIAS wants to stress this cooperation 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.

IIAS affiliated fellowship applications (post-PhD researchers only) can be submitted at all times, both for researchers with their own funding (see our advertisement) and for those seeking IIAS mediation in funding. For all news about IIAS fellowships, please see our website: [Http://www.iias.nl](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 within the programme 'Transnational Society, Media and Citizenship'  
The Making of a Collective Palestinian Identity  
1 May 2001 – 1 May 2005

**Dr Margaret Sleebloom**  
(The Netherlands), Research fellow  
Human Genetics and Its Political, Social, Cultural, and Ethical Implications  
17 September 2001 – 15 December 2001

CENTRAL ASIA

**Dr Mahmoud Alinejad** (Iran)  
Research fellow within the programme 'Transnational Society, Media and Citizenship'  
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-Morte State Called 'Reality as It Is'  
Until 31 December 2001

**Dr Alex McKay** (Australia),  
Affiliated fellow  
The History of Tibet and the Indian Himalayas  
1 October 2000 – 1 October 2002  
(In Leiden: December 2001)

**Prof. T.P. Mishra** (Nepal),  
Senior visiting fellow  
The Social Economic Ramifications of the 1856 Nepal-Tibet Treaty for Nepalese Residents in Tibet  
21 September – 1 November 2001

SOUTH ASIA

**Dr Thomas de Bruijn** (The Netherlands)  
Affiliated fellow, co-sponsor NWO  
Nayi Kahani: New Stories and New Positions in the Literary Field of Hindi Literature after 1947  
15 June 1998 – 1 December 2001

**Dr Ananta Kumar Giri** (India),  
Affiliated fellow, stationed at the Amsterdam Branch Office, Co-sponsor NWO  
The Coalition of Identities and the Identities of Coalitions in Proteans Society. New social and cultural dimensions of identity  
1 February – 31 May 2002

**Dr Meg McLagan** (USA),  
Affiliated fellow, stationed at the Amsterdam Branch Office  
Contemporary Moral Imaginaries: Media, human rights, and transnational citizenship  
16 August 2001 – 16 February 2002

**Dr Shoma Munshi** (India),  
Stationed at the Amsterdam Branch Office/ASSR, Research fellow within the programme 'Transnational Society, Media and Citizenship'  
Transnational Alchemy: Producing the global consumer and diasporic identities via contemporary visual media: India  
1 July 2000 – 1 July 2002

**Dr Marina Valeryevna Oreiskaia** (India),  
Affiliated fellow, co-sponsor Gonda Fund  
Encyclopaedic Dictionary of the Ancient Classical Indian Dance Terminology  
1 March 2002 – 31 July 2002

**Dr Saraju Rath** (India),  
Affiliated fellow, co-sponsor Gonda Fund  
Scanning, Preservation, and Transliteration of Selected Manuscripts of the Taittiriya Tradition  
1 February 2002 – 1 July 2002

**Dr Timothy Scrase** (Australia),  
Affiliated fellow, stationed at the Amsterdam Branch Office  
The Indian Leather Industry in the Global Economy  
15 October 2001 – 15 January 2002

**Balgopal Shrestha, MA** (Nepal),  
Research guest, co-sponsor Stichting J. Gonda Foundation, and CNWS  
The Ritual Composition of Sankhu, an Ancient Newar Town in Nepal  
1 September 2001 – 1 April 2002

INSULAR SOUTHWEST ASIA

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SOUTHEAST ASIA

**Dr Mona Abaza** (Egypt),  
Research fellow within the programme 'The Dissemination of Religious Authority in 20<sup>th</sup>-Century Indonesia', Theme: Education and the Dissemination of Religious Authority  
Rethinking the Two Spaces, the Middle East and Southeast Asia. Networks, travellers' idea's, practices and life worlds  
1 September 2001 – 1 September 2002

**Dr Bernard Adeney-Risakotta**  
(Indonesia), affiliated fellow, stationed at the Amsterdam Branch Office

'Power, Magic, and Ethics in Modern Indonesia'  
1 November 2001 – 31 September 2002  
(pending)

**Dr U Myo Aung** (Myanmar),  
Visiting exchange fellow  
Illustrating the Seaports of Myanmar in the 16<sup>th</sup> and 17<sup>th</sup> Century  
1 October – 28 November 2001

**Jajat Burhanudin, MA** (Indonesia),  
PhD student within the framework of the project 'The Dissemination of Religious Authority of 20<sup>th</sup>-Century Indonesia', Theme: Ulama and Fatwa  
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 September 2001 – 15 September 2005

**Dr Freek Colombijn** (The Netherlands),  
Individual fellow  
The Road to Development. Access to natural resources along the transport axes of Riau Daratan (Indonesia), 1950-2000  
Until 1 April 2002

**Muhammad Dahlan, MA** (Indonesia),  
PhD student within the framework of the project 'The Dissemination of Religious Authority of 20<sup>th</sup>-Century Indonesia', Theme: Education and the Dissemination of Religious Authority  
The Role of the Indonesian State Institute for Islamic Studies in the Redistribution of Muslim Authority  
1 June 2001 – 1 June 2005

**Myrna Eindhoven, MA** (The Netherlands),  
Stationed at the Amsterdam Branch Office  
PhD student within the ASSR/IIAS/WOTRO programme 'Transnational Society, Media and Citizenship'  
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 within the framework of the project 'The Dissemination of Religious Authority of 20<sup>th</sup>-Century Indonesia', Theme: Dakwah Activities in Urban Communities  
The Making and Unmaking of Statism in Islam: State production of Islamic discourse in New Order Indonesia and afterwards  
6 April 2001 – 6 April 2005

**Dr Doris Jedamski** (Germany),  
Affiliated fellow, co-sponsor DFG  
Madame Butterfly and the Scarlet Pimpernel and their metamorphosis in colonial Indonesia  
1 April 2001 – 31 March 2002

**Dr Michael Laffan** (Australia),  
Research fellow within the programme 'The Dissemination of Religious Authority in 20<sup>th</sup>-Century Indonesia', Theme: Ulama and Fatwa, and Tarekat in Urban Communities  
God Knows Best: Explaining Islam in Indonesia, 1949-2000. A Change of Heart; Reflections on the shifting foci of mystical orders between the Hijaz and Indonesia c.1900-c.1950  
1 January 2002 – 31 December 2002

**Dr Johan Meuleman** (The Netherlands),  
Research fellow within the programme 'The Dissemination of Religious Authority in 20<sup>th</sup>-Century Indonesia', Theme: Dakwah Activities in Urban Communities.  
Dakwah in Urban Society in 20<sup>th</sup>-Century Indonesia  
1 January 2001 – 31 December 2004

**Ahmad Syafi'i Mufid, MA** (Indonesia),  
PhD student within the framework of the project 'The Dissemination of Religious Authority of 20<sup>th</sup>-Century Indonesia', Theme: Tarekat in Urban Communities  
The Place of Sufi Orders in the Religious Life of Contemporary Jakartans  
15 September 2001 – 15 September 2005

**Noorhaidi, MA** (Indonesia),  
PhD student within the framework of the project 'The Dissemination of Religious Authority of 20<sup>th</sup> Century Indonesia', Theme: Tarekat in Urban Communities  
The Jihad Paramilitary Force: Islam and identity in the era of Transition in Indonesia  
1 April 2001 – 1 April 2005

**Prof. Yumio Sakurai** (Japan),  
Affiliated fellow, co-sponsor Tokyo Foundation  
Historical Area Study in the Case of a Vietnamese Village  
20 October 2001 – 19 October 2002

**Arief Subhan, MA** (Indonesia),  
PhD student within the framework of the project 'The Dissemination of Religious Authority of 20<sup>th</sup>-Century Indonesia', Theme: Education and the Dissemination of Religious Authority  
The Changing Role of the Indonesian Madrasah and the Dissemination of Muslim Authority  
1 June 2001 – 1 June 2005

EAST ASIA

**Prof. Takeshi Kamatani** (Japan),  
Affiliated fellow  
Chinese Literature and Taoism  
1 April 2001 – 14 January 2002

**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 2002

**Dr Hae-kyung Um** (Korea),  
Affiliated fellow  
Performing Arts in Korea and the Korean Communities in China, the former Soviet Union and Japan  
1 July 2001 – 31 December 2001

**Prof. Chen-main Wang** (Taiwan),  
Professional fellow, Fifth holder of the 'European Chair for Chinese Studies'  
a) General George C. Marshall and China  
b) Biography of David Yu  
30 October 2001 – 1 September 2002

**Prof. Mingqi Xu** (PR China),  
Visiting exchange fellow  
Financial and Monetary Cooperation in East Asia  
11 October 2001 – 6 January 2002

**Dr Rujie You** (PR China),  
Research guest within the programme Syntax of the Languages of Southern China  
11 April 2002 – 30 April 2002

**Prof. Jianhua Yu** (PR China),  
Visiting exchange fellow  
Intellectuals' Views on Chinese Culture in Western Europe (1600-1800)  
10 January 2002 – 10 April 2002



NEW PUBLICATIONS

NEW IIAS PUBLICATIONS

*Dahles, Heidi (ed.)*  
**TOURISM, HERITAGE AND NATIONAL CULTURE IN JAVA.**  
 DILEMMAS OF A LOCAL COMMUNITY  
 Richmond, Surrey: IIAS and Curzon Press (2001), 257 pp., ISBN 0-7007-1520-7 (hb), illustrated.

*Douw, Leo, Cen Huang and David Ip (eds.)*  
**RETHINKING CHINESE TRANSNATIONAL ENTERPRISES**  
 CULTURAL AFFINITY AND BUSINESS STRATEGIES  
 Richmond, Surrey: IIAS and Curzon Press (2001), 281 pp., ISBN 0-7007-1524-x (hb), illustrated

*Hüsken, F and Dick van der Meij (eds.)*  
**READING ASIA, NEW RESEARCH IN ASIAN STUDIES**  
 RICHMOND, SURREY: CURZON/IIAS ASIAN SERIES PUBLICATIONS (2001), 338 pp., ISBN 0-7007-1371-9 (hb)

*Kazanov, Anatoli M. and André Wink (eds.)*  
**NOMADS IN THE SEDENTARY WORLD**  
 Richmond, Surrey: Curzon/IIAS Asian Series publications (2001), 290 pp., ISBN 0-7007-1369-7 (hb) 0-7007-1370-0 (pb)

*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.

*Stokhof, Wim and Paul van der Velde (eds)*  
**ASIAN-EUROPEAN PERSPECTIVES, DEVELOPING THE ASEM PROCESS**  
 Richmond, Surrey: Curzon/IIAS Asian Series publications (2001), 168 pp., ISBN 0-7007-1435-9 (hb)

Agenda



21 - 23 NOVEMBER 2001  
**Amsterdam and Leiden, the Netherlands**  
 'The Asia Pacific War: Experiences and reflections', IIAS/KITLV/NIOD conference

28 NOVEMBER - 1 DECEMBER 2001  
**Amsterdam, the Netherlands**  
 'Decolonisations, Loyalties and Nations: Perspectives on the wars of independence in Vietnam, Indonesia, France, and the Netherlands'. Symposium organized by Maison Descartes, the University of Amsterdam (IIAS Branch Office and ASiA Platform) and NIOD.

4-6 DECEMBER 2001  
**Den Pasar, Bali, Indonesia**  
 'Indonesian Labour History from 1900 to the Present', CLARA workshop

6 DECEMBER 2001  
**Leiden, the Netherlands**  
 'Accession to the WTO and the Future Reform of China's Financial System'. IIAS lecture by Prof. Mingqi Xu

7-8 DECEMBER 2001  
**Singapore, Singapore**  
 'Asia in Europe, Europe in Asia'. National University of Singapore/IIAS/Institute of Asian Research (NUS) workshop.

20 DECEMBER 2001  
**Leiden, the Netherlands**  
 'The Transmission of Muslim Authority'. IIAS seminar.

4 JANUARY 2002  
**Amsterdam, the Netherlands**  
 'Asian Artisans and Small Scale Producers in the Global Economy: Trends, issues, and problems in the new millennium'.

8-11 JANUARY 2002  
**Chiang Mai, Thailand**  
 'Sustaining Food Security and Managing Resources in Southeast Asia: Challenges for the 21st century'

21 - 25 JANUARY 2002  
**Leiden, the Netherlands**  
 'Manuscripts from South-East Asia: Epistolography', IIAS/KITLV workshop

FEBRUARY 2002  
**Leiden, the Netherlands**  
 'The Oldest Legal Texts in Mainland Southeast Asia and their Social Context'. IIAS lecture by Prof. Barend Jan Terwiel

11-12 MARCH 2002  
**New Delhi, India**  
 'Media and Public Debate', IIAS/CASI/University of Pennsylvania conference.

SPRING 2002  
**Brussels, Belgium**  
 'Asia Update' organized by the Asia Alliance, to be held in the European Parliament.

21 - 23 MARCH 2002  
**Rotterdam, the Netherlands**  
 'Globalisation & Creolisation', Erasmus University of Rotterdam and IIAS workshop.

4-7 APRIL 2002  
**Washington D.C., USA**  
 'Annual Conference of the Association for Asian Studies (AAS)'  
 IIAS organized round table: Asia Europe Meeting (ASEM)

10 - 13 APRIL 2002  
**Leiden, the Netherlands**  
 'Sharing our Cultural Heritage. The Asia-Europe marketplace of museums' Conference within the Asia-Europe Museum Network (ASEMUS). Organized by the National Museum of Ethnology, ASEM (Asia-Europe Foundation) and the IIAS in collaboration with the National Museum of the Philippines

29 MAY - 2 JUNE 2002  
**Leiden, the Netherlands**  
 'The Vedas: Texts, language and ritual' Third International Vedic Workshop organized by the Gonda Foundation and the IIAS

6-8 JUNE 2002  
**Leiden, the Netherlands**  
 'Contextualization of Christianity in China: An evaluation in modern perspective', IIAS workshop.

28-30 JUNE 2002  
**Leiden, the Netherlands**  
 'Revisiting the Asian State', IIAS conference.

20 - 21 SEPTEMBER 2002  
**Leiden, the Netherlands**  
 'Asian Contributions to the Formation of Modern Science. The Emergence of Artificial Languages', IIAS workshop.

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 cooperation and that between Asian and non-Asian institutions. The programme promotes several types of activities, namely: coordination 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).

Programme coordinator:  
**Dr Ratna Saptari** (rsa@iisg.nl)  
<http://www.iisg.nl/~clara/clara.htm>

'THE DISEMINATION OF RELIGIOUS AUTHORITY IN 20TH-CENTURY INDONESIA'

This 4-year cooperative 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 resorts 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 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 cooperates with several research institutions in Indonesia, such as the Islamic State Universities (IIAN), Jakarta.

Programme coordinators:  
**Dr Nico Kaptein** and **Sabine Kuypers, MA** (iias@let.leidenuniv.nl)

Research fellows:  
**Dr Mona Abaza; Dr Michael Laffan; Dr Johan Meuleman; Dr Faisal Bakri**

PhD students:

**Jajat Burhanudin, 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/>

ABIA SOUTH AND SOUTHEAST 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, at the SEAMEO Regional Centre for Archaeology and Fine Arts (SPAFA) in Bangkok, Thailand, under the guidance of Prof. Khuning 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 Coordinator:  
**Prof. Karel R. van Kooij**

Editor South Asia:  
**Dr Ellen Raven**  
 (e.m.raven@let.leidenuniv.nl)

Editor Southeast Asia:  
**Helga Lasschuijt, MA**  
 (h.l.lasschuijt@let.leidenuniv.nl)

<http://www.iias.nl/iias/research/abia/abia.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. Although the programme is based in the Netherlands, the projects will be conducted at 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:  
**Miriyam Aouragh, MA, Myrna Eindhoven, MA** (see IIAS fellows).

<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:  
**Dr Rujie You**  
 Others to be selected

PhD students:  
**Boya Li, BA; Joanna Sio, BA**

<http://www.iias.nl/iias/research/syntax/index.html>

(Advertisement)

Facilitation for researchers with their own funding:

IIAS Affiliated Fellowships

The IIAS invites research fellows (post-PhD) to conduct research at the IIAS premises in Leiden or Amsterdam. Affiliated researchers should bring their own funding; the IIAS mediates in obtaining necessary permits and visa, and will provide facilities, such as access to libraries, office space, email & telephone, administrative infrastructure etc. Through the IIAS international network the researcher may furthermore be introduced to colleagues in his/her field.

