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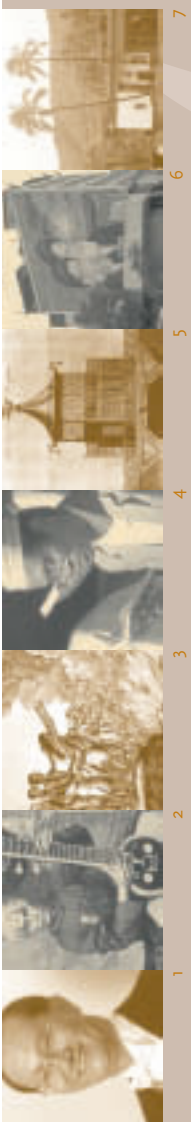
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NEWSLETTER

August 2002 | the IIAS newsletter is published by the IIAS and is available free of charge



> In this edition H.E Raymond Tai [1] sketches his view of the diplomatic choices the Holy See is faced with regard to Beijing and Taipei. p. 4 Emmie te Nijenhuis describes the technological and musical aspects of playing the South Indian lute [2] p. 14 People witness a woman commit suttee. [3] The late eighteenth-century, Flemish artist, Francois Balthazar Solvyns combined the informational and the aesthetic in an unrivaled visual account of the people of Bengal. p. 15 Pre-packaged sufism seems worth the price; its popularity among Indonesian executives is mounting. [4] Executives Chanting Dhikr. p. 23 Yu Jianhua [5] says it is high time for Asia and Europe to reinvigorate with life their ancient relations to counter present-day US predominance. p. 24 Red Guards in Mid-life Crisis: Be determined! Fear no death. Surmount difficulties and win victory! p. 31

> Asian art & cultures (Re)claiming Space [6] paints for us the murals of resistance and the imagery of the state, which struggle for predominance in contemporary Teheran. p. 37 Doris Duke's Shangri La on Hawaii [7] is promising as a prospective resource for historians of Islamic art. p. 38 Institutional news: A heated debate on Genomics in Asia touches on Asian values, fertility problems, and bioethical interests. p. 45 International Conference Agenda p. 54-55

Amien Rais on US Foreign Policy and Indonesia's Domestic Problems

The War against Terrorism in Indonesia

Forum >
Indonesia

20 March 2002
Leiden,
the Netherlands

On 20 March, Amien Rais, Chairman of the Indonesian People's Assembly, paid a brief visit to the IIAS. Addressing a large, attentive audience, he gave his views on the American war against terrorism after 11 September. He went on to discuss the state of Indonesia under the current President, Megawati Sukarnoputri. Wearing a Western jacket and tie professor Rais, showing little emotion, spoke with a dry sense of humour. His often outspoken opinions and the ensuing game of question-and-answer are summarized below.

By Freek Colombijn

Let me start by saying that the situation of the Muslims in my country is more or less the same after 11 September. I believe that 99 per cent of the Muslim people in Indonesia were shocked and stunned by the barbaric and inhuman act committed by terrorists. According to Islam, all Muslims have to respect the invaluable existence of human beings. Al-Quran says that when a soul happens to be pure and clean, and has never caused any earthly corruption, whoever kills the innocent soul without any reason has committed a grave crime against humanity, as if he has killed all human kind. But whoever saves a soul has done a noble act, as if he has saved the human kind. So I think there is no Muslim in this world who condones the terrorist act committed by irresponsible and evil people, of bombing both the Pentagon Building and World Trade Center in Washington and New York, respectively.

My President, Megawati Sukarnoputri, was the first head-of-state who visited Washington after the attacks of 11 September. She was there saying that Indonesia is more than willing to have international cooperation to fight and defeat, once and forever, international terrorism.

And then, there were developments that made us uneasy. Mr Bush said, 'Now for all nations of the world, there are only two choices: either they join America, and if they don't, they

join the terrorists'. This is rather excessive and not very intelligent, if I may say so. It reminded me of John Foster Dulles at the beginning of the Cold War in the 1950s. He then said to all the Asian and African countries that there are only two alternatives: either they are going to join Washington, or they join Moscow. But what was said by Mr Bush made us even more uneasy. He said that there is an axis of evil, consisting of Iran, Iraq, and North Korea and that there is no right of life for them. Again I think this is excessive.

Indonesia, my country, is, of course, fully committed to hunt down, to punish and to eliminate international terrorists in an orchestrated effort. I think not a single man or woman in Indonesia has taken another position. Maybe there are some insane and lunatic people, but less than one per mille, or one per one hundred thousand persons. This is also why even the most moderate men became very angry when Lee Kuan Yew, the former Prime Minister of Singapore, made the very careless statement that Indonesia is probably full of terrorists.

The attacks of 11 September did not really influence the life of the Muslim people in my country. Of course, we know that there is a negative impact. For example an economic tremor, which makes trade more difficult. But otherwise it is alright. We are more than ready to join forces with other countries to eliminate terrorism, but we must keep freedom of action, meaning that we do not have to follow Washington all the

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Editorial Upon introducing its beverage to China in the fifties, Coca Cola asserted that the nation's tea ceremonies would soon give way to its beverage, uniform in quality and taste, efficiently distributed via vending machines. Since the fifties, we have experienced, enjoyed or suffered many such marketing campaigns, which contributed to the world's state of constant flux.

As for the newsletter, it is not averse to change. Quite on the contrary. Reactions to our new design which was introduced in the previous issue have been mainly positive and we also welcome your reactions to this issue. Whereas Tanja Chute has recently left as newsletter editor, looking to the future we are pleased that Thomas Lindblad will join us as Insular Southeast Asia editor per 1 October.

China's hosting of the 2008 Olympics, is a milestone event for commercial enterprise in China. As a topic for research, these Olympics and the Football World Cup earlier this year render this issue's theme 'Sports in Asia' quite timely. Theme editor, Wolfram Manzenreiter provides us with a collection of articles in a pristine field of research. A field of research giving unique insights into the makings of society.

To return to beverages and tea, we are no staunch supporters of tea ceremonies and prefer a world with both beverages and tea. Proven by the scope of research, events, concerns, and insights which we continue to touch upon, the IIAS Newsletter wants to be a platform for Asian Studies in the broad sense and I hope that in this issue we have once again succeeded in that respect. < **Maurice Sistermans**

ASEM 4: What may be expected?

In September 2002 the heads of state of ten Asian countries, and of the fifteen member states of the European Union, along with the president of the European Commission, will gather in Copenhagen, Denmark, for the fourth Asia-Europe Meeting (ASEM). As the reader may remember, the ASEM process was set into motion in March 1996 in Bangkok at the instigation of Singapore and support of France. The official *raison d'être* given for this series of summits between Southeast and East Asian countries and the European Union was to 'launch a new and comprehensive partnership between these regions to complement Europe's strong ties with the United States and the growing web of relations between the latter and East Asia' (See: *ASEF: Connecting Asia and Europe 1997-2000; Singapore, 2000*).



Director's
note >

By Wim Stokhof

In Bangkok, the meaning of ASEM 1 was embodied in the meeting. In the following years ASEM developed into an interregional platform for consultation and discussion between Asia and Europe. Although the momentum was nearly lost due to the Asian economic crisis, in London (1998) it became increasingly clear that ASEM remained useful to both regions as a forum to stimulate dialogue at a range of levels.

The aims of ASEM are, of course, necessarily vague and somewhat ostentatious. Moreover, there seems to be little connection between the measures taken or the instruments chosen by the heads of state to obtain these goals. Basically, the whole ASEM process is still waiting for a crucial idea or concept that will boost its development. Until now, it has lacked vision and been less than pro-active: in London it had to

cope with the Asian Crisis; in Seoul (2000) it was drowned in the quagmire of North and South Korean politics; and in Copenhagen it will, of course, discuss security issues arising out of 11 September.

ASEM is said to have three pillars: the economic domain, the political domain, and 'the rest', in which civil society issues, culture, education, and research are heaped together.

Needless to say, ASEM is first and foremost an economically driven forum. This can clearly be seen from the plethora of meetings concerning trade, investment, finance, and business, as well as from the activities developed within this first domain: the Asia-Europe Business Forum, Trade Facilities Action Plan, Investment Experts Group Meetings, Investment Promotion Active Plan, the ASEM trust fund,² and the European Financial Expertise Network, to mention a few.

In the political domain the situation is less concrete: the Asian partners appear to be apprehensive whenever such topics as human rights and good governance are suggested for the agenda. At the third summit in Seoul, however, commitments were made to strengthen the political dialogue, giving special attention to human rights issues, and to address the global implications of such problems as the illegal trades in weapons, drugs, and workers and of regional and interregional migration.

It is difficult to perceive what has actually been done about these issues in the ASEM framework, in the ASEAN +3, in the EU or in the individual ASEM member countries.

No report linking the Seoul statements and intentions with what actu-

ally has been accomplished, two years later, is likely to be forthcoming.

In the third domain, a lot of fine work is being done by the Asia-Europe Foundation (ASEF) in Singapore. Its mission and financial means, however, are limited. Indeed, ASEF cannot possibly handle all the activities which have sprung from the ASEM initiative. Starting as a dialogue between heads of state, it triggered actions and reactions from various groups within various civil societies in Asia and Europe (NGOs, unions, academics, parliamentarians, artists, etc.).

Pointing to the free exchange of views between European and Asian heads of government, the EC is quick to proclaim the ASEM process a success. Still, sceptics might point out that economic relations between Asia and Europe would have prospered without ASEM. In the second domain, less progress can be demonstrated. In the third domain - the most important dimension to my mind - many opportunities have neither been seen nor seized.

I believe in fact, that ASEM should concentrate on the third pillar. Indeed, there is a tremendous disparity of emphasis between the first and the third pillars in terms of activity. ASEM is in want of a common concrete goal: this goal can be found in the third domain. It is from this very diverse and varied storehouse that new joint activities are to be expected. Right now, the existence of ASEM is barely noticed by the people of ASEM member states.

If we would like to improve this situation and make our 'ASEM people' more aware of each other and of ASEM, we should not concentrate solely on

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The International Institute for Asian Studies is a postdoctoral research centre based in Leiden and Amsterdam. The main objective of the IIAS is to encourage Asian Studies in the Humanities and the Social Sciences (ranging from linguistics and anthropology to political science, law, environment and development 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, Universiteit Leiden, Universiteit 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 the 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 cooperation 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 (EIAS), 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 cooperation with NIAS, the Programme for Europe-Asia Research Links (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 cooperation ought to be an integral part of the ASEM dynamics. The IIAS provides the secretariat for PEARL.

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time. This is why I told you that we felt very uneasy and became rather angry to Washington, when Mr Bush said any country who does not join America, ultimately is seen as joining the terrorists.

When Paul Wolfowitz, Deputy-Secretary of Defence in Washington, said that after bombing Afghanistan, Washington's target will be South Philippines, Malaysia, and Indonesia, we felt that this was very unfair. My country happens to be very weak economically, and naturally his words really were like hits on our heads. We cannot fight back, simply because we don't control the international mass media. We cannot respond in kind. We are positive, we are not pessimistic. We have to stand up against this accusation. We have to stand tall vis-à-vis those people who throw dirt at our faces. And of course it takes time, but I believe that one day, when we have become much stronger, we can play an equal game with these strong and powerful countries. We must be patient.

Reforms

Now let me give you an overview of four years of the process of Reformasi. Nothing important really has changed. Basically, we are facing three big problems.

The first problem is how to maintain our national integrity, in the context of the regionalist movements that push their

Amien Rais and the audience during the discussion, 2002.



Wim Vreeburg

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business and state; in addition, we should first develop mechanisms for interregional communications between all kinds of groups of civil society and next, introduce several consultative forums for ASEM: a workers platform, a NGO platform, an ASEM research platform, and so forth. It is in these forums that decisions should be shaped. Through these platforms, ASEM member states will be informed in a more relevant and nuanced way, and will be able to make wiser decisions on a regional, national, and global scale.

I have gloomy expectations about Copenhagen. In Europe there is a clear tendency towards a new rightwing parochialism and chauvinism. This can be seen in the official policies expressed by the individual European member states. There is still no real consensus on either foreign policy or security in the EU, and most countries still prefer to handle their relations with Asian countries on a bilateral basis. The EC and the individual EU members are still unwilling to provide ASEM with a solid administrative basis - a first prerequisite for sustainable success.

By the same token, the Asian coun-

tries still show a great timidity to really engage in a political dialogue. Neither side seems to be prepared to pay more than lip service to the idea of a social dimension in ASEM. Asian as well as European member states are hesitant to give room to civil society groups: granting such groups a place is perceived as unnecessarily complicating (think, for instance, of the problem of legitimacy). Some believe that an already slow process will be further stymied, and that it may prove to be difficult to curb their influence. Some even fear that civil society groups could take over the ASEM process. Moreover, the financial implications of such an expansion of the third pillar are substantial. No country or constellation of countries will be prepared to finance this new dimension.

To my mind, this is to be regretted. It is from this third domain that new ideas for Asia and Europe will be created! <

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Notes >

- 1 In the terminology of ASEM, East Asia comprises Southeast Asia as well as Korea, Japan, and China.
- 2 Recently renewed in Seoul - so much for 'equal partnership, setting aside any donor - recipient relationship'.

own political dream to have a referendum or, some day, to have their own mini states, like in Papua, Riau, East Kalimantan and, of course, Aceh.

Secondly, we have been doing our best to have an economic recovery. But so far, so bad. We called the gentlemen from the IMF to bail out our economy, but the IMF did not deliver. The IMF is a necessary evil: we do need the IMF but at the same time we do not want to be dictated directly by the IMF. We cannot get rid of the IMF, so we have to be a good boy. If the IMF doesn't succeed, then we have to have our own formula to get rid of the economic and financial crisis.

And then last, but not least, I am very deeply concerned that my government has very itchy hands to sell all the healthy government enterprises to foreign companies. Sukarno and Hatta, rising up from their graves, will be, very angry seeing the Indonesian people now, who inherited a beautiful country and very rich natural resources and who are behaving stupidly. They do not make progress and are even selling out the beautiful country. For example: big cement factories. Even some Pertamina [the state oil company] officials were talking to me: 'Pak Amien, probably in 2006 Pertamina will also be sold out to foreign hands'.

Before I leave this podium I want to say something that is more optimistic than pessimistic. I believe that Indonesia will not only survive, but will be much more successful in the future. Let's look at our modern history. We proclaimed our independence in August 1945 and then in 1947 the Dutch forces came back to invade us. And then in 1948, when we were crawling to stand up again, there was a very bloody communist coup d'état in Madiun. One year later, in 1949, again the Dutch forces came back to Surabaya, to Yogyakarta, to other places to recolonize us. Then in 1956 and 1957 there were many rebellious movements in both Java and the Outer Islands. And then in 1965, there was an abortive coup d'état committed by the communist party. But our country, praise be to Allah, survived again and again, up to now. So, if we are facing now multi-dimensional problems of an economic, political, and social nature, again with the creativity of our leaders and the togetherness of our people we will survive again.

'Round-table'

Following the à l'improviste presentation above, six selected scholars were given the opportunity to ask questions. The term 'round-table' used in the announcement was somewhat misleading, because Amien Rais stood on a rostrum and the six scholars - Martin van Bruinessen, Nasser Abu Zaid, Freek Colombijn, Thomas Lindblad, Fridus Steijlen, and Kees van Dijk - were seated on the left and the right. Despite the encouragement by one of the six questioners to speak freely as a detached academic, Rais continued to give answers like a politician. He scored his political points with unequivocal standpoints and skilfully eschewed the unwelcome pitfalls in the posed questions. Since there was no time for follow-up questions, Rais could get away with it. Although some people in the audience might be disappointed by the lack of debate, one could admire his mastery of the situation.

Question: Do you think that the attack on Afghanistan, starting on 7 October, has a negative effect on pluralism in Indonesia?

Rais: Here and there, now and then, there are some offensive, xenophobic statements made by Muslim teachers in the mosque. But, I can assure you that they are only very small, insignificant pockets. When the Taliban regime collapsed after the American attack, I think all people in my country were happy and excited. Why? Because to us, Taliban is a very bad advertisement for Islam. It is anti-Islamic. Islam does not prohibit a woman to be educated. Islam does not order women to stay in the houses, covering all of the body except the two eyes. And Islam does not teach us to grow our beard whereby the beard becomes a sign of religiosity and piety. The wonderful, noble teachings of the Prophet were reduced absurdly by the Taliban.

Some Muslims, especially the youth, were suddenly admiring Mr Bin Laden when America bombed Afghanistan. Maybe, they don't know exactly who Bin Laden is. But they wear a T-shirt with Bin Laden's feature as a means of political protest against the status quo. I asked a student: 'Why are you wearing this Bin Laden T-shirt?' He said: 'I just want to follow my friends. I don't know exactly who he is. But at least I am becoming somebody by cycling around the town using his T-shirt'.

Some young people in my country were talking of cutting off from Amien Rais, Megawati, and Abdurrahman Wahid and to take full leadership of the Muslim community in Indonesia. Let me ask them, 'Who are the next leaders?' They said, 'We don't know'. In Indonesian 'pukul dulu, putusan

belakanga", hit first and then 'the post-hitting problem' could be solved later on. But most of young people are moderate.

Question: Why did General Hendropriyono say that Al Qaeda agents were present in Indonesia? Was this a way of joining the American coalition, and to get the army closer to America in order to get military aid again? And to bring a new military regime?

Rais: Hendropriyono said later that he was mistaken. In your country, the general would be dismissed because of giving false information. But, in my country this happens. I don't believe the possibility that the military comes back in Indonesia. The top ranks of the military are aware that it is time to re-establish our democratic parliamentary system.

Question: Will Indonesia stay a secular (Pancasila) state or become a Muslim state?

Rais: Pancasila [the state philosophy of 1945 that acknowledges Islam, Christianity, Hinduism, and Buddhism] is our state philosophy and we consider it irrevocable and final. Some time ago, I was told by my colleagues from Saudi Arabia or from other Muslim countries, 'Rais, why you said that you do not make Islam the basis of your state? Why, if eighty-seven per cent of Indonesians happen to be Muslims?' Why? Because our founding fathers did not want to offend non-Muslims in my country, or to make Islam the subject of political controversy. Pancasila has been tested by our history. Some Indonesians said to me, 'Pak Amien, maybe if Lebanon would have had a kind of Pancasila there was no civil war.' Yes, maybe so. We believe that under the umbrella of the Pancasila we can develop our respective religions in quiet, harmonious tolerance.

Question: What about the relationship with Israel, a state which is a terrorist state against innocent people?

Rais: I am happy to say that up to now Indonesia does not have any diplomatic relationship with Tel Aviv. America, which is pro-Israel, does not have international leadership. I am proud that Indonesian people still stick very dearly to the preamble of our constitution, which says that Indonesia will never ever make any relations with an imperialist state, whatever it is called.

Question: In your columns in the weekly DeTik you write that the present government does not care about the ordinary people, but only nurses corporate and foreign interests. Will such words not stir up a lot of emotions, which make the country ungovernable?

Rais: We cannot afford to have a change in presidency. The world sees us as a stupid nation. In five years, we have had



Nasser Abu Zaid during the discussion

four presidents. I think this is absurd. This is ridiculous. That is why there is an unwritten consensus among the politicians in Jakarta, that we have to guarantee that the present Megawati government must survive until the year 2004. But at the same time, of course, we still have to make criticism to Megawati. Because if we just stay idle, it is not right at all.

This is a secret between me and her. Basically if I see very grave problems, I phone one of her adjutants to give me time to talk directly to the president. This is what I did last month when I was very concerned seeing the number of unemployment rise. So I use my double method. I am giving public statements, because it is a need in our transparent democratic system. But on the other hand if I want to talk more directly, I just talk to her directly. But usually she is saying to me, 'Pak Amien, I am not going to. Last night, I saw you criticized me on TV, but I cannot do what you expect. I am always slow and consider all the dimensions of the problem before

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making a decision'. So, I agree that sometime my criticism may cause less of trust in the minds of the people. At the same time, we have to guard that our statements are not beyond the limit, causing the government to fall.

Question: Indonesia always seems to be waiting for a decisive turning point in the recovery of the economy. First it waited for the fall of Suharto, then it was waiting for the new government, then for the replacement of Abdurrahman Wahid. So what is Indonesia waiting for now?

Rais: President Megawati waited for fifteen days to form a cabinet. One day after her inauguration as our president, the reaction of the market was very, very positive. Suddenly, our currency became much stronger vis-a-vis the US dollar. All the editorials and the comments made by all leaders in my country were also positive. It seemed we had a dream team. But now people talk we are having a dreaming team. Because the dream does not really do anything. What are we waiting for? I don't know. I believe that to overcome our national problems, we need to have a strong national leadership and nation. Right now Indonesia is like Suharto's New Order, but without leadership and vision.

Question: It seems you underestimate the problem of terrorism. And Lee Kuan Yew did not say Indonesia is full of terrorists, but that Singapore is not safe as long as Indonesia does not act on terrorists in Indonesia.

Rais: Lee Kuan Yew said, 'Indonesia is a nest of terrorists, who wander everywhere in Indonesia'; and you are right that the Indonesian government is not doing enough to crack down on the terrorists. But we could still cool our emotions, and in reacting to Lee Kuan Yew's statement we sent two police generals to Singapore asking for information, so that we could arrest the terrorists. But Singapore said it was not the right time to reveal this strictly confidential information. Fortunately the reaction of Lee Kuan Yew now has calmed down and the emotion is disappearing.

Amien Rais: kingmaker and pretender to the throne

Professor Muhammad Amien Rais is Chairman of the People's Assembly (Majelis Permusyawaratan Rakyat, MPR), which discusses the broad outlines of the national policy and has the right to choose or depose the president. Unlike the national parliament, the MPR meets only at long intervals. In October 1999, Amien Rais chaired the newly elected MPR meeting that replaced the then President Habibie by Abdurrahman Wahid. In July 2001 he called together an extra session of the MPR that voted Wahid out again, in favour of Megawati Sukarnoputri.

Amien Rais' political career started during the long rule of President Suharto (1966-1998), when he led the Muhammadiyah (one of the two biggest Muslim organizations in Indonesia, with a following predominantly consisting of modernist, urban Muslims). He earned praise outside the Muhammadiyah for his open criticism of the autocratic Suharto. Rais' finest hour came in May 1998 when protesting students and defecting collaborators convinced President Suharto to step down. During that crucial month in Indonesia's history, Rais was the most vocal and popular opposition leader, and for a time it looked like he would become President. He joined the 1999 parliamentary elections with the newly established National Mandate Party (PAN). The PAN obtained a disappointing 7 per cent of the votes, so that Rais again missed the presidency at the MPR meeting of October 1999. He still aspires to the presidency and hopes that a direct election of the President will bring him more success. <

Amien Rais obtained a PhD in political science from the University of Chicago and lectured at the Universitas Gadjah Mada of Yogyakarta.

If some people in the international community believe Indonesia is not doing enough to crack down on terrorism, I will take that as encouragement. But suppose Washington asked Jakarta to send military troops to Afghanistan or to other countries to fight against terrorism as a pretext, we will say no. Because we are not like America. We are our own. We are respecting America as the single most powerful country in the world - we have to be realistic too - but we are not willing to bow again and again for the sake of satisfying the American wishes. Please understand: Yes, we want to cooperate. Yes, we want to work together with other countries, but, we have to preserve our political sovereignty. <

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Amien Rais during his presentation, 2002.

Taipei and/or Beijing?

The Vatican's Dilemma

Forum >
East Asia

25 April 2002
Leiden,
the Netherlands

The year 2002 is a very significant year for the Republic of China in Taipei. It marks the sixtieth anniversary of ROC's diplomatic relations with the Holy See and the ninety-first founding anniversary of the Republic of China, thirty-eight years the PRC's senior. The Holy See conducts its foreign affairs to propagate religious faith in contrast to ordinary states whose objectives are to advance their political and economic interests. The Holy See, therefore, adheres to the principles of religious freedom as a norm for diplomatic recognition.

By Raymond R.M. Tai

The Holy See is currently the only European 'state' that does not officially recognize the People's Republic of China (PRC), but maintains diplomatic relations with the Republic of China (ROC). For the Vatican, I am recognized as the Ambassador of all China as the Holy See's diplomatic list so identifies me, despite the ROC's lack of control over the Chinese mainland for more than fifty years. Furthermore, according to the Vatican, the Church in China as a whole is a 'province' of the Universal Church just as the Church in the United States is a 'province' of the Roman Catholic Church.

From a religious point of view, the Holy See wants to see a 'united' Chinese Catholic Church consisting of the churches in Taiwan, Hong Kong, Macau, and mainland China. More importantly, the Holy See wishes to have a united Church in mainland China - the two communities of the 'Patriotic (official) Church' and the 'Church of silence' together in communion. Since unity is the objective of the Holy See, so I use the wording of 'Taipei "and" Beijing'.

From a political point of view, the Holy See has been forced to make a choice between Taipei and Beijing. The Communist government in Beijing has

set 'two preconditions' for the establishment of diplomatic relations with the Holy See. Tang Jiaxuan, the PRC's Foreign Minister, has officially stated that the first precondition is that the Vatican must break off its diplomatic relations with Taiwan, (actually with the ROC), and must adopt the official position that the PRC is the 'sole' legitimate Chinese government and that Taiwan is an inseparable part of China. Therefore, I use the wording of 'Taipei "or" Beijing' to describe the Vatican's dilemma whether to be able to maintain diplomatic relations with both sides of the Taiwan Strait. Beijing's second precondition is that the Vatican must not involve itself in matters Beijing deems to be domestic affairs even where those matters relate to religious concerns, such as the Church's social teachings and the naming of the Bishops. For example, the Church would not be allowed to preach against Beijing's 'one baby' policy, even though this policy is not in conformity with the Catholic belief of respect of life. To understand this complex Chinese problem, one needs to know Beijing's Communist leaders' way of thinking, their approach to relations with the Catholic Church and the Holy See, and how the Church and the government on Taiwan can contribute to Communist China evolving into a freer society.

Beijing's leaders do not believe in God or hold any religious faith. The PRC President, Jiang Zemin, reiterated this on many official occasions; he even openly claimed himself to be 'atheist' in Rome in early 1999. Beijing's leaders want all religions to be under the control of the Chinese Communist Party (CCP) so that no religion will lead towards 'social instability'. According to them, the CCP is the 'Saviour' of the Chinese people, and their authority should not be challenged. President Jiang made it clear to Chinese religious officials at all levels on 13 December last year,

'Communist party members do not believe in any religion but treat religion with a scientific point of view [...] religions should never be allowed to be used for opposing the Communist Party leadership [...] The principle of independence must be followed and foreign interference in China's religious work should be absolutely prohibited [...] the Party's leadership over religion should be strengthened. The work on religion is closely linked to social stability, national security and reunification, as well as China's relations with foreign countries.'

In addition, Article 36 of the Revised PRC Constitution of 1982 states that,

'Citizens of the PRC enjoy freedom of religious belief [...] No religious affairs may be dominated by any foreign country.'

Under such circumstances, the Holy See can hardly normalize its relations with Beijing. As Cardinal Roger Etchegaray, former President of the Pontifical Council of Justice and Peace, said quite openly in a recent interview, 'It is a long road from Bethlehem to Beijing, one strewn with advances and retreats.' What then, is the Holy See, a special religious entity, trying to do?

To the Holy See, the existence of 'diplomatic' relations with Taipei is no longer an obstacle to the establishment of diplomatic relations with Beijing; Cardinal Angelo Sodano, the Vatican's Secretary of State, indicated on 11 February 1999 that if there were freedom of religion on the Chinese mainland, the Holy See would move its 'Nunciature in China' from Taipei to Beijing, rather today than tomorrow. It was evident that the Holy See was trying to initiate immediate talks with Beijing on all Church matters regardless of the existing political system.

It seems to me that the present priority for the Holy See should be to reopen a 'constructive dialogue' with Beijing in order to minimize their differences over religious freedom. To some observers, this is an extremely sensitive issue at a time of an impending

continued >

ing leadership succession and transition in Beijing.

H.E. Most Rev. Msgr. Jean-Louis Tauran, the Vatican's Secretary for the Relations with States, explained in an interview with the *China Times of Taipei* on 3 June 1999, 'For the Holy See, the first aim of diplomatic relations, with China as with other countries, is that of fostering the life of the Church and of promoting peace in the international context through dialogue. With Taiwan our relations are marked by mutual respect: thanks to the guarantee of the principle of religious freedom, the Catholic community has not encountered difficulties, and it has, moreover, contributed efficaciously to the material and spiritual good of the country.'

It is apparent that the Holy See would like to have good religious as well as political relations with both Taipei and Beijing if at all possible. I was told by Vatican officials that the Holy See prefers not to make gestures that could be interpreted as 'hostile' by either side. They added at the same time, however, that His Holiness Pope John Paul II 'does not fail to express his appreciation for the various initiatives and steps which the two governments take for a better mutual understanding.'

After Beijing's and Taipei's simultaneous accession to the World Trade Organization (WTO), the Pope made an encouraging statement in His annual address to the Diplomatic Corps accred-

ited to the Holy See on 10 January of this year,

'I am also pleased to mention the good news [...] Since last November, delegations of the People's Republic of China and the Republic of China have taken their seats in the World Trade Organization. May this positive development help prosper all the efforts which have been made on the difficult path of rapprochement!'

In a letter from 30 January this year to support the Pope's World Day of Peace Message, President Chen Shui-bian of the Republic of China on Taiwan thanked the Pope for His consideration and encouragement. In the same letter, President Chen also assured the Pope by affirming 'freedom of religion will always be our primary concern in the cross-strait's peace process.'

Two Dilemmas Rather Than One

The Vatican faces two dilemmas: first, how to reconcile the 'official' Church with the 'Church of silence' on mainland China with the assistance of the Catholic Church in Taiwan as a 'bridge' Church; second, how to maintain a balanced cross-strait policy - in order not to make a choice between Taipei and Beijing - in conformity with the teachings of the Church - justice and peace.

In the final analysis, the stumbling block for the normalization of Beijing-Vatican and Beijing-Taipei relations lies in Beijing's demands towards the Vatican and Taipei. Furthermore, Beijing's own political system of one-party rule does foster change.

On resolving this problem, I explained in the 2 November 1997 issue of *The Washington Times*, in an article entitled 'The Holy See and the "other" China on Taiwan',

'If only China were free, there would not be the conflicts and problems besetting Beijing-Taipei relations and Beijing-Vatican relations now [...] It is worth noting that in this Eternal City - Rome - there are two Chinese Embassies: the Embassy of the People's Republic of China in Italy and the Embassy of the Republic of China to the Holy See. They coexist in the same peaceful manner as the Vatican and Italy do.'

Beijing's explanation for the current absence of democratic ways in its political life is that China is still a developing country and its people are not ready for Western democracy. In his speeches at Harvard in 1997 and Cambridge in 1999 as well as in his interview with *The Times* in London in 1999, President Jiang Zemin said Beijing's leaders wish to achieve the major goal of building China into a prosperous, strong, democratic and culturally advanced modern country by the middle of the twenty-first century. Thus, according to President Jiang, China needs another fifty years for political democratisation.

In his recent interview on 7 April with the German newspaper *Welt am Sonntag*, President Jiang reiterated his position on normalizing relations with Tibet, Taipei, and the Vatican. Taipei is to accept Beijing's so-called 'one-China principle' and its 'one country - two systems' approach to cross-strait unification; in the case of the Holy See, President Jiang reiterated two precondi-

tions: severing diplomatic relations with Taipei and non-interference in China's domestic affairs.

To the long-suffering Catholic Church in mainland China waiting for another fifty years is not a short time, although a Vatican official told me that the Holy See has 'eternal patience'. Is there something to do about this situation in the meantime?

I remember some twenty years ago in 1982, Aleksandr Solzhenitsyn, Nobel-prize winner in literature, visited Taiwan and inspired us in his speech entitled 'To Free China'. He said,

'...Your island is a "bastion of national recovery". So be it! Not only defence, not only self-preservation should be your goal - but help, but the liberation of your compatriots suffering on the mainland [...] In time of crisis, you have the most formidable ally in the world: one billion [now 1.3 billion] Chinese people. Their sympathy is your moral and spiritual support.'

I wish to conclude by quoting the brief conversation I had with His Holiness Pope John Paul II on the occasion of the presentation of my Letters of Credentials more than 5 years ago. The Pope said to me, 'Taiwan is free!' I responded, 'Let's join hands in making mainland China free!' The Pope replied, 'Our common desire! Our common desire! It is our common desire!'

It is my firm belief that, with God's blessing and our common efforts, the people on the Chinese mainland will regain their freedom and democracy. <

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Editors' note >

This is an edited version of a public lecture given on 25 April 2002 at Leiden University, the Netherlands, jointly sponsored by the International Institute for Asian Studies and the Sinological Institute.

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Sports in Asia

Niigata City getting into shape for the Football World Cup 2002:

Football meets pop culture. Manga artists such as Mizushima Shinji, Akatsuka Fujio, Maya Mineo and Yasuda Hiroyuki support the host city Niigata.

The Construction state welcomes the World Cup. >



Picture by Takayama Yūki, photograph by Wolfram Manzenreiter, Niigata

Sports in Asia & Sports Studies in Asian Studies

Since the early twentieth century, sports have continued to play significant roles in the formation processes of nations and nation states. Few modern states have abstained from the educative and disciplinary opportunities embedded in the curricula of physical education and sports. Furthermore, states and their representatives have become increasingly aware of the symbolic value and practical benefits of international sporting events. The Tokyo Olympics of 1964, the Seoul Olympics in 1988, and this year's FIFA Football World Cup Finals in Japan and Korea are three such sports mega-events which have provided a stage for the representation of national virtues, the celebration of national achievements, and the re-enforcement of national identity.

Forum >
Asia

By Wolfram Manzenreiter

Over the past 400 years, Western civilization has exported numerous social, cultural, political, and economic institutions to the rest of the world. The hegemonic power of Western formations framed the processes in which previously particular ideas and practices turned into universal principles. Worldwide, states and people consented to the notion of the nation state and the principles of parliamentarianism, democracy, egalitarianism, market capitalism and the like. Yet, in terms of global diffusion and common acceptance, hardly any Western product has proved to be more successful, pervasive, and persistent than sports. While for some factions within the world's societies, the meanings of representative political participation, equal employment opportunities, and even basic human rights are often the subject of heated debate, there seems to be almost unanimous consent to the beauty of sporting victory, the value of a gold medal, or the fascination of a new record.

Modern sports emerged in the countries that spearheaded the path towards modernity as a powerful cultural device and were further disseminated in concentric waves: from the centre to the periphery and from urban to rural areas, passing neighbouring countries, the outskirts of colonial empires, and finally reaching the shores of even the most distant countries. Johan Huizinga's seminal study on the culture of play (1938) clearly demonstrated that all societies knew how to transform the basic drive of physical, playful motion into a cultural expression subduing the chaos of natural play to the rules of social play. But the particular qualities of modern sports, which Allen Guttmann identifies as secularization, equality, specialization, rationalization, bureaucratization, quantification, and the quest for records, proved to be appealing to all cultures and societies and even moved vernacular traditions, such as Asian martial arts, towards their own reinvention in line with these universal standards.

David Rowe recently claimed that contemporary sport must fulfil three preconditions in order to be successful as a product: it must have a popular base within communities; it must have a reliable governing body; and it must demonstrate itself to be attractive to the commercial trinity of sponsors, advertisers, and television. This reminds us that sports are much more than just a pedagogic playground and a showcase of

individual or collective exercise. Nowadays, sports are part of popular cultures all over the world. They offer entertainment, tales and moments of high tension, as well as personal challenges and sources of meaning and fulfilment to a population of billions. The global spread of sports was accompanied by the establishment of its own governing organizations that currently mingle with national governments and transnational corporations on an equal footing. This is less because of the ethics, aesthetics, or values of sports and more because of its surplus values: sports constitute a huge industry, a giant market, and an important employer, while being the backbone of large segments of the globally operating service and media industries. The broadcasting media particularly have been, and still are, crucial in creating and transmitting the image of the nation to audiences at home and abroad. On a much more basic level, the answer to the question of what sport is increasingly depends on the defining power of the media. The media also helps to determine what good sports entertainment is, as its subtext sets the world standards of quality and excellence in hosting sport events. Thanks to the demand for content and the increasingly sophisticated transmitting technologies of the media, ever larger audiences are encouraged to consent to the phrase of having witnessed 'the best event ever'.

Sports Studies in Asian Studies

Because of the important role played in the private and public lives of communities around the world, the study of sports serves as an excellent vantage point from which to analyse past and present aspects of globalization. Dealing with the numerous social, political, and economic relationships and processes – including centres and peripheries, global labour migration, multinational corporations and transnational media industries, regionalism and nationalism, commercialism and consumerism – affords multi-disciplinary ways of approach and analysis, which is one of the key features and characteristic strengths of area studies. Yet, questions about what kinds of sport cultures are emerging out of the interaction of native traditions, local preferences, and homogenizing effects are key concerns for the field, and not only for the few specialists in Asian Studies but to all members of the disciplines involved. A closer look at the practice of sports in a given locality soon reveals the dialectics of universalism and particularism in modern sports at work.

Given that, under the current neo-liberal influences of global capital accumulation and transnational marketing strategies, sport has become inextricably linked to agents, structures, and processes of global capitalism, sports seem to be a promising starting point for economists with a strong interest in the interaction of financial markets and leisure industries, or the localization of the global players' sales strategies. For political scientists with a keen interest in civil society and new forms of governance, sports constitute a battleground for the tensions between civil, commercial, and governmental actors who are involved in the making of sports. Anthropologists may join local sports clubs, and even teach or play with

the team in order to gain first-hand insights into the social fabrics of leisure communities. Sociologists attracted by the changing relationships of individuals and social formations in late-modern societies will find a vast field of research possibilities in sports, e.g. its role in the building of collective identities or community processes. Urban planners will soon detect the overwhelming importance of sports for regional development programmes and the seemingly transcultural validity of the ideology of sports as a growth machine. To find out how the modern myth of sports as an economic multiplier achieved its power to overshadow many alternative concerns is a research task for cultural historians to investigate by deconstructing the social field of actors within the production/consumption cycle of sports.

This short list of research questions is just a first step into an enormous universe with its own rules, governing institutions, values, and norms. As mentioned above, Asian Studies are well-equipped to analyse the phenomenology and internal contradictions of modern sports. There are certainly several reasons for the international fascination with and attraction to sports; yet, the particular appeal of sports seems to be rooted in the two interrelated binary pairs of certainty/uncertainty and the juxtaposition of sameness and difference. Most, if not all sports, are based on the certainty of the claim that starting conditions are the same for all contestants. Once the race or the game is underway, certainty changes into uncertainty, as the meaning of the game is to extract difference out of sameness: difference measured in seconds, centimetres, goals, or points that differentiate between victory and defeat. How this desire to generate differentiation is realized in sports in various regional or national contexts, is the first question regional studies researchers or their local allies have to answer.

Regional studies can, and in my eyes should, attempt to bridge the gap between local memories, archives, and national knowledge systems on the one hand, and transnational discourses and the formation of universal theories that consciously transcend the particularistic boundaries of Western epistemology on the other. While the international and interdisciplinary exchange has seen improvements in the recent past, the subject of Sports in Asia is still a largely unexplored site in the terrain of Asian Studies and open for your contribution. <

The meaning of sports is strongly influenced by its place in society. In Japan, educational institutions are the most important provider of sport facilities and sporting opportunities in Japan. Every spring, huge billboards attract newcomers to the university sport clubs at Kyoto University.



Photo by Wolfram Manzenreiter



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Editors' note >

See interview with Wolfram Manzenreiter, this issue's Guest Editor, on p. 12.

Sport, History and Asian Societies

Despite a problematic history, Japan and South Korea host the 2002 World Cup together. A Tibetan lama, Khyentse Norbu, makes a film about football-mad Buddhist monks that becomes an international hit at Cannes in 1999. Approximately 130,000 Bengalis attend the 1997 Federation Cup semi-final at Calcutta's Salt Lake Stadium to witness a clash between the city's two great rivals, Mohun Bagan FC and East Bengal FC. In 2002, the team from marginal Manipur wins the Women's National Football Championship in India for the eighth time in ten years without conceding a goal. What on earth is all this about? The answer, of course, is that all this is about Asia.

Research >
Asia

By James Mills

Even at a glance, it is obvious that these few football stories contain within them elements of religion, gender, class, colonialism, international relations, modernization, and globalization. Importantly, the stories hint both at history and at processes of change. Japan and South Korea, two nations with a complex past of cultural and political colonialism, united to exploit the opportunities presented by the World Cup cabaret. The monks of Tibet have a history of fascination with football that stretches back to the beginning of the twentieth century and the film hints at the necessity of approaching Tibet, even of approaching its religious institutions, with fresh perspectives. Calcutta has been India's football capital for over a century, during which time the game and the local clubs have been transformed into institutions that reflect and indeed exacerbate the city's tensions and divisions. The women of Manipur draw on a fascinating history of both sporting activity and of political action to participate in a game that allows them to reverse the relationship between their state and the Indian Union and to assert, on a national stage, the unusual power of females in their region.

Examining sports in these contexts reveals that local societies have shaped sporting activity. But the reverse might also be said, as sports has been central to the processes of

change and of conflict that have shaped local societies. The physical intensity of participation in a sporting moment, either as a player or as a supporter, can give an immediacy and a charge to whatever meanings are attached to that particular instant. As such, the importance of sports in processes of social change can be explained by the fact that the alliance of sports to political, social or cultural vehicles gives a powerful, and perhaps unique, energy to such movements or processes.

It is therefore surprising that sports has not been a more important tool of analysis for those interested in Asian societies. While scholars working with this region have been the source of important new perspectives in the last two decades, the Subaltern Studies School is just one example of this - sports has remained a seldom examined realm of activity. Indeed, academics that ought to know better have gone as far as to dismiss the realm as unimportant: Suranjan Das, for example, described a football match as trivial despite the fact that it was the site and the occasion for the communal riot that he was examining. This neglect is all the more curious as it seems to reproduce the Orientalist assumptions of European colonizers who preferred to represent sports as 'un-Asian' and to see Asians as morally unprepared for, and spiritually unconcerned by, organized games and competition. One suspects that sport has been neglected as it often fails to fit easily within the tried and trusted categories preferred by Asian scholars - caste, economics, politics, agriculture, land tenure, marriage, kinship, ritual, and religion. Thus Joseph Alter found it necessary to abandon in his attempts to understand wrestling in Banaras: 'Wrestling transcends the categories

that anthropologists and others have traditionally used to interpret Indian society and culture'.¹

Recent scholarship has begun to correct this neglect. Indeed, there is plenty to work with as Asian societies have a long and a complex history of devising and organizing sporting activities and also have, more recently, a vigorous record of co-opting Western games and sports. Work to date has taken two approaches to the history of sports in the region. The first has been to examine discourses about sports, Asia, and Asians, and to explore the ways in which games and physical activities have been used by all manner of groups to construct different identities and to assert or to challenge stereotypes. The second has been to focus on sports and power, and to show how sporting moments and activities have been implicated in the formulation of, and important in the challenges to, the region's political and social systems.

The conclusion of this scholarship, as can be seen in the range of articles accompanying this one in this newsletter, is that sports has often been central to the construction of the identities and structures that shape Asia today. But, as Alter suggests in the above quotation, sporting activities have just as crucially offered opportunities to challenge and transcend those identities and structures. The Koreans busily selling fake football shirts to tourists, the monks escaping from Buddhist monasteries for a glimpse of Beckham's right boot, the East Bengal fans taunting their wealthy neighbours, and the Manipuri women drubbing all comers from the Indian Union are all, however briefly, challenging the status conferred upon them, and conferred upon sport, by others that claim power over them. This is perhaps the most important of the many reasons that it is time for Asian scholars to begin watching sports more seriously. <

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Note >

¹ Alter, J. *The Wrestler's Body: Identity and Ideology in North India*, Berkeley: University of California Press (1992).

Sports in Korea

Research >
Korea

Unlike sports in many European countries, Korean sports do not have their roots in a club system. For youth the schools are the primary area for their physical activities and students can experience and learn various sports throughout their school life. Schools, however, merely provide Physical Education classes and extracurricular physical activities. After graduation, Koreans have even less opportunities to become involved in sports and accordingly 67 per cent of Koreans do not participate in any kind of sports. Those who want to participate in sports either attend a private sports centre or join a Korean style sports club called 'Dong Ho In'.

By Ahn Min-Seok

In contrast to school sports and community sports, which are on the developing stage, so-called elite sports have demonstrated a remarkable record at the world level over the past twenty years. These results have been fostered by successive governments maintaining an elite sports oriented policy. Illustrative of this is the fact that athletes who win a medal at the international level, such as the Olympics, are assured of a lifetime pension. The Korean Sports Promotion Law states that athletes winning Olympic gold are granted one million Korean won, which is equivalent to approximately USD 800.

A major distinctive feature of Korean sports is an elite-dominant paradigm. Grassroots sports have clearly suffered

from the serious imbalance in comparison with elite sports in terms of the number of athletes allotted for various competitions. By means of the central government's sports promotion fund elite sports and grassroots sports have respectively been granted USD 0.9 billion and USD 0.5 billion, during the period 1998-2002.

Four major reasons can be found for elite sports to have dominated the public sector in Korea. First of all, a high value is placed on receiving international prestige through sports. As Korea is not well known and as international sports enjoy high visibility, sportive victories over other countries are a good means to gain worldwide recognition. Second, sports are believed to further the desired sense of national unity. Under the military regime, sports

played a complimentary and supportive role to integrate people. The competition of athletes can provide temporary emotional surges of national unity. It was the military regime then, which created the Foundation of Professional Baseball in 1982. Third, elite sports are used for propaganda and for ideological purposes. Sport results were often interpreted as the outcome of a competition between political rather than athletic adversaries. During the Cold War, competition in sports between North and South Korea was likened to 'war without weapons'. For South Korea, an athletic victory against North Korea could be interpreted as a victory of its own political and economic systems. Fourth, elite sports are suited for achievement oriented policy. While the investment for grassroots sports take a long time to be effective, elite sports bring about immediate results by means of only a reasonable budget. Thus, government financially supports national teams and athletes and accommodates them at the Olympic Training Center throughout the year. Hence also, government finds it attractive to award pensions to athletes who obtain a medal at an international competition.

These days, however, the poor conditions of sports facilities within civil society have often been criticized. For one of the most popular sports in

Korea, football, ironically, there are only a limited number of public fields available, and a club system has yet to be properly established. The total number of public gyms in Korea stands at 285, and there are only 90 public swimming pools nationwide. Whereas in Japan, 20.8 per cent of sports facilities are publicly owned, only 4 per cent of such facilities are publicly owned in Korea. As a result of the limited number of sports facilities, just 32 per cent of Koreans regularly participate in any kind of sporting activities

The 2002 World Cup is without questions an opportunity to expand and promote grassroots sports including football to improve the quality of life for Korean youth and citizens. The development of grassroots sports is one of the most central significant changes for Koreans that the World Cup potentially will bring into civil society. Unfortunately, the elite sports paradigm still dominates, perpetuating the status quo. The number of youth football teams may have grown slightly since 1996, the number of spectators going to professional matches has not seen a significant increase. The 2002 World Cup seems to have failed to reform the Korean football system in advance. While hosting the World Cup, Korean football has thus lost an excellent opportunity to improve the underdeveloped football structure.

On the other hand, the rapid increase of the number of 'Dong Ho In' over the last few years evidently indicates that the Korean football boom has just started. In addition, professional teams have begun to support youth teams last year, and the football lottery has been intro-

In many parts of South Korea, senior citizens can be observed in their early morning exercises.



Photo provided by Ahn Min-Seok

duced in 2001. Ten new stadiums will contribute to developing football culture in spite of concerns regarding stadium remaining idle after the World Cup. Had Korea not hosted the World Cup, these things could not even have been imagined.

In conclusion, elite sports clearly maintain their dominance over grassroots sports in spite of Korea co-hosting the 2002 World Cup, and the country has lost a golden opportunity to introduce an advanced football culture based on a club system. But, as Korean football may well change after the World Cup, an evaluation on how the event influences Korean football and other sports should definitely be evaluated in the long term.

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Also in Korea, basketball has proved increasingly popular, particularly among young urban Koreans.

Photo provided by Ahn Min-Seok

Sport and Politics in Taiwan

Baseball and National Identity

There are perhaps few places where a particular sport has been tied so closely to the formation of national image, as well as domestic and international politics, as it has been in the case of Taiwan in respect to baseball. It is clear that many modern states and leaders have placed great emphasis on the importance of sports to both national and political identities. What has made baseball in Taiwan so striking is that it was crucial both in terms of domestic politics in the old and the new Taiwan, and in the international politics of 'legitimacy' debates. The combination of these factors make this story a valuable case study of the workings of politics within sports, domestic politics and sports, transnational political organization, and sports and international relations.

Research >
Taiwan

By Chien-Yu Lin

The broad aim of my main research project is to produce a sociologically driven account of the dynamic relationship between baseball and politics in Taiwan since 1895; more specifically, how national and international political factors during the period under study (1895 – 2000) and the Japanese and Kuomintang (KMT) governments' respective political ideologies influenced the development of baseball in Taiwan.

There are many nations in which the significance of sport is readily apparent; Taiwan is no exception. Baseball, the first modern sport introduced into Taiwan, has held a position of extraordinary prominence and symbolic importance for Taiwan from shortly after its original introduction in 1895. As Horne et al. (1999: 196) indicate, 'sport is considered political because it is ideologically symbolic'. Two aspects in which sports can be seen as overtly political are in its uses: firstly, to project an image of the state and its political and ideological priorities and, secondly, to promote national identity. In Taiwan, the attachment of social and cultural meanings to the game of baseball were, and remain today, openly linked to official political ideologies and policies.

Baseball during the Japanese Regime

The game of baseball was introduced into Taiwan in 1898 by the Japanese. It was not until 1918 and along with the international political movements just after the First World War ended, that the democratic aura and the desire for colonial liberation spread through significant areas the world, resulting in many independent actions against colonizers. In order to avoid and to mitigate the anti-colonial resistance force in Taiwan, the Japanese government implemented a new assimilation policy – 'homeland extensionism' – in which compulsory Japanese education and cultural assimilation were emphasized as the

fundamental policy for ruling Taiwan and, as part of the physical education curriculum during this time, baseball was diffused and manipulated into the colonized society.

The government believed that there would be a number of benefits to be gained through the implementation of sports. Firstly, for individuals, sports can foster loyalty to the empire (through obeying the sports rules) and also improve overall health in order to enhance productivity. Secondly, in society as a whole, the use of sports competitions to improve harmony and produce a national identity was a clear strategy. Thirdly, improving the ability for national defence (by improving health and morale) and finally, demonstrating the success of the imperial power (Tsai 1990: 92-93) were also projected benefits to be drawn from sports. The Japanese also introduced other sports to Taiwan, such as sumo and judo; however, the game of baseball became the favourite sport for many Taiwanese, as it already was for the Japanese, so it became a specific vehicle to implement and maintain the government's dominant power and political ideologies, and also to reproduce the Japanese identity.

Baseball & the Kuomintang Regime

Taiwan formally returned to Chinese rule in 1945. By 1947, however, due to the '2/28 Incident' of 28 February when the KMT government slaughtered up to 28,000 native Taiwanese, divisions began to appear between the local Taiwanese, the newly arrived mainland Chinese, and the KMT government, which was fleeing the oncoming Communist army. Although, Taiwan returned to Chinese rule in 1945, baseball had not initially been seen as a political tool by the KMT government. It was not until the end of the 1960s, when the Red Leaf baseball team defeated the visiting Japanese Wakayama baseball team in 1968, that the KMT government started to sense that the game of baseball had a great

influence within the islanders' society which could perhaps be used as a means to diminish the divisions.

In the 1970s, the KMT government faced many international political crises such as the expulsion from the United Nations, Japan, and the USA severing diplomatic relations, and the 'two Chinas' issue concerning Taiwan's membership in the International Olympic Committee. These crises not only led to the whole of Taiwanese society losing confidence in the KMT government, but the KMT government's political legitimacy was also challenged in the international arena. When a country cannot find any strength to win people's beliefs, achievement in sports is often a means to build up loyalty in the people and to create the sense of 'nation'. In the 1970s, Taiwan was exactly in this position. During that period, the government used the great achievements in international baseball competitions to arouse a patriotic fervour and to reproduce a Chinese identity whilst dampening the still smouldering feelings of parochialism, and to maintain political hegemony.

There has been a growing amount of literature analysing the role of politics in sports and the role of sports in national and international politics. This short article has endeavoured to demonstrate how politics has played a significant role in the historical development of baseball in Taiwan. In my research, I am trying to highlight elements of each of these areas within my analysis of the history and contemporary place of baseball in Taiwanese society and international relations. It is my hope that the conclusions can provide a useful groundwork for further sports sociology research in Taiwan. <

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Japan, Korea and the 2002 World Cup [Book Introduction]

Publication >
East Asia

Since the 1990s, professional football has truly emerged as the 'world's game'. During the 1994 World Cup Finals in the United States it became clear just how much global interest had been generated by the tournament: over 3.5 million football supporters attended the event, an estimated audience of 2 billion watched the final match between Brazil and Italy; and forty multinational corporations paid a combined USD 400 million to gain 'official product' status and guaranteed global advertising. Four years later in France, the World Cup phenomenon took another leap forward as 190 countries competed in the qualifying stages to reach the thirty-two finalist positions – the largest number ever. An aggregate television audience of nearly 40 billion spectators watched the 1998 World Cup hosted by France, and an estimated audience of 1.7 billion watched France beat the defending champions, Brazil, in the final match. Not surprisingly, the 1998 World Cup was described as the largest 'mass marketing of happiness' ever. During the hiatus between these two massive football spectacles, FIFA – the Federation Internationale de Football Association, football's world governing body – made the unprecedented decision in 1996 to allow Japan and South Korea to co-host the first Asian-based World Cup Finals in 2002.

By John Horne

In conjunction with colleagues in Japan, South Korea, and Australia, John Horne (University of Edinburgh) and Wolfram Manzenreiter (University of Vienna) have produced a volume of essays examining the emergent, residual, and dominant influences on the development of the 'global game' of football in Japan and Korea. The book, *Japan, Korea and the 2002 World Cup*, highlights research into the political, economic, social, and cultural dimensions of the 2002 World Cup. Chapters include examinations of the development of professional football in Korea and Japan, the political and diplomatic significance of the 2002 World Cup, the commercial interests involved in

the staging of the first Asian World Cup Finals, the involvement of the sports media, and the impact of the competition on the cultural identities of the consumers – especially Japanese and Korean spectators and fans – of world football.

Three main themes underpin the essays in this new collection. The first theme relates to the role of the World Cup as a forum for cultural contestation over values, meanings, and identities. Governments, commerce, and governing bodies of sport, on the one hand, and fans and other citizens groups on the other, hold alternative meanings of the event. The extent to which the 2002 World Cup is composed of power struggles between groups projecting legitimizing (dominant/hegemonic) identities,

resistance (marginal) identities, and project (transformative) identities is an issue taken up by several of the contributors.

The second theme addressed by some of the authors relates to the role of sports venues and sports 'mega-events' in debates about the transformation of urban spaces and global capital accumulation in late modernity. Sports venues have sometimes been utilized by dominant commercial and state forces to articulate particular memories of the past and conceptions of the present and future, rather than a plurality of inconsistent and contested meanings. This theme asks questions about the role of private capital and state financing in the construction of sports venues. Private capital may drive the construction of

development projects based on sporting events, while the state may be left to absorb the impact of these projects, negotiate criticisms and deal with them after 'the circus' has left town. The extent to which Japan and South Korea will face similar problems after 2002 is taken up in a number of papers.

The third theme running through nearly all of the papers relates to the tensions between the social, political, and economic determinants of sport and leisure cultures in different social formations. Papers in the collection provide accounts of the spread of sport and leisure cultures to non-Western social formations, the role of sport in globalization, and the impact of globalization on sport. In varied ways, they demonstrate the need to look at the historical, cultural, and spatial specificity of power relations in understanding the social development and spread of sport. A non-Western, non-central conception of globalization – as a process and an unstable outcome in which struggles, not necessarily systemic, but between people with different interests in systems – is the focus. Globalization creates both problems and opportunities: for example, internationalization of capital flows means that resistance to economic decisions made elsewhere are more defensive and reactive rather than proactive, whereas the potential

emerged for the creation of a new politics of citizenship in civil society in those social formations previously lacking this 'third space'.

The collection offers unique inter- and multi-disciplinary studies of the social significance of the first FIFA World Cup Finals to be staged in Asia. It provides: a detailed, research-based, and critical analysis of the social background to the 2002 FIFA World Cup; an analysis of the economic and political influences on world football; an examination of the nature of football fandom in Japan and Korea; an introduction for non-specialists to the development of football in Japan and Korea; and reflections on the broader diplomatic significance of the 2002 FIFA World Cup for Korea, Japan, and the East Asia region as a whole. <

- Horne, John and Wolfram Manzenreiter (eds.), *Japan, Korea and the 2002 World Cup*, London: Routledge (2002), ISBN 0-4152 7562-8 (hb) 0-4152 7563-6 (pb)

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Chinese Sports History Studies [an Overview]

Research >
China

Over five thousand years of written history has left China with a large number of history books. Yet, apart from some articles on Cuju (ancient Chinese football), in the Han Dynasty (221 BC to AD 24), and the *Jiaoli ji* (the Records of Wrestling), in AD 960, there are very few documents about the history of sport – until, that is, the end of feudal China in 1911.

By Fang Hong

The beginnings of modern sports history studies can be dated back to the semi-capitalist China that existed after 1911. There then were twelve sports newspapers and nine sports journals and magazines, which occasionally published articles on the history of sport, most of which were introductions to, or descriptions of, the Olympic games. The first book, the *History of Sport in China*, was published in 1919 by Ge Shaoyu, a young student of physical education.

While the period between 1911 and 1949 observed a steadily increasing interest in sports history, the period after 1949 witnessed an unprecedented growth in the study as part of a wider strategy of both historical investigation and promotion of sport under the early Communist regime. In 1956, the Sports Ministry established the Sports Technology Committee in Beijing which was to research Chinese sports history. From 1957 to 1961, the Committee edited nine volumes of *Chinese Sports History Research Material*, which was published by the People's Sports Press – a profound achievement at the time. Due to the failure of the Great Leap Forward, however, the budget was cut in 1960 and the Committee eventually dismantled.

As a result, research on sports history became a responsibility of the various physical education institutes around the country. The first sports history research centre was established at Chengdu Physical Education Institute in 1962. After four years of concentrated work,

the Research Centre published three volumes of *The Ancient Chinese Sports Material* (3 volumes), drafted *Modern Chinese Sports History*, and translated four books on world sports history from English and Japanese.

The 1966 Cultural Revolution disrupted the progress of the study of sports history; the Historical Research Centre in Chengdu, then considered a nest of elite intellectuals producing feudal and bourgeois rubbish, was disbanded, and it would not be until the 1980s that interest in the study of sports history would officially return to China. In 1982 the Ministry of Sport established the Sports History Working Committee. It soon formed a large umbrella network, with more than thirty physical education departments and institutes, and offices in thirty-one provincial and sixty-four local sports commissions. The aim of the Committee was to promote the systematic study of both sports history in general, and Chinese sports history in particular. An annual working conference has been held since 1982 to examine the Committee's progress.

The distinguished Research Centre of Sports History in Chengdu was restored in 1980 and expanded in 1986, and now offers both MA and PhD degrees. At the beginning of the 1990s three new research centres were established in China, all offering MA degrees in sports history: the Beijing Physical Education University, the South China Normal University in Guangzhou, and the Zhejiang University in Hangzhou. By 1995, sports history was being taught at fifteen

physical education institutes, and in 159 physical education departments of various universities and colleges.

From 1982 to 2001, more than one hundred books on sports history were published, including thirty-one books on general sports history, twenty-two books on major sports events, twenty-six books on regional and local sports history, twenty-four volumes of sports history material, and three sports history text books which are now used in the universities and colleges. A new bi-monthly, academic publication, the *Journal of Sports Culture and History*, was launched in 1983, and has since become essential reading for academics, coaches and sports administrators in China. Meanwhile, twenty-seven local and regional sports history journals have also appeared between 1984 and 2000.

In 1984, the Chinese Society for the History of Physical Education and Sport was established, and as of the end of 2001 it claims more than six hundred. The Society, in cooperation with the Sports History Working Committee, organizes annual conferences and supervises various research projects on sports culture and history in China. Meanwhile, since 1984, regional and local sports commissions have organized more than one hundred conferences, the major themes of which have been the regional and local sports history, the lives of local sports heroes and heroines, and the experiences of ordinary people.

An innovative intellectual movement has since grown out of the resurgent interest in the history of sport in the 1980s and 1990s. As its growth paralleled the major ideological, political, economic, social, and cultural transformations in modern Chinese society, it attracted a large number of able, ener-

getic intellectuals from the fields of history, literature, arts, and sports studies, into its domain. Not satisfied with being mere bookkeepers of athletic records, these individuals decided to take different aspects of sports history with them to their areas of expertise, to join the exciting social and cultural movement. Though their respective fields are different, the fundamental approach has been the same: to document large structural changes between society and sport; to explain the evolution of culture and sport; to construct a coherent analysis of social relationships in and through sport; to reconstruct the sporting experiences of both athletes and non-athletes alike; and to establish a unique empire in the field of social science. In doing so they have not only inherited traditional historical methods and subjects, but also created a new field, which has profoundly affected the historical consciousness by broadening both the subject matter and methods of history.

In the spirit of change, however, sports historians should begin to free themselves from historical tradition, and use the vast accumulation of social science description to generate their own theories and build sound explanatory frameworks. Sports history should not come to dominate history, but should have a much stronger impact on all aspects of history. ◀



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Cover of the *Sports History of the People's Republic of China 1949-1998*, edited by Wu Shaozu et al., published in 1999 by the Chinese Book Publishers [Zhongguo shuji chubanshe] in Beijing. Wu Shaozu was Sports Minister of the PR China from 1990 to 2001.



Image provided by Fang Hong

Contested Landscapes of Marine Sports

The Seto Inland Sea in Japan

Marine sports make use of a resource that seems to be abundant. However, in Japan, an economy where space is the most highly prized commodity, even the sea is subject to conflicting land use. The separation of specialized spaces for different sports, a general characteristic of modern sports, inhibits the participation in sports, because it imposes restrictions on the use of existing resources (like fishing harbours) and involves high costs. Marine sports in Japan can serve as an example that the separation of spaces for sports and spaces for other uses is not an ideal solution to the contest on landscape use in industrialized, densely inhabited areas, but that negotiations on common grounds might be more successful in providing spaces for sports open to a wider range of participants.

Research >
Japan

By Carolin Funck

Like other outdoor sports, marine sports, with the exception of fishing, were introduced to Japan by Western foreigners: sailing in the 1920s, surfing in the 1960s, and windsurfing in the 1970s. It was expected that, with growing prosperity, marine sports would follow the example of tennis and skiing and spread from an elite activity into a popular mass sport. Furthermore, a nation of almost 4,000 islands and with a 16,000 km coastline, Japan seems the ideal field for marine sports.

Participation rates in diving, sailing, and surfing, however, hover around the 1 per cent level. The number of pleasure boats per person is lower than in most other industrialized countries; it was not until 1996 that a Japanese team took a medal in an Olympic sailing contest. The abundance of natural spaces for marine sports has not been translated into an adequate level of activity. One obvious reason is the time budget available: marine sports require quite a long time frame to reach a usable shore and move out to the sea, but for the Japanese, that time is restricted due to long working hours and family duties. With time restricted, elements of space like access to the shore, availability of mooring facilities, and possibilities for stopover during cruising become a very decisive factor.

In sports geography, the development of modern sports has

been characterized by the separation of specific space earmarked for sports purposes and set in the context of a dislike for mixed use of space (Bale 1993:135). In marine sports, engine, wind, and waves support the movement of the body to create a wide activity radius difficult to confine. On the other hand, the sea in Japan – especially the Seto Inland Sea, which is the focus of this study – has been intensively used for transport, fishing, and land reclamation. What kind of spatial separation has occurred in this context and how does it influence participation? What are the interests in negotiating the landscapes of marine sports and who is involved in it?

From Yachts to Thunder Tribes

Participation in different marine sports shows a highly biased gender and age structure, which inhibits a wider spread as well as a common strategy of interest lobbying. Surfing is the domain of young men of around twenty; young women prefer diving, often combined with a trip abroad. On the other hand, surveys by the leading sailing magazine *Kaji* (Helm) show that compared to 1973, when 45 per cent of its readers were in their twenties, in 1999 40 per cent were in their fifties – and almost 100 per cent were male.

Marine sports operate in a continuum from leisure to sports, where the same actors share the same sites. The aspect

of competition has weakened in sailing, as membership of the Japan Sailing Federation, which is a requirement for races, has declined to 11,781 members in 2002. In contrast, an increase to 15,445 members in the Japan Surfing Federation in 2001 shows the popularity of board-based sports.

Another indicator for the structure of marine sports is the number of pleasure boats registered. Of the 439,369 boats nationwide (2001 figure), 73 per cent are motorboats used mainly for pleasure fishing. For all of these boats, only about 400 marinas are available. The number of pleasure boats per capita is above national average in the western part of Japan, especially around the Seto Inland Sea.

Sailing a yacht is said to occupy 'a particularly powerful position in both the signification of social status and the imagination of leisure' (Laurier 1999:196). As the number of yachts rose to 55,000 during the bubble economy (1988 figure), only to decline again to 27,000 in 2000, the connection to economic well-being seemed obvious. However, income data of the readers of *Kaji* suggest that yacht owners are not restricted to a particular upper class. Many keep their boats in ordinary fishing harbours where they pay bottles of sake or small amounts of money to the local fishing cooperative. When members of sailing clubs were interviewed about this difference between reality and image, their conclusion was that sailing is, after all, a three-K sport: *kitsui* (tough), *kiken* (dangerous), and *kitanai* (dirty). As long as racing is not the major purpose, costs can be reduced by avoiding places specialized for marine sports like marinas – it is the time factor that makes sailing in Japan a luxurious experience.

On the other end of the spectrum from elite to wild forms

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of sport and leisure, personal water craft (PWC) riders are called the 'thunder tribe of the sea', in reference to motorcycle gangs. When they circulate through the famous shrine gate of Miyajima in Hiroshima Bay on New Year's Day, trying under the eyes of thousands of shrine visitors to inscribe their names in the wooden structure registered as a world heritage site, this reference seems obvious. The recent rapid spread of PWCs, however, has meant a departure from its 'wild' origins of deviant conduct: municipalities have begun to hold PWC races as tourist attractions. However, as motorboat industry regulations on noise and pollution levels exist only as voluntary norms, conflicts about noise and rough behaviour have become common along the shores where they share space with swimmers and fishing nets.

Gambling with Space

Spatially, the most clearly separated and professionalized form of marine sports is motorboat racing, which is conducted in twenty-four racetracks all over Japan and draws about 60 million spectators per year laying bets on the outcome. Participants in marine sports distance themselves clearly from this official form of gambling.

The main disputes around marine leisure in the Seto Inland Sea concern places to moor, because here economic interests and traditional rights of sea use compete with sports and leisure. In Hiroshima Bay, 4,474 boats were counted in 1996, 87 per cent of which were moored illegally. During the economic boom in the late 1980s, prefectures and cities tried to create an image of an affluent lifestyle through the construction of marinas. This followed the simplistic logic of publicly promoted resort development in this period, that to provide the space would be sufficient to promote leisure and sports, neglecting cultural and social elements (Funck 1999). Kannon Marina in Hiroshima City was constructed by the prefecture on the far edge of a land reclamation project. Well equipped but extremely expensive, half of its 680 berths remain empty – a phenomenon common to public marina projects. The re-use of harbour areas that became vacant due to economic changes is a more successful public attempt to provide low-cost mooring facilities.