The IIAS welcomes applications pertaining to the study of Asia in the social sciences, the humanities and in the intersection between these, and other disciplines. In some cases the IIAS may decide to co-operate in finding external Dutch funding for non-Dutch researchers. Those researchers should have a demonstrable link with running projects of universities / institutions in the Netherlands.

Applications may be sent in throughout the year. Interested parties are requested to apply through the 'IIAS fellowship information and application form', which is available at [www://www.iias.nl/iias/fellowships.html](http://www.iias.nl/iias/fellowships.html)



# PAATI Programme Concluded

By WIM VAN ZANTEN



**R**eported on the results of her research 'Kattaikkuttu and Natakam: South Indian theatre traditions in regional perspective'. Matthew Cohen presented the results of his work on the performing arts of Indonesia, and specifically of the Cirebon region, using the keywords 'Memory, tradition, and community'. Hae-kyung Um expounded on her work on the performing arts in Korea and the Korean communities in China, the former Soviet Union, and Japan. Finally, Wim van Zanten presented a selection of the results of his computer analysis of Cianjuran singing in West Java as well as a film about social change, as reflected in Randai theatre of West Sumatra, Indonesia.

## Recommendations

On the whole, Stuart Blackburn's evaluation of the PAATI research was a positive one. It contained the following recommendations:

1. Seek to appoint a Chair in Asian Performing Arts at the newly established Faculty of Creative and Performing Arts of the Hogeschool voor de Kunsten, The Hague and Leiden University.
2. Lend support to a second conference on Asian performing arts (planned for Bangkok).
3. Maintain dialogue with Dutch universities and the institutes for higher professional training (HBO) to establish a 'visiting performing artists' programme.
4. Support the online journal devoted to the performing arts (*Oideion*; *Performing arts online*). Although irregular in its output, it does offer the possibility of continuing the work begun by PAATI.

## Major issues of research

The PAATI research project has been successful in achieving most of the tasks set out in the original research programme:

1. to carry out comparative research, by studying Performing Arts, mainly forms of theatre, in several parts of Asia;
2. to reflect on the methods and techniques for Performing Arts studies, including such methods like 'learning by performing';
3. to investigate the possibilities of the multimedia for representing the performing arts;
4. to strengthen national and international institutional contacts;

After four years the PAATI Research Programme of the IIAS has come to an end. The participants of this research programme on the performing arts of Asia presented the final results in Leiden on 21 June 2001. Wim Stokhof, director of the IIAS, gave a critical overview of the general results of the PAATI research programme. Both the final report 'PAATI Research (1997-2001)', which includes a full list of publications, and the evaluation report by Stuart Blackburn (SOAS, London) were then presented.



A Suriname-Javanese gamelan and trance-dancing group performed at the opening of the August 2000 conference 'Audiences, Patrons and Performers in the Performing Arts of Asia'. This performance was a very interesting example of music in diaspora: Javanese music, travelling to the Netherlands via Suriname.

5. to narrow the gap between Dutch universities and institutes for higher professional training (HBO).

Only the study of the methods and techniques, and the representation of the performing arts by new multimedia possibilities, and its applications to teaching, were not fully developed. In this respect PAATI research has remained somewhat conservative: multimedia were mainly used for documentation purposes. However, the output of individual publications was fine, and both the master classes and the August 2000 conference were highly successful.

## Master classes

Each of the three master classes was attended by all four members of the PAATI team and by in between eight and twelve outside participants: researchers and PhD students, of various disciplinary backgrounds, who shared an interest in the performing arts. Each of the master classes was highly appreciated by all participants and masters. An overview of the 'good learning' in the PAATI master classes was written by Matthew Cohen in *IIAS Newsletter*, 20 (1999: p. 48). He concluded his report by saying: 'Shared prior texts, a discursive event, and plenty of time: this is where true dialogue begins.'

The three master classes were:

- Master class by Stuart Blackburn (SOAS, London), Leiden, 21-23 July 1998. Organized by Hanne de Bruin. The fundamental questions addressed were: what constitutes a performance, and how can we study, document, and represent such a complicated event?
- Master class by Martin Stokes from the University of Chicago, USA, Leiden, 7-9 May 1999. Organized by Hae-kyung Um. The theme of this master class was 'Music as Cultural Intimacy'.
- Master class by David Shulman of the Hebrew University, Jerusalem, Leiden, 11-12 July 1999. Organized by Matthew Cohen. The main topics of this master class were 'framing' and 'masks' with an emphasis on South Indian literature, myths, and beliefs.

## Whole or unholy?

PAATI organized the 'Audiences, Patrons and Performers in the Performing Arts of Asia' conference jointly with CHIME, the European Foundation for Chinese Music Research, and Leiden University from 23 to 27 August 2000. The abstracts, programme, and organizational matters were announced on the Internet (see address below).

The keynote address 'The performance triangle: Whole or unholy?' was delivered by professor James Brandon. It was generally felt that the

papers (just over one hundred) and discussions were of excellent quality. The results will appear in an Indian journal, and two books. The special issue on 'Hybrid-popular theatres' of the *Seagull Theatre Quarterly* (Calcutta, India) which was edited by Hanne de Bruin, appeared in October 2001.

The first book, 'Diasporas and interculturalism in Asian performing arts: translating traditions' will be edited by Hae-kyung Um and published by Curzon, London. The second book with the working title 'Popular theatres of South and Southeast Asia' will be edited by Matthew Cohen. Other results will appear in journals such as the *CHIME* journal, edited by Frank Kouwenhoven and Antoinette Schimmelpenninck.

This initial conference on Asian theatre has been very instrumental to put the studies of the Performing Arts of Asia in the Netherlands in an international context. Participants were also very pleased with the high quality of the performances and workshops during the conference, also due to the excellent cooperation with the CHIME Foundation.

## Scholars & patrons?

Unfortunately, it was not possible to get an extension of the PAATI research programme. Consequently, as of 1 January 2001, Matthew Cohen is employed by the Department of Theatre, Film & Television Studies at the University of Glasgow, United Kingdom, and the other two fellows will also have to follow their own individual tracks.

However, it may still be worthwhile to look into the possibilities of a European centre for 'world performance studies', in cooperation with other European countries. Participants of the highly successful conference 'Audiences, Patrons and Performers in the Performing Arts of Asia' (Leiden, August 2000) had already concluded that it should be followed by another conference on Asian theatre to be held elsewhere. Its successor now stands scheduled for Bangkok in December 2002. ■

## More information:

<http://www.iias.nl/iias/research/paati/>

*Oideion* can be found at:

<http://www.iias.nl/oideion/general/audiences.html>

Dr Wim van Zanten was Director of the PAATI Programme (1 May 1997 - 1 July 2001) and is affiliated to the Department of Cultural and Social Studies, Faculty of Social and Behavioural Sciences, University of Leiden. E-mail: [zanten@fsw.leidenuniv.nl](mailto:zanten@fsw.leidenuniv.nl)

## PAATI PUBLIC RESEARCH PRESENTATIONS

The activities of the PAATI research programme (1997-2001) were presented to those interested on several public occasions. Apart from the master classes and the conference in 2000, there have been additional events of note:

- **23 October 1997.** The PAATI Programme was officially launched in Leiden with a performance of a Kattaikkuttu Theatre Group of South India, with the play 'Arjuna's Penance'.
- **26 May 1998.** An official presentation of the PAATI programme, the participating fellows, and their individual research interests took place in the Agnietenkapel of the University of Amsterdam. The three fellows presented a short outline of their proposed research, illustrated by audiovisual materials. The official presentation was concluded by a public discussion chaired by Ben Arps (PAATI Board member). Hae-kyung Um also made a very pleasant contribution to this occasion by performing on the kayagum, a large Korean zither.
- **27 June 1998.** The PAATI project organized a panel session 'Asian Performing Arts and the Methodology of Practice' at the International Convention of Asia Scholars (ICAS) in Noordwijkerhout. The papers of the panel were published in *Oideion*; *Performing arts online 3'* (1999) and a hardcopy version will appear in: *Oideion*; *Performing arts world-wide 3'* (2001).
- **25 May 1999.** Joint symposium on Community Theatre / PAATI research with the institutes for higher professional training (HBOs) of Amsterdam and Utrecht, held in Leiden. Organized by Hanne de Bruin (IIAS) and Maria van Bakelen (Hogeschool voor de Kunsten, Amsterdam).
- **13 April 1999.** PAATI organized a workshop by the Indonesian theatre performer/director Rendra. This workshop was also well attended by staff and students of the HBOs. Leiden.
- **11 April 2001.** Presentation with discussion of the video film 'Told in heaven to become stories on earth: A study of change in Randai theatre of the Minangkabau in West Sumatra using visual documentation from the 1930s', by Wim van Zanten and Bart Barendregt. Leiden.
- **21 June 2001.** Final presentation of the results of the PAATI research project by the four members of the team. Leiden.



Wim van Zanten



Hanne de Bruin



Matthew Cohen



Hae-kyung Um





# IPAC Online

## Inventory of the Platform Asia Collections

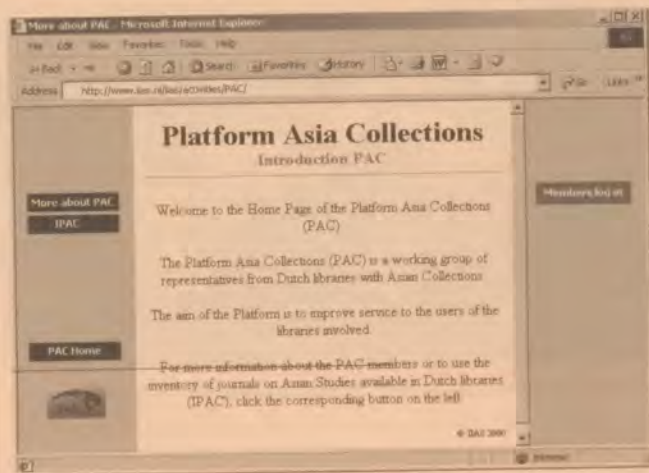
The Platform Asia Collections (PAC) recently launched an online inventory of Asian Studies journals available in Dutch libraries. The aim of the online inventory (IPAC) at <http://www.iias.nl/iias/activities/PAC> is to create an overview of current Asian Studies journals, available in Dutch libraries. It will be a helpful tool in locating a specific issue of an Asian Studies journal in the Netherlands.

By **RON HABIBOE**

The database consists of around 4,300 records: titles of journals found in fourteen Dutch libraries and in the central database (GGC) of the PICA foundation. The titles of journals aside, the records contain specified information on year and place of issue, the ISSN, and indicate which PAC library is a holder.

One can search on several entries: the journal's title, ISSN and PAC library. Search results are presented so as to include a direct view on all PAC libraries. Thus, when in search of a particular journal one instantly knows where to go, and meanwhile, PAC librarians can attune their collection to one another. The inventory as it stands, was made by Ron Habiboe in close cooperation with all PAC librarians, and it is hosted and maintained by the IIAS. At the same time PAC librarians are authorized to edit and update their own records on the website.

The Platform Asia Collections is a working group of representatives



PAC Online screen dump

information and communications technology and the WWW.

The first fruits of this coordination were a workshop entitled 'Developments in the Co-operation of Asian Collections' held in 1997, and two inventories of which IPAC is one. The second inventory, developed by Rick Hoekstra and Gabrielle Landry, entitled: 'IIAS Guide to Asian Collections in the Netherlands', provides an overview of Dutch libraries with Asia collections and institutions with photo collections related to Asia. Plans for a second PAC seminar, to be held in 2002, are currently being discussed. ■

IPAC online:

<http://www.iias.nl/iias/activities/PAC>

For more information contact:

[IIAS@let.leidenuniv.nl](mailto:IIAS@let.leidenuniv.nl)

**Ron Habiboe, MA** is a specialist in the history of the Moluccas, who is currently in the midst of preparing his PhD on 'Black Dutchmen. The Moluccas during the 19th century'. He is also director of the Moluccan Information and Documentation Center (Utrecht) and ICT assistant at Mojo Concerts (Delft).

from Dutch libraries with Asian Collections, which was set up through the coordination of the International Institute for Asian Studies (IIAS) in 1996. The PAC provides the first platform of its kind in the Netherlands. The aim of the Platform is to improve service to the users of the libraries involved, by improving 1) the overall coordination and cooperation between the various libraries concerned; 2) the coordination between the participants with regard to their acquisition of Asian collections and 3) accessibility to the collections by making optimal use of opportunities presented by

# Islam in Indonesia

'Islam in Indonesia: the Dissemination of Religious Authority in the Twentieth Century' is one of six programmes resorting under the Scientific Cooperation Netherlands-Indonesia, administered and co-funded by the Royal Netherlands Academy of Arts and Sciences (KNAW). Of the researchers of 'Islam in Indonesia' programme, six PhD students from Indonesia and two post-docs have started their work, with another two post-docs expected in 2002.

By **SABINE KUYPERS**

In September the last two PhD students from Indonesia arrived: Jajat Burhanudin (sub-theme 'Ulama and Fatwa') and Ahmad Syafi'i Mufid (sub-theme 'Tarekat in urban communities'). Meanwhile, Mona Abaza (Egypt) has commenced her work on 'Rethinking the two Spaces, The Middle East and Southeast Asia: Networks, travelling ideas, practices and life worlds', within the programme's sub-theme: 'Education and the Dissemination of Religious Authority'. In May 2002, a new post-PhD researcher, recently selected upon the advertisement that was

placed in the previous IIAS Newsletter, will join her for a period of 18 months. For more news about the third sub-theme of the programme, 'Dakwah activities in urban communities', please refer to page 32: Meuleman, 'Dakwah' Organizations and Activities in Urban Communities'.

Johan Meuleman is convenor of the first annual 'Dissemination' workshop to take place in Leiden, on 20 December 2001. All researchers will give presentations of their research results, to be discussed and commented by all participants. Brinkley Messick, professor of Anthropology at Columbia University, New York will introduce this seminar, which is to have a closed character. Messick will deliver

an opening lecture, participate in all discussions of the seminar, and will share his expertise with the other participants. In order for the activities of the participating researchers to fit a more general framework, we have approached an external expert. Specifically not a specialist of Islam in Southeast Asia, this expert may be expected to contribute significantly to the discussion on the general theme of the research programme: the transmission of Muslim authority. Messick is the author of *The Calligraphic State: Textual Domination and History in a Muslim Society*, (Berkeley: University of California Press, 1993) dealing with the development of Muslim legal authority in Yemeni society. ■

Information about the other programmes may be found in this newsletter or at: [www.knaw.nl/indonesia](http://www.knaw.nl/indonesia).

Information about the above programme: [www.iias.nl/iias/research/dissemination](http://www.iias.nl/iias/research/dissemination)

**Sabine Kuypers, MA** is Coordinator of the above programme, and Deputy Director of the International Institute for Asian Studies, the Netherlands.  
E-mail: [iias@let.leidenuniv.nl](mailto:iias@let.leidenuniv.nl)

**Dr Nico Kaptein** is the Academic Coordinator of the above programme, Coordinator of the Indonesia-Netherlands Cooperation in Islamic Studies (INIS) Programme, and Secretary of the Islamic Studies Programme at Leiden University.

28 > 30 JUNE 2002  
LEIDEN, THE NETHERLANDS

# Revisiting the Asian State

The state has long been at the heart of the study of Asian development, above all in the celebrated guise of the developmental state. The developmental state thesis, important as it has been, has tended to obscure the particularity and variability of the state: it has substituted an undifferentiated and theoretically constrained facsimile for the original. It has encouraged an implicit and widespread endorsement of notions of the liberal state. Here, 'liberal' is not so much intended in the sense of a 'limited and non-interventionist' approach, but rather by virtue of an overly sanguine assumption that contemporary states have resolved fundamental problems of power and are best characterized in terms of authority and legitimacy.

By **RICHARD BOYD**

The Leiden conference seeks to explore other conceptions of the state and its institutions and to argue that these can be read with equal vigour and persuasiveness as the institutionalization of relations of domination and subordination and as tactics in the pursuit of power. It will revisit the state in Asia and question both the Weberian concept of the Asian state and the growth-oriented concept of the Asian political economy. It seeks to open up research and debate on three closely related themes:

1. State traditions: what is the contemporary significance of the presence or absence of a developed sense of public power institutionalized in language, debate, and practice in respect of the shaping of political debates, the underpinning of regime goals, elite training and recruitment, and an activist conception of executive power?