In the Seto Inland Sea, there is always an island within reach. However, regulations on mooring in the many small harbours are complicated. Fishing cooperatives distrust boats from outside, as pleasure fishing, often enjoyed in combination with other forms of marine sports, has severely depleted fish resources. Providing separate spaces have been promoted as a solution to conflicts such as described by Nennstiel (2001). *Umi no eki* (station by the sea), a municipal project on Ozakishimajima Island, combines a small sport harbour with a hotel, a store and an information monitor. It was criticized, however, by visiting sailors as not being adjusted to the needs of marine sports at all. Opening the harbour in front of the historic town nearby for visiting boats, they argued, would have been a far better solution.

While the administration promotes separate facilities for marine sports, participants prefer to use existing harbours, which are cheaper, easier to access, and closer to daily life on the islands. Common grounds seem to be the better solution to facilitate participation in marine sports, but require conflict management with fishing cooperatives and locals who react with caution to the unfamiliar concept of pleasure entering their space of work.

On the national level, future developments in the Seto Inland Sea are an issue of disagreement between different government agencies. This dispute mirrors wider conflicts between the priority of production, the promotion of sports as a means of social education, and the effort to develop leisure and tourism industries as an economic alternative for peripheral areas like islands. The analysis of contested landscapes of sport, such as the Seto Inland Sea, is a valuable tool that can contribute to untangle the multiple connections between sports and the societies they are played in. ◀

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Failure in Sport

Accepting Disappointment in Japanese Professional Baseball

Asian sports, like Asian economies, Asian families, Asian schools, Asian agriculture, and other areas of life, have often been considered as an exercise in exceptionalism. 'Why is Japanese baseball so radically different from US baseball?' is a similar false question as, 'Why is the Japanese company so different from Western companies?' These are misguided frames of inquiry, generally producing misleading, essentialized claims. Any proper analysis must appreciate how conditioning factors operate at multiple levels, both above and below that of national societies.

Research >
Japan

By William W. Kelly

Japanese baseball is configured by - and must be analysed in terms of - qualities shared by all modern sports, those particular to baseball, and those distinctive to the historical shaping of the sport in Japan throughout the twentieth century. I want to illustrate this with some thoughts about a particular, but perplexing, problem in sports analysis, which I call the irony of failure. This is drawn from a longer presentation that I recently gave to the annual meetings of the Japan Sport Sociology Society in March 2001.

The Irony of Failure

There is a profound irony at the heart of modern sport. For over 150 years, a wide range of casual leisure pursuits, occasional ritual events, physical training exercises, and recreational activities have been turned into 'sports'. And these sports—from skate-boarding to ultra-marathoning to bowling to Premier League football—have now been rationalized, nationalized, professionalized, commercialized, and globalized, turning them into rule-governed competitions to determine a winner, a champion. The attention of huge audiences, the precise record-keeping to calibrate and compare the minute details of performance, the vast sums of money invested in and returned from the production of sports, the elaborate

radical failure, or terminal failure. This is failure so complete that it causes dismissal, release, resignation - the end of a contract, the end of a career, the end of a team, the end of a league, the end of a sport. This is far less frequent than routine failure, but equally inevitable. Somewhere between the routine and the radical are those per-during losses that constitute endemic failure, or repetitive failure. This third kind of failure is the hardest to accept and to explain.

How do we adjust to failure, especially when endemic? How do we justify it, as athletes and spectators? What are the structures of fortune, misfortune, blame, and accountability in modern spectator sports? I have been faced with this question over several years of ethnographic research with a professional baseball team in Japan. The Hanshin Tigers, the focus of my research, present a paradox as the best-loved, worst performing sports team in Japan. Why does media attention and fan support remain so ardent in spite of, or perhaps because of, the team's continued lack of success - not just a failure to win a championship but even a failure to win regularly (only one Japan Series title in 52 years, and thirteen last-place finishes in 15 years)? I have come to think we must identify sets of structural patterns and culturally tinged rationalizations that keep the team playing and the fans watching, despite the per-

both proliferate and mitigate failure and failure-talk. The first feature is baseball's polyrhythmic nature. A single play, an at-bat, an inning, a game, a series, a season, a career all have different rhythms. The second feature is the cyclical and repetitive nature of these different levels of rhythmic units. There is always the next at-bat, the next game, the next season to draw our attention.

A third factor, distinctive to Japanese baseball, is the rhetoric of effort and self-criticism. Japanese baseball draws on broader cultural rhetoric to highlight and valorize certain behavioural dispositions. In particular, it promotes effort and spirit (*gambaru, doryoku, seishin, konjō*), and emphasizes retrospection and guided reflection (*hansei*). Thus, loss is treated more as a failure of effort than a lack of raw talent and opens the possibility that greater application of effort can reverse one's fortunes. Failure is remedial, not fatal. Finally, there are certain rationalizations which are peculiar to the Hanshin Tigers. Players, media, and fans in the Osaka region have developed several distinctive ways of accounting for the Tigers' difficulties, including the ball club's dysfunctional 'home-grown' insularity, local fans' indulgence of the team as its 'wayward son', and Osaka's 'second-city complex' vis-à-vis the national capital, Tokyo. Failure is inevitable, and thus mitigated, by the team's structural position.

Irrationality in Sports

Though particular to the Hanshin case, the analytical lessons to be drawn from the irrationality that is at the heart of sports' rationality are broader. Most generally, a focus on failure reminds us that the rationalization of physical contests, which that Allen Guttmann has shown us to be the hallmark of modern sports, may bring formalization and quantification, but it does not bring certainty - neither prospective certainty in predicting future outcomes nor retrospective certainty in evaluating past outcomes. It is no surprise that we remain unable to predict what will happen from moment to moment in a sporting event. But it is surprising to realize that the high rationalism of modern sports does not bring more certainty to analyzing that which has already occurred - which is success for a few and failure for most.

Outcomes - an at-bat over, an inning over, a game over, a season over, a career over - resolve the suspense of the moment, but they only heighten the conditions of suspense for the next moment and deepen our perplexity about the allocation of responsibility for the outcome just produced. This perpetual uncertainty is, I believe, the Weberian irrationality at the heart of sports rationality. ◀

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'...sport, for almost all of us almost all of the time, is about losing, not winning; it is about facing failure, not savouring success.'

organizations for staging sporting events - these and other factors raise the competitive stakes of the contest, the importance of winning, the demand for success, and the embarrassment of losing.

And this is the irony: that despite all of this, sport, for almost all of us almost all of the time, is about losing, not winning; it is about facing failure, not savouring success. The disappointment of defeat, not the satisfaction of victory, is the common condition. Failure may be pervasive, but it is not uniform. Most of us fall short of expectations or requirements much of the time, but not all failures are equal. I suggest that we can distinguish at least three broad types of losing. First, there is routine failure, the continual necessary production of losers. At the heart of sport is competition, so it is a truism that sport produces losers in order to produce winners. At the opposite end is

sistent outcomes of defeat. It is a composite model rather than a single 'logic of failure' that explains this and other such cases.

For the Hanshin Tigers, we can identify several different levels of contributing factors. One contributing factor, common to many sports, is the league structure of competition. Modern competitive sport is organized in one of three ways: one-off matches, tournaments, or leagues. Professional baseball is based on a league structure of competition. Importantly, league play offers ever-shifting definitions of success and failure; it provides multiple points of reference for competition (e.g., games, series, cards, and seasons) and thus many ways to find something to cheer about and aim towards.

Another factor is an element distinctive to baseball as a sport: its temporality. A league structure combines with two features of baseball's temporality to

The Rise of Women's Sport

And the Reconstruction of Gender Identity in South Korea

Research >
Korea

From the moment that modern sports was introduced during the Korean Imperial Age (1897-1910), Korean sport was dominated by the male population. This development was mainly a result of the strong Confucian tradition of the previous Chōsun dynasty (1392-1896). Confucian male chauvinism and gender stereotypes have since been disseminated to both men and women through the discriminative socialization of family and school, as well as through the biased coverage of mass media. As a result, a male-centred ideology was established, and the residual status of women in sport reinforced.

By Eunha Koh

Originally, the Buddhist religion played a central role in Korean culture, supplying its society with moral and religious values. When the Chōsun dynasty seized power from the Koryo dynasty in a revolution, the new power employed a 'respect Confucianism and oppress Buddhism' policy, suppressing spiritual culture of Koryo by severing the ties between Buddhism and society. Accordingly, Buddhism was reduced to a pure religion, while Confucianism resumed the central role in Korean society.

The new Chōsun dynasty employed the Sung Ri Hak school of Confucianism for the foundation of its social values. It originated in China, and had the most conservative character of all the various schools of Confucianism in existence at the time. Ironically, Sung Ri Hak has since become weaker in China, where it originated, almost to disappear during the Communist revolution. Nevertheless, it continues to exercise its influence over Korean society today. Sung Ri Hak strictly divided the domestic and social roles of men and women and spread the notion of 'predominance of men over women', defining womanhood as subordinate to manhood in general society. It separated the male and female domains of daily life under the rule that 'boys and girls over seven years old should never be in the same room', and restricted women from the opportunities of education. Moreover, the norms and rules of Confucianism produced the

female 'docile body', to use Foucault's term, by presenting detailed standards for bodily actions and behaviours.

Gender discrimination has been witnessed in every society; in Korea, however, this discrimination also worked to hide the female body from the public view. As a result, the participation of women in sports could not be reconciled with the social morals of bodily behaviours, or even the fashions, of early twentieth-century Korea. An attempt was made at the Ewha School, the first modern school for girls, where gymnastics were taught in the physical education classes. A first in Korean history, the programme received harsh criticism. Angry parents withdrew their daughters from the school, and the municipal government sent a notice demanding the end of the gymnastics programme. Notwithstanding the social barrier, Korean women were gradually exposed to various sports activities through such modern schools, and this, in turn, opened their eyes to new values of modernity. In this sense, it can be stated that modern sports helped to raise the social status of women in early twentieth-century Korea.

After the Korean War, the South Korean government began in earnest to promote elite sports as a means to enhance national prestige and encourage integration. Sport policies throughout the period of the 1960s until into the 1980s focused on achieving victories at international sporting events such as the Olympic Games. As female athletes began to earn victories in such traditional male sports as judo, handball, and most recently football, more girls and women began par-

ticipating not only in so-called feminine sports but also in aggressive or contact sports. This new direction in women's sports cannot be fully explained, however, by the naïve answer that the social recognition of these sports has changed. It is true that we witness more women participating in the sports they once eschewed; winning prizes at international events such as the Olympics, though, does not necessarily result in the growth of those sports into mass sports, or the conversion of traditional gender values attached to different forms of sport and physical activity. In Korea, it is the deliberate promotion and support of specific sports for specific events which lies at the heart of this phenomenon, since nationalism is the most important factor that shaped Korean sport into its present form.

'boys and girls over seven years old should never be in the same room'

With the rapid economic growth of the early 1990s, people grew more concerned about their health and quality of life. In response to this social need, the South Korean government also began to promote mass sports after the success of the 1988 Seoul Olympics. This social atmosphere resulted in the increase in participation in mass sports by both men and women. More girls and women now enjoy various sporting activities throughout the country. Successful female athletes such as Seri Pak, the world-famous golfer, have become role models for young girls. The healthy athletic body is being regarded as a new icon of female beauty. To some extent, sports has provided an opportunity to dismantle the conventional image of women and raise women's social status, thus contributing to reduce gender discrimination. It has not, however, broken the 'glass ceiling' of gender inequality inherent in Korean society. Women still tend to participate in socially approved non-aggressive or feminine sports such as aerobics, swimming, jogging, badminton, and golf. While a few female athletes and teams are successful, more female sports teams are in serious financial trouble, and many female athletes lack financial and social support. Furthermore, the media still tend to present female athletes as 'pretty dolls', concentrating on their appearance rather than their performance.

Leaving ideas of 'East' and 'West' aside, pre-modern gender stereotypes have built up social prejudices regarding sport, especially masculine or contact sports, and in turn have become serious obstacles to women's participation in sports. This is due to the notion that intense physical activity and frequent physical contact are not compatible with the feminine ideal. In Korea, it was the influence of Confucianism that led to a greater restriction of women's sport and physical activity than in Western countries. In other words: gender inequality or gender discrimination witnessed in the contemporary sports setting resulted more from pre-modern gender relations and the patriarchy latent in Korean society than from individual obstacles or a lack of opportunity. This is because modern sports itself has been transformed in the Korean context to include conventional gender relations, and has thus been encapsulated in Korean culture.

To date, sports in Korea is still often regarded as part of the male preserve, and the predisposition against women's sports has yet to be eliminated. Moreover, role conflict between traditional femininity and athletic accomplishment continues to burden female athletes. Female athletes in general, and those participating in masculine sports in particular, face both praise and censure at the same time. As many feminist sports scholars have asserted, however, gender equality in sports can be attained through the change of social recognition on gender relations; at the same time, the reconstruction of gender identity on society can be attained through the destruction of gender stereotypes in respective areas, including sports. <

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Globalizing Indian Football

Research >
India

The recent changes in Indian football concern more than just the playing of the game: they reveal the various complex processes currently being negotiated in the country relating to globalization. There is a clear desire in India to improve the game and join the world elite. There is also a willingness outside of India to provide assistance to fulfil this desire. Neither of these, however, comes without their problems.

By Paul Dimeo

The recent history of Indian football has been eventful, if not always successful. In 1995, a group of consultants from FIFA arrived in India to study the sport's development, and concluded that a National League should be formed. This was done in the 1996-97 season and, for the first time, it seemed as if the organizational structure and professionalism were in place to attract sponsorship from multinational corporations, such as Phillips, Coca Cola, and Indian manufacturer Tata, which have all been official sponsors since then. The increased sponsorship resulted in a sharp rise in players' salaries, increased revenue for clubs through advertising, and more opportunity to import foreign players and coaches. The game had shifted its emphasis, away from local rivalries, state leagues, and unofficial professionalism, and towards greater national cohesion, formalized professionalism, and integration within the global system of modern football.

The development of modern football in general serves both as a useful starting point for discussing Indian football and as a way to locate the sport within wider social, political, and economic processes. It is evident, for example, that football in India developed slowly in

comparison with the global patterns of modernization. The first national body, the All India Football Federation, was not formed until 1937. Playing barefoot was not banned until 1953. Regulation time for league matches in India was only seventy minutes, even by the 1960s. The sport was still amateur and was run by unqualified administrators in an overly bureaucratic fashion. Finally, there was no system of youth coaching or career structure for the players.

While cross-national comparison can provide an interesting analysis of Indian football, it does not take into account the set of unique issues and problems in post-colonial India which have affected the development of the local game. As such, the difficulties faced by football in India might be better understood as a legacy of both the colonial forms of sports governance and the colonial concepts of body culture: the British deemed Indian bodies not to be suited to the rigours of football; Indian players were excluded from British clubs; and Indian teams from major competitions. The new Indian administrators, furthermore, did not move to overhaul this amateurish colonial set-up.

The post-colonial internal fragmentation of India caused more problems for football than for cricket, the former becoming a platform for communal and

regional rivalries, the latter an outlet for nationalist sentiments on the world stage. Cricket was well organized and professionally managed, and overseas victories in the 1960s and 1970s boosted the sport's popularity. During this period, football was in rapid decline, as successes at the Olympic and Asian Games in the 1950s and 1960s gave way to national failings and regional problems. Of the latter, the most serious was the tragedy in Calcutta in August 1980, when sixteen fans died and over a hundred were injured in rioting at a match between traditional rivals Mohun Bagan and East Bengal. Football reflected some of the problems of post-colonial India, enhanced by the fact that it was popular in such economically marginal areas as Calcutta, the Punjab, Goa, and Kerala. The Bombay-Delhi nexus that supported cricket also happens to be the centre of political and economic power.

The new National League is a belated symbol of the shift away from the post-colonial era and towards a new global focus. Its development was followed by two pre-season tours to England in the summers of 2000 and 2001, a move that revealed the passionate interest among the Indian diaspora for the game. There is also a new-found focus on the national team, signalling a determination to be included in the global football arena. The

long-term goal is to earn a place in the World Cup Finals; short-term goals include developing the South Asian Football Federation, playing other overseas matches such as those planned for South Africa later this year, and creating football academies both in India and in places of dispersed populations such as England and Germany. The importing of foreign players at the club level, from countries like Africa and Brazil, though not necessarily new, has recently developed in such a way that Indian league football is becoming much more of an international, cosmopolitan game. The possible inclusion of non-resident Indians in the national squad could result in a more experienced national team. The downside, of course, is that local players may find themselves squeezed out at both the club and national levels, a prospect not all Indian football fans find enticing.

In fact, non-resident Indians are already proving highly influential in this process of globalization, especially through the use of the Internet. The first website to provide details on previous and upcoming fixtures, results, issues, and players, etc. was created and run by the German-Indian student Arunava Chaudhuri. Indian football clubs have followed his lead in recent years, but there is still no other generic Indian football site, and no site on any aspect of the game, to match his efforts. Nevertheless, Indian football has found a wider and more imaginative representation in cyberspace by Indians, and home and abroad.



These technological, economic, and organizational changes all reveal the desire for a successful sport in which India can be represented at the international level. So far, however, the fulfilment of that desire is some way off, if the results in England are any indication: the team failed to score a single victory over a series of English lower league clubs. There have been other problems, moreover, such as the contractual crisis with a media company that led to a lawsuit and a missed opportunity for improved coverage of the National League. Phillips withdrew its sponsorship of the league citing mismanagement as their primary reason, creating controversy over National League sponsorship as a whole. Experienced coaches continue to complain of bureaucratic short-sightedness and interference, while accusations of unaccountability are still being made by the clubs against the All India Football Federation. For the time being, amateur ideas are still prevalent throughout Indian football. <

Dr Paul Dimeo is a Lecturer in Sports Studies at University College Northampton. He has published widely on the subject of Indian sport and has co-edited *Soccer in South Asia: Empire, Nation, Diaspora* (2001). E-mail: paul.dimeo@northampton.ac.uk

Urban Tourist

An interview with the Guest Editor, Wolfram Manzenreiter

People >
General



Photo courtesy Gavin Whitelaw.

Manzenreiter and Winkel at the Japan Anthropology Workshop conference at Yale, May 2002

By Margarita Winkel

Wolfram Manzenreiter's interest in sports is not only academic. Among others, he loves climbing, snowboarding, and skiing. His current great passion, however, is long-distance running. One of the great attractions of running is that it is easily combined with travelling and observing. To him, long-distance running means 'a kind of urban tourism, something you can do wherever you are. You just have to bring your running shoes, and you are rewarded with unusual, magnificent views and unexpected situations.' There are downsides, too. 'Training for a marathon race is quite time consuming: basically I am always on the run.'

Born and raised in Krefeld, in Germany's Ruhr area, he initially became interested in Southeast Asia after graduating from secondary school. Between 1983 and 1988, his life was divided between travelling the region and running a small import business in Germany. During one of his trips, he met his future wife and followed her to Austria: 'In 1988, I realized that I was ready for a change. I did not want to continue doing that kind of business all my life.'

The career change from a relatively independent businessman with a life of travel and action to a full-time academic with a life dominated by writing and scholarly reflexivity may seem more drastic than it really is. His decision to enroll in Japanese Studies was guided by the possibility of continued nurturing of his general interest in Asia. Sepp Linhart, Japanologist and professor at Vienna University, encouraged him to pursue his research interests in popular culture. 'I am rather attracted by concrete problems. I am interested in why, how, when, and where people are doing the things they do in daily life. My research questions are guided by practical considerations. They originate in what I see happening around me, more than from a preconceived theoretical viewpoint.'

Theories however, play a crucial role in providing a framework for understanding these phenomena. His interpretations are strongly influenced by Marxist and Neo-Marxist thought, by the work of people like Gramsci and Bourdieu, and by scholars in the field of Cultural Studies. His MA thesis on Japanese gambling (*pachinko*) resulted in a book *Pachinko Monogatari. Socio-Cultural Explorations of Japan's Gambling Industry* (Muenchen: Iudicium verlag, 1998; published in German). He chose the topic of mountaineering for his PhD research and spent the entire second year of his assignment to Vienna University in Japan doing fieldwork. The result was another book: *The Social Construction of Japanese Alpinism. Culture, Ideology and Sports in Modern Mountaineering* (Vienna, 2000; published in German).

One of his principal aims is to generate heightened awareness of the way the sociological theory of sports is usually formed. 'For many Japanese and Chinese scholars unfamiliar with the Anglo-American language and discourse practices, it is difficult to participate in the development of sports sociology on an international level. Developments in the field of

sports sociology are dominated by US, British, and, to a lesser extent, by scholars from other European countries.' The task he has set himself for the immediate future is to expose the work of Japanese (and other East Asian) sports sociologists to a broader international audience. 'There's such a vast amount of knowledge, and hardly anybody knows these resources. The inclusion of viewpoints from local Asian sports analysts will bring about a change in perspective that will be beneficial, if not to say essential, for further theoretical developments on essential concepts and the structure of sport sociology.'

To Manzenreiter, networking is a major tool for reaching this goal. 'That's essential to foster the academic understanding of variant social and subcultural aspects of sports.' He feels that his personal involvement in research projects and study groups is important for encouraging communication and information exchange between scholars of various countries. 'Sports should be viewed in relation to global developments. Football, for example, is strongly tied to global economic developments.' In every way, football and sports in general are global and interdisciplinary, and their academic study should reflect this. The way the human body is conceptualized in different regions may serve as an example here. 'Understanding and incorporating the different ways in which the body is experienced will have important consequences for general views and theories on sports and its relation to the body, and will hopefully lead to a conceptualization of sport that is not only based on Western experience and analyses.'

Wolfram Manzenreiter is assistant professor at the Institute of East Asian Studies at the University of Vienna where he lectures on modern Japanese society. He is also general secretary of the German Association for Social Science Research on Japan, and the father of two sons. — (Margarita Winkel)

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Styles of Lute Playing in South India

Research >
South Asia

As a musical instrument, the traditional South Indian lute, called *sarasvatī-vīṇā*, is a curious hybrid. In its present form it combines the elements of a bar-cither and a lute. Until the seventeenth century, the North Indian *rudra-vīṇā* and the South Indian *sarasvatī-vīṇā* were practically the same instruments, i.e. large bar-cithers played by traditional musicians. While in North India the instrument gradually fell into disuse, in South India the *vīṇā* could to a certain extent maintain its position in modern concert practice.

By Emmie te Nijenhuis

This development is most probably due to the fact that during the seventeenth and eighteenth centuries, the South Indian musicians cultivated the *vīṇā* as a concert instrument in royal courts as well as religious centres, and took great pains to improve its sound. When the South Indian instrument makers replaced the lower gourd resonator of the bar-cither by a large wooden lute body that was directly attached to the hollow bar, the volume of the instrument increased considerably. The South Indian *vīṇā* may have assumed its final shape in Tanjore.

After Muslims destroyed Vijayanagara, the capital of the great Hindu empire, in 1565 many Hindu scholars and artists fled southwards and found a safe haven in Tanjore, the last independent Hindu kingdom. During the seventeenth century the Tanjore court became an important centre of art and learning, where many musicians stayed as temporary or permanent guests.

The Nāyaka and Marātha kings of Tanjore were not only protectors of the performing arts, but also promoted musicology. During the reign of king Raghunātha Nāyaka (1600-1634) the learned minister Govinda Dīkṣitar wrote on behalf of this king his musical treatise *Sanḡītasudhā* in 1614, and named one of the *vīṇā* mentioned in this work after his king: *Raghunāthamelavīṇā*. On this instrument the chromatic fret system that had been described earlier by the Vijayanagara minister and scholar Rāmāmātya in the *Svaramelakalānidhi* (1550) was extended over two octaves. The *Sanḡītasārāmṛta*, a later musical treatise written by the Tanjore king Tulaja the First (1728-1736), contains the description of an instrument named *tulajendra-vīṇā*, which may be regarded as the prototype of the modern Tanjore lute or *sarasvatī-vīṇā*. This eighteenth-century lute had twenty-three long frets passing under the four main strings.

After the eighteenth century, the South Indian *vīṇā* did not change much. Instruments that were built in the South Indian districts Andhra Pradesh, Tamil Nādu, Karṇāṭaka, and Kerala differed only in the measurements and materials used in manufacturing. However, remarkable differences in the styles of playing developed in the various South Indian musical centres. Generally, three traditional styles of *vīṇā* playing are recognized.

The Andhra Style

Musicians in Andhra Pradesh, working at the courts of Bobbili and Vizianagaram, used to hold the *vīṇā* in a vertical position. With the full weight of the instrument resting on the lap, the musician could freely move his left hand up and down along the neck of the *vīṇā* and thus produce fast passages. In this way, Vīṇā Venkaṭaramanadās (1866-1948), court musician at Vizianagaram in Andhra Pradesh (see Plate 1), could play *tānam* - the section following the introductory melodic development (*rāga-ālāpana*) - in six degrees of speed. The Andhra playing position, which recalls the position in which the North Indian musicians play the bar-cither (*bīn* or *rudra-vīṇā*) - its top gourd reaching above the left shoulder - did not become very popular in South India. Most South Indian musicians preferred the diagonal position, in which the body of the instrument is resting on the floor, while the gourd is supported by the left knee of the player.

The Mysore Style

Musicians of the Mysore tradition developed a style of *vīṇā* playing that can be best described as instrumental. In this style purity and clarity of the melody prevail. The individual notes are not obscured by complex musical ornaments, but are only incidentally embellished with small grace notes that are rendered on the frets, such as the *apoggiatura* (*janta svara*) and the turn (*ravai*), while heavy vibratos (*kampita*) are avoided. The *tānam*, a favourite item of the Mysore *vīṇā* players, is performed with a very differentiated plucking technique.

The schools of the legendary court musicians Vīṇā Śēṣanna (1852-1926) and Vīṇā Subbanna (1854-1939) are still represented in modern times. The famous *vīṇā* player Mysore V. Doreswamy Iyengar, who studied with Śēṣanna's disciple Venkaṭagiriappa (1857-1951), passed the tradition on to his son, D. Balakṣṇa. Subbanna's disciple R. S. Keśavamūrti (1903-1982) had eleven children, of whom R. K. Sūryanārāyaṇa, R. K. Śrīnivāsamūrti, R. K. Rāghavan, and R. K. Padmanābha all became *vīṇā* players.

The Tanjore Style

In Tanjore the technique and repertoire of the *vīṇā* was strongly influenced by the vocal culture. In this centre of music and learning, the elegant Telugu language was cultivated in the large repertoire of court and devotional



Andhra *vīṇā*. Vīṇā Venkaṭaramanadās (1866-1948), court musician in Vizianagaram (Andhra Pradesh).

singers. This great voice culture left its mark on the instrumental music. The traditional *vīṇā* players of Tanjore adjusted their right hand technique to the phrase structure of the song texts and tried to imitate every vibrato and deflection of the voice by special left hand techniques, such as sideward pulling of the string (*nokku*, *odukkal*, and *kampita*) and glissando (*jāru*). On account of its intimate connection with vocal music, the Tanjore style of *vīṇā* playing is called the vocal (*gāyaki*) style.

At present, K. P. Śivanandam (b. 1917) is a living representative of the Tanjore tradition in Chennai (Madras). He is a direct descendant of Śivanandam, one of four brothers - called the Tanjore quartette - who acquired great fame as composers, singers, instrumentalists, and dancers at the beginning of the nineteenth century. Until recently K. P. Śivanandam always played in duet with his wife Śaradā.

The legendary Vīṇā Dhanammāl (1868-1938), born in a family of court dancers and musicians, who started her career as a child prodigy, developed the Tanjore style into a personal style. Drawing on her large repertoire of songs, she sang with a very sweet voice, accompanying herself on the *vīṇā* with a soft and gentle touch. Although most of her descendants - Balasarasvatī, Brindā, Mukṭā, Viśvanāthan, and Raṅganāthan - became famous musicians and dancers, no one continued her style of playing. Sāvitrī Rajan, her only *vīṇā* student, did not pursue a musical career, although she played like a professional. The singer R. Raṅgarāmānuja Ayyaṅgār, who learnt vocal music from Dhanammāl, notated many songs from her repertoire in his voluminous work *Kruti Maṇi Mālai*. Mr. K. G. Vijayakrishnan, a modern *vīṇā* player from Hyderabad, whose mother and teacher Karpakambal studied with Raṅgarāmānuja Ayyaṅgār, is able to understand the music notations from these books and perform the notated compositions in the original style. Raṅgarāmānuja Ayyaṅgār's daughter Padmā Varadan, who inherited the Dhanammāl repertoire through her father, became a *vīṇā* player of merit.

At the beginning of the twentieth century the famous Karaikudi brothers Subbarāma Ayyar (1883-1936) and Sāmbaśiva Ayyar (1888-1958) changed

the Tanjore style into a brilliant concert style. Having received their musical training by their father Subbayya, a court musician from Pudukottai (fifty kilometres South-West of Tanjore), the brothers started giving concerts at a young age. After the death of their father they finally settled down at Karaikudi. Although they had acquired different playing techniques - Subbarāma held the instrument in a vertical position like the *vīṇā* players in Andhra Pradesh, while Sāmbaśiva used the more common South Indian diagonal position - their duet playing resulted in a perfect unisono. In their concerts they concentrated on a carefully selected and limited number of compositions from their large repertoire, giving ample scope to improvisation. They used to perform long sequences of *rāga* (*rāgamālikā*) in the *tānam* section and rendered the *pallavi* theme with complex rhythmic patterns. The individual notes of the melody, excepting *sa* and *pa*, were often embellished with vibrato resulting from a deflection of the string by the left hand. For reasons of clarity of sound, a tremolo by the right hand (*kartari mittu*) was avoided. In order to increase the volume - they always refused any kind of artificial or electronic amplification during their concerts - they used plectra on their right hand fingers.

When Subbarāma, the elder brother, died, Sāmbaśiva started playing with his female student, Raṅganāyākī Rājagopālan, a child prodigy who later became a famous solo player. Today, she is the grand old lady of the Karaikudi tradition who always remained faithful to the style of her teacher. Rājeśvarī Padmanābhan, Subbarāma's granddaughter, studied for many years with her grand-uncle Sāmbaśiva. She succeeded him as a music teacher in the art centre Kalakṣetra (Chennai) and became a famous *vīṇā* player. Now she often plays in duet with her daughter Śrīvidyā Candramouli.

In 1957, one year before he died, Sāmbaśiva adopted his brother's grandson Subramanian as a son. Karaikudi S. Subramanian not only inherited the master's *vīṇā*, but also fulfilled his duty to continue the Karaikudi tradition. He proved to be an excellent *vīṇā* player, teacher, and musicologist. At present, Bṛhaddhvani, his private institute at Chennai, offers a varied educational program to Indian as well as foreign students.

In the twentieth century, as a result of the development of the mass media and the audiovisual industry, the regional, traditional styles disappeared and gave way to more individual styles, since students could listen to and study with different masters. Autodidacts such as S. Balachander from Chennai and R. Viśveśvaran from Mysore, who created their own styles without the help of any teacher, acquired great fame. In the large modern concert halls the *vīṇā* players use contact microphones attached to body of the instrument and placed near the bridge. Currently, R. S. Jayalakṣmī (see plate 2), student of the versatile musician Pichumani and professor of music at the Madras University, is trying to re-introduce the *vīṇā* as an accompanying instrument of vocal music on the concert platform. She often accompanies the gifted singer Suguṇā Varadacāri, who also teaches music at the Madras University. Hopefully, the two will bring back some of Dhanammāl's grace, peace, and repose to the hectic modern concert life. ◀

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Dr Emmie te Nijenhuis has studied Classical Piano at Utrecht Conservatory (C1, 1955); and Western Musicology, Sanskrit and Indian Musicology at Utrecht University (MA 1964; PhD 1970). She was a teacher of History and Theory of Western Music at Zwolle Conservatory (1958-1961); a private piano teacher (1961-1964); and an associate Professor of Indian Musicology at the former Department of Indian Languages and Cultures of the Utrecht University (1964-1988).

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Plate 2: Tanjore *vīṇā*. R. S. Jayalakṣmī, professor of music at Madras University.

More info >

Sarasvati Bhavan, Music Consultants, is a private research institute founded in 1991 by Dr Emmie te Nijenhuis to promote the study of the traditional music of India in the Netherlands through musicological research, audio-visual, lectures, demonstrations, and the publication of musicological works and music books with accompanying CDs.

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Research >
South Asia

Calcutta in the late eighteenth century was an unlikely place for a Flemish marine artist, born to a prominent Antwerp merchant family. For François Balthazar Solvyns (1760-1824), however, it was to be his home for thirteen years, between 1791 and 1803. The product of his work there, a portrait of the Hindus in a collection of more than 250 etchings, would consume his life. With the commitment of an ethnographer to faithful representation and with the sensibilities of an astutely observant artist, Solvyns combined the informational and the aesthetic in an unrivaled visual account of the people of Bengal.

In portraying the *vina* or *bin*, Solvyns also uses the term 'Kuplyans' for instrument, a usage limited to Bengal. There are 36 etchings depicting musical instruments, most representing the first illustration of the instrument and the manner in which it is played.



Collection of Robert L. Hardgrave, Jr.

By Robert L. Hardgrave, Jr.

As a young artist in the Austrian Netherlands, Solvyns had been under the patronage of the Hapsburg governors, but political upheaval in 1789 soon left him adrift, and in 1790, he set sail for India to seek his fortune. From the 1760s onwards, India, and Calcutta particularly, had begun to attract European professional artists. By 1791, when Solvyns arrived in Calcutta, a number of painters, of varying talents, had already spent time in Bengal. The most prominent were Tilly Kettle, John Zoffany, William Hodges, and Thomas and William Daniells. Where Kettle and Zoffany largely pursued portraiture in painting *nabobs* and *nawabs*, British merchant-officials and Indian princes, Hodges and the Daniells portrayed India in its natural beauty and 'scenic splendors'. It

was for Solvyns to portray *Indians*, the people of this fabled land in their customs, manners, and dress, in their occupations and festivals.