2. State making projects – the idiosyncrasy of the state: the conference seeks to address the institutional range of states in Asia, to explore the imperatives and legacies (colonial and other) that drove state making projects, to delineate the results and to assess their contemporary significance.
3. The international construction of the Asian state: the issue at stake is not whether the international environment has or has not been stimulating growth but rather the impact of international politico-economic relations upon the ideas and institutions, the goals, purposes, possibilities and procedures of the states of Asia.

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# Syntax Update

The 'Syntax of the Languages of Southern China' research programme started in January 2001 and will run for five years. The project addresses two sets of questions: one set of questions on the descriptive-analytical level and another on the theoretical implications of the research proper.

By **ROGIER BUSSEER**

On the descriptive-analytical level the focus is on syntactic phenomena in six Sinitic and non-Sinitic languages. These languages are spoken in the area south of the Yangtze River; amongst them we find Yue, Wu, Zhuang, Miao and Wa. The syntactic phenomena, focussed upon in the research project, might be subdivided into those belonging to the nominal domain (classifiers, modifiers and possessors) and those belonging to the verbal domain (aspectual particles, resultatives, and modality).

On the theoretical level, the project attempts to link the descriptive research to the theory of language and the theory of human language

capacity. As these theories have hitherto been based disproportionately on the study of Western languages, it is expected that this research will shed new light on the theoretical level. Rint Sybesma heads the project. Two PhD students, Mrs Boya Li (BA) from Peking and Mrs. Joanna Sio (BA) from Hong-Kong have just arrived at Leiden University and are being trained to become key-members of the research group. ■

**Dr Rogier Busser** is academic coordinator of the above programme and Coordinator of Academic Affairs at the IIAS.

For more information please contact:

**Dr R.P.E. Sybesma**, director of the programme 'The Syntax of the Languages of Southern China' (1 January 2001 – 31 December 2005).  
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# Scientific Programme Netherlands-Indonesia

The KNAW 'Scientific Programme Netherlands - Indonesia' aims to initiate long-term scientific cooperation between the Netherlands and Indonesia and further stimulate its coming to fruition. For the period 2000-2004, the focus of the programme is on the themes: 'Indonesia in Transition', 'Applied Mathematics', 'Biotechnology', 'Infectious Dis-

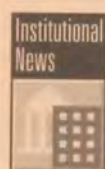
eases', 'Religious Studies', and 'Legal Research Cooperation'. Hereunder you will find reports of the first two of these programmes, namely, 'Indonesia in Transition' by professor H. Schulte Nordholt and 'Applied Mathematics' by professor E. van Groesen. For more information on the 'Religious Studies' project called 'Islam in Indonesia', the

'Dissemination of Religious Authority in Twentieth-Century Indonesia', sponsored by the IIAS, ISIM, and CNWS, please see page 32: Meuleman, "Dakwah" Organizations and Activities in Urban Communities, and page 53 of the Pink Pages: Kuypers, 'Islam in Indonesia'. More information: <http://www.know.nl/indonesia/>

## KNAW Programme Indonesia in Transition

'Indonesia in Transition' is an interdisciplinary research programme, which will run for four years (2001-2004). It consists of four interrelated projects in which Indonesian and Dutch senior and junior researchers cooperate.

By HENK SCHULTE NORDHOLT



The first of these projects is called 'Rethinking Regionalism. Changing Horizons in Indonesia 1950s/2000s' and is coordinated by Dr Remco Raben of the Netherlands Institute of War Documentation in cooperation with both Prof. Taufik Abdullah from LIPI and Dr Mukhlis from the National Archives in Jakarta.

Redefining region-centre relations, is one of the most urgent challenges facing Indonesia today. Under Suharto, an iron framework bound the archipelago together, draining wealth and power from local communities in order to feed Jakarta. That framework has cracked since and regional demands have become widespread and insistent, thus calling to mind the 1950s, when the state was not only faced with armed rebellion, but also with an ongoing questioning and critique of its national programmes and rhetoric.

This research project revisits the debate of the 1950s, and relates it to the present, as is indeed being done by local participants themselves. Two regions have been selected for analysis: South Sulawesi and West Sumatra, with other regions to be added for comparative reasons. The aim is to analyse shifting 'horizons' in the region in terms of politics, business, and intellectual world view.

The second project is named 'Coping with Crisis in Indonesia: Comparative, Local and Historical Dimensions'. It is coordinated by Prof. Benjamin White of the Institute of Social Studies in The Hague and consists of a large network of Indonesian and Dutch scholars.

The economic, political, and social crisis, which emerged in Indonesia at the end of the past century, has had different, often contradictory and sometimes unexpected impacts on different regions and different social groups. Crisis in its various forms is nothing new in Indonesia; some authors have viewed the period of the 1930s-1960s as a time of

successive crises. However, the mechanisms through which global and national economic or political convulsions are translated into local impacts and responses remain unclear.

The third project concerns the 'Making of Civil in Indonesia in Historical Perspective' and is coordinated by Prof. Willem Wolters of Nijmegen University in cooperation with colleagues of LIPI, Universitas Indonesia, and Universitas Satyawana in Salatiga. The scientific and intellectual discourse on civil society is a recent phenomenon in Indonesia. The idea was introduced in the late 1980s via articles in leading journals and newspapers. The concept of civil society itself is a contested one in Indonesia. Various socio-political and religious groups have attempted to appropriate it and invest it with their own views and aspirations. The overall research question in this project reads: What is the significance of the contemporary and historical discourse on civil society in Indonesia and how do civic associations and interest groups interpret, promote, or obstruct the formation of a system of governance in the country, based on cultural and religious pluralism and economic justice? Comparative research will be conducted in different local settings in order to investigate the articulation between discourses at the national level and local interpretations and aspirations.

The last project in this programme is 'Indonesian Mediations: the Re-imagining and Re-imaging of Community in Transition' which is coordinated by Prof. Patricia Spyer of Leiden University in cooperation with Dr Daniel Dhakidae from Kompas, and Ashadi Siregar, MA from LP3Y and Prof. Laksono of UGM in Yogyakarta. This exploratory project also emerged in response to the critical political and socio-economic situation in Indonesia. Through individual research in different locations the project aims to investigate the crucial role of the mass media and new information technologies. The project as a whole



Researchers and project co-ordinators at the workshop in Yogyakarta

will attempt to document and map out the media landscape of the late New Order and its recent transformations. In addition to these four projects 'Indonesia in Transition' will also incorporate a research project on law, which will commence next year.

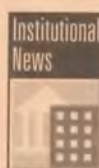
From 22 August to 2 September, the first workshop of this programme was held in Yogyakarta in close cooperation with the Institute of Population and Policy Studies of Universitas Gadjah Mada. The rector

of UGM, Prof. Ichlasul Amal and Dr Gerry van Klinken gave an analysis of recent political changes in Indonesia after which the project leaders presented position papers in which they sketched an outline of their research programmes. These presentations were followed by comments from discussants, especially invited for this occasion. During closed sessions each of the projects and individual research plans were thoroughly discussed. After these meetings the researchers fol-

## Priority Area: Applied Mathematics

'Mathematization of the world' may be a simple and common phrase, but it is indeed a fact that mathematics is being used in an increasing number of areas. For many centuries, mathematics has been the standard language and a useful tool in the natural and technical sciences and hence in technical industries, for instance for modern-day telecommunications hardware production and for natural phenomena of importance to coastal engineering.

By E. VAN GROESEN



Nowadays, mathematics is increasingly used for scheduling production processes and public transportation, for quality control, to analyse and reduce queuing problems that crop up in telecommunication networks (Internet and cellular phones), to make risk-analysis for insurance companies, and portfolios for investment companies and banks. These are only a few example areas of modern application. Relevance to this variety of applications aside, mathematics has an intrinsic value because it teaches us to reason in a logical way and to look at problems from a more ab-

stract, unifying point of view. The priority programme 'Applied Mathematics' aims to increase the cooperation between Indonesia and the Netherlands in this area that is of inherent scientific interest and is an essential means for the further development of the two countries.

Characteristic of the programme 'Applied Mathematics' is that the activities are executed in a close relationship between the counterparts of two countries, and that many activities are designed to stimulate the mutual contacts, such as the joint execution of workshops, courses, and conferences or symposiums. Several cases of joint supervision of students at different levels - in S1, S2, or S3/PhD-projects - will be arranged with both sides able to profit from

lowed an oral history training coordinated by Dr Fridus Steijlen from KITLV, Leiden and an orientation on media studies and institutions was coordinated by Prof. Spyer.

In the next two years follow-up workshops will be held in Indonesia. Papers of the first workshop will be published soon while up-to-date information on the programme and its projects can be found at the KNAW website.

Professor Henk Schulte Nordholt is associate professor of Modern Asian History at the University of Amsterdam, IIAS professor of Asian History at the Erasmus University of Rotterdam, and KNAW co-ordinator of the research programme 'Indonesia in Transition'. E-mail: [schultenordholt@pscw.uva.nl](mailto:schultenordholt@pscw.uva.nl)

the actual work and the improvement of the scientific infrastructure.

Various universities from each country are involved in the programme; in the Netherlands, groups from the University of Twente, TU Delft, TU Eindhoven, Groningen University, Utrecht University and CWI-Amsterdam are involved. In Indonesia, the Centre of Mathematics P4M at Institut Teknologi Bandung is the major counterpart and organizational centre; other universities that are involved are UGM Yogyakarta, UI Jakarta, and IP Bogor. It should be mentioned that for all course activities, and for the vacant research positions, participants and candidates are not restricted to the participating universities only.

After a selection procedure, six projects have been chosen for financial support in the present KNAW programme. The six projects are Dynamical Systems, Industrial Mathematics, Non-linear Optics, Coastal Engineering, Operations Research and Discrete Optimization and Statistics & Probability. Taken together, these areas cover a wide range of mathematics and deal with various areas of application. ■

The programme coordinators are:

Prof. E. van Groesen, University of Twente ([groesen@math.utwente.nl](mailto:groesen@math.utwente.nl)) and Prof. R. Sembiring, Institut Teknologi Bandung ([epamitb@indosat.net.id](mailto:epamitb@indosat.net.id))

The scientific management:

P4M-ITB ([aan@dns.math.itb.ac.id](mailto:aan@dns.math.itb.ac.id)).

Updated information can be obtained from: [http://www.geocities.com/p4m\\_itb/EPAM/](http://www.geocities.com/p4m_itb/EPAM/)



19 JUNE 2001  
AMSTERDAM, THE NETHERLANDS

# The Impact of Globalization

In discussing the impact of globalization on Indian workers, Rohini Hensman brought a critical focus, not only on how various groups in India have viewed globalization, but also on how informal sector workers themselves have positioned themselves in their struggles to improve their lives. To a large segment of the Indian Left, globalization is a tool of imperialism and of the West, which brings them to a reject it outright. The trade unionists argue that foreign capital and the WTO exert top-down or downward pressure on labour standards. However, as Hensman points out, they fail to take into account that domestic business lobbies are providing an excuse for the anti-labour policies of domestic industrialists. Their anti-globalization position puts them in alliance with nationalists and the domestic capital. The national union federations have categorically rejected not merely trade sanctions against nations violating minimum rights but any link between trade and workers' rights.

By RATNA SAPTARI

Report

Most responses to globalization by (domestic) employers in the formal and informal sectors have ranged from outright rejection to qualified acceptance. Those employers who reject globalization

and want India to leave the WTO are represented politically by the extremely rightwing, Hindu nationalist RSS (Rashtriya Swayamsevak Sangh) and its affiliates such as the SJM (Swadeshi Jagran Manch). The Bhartiya Mazdoor Sangh (BMS) espouses the same ideology, but, as the 'trade union wing' of the RSS, has to protect the perceived interests of its members by opposing any dilution of labour

laws. The opposition of the 'Sangh Parivar' (i.e. the family of organizations affiliated to the RSS) to globalization and the WTO is part of their extreme xenophobia.

The employers who provisionally accept globalization put forward a demand for protection from competition from imports as well as foreign takeovers. Yet at the same time they urge the government to impose protectionist duties on garments produced in other Third World countries and demand a deregulation of the labour market. They claim to be able to face the increased competition resulting from trade liberalization, only then. The only strategy they see for surviving competition from cheaper and better quality imports – apart from imposing duties on them – is to cut labour costs. However, this idea was on the wane in the latter part of the decade. Not only did exports decline as a result of stiff competition from cheaper and/or better quality products from other Third World countries, now even the domestic market began to be invaded by these more competitive products. Notably, some of these products were imported from countries like Taiwan and South Korea, which obviously have considerably higher labour standards than India. Even from the standpoint of attracting foreign investments, cheap labour in an absolute sense may not be much of an asset.

The overwhelming majority of workers in India belong to the infor-

mal sector. The universal and most urgent complaint of informal workers is instability of employment. The impossibility of organizing and bargaining collectively meant, of course, that other urgent demands, concerning wages and benefits, working conditions, health and safety, paid leave and holidays, and so on and so forth, could never be raised. And job instability meant that even the limited social security benefits available to formal sector workers were not available to them.

Garment workers in Bombay as well as beedi workers in Hyderabad whom Hensman had worked with, had some suggestions to remedy this situation namely, to struggle for a certain degree of formalization of their employment. This implies the registration of all employers and their employees, no matter how temporary the employment relationship is claimed to be. There are provisions for such registration under the Maharashtra Mathadi, Hamal and Other Manual Workers (Regulation of Employment and Welfare) Act of 1969. The Beedi and Cigar Workers (Conditions of Employment) Act of 1966 specifies that the principal employer rather than the contractor will be considered to be the employer, demonstrating the legal possibilities of undertaking some such formalization. The advent of computers makes registration a practical proposition too.

Women garment workers were especially interested in attempts to im-

pose codes of conduct on retailers in Western Europe and North America. There was but little discussion of a workers' rights clause in trade agreements, but there was openness to the possibility of using these interventions to help their own struggles, even while the more experienced women activists pointed out defects of the proposals in their present form. Workers themselves felt that those workers who had very few other alternatives could try to use consumer pressure on retail companies as a pressure point to ensure respect for minimum labour rights by their suppliers. On the whole, the proposal also to include a workers' rights clause in WTO agreements has been greeted in a positive spirit by informal sector activists. Once again, this does not mean that all aspects of the proposal are accepted without criticism – many, for example, see the suggestion that it will apply only to export production as a defect. Rather, it means that these activists are open to the possibility of using international pressure to secure rights for workers who have little hope of getting them through purely domestic action, a position taken by the anti-globalizationists. ■

## CLARA

Please see pp. 9&10 in this issue's White Pages for more CLARA panel reports.

22 MARCH 2001  
LEIDEN, THE NETHERLANDS

# Invisible Histories

Labour politics are inseparable from the historical trajectory of the community itself, thus argued CLARA Fellow Erwiza Erman during her seminar at Leiden University. Based on her research in a mining community in Ombilin, Erman (LIPI, Jakarta, Indonesia) cogently brought this idea to the fore and discerned the way in which the gendered subjects were positioned vis-à-vis state, employers, and political organizations at the seminar she convened in collaboration with the Interdisciplinary Forum on Indonesian Women Studies (IWVS).

By RATNA SAPTARI

Report

Throughout the period 1892–1965, the politics within the community went through various stages of activism, from individual to collective resistance to accommodation, and then back to collective protest again, only to be squashed once more with the obliteration of the Indonesian communist party. Internal divisions mainly and in particular those within the miner's community augmented the vulnerability of the workers' position. The insecure and unprotected spheres of the coolies' barracks and the mines were characterized by ethnic conflicts, the embedded culture of violence among convict labourers and the conflict and competition within and between various categories of labourers. These conflicts were geared to their efforts to gain scarce resources such as food, money and women. In a sphere of masculine survival, women's positions were defined by their relationship with these

men: the miners and the employers. A small percentage of women were contract workers, and some were concubines and prostitutes.

After 1925, the politics of resistance changed, to more collective and organized protests. Women became active actors, but worked in the shadow of men in their political activities nevertheless. Many women from coolies' barracks had been involved in preparing meals for strikers. Employers deemed women who were not brought under the ideological and social framework of 'the family', a threat to the stability or compliance of the workforce. It is therefore that, before the uprising broke out, most European family had already dismissed their indigenous servants, fearful of their radical political actions. The miners' struggle reached its culmination in the communist uprising of 1926–1927.

After this communist uprising had failed, however, miners' politics underwent a shift from resistance to accommodation, or collaboration. Many activists had been imprisoned

or executed and as a result, the labour movement lost its momentum in West Sumatra and Java. The miners' subordinated position was not only associated with the absence of strong leaders in radical political parties, but also linked to the economic depression and the changing face of the mining society.

Between 1958 and 1960, the total number of workers in Ombilin dropped, because many of them, especially the non-Javanese, left the mine and joined the PRRI, reflecting a regional protest to central government. The employers responded by obtaining new recruits (preman or unemployed people), young unmarried men from Jakarta and other cities in central Java. There were women, but they were very few, and worked only in the sorting of coal, and low administrative matters in the office. The unions, particularly the PKI affiliated ones, having strengthened their role, in the late 1950s and early 1960s, miners and their families became involved in social and cultural organizations, such as People's Youth (Pemuda Rakyat), the Association of Indonesian Farmers (Barisan Tani Indonesia-BTI), and the Indonesian Women's Movement (Gerwani). The mining community also established various musical, sports, and religious groups. Basically, these associations created various forms of solidarity amongst the workers and their families. The women activists mobilized other women for various activities in Durian, Surian, and Sikalang villages such as arisan or a voluntary savings rotation association, mutual assistance in times of need (such as deaths, births, and marriages), literacy courses, cooperative shops, sports,

political courses, and so on. The involvement of miners and their families had changed the forms of their responses to company, from the politics of accommodation during the 1930s, to the politics of protests. In the period of democracy, when state control and the Indonesian economy were weak, the miners, with the support of their families economically and politically, became more mili-

tant. A relatively democratic climate allowed them to protest more openly in their struggle to improve their futures. ■

Dr Ratna Saptari is an anthropologist with a research background in labour issues in Indonesia and is the coordinator of CLARA. E-mail: [chlia@iisg.nl](mailto:chlia@iisg.nl)

## WORKING PAPERS

Publication



Satyanaranya, Adapa  
**BIRDS OF PASSAGE**  
MIGRATION OF SOUTH INDIAN LABOUR COMMUNITIES TO SOUTHEAST ASIA (19<sup>TH</sup>-20<sup>TH</sup> CENTURY)  
CLARA working paper no.11

Wad, Peter  
**TRANSFORMING INDUSTRIAL RELATIONS: THE CASE OF THE MALAYSIAN AUTO INDUSTRY**  
CLARA working paper no.12

Erman, Erwiza  
**GENDER 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

Hensman, Rohini  
**THE IMPACT OF GLOBALIZATION ON EMPLOYMENT IN INDIA AND RESPONSES FROM THE FORMAL AND INFORMAL SECTORS**  
CLARA working paper no. 15

Abriil, Elena Ruiz and Ben Rogaly  
**MIGRATION AND SOCIAL RELATIONS: AN ANNOTATED BIBLIOGRAPHY ON TEMPORARY MIGRATION FOR RURAL MANUAL WORK**  
CLARA working paper no. 16

Editor's Note: The full texts of these working papers are available at the CLARA website: <http://www.iisg.nl/clara/clarawp.htm>





The 'Annual Asia-Europe Workshop Series 2002/2003' ASEF and the Asia Alliance will soon launch a call for proposals for workshops on contemporary themes of common interest to Asia and Europe. Future editions of this Newsletter and the following websites provide more information: [www.asia-alliance.org](http://www.asia-alliance.org) and [www.asef.org](http://www.asef.org)

**THE ASIA ALLIANCE**

The Strategic Alliance for Asian Studies is a cooperative framework of European institutes specializing in Asian Studies. The Alliance, established in 1997, aims to bring together fragmented forces in Asian Studies in Europe to facilitate scholarly excellence to the benefit of the respective national research environments and those of the European scholarly environment at large, by:

- building up high-quality, border-transcending research with a stronger focus on contemporary issues;
- creating sustainable networks with Asian and other overseas research institutions and scholars;
- strengthening the links and communication between academic research on Asia and non-academic institutions and actors.

The Strategic Alliance's open structure enables other institutes to join the present five partners listed below.

For information about the Strategic Alliance, please contact its secretariat at the IIAS:

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**The Asia Alliance**  
 New Partner & Website: [www.asia-alliance.org](http://www.asia-alliance.org)

The Strategic Alliance for Asian Studies is a cooperative framework of European institutes specializing in Asian Studies. The Strategic Alliance's open structure enables other institutes to join, as the Asia-Europe Centre (AEC), Paris, France, recently did.

By SABINE KUYPERS

**Institutional News**  
 Joining the Alliance in the first half of 2001, the Asia-Europe Centre, as a part of the Fondation Nationale des Sciences Politiques, is currently being firmly built up. More information about the AEC can be found in David Camroux's article on page 49 of the Pink Pages.

From 9 to 12 August the Strategic Alliance for Asian Studies was present at the second International Convention of Asia Scholars (ICAS 2), on which the Newsletter amply reports in this issue. There, the Alliance organized a round table about the ASEM process (See: Yeo Lay Hwee, 'Building a Future for ASEM', p. 3) and was represented with a booth at the conference's exhibition hall.

On 15 October the Alliance organized an Asia-Europe Forum: 'Europe and Asia: Towards a new EU Strategy' at the occasion of the lecture delivered by the Commissioner for External Relations of the European Commission, Chris Patten in Leiden, the Netherlands. The next 'Asia Update' is scheduled to take place at the European Parliament in February 2002. Currently, the Alliance is working on the setting up of a joint 'ASEF-Alliance Annual Asia-Europe Workshop Series' to support workshops organized by both European and Asian scholars on themes of common interest to both continents.

Furthermore, on the initiative of the Strategic Alliance, PEARL (Programme for Europe-Asia Research Linkages) was set up in 1998, in cooperation with the European Science Foundation (ESF, Strasbourg) Asia Committee, and the Asia-Europe Foundation (ASEF, Singapore). PEARL provides a network for researchers from Asia and Europe, representing leading Asian and European Studies institutes from ASEM (Asia-Europe Meeting) countries in the field of the humanities and the social sciences. PEARL may have turned out to be too far-fetched and ambitious, but it is expected that the ideals of PEARL will indirectly be implemented on a small-scale basis.

Within the Alliance framework regular activities take place, such as joint projects; the exchange of researchers; jointly organizing seminars and 'Asia Updates'; cooperation in publishing; and cooperation in communication (newsletters, databases, and websites).

**Asian partners**  
 All individual Alliance partners have a large and a variety of networks in, and numerous relations with partners in Asia. Bringing together these existing networks, and the establishment of new ones through the Alliance itself, is considered to be of great value. Links with a number of

institutes for Asian Studies in Asia have already been set up, although not in a formal way as yet. The Strategic Alliance is currently working on a plan to find a format to enable institutes in Asia to formally join the Alliance's activities, but at the same time to enable the Asia Alliance to keep its flexibility and its structure for quick decision-making.

**Background**  
 In the new world order that has emerged during the past decade, Asia has become an important global partner for Europe. A more profound mutual understanding between the two continents is essential. Existing expertise on Asia in Europe has to be improved and optimized to meet Europe's needs and to answer to those of Asia as well. In Europe, the required restructuring of Asian Studies can be achieved by combining the individual strengths and endeavours of the various existing institutes of Asian Studies.  
 The Alliance is not intended to merge the respective institutes, but to step up the momentum and interaction that has been growing between them and to provide a framework within which greater cooperation can occur. The Alliance implies the establishment of a coordinated framework for joint planning, for

combining resources in conducting various jointly organized projects, and for coordinated fund-raising on an international basis.

In 1997 the IIAS and the NIAS jointly prepared a four-year programme proposal for the pooling of Nordic and Dutch expertise by setting up an Alliance. The Dutch and Nordic governments each supported this initiative by awarding a grant to both parties. Right from the beginning the basic document of the 'Nordic-Netherlands Strategic Alliance', envisaged that European parties would join at a later stage. Having previously cooperated in several joint projects, such as the Programme for Europe-Asia Research Linkages (PEARL), the Institute of Asian Affairs (IFA) officially joined the Alliance at the end of 1998. In course of time a good working relation was also established with the European Institute for Asian Studies (EIAS) in Brussels and the Fondation Nationale des Sciences Politiques (Sciences-Po) /Asia-Europe Centre (AEC) in Paris which resulted in both institutes joining in 2000 and 2001 respectively. ■

The Asia Alliance has a new website. You can visit us at: [Http://www.asia-alliance.org](http://www.asia-alliance.org).

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**THE ALLIANCE PARTNERS**

**IIAS**  
 The International Institute for Asian Studies (IIAS) is a post-doctoral institute established in 1993 by Dutch universities and the Royal Netherlands Academy of Arts and Sciences, to encourage Asian Studies in the humanities and social sciences and to promote national and international scientific cooperation in these fields. The IIAS is mainly financed by the Netherlands Ministry of Education, Culture and Sciences. Director: Prof. Wim Stokhof.

**NIAS**  
 The Nordic Institute of Asian Studies (NIAS) is an independent research institute funded by the governments of Denmark, Finland, Iceland, Norway and Sweden through the Nordic Council of Ministers. The NIAS, founded in 1967, serves as a focal point for research on contemporary Asia and for promoting Asian Studies in the Nordic academic community. Acting Director: Dr Timo Kivimäki, NIAS Director Ad Interim

**IFA**  
 The Institute of Asian Affairs (Institut für Asienkunde, IFA) was founded in 1956 on the initiative of the German Parliament and the German Foreign Ministry. The Institute has been assigned the task to study the political, economic, and social developments in Asian countries. Its field of activity concentrates on contemporary affairs, while aiming to procure and broaden scientifically based knowledge of the region and its countries. Director: Dr Werner Draguhn

**EIAS**  
 The European Institute for Asian Studies (EIAS) is a Brussels-based policy and research think-tank supported by the European Union (EU) institutions, which aims to promote understanding and cooperation between the EU and Asia. EIAS seeks to provide information and expertise to the European Union institutions, the academic world and business by disseminating concise, thoroughly researched and up-to-date material on EU-Asia relations and important developments in Asia. Director: Dr Willem van der Geest

**AEC**  
 In Fondation Nationale des Sciences Politiques (Sciences-Po), the Asia-Europe Centre is the third pillar with the American Centre and the European Centre in a resource framework at the service of the whole institution. The Asia-Europe Centre acts as the interface between Sciences-Po components and our Asian counterparts. As a resource centre, it provides information and expertise to public and European institutions, to Sciences-Po's academic network and to the business community. Director: Dr David Camroux

(Advertisement)

Institut für Asienkunde Hamburg  
**Unsere Jahrbücher**  
**Indien • Japan • Korea • Asien-Pazifik**

<p>Werner Draguhn (Hrsg.)  <b>INDIEN 2001</b>                  Politik • Wirtschaft • Gesellschaft                  Hamburg 2001 - ISSN 1436-1841 - 485 S.                  DM 48.00</p> <p>Indien wird immer wichtiger! Die Bevölkerungszahl hat eine Milliarde erreicht. Die größte Demokratie der Welt befindet sich auf dem Weg von der Einparteiendominanz zum Mehrparteiensystem. Der Hindu-Nationalismus gewinnt an Bedeutung. Im Zuge des Reformprozesses öffnet sich die Wirtschaft. Krasser Armut steht eine kaufkräftige Mittelschicht gegenüber. Atomtests verunsichern Südasien und die Welt.</p> <p>Indien 2001 - Politik • Wirtschaft • Gesellschaft bietet neben Rückblicken auf die politische und wirtschaftliche Entwicklung des vergangenen Jahres detaillierte Analysen zu wichtigen Aspekten des Subkontinents.</p>	<p>Manfred Pohl (Hrsg.)  <b>JAPAN 2000/2001</b>                  Politik und Wirtschaft                  Hamburg 2001 - ISSN 0343-0950 - 370 S.                  DM 48.00</p> <p>Die Herausforderung: Japan als zweitgrößte Industrienation befindet sich politisch, wirtschaftlich und sozial im Umbruch. Das bedeutet neue Chancen für Japan und Deutschland sowie Impulse für die Entwicklung der Weltwirtschaft.</p> <p>Die Strategie: Aktuelle Einschätzung dieses wichtigen Partners und Konjunkturdaten sowie Identifizierung von Trends und kontinuierliche Analyse, wie Japan den umfassenden Reformdruck bewältigt.</p> <p>Japan 2000/2001 - Politik und Wirtschaft enthält neben einer Zusammenfassung der jüngsten Ergebnisse in Politik und Wirtschaft die neuesten statistischen Daten sowie detaillierte Analysen zu wichtigen Aspekten der Wirtschaft und Gesellschaft.</p>
<p>Patrick Köllner (Hrsg.)  <b>KOREA 2001</b>                  Politik • Wirtschaft • Gesellschaft                  Hamburg 2001 - ISSN 1432-0142 - 303 S.                  DM 48.00</p> <p>Die koreanische Halbinsel - der letzte Gletscher des Kalten Krieges! Hier stehen sich nicht nur eine der größten Wirtschaftsmächten und eine der letzten rechten Planwirtschaften, sondern auch eine der fortschrittlichsten Demokratien Asiens und das letzte stalinistisch-totalitäre System der Welt gegenüber.</p> <p>Korea 2001 - Politik • Wirtschaft • Gesellschaft bietet neben Übersichten über die politischen und wirtschaftlichen Entwicklungen des vergangenen Jahres detaillierte Analysen zu besonderem Aspekten der beiden koreanischen Staaten.</p>	<p>Ostasiatischer Verein e.V., Institut für Asienkunde u.a.  <b>Wirtschaftshandbuch ASIEN - PAZIFIK 2001/2002</b>                  Hamburg 2001 - 702 S. - DM 128.00</p> <p>Das Standardnachschlagewerk: Wirtschaftsdaten aller Länder der asiatisch-pazifischen Region systematisch anbereitet!</p> <p>Die Einzelländerdarstellung bietet einen raschen Überblick durch allgemeine und wirtschaftliche Daten, ein statistisches Profil, eine Kurzbewertung der wirtschaftlichen und politischen Lage sowie eine Prognose. Es folgen ein Abriss der neuesten politisch-wirtschaftlichen Entwicklungen sowie Abschnitte über Wirtschaftsplanung, Landwirtschaft, Industrie etc., außerdem ein Beitrag über die Wirtschaftsbeziehungen zu Deutschland.</p>

Als Einzelexemplare oder im Abonnement zu beziehen durch:  
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 (mit Publikationsverzeichnis und Bestellmöglichkeit)



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 (Göteborg, Sweden), vice-chairman, Prof. Jean-Luc Domenach (Paris, France), secretary, Prof. Wim Stokhof (IIAS, Leiden, the Netherlands), and the ESF secretary, Mrs Marianne Yagoubi, 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.

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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.

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## Asia Committee

EUROPEAN SCIENCE FOUNDATION

6 > 8 SEPTEMBER 2001  
LONDON, UNITED KINGDOM3<sup>rd</sup> EUROSEAS  
Conference

The third conference of the European Association of Southeast Asian Studies was held at the School of Oriental and African Studies (SOAS), University of London, from 6 to 8 September. Almost 400 participants attended, and over 250 papers were delivered in 25 panels. Through the generosity of the British Academy Southeast Asia Committee and the Ford Foundation, the organizing committee was able to invite a number of scholars from Indonesia, Malaysia, Thailand, the Philippines, Singapore, and Vietnam. These visitors presented papers in ten different panels. Large numbers of academics from most European countries and students turned out, and a sprinkling of diplomats, journalists, and others with an interest in the region also attended.

By ANNE BOOTH



The range of panels was very wide; some focused on regions within countries (such as the islands off the west coast of Sumatra), and some on entire countries (Vietnam and East Timor), but most explored specific themes in the context of the region as a whole. Among those panels with a social science orientation, there were several which explored environmental themes; others looked at trends towards decentralization, local responses to globalization, political violence, social security, eco-

nomical history, urbanization, the history of food-crop production, management and entrepreneurship, and the religious factor in recent political transformations. In addition, a number of panels covered arts and the humanities, including large panels on Southeast Asian literatures, and on tourism and heritage. The Young Scholars' panel (convened by Mike Hitchcock and Henk Schulte Nordholt) attracted a diverse range of papers from an equally diverse range of participants, and provided a good opportunity for doctoral candidates to discuss their work with their peers and more senior colleagues. It was also pleasing that a number of

younger scholars presented papers in the various panels.