In his early years in Calcutta, Solvyns worked as something of a journeyman artist and was even employed for a time in decorating coaches and palanquins, but in 1794, he announced his plan for *A Collection of Two Hundred and Fifty Coloured Etchings: Descriptive of the Manners, Customs and Dresses of the Hindoos*. The collection was published in Calcutta in a few copies in 1796, and then in greater numbers in 1799. Divided into twelve parts, the first section, with 66 prints, depicts 'the Hindoo Casts, with their professions'. The sections following thereafter portray servants, costumes, means of transport (such as carts, palanquins, and boats), modes of smoking, fakirs, musical instruments, and festivals.

The project proved a financial failure. The etchings, by contemporary European standards, were rather crudely done, and they did not appeal to the vogue of the 'picturesque'. In 1803, Solvyns left India for France and soon redid the etchings for a lavish folio edition of 288 plates, *Les Hindoûs*, published in Paris between 1808 and 1812 in four volumes. Even these sumptuous volumes failed commercially, victim to the unrest of the Napoleonic wars and to the sheer cost of the publication. When the Kingdom of the Netherlands was formed in 1814, Solvyns returned to his native Antwerp, where William I appointed him Captain of the Port in recognition of his accomplishments as an artist. Solvyns died in 1824.

Solvyns's life is fascinating in itself, whereas his portrayal of India constitutes a rich visual account of the people of Bengal in the late eighteenth century. The prints proper are of importance in a tradition reaching back to the early seventeenth century, and even earlier than that, with encyclopaedic efforts to represent systematically both the unfamiliar, as in costumes of foreign lands, and the familiar, as in the typologies of peasants, craftsmen, and street vendors. In portraying the Hindus, however, Solvyns is not simply recording ethnographic types. He gives his figures individual character and places them in time and space, with narrative interest, and in doing so, he provides the viewer intimate access. This separates him from purely encyclopaedic interest, as he combines the ethnographic and the aesthetic with artistic purpose. He conveys 'art as information'.

As an artist, Solvyns provided a prototype for the genre of 'Company School' paintings of occupations, done by Indian artists for the British that became popular in the early nineteenth century. But more significantly from an historical and social perspective, Solvyns's work, with its accompanying descriptions, constitutes the first 'ethnographic survey' of India or more precisely of Bengal. Moreover, with his ordered, hierarchical portrayal of Hindu castes in Bengal, however problematic this may be, Solvyns may well be the first European to provide a systematic ranking of castes. Yet this contribution has never been recognized. Historians and anthropologists have rarely drawn upon Solvyns for an understanding of society in Bengal in the late eighteenth century.



The 'Byde' (Vaidya), Physician, beside a funerary post erected in the performance of the *sraddha*, the ceremony, held several days after the cremation, that releases the soul of the deceased.

I first encountered Solvyns's work in the summer of 1966 in San Francisco, when a friend told me of some individual etchings he had seen in a shop that specialized in Indian miniatures. I was immediately attracted to them, as here was an artist genuinely interested in the people of India. It was only later that I was able to identify Solvyns as the artist, and there was little information available about him. Solvyns continued to hold a special interest for me, myself being a university professor specializing on India, in what he reveals of India two hundred years ago.

In most of the etchings, Solvyns's portrayal of his subject is its first visual representation, and the etchings and Solvyns's accompanying text thus provide an enormously rich - and untapped - resource for our understanding of Indian society. In the late 1980s, I proposed to my colleague Stephen Slawek, sitarist and ethno-musicologist, that we use Solvyns's 36 etchings portraying musical instruments for a long article for the journal *Asian Music*. This effort began what has become 'the Solvyns project'. We later revised the article for publication as a book, *Musical Instruments of North India: Eighteenth Century Portraits by Baltazard Solvyns* (New Delhi: Manohar, 1997). ('Baltazard' is the alternative spelling of his name that Solvyns used for the title page of *Les Hindoûs*.) The music book and its companion *Boats of Bengal* (New Delhi: Manohar, 2001) reproduce etchings from the Paris edition in small format, with black and white prints. Each print is accompanied by Solvyns's descriptive text and by my detailed commentary on the subject portrayed. The two small books are 'spin-offs' of the larger project, *A Portrait of the Hindus: Baltazard Solvyns & the European Image of India 1760-1824* (forthcoming), that will reproduce all the Solvyns etchings in color, with Solvyns's text and my commentary for each, together with chapters on Solvyns's life and work. In the course of my research, I have also written several articles on Solvyns - on his portrayal of Calcutta's 'Black Town', on his two etchings of Sikhs, and on his representation of *suttee*. The articles are online, together with further information on the Solvyns Project, at the following website: <http://inic.utexas.edu/asnic/cas/SolvynsProject.html>. <

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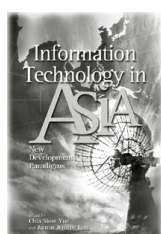
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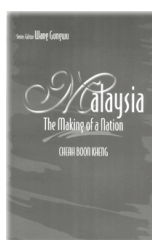
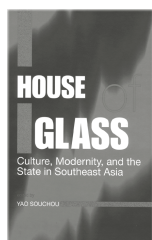
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Collection of Robert L. Hardgrave, Jr.

'Shoho-Gomon. A Woman Leaping into the Fire to the Corpse of her Husband', from Solvyns, *Les Hindoûs*, Vol. II (Paris: 1810).

Developments and Movements of New Indonesian Film

After President Suharto's stepping down on 21 May 1998, the medium of film in Indonesia has come to be used in new ways. At the time, a great euphoria of freedom and reform was felt among the Indonesian people. The spirit of reform permeated into the world of Indonesian film and propelled an accelerating sense of freedom of expression and creativity. In this ambience individuals and groups began to critically review the signification of audio-visual media in Indonesia, and to (re-)formulate the ways on how to use those media. On 15 March 2002 a seminar about recent developments and upcoming movements in modern Indonesian film was organized by the Indonesian Mediations Project (IMP) and the International Institute for Asian Studies (IIAS) at Leiden University.



Photo of Ibrahim Kadir, a famous poet of *didong* (a traditional form of poetry in central Aceh) and political prisoner during the hunt for communists in Indonesia in 1965.

By Katinka van Heeren

One of the new developments in the world of Indonesian film is that few film makers in Indonesia set out to address the issues of human rights, social change, propaganda, and globalization. An organization that critically examines and addresses broad social topics within the Indonesian context through film is the Foundation of Science Esthetics and Technology, (Yayasan Sains Estetika dan Teknologi, SET), headed by Mr Garin Nugroho, one of Indonesia's leading veteran film makers. A new division of this foundation, Ragam, is set up as a centre for Multicultural Understanding that designs multimedia programmes for multicultural education, and organizes training sessions of film making for NGO's in Indonesia. SET, and in particular, Ragam, are exploring the possibilities of film to assist to end conflicts based on clashes of culture in Indonesia.

Another novelty in the world of Indonesian film after the fall of Suharto is the genesis of new movements. The advance of those movements is not only due to the improved political climate of the reform period, but, importantly, is also based on the wide availability of new audio-visual media for both the recording and screening of films. One element of the new film movements is the rise of the label of independence, or film Independen (film indie) (independent film), which has become a model and banner for many of the young in Indonesia to make their own films. A key organization of film Independen is Konfiden (Komunitas Film Independen, Community of Independent Film) which in 1999 began to hold a series of film screenings and discussions of films (*diskusi keliling*, wandering discussions) at different educational institutions, cultural venues, and foreign cultural centers in the bigger cities of Java. The objective of these 'keliling' sessions was to introduce the concept of independent film to a wider public as well as promote and shape a conducive atmosphere for the first Indonesian Independent Film and Video Festival (FFVII), which was held in Jakarta at the end of October 1999. Besides the responsibility for organizing the FFVII, which since 1999 has been held annually, Konfiden runs workshops for film making, and publishes a monthly bulletin. At present it is developing a cinema laboratory as a training center for starting film makers.

Two guests of these organizations, Mr Aryo Danusiri, a documentary- and ethnographic filmmaker, and head of the division of Ragam, at SET foundation, and Ms Lulu Ratna

one of the founders and key persons of Konfiden, were invited to the IMP/IIAS seminar to talk about their activities and discuss current issues in the world of film in Indonesia. Ratna gave an outline of the history of film in Indonesia, and in that context, the role of film Independen and the organization Konfiden. She emphasized that the movement of film Independen is mainly based on the passion and enthusiasm of the young in Indonesia to make films. Even though Konfiden depends on that passion and on the private funding of members of the organization, she believes that the movement of film Independen is not just a trend which will soon disappear, since it has already found its way to an international scene. For example, Konfiden has promoted the screening of Indonesian (independent) films at international film festivals in Oberhausen, Germany, Tampere, Finland and at a cultural festival in Rotterdam, the Netherlands. In future Konfiden wants to continue to raise the awareness of the existence of independent Indonesian films abroad as well as encourage alliances, and the screening of films from other countries in Indonesia which are not likely to be screened through the existing networks of distribution and exhibition. These networks are marked as business monopolies that form a legacy of the political, and economic structures of the former Suharto rule.

The second guest of the seminar, Mr Aryo Danusiri, gave a presentation about the activities of SET foundation in the world of Indonesian film, and his work at Ragam within the context of film as a multicultural medium. He addressed issues of presentation and representation of the different Indonesian cultures in film and documentaries of SET foundation. One of the problems he encounters in his work is the choice in style of the films that have to cater to the presumed tastes of audiences in a commercial sense and at the same time trying to get across the underlying message of multicultural education. Particularly interesting were his remarks on what he calls 'mystical multiculturalism', which is the use of multicultural symbols through old stereotypes or myths of cultural particulars, which are presented as positive aspects of those cultures, but in fact are nothing more than stigmas or hegemonic interpretations of these, which were formulated during the years of the reign of ex President Suharto.

The morning session and presentations by Ratna and Danusiri were closed with the screening of the short film *Di Antara Masa Lalu dan Masa Sekarang* (Between the Past and the Present), directed by Eddie Cahyono. This film pictures the memoir of an old man of the Indonesian struggle for Independence in 1949, and was meant as a teaser for the afternoon session in which more films were screened. The afternoon session of the IMP/IIAS seminar started with the showing of a selection of short films from the past independent film festivals of Konfiden. These were amongst other *Revolusi Harapan* (Revolution of Hope), by Nanang Istiabudi. A film which does depict a surrealistic story about a gang which on command goes out killing and pulling teeth out of artists, students, and other people who speak up or are in one way or another critical of what happens around them. The trailer of the film *Beth* by Aria Kusumadewa, a film which



Photo of Ibrahim Kadir.

represents typical figures and issues of modern Indonesian society through a love story which is located in a mental institution. *Da Pupu Project* by Adit, a humoristic animation film about the extermination of endangered species. And *Topeng Kekasih* (Dearest Mask), directed by Hanung Bramantyo, is dealing with a Javanese Oedipus complex, and the problems of choices by a young man between modern Western lifestyle and his roots in Javanese tradition.

Subsequently, one of the ethnographic documentaries directed by Aryo Danusiri, *Penyair Negeri Ligne* (The Poet of Ligne Homeland) was shown. This documentary is a portrait of the political prisoner and poet Ibrahim Kadir, and of *didong*, the traditional form of poetry in central Aceh. The day ended with the screening of the feature film *Viva Indonesia / Letter to God*, an anthology of five films by four directors Ravi L. Bharwani, Aryo Danusiri, Lianto Luseno, and Nana Mulyana, produced by SET Foundation. The story of the film is about the lives of five children in Indonesia and the social, political, and cultural problems they encounter within their surroundings. The film aims to form a kind of memoir of the multi-dimensional crises that arose in Indonesia since the Asian monetary crisis of 1997 and the fall of president Suharto in the following year. *Viva Indonesia / Letter to God* had its European premiere at the IMP/IIAS seminar.

Maybe not as a surprise it became very clear, both from the presentations of Mr Aryo Danusiri and Ms Lulu Ratna, and the screening of films which were recently produced in Indonesia, that the contemporary developments and rise of new movements in the world of Indonesian film, as well as the content of films produced today, cannot be separated from the substantial social and political changes and turmoil the country is currently experiencing. Issues in the world of film concerning production, distribution, screening, content, and discourse on the subject, reflect historical and cultural nuances particular in relation to the environment in which they take place. At this point in time in Indonesia the topics related to film are still controlled by questions as to how to deal with the legacy of the former Suharto regime. <



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Ibrahim Kadir, the main character of the documentary *The Poet of the Linge Homeland*, directed by Aryo Danusiri.

More info >

Additional information about this project can be found on the websites:
<http://www.iias.nl/host/imp>
<http://www.knaw.nl/indonesia> (under the heading: 'Indonesia in Transition')

Tibetological Collections & Archives Series [part 1]

Cataloguing Canonical Texts of the Tibetan Bon Religion

Research >
Central Asia

In Tibet inventories of books belonging to canonical collections existed in many monasteries. Most of these were destroyed by the Chinese Red Guards during the Cultural Revolution in the 1960s and 70s together with the destruction of the monasteries themselves; manuscripts or printed books were often either burned or simply destroyed by chopping them into pieces.

By Samten G. Karmay

The Bonpo canon is comprised of two parts. First, texts that are considered to be the words of gShen-rab Mi-bo, who is regarded as the founder of Bon religion, are known as *bKa' gyur* (Kanjur, 'translation of the word'). Second, texts composed by others than gShen-rab Mi-bo are called *bKa' rten* (Katen, 'based on the word'). For this article, I should like to introduce three representative types of catalogues (*dkar chag*) of the Bonpo canon. All three offer different approaches to the subject matter.

The Catalogue of Nyi-ma bstan-'dzin

In 1974 Per Kværne published the first ever translation of a catalogue of Bonpo canonical texts, the one composed by Nyi-ma bstan-'dzin (b.1813): *The Canon of the Tibetan Bonpos*.¹ Kværne scrutinized the catalogue and systematically numbered all the titles given there. His work now serves as the standard reference for all researchers in the field.

Nyi-ma bstan-'dzin's catalogue was compiled at the hermitage of mKhar-sna just below sMan-ri Monastery. It is partially based on the collection of manuscripts kept at the monastery just mentioned of which Nyi-ma bstan-'dzin (b.1813) was the 23rd Abbot. His autobiography is included in the present edition of the canon by Sog-sde bsTan-pa'i nyi-ma (vol.90). The catalogue is enti-



The Menri Abbot and head of all Bonpo's, Lungtok Tenpai Nyima Rinpoche, and Yongdzin Tenzin Namdak Rinpoche, the former Triten Norbutse abbot (and Menri Lopon), at Triten Norbutse Monastery, Kathmandu, Nepal, the site of the project.

led: *bKa' gyur brten 'gyur gyi sde tshan sgrigs tshul bstan pa'i me ro spar ba'i rlung g.yab bon gyi pad mo rgyas pa'i nyi 'od* and was published in India in 1965 (*Satapitaka Series*, vol.37, pt.II, pp.31).

However, the catalogue by Nyi-ma bstan-'dzin in its treatment of the subject reveals a somewhat critical attitude regarding the admissibility of texts into the canon and the order in which the texts ought to be arranged. It is therefore a theoretical work rather than simply an inventory that contains a list of real texts existing in a particular place. It is considered among the Bonpo as the official standard for grouping together canonical texts. He has rejected the inclusion of a certain number of texts that were included in the canon in the catalogue by Kun-grol grags-pa, whose catalogue will be discussed anon.

Nyi-ma bstan-'dzin's approach to the subject echoes the treatment of the rNying-ma-pa texts given by Bu-ston Rinchen-grub (1290–1364) when he compiled the catalogue of the Buddhist Kanjur. Bu-ston allowed only five rNying-ma-pa tantras to remain in the Buddhist Kanjur. The central argument of Bu-ston for rejecting most of the rNying-ma-pa tantras concerns the question of authenticity. In his view, most of the rNying-ma-pa tantric works never had any Sanskrit originals. They are therefore apocryphal and not fit for inclusion in the Kanjur. The very term Kanjur (see introduction) conveys the idea of translation being involved.

Nyi-ma bstan-'dzin's criticism of Kun-grol grags-pa's catalogue, on the other hand, rests on a different argument. In it, Nyi-ma bstan-'dzin stands for a purist approach of the Bon tradition. Works considered to have been influenced by Buddhist teachings he excluded from the canon. From about the thirteenth century onwards, however, a particular trend among the Bonpo developed. This trend has the following theme as its ideological determinant: the sage Dran-pa nam-mkha' and his wife 'Od-ldan 'barma produced twin sons. They were Tshe-dbang rig-'dzin and g.Yung-drung mthong-grol. The teachings they later revealed became the dominant doctrine of the trend. The group became known as 'Chi med yab sras bzhi, 'The four deathless ones: father, mother and the two sons'. It is of particular significance

that the personage g.Yung-drung mthong-grol of the group was believed to be identical to the legendary Buddhist saint Padmasambhava, who is regarded as a founding father of Tibetan Buddhism and in particular of the branch of the rNying-ma-pa (the 'Old' tradition). They are therefore believed to have lived in the eighth century.

Therefore, it is believed that no contradiction exists if the Bonpo accepts a certain type of teaching of Padmasambhava. Even the rNying-ma-pa have taken the four as their saints. This trend of the Bon tradition later became known as Bon gsar ma, the 'New Bon'. In the following centuries a considerable number of works have been produced by religious figures belonging to the New Bon Tradition. It is the corpus of the masters that in their outlook are primarily inspired by the *bka' thang* literature of the rNying-ma-pa that Nyi-ma bstan-'dzin has refused to include in the Bonpo canon. However, in rejecting the 'New Bon', the conservatives face a dilemma. A certain number of great authors, such as Blo-ldan snying-po (b.1360), belong to the new tradition, and their works, such as the *gZi brjid*,³ have in fact been accepted among the cores that make up the canon. Blo-ldan snying-po's other writings are also included in Sog-sde bsTan-pa'i nyi-ma's edition (vol.271).

The Catalogue of Kun-grol grags-pa

Kun-grol grags-pa (b.1700) was born in the region of rDza in Khams (South-eastern Tibet) and in his later life he flourished as the prelate of the kings of rGyal-rong, especially those of Khro-skyabs and Chu-chen principalities (also Southeastern Tibet).

Kun-dga' nor-bu, the king of Khro-skyabs, had a manuscript set of the canon made that consists of 281 volumes. It was placed in his palace called Drug-zur rnam-rgyal-rdzong. Urged by the king, Kun-grol grags-pa in 1751 compiled a catalogue of the manuscript set in the palace of the king of Rab-brtan in Chu-chen, known as Li-ver rnam-par rgyal-ba'i rdzong. The catalogue is entitled *Zab dang rgya che g.yung drung bon gyi bka' gyur gyi dkar chag nyi ma 'bum gyi 'od zer*.⁴

It was under Kun-grol grags-pa's

guidance that the kings of Khro-skyabs and Chu-chen had simultaneously undertaken to carve the woodblocks of the Bonpo canon in the eighteenth century. Aided by a number of assistants he edited the texts and supervised the whole enterprise of preparing the woodblocks. In 1766 he wrote an account entitled *Par gyi dkar chag srid pa'i sgron me* that describes how the woodblocks for a certain part of the canon were made.⁵ He is thought to have died that same year. Whether the carving of woodblocks for all the texts that he has listed in his catalogue was completed before 1766 remains uncertain, because bSod-nams dbang-'dus, the king of Rab-brtan of the Chu-chen principality, was at war against the Manchus for a number of years prior to 1766. He finally lost the war in that year, but Kun-dga' nor-bu, the king of Khro-skyabs, had continued the carving of his own woodblocks in spite of the decree issued by the Manchu Emperor Qianlong forbidding the practice of the Bon religion in rGyal-rong.

Kun-grol grags-pa's catalogue was the most detailed inventory of the canon that had ever been made. Not content to give just the titles of texts, he also provides all the chapter headings of all works that he has listed. This catalogue was published in Beijing in 1993 under the title of *g.Yung drung bon gyi bka' gyur dkar chag*. The woodblocks of the canon were completely destroyed during the Cultural Revolution.

The Catalogue of g.Yung-drung tshul-khrims dbang-grags.

g.Yung-drung tshul-khrims dbang-grags was a disciple of sNang-ston Zlaba rgyal-mtshan (b.1796) and was a native of the Khyung-po province in Khams. He was one of the founders of the monastery known as Khyung-po sTeng-chen. His catalogue is entitled *rGyal ba'i bka' dang bka' rten rmad 'byung dgos 'dod yid bzhin gter gyi bang mdzod la dkar chags (chag) la blo'i tha ram bkrol (dkrol) byed 'phrul gyi lde mig*. This catalogue is included in Sog-sde bsTan-pa'i nyi-ma's edition (vol. 234). It is the catalogue of the manuscript set of the canon that was kept in the monastery. He began to compile it in 1876 and completed it in 1880. In this he closely followed the example of the catalogue by Kun-grol grags-pa in giving all the details including chapter headings. However, there is an innovation in his work. Unlike his predecessors he has numbered all the title entries, though only section by section and not as a whole. During the Cultural Revolution this monastery was destroyed as was its library. <

Dr Samten Karmay is former Research Director at the CNRS, Paris. He has published extensively on the Dzogchen philosophy in Tibetan Buddhism and the life and work of the Fifth Dalai Lama (1617-1682) as well as the Bon religion.
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Notes >

- 1 *Indo-Iranian Journal*, vol.XVI, nos.1–2, 1974.
- 2 As is already clear from a section of the title of the work: *sde tshan sgrigs tshul*.
- 3 A new edition of this work has appeared: *mDo dri med gzi brjid*, vols.1–12, Lhasa: Bod ljongs bod yig dpe rnying dpe skrun khang (2000).
- 4 Rig-'dzin Kun-grol grags-pa, *g.Yung drung bon gyi bka' gyur dkar chag*, Beijing: Krung go'i bod kyi shes rig dpe skrun khang (1993).
- 5 On this catalogue see S. G. Karmay, *The Arrow and the Spindle, Studies in History, Myths, Rituals and Beliefs in Tibet*, pp.41f., Kathmandu: Mandala Book Point (1998).

Tibetological Collections & Archives Series

Samten Karmay's articles on the 'Bonpo Katen Cataloguing Project' itself and on the background to 'Cataloguing Canonical Texts of the Tibetan Bon Religion' are the eighth contribution to the Tibetological Collections & Archives Series, which 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 *IIAS Newsletter* or the author of this introduction. We should very much like to encourage our contributors to keep us informed on the progress of their projects by regular updates.

Henk Blezer, Research fellow at CNWS, E-mail: h.w.a.blezer@let.leidenuniv.nl

It may be of interest to note that the latest version of the Bon canon is presently accessible at the Library of the Kern Institute in Leiden. It was purchased in 1999 with funds provided by the Jan Gonda Foundation (at the Royal Dutch Academy of Sciences, KNAW) and the International Institute for Asian Studies. The Katen catalogue discussed here is an indispensable tool for accessing this part of the Bon canon. Yasuhiko Nagano, Samten Karmay and their team at Triten Norbutse Monastery (Kathmandu, Nepal) deserve great credit for making this basic catalogue available and the unprecedented speed with which they have completed and delivered it. We are now looking forward to the completion of the Bon Kanjur catalogue, which - judging from what I have seen so far - will be an extremely detailed and informative resource to this collection, a must-have for everyone working with the Bon Kanjur or with Bon literature in general. This catalogue has been researched by Per Kværne and his team during the Oslo Bon Canon (i.e., Kanjur) Project of 1995-96 and presently awaits the finishing touches. - Henk Blezer

Tibetological Collections & Archives Series [part 2]

The Bonpo Katen Cataloguing Project

Research >
Central Asia

A whole set of manuscripts of the Bonpo canon, the Kanjur part, was long hidden away in the vicinity of the dBal-khyung Monastery in Nyag-rong when the Tibetan areas in Qinghai, Gansu and Sichuan were harshly subjugated by the Chinese during 1957–58. After relaxation of the strict control by the Chinese at the beginning of the 1980s, it was deemed safe to bring out what was hidden.

By Samten G. Karmay

There was some cause for anxiety as this manuscript set of the canon was the only surviving copy in the whole of Tibet after the Cultural Revolution. It was therefore a matter of great urgency to make new copies by reproducing the manuscripts lest anything irrevocable should happen to the unique copy. But due to the great number of volumes, it represented a prohibitively costly enterprise to have them published. Mr sKal-bzang phun-tshogs with the staunch support of his friend Lama Ayung finally overcame all the obstacles. They encountered both financial problems and non-cooperation on the part of the people who claimed to have been the owners of the manuscripts. Ultimately, the publishers had the backing of the Sichuan government as well as several Tibetan officials, who were mostly rNying-ma-pas working in Chengdu and the whole printed edition was published



Dori Heiligers-Seele

Organizing the Tibetan canon at the library of the Kern Institute for shelving in accordance with the Osaka/Triten Norbutse catalogue.

in Chengdu from 1985 to 1988. The new print was decried by the 'owners of the manuscripts' and other Bonpo as of poor production quality. However, the main concern of the publishers was in fact to quickly bring out new copies of the manuscripts so that there would be no unrecoverable loss should anything happen to the unique original manuscripts.

It is this edition of the Kanjur, the first part of the canon, of which Per Kværne obtained a copy for the Uni-

versity of Oslo. In 1996, he there began organizing a group of scholars in order to make an analytic catalogue, which is now being prepared for publication.

However, the Katen, the second part of the canon, does not seem to have survived in any one set of manuscripts or printed editions either in Tibet or anywhere else. Although a great number of the texts that theoretically belong to the Katen part of the canon were published in India by Tibetan refugees with the encouragement given by Gene

Smith during the 1960s and 1970s, no systematic collection of the whole of it has so far ever been made. Sog-sde bsTan-pa'i nyi-ma, the publisher of the present collection, therefore felt the urgent need of assembling together the Katen texts that were still available, even though scattered over various locations.

In assembling the texts Sog-sde bsTan-pa'i nyi-ma seems to have made no attempt to select texts as the Abbot Nyi-ma bstan-'dzin would have suggested if he were alive (see the accompanying article by the same author on p 17). Given the predicament of the cultural and religious situation in Tibet, it is understandable that Sog-sde bsTan-pa'i nyi-ma has collected texts almost indiscriminately and wherever he could lay his hands on them for his new edition of the Katen texts. It made no difference whether a text belonged to the old or new Bon tradition. The present collection of his edition that made its way to the Tritan Norbutse Monastery in Kathmandu in 2000 has 300 volumes, not counting the texts that belong to the Kanjur part of the canon and a number of gsung 'bum that have, in fact, come along with the collection.

Another characteristic of Sog-sde

bsTan-pa'i nyi-ma is the lack of any systematic approach to his action. The texts in this collection are not arranged in any kind of order nor are the volumes numbered coherently in a particular way. It lacks a general title in spite of the claim that it is the 'Bonpo Tenjur'. There is no indication of the place where it is published, nor a date of publication. In other words, it is a totally disorganized mass of texts. We have therefore preferred to use the term Katen (bka' rten) which is the traditional term for this part of the canon rather than describing it as the 'Bonpo Tenjur'. However, it must be pointed out that the collection does indeed contain a considerable number of rare and extremely important works that had thus far never been published before. Moreover, however poor the quality of the reproduction may be due to the process of reproducing the old manuscripts by means of photostat, the value of the publication is all the same great and there is no doubt that scholars will highly appreciate having such texts in their 'original form'. In this sense the publisher is to be warmly congratulated for this vast undertaking and his strenuous efforts in bringing out this composite collection.

Ferdinand Hamer, Martyr in China

In the late summer of the year 1900 the West was horrified by the news of the misdeeds of the Boxers in China. The Boxers not only besieged the embassies of the civilized world in Beijing, but had also assassinated thousands of Chinese Christians, Chinese priests, and European missionaries. A century later, in the year 2000, a symposium was held in Shandong to commemorate the uprising. On 1 October, the national holiday of the People's Republic of China, Pope John Paul II proclaimed the canonization of 120 people who had been killed in China for their beliefs.¹ The canonization evoked a furious reaction from the Chinese authorities. In their opinion this was a typical example of Western post-colonialism! The Dutch catholic society was also quite surprised as – among the 120 canonizations – they missed Bishop Hamer. Ferdinand Hamer, who in July 1900 had been assassinated in the most atrocious way. Ferdinand Hamer, the very example of the missionary-martyr....

Research >
China

By Harry Knipschild

Just over twelve months ago I began my research on the life and work of Ferdinand Hamer in China. In this article I will give special attention to one aspect to the missionary work of Hamer, namely the continuous periods of extreme drought on the north of China. In *History in three keys. The Boxers as event, experience and myth* (New York, 1997), Paul A. Cohen explains in detail the enormous influence of natural phenomena on the life and actions of the Chinese farmers in the Shanxi and Shandong provinces. Working with oral sources and authentic documents of the Boxers and American missionaries and sisters, the American historian explained the reaction of the local farmers to the flood of the Yellow River in 1898 and the extreme drought in the period thereafter. The Chinese peasants experienced the catastrophes as a disturbance of the harmony of heaven, so they gave it a religious meaning. They blamed the foreigners for the crop failures and the ensuing hunger; on their flags they carried their device: 'Support the Qing; destroy the foreigners'.

In periods of extreme drought there was not much work to be done in the fields. The peasants, therefore, had ample time to unite in groups or gangs. In the years of the Sino-Japanese War (1894), unofficial groups for self-defence, with such names as the Big Sword Society and the Plum Flower Boxers, were frequently called on to perform a protective

function in Shandong. These groups were always antagonistic towards the Christian religion.

After 1894, the West behaved more and more in an imperialistic manner. In this respect the German apostolic vicar (Bishop) of Shandong, Johann Anzer, played a prominent part. He manipulated the opinion of Emperor William's Germany to his advantage, resulting the German annexation of the seaport town of Qingdao after the murder of two missionaries. He also built a church in the birthplace of Confucius. In response, the farmers united into new gangs, Boxers United in Righteousness. The Boxer Uprising started in Shandong and, fed by lack of rain, spread to Beijing and further inland.

The Belgian Mission in the North

After the treaties of Tianjin and Beijing in 1860, Theophile Verbist, chaplain of the Belgian army and director of the Belgian section of the Holy Childhood, founded a new missionary congregation with the intention to save the Chinese children and, especially, their souls. Pope Pius IX assigned the CICM congregation (also called Scheut after the village of their main residence, near Brussels) the whole of Mongolia. In 1865, the first four missionaries, accompanied by a servant, departed from Belgium for the Far East. They hardly had any opportunity to prepare themselves - for instance, they no knowledge of the Chinese language.

The Belgian pioneers crossed the Great Wall near Beijing and arrived in the village of Xiwanzi. They started working with the help of a few Chinese priests, with Latin as their lingua franca. Ferdinand Hamer, aged twenty-five, was by far the youngest member of the group. Unexpectedly, his young age quickly became an advantage, as he was reasonably quick in learning the Chinese language and able to acclimatize to the long, cold Mongolian winters, the local food, and the Mongolian way of living. In contrast, two of his companions, including Verbist, died from spotted typhus within a few years.

Less than thirty years old, Ferdinand Hamer, the son of a grocer in Nijmegen, became a veteran of the Mongolian mis-

sion in an inhospitable and dangerous territory - dangerous, indeed, as it soon became clear that most of the Chinese were inimical to the faith of the West. But each year, new young men from Belgium and the Netherlands arrived in Mongolia – men who were prepared to sacrifice everything for their ideal: the conquest of Chinese souls. They brought with them Western knowledge and technology, Western medicines and medical science; they founded orphanages and schools; and they felt supported by European military supremacy along the Chinese coast. Moreover, the missionaries had money at their disposal, which was essential for buying all sorts of goods, for buying food, and for buying land on which to build churches and other buildings.

In 1878, the CICM mission was extended to the Chinese provinces of Gansu, Qinghai, and Xinjiang. Ferdinand Hamer, now thirty-eight years old, was designated the first Bishop of that enormous territory by Pope Leo XIII. In 1889, he was transferred to 'Western Mongolia' (Ordos), a mission area where many organizational problems had to be solved. In the end, it was not until 1891 that he could make a start there, as his serious stomach complaints forced him back to Europe for a time. While in Europe, he managed to collect enough money to build a huge church in his episcopal village of Sandaoho, not far from the Yellow River.

The first years of the 1890s brought extreme drought to the north of China (an offshoot of the Gobi desert). The Chinese farmers, who had settled north of the Chinese wall, died in great numbers. Hamer, however, had money at his disposal, so instead of building his church, he bought food. In his letters home he was able to report: 'From all sides the poor people have come flocking in, hoping to be received into the bosom of the Church and get some temporal relief. During the last two months we have acquired more than two thousand people asking to be baptized, people which, under normal circumstances, would never have the idea to become Christians without being animated by necessity'. In other Mongolian areas, where the mission did not have much money, more than a thousand Christians were slaughtered. The years 1891 and 1892 were a sort of pre-Boxer uprising.

Hamer and the Boxer Uprising

A new drought, only seven years later, aggravated the situation in the Ordos mission. By then, the financial resources had been depleted, and any available money was invested in agricultural land in order to give the converts a solid base.

Notes >

¹ Among them was the French missionary Chapdelaine, whose untimely death in 1856 gave the French an alibi to invade China, in cooperation with the British, and force the Qing government to ratify the 'unequal' treaties of Tianjin and Beijing (1858/1860). From then on, missionaries were allowed to travel inland and preach the Christian faith, while the Chinese were able to live according to the 'religion of the West'. The French Emperor, Napoleon III, was now the acknowledged protector of all European missionaries and converts of the Qing emperor.

Southeast Asia in the Eyes of Egyptians

Research >
Southeast Asia

It would not be far wrong to say that contemporary Arabs are inclined to be parochial regarding non Arabs. But regardless of this Arab-centrism, the fact remains that Southeast Asian Muslims, perhaps in marked contrast to Middle Easterners, have developed an extensive curiosity about the Middle East and its educational centres. There is a whole industry involved in producing translations from Arabic into Indonesian and Malay, as well as distributing Arabic music and films among Southeast Asian (Muslims).

By Mona Abaza

The exercise of comparing these two regions, the Islam of the so called periphery and that of the centre, leads to the impression that the dissemination of knowledge, religious or secular, has been rather a one-way relationship. In other words, the Middle East seems set to play a hegemonic role as a donor of 'authentic' culture and religious supremacy, while Southeast Asians remain cast as its syncretistic recipients. Still, this statement disregards the fact that there exists a contemporary Middle Eastern gaze towards Southeast Asia, which is deserving of further attention. This short note is about how some Arabs perceive and produce knowledge about contemporary Southeast Asia, a regional configuration that is relatively new in their geo-political discourse and which is often blurred with a vague notion of 'Asia'.