Several fringe events also took place, including the launch of a catalogue of the British Library's collection of published works and unpublished manuscripts on Indonesia from 1945 to 1950, and a series on law and development published by Kluwer. The launch of the Kluwer series was preceded by a seminar celebrating the work of professor Dan Lev, whose collected essays are being published in the series. The three days of the conference were tightly packed with panels and some participants lamented the lack of time to socialize. Fortunately, most participants were able to attend an evening reception and a recital of Thai music held at the Rocket complex, University of North London, which provided an opportunity for informal discussion and catching up with colleagues and friends.

The conference demonstrated that South East Asian Studies in Europe is indeed flourishing, with a large number of disciplines and countries. Some disappointment was expressed at the very thin representation of scholars from southern Europe and the EUROSEAS Board Meeting held at the end of the conference decided to give high priority to increasing membership from these countries over the next three years. But on balance, the third EUROSEAS conference was felt to be a great success, building on the solid foundations laid by founding president, Thommy Svensson, and other board members over the last ten years. Their hard work has certainly been amply rewarded. ■

THE ESF ASIA  
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ASIAN STUDIES

ASSOCIATION FOR KOREAN  
STUDIES IN EUROPE, AKSE  
<http://www.akse.uni-kiel.de>

EUROPEAN ASSOCIATION OF  
CHINESE STUDIES, EACS  
<http://www.soas.ac.uk/eacs>

EUROPEAN ASSOCIATION FOR  
JAPANESE STUDIES, EAJJS  
<http://www.eajjs.org>

EUROPEAN SOCIETY FOR  
CENTRAL ASIA STUDIES, ESCAS  
<http://www.let.uu.nl/~escas/>

EUROPEAN ASSOCIATION FOR  
SOUTHEAST ASIAN STUDIES,  
EUROSEAS  
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Editors' Note: See this issue's White Pages for a report of the EUROSEAS panel by Becky Elmhirst & Ratna Saptari (p. 10).

Anne Booth became President of EUROSEAS in September 2001. She is professor of Economics (with reference to Asia) at the School for Oriental and African Studies, University of London. Her particular research interest is the long-term economic development of the ASEAN region.  
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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. Terry 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. Taciana Fisac (Spain)
- Association for Asian Studies (USA)
- Chiang Ching-kuo Foundation for International Scholarly Exchange (Taiwan ROC)
- Academia Europaea, Prof. Jan Breman (the Netherlands)

ESF ASIA COMMITTEE TRAVEL GRANTS  
2001-2002

## F. Adeney-Risakotta, MA

(Amsterdam School for Social Science Research)  
'The politics of ritual and ritual of politics in the Moluccas. A social and cultural transformation of an Indonesian people'  
Visit to: Centre National de la Recherche Scientifique; Paris, France

## Dr M.P. Amineh

(Amsterdam School for Social Science Research)  
'Globalisation and Islam: the rise and decline of Islam as political ideology (1850-2000)'  
Visit to: School of Oriental and African Studies (SOAS); London, United Kingdom

## Dr C. Dedeabant (Ecole des Hautes

Etudes en Sciences Sociales, Paris)  
'Re-inventing Pakistan/Indian society from without? The formation of South Asian civil society networks outside South Asia'  
Visit to: International Institute for the Study of Islam in the Modern World, IIAS; Leiden, the Netherlands

## Dr E. Germain (Journalist, France)

'The Chinese Muslim Diaspora at the beginning of the 20<sup>th</sup> century'  
Visit to: Foreign Office Library and SOAS; London, United Kingdom

## Dr C. Gosha (Group d'Etudes sur le

Vietnam Contemporain, Paris)  
'Biography of Lao Prince Phetsarath'  
Visit to: University of Copenhagen, NIAS; Copenhagen, Denmark

## Dr P. Ho

(Wageningen University)  
'Land ownership, property rights, and institutional change in China'  
Visit to: SOAS, Oxford University, United Kingdom

## Dr R. Prior

(Freelance Illustrator, United Kingdom)  
'The collection of ceramics excavated by Olov Janse'  
Visit to: Stockholm Museum; Stockholm, Sweden

## Dr F. van der Putten

(Leiden University)  
'Portuguese colonial policy toward foreign direct investment in Macao, 1945-1999'  
Visit to: Overseas Historical Archives, Lisbon National Library; Lisbon, Portugal

## Dr Y. Sadoi

(International Institute for Asian Studies, Leiden)  
'Human resource development in the automobile industry in Germany and its adaptability to the Japanese automobile manufacturers'  
Visit to: Institute for Innovation and Management, SIMT; Germany

## F. Suchomel, MA

(Institute of Art History, Prague)  
'Typological determination of Japanese lacquer-ware'  
Visit to: National Museum Copenhagen, Denmark and Leiden University, The Netherlands

## E. Schroeder-Butterfill, MA

(St. Cross College Oxford)  
'Javanese language study'  
Visit to: Leiden University; Leiden, the Netherlands

## N. Srivastava, MA

(Linacre College, Oxford)  
'Secular conceptions of India in Salman Rushdie's *Midnight Children* and Vikram Seth's *A Suitable Boy*'  
Visit to: Department of Political Science, South Asia Institute; Heidelberg, Germany

## S. Tsai, MA

(Department of Art History, Heidelberg)  
'From devotion to entertainment - Woodblock illustrated books of the life of the Buddha in East Asia'  
Visit to: University of Cambridge; Cambridge, United Kingdom

## Agenda

The Committee selected ten workshops to support during the course of 2001, which have now all been held. Abstracts of these workshops were printed in the Pink Pages of IAS Newsletter 23 (see the IAS website Newsletter Archives). Reports of some of these workshops are published in this issue on pp. 26, 34, and 41.



MEMBERS  
OF ASEMUS

Fifty museums are currently members, each of which was represented at the ASEMUS founding conference held in Stockholm from 6 to 9 September 2000. They are listed in the Report from the Asia-Europe Conference on Museums, coorganized by the ASEF and the Swedish National Museums of World Cultures.

## How to become a member

Museums are welcome to become members of ASEMUS, in order to be able to take part in the programme. Qualification criteria are that the museum shall:

- be based in an ASEM member country
- have collections which form a part of the cultural heritage of Eurasia
- be interested in actively linking Asia and Europe together
- be willing to give access to their registers and open up their collections for use by other museums
- acknowledge and respect the ICOM Code of Professional Ethics.

\*To apply for membership in ASEMUS, please contact the Secretariat.

## ORGANIZATION

When ASEMUS was formed at the Asia-Europe Conference on Museums in Stockholm, 6-9 September 2000, an Executive Committee was given the task to develop ASEMUS and to coordinate its activities. The Committee, which has been enlarged, consists of:

- **Thommy Svensson**, Director General of the National Museums of World Culture, Gothenburg (Sweden), *chair*
- **Gabriel Casal**, Director of the National Museum in Manila (the Philippines)
- **Chong Phil Choe**, Director of the University Museum, Sejong University, Seoul (Korea)
- **Steven Engelsman**, Director General of the National Museum of Ethnology, Leiden (the Netherlands)
- **Kenson Kwok**, Director of the Asian Civilizations Museum, (Singapore)
- **John Mack**, Senior Keeper, British Museum, London, (United Kingdom)
- **Stephane Martin**, Director of Musée du Quai Branly, Paris, (France)
- **Cai Rongsheng**, Director, Cultural Exchange, ASEF (Asia-Europe Foundation)
- **Chen Xiejun**, Director, Shanghai Museum, Shanghai, (China)
- **Hayashida Hideki**, Director General, National Science Museum, Tokyo, (Japan)
- **Juan I. Vidarte**, Director General, The Guggenheim Museum, Bilbao, (Spain)

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THE PROGRAMME  
2001-2005

The ASEMUS programme will be initiated during 2001-2005 through a series of international meetings including five action-oriented workshops dealing with different aspects of how Asian and European museums can share collections. The workshops will be prepared by Asia-Europe working-groups. Each workshop is expected to result in at least one significant and concrete Asia-Europe project for subsequent implementation. The ASEMUS action plan is supported by the Asia-Europe Foundation (ASEF).

## Museums as Market-Place (Leiden, the Netherlands, Spring 2002)

The objective of the conference is to bring together museum professionals from Asia and Europe with an aim to match offers and requests for cooperation in all areas of museum activities regarding Asia's cultural heritage. At this conference, the five working groups (see below: workshop 1 through 5) will be formed, and their agenda defined. Two delegates from each ASEM country will be invited.

## Sharing collections (Copenhagen, Denmark, Autumn 2002)

The meeting will introduce and test a digital platform for sharing collections in two workshops:

- Workshop 1: Sharing Scattered Collections of Asian Minorities
- Workshop 2: Documentation and Photo Collections on Lost Cultural Heritage, Monuments, and Sites

## Taking Care of the Shared Cultural Heritage (Kuala Lumpur, Malaysia, Spring 2003)

- Workshop 3: Exchange of Asian and European Techniques for Preservation and Conservation

## Presenting the Shared Cultural Heritage to the Public (Shanghai, China, Autumn 2003)

The meeting will conceptualize and plan joint Asia-Europe exhibitions in two workshops:

- Workshop 4: Travelling Exhibition on Asian Perceptions of Europe and European Perceptions of Asia
- Workshop 5: Virtual Exhibition of 2,500 Masterpieces in Asian and European Collections

## Managing the Shared Cultural Heritage (Singapore, Spring 2004)

This will be a major conference where the results of the five workshops shall be presented and discussed and the future agenda settled.

## Reporting Back to the Museum Community (Seoul, Korea, 2004)

At ICOM's 20th general conference, the results of the ASEMUS network will be reported to the museum world at large.

The Asia-Europe Museum Network  
Challenges for Museums  
in Asia and Europe

The Asia-Europe Museum Network (ASEMUS) has been formed to meet the challenges that museums are facing in Asia and Europe as a result of the process of internationalization. The network has been set up as a result of the Asia-Europe conference, 'Reforming Museums for the Twenty-First Century' that was held in Stockholm in September 2000.<sup>1</sup> At the initiative major museums in Asia and Europe. ASEMUS was launched in cooperation with the Asia-Europe Foundation, which will be providing the basic funding for the coming years.

■ By THOMMY SVENSSON



The process of internationalization during the past thirty years has created a world that is less compartmentalized and where people interact across cultural boundaries. In the long run, this process will challenge the concept of the nation-state as we know it today. And it requires from all of us that we reinterpret history and society and develop world views anew, enabling us to act more proactively in the rapidly changing environment. As a result of this, museums around the world have been forced to reorient themselves and their activities. A major wave of museum reconstruction and reform is currently sweeping across the world. A number of large, new museums have been opened and others are under construction - in Shanghai, Seoul, Singapore, Kuala Lumpur, and Hanoi as well as in Berlin, Leiden, Paris, Bilbao, London, and Gothenburg, to mention just a few locations.

These attempts to renew the museum sector are reactions to the societal changes resulting from the process of globalization. The latter process has created new conditions for museums across the world: the new information and network society, the competition from the new cultural industries, the acceleration of global travelling and the development of multicultural urban societies. ASEMUS has been set up as a means to try to meet these challenges in a joint Asia-Europe context.

## Asymmetric relations

Our point of departure is that Asia and Europe are not two continents but one - the joint Eurasian continent. Asia makes up four-fifths of the land-mass and of the people, Europe one-fifth.

An interrelationship between the two sides of the continent has existed since times immemorial. In the seventeenth century, sea trade started to overshadow the millennia-old contacts via the caravan routes, though it still took almost a year for a ship to sail from China to Europe. Since then, the time needed to traverse the continent has seen astonishing reductions - first due to steamboats, telegraphy and railroads; then aeroplanes; and now satellite telecommunications systems and the Internet, which make instant communication possible and

accessible for more and more people.

These changes have been propelled by the western side of the continent. As a result, many people nowadays believe science and technology to have originated in Europe. This, of course, is not true. In reality, the innovations that changed the course of human destiny were made in China, four centuries before Europe's ascension to power.

These innovations include the development of paper and printing technology (which revolutionized the work of the European universities first formed in thirteenth-century Italy) or that of gunpowder and the blast furnace (which provided the foundation for the industrial revolution in Western Europe), but also technological systems such as new communications networks relying on the building of bridges, canals and highways; market economic development through the use of paper money; and exporting networks through navigation on the high seas relying on the compass.

Unsurprisingly, European travellers of the sixteenth and seventeenth centuries were full of admiration of the ways of life, the technological skills and the sophisticated civilizations in East Asia, which they frequently found to be superior to those in Europe. At the same time, in Southeast Asia, Europeans recorded the high rate of literacy in the region and the respected position of the women in trade and commerce. Life expectancy also compared favourably to that in Europe due to better hygiene, a healthier diet, and good medical practices.

Up to the mid-eighteenth century, Asia and Europe met as equals and in most cases they learnt from each other. It was not until nineteenth-century colonialism that the idea of European superiority matured. Kipling's well-known words - 'East is East and West is West, and never the twain shall meet' - put in a nutshell the new European conviction of an insuperable difference between the worlds of the Eastern and Western parts of the continent. The Enlightenment and the colonial expansion of Europe created a mindset in which Asia was looked down upon as alien and inferior.

After the Second World War and the downfall of its colonial empires, Western Europe has been reduced to a more congruous standing. Many Europeans have to redefine their posi-

tion and develop new world views to be able to function in the more complicated world that has emerged.

Parallel to Europe's reduced influence, East and Southeast Asia have experienced an economic, social, and cultural transformation at a pace never before recorded in world history. From the ruins of the war, Japan has risen to become a global industrial power. Singapore and Taiwan now boast stronger economies than most European countries, whereas South Korea and industrializing countries like Malaysia and Thailand have experienced the highest growth rates in the world until the financial crisis of 1997. Now adapting their financial and political institutions to the global economy, it is probable that rapid economic development will continue. In addition, China - with 1.3 billion people - has for many years accounted for a phenomenal economic growth which, provided the figures are accurate and sustainable, in the long run will change the world economy, world politics, and world culture.

## A new era

A new era of mutuality, wherein Asia and Europe are rapidly entwining in the economic and political spheres is now emerging and the ASEM-process strongly supports these developments. It means no less than that 250 years of European dominance within Eurasia is on the verge of being replaced by an old spirit of equality.

But, there are major shortcomings. Only too often mutual ignorance and stereotyping about inferiority and superiority can still be seen to prevail among ordinary people as well as policy makers in Asia and Europe. The lack of contact between the civil societies of the two sides of the continent necessitates fostering increased partnership, understanding, and mutual learning in order to meet the mental and intellectual challenges resulting from the different parts of the continent growing together.

## The role of museums

Museums in Asia and Europe have a major role to play in this endeavour. Both custodians of the past and a spearhead for the future, ideally, museums stimulate a wide range of visitors to contemplate and discuss what 'has' been and what 'might' be. Together they possess and protect the material and artistic heritage of the Eurasian continent and they hold large collections of artefacts mirroring Asia-Europe relations throughout history, for good and bad.

The first objective of ASEMUS therefore, is to arrange joint exhibitions and programme activities to help people on both sides of the Eurasian continent to become more aware, informed and knowledgeable



10 > 13 APRIL 2002  
LEIDEN, THE NETHERLANDS

# Museums as Market Place



**M**useums as Market Place' aims to bring together institutional representatives and museum scholars from Asian and European countries, to build up an inventory of demands and supplies, and to set an agenda for future work. The conference will be comprised of five workshops. In addition to these workshops, a market place will be organized where demands and needs can be presented. Formats for the presentation of proposals are under construction. Participants will have the opportunity during the presentations to elucidate concrete proposals for cooperation.

## Scattered collections of Asian minorities

Local Organizer:  
**Pieter ter Keurs, MA,**  
Curator at NME.

The collections of many Asian groups defined as minorities are scattered around the Eurasian part of the world and have usually not been studied systematically. Questions that will be addressed in the workshop discussions are:

- 1 How can we make scattered collections visible?;
- 2 How can we use scattered collections to make minority groups visible?;
- 3 How can we ensure that information on the collections is expanded and exchanged?;
- 4 How do we involve the minority groups in the work on the collections?

## Documentation and photo collections on lost cultural heritage, monuments and sites

Local Organizer:  
**Dr Nandana Chutiwongs,**  
Curator at NME.

The recent destruction of the Buddha statues of Bamiyan in Afghanistan serves as a sad but adequate point of departure for this workshop. How do we use the vast resources of photographic material that is archived in our museums to create a collectively available deposit of cultural sites, buildings, and monuments that have been destroyed?

- How can we make information on research, conservation, and documentation mutually available in a structural way?
- How do we set up a joint database on documentation of the relevant photographs?
- How can European and Asian countries join forces to organize better, more effective heritage management?
- What programmes can we develop to make local populations more aware of the cultural importance of different monuments and sites?

## Exchange of Asian and European techniques for preservation and conservation

Local Organizer:  
**Graeme Scott, Msc,**  
Head of Collections at NME

There are major differences in the conservation problems facing museums in the ASEMUS network and in the resources available for dealing with them. Few museums can provide financial assistance, but the sharing of knowledge and expertise through internships, workshops, and other cooperative projects may well be possible. However, in order to be sustainable and effective, any activities must fit into an agreed strategy and be coordinated with other organizations working in this field. The workshop will therefore focus on the following questions:

- What do museums with few resources need and what can museums with more resources offer?
- Are there cheap traditional methods of conservation that can be re-introduced to modern museums?
- What goals should be set for preservation and conservation activities within ASEMUS?
- What strategy should be used to achieve them?

## Travelling exhibition on Asian perceptions of Europe and European perceptions of Asia

Local Organizer:  
**Ken Vos, MA,**  
Curator at NME

There are numerous Asian perceptions of Europe and European perceptions of Asia. This workshop attempts to investigate systematically these perceptions and stage them in museums.

- Present-day European and Asian perceptions are, in very large part, still dictated by a colonial past of unequal power. This is beginning to change. How do we exhibit this?
- It may be said that the EU countries of the ASEM are culturally less differentiated among themselves than the Asian ones. Does this impede in any way our perceptions or capacities of stereotyping?
- Has economic globalization and increased interdependency focused our awareness of the cultural other, or has this awareness been replaced by a more diffuse way of looking at each other?

## Virtual exhibition of 2,500 masterpieces in Asian and European collections

Local Organizer:  
**Dr Willem Fermont,**  
Head of Curatorial Department

Modern digital techniques have evolved extremely rapidly. Many museums in the world face the processes of globalization and investigate the possibilities of presenting their collections worldwide. Some museums have already exposed their collections on the WWW. ASEMUS supports this trend of globalization by stimulating the establishment of a digital collection of 2,500 masterpieces of European and Asian museum collections. The following topics shall be dealt with:

- Inventory of potential objects
- Establishment of criteria for selection of masterpieces
- Layout for the presentation of textual and photographic information
- Informative grouping of masterpieces
- The presentation of background information
- Execution and maintenance

The National Museum of Ethnology, Leiden, the Asia-Europe Foundation (ASEF), and the International Institute for Asian Studies, Leiden, are jointly organizing the conference 'Museums as Market Place' in collaboration with the National Museum of the Philippines. It is supported by the CNWS of the University of Leiden. The conference will take place in the recently re-opened National Museum of Ethnology. Please note that the conference is by invitation only. Those interested are welcomed to contact us.

**National Museum of Ethnology**  
Steenstraat 1, P.O. Box 212  
2300 AE Leiden, the Netherlands  
Tel: +31 (0)71 5168800  
Fax: +31 (0)71 5128437

**Registration and Correspondence:**  
E-mail: [asemus@rmv.nl](mailto:asemus@rmv.nl) and  
E-mail: [info@asef.org](mailto:info@asef.org)

## THE OBJECTIVES OF ASEMUS

Our network shall have to cope with the asymmetry of museum collections in Europe and Asia. It shall provide facilities to share collections, improve the transfer and sharing of professional competence, and stimulate and empower cooperation between museums in Asia and Europe.

### The objectives are:

- to increase the sharing and joint use of museum collections
- to share and transfer professional museum competence
- to make repositories of documentation and databases jointly available
- to develop joint exhibitions.

## ASEMUS WEBSITE

The ASEMUS homepage: <http://www.asemus.org> on the WWW is the facility for communication within the network and the major channel for public outreach across the world. The website is maintained in cooperation with the International Institute for Asian Studies (IIAS) and will soon provide:

- links to participating museums
- information on current and coming events
- reports on running projects
- results from conferences and workshops
- digital databases of museum collections, museum photo archives, and exhibitions.
- virtual exhibitions on Asia-Europe issues

about each other's ways of living, culture, societies, and artistic performances.

The second objective of ASEMUS is to share between us the joint Eurasian cultural heritage. The history of the past 250 years has amounted to major asymmetries in the museum collections. European museums hold large collections from Asia, including parts of the Asian heritage not available in Asia itself, while most museums in Asia hold few collections originating in Europe. Besides, there being many museums in Europe devoted to Asia and the world at large outside Europe, only few museums in Asia do not principally focus on the local cultural heritage. ■

An action plan has been set up for 2001-2005, which now is launched in cooperation with the Asia-Europe Foundation (ASEF). It will soon be possible to follow the future developments on the ASEMUS web page: <http://www.asemus.org>

### Note

1. The conference, organized by the Swedish National Museums of World Culture in cooperation with the National Heritage Board of Singapore and the Asia-Europe Foundation (ASEF), gathered eighty museum directors, senior curators and civil servants from the ASEM countries.

**Professor Thommy Svensson** is General Director of the Swedish National Museums of World Culture and chair of ASEMUS. He is a generalist historian, specialized in economic history, and an educator who tries to combine social science and humanistic approaches to the study of the contemporary world.

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## SHORT NEWS

7 SEPTEMBER 2001  
LONDON, UNITED KINGDOM

# SEALG Conference

The 2001 SEALG Conference was successfully held in two inspiring venues in Kew on 7 September 2001 under its new president, Nicholas Martland, SOAS Librarian.

By ROSEMARY ROBSON-MCKILLOP



During the first part, the participants found themselves gathered in the superb new premises of the Public Records Office, where Annabel Teh Gallop of the British Library talked about some important new finds of letters from Indonesian sovereigns in Arabic, Malay, and Pegon (Javanese written in Arabic script), which she had discovered by chance in boxes marked miscellaneous Arabic manuscripts. For librarians with the time, skill, and patience, there are certainly treasure troves still to be discovered in many European libraries.

After lunch, the party adjourned to the library of the Royal Horticultural Society at Kew Gardens where business and problems were discussed at a round table and several

reports were given on Lieu Cao Thi's recent visits to Myanmar. It was fascinating to hear that Japan is especially devoting a great deal of money and expertise to the rescue of manuscripts in Burmese, Mon, Shan, Pali, and Kayen. For a long time, Myanmar has been the stepchild of Southeast Asian Studies and few people, scholars or librarians, have devoted themselves to this enormously interesting country. Luckily the CNRS has Cao Thi in its midst and the SOAS has also recently appointed a Burmese librarian. Nicholas Martland talked about his recent visits to Vietnam in search of material. Helen Cordell then gave a report on the Mapping Asia Programme, which is progressing very well in Britain. It would indeed be very beneficial to extend it to Europe so that all people interested in the field will eventual-

ly be better informed about where to search for the materials they need. This is quite pertinent to Asian Collections as they tend to be very dispersed and not always where they were expected.

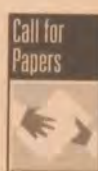
Once again, two major challenges confronting Southeast Asian librarians emerged. Money being the first, as the price of books and subscriptions is mounting astronomically. Concomitantly with this, purchasing books, which are published in Southeast Asian countries and are not readily available in Europe, comes at high costs. Various libraries therefore make use of each other's purchasing resources. The second challenge is the enormity of the field in terms of geographical area, religions, languages, cultural and political diversity, and highly disparate histories (pre-colonial, colonial, and post-colonial). All this, moreover, is compounded by the fact that the outside world is still, to a large extent, fairly ignorant of this area. By combining knowledge and expertise librarians are in the forefront of the struggle to make Southeast Asia better known to the rest of the world. ■

**Rosemary Robson-McKillop, BA (Hons)** is an editor with *Excerptica Indonesica* at the KITLV, Leiden.  
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17 > 19 OCTOBER 2002  
GENEVA, SWITZERLAND

## Images, Representations and Perceptions in the Shia World



The University of Geneva, the Institute for Development Studies, and the Graduate Institute of International Studies are organizing a conference in Geneva, at the premises of the latter institute.

Named and themed 'Images, representations and perceptions in the Shia world', its aim is to provide an overview of recent studies on Shia communities around the world, stretching from Lebanon to Pakistan and including all branches of Shia Islam.

The following subthemes will be addressed: holy places, pilgrimage, maps, travels, saints and martyrs, the concept of martyrdom, Imams and Imamzadeh(s), architecture, cinema, Internet, handicrafts, photography, tazieh, religious music, posters in the streets, images in the press, calligraphy, traditional and modern painting and sculpture, symbolism, education, sovereignty, rebellion and revolution, links between religion and politics, and evolutions in the concept of *velayat-e faqih*.

The organizers will pay travel expenses and accommodation. More

detailed information will be provided on demand. ■

Please submit abstract by mail, fax or e-mail as word-attachment to:

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30 NOVEMBER > 1 DECEMBER 2001  
AMSTERDAM, THE NETHERLANDS

## Decolonizations, Loyalties and Nations

Colonialism in Vietnam and Indonesia ended in the late 1940s and 1950s in a drawn-out period of war, turmoil, and internal strife. We generally tend to perceive independence struggles as conflicts between nations, as wars between the metropolitan power and the colony striving for emancipation. This simple national dichotomy, already predominant during the conflicts themselves, has been continued in the common perspective on the decolonization process in the postcolonial era. Indeed, the wars for independence forced many to choose sides, but the choices were not always as obvious as they are now often alleged to have been.

■ By JOHN KLEINEN & REMCO RABEN

Agenda



In the first place, there were the so-called 'loyalists': those who in the past had collaborated with the colonial ruler.

There were also the nationalist partisans. And, for yet others, pledging loyalty to the national or the colonial option was not so clear: for ethnic, economic, and political reasons, many Vietnamese and Indonesians vacillated between national, colonial, and other alternatives.

On the part of the colonial powers too, a plurality of perspectives on decolonization and on one's role in this process existed. Discomfort mounted and the enterprise gradually slipped down into a dirty and demeaning war, of which the outcome was far from certain. Eurasians, entrepreneurs, left-wing intellectuals, to name but a few, were not only in doubt as to whether to support the national effort, but were often downright opposed to the policies of the metropolitan. Even if only a few went as far as actually to desert, dissidents were many; but this dissidence was muffled by the large military presence pouring into the colonies and by the agitating rhetoric of war.

Evidently, national terms of interpretation have become dominant after decolonization: the struggle is

remembered in the same (national) terms in which it was fought. Decolonization has become a history of disappearing choices: the range of options that existed during the conflict has, in retrospect, been diminished to two.

The nationalization of history often leads to public collisions. Both France and the Netherlands have seen their public debates and scandals. Jan 'Poncke' Princen and Georges Boudarel are recent examples of deserters who stirred up emotions many decades after the war. Their cases are mere symptoms of the larger issue concerning the representations of the history of domination and decolonization in the former colonizing countries.

On the Asian side, belief in the new states seems to have smothered all dissent. Not until after decolonization did the newly independent countries embark on a programme of nation formation. In Vietnam and Indonesia there are still many people who, at first, were not staunch supporters of the new unitary state. Their story has been completely overshadowed by nationalist ideologies that made history subservient to the formation of the new nation.

At the time, a wide range of options was open to individuals who became entangled in the conflict. At the up-

coming symposium 'Decolonizations, Loyalties, and Nations' we seek to unveil at least some of these options. In addition we hope to analyse the post-colonial crystallization of national images in Vietnam, Indonesia, France, and the Netherlands. The comparative approach is intended to reveal similar processes in these four countries. Furthermore, the deconstruction of national, monolithic images has gained a new relevance in view of the diminishing value of national ideologies and historical interpretations superimposed by the central states.

The first day will be devoted to the subject of conflicting loyalties during the decolonization wars, the second to post-war interpretations as well as the highly controversial issues of veterans and deserters. On Saturday evening, the film *Dien Bien Phu* (1991), by Pierre Schoendoerffer, will be shown, as will segments from *Victory at Dien Bien Phu* by Nguyen Tien Loi (1955). We will conclude with a series of personal reminiscences by Vietnamese, Indonesian, and Dutch veterans, and a debate on 'traitors and traumas'.

The symposium is co-organized by Maison Descartes, the University of Amsterdam (the IIAS branch office in close cooperation with the ASiA-platform) and the Netherlands Institute for War Documentation (NIOD).  
Venue: Maison Descartes (Vijzelgracht 2a, Amsterdam).

Dr John Kleinen teaches anthropology and history of Southeast Asia and Vietnam at the University of Amsterdam.  
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Dr Remco Raben is a researcher at the Netherlands Institute for War Documentation and teaches modern Asian and postcolonial history at the University of Amsterdam and Utrecht University.  
E-mail: [r.raben@oorlogsdoc.know.nl](mailto:r.raben@oorlogsdoc.know.nl)

9 > 12 AUGUST  
BERLIN, GERMANY

## ICAS 2



The second International Convention of Asia Scholars took place in Berlin from 9 to 12 August 2001. Approximately 800 scholars from all over the world used the opportunity to discuss their academic views with international colleagues. With its huge variety of topics, disciplines, approaches and regional focuses, ICAS 2 turned out to be an extraordinary academic event. Ninety-four panels and ninety-five papers were combined into discussion groups and forty-six posters were presented during the four-day ICAS 2 meeting. In addition, a video-show, inaugural meetings, meetings in conjunction, and book presentations offered ample opportunity to get in contact with each other. Especially so, because the extended presentation time - four hours for each session - left enough time for broad discussion. The calm and suburban character of the beautiful campus of the Freie Universität Berlin, together with the bright sunny weather boosted the excellent atmosphere among participants.

The keynote speech by Wang Gungwu, titled 'Divergence and Dominance: Challenges to Asian Studies' was the highlight of the convention. In his inspiring speech professor Wang characterized the development of Asian Studies and pointed out the risks, but also the chances for different ways of Asian Studies in present times. It was a great honour and

indeed also a great pleasure for the organizers to have found professor Wang willing to give the keynote speech.

The representatives of the organizing associations of ICAS met during the convention, bringing up more ideas for keeping the spirit of these meetings alive. They all agreed that the experiences made and the knowledge collected during ICAS 1 and ICAS 2 should be well preserved and analysed and be passed on to the ICAS 3 organizers, the National University of Singapore. Therefore, a permanent ICAS secretariat has now been established at the IIAS in Leiden, the Netherlands.

The ICAS 2 organizers are happy to report that the convention achieved its aims, and are optimistically looking forward to ICAS 3 to be held in Singapore, in the summer of 2003. ■

Professor Eberhard Sandschneider  
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<http://www.fu-berlin.de/icas2>

(Advertisement)

### NEW YORK UNIVERSITY FELLOWSHIPS PROJECT ON THE COLD WAR AS GLOBAL CONFLICT INTERNATIONAL CENTER FOR ADVANCED STUDIES

The Project on the Cold War as Global Conflict invites applications for fellowships for the academic year 2002-2003. The Center welcomes scholars - with PhDs - at all career stages in all fields of the humanities and social sciences. Governmental and non-governmental policy analysts, NGO staff, and independent researchers with training and experience equivalent to the PhD are also invited to apply. Scholars from outside the U.S., particularly from Africa, Asia, and Latin America are invited to apply. Stipends are \$35,000 for 9 months. Fellows will have offices and will be eligible for low-cost NYU furnished studio apartments a short walk from ICAS. The application deadline is January 15, 2002.

The ICAS Project on the Cold War as Global Conflict, which began on September 2001, runs for three years. The goal of the Project is to rethink the dominant paradigms and conventional wisdom about the Cold War and post-Cold War world. For 2002-2003 the theme is Everyday Life, Knowledge, Culture. Particular emphasis will be placed on studying how processes of Americanization and Sovietization and resistance to them constructed varied domains of daily life. Topics could include the effect of the Cold War on public health, education, the welfare state and trade unions; the development and direction of academic disciplines; gender and race relations; class dynamics within and between nations; religion; mass and high culture including art, architecture, film and other media; the rise of "Big Science" and the national security state; changes in transportation, information and communications systems.