Travel Accounts

Until today, for many Middle Eastern scholars the only 'Other' worthy of study, and with which a dialogical (yet paradoxical) discourse may be perpetuated, is still the West. Certainly, the encounter with the West in the last two centuries is best exemplified in travel accounts of Arabic speakers to Europe and the United States. The archetype of such a genre was the sojourn in France of Rifa`a al-Tahtawi (1801-1873), who was among the first Egyptian Azharites to study abroad. Tahtawi's five years in Paris (1826-1831) and his description of the manners and customs of the French epitomizes crossing boundaries and the bridging between tradition and modernity.

As far as Southeast Asia is concerned, a twentieth-century parallel may be found in Anees Mansur's *Around the World in 200 Days*. This remains one of the most popular Egyptian travel accounts, having been re-printed some twenty times. Having first appeared in 1962, the third edition was even introduced by the then Dean of Arabic culture at Cairo University, Taha Husayn, whilst the fourth was given a foreword by Mahmud Taymur.

Mansur travelled during the effervescent period of the Bandung conference. It is an account embedded in the 1960s middle-class Cairene constructions of an imagined, and perhaps anecdotal and distorted, 'Far East'. Mansur, who was sent as a journalist by the government, tells us that he had been dispatched to report on the Indian state of Kerala, where the communist party had won local elections. Mansur started his trip in India (Bombay) before going on to Tibet to interview the Dalai Lama, to the Maldives, Singapore, Indonesia (Jakarta and Bali), Australia, the Philippines, Hong Kong, Japan, Hawaii, and, lastly, to the United States.

Mansur's style shifts between formal Arabic and a colloquial Egyptian which often verges on vulgar slang. It is filled with catchy, and perhaps racist, jokes and is frequently disrespectful towards the local populations and their customs – and even to the Dalai Lama. So while Mansur originates from the 'South', he reproduces the same stereotypes about 'Asians' found in colonial accounts. For example, his passages on Bali reveal the exploits of a misogynist constantly chasing women, and he is constantly fascinated by the strange and the fantastic. Still, he conceives of himself as a superior observer, remarking, for example, that the Indians speak an esoteric form of English with an awful accent. Still, it seems that what made this work popular is that it is among the first accounts of Asia in the post-colonial period, though it was paradoxically full of both non-alignment jargon and racial stereotypes, with photos of women in 'exotic' dresses.

While Mansur's travel account could be understood as a landmark of 'popular' literature produced in the time of South-South non-alignment interaction, not much has been published on Asia in the literary Egyptian circles since Mansur's account. The so called 'revolutionary' journalist and the 'Bandung effect' has been replaced by short-term, official, state-sponsored journalist missions which I will mention below.

Institutions and Research in Asia

Currently, the overseas research priorities of Middle Eastern scholars are dominated by a North-South dimension, be it towards Europe or the United States. The institutionalization of research programmes for the Middle East is furthermore tied to a North-South dynamic whereby funding is effectively restricted to facilitate either American or European interaction.

However, while there is no institutional backing that has led to the enhancement of Southeast Asian 'area studies' in the Middle East, this does not mean that there is no indigenous production of knowledge concerning other regions of the developing world. Indeed, whereas the academic field has not generated a significant accumulation of knowledge, it is in other domains, such as journalism or what falls under the rubric of travel literature, that a body of knowledge is manifested. There is indeed a range of accounts by contemporary Arab speakers who have travelled to India, China, Japan, and Southeast Asia, which has sometimes – like the work of Mansur – been underwritten by narratives of national liberation, or Third World internationalism.

I have already mentioned that there is a blurring of the notion of 'Asia' for Egyptians and Arabs in general, and more specifically Southeast Asia as a part of the wider 'East'. Indeed, the term Southeast Asia is hardly ever utilized by Middle Eastern scholars. It seems that Egyptians have most probably inherited and perpetuated an orientalist legacy about Asia which would encompass Iran, Central Asia, the whole Indian subcontinent, Southeast, Japan, and China. In other words, anything eastwards of the Middle East and, moreover, non-Arabic speaking is considered to be 'Asia'.

Certainly the world of Asia and Southeast Asia remain *terra incognita* for the majority of the Middle East and Middle Eastern research institutes and universities. Many would then wonder if it is even worth speaking of area studies on Southeast Asia. But, as I mentioned previously, there are South-South dialogues and interactions taking place and exchanges worthy of attention, though these are primarily directed towards Africa, despite the rhetoric of Afro-Asiatism.

For example, Egypt created the league of Afro-Asian peoples solidarity in the sixties. Then, in 1963, the Organization of African unity was created. Today, the organization for Afro-Asian Peoples' Solidarity has launched a series of dialogues with Japanese and Chinese scholars which have resulted in exchanges of scholars from those countries.

With the economic take-off in the seventies and eighties, 'Asia' for the Arab World, in particular Japan, China and Southeast Asia started to gain increased prominence. The economic success of the Asian tigers triggered a curiosity to study and emulate this success story.

Of course, the affinities expressed between sections of the Middle East and Asia are not entirely novel. The Egyptian Wafd nationalist party maintained contacts with Indian nationalists in the 1920s. Jawarhalal Nehru's letters to his daughter were translated into Arabic by the late Ahmed Bahaa al-Din. The Algerian, Malek ben Nabi's writings on the concept of Afro-Asiatism also illustrate a great admiration of Ghandi's non-violent resistance. And, of course, the writings of al-Mansur emerged out of the context of reportages by Nasserite journalists on India in the sixties following up on the Bandung Conference of April 1955. Still, the image of a non-aligned East connected to Nasserite ideology has not been greeted with undiluted pleasure, and Ghandi's philosophy also inspired Nasser's critics, like the prominent feminist Doria Shafiq, who went on a hunger strike during Nasser's regime.

It was also in the spirit of non-alignment that the Paris-based, Egyptian intellectual Anouar Abdel Malek (who was among the first to direct a harsh critique towards orientalism) wrote an influential book titled *The Wind of the East* to remind the Arabs of the significance of 'looking East' and directing the gaze towards Asian civilizations such as China and Japan. Abdel Malek argued that these ancient non-West-

continued on page 20 >

Preparing the Catalogue

Our colleague professor Yasuhiko Nagano has a genius for organizing our work. He came to Tritan Norbutse Monastery with four portable computers already installed with a Tibetan programme as a gift for the monastery. It was in March 2000 that we began to prepare the work on the catalogue with four monks led by Tenpa Yundrung. The monks learned how to use the computers within a week. However, to deal with such a mass of texts that has no obvious regular numbering was rather daunting. It took us a whole week simply to sort them out and put them in a kind of order. We did not rearrange the texts in any order since this would upset the already partially numbered parts of the collection and would also lead to confusion when other libraries obtain the same set of texts and try to use our catalogue. We therefore decided to follow the numeration of the volumes although, as mentioned earlier, this numeration is not always consistent. One of the problems the users of this catalogue may face is that the publisher has not set any limit to a conclusive edition so that there is no one 'set of the Bonpo Tenjur' with a

definitive number of volumes. In the present case the collection contains 300 volumes.

Tenpa Yundrung and his colleagues completed the compilation of the catalogue within ten months, as instructed. To underline the open-ended nature of our enterprise I may add that in March 2001, while we were reading the proofs of the catalogue in the Tritan Norbutse Monastery, news reached us that the publisher had added more volumes to the collection, as he kept finding more unpublished manuscripts ...! <

Dr Samten Karmay

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More info >

This brief project description is part of the introduction to the volume, *A Catalogue of the New Collection of Bonpo Katen Texts*, published by the National Museum of Ethnology, Osaka in 2001, *Senri Ethnological Reports* 24, *Bon Studies* 4.

Ferdinand Hamer,
50 years old



Because of the imperialistic behaviour of a new generation of missionaries, however, the hate of the non-Christians towards the converts had grown considerably. Within the mission itself there were conflicts of power: the Catholic mission did not want to cooperate with a new nearby Swedish protestant mission. When the mission purchased a new piece of agricultural land, problems with both the Mongolian authorities and the people arose: while missionaries and converts cleared this piece of land along the Yellow River, several of the original residents were killed.

In the letters that Hamer wrote to his family, it is easy to see that he was fully aware of all the oncoming dangers. In June 1900 he reported, 'Still no rain. What is going to happen here? Everything is as barren as in mid-winter. The wind is dry and full of desert sand. It is impossible to work on the fields. The people have nothing to eat and, unless we have heavy showers very soon, they will have no hope again for this year'. This time, Ferdinand Hamer had no money to buy any additional food, which could have turned the drought to his advantage. Only a few weeks later, the 'heathens' invaded the village where the Bishop, now almost sixty years old, had recently taken up residence. They killed many hundreds of converts and sold the women to Muslim traders. The invaders also seized Hamer and took him to a Chinese magistrate for trial, after which they burned him alive. Ferdinand Hamer became a martyr in China.



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continued from page 19 >

ern civilizations had a lot in common with the Arabs and could be strategic allies against the hegemonic West. Certainly this seems to accord with Samuel Huntington's thesis on the 'Clash of Civilisations', which has divided the globe into broad cultural entities. Indeed, Huntington quotes Abdel Malek extensively.²

It is also worth mentioning the valuable work of Ahmed Shalabi, a Cambridge-trained Egyptian who spent many years in Southeast Asia during the Nasser period as a preacher and academic. Shalabi was first sent to Indonesia in 1955, as representative of the Islamic conference.³ The long years he spent in Southeast Asia led him in part to write a valuable encyclopaedia of the Muslim world consisting of nineteen volumes. He dedicated a whole volume for the non-Arabic speaking Muslim world – comprising of Iran, Afghanistan, Pakistan, Bangladesh, Malaysia, Indonesia, and Muslim minorities in India, China, Russia, and the Philippines.⁴ Unusually, he emphasized the importance of the field of comparative religions. Shalabi's analysis of Southeast Asian Islam provides a rich insight and a deep knowledge of the history and politics of the region. He also reveals an interesting approach towards the history of Hindu-Buddhist influences and details about religious education and institutions.

New Research

Only recently, a new trend to differentiate Southeast Asia from the rest of Asia is to be noticed in the political writings, press coverage, and research institutes. Institutionally, the most prominent one is the Centre for Asian Studies at the Faculty of Economics and Political Science at Cairo University, founded in 1994 as a policy-oriented research organization. It reflects both Egyptian interest in Asia, and a response to an awareness that Asia provides the Egyptian academic community with opportunities to widen the scope of its social science research by testing its theories in the Asian domain, and by generating new social science research that investigates its rich cultural diversity. The Centre's main research areas are International Studies, Economic Studies, Korean Studies, and Japanese Studies. Its publications are in Arabic and English.

There also exists a second Centre for Asian Studies at the University of Zaqaq, which offers Masters and doctoral degrees in Asian studies under the rubric of Asian civilizations, such as Chinese, Indian, Persian, Turkish, and Japanese civilizations. However, these centres are still embryonic and lack institutional backing. A glance at their output tells us that they could hardly compete with any Western research institute. Still, such centres are important for networking and

exchanging scholars. Egyptian academics are then sent to various regions in Central Asia, Japan, or Malaysia and the centres in turn host scholars who would like to pursue research in Egypt.

With the exception of the Japanese language, there is no tradition at Egyptian universities that specialize in teaching Asian languages. Japanese has been taught at the Faculty of Letters, Cairo University, for some twenty-six years after an initiative sponsored by The Japan Foundation. Cairo and Ain Shams Universities have Departments of Oriental languages, as well. For example, the Department of Oriental languages at Cairo University is divided into two sections: Islamic and Semitic languages. Al-Azhar University, the oldest university-Mosque in the Middle East, has a department of Islamic civilizations where Turkish, Persian, and Urdu are taught under the rubric of Islamic cultures and civilizations.

Al-Siyasa al-Duwaliyya (International Politics) was a prominent Arabic journal which started to appear in 1965 as one of the main Arabic international political journals. Its outlook started as an anti-imperialist journal disseminating information about liberation movements. Southeast Asia was among the topics of concern. The journal is still in circulation today, though its Third Worldist outlook has been replaced by summaries of international events derived heavily from Western sources.

The al-Ahram centre for Strategic Studies recently published two important works. In the introduction from edited volume entitled *The Asian Tigers, Experiences in Conquering under Development* in 1995, Abdel Mone'm Said states that this book is the result of a programme that attempted to supplement the serious lack of information on Asia; Southeast Asia, in particular. The research was launched in 1993. The articles dealt with the following topics: South Korea and transformations from authoritarianism to democracy; the Indonesian political system from authoritarianism to democracy; Thailand, the process of democratization; the cultural and religious dimensions of the Asian experience; the cultural identities of ASEAN; economic dimensions of the Asian experience; the lessons to be learned from the Asian experience and security and military in Southeast Asia. It is clear that the sources used in all these articles are largely secondary and mostly Anglo-American. Again, for any American or European specialist in the field, this work would hardly count as original, but for the Arab reader, it may be considered as an extensive review of literature.

Another pertinent book, edited by Ibrahim Nafe', the Chief editor of *al-Ahram*, bears the title *What is Happening in Asia* (Cairo: *al-Ahram*, 1998), and was a result of a trip undertak-

en by a team of journalists in July 1998 to Asia starting with Islamabad, New Delhi, Singapore, Jakarta, and Peking. There they conducted interviews with officials. Nafe' also recently published a book on China (Cairo: *al-Ahram*, 1999), which provides a panorama of the current financial situation and discusses the problems which Chinese women face, such as the increase in cases of domestic violence and occurrence of divorces. It also addresses the issues of the Muslims of China, and the Arabs and China. Again, it is written in a journalistic style and heavily based on Western sources.

However, as mentioned earlier, the lack of institutional build-up is one of the main reasons that no tradition in the Middle East exist for the study of Southeast Asia.

To conclude, one of the paradoxes of the colonial legacy is that it created the academic institutions and scientific infrastructures which are until today dominant and effective in terms of producing knowledge from the North about Third World Societies. This is not the case regarding South-South relations. In this short essay, I attempted to show that in spite of the shortcomings in this relationship, there are other spheres such as travel accounts journalism and the impact of internationalist nationalist movements which have played an indirect role in shaping the imagination of Egyptians about something called 'Asia'. But where does Asia really start for the Egyptians? This is the question I hope to answer in a future issue. <



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Notes >

- ¹ Anouar Abdel Malek, (Rih al-sharq) *The Wind of the East*, (Beirut: Dar al-Mustaqbal al-'Arabi, (1983)), (in Arabic).
- ² Huntington, Samuel P., 'The Clash of Civilizations', *Foreign Affairs*, Vol. 72, no.3, Summer 1993, pp. 22-49.
- ³ See his autobiography: *Ahmed Shalabi 'Rihlat hayat'*, (A Life's Journey) Cairo: Maktabat al-Nahda al-Misriyya, (1973).
- ⁴ Ahmad Shalabi, *The Encyclopaedia of Islamic History. Islam and non-Arabic Speaking Muslim Countries*, (Cairo: Maktabat al-Nahda al-Misriyya, (1983)). (in Arabic).

Engaging Burma/Myanmar

Report >
Southeast Asia

14 February 2002
Canberra Australia

The fourth 'Burma/Myanmar Update' conference continues the work being pursued on Burma Studies in Australia. It reflects the growing interest at the Australian National University in Burma/Myanmar Studies, and seeks to bring together members of academic and non-academic communities interested in substantive examination of contemporary issues facing the country. The conference was well attended by close to a hundred people, from the expatriate Burmese and ethnic communities, and a range of scholars, NGO workers and civil servants.

By David Scott Mathieson

This fourth 'Burma/Myanmar Update' conference reflects the keen interest in Burma Studies in Australia. While no overall subject was designed for the conference, a theme emerged on current developments and engagement with the Myanmar government. The nine speakers were drawn from academic and political circles in Australia and overseas.

The doyen of Burma Studies, Josef Silverstein, directed his talk at the continuing implacability of the government, and its apparent disinclination to pursue meaningful dialogue with opposition forces, defying international opinion. Drawing on fifty years of work on the country, Silverstein outlined continuing human rights abuses in Burma's ethnic states connected to security and trade issues. While supporting many of Silverstein's comments, the veracity of many points was questioned by Australia's Ambassador to Yangon, Trevor Wilson. The Ambassador was critical of many of the gov-

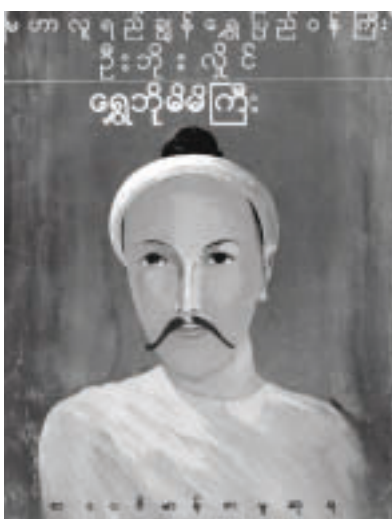
ernment's policies but still harboured hopes for domestic rapprochement. He observed that different countries had diverse approaches to engaging Myanmar but was certain that many of these views were listened to by a regime long derided as implacable. An interesting presentation was delivered by retired Myanmar diplomat Tin Aung Cho. Outlining recent dynamics in the Burmese-Thailand relationship, he argued that the historically strained ties, particularly recent events on the vexed border, require more attention that merely official visits and handshakes. Ian Wilson complimented this talk with an overview of Burma-China relations.

Andrew Selth, the acknowledged Western expert on Myanmar's military, gave an outline of the national defence policy and its efficacy. Despite work on producing a 'comprehensive security' defence policy, he argued that the *Tatmadaw* (Myanmar army) is still primarily concerned with maintaining political power. Selth has produced a new book on this question, *Burma's Armed Forces: Power Without Glory?* to be

released later this year. Myanmar economist Mya Than lamented the lack of progress in the Myanmar economy. He argued that growth has remained relatively stagnant, reflected in part by the inability of the regime to institute sustainable reform measures. Emily Rudland, one of the co-editors of the recent book, *Burma/Myanmar: Strong Regime, Weak State* (2000), outlined the structure of the health sector in Burma and the poor state of services and funding. While all three speakers observed a less than dynamic performance in these sectors, they did note that work was being done in Myanmar at various levels to address the deficiencies.

The question of engagement with Myanmar was directly addressed by two Australian lawyers. David Kinley outlined his role in the conduct of three rounds of human rights training work-

shops conducted in Yangon and Mandalay during 2000 and 2001, sponsored by the Australian Government. Despite the widespread international criticism of these workshops, he argued that they had the benefit of introducing western concepts of human rights to Myanmar bureaucrats. Contrary to some claims on the state of human rights in Myanmar, state employers do have an understanding and appreciation for the concept and practices presented to them. Kinley further argued that while the government seems impervious to outside pressure, permitting these workshops to take place demonstrates a positive step. Janelle Saffin, a member of the New South Wales Parliament and the Burma Lawyers Council, presented a paper on the question of constitutional reform in Burma. Noting the stalled National Convention process, Saffin argued that a historical



Source: Gustaaf Hourman

Portrait of U Hpo Hlaing [1823-83], Minister and advocate of reform in the courts of King Mindon and later King Thibaw, the last two Burmese kings. His biographer refers to Hpo Hlaing as an advocate of 'traditional democracy'.



The monastery Hpo Hlaing endowed is still standing in Mandalay today.

Source: Gustaaf Hourman

Decentralization in Thailand

Research >
Thailand

Since Fred Riggs's memorial book on 'Bureaucratic Policy' was published in 1966, research on modern Thai politics have broadened into new areas, exploring topics such as political parties, the military, the communist insurgency, the government-business relationship, the democracy movement, and so forth. Nonetheless, although it has often been pointed out that Thai bureaucracy is over centralized, Thai bureaucracy has never become a major topic for research. We still do not know how Thai bureaucracy recruits, trains, rotates, and evaluates its central bureaucrats. In view of the Thai economic recovery after the 1997 Asian economic crisis and the Taksin government's new policies, such as village funds, the 30-baht health care programme, or the 'one Tambon, one product' movement, remarkably little attention has been paid to important and highly current issues concerning the Thai bureaucracy.¹

Young Japanese Researchers on Southeast Asia

Fumio Nagai is the first contributor to a series that aims to present current research of young Japanese scholars on Southeast Asia. Original Japanese research on Southeast Asia has a long tradition, is abundant and sometimes takes different routes from European or American research on the region. Moreover, many Japanese scholars publish in Japanese or in Southeast Asian languages and consequently the interaction between Japanese and non-Japanese scholars remains being somewhat limited. By means of this series we draw attention to the original research of young Japanese scholars with research interests in Southeast Asian affairs. In case you would like to introduce your own research on Southeast Asia, please contact the editors of the IAS Newsletter or the author of this introduction.<

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By Fumio Nagai

A key topic related to Thai bureaucracy is the current decentralization in Thailand, which has been accelerated by the 1997 Constitution. This is the topic that I have chosen to research. Decentralization is a big issue in public administration, but it is also a 'political' issue. It affects the role of both central and local governments, and may trigger politico-economic transformation of the Thai state itself. It is even more curious to compare reactions shown by Thai academics and Japanese academics. While many Japanese scholars are quite interested in decentralization and have published many books (written in Japanese), I have found but a small number of books (written in Thai) on decentralization in Thailand.

It is quite understandable why local Thai governments have received little interest from the general public and the academic world in particular. Let us reflect on figures from the local Thai government seven years ago. The ratio of local government expenditure to total government expenditure was 7 per cent or 8 per cent. The number of local government officials accounted for less than 10 per cent of central governmental bureaucrats. And the number of 'full-powered' local governments, whose heads were elected by local residents, were scattered from place to place, and amounted to only 250 bodies. But nowadays, 'full-powered' local governments in Thailand have spread over the national territory. They constitute a two-tier system and amount to nearly 8,000 entities. The number of local authorities in Thailand has increased thirty-fold within five years, and there are almost 200,000 politically elected members of local councils. The ratio of local government expenditure counts for 20 per cent of the total national budget for the 2001 fiscal year and is expected to increase to at least 35 per cent in the 2006 fiscal year, according to 'the act of decentralization plan and procedures in 1999'. Transfer of public servants from central bureaucracy to local governments has become a hot issue with the National Decentralisation Committee (NDC). During the past decade, the World Bank, United Nations Development Programme (UNDP), Deutsche Gesellschaft für Technische Zusammenarbeit (GTZ), Japan International Cooperation Agency (JICA), and other foreign and international cooperation agencies have paid attention to Thailand's efforts toward decentralization and empowerment of local governments. Personally, I was dispatched by JICA, on short-term in 2000, as an expert attached to the Department of Local Administration (DOLA), Ministry of Interior, in order to help map out a comprehensive plan to empower local governments in Thailand.

The origin of full-powered local governments in Thailand could be traced back to the 1930s, after the Constitutional Revolution took place in 1932 (Thesaban, or municipality). Since then, issues of decentralization and empowerment of local governments have been frequently picked up by subsequent governments, military-led or democratically elected, but have never been implemented to full scale until recently. I am interested to discover why this is happening at this point in time, who supported and resisted the process, and how the local political structure and the relationship between the center and the locality will be transformed as a result of decentralization and empowerment of local governments.



Rogier Busser

Characteristics of My Research

Past studies on local autonomy have been judicially oriented and tended to be static. They usually start their analysis with a description of articles and clauses in laws, then point out that local governments are lacking in real authorities or capabilities, and therefore conclude that the central government should delegate more power to local authorities. Recently another academic stream has emerged that focuses on local politics and local societal groups, such as local businessmen and 'Chao Phaw' or local gangsters. These issues are quite interesting and challenging to the stereotype of Thai local politics and society. But those approaches do not seem to fully explain my above-mentioned questions. They shed light on the role of local politicians and local reactions to decentralization, but they do not explain the root causes of decentralization in central government.

My Research Approach

Only just having started my research on decentralization in Thailand there are still significant areas that I have not touched upon. My approach is not only to follow up what is going on in the Thai locality. Due attention should be paid to the process of policy formation in central government. As I have pointed out above, decentralization has in recent years been promoted through the National Decentralisation Committee (NDC). This is a standing committee that includes twelve intellectuals as committee members. It seems to me that their roles are significant in promoting decentralization. My question is how the NDC has come to play such an important role. Another point that I am interested in is the dynamic approach to the transformation of the local Thai political structure. As long as we stick to the judicial approach we can not understand how stakeholders in Thai locality have changed. This approach needs a longer perspective. Interestingly enough, current Prime Minister Taksin is trying to introduce the CEO (Chief of Executive Officers) type Provincial Governor that intends to give more administrative power. It would be quite interesting to know how locality recognizes the decentralization and the introduction of the CEO type of provincial governor. As part of my research I will take to investigate how politicians think about those two streams in my field research. <

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The Democracy Monument, located at Ratchadamnoen Avenue, was constructed in 1932 to commemorate Thailand's first constitution.

view of constitutions in Burma needs to be employed to understand the failure of two post-independence constitutions and remedy the vexed issue of ethnic representation.

A lamentable absence that day was the lack of ethnic perspectives. While the organizers attempted to fill this noticeable void, Australian experts in the field are, at the moment, thin on the ground. We hope to rectify this situation in our next Update and give this issue the attention it deserves.

The conference was aimed at advancing an already keen interest in Burma Studies at the Australian National University. The nine papers are currently being edited into a book, *Engaging Burma/Myanmar*, which will be published this year by Crawford House and associates. <



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21-25 September 2002, Gothenburg, Sweden

Burma-Myanma(r) Research and its Future: Implications for Scholars and Policymakers

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Note >

1 The 'Tambon' is the village as an administrative unit in Thailand.

Travels in the Past: Photos by Alphons Hustinx

Research >
General

Alphons Hustinx (1900-1972) was a Dutch photographer and journalist who, in the 1930s, 1940s and 1950s, was commissioned by the Rotterdam shipping company P&O Nedlloyd, and other large companies, to photograph Asia, Africa, the Caribbean, and the Middle East. He often travelled great distances by car into remote areas in order to photograph the landscape, local people, and the local architecture. He also filmed documentaries to be shown in cinemas. A semi-scientific entertainer before the advent of television, Hustinx's beautiful pictures of native people gave expression to their presumed simple and natural lives.

By Louis Zweers

Alphons Hustinx, earned his living through travel, journalism, and lecturing (with his diapositives and films of exotic countries used as supporting material). His love for travelling was ignited during his student years, when in 1928, with his friend, Theo Regout, who had a similar upper class upbringing, he travelled to Poland by car. The adventures continued in 1932, when they made another trip to far off Afghanistan in a Ford Cabriolet two-seater. By 1934, Hustinx was capturing the sights of South Africa and British Rhodesia on film, paying great attention to the different aspects of the countries he was photographing.

The advent of the Second World War greatly restricted the possibilities to travel. Hustinx remained in the Netherlands and chose to photograph the German occupation, using colour film in his Leica camera, until 1944, when he was forced to flee to freedom, in the dead of night, across the river Meuse. After the war, Hustinx resumed his world travels. In 1946, he returned to his photographic work with the Royal Dutch Airlines (KLM) to promote travel in Asia, particularly to the Dutch East Indies. The Dutch oil company Shell also commissioned Hustinx to travel to the Netherlands Antilles and Venezuela to photograph and film the oil production and geological expeditions in the inlands. In Venezuela, he took the opportunity to travel to the desolate south eastern area of Venezuela to visit the Pemon Indians. In the 1950s, he turned his thoughts eastward, travelling



Jodhpur, India, 1950,
Elephant in the
bridal entourage of
princess Rajendru

All photo's: Collection Zweers, Rijswijk

through Southeast Asia from Karachi to Colombo. In 1950, he visited the newly independent countries of India and Pakistan, remaining six months in the region to photograph and chronicle his experiences. Hustinx spent his first three months in Pakistan, travelling by car and train to photograph historical architecture, such as old mosques and buildings, as well as modern constructions, such as the large irrigation project in the Indus valley. From Pakistan, Hustinx moved on to the India, travelling by train to Agra to visit the Taj Mahal and the Pearl Mosque (Moti Masjid). His beautiful photographs of that Islamic temple – the largest marble mosque in the world – were reminiscent of the work of Samuel Bourne, one of the most important photographers of nineteenth-century British India. He was also able to capture the fairy-tale-like atmosphere of the wedding of Princess Rajendra in the town of Jodhpur in Rajasthan. Hustinx wrote enthusiastically in his diary about the historical architecture of India, as well as the exotic dress and way of life of the local people.

Hustinx's next journey took him to Ceylon (present-day Sri Lanka) in 1954. He took the opportunity to photograph the Dutch colonial buildings of the VOC in the southern town of Galle, but was also impressed by the surrounding mountainous landscape. With his usual attention to detail, he photographed the famous Dalada Maligawa temple in Kandy, as well as the Buddhist stupas and sculptures of the Gal-Vihare temple in Polonnaruwa. Hustinx's final overseas voyage was to Ghana in 1959, but he continued to travel throughout Europe in his later years.

Hustinx was truly a gifted photographer: his black and white photographs

revealed a mysterious Eastern world as seen through Western eyes. He was, however, also a talented film-maker and was commissioned to film the voyage of the luxury steamer *Johan van Oldenbarnevelt* to the Dutch East Indies and the journey, by car, through the territory. He made both black and white and Technicolor films, and his first Technicolor film, *Kleur en Glorie onzer tropen*, was released in 1938 to enthusiastic audiences.

Hustinx's documentaries were, in his time, released for public viewing, but have been destroyed over time through

general wear and tear. Many of his travel stories were published in newspapers, but, surprisingly, he never published his photographs. It was not until after his death in 1972 that his family discovered his colour photographs from the Second World War. These were finally published for the first time in 1985 in *Nederland 1940-1945, de gekleurde werkelijkheid*. Thirty years after Hustinx's death, the Dutch art and photo historian Louis Zweers began to research the background of his travels and photographic works. The result, *Voorbije Reizen: Foto's van Alphons Hustinx*, was published earlier this year. It is fortunate that so much of Hustinx's photo collection remains in excellent condition and is available for display to the public. His photographs of architecture, exotic peoples, and tropical landscapes still speak to our imagination, even in the twenty-first century. <

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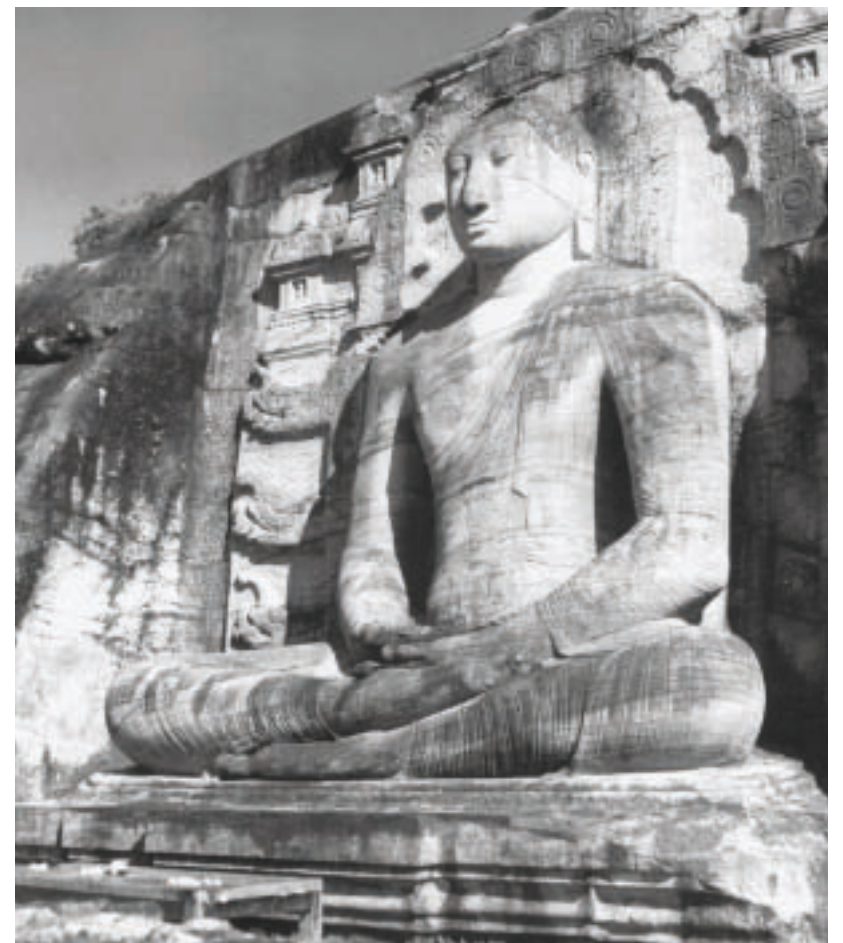
More info >

The exhibition of the photographs and films of Alphons Hustinx, *Voorbije reizen, foto's van Alphons Hustinx, 1930-1950*, is showing at the *Wereldmuseum* in Rotterdam, the Netherlands, from 6 July to 17 November 2002. The collection of photographs taken on behalf of P&O Nedlloyd also remains on permanent loan at the *Wereldmuseum*.

Anuradhapura,
Ceylon, 1954. Temple
guard at a temple ruin



Polonnaruwa,
Ceylon, 1954. 7 metre
sitting Buddha carved
from a rock at the
Gal-Vihare temple.



When Executives Chant *Dhikr*

Research >
Indonesia

If you want to see executives and (retired) high functionaries chanting *dhikr*, confession of faith, reading the *Qur'an* together, and enthusiastically listening religious sermons, go to Jakarta. You will find them doing such activities in luxurious venues, such as starred hotels and convention centres. They are not practicing certain rituals of *sufi* order, but attending short courses of *sufism*, in which they are trying to enjoy the magnificence of this particular brand of Islam. To be able to participate in such activities, they must spend significant amounts of money and have time to spare.