For a fuller description of the Project and its annual themes and for application forms please refer to the ICAS website,  
<http://www.nyu.edu/gsas/dept/icas>.

For hard copies of applications and for more information, please contact:

Fellowships, International Center for Advanced Studies, New York University, 53 Washington Square South, Room 401E, New York, NY 10012-1098. Fax: 212-995-4546; email [icas@nyu.edu](mailto:icas@nyu.edu)

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Universiteit Leiden  
The Netherlands

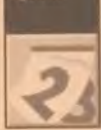


7 > 8 DECEMBER 2001  
SINGAPORE

**Asia in Europe,  
Europe in Asia**

As we are today living in an interdependent world marked by borrowing and lending across moving cultural boundaries, we need to rethink our conceptualization of geo-political relations. It has been more than fifty years since the processes of decolonization transformed the political landscape in Asia. Global movements of capital, on the one hand, and mass migrations, on the other, have convinced us that geographical spaces and cultures cannot be said to exist in isolation from one another as if they were areas with set, impenetrable boundaries. Rather, they are to be seen as articulated moments in a network of social relations and understandings. At the beginning of the new millennium, it seems appropriate to rethink the social, political, economic, and cultural relations that bring a 'new Europe' and 'contemporary Asia' together.

Agenda



This conference aims to bring together various aspects of interdependence and interconnectedness that characterize contemporary relations between Europe and Asia in Europe and in Asia. For the purpose of the conference project, 'Europe' is interpreted as to include the member countries of the European Union, but also those of Central and Eastern Europe. The term 'Asia' encompasses countries from South Asia, China, Southeast Asia, East, and Far East Asia. ■

Organizers:

- National University of Singapore,
- IIAS Leiden/Amsterdam)
- Institute of Asian Research (NUS)
- European Studies

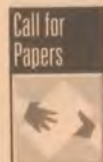
For more details please contact:

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2 > 5 FEBRUARY 2002  
MARSEILLES, FRANCE

**Youth & Identity**



The Thirteenth European Social Science Java Network (ESSJN) workshop to be held from 2 to 5 February 2002 will be organized by

Laurence Husson of the IRSEA (Marseille) and Robert Wessing of the University of Leiden. The workshop will have three main aims. First, to discuss papers highlighting current research related to identity formation in Java today and to questions dealing with youth. Second, we would like to continue the discussion started last year on recent social and political events in Indonesia in the light of our knowledge of Indonesian politics. Finally, we want to take some time to reflect on the state of the Java network as it reaches its fourteenth year, especially addressing the matter of its future organization.

Throughout the years various themes have highlighted our annual workshops, some of which have resulted in publications. The themes

we have chosen for the thirteenth workshop first of all continue last year's discussion on 'Community and identity in a changing Indonesia'. The concept of identity is particularly significant at this moment. Today, as at no other time before, the Javanese are faced with conflicting claims to their loyalties, both locally and in Indonesia as a whole, leading to ethnic tension and hostility. Secondly, we want to open the topic of the 'role of youth' in various aspects of Javanese life. The two main topics are by no means mutually exclusive, of course, and we hope that your papers will reflect this. We are looking for papers that can conceptually integrate culture and political economy, ethnicity and class, and gender within the dynamics of social change.

We suggest a number of areas of inquiry. This, however, does not mean that papers should be restricted to these sub-themes, although they should work within the main parameters outlined above. Thus

'identity' might include such subjects as ethnic identities and nationalism; the persistence of local identities centre-periphery relations, whereas within the topic of 'youth', questions on education, political renewal, migration, sexuality – perhaps including AIDS – and the like might well be explored. We are confident that you will be able to come up with a variety of interesting topics.

Papers should be submitted by **1 December 2001.** ■

Abstracts and papers (in word 5 for windows 95 and up) should be sent to:

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Fax: +31 071 527 3619  
E-mail: Wessing@fsw.leidenuniv.nl or  
Wessing30@zonnet.nl

2 > 5 APRIL 2002  
PARIS, FRANCE

**History of Translation**

From the earliest times, the Malay World has been at the crossroads of major streams of civilization: Indian, Chinese, Islamic, and European. As the Malay political and cultural history has been determined by variations of influences 'translation' is a fundamental element of that history. Whoever talks about history, religion, technology or economics, necessarily talks about translation. Translation is one of the most important agents of cross-cultural contact.

By **HENRI CHAMBERT-LOIR**



Two French research institutions – UMR 8093 (Archipel) of the Centre National de la Recherche Scientifique, and École Française d'Extrême-Orient – launched an international research project, directed by

Henri Chambert-Loir and Monique Zaini-Lajoubert. We will study not only translations from all relevant foreign languages (Sanskrit, Arabic, Persian, Urdu, Chinese, Japanese, and European languages (English, Dutch, and French)) into all Indonesian languages (particularly Malay and Javanese), but also those from Malay and Javanese into several regional lan-

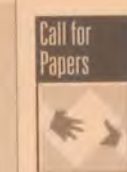
guages (Acehnese, Batak, Sundanese, Balinese, Sasak, Makassarese, and Buginese). We will treat the translations throughout history (i.e. from the ninth to the twentieth century), and in all fields (literature and religion of course, but also law, science and technical studies, philosophy, and so on). The field has been thoroughly mapped. Sixty-five scholars have already agreed to participate, but we are still looking for authors to fill the slots for a few topics.

We plan to gather most of the participants for a workshop in Paris in April 2002 and subsequently to publish all their articles in English as a book in 2003, then to have the book translated and published in Indonesian in 2004. ■

**Dr Henri Chambert-Loir** is a senior research fellow at École française d'Extrême-Orient specialized in Malay philology.  
E-mail: henrichloir@yahoo.com

15 > 16 MARCH 2002  
EAST LANSING, MI, USA

**Human Rights and Asia 2002**



The Asian Studies Center at Michigan State University (MSU) will host a two-day conference on 'Human Rights in Asia: Tradition and Trajectories' at the MSU Kellogg Center. The conference will address the broad issue of how human rights are conceptualized, contested, and accommodated in East, South, and Southeast Asia. Panels and presentations will consider current human rights problems in specific Asian countries and the prospects for resolving conflicts.

Proposals treating women's rights at household and workplace settings, refugee issues, sustainable development and sustainable democracy, from a contemporary, a historical or a comparative perspective are invited. Papers may also focus on indigenous rights, watchdog groups (NGOs and others), and the ways human rights enter into bilateral relations internationally.

The meeting's keynote speaker will be Basil Fernando, the Executive Director of the Asian Human Rights Commission (AHRC) and the Asian Legal Resource Centre (ALRC). Mr

Fernando has authored several works on human rights and legal reform issues and he is the editor of *Solidarity*, AHRC's monthly magazine.

Proposals for panels, round table discussions, and individual papers should be submitted by no later than November 30, 2001. Electronic submission of proposals is also possible through the conference website. Abstracts should be limited to 300 words for each individual presentation. ■

Asian Human Rights Commission website:  
Http://www.ahrchk.net  
For conference & current information see: Http://www.isp.msu.edu/asianstudies/hrc\_asia.

For additional information contact:

**Michael Lewis, Director**  
MSU Asian Studies Center  
108 International Center  
Michigan State University  
East Lansing, MI 48824-1035  
E-mail: asiansc@msu.edu



2001

NOVEMBER 2001



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@oorlogdoc.knaw.nl

28 NOVEMBER - 1 DECEMBER 2001  
**Christchurch New Zealand**  
'Asian Futures, Asian Traditions', New Zealand Asian Studies Society  
14<sup>th</sup> 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



28 NOVEMBER - 1 DECEMBER 2001  
**Amsterdam, the Netherlands**  
'Decolonizations, Loyalties and Nations: Perspectives on the wars of independence in Vietnam, Indonesia, France, and the Netherlands.'

The symposium is coorganized by Maison Descartes, the University of Amsterdam (IIAS branch office and ASIA-platform) and NIOD.  
Contact: Dr John Kleinen  
E-mail: kleinen@psc.uva.nl  
Dr Remco Raben  
E-mail: r.raben@oorlogdoc.knaw.nl

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

1 DECEMBER 2001  
**Canberra, Australia**  
'Constitutions and Human Rights in a Global Age - An Asia Pacific Perspective', Australian National University Forum  
Contact: Ms Maxine McArthur, Division of Pacific and Asian History, RSPAS, Australian National University, Canberra 0200 Australia  
Tel: +61-2-6125-3162  
Fax: +61-2-6125-5525  
E-mail: maxine@coombs.anu.edu.au

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.mclelland@mailbox.uq.edu.au  
Http://www.sshc.murdoch.edu.au/intersessions/apqhomepage.html



4-6 DECEMBER 2001  
**Den Pasar, Bali, Indonesia**  
CLARA workshop 'Indonesian Labour History from 1900 to the Present'  
Convenors: Dr Ratna Saptari, Dr Erwiza Erman and Dr Jan Elliot  
Co-organized by: LIPI, Jakarta, Indonesia;

CAPSTRANS, University of Wollongong, Australia  
Contact: Dr Ratna Saptari  
Tel: +31-20-668 5866  
E-mail: Rsa@iisg.nl



7 DECEMBER 2001  
**Washington DC, District of Columbia, USA**  
'Sino-Japanese Relations during the Republican Period'  
Contact: Yungdeh Richard Chu, Ph.D Chair, Organizing Committee  
42 Bishops Court, Pittsford NY 14534 USA  
Tel: 716-475-6172  
Http://www.Chineseholocaust.org

7-8 DECEMBER 2001  
**Singapore, Singapore**  
University of Singapore/IIAS/Institute of Asian Research (NUS): 'Asia in Europe, Europe in Asia'  
Contact: Dr Srilata Ravi, Assistant Professor, Department of English Language and Literature  
Academic Convenor, European Studies Faculty of Arts and Social Sciences  
National University of Singapore 7Arts Link, Singapore 117570  
Tel: +65-874-6031  
Fax: +65-773-2981  
E-mail: ellsr@nus.edu.sg

7-8 DECEMBER 2001  
**Edinburgh, UK**  
University of Edinburgh/Harvard Forum for Central Asian Studies/Le Monde Iranien/CNRS/British East-West Centre  
Symposium: 'Central Asia and the Caspian Basin: A Decade Post-Independence'  
E-mail: m.beechey@ed.ac.uk  
Http://www.pol.ed.ac.uk/conferencescac



7-10 DECEMBER 2001  
**Singapore, Singapore & Melaka, Malaysia**  
First TANAP Workshop 'Asia in the Age of Partnership', topic: 'Asian and Western Attitudes Towards Maritime Trading Networks and Settlements in Monsoon Asia 1600-1800'  
Organizers: NUS/TANAP/IIAS  
Contact: Dr Henk Niemeijer  
TANAP, Leiden University, Postbox 9515, 2300 RA Leiden the Netherlands  
E-mail: h.e.niemeijer@let.leidenuniv.nl

12-14 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: uhrc@mptmail.net.mm

14-15 DECEMBER 2001  
**Macao, PR China**  
'Macao on the Threshold of the Third Millennium'  
Organizers: 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**  
'The Transmission of Muslim Authority'. Seminar within the framework of the project 'The Dissemination of Religious Authority of 20<sup>th</sup>-Century Indonesia'  
Convenor: Dr J. Meuleman  
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

Agenda

For a more extensive agenda, see the IIAS website:  
Http://www.iias.nl/iias/agenda.html



22-23 DECEMBER 2001  
**Tehran, Iran**  
IPIS Seminar: 'The Ninth International Seminar on Central Asia and the Caucasus: The Caspian Sea; Prospects and Challenges'  
Contact: Center for the Study of Central Asia and the Caucasus, Institute for Political and International Studies,  
P.O. Box: 19395/1793, Tehran, Iran  
Tel: 2802671-75, Fax: 2802649

28-30 DECEMBER 2001  
**Jaipur, India**  
Institute of Rajasthan Studies 4<sup>th</sup> Rajasthan Conference: 'Rajasthan in the New Millennium'  
Contact: Member Secretary, Fourth Conference on Rajasthan, Institute of Rajasthan Studies, A 75 Bhabha Marg, Tilak Nagar, Jaipur 302 004 India  
Tel: +91-141-620335  
E-mail: irs2000@satyam.net.in

2002

JANUARY 2002

3-6 JANUARY 2002  
**San Francisco, CA, USA**  
116<sup>th</sup> Annual Meeting of the American Historical Association: 'Frontiers'  
E-mail: aha@theaha.org  
Http://www.theaha.org/annual

8-10 JANUARY 2002  
**Diliman, Quezon City, the Philippines**  
Conference Workshop on the Teaching of Southeast Asian Studies in Southeast Asia  
Principal Organizer: Asian Center, University of the Philippines  
Contact: Ed Tadem  
E-mail: edtadem@surfshop.net.ph

8-11 JANUARY 2002  
**Chiang Mai, Thailand**  
International Symposium 'Sustaining Food Security and Managing Natural Resources in Southeast Asia: Challenges for the 21<sup>st</sup> Century'  
Convenor: Prof. Franz Heidhues  
Symposium Secretariat Rainer Schwarzeimer  
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

9-12 JANUARY 2002  
**Nakhon Phanom, Thailand**  
8<sup>th</sup> International Conference on Thai Studies  
Conference Secretariat '8<sup>th</sup> Thai Studies' University,  
Bangkok 10240, Thailand  
Tel: +11-66-2-310 8263  
Fax: +11-66-2-310 8272  
E-mail: thaistudies8@yahoo.com  
Http://www.ru.ac.th/thaistudies8<sup>th</sup>

25-31 JANUARY 2002  
**Calcutta, India**  
'All India Cultural Studies Workshop'  
The Registrar, Centre for Studies in Social Sciences Calcutta,  
R-1 Baishnabhghata-Patuli Township, Calcutta 700 094 India  
Fax: +91-33-462 6183  
E-mail: cascal@vsnl.net

31 JANUARY - 2 FEBRUARY 2002  
**Savannah, GA, USA**  
Georgia Political Science Association Annual Conference 'Centralization vs Decentralization in Governmental Systems'  
Contact: Harold Cline  
E-mail: hcline@warrior.mgc.peachnet.edu  
Deadline for Proposals: 14 September 2001

FEBRUARY 2002

2-5 FEBRUARY 2002  
**Marseille, France**  
European Social Science Java Network 13<sup>th</sup> 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

4-5 FEBRUARY 2001  
**Perth, Australia**  
'Mediating Human Rights and Democracy: Indonesia, Australia and the Netherlands'  
E-mail: mediating@api-network.com

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.

15-16 FEBRUARY 2001  
**San Marino, California, USA**  
Forum on European Expansion and Global Interaction (F.E.E.G.I.)  
Contact: Prof. Peter C. Mancall, Department of History, University of Kansas, Lawrence, Kansas 66045 USA  
E-mail: pmancall@ukans.edu

MARCH 2002

15-16 MARCH 2002  
**East Lansing, MI, USA**  
'Human Rights & Asia'  
Contact: Michael Lewis, Director  
MSU Asian Studies Center  
108 International Center  
Michigan State University  
East Lansing, MI 48824-1035, USA  
E-mail: asiansc@msu.edu  
Http://www.isp.msu.edu/asianstudies/hrc-asia.