By Noorhaidi Hasan and Ahmad Syafi'i Mufid

The engagement of executives and members of the upper-middle class in chanting *dhikr* constitutes a trend that has gradually become a new symbol of elitism. This tendency can be traced back to the 1970s when one of the most popular *sufi* orders centered in Tasikmalaya, the Qadiriyyah wa Naqshabandiyah, organized training courses for preachers in Jakarta. These training courses involved not only prominent Muslim scholars, but also a number of high-ranking Muslim military officials, including A. H. Nasution, H. Sudirman, Alamsjah Ratuprawiranegara, A. Soleiman and Ali Murtopo. The Qadiriyyah wa Naqshabandiyah quickly attracted a large following among elites and members of the middle class. Its centres of activities were established in various places in Jakarta and surrounding.

The success of the Qadiriyyah wa Naqshabandiyah was followed by another *sufi* order, the Naqshabandiyah, which was led by Kadirun Yahya. This particular *sufi* order also found fertile ground in Jakarta, appealing particularly to certain political elites (see Howell, 2001). The smaller *sufi* orders, including Tijaniyah, Idrisiyah, Alawiyah, Satariyah and Shadziliyah, lost no time in competing with them, and succeeded in gaining a great deal of influence within the middle class in Jakarta. Later, new *sufi* orders, such as Haqqani - which aggressively developed its transnational network - also began to take root among Jakarta's middle class.

The proliferation of *sufism* among members of the middle class in Jakarta became more pronounced at the beginning of the 1990s, when the presence of Islamic symbols in the public sphere became more prominent. It was facilitated by the emergence of contemporary religious communities, whose growth was not significantly disturbed by the outbreak of the economic and political crisis which followed the collapse of the New Order regime. Different types of contemporary Islamic communities have rigorously competed to offer various courses of *sufism*, whose basic elements comprise chanting *dhikr*, reciting the *Qur'an*, and listening religious sermons. Paramadina, Tazkiya Sejati, and Darut Tauhid are among such communities that have gained increasing popularity among executives and (retired) high functionaries in Jakarta.

The Paramadina was established by a number of progressive Muslim intellectuals in collaboration with Muslim entrepreneurs. Prominent Muslim leaders and successful entrepreneurs, including Nurcholis Madjid, Dawam Rahardjo, Utomo Dananjaya, Abdul Latief and Fahmi Idris, form the core of the Paramadina community, which has evolved into an urban-elite religious institution. The Paramadina created a number of Islamic study programmes specially designed for executives, professionals, practitioners, functionaries, and other members of the middle class. In line with the growing interest in *sufism* among its participants, the Paramadina designed a programme called 'Paramadina Eksekutif', which consists of a number of study sessions. After the Paramadina had gained considerable success, Jalaluddin Rahmat, in collaboration with a number of businessmen, established the Tazkiya Sejati, offering educational programmes on *sufism* for members of the upper-middle class. The Tazkiya Sejati has an office based in Patra Kuningan, an elite area of Jakarta, and incorporates such elements as *dhikr*, *salawat* (prayer for Muhammad), poetry, music, and sermons, into its programmes. Another successfully established contemporary religious community in Jakarta is the Darut Tauhid, which is led by Abdullah Gymnastiar and evolved from a *pesantren* he built in Bandung in 1987. The basic doctrine of the Darut Tauhid includes *dhikr*, *fikr* (thinking), and *ikhtiyar* (free choice). Its participants believe that *dhikr* is the primary principle on which Muslims should rely, in the sense that God is the only focus in Muslim activities. The mission of the Darut Tauhid declares that its mission is to fill the 'spiritual void' of the urban people through its programme, 'Manajemen Qalbu' (the management of heart), whose aim is to manage and maintain purity of heart in the way of knowing God.

The Paramadina, Tazkiya Sejati, Darut Tauhid provided a model for similar institutions that have appeared more recently, such as Makrifat, Liqa Allah, and Zakya Maqta. The

Makrifat is a series of *sufism* courses, organized by Ageng Rahmat, whose purpose is to give knowledge about *sufism* by practicing *dhikr* for soul purification (*tazkiya al-nafs*), whereby a sense of unification with God (*tajjali*) is imparted. The Makrifat has some similarities with the Liqa Allah ('to reach God'), which was established by Hamdani Saibani under the sponsorship of a retired general. The Liqa Allah has been very active in offering its series of *sufism* courses, regularly organized in Golden Truly, Fatmawati, Jakarta. The Zakya Maqta was established by Bijak Bestari, who argued that *sufism* was a way or method to become close to Allah, the greatest creator. The key element of his method is the sense of achieving integrity with our own egos through the chanting of *dhikr* three hours a day. The Zakya Maqta introduced the function of *dhikr* as a positive energy that can be used to enhance the dimensions of inner power of the human being.

Image of executives chanting *dhikr*.



Courtesy of Darut Tauhid.

It quickly gained popularity through the support of ANTV, a private television station in Jakarta which broadcasts its activities. Twice a month on Saturdays ANTV airs 'ALTERNATIF', which contains an interactive dialogue and transfer of the so-called hyper-metaphysic energy by reciting the words of Allah Akbar repeatedly.

The phenomenon of modern *sufism*, a debated, but widely used term, cannot be disassociated with the rapid social changes arising from the process of modernization. The developments of education, communication media, urbanization, and national political integration undoubtedly play a highly crucial role in introducing secularization and new forms of communicative knowledge. Such a process has been accelerated by the vagaries of globalization, which drive people to resent the loss of control over their lives, over their societies, over their states, and above all over their fate on Earth. Within the accelerated process of modernization, that which Jürgen Habermas calls the 'internal colonization of the life-world and penetration of economic and administrative rationality into everyday life' is inevitably felt by many people (Habermas, 1987).

Modern *sufism* is particularly appealing for members of the middle class, who feel the effects of modernization directly. They are involved in business activities or absorbed by large modern companies and bureaucratic machines, and often cannot separate themselves from business policy, capitalist interests, or corrupt bureaucracy. For members of the middle class in Jakarta, the metropolitan life is like a liminal moment, when all paradoxes of life are experienced. In a life filled with such symbols of modernity, they experience the moments of separation and marginality as it happens in a ritual.

In such a situation, some members of the middle class are afflicted by anxieties that lead to a crisis of identity. This crisis becomes a source of meaning in the way that the purpose of certain actions is symbolically identified. In the so-called network society, the search for meaning is normally organized around a primary identity, which is self-sustaining across time and space. Within this context, religion appears as a

strong and influential source of identity, and often takes part in the organization of this meaning (Castells, 1999). In search of the primary identity, the strong emphasis of Islam on communal life and social responsibility is particularly appealing. Within communal life, people can freely define new meanings whereby identity can be regained.

Within this context, modern *sufism* provides not only a spiritual discourse but also the basis of communal life to disaffected members of the middle class. It is not, however, in the sense of traditional *sufi* orders - which emphasize the search of the ultimate goal of life, as a result of the tension with the world - or inward-looking mystics whose goals are geared towards achieving the highest stage of the vertical man-God relationship. Modern *sufism* is, instead, a type of creative synthesis to the existing world order, which lies mainly in its tendency to promote the esoteric dimension of Islam and show its respect for pluralism and tolerance.

When the sessions of *sufism* are offered, in which the internalization of certain *dhikrs* is emphasized, members of the middle class welcome them enthusiastically. For them this provides a kind of moment to enter a phase of aggregation, in which the paradoxes of life they have experienced are reconciled. As a ritual component, *dhikr* plays an important role in the phase of aggregation and, at the same time, provides a

sense of identity for those involved. It represents forms of symbolic expression whereby communications concerning social relationships are passed on, in stylized and dramatized ways. Through this ritual, the power of identity and collective feelings of belonging are reinforced. Within it, *sufism* is related very much to puritanical notions: a consciousness that the purity of Muslims has been stained, and so required purification. *Dhikr* constitutes the way to perform the purification. In short, *sufism* provides a cooling mantle for the disaffected middle class within a communal or quasi-communal life. <

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Review on the Development of Eurasian Relations

Eurasian relations mainly refer to the ties between two large regions: East Asia (including Northeast Asia and Southeast Asia) and Western Europe (including Southeast Europe); the respective builders of the ancient East Asian and Western European civilizations. For several thousand years, the East Asian and Western European civilizations have been pushing the wheel of human history forward in integration and interaction.

Research >
General

By Yu Jianhua

The communication between Asian and European civilization has a long history, although geographically East Asia and Western Europe are at a remote distance. In the course of the twentieth century, however, separate relations of both regions with the New World, naturally of more recent date, have surpassed these ancient ties and continue to dominate the scene. With the luxury of peacetime it has become apparent that, to further a world economic balance of power, equal collaboration between Europe and an independent Asia seems necessary.

Unequal Eurasian Relations

With the Great Discoveries and the expansion of the world market at the turn of the sixteenth century, global history changed into the development of the world as a whole. By might and force, Western European powers then attained their status as the centre and leader of the world; a status which they held during the following 400 years. Concomitantly, East-West contact became more frequent.

During the sixteenth and seventeenth centuries, the Portuguese, Spanish, and Dutch, followed by the British and French arrived in India, Southeast Asia, and China, designing companies striving to monopolize the trade in specific goods with Asia. From the nineteenth century onwards, Asia's initial trading advantage was speedily erased with the development of European industrial products and their trade. Relying upon radically broadening industrial and scientific gaps after the Industrial Revolution, European powers cleared the way for their goods with warships. Smashed by the high waves of cheap goods, the Asian self-sufficient agricultural and handicraft economy suffered. The Asian economy gradually evolved into a dependent economy changing Asia into a market for dumping goods and a supplier of raw materials.

Political, military, and cultural oppression accompanied economic exploitation and forced a series of unequal treaties upon Asian countries. At this juncture, the relationship between the colonies and the suzerain states formerly took shape on an unequal basis between Asia and Europe.

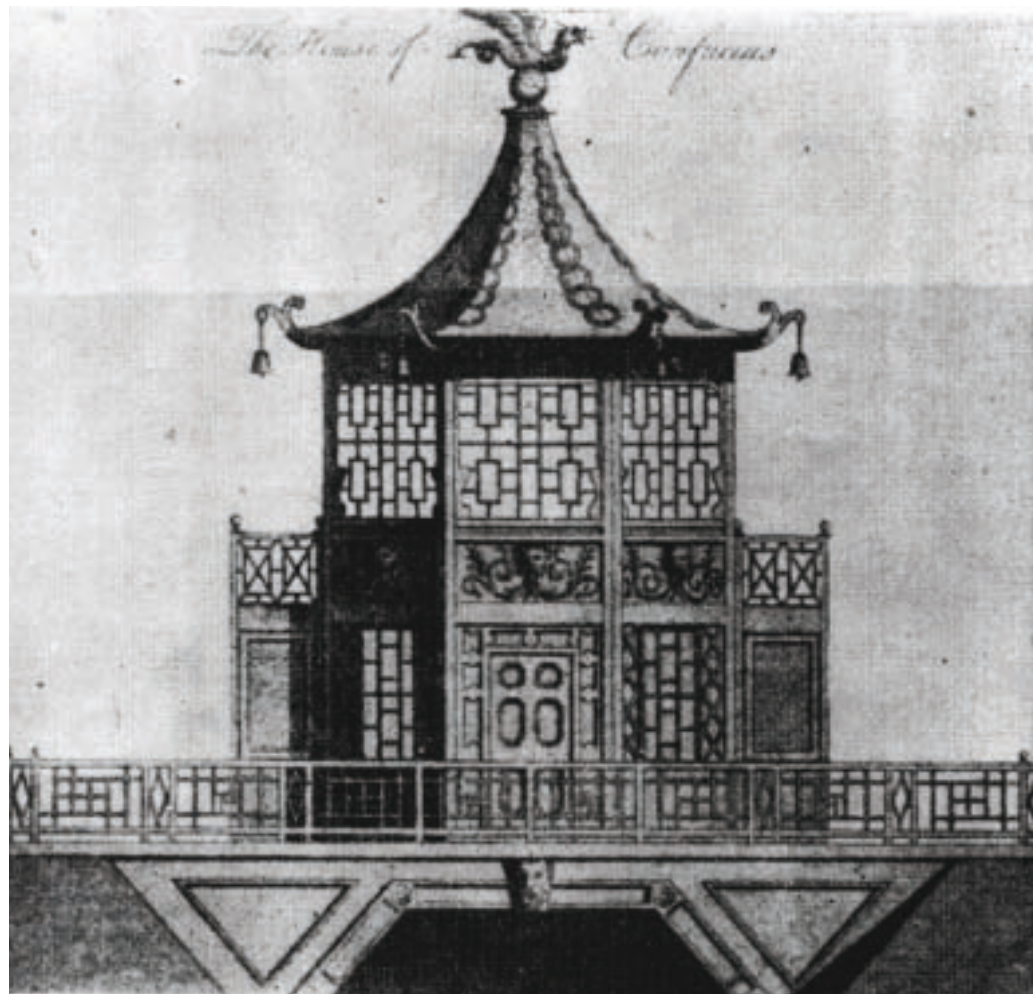
The Upsurge of Asian National Movements

From the mid-nineteenth to the early twentieth century, European powers began fighting for colonies, resulting in Asia, with the exception of Japan, having been divided up before the outbreak of World War I. The Great War then, may be regarded as the historical turning point marking Europe's loss of power. The weakening of both Britain and France, the two old-branded colonial powers, severely injured the European colonial system in East Asia. The war also sharpened the contradictions between the European powers and the Asian nations. After the war, the European states increased their economic enslavement of the colonies and reinforced colonial rule, thus unintentionally intensifying the Asian nationalist movement.

Meanwhile, World War I created favourable conditions for the struggles of the Asian nations seeking independence and liberation. Busy with war, the European states reduced their export of capital and goods to their colonies in Asia, increased their demands for foods and raw materials, and loosened economic control over the colonies, thus opening the way to the development of Asian national capitalist industries. The success of the Russian October Revolution also actively influenced the anti-colonialist struggles of the Asian people. Thus, around 1919-1927, Asian nationalist movements shook European colonial rule.

If European control of the Asian colonies was weakened, but not thoroughly destroyed by World War I, then World War II became the historical point for the break-up of the European colonial system and the rebirth of the Asian nations. During World War II, German, Japanese, and Italian fascism was the number one enemy. In East Asia, China as well as Southeast Asian countries joined hands with the allies fighting fascism.

The House of Confucius. This house is an imitation of a Chinese pavilion in Europe during the Rococo Era.



Within about ten years after the war, East Asia became the centre of a flourishing national movement. The victory of the Chinese Revolution together with successful struggles and wars in Burma, Indonesia, Vietnam, Cambodia, Laos, and Malaysia banished colonial rule and won national independence, amounting to the complete collapse of the European colonial system in Asia.

In the early post-war days, most Asian countries got rid of the rule of the suzerain states, obtaining national sovereignty. However, they were still in an unequal position in the international economic order; economically controlled by developed countries, they remained 'economic colonies' in the world system. The slow growth of Eurasian relations during the Cold War is in part due to the confinements of the Yalta System on Europe. Asia was not able to form a concerted policy towards Europe. Neither Asia nor Europe could, therefore, free themselves from the shackles of the Cold War system, without which intercontinental contact, superseding the various problems, could not be built.

A New Asian-European Equal Partnership

It is oft said that the world is continuously moving, developing, and changing. Great changes have taken place in Asia in the years after the war. Firstly, supported by the US, defeated Japan experienced fast economic recovery in the first post-war decade. Secondly, following the rise of Japan, East Asia witnessed the formation of newly rising industrial countries and regions, such as South Korea, Singapore, Chinese Taiwan, and Hong Kong.

The soaring East Asian economy increased Eurasian communications. A basis for Asia and Europe to establish a truly equal relationship was formed. In 1980, the European Community and ASEAN signed cooperation agreements. By the 1990s, Asia-Europe cooperation was obviously strengthened. On this basis, the EU adjusted its global strategy and emphasized relations with Asia and China. In July 1994, the EU formally announced its Eastward Declaration, namely, the New Strategy in the March to Asia. In the meantime, East Asian countries also recognized the necessity to develop Eurasian relations. In October 1993, Singapore organized a summit between East Asia and the EU, which was supported by ASEAN states and EU states.

In March 1996, all fifteen EU and ten East Asian states (seven ASEAN states plus South Korea, Japan, and China) held the first ASEM (Asia-Europe Meeting) Summit in Bangkok. The summit resulted in a blueprint to reinforce political dialogue and enhance economic, technological, and cultural cooperation. The success of the ASEM I meeting heralded both a novel and equal partnership between Asia and

Europe and a new stage of cooperation. The establishment of this new Asia-Europe partnership at the turn of the century is the result of the following factors.

Firstly, the global advent of a time of peace and growth prepared a favourable international environment for the development of Eurasian relations. Secondly, the world economy was balanced by three forces, namely: Western Europe, North America, and East Asia, and a mechanism of Eurasian cooperation was urgently needed to fill the lack of contact between East Asia and Western Europe.

Thirdly, the continuing high-speed growth of the East Asian economy narrowed the economic gap between the two regions, which now witness how the potential for mutually supplementing their economies continues to expand. Fourthly, the trend of multi-polarization reinforced the autonomy of the foreign policy of Asia and Europe. An ASEM without the US is doubtlessly a golden chance for the EU, China, Japan, South Korea, and ASEAN to check and balance US strategy.

Last of all, cultural conceptions are changing. An Asian consciousness, aimed at seeking independence, equality, and collaboration, is taking root in East Asia. In the meantime, Europe is overcoming traditional thoughts of European centralism and Western superiority, dealing with Eurasian relations with an equal and friendly stature.

After the Bangkok ASEM, Asia-Europe cooperation steadily moved forward, as stressed by the success of ASEM 2 in London (April 1998) and ASEM 3 in Seoul (October 2000). This year ASEM 4 will be held in Copenhagen in September. I believe this summit will bring new impetus to the new Eurasian partnership in the new century, which will be beneficial to peace, stability, and development in the world as a whole.



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The Dutch Connection

Pakistani NGOs networking in the Netherlands

Report >
South Asia

What could possibly be more distant from one another than Dutch policy and Pakistani's civil society arena? Neither a common colonial past nor any explicit economical or political agenda bind the two countries. How is it, then, that the Netherlands turn out to be one of the main nerve centres for the building of South Asian civil society networks. This article describes the preliminary stage of a two-year project that will be carried out in the Netherlands.

By Christèle Dedeant

The Institute of Social Studies (ISS, The Hague), the International Institute of Social History (IISH, Amsterdam), the South-South Exchange Program for Research on the History of Development (SEPHIS, Amsterdam), the Centre for Resource Studies for Development (CERES, Utrecht) and I could go on... The names of these institutes or programmes were thrown at me repeatedly in Karachi, Lahore or Peshawar during my PhD fieldwork on Women's movements in Pakistan. Bit by bit, the Dutch connection started to take shape. A considerable number of Pakistani women activists, trade unionists and development experts – most of whom can be loosely associated with the traditional Left and Left-of-Centre of Pakistani politics – have been working or studying in the Netherlands and/or have had some links with various Dutch civil society institutions and non-governmental organizations.

Historical Background

The trend started in the late seventies when Pakistani politics reverted to yet another period of military rule under the dictatorship of General Zia ul-Haq (1977-1988). Condemning to death previous Prime Minister Zulfikar Ali Bhutto after a parody of a trial (1979) and eroding women and minorities' rights that were willy-nilly safeguarded by the previous governments, Zia ul-Haq's decade of Islamic military rule eradicated the very notion of democratic pluralism. Putting forward the view that the ummah should not include any divisions at its heart, he intensified censorship of the press, banned parties from the political arena and excluded student and labour unions.

Most of the reputedly progressive or leftist Pakistani organisations (Pak-

istan People's Party, National Front for Liberation, Awami National Party, etc.) branched out to the Netherlands. As a matter of fact, following the city of London, where Benazir Bhutto fled to self-exile up to 1986, by the mid-eighties Amsterdam had become one of the main European centres for Pakistani political activities. It is no coincidence then that the most impressive archives ever collected on leftist movements in Pakistan are to be found at IISH in Amsterdam. Considering the hazards faced by the Pakistani leftist activists (the Communist Party has been officially banned since 1954), the IISH - founded in 1935 with the objective of gathering and conserving the memory of the Leftist movement all over the world - was considered a much safer place.

After the return to democracy when Benazir Bhutto was elected as Prime minister in 1988, many opponents to the regime returned to Pakistan, but the Dutch connection remained operative. Even if the Netherlands does not host as many leftist political refugees as it did in the '80s, many activists and civil society entrepreneurs are still linked to the country through numerous institutions. The aforementioned ISS (founded in 1952) is one of them: offering postgraduate education in development studies to mid-career professionals (PhD, Master, and Diploma levels). The institute welcomed and trained over the last decade an ever-growing number of Pakistani 'scholarly practitioners' who joined the booming NGO arena in the '90s.

Interestingly, it is often in these Dutch programmes or seminars that Pakistani NGO activists have the opportunity to meet their counterparts from other developing countries (The ISS, for example, welcomed students from 160 nations) including the South Asian region itself. As such, the Sephis programme (funded by the Nether-

lands Ministry of Development Cooperation since 1994) which supports the production of non-statist histories stands out as another interesting example. In a part of the world that has experienced a number of violent and traumatic divisions and which has geographical and mental borders that are tightly controlled (particularly those between Pakistan and India), this outside incentive for creating links and/or producing an alternative historiography is vital.

The Kiss of Death

In the next two years, a cluster of questions concerning Dutch policy will have to be addressed. Both historical and sociological factors have to be taken into consideration, such as the role of different Dutch actors (such as NGOs, local social movements, foundations, media, churches, trade unions, parts of intergovernmental organizations, and parts of the executive branches of government). The role and methodology of the semi-public Dutch co-funding agency, the Netherlands Organization for International Development Cooperation (NOVIB), a major player in the development cooperation field that was set up after the Second World War in 1956, is of primary importance. Related to this are questions into the focus and aim of these aid and assistance programmes as well as into the political, ideological and economical underpinnings of Dutch foreign policy in this regard.

Centred on the broad question of the relationship between the transnational system and the actors involved, the research will in its next stage focus on the personal trajectories of the activists themselves. Many of the senior coordinators or programme executives to Pakistani NGOs were actually actively committed to Leftist politics during the '70s (during the Baluchistan uprising for instance) and '80s (in the Move-

ment for the Restoration of Democracy). The NGO arena, often labelled as the 'kiss of death' for the vitality of the leftist opposition, was and is seen as a protective umbrella against possible persecution or further marginalization. These ambiguous feelings towards what is usually regarded as the backbone of civil society building is certainly not without consequence on the relationship between the donors and the NGO activists. It is indeed interesting to note that cross-border cooperation is most likely to occur in areas of broad, non-partisan importance: the environment, women's issues, education, water issues, population, disarmament, arts and cultural exchange, etc. Therefore, what needs to be studied is the ways through which various actors -NGOs, CSOs and institutes- interact, form loose instrumental coalitions and partnerships and, at times, diverge.

The response of the state is also crucial. In times of conflict over domestic or international issues (women's rights and nuclear threat, for example.), NGOs activists, backed up by their donors or their foreign supporters, 'tend to bypass their state and directly search out international allies to bring pressure from outside' (Margaret E. Keck and Kathryn Sikkink, 1998:12). This 'boomerang pattern of influence' has proven to be received with mixed feelings in Pakistan. The response was damaging at times like when the government of Nawaz Sharif (1997-1999) launched an acrimonious campaign against women activists and peace activists, labelling them 'agents of their foreign masters'. At other times it is fruitful, like when the state seems to co-opt part of the activists' discourse. Admittedly, the triangular relationship between the state, NGOs, and their foreign allies may allow the Pakistani government to strategically locate itself vis-à-vis other local and/or regional demands over certain issues. The Indo-Pakistani issue is a good example where such parallel diplomacy can be exploited by a power that may not be able to dispense with his belligerent rhetoric officially.

Fifth Column Fears

That leads us to the last set of questions concerning the South Asian dimension. What needs to be studied in depth are the ways through which South Asian NGOs activists' links with third-party country like the Netherlands allow them to concentrate on matters on bilateral/multilateral importance which facilitates cooperation despite the political differences between their governments and states. As mentioned earlier, the most common refrain directed at local NGOs in many developing countries like Pakistan is that they serve as a 'fifth column' that actually promotes the interests of their external donors and allies. This accusation of impinging the sovereignty of the state has been the most convenient way to dismiss the work done by such NGOs. Does this 'soft subversion of territoriality' outside the South Asian context provide a solid framework and

foundation for future cross-border cooperation along depoliticized lines?

We take for granted that the formation of such transnational networks and bilateral/multilateral ties should not be seen as simple forms of cultural transfer (i.e. the transfer of 'Western agendas and values' to non-Western societies via non-conventional means). We obviously do not view the Pakistani NGOs as passive recipients of 'foreign' ideology or values. Rather one should look at such networks and linkages in terms of cross-cultural exchange, where they form a third space where inter-cultural dialogue can take place meaningfully.

Such networks also allow actors and activists from various countries to bypass what would be severe political restrictions that get in the way of South-South cooperation. By using the networks and linkages established abroad, Pakistani activists have been able to open up forums for dialogue on issues like peace and disarmament between countries like India and Pakistan, whose governments remain at odds with each other. The relatively open policy of the Dutch government in this respect has helped to encourage such networking and cooperation. The Netherlands are also seen as a 'neutral' country thanks to its comparatively benevolent foreign policy abroad, and for that reason it does not carry the burden of stigma that is attached to other countries like the United States of America, whose own image abroad has been compromised due to its foreign policy initiatives. <

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Editors' note >

This research trip was made possible by an ESF Asia Committee research travel grant. Although the work of the Committee was concluded in 2001, information on previous Committee activities may still be found at: <http://www.ias.nl/esfac/>

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Xun Zi in the Intellectual Context of Early China

Reply to Perspectives of European Scholars

From November to December in 2001, supported by an ESF travel grant, I visited four Sinological departments in Europe: at München University, Tübingen University, the Catholic University of Leuven, and Vienna University. With each visit, I held a presentation on the socio-political theory of Xun Zi (c. 316-235 BC). Here, I will reflect on the valuable questions and criticisms raised by the scholars of the aforementioned institutes to my representation of Xun Zi's thought.

Report >
China

By Masayuki Sato

Xun Zi synthesized major lines of pre-Qin thought which were categorized as Confucianism, Daoism, Mohism, Legalism, Logical thought, and so on., despite his own firm self-styled orthodox successor of the idea of Confucius. A great scale of amalgamation of various thoughts of his time enabled him to provide the succeeding Han dynasty with an ideal blueprint for the broad ideological basis for the state institution of the Han which has been known as 'li' (rituals and social norms). Han intellectuals considered the concept of rituals and social norms to be the most cardinal element for attaining the Han state institution. This idea is shown in Sima Qian's (ca. 140-?) arrangement that he put the 'Li shu' (Book of Rituals and Social Norms) on the top of the 'Six Books' in his Shiji (The Historical Records).

However, the fact that the extant Book of Xunzi consists of a highly articulated theoretical exposition of the rituals and norms which were supposed to be embodied in the Han state and society can cause a suspicion that the extant Book of Xunzi was not written by Xun Zi, but by the Han intellectuals such as Liu Xiang (ca. 77-6 BC) who was the prominent bibliographer who set the composition of the Book of Xunzi on basically the present form. The discussion below evolves the problems on the textual authenticity of the Book of Xunzi, and Xun Zi's influence on the formation of the Han state institution.

Question: Is it not possible that the extant Book of Xun Zi, should contain the thought of Liu Xiang, and accordingly the 'high level of integration' in his thought reflects the Han thought? (prof. R. Ptak, München University)

Reply: Needless to say, all the Warring States philosophical works are exposed to the doubt of their textual authenticity. Although I am inclined to regard the Book of Xun Zi as substantially his synthesis of preceding ideas and arguments rather than that which can be clearly divided into Xun Zi's own and his disciples'. Yet, it is very important to think about where this high level of integration in his work came from and your assumption is worth being put to our serious consideration. According to my research, we cannot find specific evidence that Liu Xiang inserted his own argument into the

extant text of the Book of Xun Zi. First of all, Xun Zi's work are quoted fairly extensively in a number of the Han treatises such as the Hanshi Waizhuan and the 'Book of (State) Rituals' in the Shiji. In particular, the Hanshi waizhaun was the work of the early-middle Former Han period, this proves that at least those parts had existed before Liu Xiang's period. Furthermore, in his Preface, Liu Xiang clearly states that his compilation work of the text was proceeded just by means of 'removal of the overlapping parts.' As he wrote, when he dealt with the manuscript of Xun Zi's work, there were as many as 322 bundles of Xun Zi's manuscript. Under the condition that so many manuscripts of Xun Zi were preserved by his time, it was totally unnecessary for Liu Xiang to 'add to' or 'revise' Xun Zi's manuscript. Therefore, Liu Xiang's remark that he 'removed overlapping parts' is sufficiently reliable. However, all these my argument do not support the point that the extant Xunzi was Xun Zi's own work.

Question: Can we see any influence of Xun Zi's thought on the contemporary Chinese state institution and political operation? (prof. R. Trappl, Vienna Univ.)

Reply: No one would believe that the Confucian legacy in state institution and political operation in contemporary China (and also in Korea and Japan) was entirely wiped out. Characteristics in East Asian politics, e.g. geriatric rule, nepotism, a strong sense for saving face, and an excessive concern with the total personality of politicians, cannot be understood without Confucian political culture. The problem is that it is extremely difficult to discern one's Confucianism (e.g. Mencius) from another's (e.g. Xun Zi's). What makes the situation more complicated is that Xun Zi has been demoted from orthodox down to heterodox by Neo-Confucianists, and, consequently, modern scholars in post-Neo Confucian period have usually associated Confucian characteristics with the thought of Confucius and Mencius. It is true that major Confucian moral values such as ren (benevolence), yi (righteousness) and even li (rituals and social norms) were not Xun Zi's invention. What I can argue here is that if the form and ideology of the Han dynasty was predominant major source for the dynastic politics onward, the impact of Xun Zi's thought on the following history was also considerably great. In other words,

the institution and ideology of the Han dynasty has been taken into form under the overwhelming influence of Xun Zi's thought. I would like to focus on three points as follows: First, it is widely known that the state rituals of the Han dynasty were 'installed' by the hand of Shusun Tong, a realist Confucian, who survived the sanguinary warfare from the collapse of Qin to the final victory of Han. Therefore, from the beginning, the core of the Han state institution was doomed to be developed under the Confucian framework. Pertinently, the idea behind the installation of the Han state rituals that 'the appropriate state rituals embody appropriate socio-political order' is the echo of Xun Zi's political philosophy. Second, it is of no doubt that the prominent Han intellectuals such as Han Ying, Sima Qian, Dong Zhongshu, and Liu Xiang highly respected Xun Zi. It was them who greatly contributed to the promotion of Confucian value as the state ideology of the Han dynasty. In other words, Xun Zi's thought exhibited an overwhelming persuasive power to the Han intellectuals. And third, it is also broadly known that Xun Zi critically contributed the transmission of the Canonical studies by means of integrating them into the curriculum of his Confucian teaching. It was fairly natural that a system of thought which could successfully systematized the great amount of intellectual heritage of that civilization would ultimately lead the state ideology of that society. <



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Note >

Lastly, I would like to express my sincere gratitude to the financial support by ESF which enabled me to realize this trip and the people, in addition to those mentioned above, particularly Prof. Hans van Ess of München University, Dr Heidi Dumreicher of Institute for Urban Sustainability, and Mrs. Evelyn Ellwart-Mitsanas of Tübingen University, without whose help I could not have completed this trip with such great success!

Sri Lanka in the Twenty-First Century

Legacies and Challenges

Report >
Sri Lanka

Scholars of Sri Lanka Studies from around the world exchanged their ideas and research findings in the congenial atmosphere at the South Asia Studies Centre, University of Rajasthan, Jaipur, India under the aegis of the eighth International Conference on Sri Lanka Studies. Nine working sessions on various aspects of the island-society, a one-day workshop on India-Sri Lanka relations and ritualistic Inaugural and Valedictory Sessions were held.

By Karori Singh

The scholars discussed the achievements of the island-nation in economic development, social harmony, evolution of political institutions, international relations and related policy issues mainly in the post-colonial period. Mutually reinforcing one another the ideological contradictions and social awareness manifest themselves in the present crisis and problems of society. In this, history has been used to create polarized identities and differential mobilization. It is up to social scientists not to overstress or aggravate

the conflict but instead to promote harmony and convergence. Through information and communication technology, the diaspora started playing a significant role in generating national or sub-national consciousness. This however does not delimit the role of history, linguistic composition, cultural symbols, and other primordial aspects. Long-distance nationalism has developed alongside cohesive sub-nationalism and nationalism on the island itself. Whatever, the consciousness formation, it was no doubt instrumental to achieve sub-nationalist goals rather than integrative ones. The fail-

ure of integration is aptly yet sadly illustrated by fact that the Bhikkuni (buddhist nuns) order has not been restored despite the peaceful movement for its restoration. The restoration of such an order might have made qualitative changes in the Sinhalese Community. The Tamil Nationalist Movement, on the other hand, became separatist in the course of long colonial domination and post-colonial governance.

While constitutional devices and the democratic polity have been manipulated, the liberal ethos of democracy has not evolved on the island. Herein lies

the root cause for most of the problems that the island-nation is facing. A liberal, accommodative approach has been suggested as remedy of most of the evils in the society. Studies of electoral processes reveal a positive correlation between modernization and political participation. However, staled modernization is buttressing primordialism in democratic politics. Though these trends have not crippled democracy, a pressing problem of balancing modernization with traditionalism remains.

The adoption of pro-globalization policies has increased competitiveness, yet allowing globalization to direct the restructuring of production and governing processes is inimical not merely to general employment but to human welfare at large. Thus, the globalization process should be further examined

and subsequently be calibrated to the needs and potentials of the people. On the one hand, various communities and social groups started taking their own initiatives. On the other, extra-national economic forces are leaving their imprints not only on the economy but also on society at large. Further research and innovation in this regard is deemed necessary.

Community Resource Management

Trends indicate that local communities are increasingly being empowered to conserve and manage natural resources. Irrespective of the regional and social disparities the island society is performing very well in regard to social development policy and practice. Some apprehensions were raised in regard to the accuracy of the statistical

A Unique University in Northeast India:

NEHU and its Possibilities

Report >
South Asia

North-Eastern Hill University (NEHU) was established at Shillong, Meghalaya, by an Act of Parliament in 1973, in order to provide the northeastern states of India with an academic window to the region and to the world. The University provides consulting facilities to various ministries of the Government of India, as well as to such international agencies as the IDRC, UNESCO, and the Ford Foundation. It has the infrastructure for sophisticated scientific testing on various chemicals and receives requests and samples from over forty universities throughout the country. Its record on international collaboration with various European universities, particularly in Life Sciences and Physical Sciences, is noteworthy.

By T.B. Subba and Jan Brouwer

With the withdrawal of the Restricted Area Permit for foreign nationals from the states of Assam and Meghalaya, NEHU is welcoming institutional and individual international collaboration in the disciplines of Anthropology, Geography, History, Linguistics, Philosophy, and Sociology. Within NEHU's general policy to transmit, sustain, promote, and enhance traditions of academic practice, the School of Human & Environmental Sciences (SHES) supports and promotes research, teaching, and training programmes with the dual aim of enhancing pure scientific knowledge as well as its links with applications for the development of the region. The School encourages interdisciplinary and multi-dimensional research work with the other Schools at NEHU. The various departments of the University offer MA, MSc, MPhil, and PhD courses in various traditional fields as

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well as newly emerging ones in respective disciplines.

The Department of Anthropology within the SHES is now a full-fledged department with specialized courses in both Social/Cultural and Physical Anthropology. The Department imparts fieldwork training in northeastern and southern India to MA students and offers laboratory research projects to MSc students. The Verrier Elwin Memorial Museum is also being set up at this department. The advanced research programmes in Physical Anthropology include DNA research in collaboration with the Social Anthropology stream. Advanced research in the Cultural Anthropology stream includes interdisciplinary research programmes with a strong Indigenous Knowledge component.

The northeastern region of India not only offers a virtual goldmine for social science and humanities research, but also provides unique opportunities for comparison, both within and outside of India. The cultural and linguistic variation in the region is simply amazing and unparalleled anywhere else in the world. The (tribal) communities of the region are undergoing rapid changes as a result of Information Technology, and the resulting infrastructural and educational developments throw challenges to anthropologists to study how these cultures are facilitating and/or coping with the changes. In about half a century, various food-gathering and hunting communities have produced a well-informed and confident educated elite. This in itself is simply com-

mendable; and yet, the region still has almost half of its cultivable land under 'shifting cultivation'. The region is one of the richest in the world in terms of biodiversity, and the environmental richness is matched by the ethnic diversity and accompanying problems of political identity.

NEHU maintains an extensive network of connections for both teaching and research with the best universities and research institutes in India and abroad. In the thirtieth year of its existence, it now plans to extend this network to European universities and research organizations through its Schools and their departments. The University, with its dynamic faculty members, computer, Internet, laboratory facilities, and advanced programmes at MPhil, PhD, and post-doctoral levels, offers trained manpower, including anthropologists, who can collaborate with scholars from any university in the world. Such collaborations will be of mutual benefit to the participating scholars and institutions. <

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information regarding the social development. It has been stressed that despite the hiccups, the island society is performing well comparing with other South Asian Countries. Moreover and despite the social turmoil and violence in recent decades, poverty reduction has been sustained better than previously during the 1990s, which was due to the positive impact of the globalization process, thus suggesting that speeding up liberalization may alleviate poverty. However, these positive developments may well prove to slide down the scale and the future may well hold stagnation and mediocre results. These predictions are based on the acknowledgement of certain imbalances and inherent problems in both the socio-economic realities and the political changes that characterize the island society.

India-Sri Lanka Relations

The asymmetry between India and Sri Lanka in terms of size, strength, and resources makes their relations at times problematic, particularly during the periods of internal crisis in Sri Lanka. Sri Lanka's internal power politics and its ethnic orientation have generated cracks in its moderate and composite nationalist worldview. The country's internal conflict has created space for international NGO's to play an important role in its foreign policy, which, in fact, is a step towards the privatization of foreign relations. The self-adopted role (of intervention) that NGOs play in Sri Lankan foreign policy should not only worry Sri Lanka but should also worry India which has always guarded against external interference in the island society. In fact, Sri Lanka occupied very important place in India's for-

eign policy calculations. Economically, Sri Lanka is greeted by profitable opportunities for trade and commercial intercourse in the Indian Ocean region. There is ample scope for developing a positive maritime relationship between India and Sri Lanka by expanding shipping facilities, port collaboration in shipyards and even cruise-ship tourism. The most important step for cooperation in South Asia has been taken with the India-Sri Lanka Free Trade Agreement. Whereas the sources of conflict between the two countries are gradually diminishing, the scope for closer cooperation is fast expanding due to mutual benefits and a growing understanding.

The conference concluded with an assertion that the island-society is a universe in itself for the social scientists for experimenting and evolving the the-

ories and concepts for further study of any such society. It has provided an appraisal of the legacies, which the country has inherited and challenges emerging during the twenty-first Century and concluded with the understanding that the legacies are ambiguous and reality is complex but the challenges are clear and obvious. However, the legacies and challenges imply certain cracks and wounds, which are to be cemented and healed through innovative research inspired by a deep and abiding interest of the international community of scholars of Sri Lanka Studies. Only when using the appropriate methods and techniques of social science research, will we be able to underline and identify the challenges for the island in the twenty-first century. With such an understanding of Sri Lanka's legacies and reality, the policies

for empowerment, entitlement, equity, inclusion, and environment need reorientation in the twenty-first century. <

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More info >

During the conference, a committee of seven scholars was formed to coordinate the activities of Sri Lanka Studies during the two years till the ninth ICSSL. The committee kindly invites institutions and organizations interested in holding the ninth edition of this important conference to send in their proposals. E-mail: karsiapc@jpi1.dot.net.in

Religious Revivalism as Nationalist Discourse:

Swami Vivekananda and New Hinduism in Nineteenth-Century Bengal

Review >
South Asia

Balanced assessments of the socio-political impact of Swami Vivekananda (1863–1902) are quite rare, as the tendency either to excessively glorify or unfairly condemn Vivekananda, Hinduism, Vedanta, and Hindu nationalism, usually dominates any debate on the issue. Shamita Basu's latest book, *Religious Revivalism as Nationalist Discourse: Swami Vivekananda and New Hinduism in Nineteenth Century Bengal*, is, therefore, a welcome break with this tradition.



Swami Vivekananda
ca. 1935.

By Victor A. van Bijlert

Shamita Basu's approach to Vivekananda's role in Indian nationalism is inspired by post-Marxism, Subaltern Studies, and Cultural Studies, but her allegiance to the Subaltern approach is evident from her references to Antonio Gramsci's views on the role of philosophers as opinion-leaders of the masses. Of crucial importance in this study is Ms Basu's emphasis on social and political mobilization through internalized religion. Rather than shy away from the troubled issue of religion, she tries to present its liberating potential, especially through Swami Vivekananda's attempt to mould it into an ideology of modernity, national unity, and equality.

What was the great achievement of Vivekananda in comparison with so many other Hindu religious reformers in the nineteenth century? According

to Basu, Vivekananda 'wanted to advocate a form of Hinduism that was a far cry from the parochial version of the religion which the orthodox Hindu leaders wanted to popularize'. The Swami tried to propagate a form of Hinduism that would offer a 'common ground of spiritual unity among all the religions and sects'. To achieve this goal in 'India, in which every community would have its own cultural space, [this Hinduism] would require a conception of religion whose spiritual openness would provide the cultural framework to accommodate diversities and enable a democratic nation to hold itself together' (p 129). Vivekananda's reconstruction of what was then standard Vedantic Hinduism 'would be capable of claiming legitimacy for itself not as a religion but as a universal moral philosophy' (p 129).

According to Vivekananda, the metaphysical principle of ethics lay in the

following argument: if I injure others, I am in a deep metaphysical sense injuring myself, because the one Universal, infinite Soul inheres in all. This realization 'provided the spiritual ground for ethical action, and it was argued that the universal philosophy of Advaita provided for the salvation of mankind as a whole' (p 182). The concept of the universal Soul thus provided a solid foundation to the idea of nationalism and Indian national identity. Basu argues that 'Vivekananda claimed that the social significance of religion must be perceived in its ability to offer a comprehensive philosophy of ethical action' (p 182). Vivekananda's philosophy of nation-building along these Vedantic lines was a great source of inspiration for the radical Indian nationalists of the early twentieth century.

Drawing on contemporary social and cultural theory, as well as many nineteenth-century Bengali documents, printed and in manuscript form, Shamita Basu presents a novel and imaginative interpretation of Vivekananda's position in Indian social and political history and his influence on Indian philosophy. <

- Shamita Basu, *Religious Revivalism as Nationalist Discourse: Swami Vivekananda and New Hinduism in Nineteenth Century Bengal*. New Delhi: Oxford University Press (2002) 213 pp., ISBN 019565371-8.

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Bengal Studies

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Social Mobility in Kerala:

Modernity and Identity in Conflict

Review >
India

'Caste is what caste does. When the insistence on touch taboos, and eating taboos, and on endogamy becomes less rigid, as it is now, the fundamentals of caste become correspondingly shaky, and then it is only a question of time for the superstructure to totter'.

By Janaki Abraham



With these words, A. Aiyappan ended his *Iravas and Culture Change* (1942), in which he reflected on rapid social change in the early part of the twentieth century and its effects on the Izhava community in Kerala. The book was based on his thesis submitted to the Department of Anthropology at the London School of Economics. Aiyappan, himself an Izhava, was a prominent social anthropologist. Fillipo and Caroline Osella tell us that their book is an attempt to look at Aiyappan's predictions and expectations for the future of his community. Focusing on lives lived in the twentieth century, the book argues that the Izhavas, a numerically large 'low' caste concentrated in Kerala, have an 'ethos of mobili-

nity, and identity through detailed case studies and the exploration of areas such as migration to the Gulf, women, men and work, the search for marriage alliances, marriage ceremonies and styles of consumption, associations between the traditional Izhava occupation of toddy tapping and caste identity, 'passing', religion, and politics to name just a few.

The recurring theme through these discussions is caste; has the superstructure tottered and fallen away? What happens to the category 'Izhava'? What are the ways in which it reconstitutes itself? Contrary then to Aiyappan's expectations, the Osellas show that caste runs deep and is embodied and reproduced in a variety of ways. Further, in sharp contrast to Aiyappan's argument that 'caste is what caste does', the Osellas argue that caste is cognitively grounded so that while the

is fixed and resistance not at all possible. More generally, what disturbed me as I read the book was that social life studied through the lens of social mobility often conjures up images of lives lived like a game of snakes and ladders in which the sole intention of people is seen to be mobility - whether through marriage, devotion, or consumption. The possibilities of alternate meanings or motivations seem to get ironed out.

The above in fact bears on the Osellas' understanding of Sri Narayana Guru whose philosophy and reform they understand as a move towards prestige and status rather than as a critique of caste. For example, the motivation towards samskritisation through the adoption of upper caste rituals and customs could be seen as a means of challenging upper caste hegemony over certain ritual practices and not merely as a means of upward mobility within the caste hierarchy. This is most forcefully illustrated in the well-known story related by the Osellas of how Sri Narayana Guru, when installing a Shiva in a temple (a stone he took out of the river), was asked what right he had as an Izhava to consecrate a Shiva idol in a temple. Sri Narayana Guru is believed to have replied, 'It is an Izhava Shiva!' not only denying the exclusive right to install a Shiva to lie with Brahmins, but also making fun of the perceived Brahmanical 'ownership' of Shiva. Once again, in overemphasizing mobility, the Osellas underplay the strength of Sri Narayana Guru's critique of caste.

These criticisms in no way take from the rich ethnography of the book, which is written in a style that will be accessible to a wide audience, both academic and non-academic. It is an important contribution to the anthropology of social mobility, as well as to the understanding of processes of social change among Backward Classes in India generally and to Kerala Studies in particular. <

- Osella, Fillipo and Caroline Osella, *Social Mobility in Kerala: Modernity and Identity in Conflict*, London: Pluto Press (2000), pp. 336, ISBN 074531693X (pb).

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'the lens of social mobility often conjures up images of lives lived like a game of snakes and ladders'

ty', and attempts to explore this modern search for upward social mobility - the processes which it involves, the ideologies which support or thwart it and what happens to the people involved in it.

The book is based on three years of fieldwork done during three visits between 1989 and 1996 in a multi-community village in Southern Kerala. The Osellas tell us that people articulate the drive for mobility in terms of progressenu vendi (for the sake of progress); the word progress is now lexicalised into Malayalam. According to the Osellas, it is in fact the structural middle position that the Izhavas occupy that enables them to this 'drive for mobility'. Theirs is a middle position that carries with it flexibility, willingness to negotiate, and allows for people to make the most of opportunities. The book then focuses on this 'drive for mobility', moder-

nature and content of the caste, as a category of people, may alter it does not effect the principle of hierarchy (p.254).

The book ends with brief discussions of both of their own family histories, which is an attempt to counter the long anthropological tradition of 'othering'. What is disturbing though, is the final point they make, pulling together the argument of the book.

'The big difference, the thing that makes the experience of our particular - white - families and the Izhava families we know ultimately almost incommensurable is that membership of a negatively evaluated community remains for Izhavas and others like them [...] for the moment apparently inescapable' (p.262).

We then seem to be trapped within an all too familiar picture of an unchanging caste hierarchy in which meaning

Learn Nepali: Talk Later

Report >
South Asia

Consumers learning European languages today can choose from a growing list of instructional materials, ranging from traditional pocket-sized Berlitz travel companions to interactive CD-ROMs. The latter have the advantage of being designed as linguistic resources that the learner can personalize and hold his/her attention. For the most part, only the commercially viable language courses have been made interactive (such as Spanish, German, and Russian), while minority languages materials, into which category Nepali certainly falls, offer at best an audio tape of sample conversations alongside a printed course book.

By Mark Turin

It was thus with some surprise that I came across EuroTalk Interactive's *Talk Now!* series of CD-ROMs, offering multimedia instruction in lesser-known languages such as Assamese, Farsi, Kannada, Manx and...Nepali. I ordered the course entitled 'Learn Nepali: Essential words and phrases for absolute beginners' and was rather bemused by the contents.

Double-clicking the rainbow coloured *Talk-Now!* icon on the desktop, takes the user to a secondary folder. While the natural choice would be to click the icon labelled 'Learn Nepali', my eye was drawn instead to a folder underneath which reads, in rather small and blocky Devanāgarī, *klingon siknuhos*. This I can only interpret to mean 'learn Klingon', the language spoken by the race immortalized in Star Trek. More surprising still, in ways that I will describe later, is that the Klingon leitmotif pervades the whole CD-ROM. Clicking on the icon labelled Klingon sadly leads nowhere and the user is left with the feeling that a Nāgarī-literate computer programmer is having a laugh at someone's expense, in this case probably the company's (EuroTalk). After all, it is likely that neither EuroTalk's managerial staff nor users of the CD-ROM read Devanāgarī script.

On double-clicking the more promising 'Learn Nepali' icon, the user is required to personalize the interface by typing a name. A very pleasant (if uncommon) Nepali voice greeting, *śubha din* (Good Day), is then heard followed by a loud American shouting 'Good Afternoon'. While the top left of the home screen is dominated by administrative features, including purchasing other EuroTalk CDs, the prominent graphic of a CD in the middle of the screen labelled 'Learn Nepali' is strangely not clickable. The user is to click a small start arrow instead, once again to enter a name, only to hear the same enthusiastic American voice say 'Welcome to EuroTalk', the irony of which is all too apparent when starting to learn a South Asian language.

The content of the CD-ROM is housed within a subdivided roulette wheel of clickable segments, including 'First Words', 'Countries', 'Numbers', 'Phrases' and 'Food'. The subdivisions are sensible and useful, and navigation through the different sections is likewise intuitive. In each subsection, the user must choose an approach fitting his or her needs: word practice, speaking practice, an easy game or a more challenging one. The overarching structure is heavily dependent on graphics rather than text, and success is measured by passing tests. This approach will appeal to younger learners, but university students, researchers, healthcare or development professionals who are hoping to learn Nepali as part of their vocational preparation may find the interface childish and frustrating. Many educational CD-ROMs offer level or aptitude switching: the lower level being visually rich and structured around guided tours, tests and games, while the higher level concentrates more on in-depth language use and rich

content. This type of stratification, if well implemented, might enhance the EuroTalk CD-ROM and be less off-putting to adult learners.

Form

Two features of the *Learn Nepali* CD-ROM warrant special praise. First, it is possible to study Nepali through the medium of a language other than English. At any point in the course, the user may choose to alter the 'help' language (the language of instruction) from its default American English to British English, Hindi, Icelandic, Tibetan or any of seventy others. This is a powerful facility that will significantly increase the overall user base of the package, and is a feature not readily incorporated into other language learning tools. There are some limitations, as one would expect: some languages offer voice-over tracks while others are strictly textual (for example, the written Zulu word for 'blue' is offered when listening to the pronunciation of the Nepali word *nilo* 'blue'). Scrolling down the list, I noted that Nepali is also available, meaning that Nepali could be learned through Nepali, a somewhat unconventional way of achieving monolingual language instruction. Star Trek is ever present in the menu structure, however, as the language listed as 'Nepali' in Roman script is written as *klingon* in Devanāgarī.

A second useful feature is the option of a female Nepali speaker instead of, or alongside, a male one. The language course is presented by two animated guides, a Caucasian man and an equally white woman. On hearing a word, the user can opt for a Nepali woman's voice instead of a Nepali man's simply by clicking on the relevant torso. The importance of this feature has less to do with sexual politics, since women's voices are just as often featured in language learning tools as men's, and rather more to do with speech variation and linguistic choice. Tapes which accompany instructional materials may contain role plays and vocabulary lists, but rarely can the user hear the same words or phrases being repeated by speakers of the opposite sex. Users of the EuroTalk CD-ROM stand a better chance of understanding, and of being understood, if and when they finally communicate in Nepali simply on account of having heard different accents and idioms from the outset.

Content

While the linguistic content of this beginners' CD-ROM is acceptable, it is marred by an overarching cultural uniformity. EuroTalk Nepali is an exercise in unreconstructed ethnocentrism, underpinned by the assumption that each and every culture (and thus by extension, its language) has similar patterns of social, cultural, and economic interaction. Sapir and Whorf would turn in their graves if they knew what was being peddled in the name of language pedagogy.

The lack of cultural tuning is best illustrated with examples, and is particularly apparent in the sections 'First Words' and 'Phrases'. The list of 'First Words' starts out, naturally

enough, with 'Yes' and 'No', but then, third in the list we are offered 'telephone' (pronounced *ṭeliphon*), soon thereafter 'wine' (rendered as *wain*) and finally near the bottom, *kreḍiṭ kārd* (credit card). In their defence, these are all now available in Nepal (but I am pretty sure they were not when the CD-ROM was created), and visitors to the country may indeed be in need of wine, but including these items in a list of 'First Words' seems a little far-fetched. Likewise, the 'Phrases' section is indicative of this globalized approach. The learner is encouraged to repeat and commit to memory sentences such as 'where is the train station' (*rel steshan kahā cha?*) and 'where is the beach?' (*samudrā kinār katā cha?*). While the latter example is of little use anywhere in the Nepali-speaking world, the former may at least be of some utility in Darjeeling or Sikkim. Generally speaking, in fact, the content of the course is more suited for use in the Nepali-speaking regions of India than anywhere in Nepal itself.

My suspicion is that every CD-ROM within the *Talk Now!* series has an identical database structure which includes exactly the same words, phrases, and examples. The result is a single product with voice-overs in different languages, but marketed as seventy-five different language courses.

EuroTalk Interactive's *Learn Nepali* CD-ROM is a mixed bag. While the interface is effective, the games and tasks engaging (if childish), and the choice of both male and female Nepali voice commendable, the utility of the course is compromised by the problems outlined above. The seamless integration and slick interactivity of the CD-ROM, combined with the lack of cultural applicability, make it a triumph of form over content. <

- EuroTalk, *Talk Now! Learn Nepali CD-ROM: Essential words and phrases for absolute beginners*, London: EuroTalk (2000), ISBN 1-8662-21088-8. [System requirements: Windows 95/98/NT/2000 or Mac OS 7 or above. Computer must have colour display, sound, 16 MB of free memory, CD-ROM drive and preferably a microphone].

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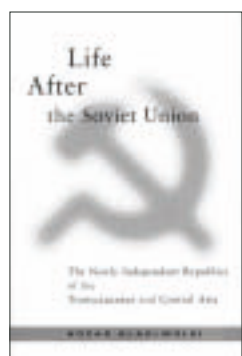


Editorial It is a privilege for me to join the editorial board of the *IIAS Newsletter*. Assigning an editor for Central Asia, a region that continues to be of scholarly as well as popular interest, is a confirmation of the contribution of the IIAS to the promotion of the study of Central Asia worldwide. I hope that in the newsletter and with your cooperation, we will be able not only to offer you up-to-date information about Central Asian studies world wide, but also to provide a network that unites all those who would like to have a better understanding of the region. In every issue, we hope to introduce academic institutes around the world that offer programs for Central Asian Studies. In addition, we would like to inform our readers about the new publications and research projects that are in progress. With your support, I believe we can achieve this undertaking. - (T.A.)

Book Introduction: *Life After the Soviet Union*

Review >
Central Asia

Touraj Atabaki



This introductory textbook is intended for a general readership of the post-Soviet republics of Central Asia and Azerbaijan. By utilizing the published materials as well as interviews with regional experts, the author successfully presents a brief exploration of the political, social, and economic conditions of the six emerging independent republics of Kazakhstan, Kyrgyzstan, Uzbekistan, Tajikistan, Turkmenistan, and Azerbaijan. The book is divided into four parts. In the first part, the author

provides a basic outline of the background of these newly independent states from the Soviet era to their present independent status. The second part studies each republic independently, focusing mainly on their endeavour to survive as independent states. The third analyses their relations with the outside world in general and the neighbouring states in particular. The final part offers the reader an insight into the future of this region.

Life After the Soviet Union is recommended for those who seek a better understanding of the complexities that

burden the emerging new states in the former Soviet south. <

- Alaolmolki, Nozar, *Life After the Soviet Union. The newly Independent Republics of the Transcaucasus and Central Asia*, New York: State University Press (2001), pp. 187 + ix, 187, ISBN 0-7914-5138-0 (pb).

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What is so Modern about this Southeast Asian History?

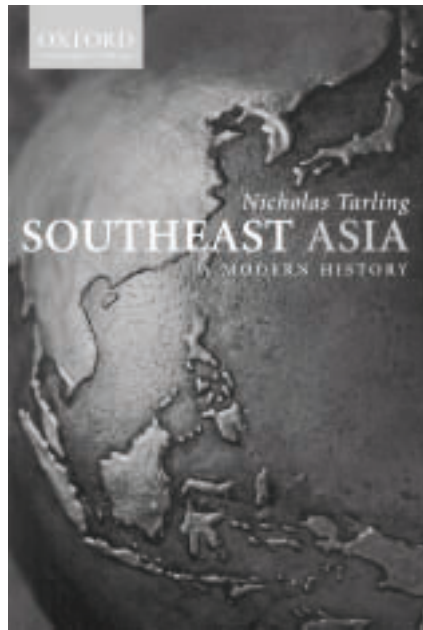
Review >
Southeast Asia

The back cover of Nicholas Tarling's *Southeast Asia: A Modern History* declares it to be 'essential reading for students of Asian and Southeast Asian history'. In it, the author has sought a comparative subject-based approach of five main sections: 'Peoples and states', 'Environment and economies', 'Societies and commitments', 'Protest and politics', and 'Historiography'. Despite this approach and his own misgivings, however, Tarling exposes the risks of his endeavour.

By M.F. Laffan

In the first two sections, Nicholas Tarling seeks to describe the 'peoples' of Southeast Asia. Despite the occasional reference to Southeast Asian figures, however, it is the states he describes that take on a life force of their own, and ultimately against the semi-states of the European mercantilists. Tarling also tends to make the Asian component of his account monolithic and the European individualized and empowered. Moreover, he is condescending in the way he describes the rulers of Southeast Asia as being profoundly ignorant of their fate. Still, whilst right to emphasize the importance of Europeans as agents of change in Southeast Asia, and the effects of global politics on the region, his description is not merely Eurocentric: it is Anglocentric. According to Tarling, everything is subject to British power, and sensible native rulers could deal only with that power to prolong their tottering regimes. This Anglocentrism is further manifested in his inconsistent blending of orthographies, his references to 'Westerners' thinking of their Shakespeare (p. 274), and his comparing of Singapore to the Isle of Wight (p. 429). Furthermore, his singling out of Oxford University Press (his own publisher) as having played a major role in disseminating an awareness of Asian history (p. 511) smacks of the very qualities he ascribes to the courtiers of the sultan of Brunei (p. 90-91).

Despite his intention to show how events within the region were coloured (or perhaps driven) by those beyond it, Tarling's discussion remains dominated by the earlier incarnations of the states it now comprises. It is for such reasons that a discussion of Brunei can deserve almost as much space as Mataram which, with its 'outer islands', serves as a convenient pre-modern template for Indonesia (see pp. 256-61). Still, he does try to extend his vision for Southeast Asia beyond the level of the state by suggesting that the Andaman islands should be treated as a part of the region (p. 496-97), though he gives us precious little to justify his argument. Furthermore, despite copious references to such politics, the necessary brevity with which he must treat them, and his foregrounding of the agency of the European interlopers, ensures that we are once more gathered on the decks of Van Leur's ships.



The sense of being a complete outsider to the world that Tarling describes is made all the more palpable, not only by the absence of any indigenous agency, but also by a paucity of indigenous sources. This is highlighted in his consideration of the role of religion: for example, his evaluation of the role of Islam in the island world is the simplistic colonial view, with 'orthodox' Islamic pilgrims returning to overturn syncretic local mysticism (p. 312 ff.). Of course, this is a failing in the literature in general, and I have no grounds to comment on his characterization of the other religious traditions of Southeast Asia.

Perhaps the most daunting prospect facing the historian of Southeast Asia is the extensive repertoire of languages required – European and Asian – to do justice to the peoples, cultures, and environments it encompasses. This is indeed a big task, and few of us can hope to come close to the accomplishments of George Coedes, Denys Lombard, Oliver Wolters, and A.H. Johns in this respect. Tarling does, of course, possess significant linguistic skills, but to wait until page 91 for the first proffering of some Malay (where Sultan Hashim of Brunei is referred to as 'the frog under the coconut shell') leaves the reader with serious doubts as

to his capacity to do more than synthesize existing accounts. A survey of the footnotes and bibliography does little to placate such fears, and it is further an annoyance to find the author referring to his own works rather than to the original sources presumably cited within them.

One might well ask what is so modern about this history. Tarling obviously felt that it was time to push the existing narrative beyond the boundaries of the quest for independence, though he never walks away from an evolutionary view of nationalism, or of the national implications of this process of transition. In the sections on post-war Southeast Asia, we come to hear more Southeast Asian voices, but these are the voices of the new rulers: whether as Sukarno shouted 'to hell with your aid' or Lee Kwan Yew 'wept' at Singapore's exclusion from Malaysia (p.135). In his periodizations thereafter, Tarling adopts a schoolmasterly tone as he catalogues the decline into authoritarianism, and reflects inevitably on lost opportunities.

Tarling's last and shortest section on historiography is more than an appendix, and it is one on which he has clearly thought at length. Herein he demonstrates an awareness of many of the approaches to the writing of Southeast Asian history, and highlights the need to avoid the traps of Asia-centric, Eurocentric, or present-minded approaches. He furthermore advocates a history that seeks to 'juxtapose European records with other kinds of evidence' (p.512). It is to be regretted then that such reflections – which are by no means new, having been first raised by Smail – seem not to have been fully applied to the preceding chapters. Indeed, despite the apparently innovative thematic approach, the reader might ask what this book has to offer as compared, say, to the works of Tony Reid or Steinberg's *In Search of Southeast Asia* (currently under revision). To write a history of Southeast Asia is indeed a risky enterprise – whether on an individual or team basis. As a reference work, this book has much to offer, but I would urge caution in adopting it for use in teaching, or in trying to get much more than a distant gaze on what is a truly complex region. <

- Tarling, Nicholas, *Southeast Asia; A Modern History*. Oxford etc.: Oxford University Press (2001), pp.xi, 555, 5 maps, ISBN 0 19 558397 3

Dr Michael Laffan completed his PhD on the history of Islamic nationalism in colonial Indonesia. In January 2002, he joined the IAS project on 'Islam in Indonesia: the Dissemination of Religious Authority in the Twentieth Century', where he is concentrating on the competing discourses of traditionalism and modernism. E-mail: M.Laffan@let.leidenuniv.nl

Station to Station

Review >
Southeast Asia

The twin volumes on railway stations in Java and Sumatra by Michiel van Ballegoijen de Jong are the work of a successful dilettante. Only a lover of trains and railways could have stubbornly collected so much information. The scientific importance is limited, but railway lovers will revel in these books.

By Freek Colombijn

Michiel van Ballegoijen de Jong has carried out painstaking research in Dutch and Indonesian archives to collect data on the building history of the railways on Java and Sumatra in colonial times. Van Ballegoijen de Jong has made several trips to Indonesia where he followed old train tracks, also of lines that are no longer in use. Judging by the description of his fieldwork, many people have been very helpful. For example, engine drivers slowed down at small, deserted stations to allow the author to jump off the train, or they even briefly halted so that he could take photographs. The author is surely a persuasive talker; both volumes were produced with the

help of a dozen commercial sponsors. The eight years between the publication of the Java and Sumatra volume show how much work has gone into these books.

Both books begin with a lavishly illustrated introduction, followed by a description of the various lines and accompanying illustrations. 'I have tried to give as much a comprehensive picture as possible', he writes in the Java volume (p. 10). Indeed, he presents countless photographs from the stations in colonial times or taken by himself in the 1990s. Often a colonial and a recent photo are paired to show the changes, or lack of them. Most photographs are of the stations, but there are also photos of timetables, construction details, and nameplates. Pho-

tos of architectural drawings show discoloration and creases. The accompanying text is kept to the minimum. The material is conveniently arranged, railway by railway.

The book on Sumatra has a broader outline than the Java book. Attention is also paid to the scenic and spectacular bridges. Some illustrations show trains, conspicuously lacking in the Java book. There is also more focus on the wider environment. This becomes clear from the reproduction of colonial city plans and photographs of important buildings in the main places, also when they are not directly related to the railway. This makes the Sumatra book more varied than its Javanese twin.

The texts give basically a diachronic and anecdotal account of the devel-



opment of the network, railway by railway. What is lacking is a thorough analysis of the financing of the railways, the political and financial interests of private companies and local governments to have a railway constructed, the tension between state and private companies, the rivalry between railway and other means of transport, and the role of railways in subjugating and integrating the archipelago. Again, this makes the books more interesting for lovers of railways than for historians with a colonial interest. <

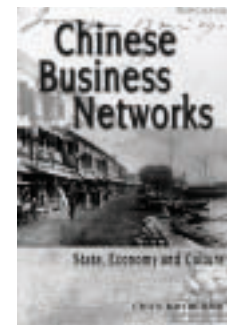
- Van Ballegoijen de Jong, Michiel, *Spoorwegstations op Java*, Amsterdam: De Bataafsche Leeuw (1993) 240 pp., ISBN 90-6707-318-0.

- Van Ballegoijen de Jong, Michiel, *Stations en spoorbruggen op Sumatra 1876-1941*, Amsterdam: De Bataafsche Leeuw (2001) 416 pp., ISBN 90-6707-512-4.

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Chinese Business Networks

State Economy and Culture



Review >
China

Chan Kwok Bun's book, *Chinese Business Networks: State Economy and Culture*, is a collection of fifteen interesting papers on the Chinese community engaged in business in mainland China and abroad. The collection both highlights and questions the role of informal networks, or *guanxi*, as the main factor responsible for the success of the Chinese business community. The papers in this volume focus on three different issues: Chinese entrepreneurs in mainland China, the success of Chinese enterprises in other countries, and the successes and failures of overseas Chinese enterprises attempting to enter the mainland economy.

By Prema Rajagopalan

L i Cheng, in his paper, traces the rise of technocrats and entrepreneurs in the mainland, effectively exposing the conflict between the 'intellectual' elites, who have generally been the ruling elites, and the 'economic' elites, who have only recently been given a role in decision-making. The ruling elites in mainland China, after the Cultural Revolution, had consistently enacted laws that did not facilitate private enterprise. As a result, Chinese businessmen were forced to operate more and more on personal bonds based on obligation and reputation. Networks were organized to reduce transaction costs and generally compensate for weaknesses in the system; these networks were mobilized for all purposes—from raising capital to finalizing deals.

Holbig's analysis provides a fascinating account of how the Chinese valued trust more than money, as money brought an impersonal dimension to business endeavours. In this process, Chinese cultural values were modified to suit the situation, and *guanxiwang* were extended to include, not only family connections, but also village, neigh-

bourhood and clan connections. Authors Wu Ping and Gipouloux also discuss these dimensions in detail.

The papers that focus on the Chinese business networks outside of mainland China first look at the various causes of Chinese migration between the twelfth and twentieth centuries. In the twelfth century, the commercial boom for maritime travellers encouraged Chinese migration. From the seventeenth to the nineteenth century, however, European colonization influenced migration as would politics and economy in the twentieth century. The varying reasons for migration influenced the success of integration in the countries of immigration. Several accounts illustrate that the earlier migrants to Indonesia and Malaysia successfully adapted to the cultural needs and linguistic demands of their host countries (Cribb, Gomez, Shaolin, and Mackie)

Other articles in this volume focus on how the *guanxi* operated overseas and why Chinese migrants entered business world in their adopted countries. It is interesting to note that the *guanxi* functioned primarily as familial resource networks to assist new migrants in finding accommodation and employment, and

they also provided assistance in times of disease, death, and so forth. Eventually, the scope widened to include members without actual blood ties, and further still to other business activities. Chinese migrants focused on business activities in their new countries, as almost all of the articles observe, but for various reasons, based on the time period in question. In the early waves of settlement, foreigners were denied entry to other economic areas of life, so the Chinese entered business. During the colonial and post-colonial periods, however, the Chinese chose to move to the most remote areas of the land trading or other small-scale enterprises. As societies became more liberal, some Chinese migrants entered the professions. As a result, those who remained in business extended *guanxiwang* to include members of the local non-Chinese population. The influence of *guanxiwang* was also extended to cultivate people in power. This cultivation has been described as 'crony capitalism' as it was often manipulative unethical in its dealings. Some papers illustrate the cut-throat competition which existed, even among the various Chinese business houses, to obtain the favour of the political elite.