21-23 MARCH 2002  
**Durham, United Kingdom**  
'Perceptions of Gentility in Chinese Literature and History'  
Dr Daria Berg / Dr Chloe Starr,  
University of Durham  
Dept. of East Asian Studies, Elvet Hill, Durham DH1 3TH, United Kingdom  
Tel: +44-191-374 3249  
Fax: +44-191-374 3242  
E-mail: d.d.berg@durham.ac.uk  
Http://www.dur.ac.uk/EastAsianStudies/bergconf.htm

23 MARCH 2002  
**London, United Kingdom**  
'Sir Aurel Stein (1862-1943)' (British Museum Central Asian Studies Day)  
Contact: Helen Wang  
Dept. of Coins and Medals, British Museum,  
London WC1B 3DG, United Kingdom  
Tel: +44-20-7323 8172  
Fax: +44-20-7323 8171  
E-mail: hwang@thebritishmuseum.ac.uk

APRIL 2002

2-5 APRIL 2002  
**Paris, France**  
'History of Translation in Indonesia and Malaysia'  
Contact: Dr Henri Chambert-Loir  
E-mail: henrichloir@yahoo.com

4-7 APRIL 2002  
**Washington DC, USA**  
54<sup>th</sup> 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



At the AAS: IIAS roundtable: Asia-Europe Meeting (ASEM)  
Karen Fricke  
E-mail: kfricke@aasianst.org  
Http://www.aasianst.org/annmtg.htm

7 APRIL  
**Liverpool, United Kingdom**  
28<sup>th</sup> Association of Art Historians Annual Conference: 'Collecting the Colony: Contemporary thoughts on imperial histories'  
Contact: Judith Green,  
History of Art, Graduate Research Centre in Humanities, Arts B, University of Sussex,  
Falmer, Brighton, BN1 9NQ, England  
E-mail: J.Green@sussex.ac.uk  
Http://www.aah.org.uk



10-13 APRIL 2002  
**Leiden, the Netherlands**  
'Sharing our Cultural Heritage. The Asia-Europe marketplace of museums' Seminar within the Asia-Europe Museum Network (ASEMUS)  
Organized by the National Museum of Ethnology, ASEM (Asia-Europe Foundation) and the IIAS in collaboration with the National Museum of the Philippines  
Registration and correspondence: National Museum of Ethnology Steenstraat 1  
P.O. Box 212, 2300 AE Leiden  
Tel: +31-71 5168800  
Fax: +31-71 5128437  
E-mail: asemus@rmv.nl and info@asef.org  
Http://www.asef.org

11 APRIL 2002  
**New York, NY, USA**  
'Peoples, Nations, and States in Former Communist Countries', 7<sup>th</sup> Annual World Convention of the Association for the Study of Nationalities (ASN)  
For information on panel and paper proposals: Dr Troy McGrath  
ASN Convention Program Chair  
Political Science Department  
Arnold Hall, Box 76  
Hartwick College, Oneonta, NY 13820  
Tel: +1-607-431-4586  
fax: +1-607-431-4351  
E-mail: mcgrath@hartwick.edu  
Deadline for proposals: December 6, 2001

11-14 APRIL 2002  
**San Juan, Puerto Rico**  
'Racing India: National Pasts, Diasporic Futures' American Comparative Literature Association Meeting  
Contact: Priya Jha  
(e-mail: pjha26@yahoo.com) and  
Monika Mehta e-mail: meht003@tc.umn.edu  
Please cc: Kathleen Komar  
(e-mail: Komar@ucla.edu).

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.



# INTERNATIONAL CONFERENCE AGENDA

12-14 APRIL 2002

**Washington, DC, USA**

Fifth National Conference 'Expanding Our Capabilities: Focus on Teacher Preparation and Professional Development for the Less Commonly Taught Languages'  
Scott McGinnis, Executive Director  
NCOLCTL

National Foreign Language Center,  
7100 Baltimore Av., suite 300,  
College Park, MD 20740 USA  
Tel: +1-301-403 1750 x18  
Fax: +1-301-403-1754

E-mail: smcginnis@nflc.org  
Http://www.councilnet.org/pages/  
CNet-Announcements.html

18-19 APRIL 2002

**Penang, Malaysia**

The Penang Story:  
A Celebration of Cultural Diversity  
International Conference,  
Organized by: Penang Heritage Trust  
& STAR Publications  
Khoo Salma Nasution,  
Penang Heritage Trust  
E-mail: lubiskn@pd.jaring.my  
Http://www.penangstory.net

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 WC1B 3DG,  
United Kingdom  
Tel: +44-20-7323 8938  
Fax: +44-20-7323 8855  
E-mail:  
hglaister@thebritishmuseum.ac.uk

**MAY 2002**

2 MAY 2002

**Kalamazoo, MI, USA**

37th International Congress on Medieval  
Studies  
Contact: Kyunghee Choi, Congress on  
Medieval Studies,  
Institute of Fine Arts,  
1 East 78th Street, New York,  
NY 10021, USA  
E-mail: mdlv-congress@wmich.edu  
Http://www.wmich.edu/medieval/  
congress

5-9 MAY

**Nanjing and Kaifeng, P.R. China**

International Symposium on 'The History of  
Jewish Diasporas in China'  
Contact: Prof. Xu Xin, Center for Jewish  
Studies  
School of Foreign Studies, Nanjing  
University, Nanjing, 210093, China  
Fax: +86-25-8818375 or +86-371-3823769  
Email: xuxin49@jlonline.com or  
amwyen@public.zj.ha.cn  
Http://servercc.oakton.edu/~friend/  
chinajews.html

15-18 MAY 2002

**Enschede, the Netherlands**

Seminar 'Governance and the Use of GIS in  
Developing Countries'  
GISDECO, IIASES, P.O. Box 6  
7500 AA Enschede, the Netherlands  
E-mail: gisdeco2002@itc.nl

17-18 MAY 2002

**Ulaanbaatar, Mongolia**

First Mongolian Languages Symposium  
Professor J. Bat-Ireedui, School of  
Mongolian Languages and Cultures,  
National University of Mongolia  
Ulaanbaatar 210646  
P.O. Box 727, Mongolia  
Tel: +976-11 325 435  
Fax: +976-11 325 435  
E-mail: isms@magicnet.mn  
Deadline for abstracts: 15 April 2002

27 MAY - 2 JUNE 2002

**Sigtuna, Sweden**

European Association of Southeast Asian  
Archaeologists (EurASEAA) 9th International  
Conference  
Convenor: Dr Magnus Fiskesjö, Director  
Contact: EurASEAA 9th  
INTERNATIONAL CONFERENCE  
c/o Museum of Far Eastern Antiquities  
(Östasiatiska Museet)  
P.O. Box 16176,  
SE-103 24 Stockholm, Sweden  
Tel: +46-8-5195 57 50  
Fax: +46-8-5195 5755  
E-mail: euraseaa2002@mfea.se

29 MAY - 2 JUNE 2002

**Leiden, the Netherlands**

Third International Vedic Workshop, 'The  
Vedas: Texts, language and ritual'  
Convenor: Dr Jan Houben  
Leiden University, Kern Institute  
P.O. Box 9515, 2300 RA Leiden  
the Netherlands  
Tel: +31-71-5272951  
Fax: +31-71-5272615  
E-mail: jhouben@let.leidenuniv.nl

30-31 MAY 2002

**Aix-en-Provence, France**

8th International Euro-Asia Research  
Conference 'Innovation in the Service  
Industries, Asian Experiences and  
Perspectives in the Global Context'  
Secretariat: Barbara Merigeault  
IAE de Poitiers, 20 rue Guillaume VII Le  
Troubadour, BP 639,  
86022 Poitiers Cedex, France  
Tel: +33-5 49 45 44 89  
Fax: +33-49 45 44 90  
E-mail: euroasie@iae.univ-poitiers.fr  
Local organization:  
Jean-Pascal Bassino and  
Nicole Bouteleux  
E-mail:  
jean-pascal.bassinio@univ-montp3.fr

**JUNE 2002**



JUNE 2002

**Groningen, the Netherlands**

GOS Colloquium 'The Vakatakas'  
Sponsored by the IAS  
Convenor: Prof. H. Bakker  
P.O. Box 716, 9700 AS Groningen  
Tel: +31-50-3635819  
Fax: +31-50-3637263  
E-mail: bakker@let.rug.nl

1 JUNE

**Coventry, United Kingdom**

'Rethinking the Colonies: British colonial  
elites in the 18th and 19th centuries'  
Contact: Christer Petley,  
Graduate Programme in History,  
University of Warwick,  
Coventry CV4AL, UK  
E-mail: c.j.petley@warick.ac.uk



6-8 JUNE 2002

**Leiden, The Netherlands**

'Contextualization of Christianity in  
China - An Evaluation in Modern  
Perspective'  
IIAS workshop  
Convenor: Prof. Peter Wang,  
European Chair for Chinese Studies  
Information: International Institute  
for Asian Studies  
E-mail: iias@let.leidenuniv.nl  
E-mail: p.wang@let.leidenuniv.nl  
or peter31313@yahoo.com

10-13 JUNE

**Bangkok, Thailand**

'Southeast Asia's Population in a Changing  
Asian Context' Conference  
Contact: International Union for the  
Scientific Study of Population  
3-5 rue Nicolas,  
75890 Paris cedex 20, France  
Tel: +33-1-5606 2173  
Fax: +33-1-5606 2204  
E-mail: iussp@iussp.org  
Http://www.chula.ac.th/college/cps

14-16 JUNE

**Kuala Lumpur, Malaysia**

'Globalization and its Discontents,  
Revisited', Sepsis Conference  
Contact: Sepsis Programme, IISH,  
Cruguiusweg 31,  
1019 AT Amsterdam, the Netherlands  
Tel: +31-20-463 6395  
Fax: +31-20-463 6385  
E-mail: sephis@iisg.nl  
Http://www.iisg.nl/~sephis



28-30 JUNE 2002

**Leiden, the Netherlands**

'Revisiting the Asian State',  
IIAS conference  
For information contact:  
Richard Boyd,  
Department of Japanese and Korean  
Studies, Leiden University,  
Postbox 9515, 2300 RA Leiden

the Netherlands

Tel: +31-71 527 2550

Fax: +31-71 527 2215

E-mail: R.A.Boyd@let.leidenuniv.nl

Tak-Wing Ngo

Sinological Institute, Leiden University

Tel: 00 31 (0) 71 527 2528

Fax: 00 31 (0) 71 527 2526

E-mail: T.W.Ngo@let.leidenuniv.nl

**JULY 2002**

1-3 JULY 2002

**Hobart, Tasmania**

'After Sovereignty: Nation and Place' Asian  
Studies Association of Australia 14th  
Biennale Conference  
Conference secretariat  
Conference Design party Ltd.  
P.O. Box 342, Sandy Bay Tasmania 7006  
Tel: +3-6224-3773  
Fax: +3 6224-3774  
E-mail: mail@cdesign.com.au  
Http://www.cdesign.com.au/asa2002

4 JULY 2002

**Vienna, Austria**

'Recovering the past' 5th Conference of the  
ESFO  
Mailing address:  
ESFO-Organizing Committee, Austrian-  
South Pacific Society/  
Institute for Cultural and Social  
Anthropology, Vienna University,  
Universitaetsstrasse 7/NIG/IV  
A-1010 Vienna, Austria  
Tel: +43-1-4277-485-08  
Fax: +43-1-4277-9485  
E-mail: Hermann.Mueckler  
(hermann.mueckler@univie.a)  
Margit.Wolfsberger  
(m.wolfsberger@gmx.at)  
Http://cc.joensuu.fi/esfo/index.html  
Deadline for preliminary  
registration: 1 December 2001.  
Deadline for abstracts is  
15 January 2002.

4-7 JULY 2002

**St. Petersburg, Russia**

Second International Conference: 'Hierarchy  
and Power in the History of Civilizations'  
Contact: Dr Serguei A. Frantsouff  
Institute of Oriental Studies  
(St. Petersburg Branch)  
18, Dvortsovaia nab.  
191186 St. Petersburg, Russia  
Tel: +7-812-315-8490  
Fax: +7-812-312-1465  
E-mail: invest@mail.convey.ru  
E-mail: dmitri.bondarenko@inafr.ru  
Deadline for papers: 1 December 2001.

9-12 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

26-29 JULY 2002

**Sheffield, United Kingdom**

'Sex, Love, and Romance: Reflections on the  
Passions in East Asian Music'  
8th International CHIME Conference  
Dr Jonathan Stock,  
Department of Music  
University of Sheffield  
38 Taptonville Road  
Sheffield S10 5BR United Kingdom  
Tel: +44-114 222 0483  
Fax: +44-114 266 8053  
E-mail: j.p.j.stock@sheffield.ac.uk or  
chime@wxs.nl  
Http://www.shf.ac.uk/uni/academic/  
I-M/mus/staff/js/chime.html  
CHIME website:  
Http://home.wxs.nl/~chime

**AUGUST 2002**

1 AUGUST 2002

**Buenos Aires, Argentina**

'Labour-Intensive Industrialization in  
Global History: Asian Experiences  
and Comparative Perspectives',  
13th International Economic History  
Congress,  
Kaoru Sugihara, Professor of Economic  
History, Graduate School of Economics,  
Osaka University,  
1-7 Machikaneyama-cho,  
Osaka, 560-0043 Japan  
Tel: +81-6-6850-5229  
Fax: +81-6-6850-5274  
E-mail: sugihara@econ.osaka-u.ac.jp

5-12 AUGUST 2002

**Ulaanbaatar, Mongolia**

8th International Congress of Mongolists  
The International Association for  
Mongol Studies  
Ulaanbaatar 11, P.O. Box 20 A,  
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18-24 AUGUST 2002

**Halle (Saale), Germany.**

5th International Congress on Traditional  
Asian Medicine  
Organizer: International Association for  
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Http://www.ictam.de  
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Institut für Indologie und  
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**SEPTEMBER 2002**



20-21 SEPTEMBER 2002

**Leiden, the Netherlands**

IIAS workshop 'Asian Contributions to the  
Formation of Modern Science.  
The Emergence of Artificial Languages'  
Contact address:  
International Institute for Asian  
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jfstaal@socrates.berkeley.edu  
For updates and the call for papers  
please visit: www.iias.nl/iias/agenda/  
modernscience/

**OCTOBER 2002**

17-19 October 2002

**Geneva, Switzerland**

Images, representations and perceptions in  
the Shia world  
Organizers: University of Geneva,  
Graduate Institute of International  
Studies, and Institute for Development  
Studies  
Contact: Prof. Silvia Naef  
UNI Bastions - 3, rue de Candolle  
CH-1211 Genève 4 - Switzerland  
Fax: +41 22 7057281  
silvia.naef@lettres.unige.ch  
Dr Farian Sabahi, IUHEI,  
132, rue de Lausanne, 1202 Genève - CH  
Fax +41 22 9085710  
fariansabahi@hotmail.com

**DECEMBER 2002**

5-8 DECEMBER 2002

**Namche Bazar, Khumbu, Nepal**

The Namche Conference 'People, Park, and  
Mountain Ecotourism at Namche Bazaar  
(Khumbu, Nepal)'  
Organizers: Bridges-PRTD and the  
Laboratory of Geo-ecology, Hokkaido  
University (Prof. Teiji Watanabe)  
Contact: Seth Sicroff, Director Bridges  
Fax: +708-575-6620  
E-mail: namche@bridges-prtd.com  
or nc@bridges-prtd.com.  
Http://www.bridges-prtd.com

18-22 DECEMBER 2002

**Dhaka, Bangladesh**

17th International Association of Historians  
of Asia (IAHA) Conference  
Contact: K.M. Mohsin, Secretary-  
General  
17th IAHA Conference  
Department of History  
University of Dhaka  
Dhaka - 1000, Bangladesh  
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4348  
Fax: +880-2-8615583  
E-mail: duregstr@bangla.net /  
history@du.bangla.net

**2003**

**FEBRUARY 2003**

10 FEBRUARY 2003

**Jerusalem, Israel**

'The Russo-Japanese War & the 20th Century:  
An Assessment from a Centennial Perspective'  
Contact: Dr. Rotem Kowner,  
Japan and Asia Program, Dept. of  
Multidisciplinary Studies,  
University of Haifa,  
Mt. Carmel 31905, Haifa, Israel  
Tel: +972-4-824 0559  
Fax: +972-4-824 9155

**JULY 2003**

14-19 JULY 2003

**Helsinki, Finland**

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or asko.parpola@helsinki.fi or  
klaus.karttunen@helsinki.fi  
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**AUGUST 2003**

25-29 AUGUST 2003

**Los Angeles, CA, USA**

'Conservation of Ancient Sites on the Silk  
Road', 2nd International Conference on the  
Conservation of Grotto Sites  
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The Getty Conservation Institute,  
1200 Getty Center Drive, Suite 700,  
Los Angeles, CA 90049-1648, USA  
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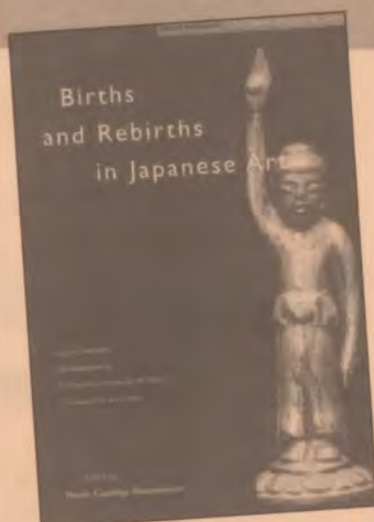
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