The third topic covered in this volume

covers the experience of the overseas Chinese doing business in mainland China, following the implementation of a number of reforms. It is here that the advantages and disadvantages of *guanxi* have received the most attention. Successful Chinese businesses from Taiwan, Hong Kong, and Singapore have for some time been vying with each other to enter the mainland economy, and have resorted to renewing old contacts and making new ones to facilitate their business. Chan Kwok Bun's paper on the experience of the Singaporean Chinese illuminates this experience. Being accustomed to the business practices of Singapore, they have so far been unable to cope with the limited written documents that characterize business dealings in the mainland. Moreover, several meetings with lavish entertaining seem essential before a solid connection can be established. The Singaporean Chinese have found these practices both time-consuming and economically unviable, and consequently have lost business opportunities to the Hong Kong or Taiwan Chinese. *Guanxi* also play a role in the type of people employed in a Chinese enterprise—people who may not always satisfy the requirements of that enterprise. The dysfunctions and liabilities of *guanxi* also receive sufficient attention in the articles.

The so-called East Asian miracle is a strange phenomenon, in that Western-style capitalism has been able to grow and develop in the absence of those economic institutions that are required

in the Western model. This, along with the increasing number of Chinese entrepreneurs in foreign countries and the great opportunities in mainland China, has generated a number of popular books which try to explain the 'Chinese mind'. Chinese business networks have become more multicultural, however, facilitated by the revolutions in information and communication technology, and they have gradually moved out of the 'personal trust' syndrome. The focus on *guanxi* and *guanxiwang* by the various authors in this book both demystifies and reassesses their importance and relevance. The book is a well-timed, thorough academic analysis which should become essential reading. <

- Chan Kwok Bun (ed.), *Chinese Business Networks: State Economy and Culture* Prentice Hall: NIAS (2000), pp. 320, ISBN 87-87062-79-8

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Red Guards in Mid-life Crisis

Revolutionary enthused and spiritually nourished by novels like *The Gadfly* and *How the Steel was Tempered*, the men of the Red Guard traveled to the countryside, sacrificing their youth to learn from the masses. Only years later, when they returned to the cities, did they realize that they actually were the victims of the Maoist policies they defended. Trying to catch up with their more fortunate contemporaries, they attended universities, married, and took up mid-level positions in various research institutes. The victimization continued, however, since modernization had begun to show its ugly face. Not only did their classic Red Guard belief system become the laughing stock of a newly emerging consumer society, but even worse: they found themselves excluded from the recently en vogue monopoly.

Review >
China

By Irmy Schweiger

In his two stories *Panic* and *Deaf* the Chinese author and ex-Red Guard Liang Xiaosheng slightly varies this well-known 'lost generation' meta-narrative in two respects: he chooses the narrative mode of satire and he inserts a psychological dimension which in its turn tells another familiar story - men in mid-life crisis.

Panic opens with the Monday blues of Yao Chun-gang, the vice-director of the China Psychological History Research Institute, who in his better days 'had possessed a robust sexual prowess' and 'could have serviced three wives'. Bored at his office, the vice-director chooses to stay home with an alleged swollen foot—a move that does nothing to relieve his malaise. He tries to reassert his dominant role by barking at his wife, but when director Zhao, a soldier in command of psychologists who hears of Yao's inability to walk, sends his personal car to pick him up, Yao finds himself in the role of lapdog.

Later on, the institute is struck, first by a robbery, in which 'the official records had, sadly, been destroyed', and then by the death of the Chinese patron who was overseas. With its history no longer traceable, the institute is reduced to little more than a self-important structure bestowing symbolical capital upon its agents.

As the story unfolds, our protagonist is introduced to a woman visiting director Zhao's office, and things take their typical mid-life crisis course. But as he has proven that he is still in control of the world, Yao Chun-gang's delicate stability

is quickly thrown out of balance when he meets a former classmate who has miraculously transformed himself from the assistant leader of the school's Mao Zedong Thought Propaganda team into one of the nouveau riches without any moral principles. Theoretically, Yao despises this species, but in reality he envies his classmate's new lifestyle. In meeting this ghost of the past, he loses both his last bit of self-respect and his wife: he is rendered completely impotent in every single respect. He now has good reasons to panic!

Liang's novel *Deaf* drives home the lesson of being out of touch with reality: 'I had pretended I could hear when I was deaf; I'd pretended I was deaf when I could hear.' This time we are introduced to the emotional and psychologically complex world of the director of the Literature and Fine Arts Development Trust and Research Institute. Shortly before his inaugural speech as the newly appointed director, the narrator realizes he is deaf. But the show must go on and, equipped with Chairman Mao's teaching 'Be determined! Fear no death. Surmount difficulties and win victory!' the narrator, without a moment's hesitation, turns his disadvantage into an advantage.

Again we are presented with a contemporary A Q, but while Yao Chun-gang represents the intellectual type at the bottom of society, the protagonist of *Deaf* works from the top downward by succeeding in making everybody believe that writing is the normal way of communication. His enlightened secretary teaches him the good side of this mentally selective exclusion, and teaches the reader the moral of the tale: some look but don't see, some listen but don't hear, and

some talk but do nothing. The narrator realizes that 'if you weren't deaf and you had to face all those people applying for housing, or getting jobs for their children [...] would you be able to show anything like the terrific self-control that you've kept so far, and so successfully?' It only remains for the narrator to regret that they had not met earlier, since her words educate him 'better than ten years of schooling.'

In both stories the reader is informed about the psycho-mental landscape of an ageing Red Guard generation. These are tales of missed opportunities, as the characters continue to adhere to out-dated lofty ideals. Since the women in these stories adapt to modern life more easily - they can make love and money - the heroes struggle in vain both at home and in society. Similar to the author's *Confessions of a Red Guard* and *Random Thoughts on 1993*, we read a pessimistic prognosis of a society caught in transition, revealing Liang's own moral indignation. Unfortunately, the author seems unable to embrace the irreconcilable dilemmas of the time. I would, therefore, suggest that each story presents a refreshingly light and humorous tale about the very normal mid-life crisis of male intellectuals facing modernity, enriched by an exclusive historical experience of the Red Guard generation, rather than a 'contemporary understanding of the psyche of China's urban entrepreneurs and intelligentsia'. Otherwise, the somewhat tragic light of a moralizer shines through and tells the old, familiar story of self-pity and self-contempt which we have had to read for so many years. <

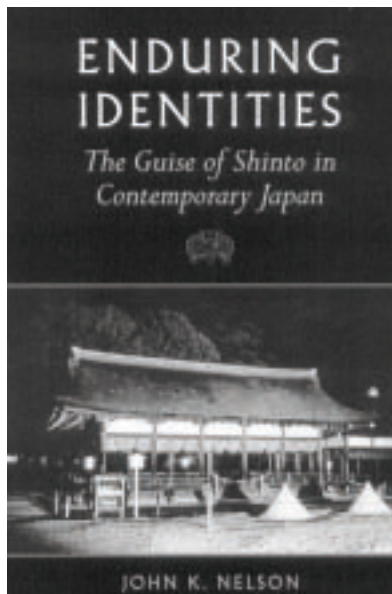
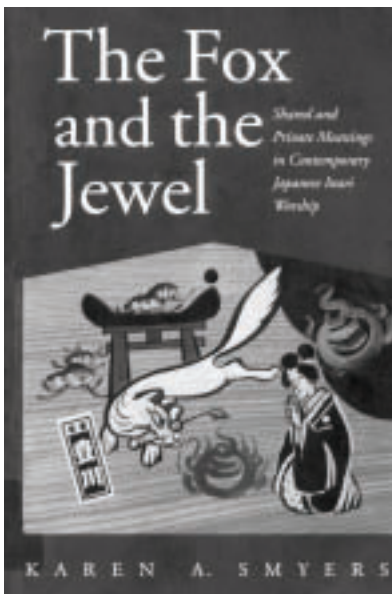
- Liang Xiaosheng, *Panic and Deaf. Two Modern Satires*. Translated by Hanming Chen, edited by James O. Belcher, Honolulu: University of Hawai'i Press, (2001), 157 pp., ISBN 0-8248-2373-7

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Four New Looks at Japan

Review >
Japan

The four books under review, having many topics and themes in common, all appeared within a year of each other. Written by different people from different places, they offer a chance to see how international scholarship is reflected in the authors' work. If scholarship is globalizing, one should be able to discern to which extent a scholar partakes in the learning that exists in the world on their chosen fields and topics. This helps to pinpoint a scholar's blind spots. The resultant is a rating of scholarly standards, tools, methods and procedures. It also gives an indication as to whether one is confronted with an open or a closed field of discourse.



By Jan van Bremen

Scott Schnell's book is a study of a 'fighting festival' in a rural town in central Japan. Through a combination of historical research and contemporary fieldwork, he exposes some drastic changes in the course of the festival's history - for example, that the celebration of the festival moved from autumn to spring. A more profound discovery, however, is that it had not always been a fighting festival. The question Schnell then addresses is: when and why did ritual competition change into local confrontation and conflict?

Schnell interpretes the transition from ritual competition to physical violence through Southeast Asian examples. He applies concepts such as 'moral economy', 'weapons of the weak', and 'hidden transcripts' to his Japanese case. At the turn of the twentieth century, local landlords began to withdraw from direct cultivation, switching their business to urban areas and their allegiance to the central government. They gradually became absentee landlords who no longer functioned as local patrons. The shift from ritual contest to physical attack expressed the erosion of a moral economy and the imposition of a market economy, along with a loss of local autonomy to national government and bureaucracy. Since the mid-nineteenth century, vengeance-seeking during the festival began to appear like a 'hidden transcript'. According to Schnell, the resulting situation was a form of 'internal colonization', the imposition of the nation state upon the peoples inside its boundaries. These days a new conflict is breaking out in the town, this time between the participants in the festival and the town officials. The participants cling to a 'fighting festival', while the officials desire a spectacle that is safe and appealing as a 'tourist festival'.

With tenacity and to great profit, Schnell avails himself of the Japanese sources and scholarship, early-modern and modern ones alike. Besides written material, Schnell makes good use of a number of photographs.

Ethnographies inevitably show gaps, however, and in this case the drums themselves could have been given some more attention. They may seem to be mere instruments, but percussion has been linked to concepts of transition, the central theme of *The Rousing Drum*. That percussion accom-

panies transition rites confirms the thesis of this work, namely that changes in the ritual must be understood in light of social transitions.

Karen Smyers's book bears the same title as her dissertation, *The Fox and the Jewel*. It came as a surprise that as late as 1993 no full fledged study of Inari worship had been written in English. Another surprise was the extensive gap in time separating research on the fox and other animal deities in popular Japanese religion; sixty years of indifference separate the first published work, dating from the first two decades of the twentieth century, and Smyers's own research. Among the rare earlier work on the fox, Smyers found M.W. de Visser (1875-1930), who studied real and mythical animals in the first two decades of the twentieth century, and whose findings play a vital role in this dissertation.

Smyers uses a wide range of sources that includes non-American authors who publish in English. This is not so common in American circles, where there is a tendency to be more inward-looking and self-centred, concentrated in a number of rival, self-contained networks. Clifford Geertz coined the term 'involution' to describe a form of social organization progressively collapsing upon itself. Self-contained discourse circles implode (the case of the Aum Supreme Truth and comparable sects studied by Ian Reader and discussed below bear this out).

A Feast of Violence

Like Schnell, Smyers also makes ample use of photographs. The book does not include a list of the photographs, however, which would have helped the reader to locate and identify them apart from their places in the body of the text. John Nelson's study of a Shinto shrine also came as a surprise to this reviewer because it revealed that, before 1993, such central institutions in Japanese society, as easily seen and widely used as Shinto shrines, had been so understudied. At New Year's alone, millions of people visit a Shinto shrine.

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As in Schnell's book, conflict and competition are also a central theme here, where the rivalry between shrine and parishioners of the Kamigamo Shrine, situated in Osaka and Kobe on the fringe of the vast industrial and metropolitan heartland of the region, is the focus.

The rivalry finds symbolic expression in a fighting festival called the crow sumo (wrestling) ritual. Nelson and Schnell both combine fieldwork and archival research. Their common theme is social conflict and violence, through ritual and actual expression. Nelson incorporates a wide range of literature published in Japanese and English. If the American sources are well covered, European sources found their way into this study only if published in or translated into English.

The topic of Ian Reader's book *Religious Violence in Contemporary Japan. The Case of Aum Shinrikyo* is the violence perpetrated in and by the Aum Supreme Truth. The Aum sect caught the attention of the world by carrying out a sarin gas attack inside a subway station located in the heart of Japan's government and law enforcement buildings in March 1995. Reader is more interested in why it happened, rather than in what happened. In seeking to understand what he calls 'the workings of religious violence', he studied the founder and the followers of the sect to find out more about their characters and the movement. He wanted to know their situations, the changes that occurred, the decisions and directions taken by the leadership. Reader places considerable weight on 'unforeseen events' in his explanation of the eruption of the violence, embedded in the personalities, doctrines, and nature of the movement's organization. Murder was given another name in the movement as is typical of ideological and political directives: when Aum Supreme Truth called it a good thing to 'poa' someone, it was a metaphor, and the justification, for a compassionate act of salvation, but with the new meaning of a killing. It is a sinister case of using 'silly words'. T.S. Eliot wrote of such terms that they are 'too clownish to be admitted into good company'. It is good to keep another phrase by the poet in mind: 'The pursuit of politics is incompatible with a strict attention to exact meanings on all occasions.'

Reader makes exemplary use of primary and secondary sources. He also makes extensive use of Japanese and English language studies. He might have included Eric Wolf's last work, *Envisioning Power* (1999), a study of ideologies of dominance and crisis. Begging the question of religion, most helpful for understanding the Aum Supreme Truth is Patricia Steinhof's study of the Japanese Red Army Faction and its splinter groups. Both authors are at pains to point out the overwhelming number of parallels and similarities with mainstream social organizations in Japan. An oscillation between kindness and harshness is a regular feature of interactions between Japanese actors: a harsh, volatile, aggressive side and a kind, compassionate side is expected of a teacher and authority figure, and ultimately of everyone.

Aum Supreme Truth resembles Japanese society more than it differs from it. Likewise, it resembles millenarian communities who practice religious violence more than it differs from them.

Of the four books, only Nelson and Smyers include a glossary of characters, not necessary for the general reader but indispensable for those who can read Japanese. A combination of contemporary fieldwork and archival research is the only feasible way to study the literate and complex societies of Asia. Schnell, Nelson and Smyers remind us that American anthropologists are not as dismissive of historical resources as they are thought to be. ◀

Works in order of publication:

- Schnell, Scott, *The Rousing Drum: Ritual Practice in a Japanese Community*, Honolulu: University of Hawai'i Press (1999); pp. 352, ISBN 0-8248-2141-6 (pb); ISBN 0-8248-2064-9 (hb).
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- Nelson, John K., *Enduring Identities: The Guise of Shinto in Contemporary Japan*, Honolulu: University of Hawai'i Press (2000); pp. 336, ISBN 0-8248-2120-3 (hb); ISBN 0-8248-2259-5 (pb).
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Yen Bloc: Towards Economic Integration in Asia

Review >
Japan

Yes, a Yen bloc is desirable for Asia including Japan. And yes it can become reality. Here are the conclusions drawn by Chin Hung Kwan in his latest book *Yen Bloc: Towards Economic Integration in Asia*.

By Marie-Aimée Tourres

The admission that 'Asia's developing countries with most of their international transactions denominated in US dollar and with their currencies pegged loosely to the dollar belong to a de facto dollar bloc' is the kick-off start of the book. Two questions follow: 'Is the formation of a yen bloc desirable, and if so, is it possible?' A senior economist at the Nomura Research Institute, specialized in the Asian economy, C.H. Kwan has become notorious on this issue, which he has been covering for almost a decade, ever since his book *Economic interdependence in the Asia Pacific Region, towards a Yen bloc* (1994).¹ Combining academic analysis with his experience as a member of various committees advising the Japanese prime minister and the minister of finance, he answers them in two-part presentation comprising a total of nine chapters. In the first part presenting 'The economic fundamentals supporting a Yen bloc', he explains the rise of regionalism in Asia, the yen-dollar rate, the de-dollarization versus re-dollarization or the aftermath of the bubble economy. Having armed us with the basic but essential concepts to understand the Yen bloc subject, the author uses each chapter composing the second part 'Forming a Yen bloc in Asia', to present the different perspectives on the Yen bloc issue from Japanese to global.

Until the early 1980s, the Japanese government was reluctant to promote the yen as an international currency, fearing that a large demand for its currency would destabilize the Japanese economy while making it difficult to conduct a monetary policy. But now, as Asia is replacing the US as Japan's largest trading partner, stabilizing the Yen's effective exchange rate through the formation of a Yen bloc should help reduce the vulnerability of the Japanese economy to fluctuations in the yen-dollar rate while bearing less exchange risk in both current account and capital account transactions. From the 'Asian perspective' (the only empirical chapter), the latest crisis has vividly illustrated that the traditional exchange rate policy of pegging to the US dollar is no longer compatible with macroeconomic stability in Asian countries.

Editor's note >

Parts of the book have been published earlier in 'Towards a Yen bloc', *NRI Quarterly*, Vol.8 number 2, Summer 1999, pp. 2-13.

Note >

¹ Also see: Kwan, C.H., 'The theory of optimum currency areas and the possibility of forming a Yen bloc in Asia', *Journal of Asian Economics*, 1998.

The theory of optimum currency area is then used to provide a regional perspective. The author focuses on three main criteria as major determinants: the extent of economic integration, the similarity in economic structures, and the similarity in policy objectives. He concludes stating 'it is unrealistic that Japan, the Asian Newly Industrialized Economies (NIEs), members of ASEAN, and China together and at once form an optimum currency area [...] It is more likely that Japan and the Asian NIEs form an optimum currency area, with potential membership extended to include Malaysia and Thailand as they reach a higher level of economic development. Countries still at an early stage of economic development such as China, Indonesia, and the Philippines fail to meet the conditions for forming an optimum currency with Japan.'

But some of Kwan's most interesting observations occur in the final reflective section, relative to the 'global perspective', where he replaces the United States in its due position as regarding international finance. He points out that: 'thanks to the need to finance its chronic current account deficit by borrowing overseas, the US has turned into the world's largest debtor country. The mirror image is the emergence of Japan as the world's largest creditor country and by far the largest foreign holder of US treasury bonds. Never before has the world's leading creditor country had most of its overseas assets denominated in the currency of the world's largest debtor country. This unprecedented situation has become a major source of instability in the international financial system, as symbolized by the gyration of the yen-dollar rate. The emergence of international currencies that compete with the dollar may help impose discipline on the economic policy of the US by rendering the international environment less forgiving of its mistakes'. Together with the euro, the emergence of the yen as an international currency, by imposing discipline on US economic policy, should therefore enhance the stability of the system.

Worth noting, in contrast to Europe and America, economic integration in Asia has been achieved mainly through the initiative of the private sector, without formal treaties. Likewise, according to Kwan, a Yen bloc is unlikely to be established under Japanese government initiative; rather it will be the result of the increasing preference for the yen over the dollar by the Asian economic agents. Yet, perhaps Japan is capable of facilitating this process. Kwan believes it 'no exaggeration to say that Japan is facing the choice between now or never in its attempt to promote the yen as an international currency'. However, the author stresses that due to its current economic situation Japan



will first need to revitalize its economy, before it can even contemplate facilitating the yen is to play the role of Asia's key currency.

The political aspect cannot be ignored either. The Japanese occupation during World War II is still fresh while the real political opposition may come from the US, if the formation of a Yen bloc is interpreted as posing a challenge to the status of the dollar as the key currency. But the idea will mature when the potential economic benefits will surpass the political costs. In this context, the formation of an East Asian Economic Caucus (EAEC) advocated by Mahathir, Prime Minister of Malaysia, contains a clear and symbolic say, that is, an element of 'thinking East-Asian' by strengthening the voice of East Asia and East Asian economic cooperation. One thing however: the book was written under the premiership of Obuchi keener on such visions than Koizumi. At present, Kwan's views more clearly follow what Eisuke Sakakibara, former Vice Minister of Finance for International Affairs and now professor at Keio University, Tokyo, has been strongly advocating for years. If Sakakibara was nicknamed 'Mr Yen' for his influence over currency markets, it is not for no reason. Beyond the so-called Chiang Mai initiative, which aims to create a network of Central Bank currency swaps among ASEAN+3, Sakakibara states that Asia should aim for creating an Asian Currency Union in ten to twenty years. ◀

- Kwan, C.H., *Yen Bloc, Towards Economic Integration in Asia*, Washington DC: Brookings Institution Press, (2001) pp.204, ISBN 0 8157 0083 0, index



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The Victim as Hero

Review >
Japan

The great merit of *The Victim as Hero. Ideologies of Peace and National Identity in Postwar Japan* lies in its synthesis of sources of the peace movement and the light it sheds on the notion of Japanese self-victimization from various political and historical perspectives. Its relevance lies in its comprehensive description of the political role of the victim narrative in Japanese post-war state policies. In short, it is a systematic account of the pacifist movement and its co-optation by state nationalism. The book is of great value to anyone interested in the history of Japanese political attitudes toward the Pacific War and the way it influenced the educational system.

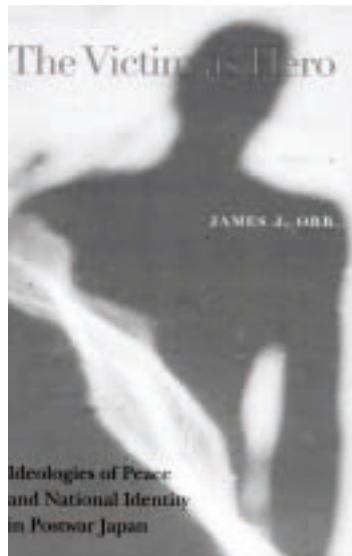
By Margaret Sleeboom

The style of the book is fluent and clear, even to readers without any background knowledge of Japanese history. For specialists, however, the book's many repetitions of the same theme may become tiresome, especially to readers who have studied works that discuss similar themes of post-war memory. The book consists of seven chapters, five of which carry the main body of the argument. It is a historical work in the sense that the five main chapters follow a temporal order, but it is also a thematic work. It begins with a discussion of the American occupation and the Tokyo War Crime Tribunals and continues with a debate on the role of victimization in the Anti-nuclear Peace Movement and the textbook issues. The book follows with a discussion of the theme of victimization in the world of literature and film, and finishes with a critical analysis of the politics of compensating war victims.

The theme of war victimization in Japan is certainly not a new one. It is, therefore, a great shame that the author does not make any mention of two clearly relevant and widely read (at least by modern Japan specialists) works, discussing the same theme of national self-victimization. The first, *Interpreting history in Sino-Japanese relations: a case*

study in political decision-making by Caroline Rose (1998), discusses war victimization from Chinese and Japanese points of view on the textbook issue. She concludes that matters of war memory cannot be understood outside the realm of current foreign policies, while at the same time patterns found in such political behaviour are not unique to the nations involved but are shared with the formulation of international policy in general. The second book, *The Wages of War* by Ian Buruma (1995), compares war memories from Japanese and German perspectives, charting how the legacy of shame has in various ways shaped political movements and government policies to the present time. I believe that the element of comparison in these books puts into perspective what is, on first sight, the unique contrast of the combination of Japanese pacifism and its inability to face up to the reality of aggressive behaviour in its national history.

The main argument of the book focuses on the notion that the development of victim consciousness (*higaisha ishiki*), instead of just being a conservative tactic to avoid responsibility, is an essential part of the Japanese pacifist national identity. Orr shows how post-war Japanese elites and American occupying authorities set the stage for a narrative in which the Japanese people - the



Emperor and the Japanese civilians - had been victims of the aggression of the military. The state and the ultranationalists were blamed for Japanese warmongering, so that the Japanese and the various elements of their culture were spared the painful confrontations with their Asian war memories, which the German people have undergone about their role in the Second World War. This lack of public acknowledgement of the consequences of the past for other Asian victims was also a lack of self-reflection, by the communists and new-born democrats, on the responsibility of the Japanese people for the war. It also explains the post-war mythology

of the Japanese as innocent victims, which in time became widely accepted as fact in public discourse.

The main aim of *The Victim as Hero* is to show how the theme of victimization has been used by groups across the political spectrum. In other words, the notion of victimization has not just led to the avoidance of responsibility, but also to conscientious civic activism. As such it became part and parcel of Japanese nationalist ideologies in different camps. Orr thus shows how defeat in the Pacific war led to pacifism among various layers of the Japanese population. By describing how this pacifism was incorporated as a collective sense of victimization in a newly constructed form of national identity, Orr succeeds in illuminating the link between pacifist victimization and post-war nationalism.

Orr did not give much consideration for the arguments, put forward by Japanese scholars, which maintain that in a world of colonialism, imperialism, and widespread war, many people did indeed experience fear. Japanese aggression was not expressed in an era of world peace, but in a world in turmoil. Disregarding both the motivation of ultra-nationalist politicians and warmongers, and the aggression in China, Korea, and Taiwan, many people thought that through fighting one could avoid becoming a victim. The fact that philosophical and Marxist debates on 'subjectivity' ideologically depict the Japanese as being too passive, and criticized them for being irresponsible in maintaining an ideological distance from the state, does not take away the historical reality that many Japanese indeed became victims. The question is of what.

Though I read the book with great pleasure, I did not think Orr's reference to cultural practices of 'indulging' (p. 11-13) was very helpful in explaining the ease with which a war victim consciousness could thrive in Japan. The political and ideological factors Orr describes are far more convincing than the half-hearted attempt at cultural generalization. Anyway, any such attempt should be accompanied by careful intercultural comparison. More suitable would have been a more careful weighing of the relative importance of factors that shaped the Japanese war victim consciousness at two levels. At a temporal level, Orr could have compared the way in which the war was remembered by those who had actually lived through it with the victimization consciousness of those born after the war. At a synchronic level, Orr could have added a differential analysis of the various factors (political and educational factors, social movements, or the Japanese national psychology) he found relevant to understanding the formation of post-war notions of victimization. <

Orr, James J., *The Victim as Hero. Ideologies of Peace and National Identity in Postwar Japan*, Honolulu: University of Hawaii Press (2001), 221 pp., ISBN 0-8248-2435-0, Endnotes, Bibliography, Index

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The Online Burma/Myanmar Library is actually a database which functions as an annotated, classified, and hyperlinked index to full texts of individual Burma documents on the Internet. It also houses a growing collection of articles, conference papers, theses, books, reports, archives, and directories on-site (e.g. the 17MB archive of the Burma Press Summary). Its librarian presently requests help from specialists to refine the structure and add to the content.

By David Arnott

The Internet currently holds in excess of 100,000 Burma-related documents, from short news items to complete books, scattered over more than 400 websites (not all of which have internal search functions) run by the UN, state governments, academic institutions, media, listserv archives, human rights organizations and other NGOs, activist groups, and so forth. The volume of information is growing rapidly as more and more organizations choose to publish on the Internet. Even using modern search engines, it is difficult and time-consuming to research this widely scattered material.

There is clearly a need for a central index, which is exactly what the Online Burma Library seeks to provide. Launched in October 2001, it is organized on a database (using MySQL software, in combination with PHP) into fifty top-level categories based on traditional library classifications, with a hierarchy of some 350 subcategories. These hold approximately 2,300 links (mostly annotated with keywords and descriptions) to individual documents, and links to the approximate 400 websites, giving access to roughly another 100,000 documents. The database allows rapid searching in all or specific fields - description or keyword, date, language, title, author, source or publisher, and so on. It is also possible to browse through the subject hierarchies or to use the simple alphabetical list of all categories and subcategories to find specific material. We are using the Greenstone digital library software

to build the collection of documents housed on-site. This software allows full-text searching, though at present only the Burma Press Summary fully uses this feature (we would like to hear from people who have experience with this software).

Building the Library

Historically, the Library's starting point was the Burma Peace Foundation's documentation of the human rights situation in Burma, and this material still comprises about half of the total number of items. This ratio is falling as the other sections are built up: Bibliographies/research, Economy, Geography, Health, History, Military, Politics and Government, Society and Culture, and so forth. Specialists in such areas are invited to provide various levels of input, from giving the librarian comments on the structure, sending him the web addresses (URLs) of online items that should be added, e-mailing documents to be placed directly on the site, to editing whole sections or subsections. Editing can be done online from any computer with web access. Several scholars have already agreed to work on particular sections. We trust that more will offer their assistance and that these will include people from Burma so that the Library can develop sections in the different languages of Burma.

With regard to Burma-related documents in electronic form which are not on the Internet, the Library encourages owners (individuals, organizations, or academic institutions) to place them on their own websites and send the URLs to the librar-

ian, or send them to be placed directly on the Library site. Important documents which do not exist in electronic form, and which are not listed for digitization by any library, will eventually be typed or scanned in and housed on the Library.

We would like to hear from librarians who are digitizing collections which contain texts relating to Burma, especially if these will be on open access. Not only do we hope to hear which documents have been digitized, with URLs, but also which are in line for digitizing. If necessary, the Library could maintain a page listing the latter, as a means of reducing duplication, and providing suggestions for setting priorities. We urge digital librarians and the producers of online periodicals with mixed content to give each document an individual URL wherever possible, for direct access, as a public resource is enhanced if users can link directly to individual documents without having to go through the process of searching or browsing.

Since its launch in the beginning of October 2001, the Online Burma/Myanmar Library has received an enthusiastic welcome from a wide range of users, from senior Burma experts to student activists. The Asian Studies WWW Monitor gave the Library the highest possible rating (five stars and 'Scholarly usefulness: Essential'). The librarian hopes that those involved in Burma research will welcome and use this new resource and help to develop its structure and content. <



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Rina listens to Raju in: *Chutney Popcorn*



A doctor listens patiently in: *Sixth Sense*



Farid denounces white British society over dinner with Parvez in: *My Son the Fanatic*



George and Sajjid at home in: *East is East*

All pictures still taken by Monica Ghosh

Filmed Representations of South Asians in the Diaspora

Asian Art >
South Asia

The relatively recent popularity of several South Asian films outside of South Asia raises questions about depictions of the diaspora and possibly the construction of new stereotypes.

By Monica Ghosh

This year witnessed the success of several South Asian films outside South Asia. *Lagaan*, a Bombay film starring Amir Khan in a plot set in colonial India, was nominated for an Oscar, even though it did not win. *Monsoon Wedding*, an engaging film by Mira Nair about an extended family who gathers for a wedding of an arranged marriage, has received rave reviews from critics and audiences alike. While Bombay films, such as *Lagaan*, and films that rely on South Asian content or themes, such as *Monsoon Wedding*, may be getting wide viewership, an interesting and important topic that remains to be explored further is how the experiences of South Asians in the diaspora are represented on film. These experiences often reflect the complex negotiations around issues of race, class, religion, and sexual orientation in the 'host' countries.

Although the South Asian diaspora extends to almost every continent and country in the world, in order to establish a manageable framework, this analysis relies primarily on representations of South Asians in the diaspora in films made in the US and the UK, by filmmakers who may or may not be ethnic South Asians. The five films that this article explores are three independent films - *My Son the Fanatic* (based on a screenplay by Hanif Kureishi), *East is East* (based on a stage play by Ayub Khan-din), and *Chutney Popcorn* (a first film by Nisha Ganatra); and two Hollywood films - *Sixth Sense* (M. Night Shyamalan) and *Keeping the Faith* (Edward Norton).

My Son the Fanatic is a story told primarily through the relationships of a Pakistani taxi driver, Parvez, who belongs to an older generation that 'came to Britain full of hope and expectation' but whose son, Farid experiences 'being made to feel inferior in your own country'.¹ Farid is very aware that he lives in a racist society where he will

never be considered equal to his white counterparts. Parvez recognizes that the 'English' have 'funny habits and all' but is unable to convince his son to reconsider his decision to become associated with an Islamic fundamentalist group.

Kureishi's work brilliantly presents a view of how Islamic fundamentalism piggy-backs a conservative agenda on existing forms of racism, thereby presenting itself as the only option for South Asian Muslims in Britain in a way that appeals to a generation that is not so much 'thirsty' for the spirit as it is sick of the status quo. Instead of challenging racism and going one step farther than Parvez's generation, Farid remarkably allies himself to an Islamic group that, on one level, challenges the hegemonic ideology, but, on another level, motivates and incites the followers to expressions of hatred and violence in the name of religion. In the film, the religion is Islam, in reality it could quite easily be any other religion. Thus, Kureishi complicates the idea of explaining the world in simple binary oppositional terms of good and bad, with one group assuming all the blame and the other being cast as the all-good alternative. Rather the film holds both groups responsible; the dominant group that dehumanizes and distances people of colour who have dispersed from other places is not much better than the manipulation of religious leaders who incite violence and promote intolerance.

East is East tells the story of a mixed-race (Pakistani father and white British mother) family in the UK. In the introduction to the screenplay the author Ayub Khan-din acknowledges the stigma of being a 'black actor' and explains that he was fed up with 'crap stereotypical roles', yet in *East is East* he creates his father as a character that is not far removed from the worst kind of stereotype - the inconsiderate and abusive husband and father whose unbridled rage is beyond comprehension. The viewer cannot understand George's dogged persistence in trying to marry his children off to other Pakistanis. His children resist him and this apparently sends him off the deep end; he desperately tries to control and command his

children from the way they dress and their hairstyles to whom they associate with. There are not many Pakistanis where they live, which limits George's social activities in his neighborhood where he is always seen as a 'foreigner' and a threat to existing orders, which the inter-racial marriage could threaten, but never does. Instead the family is caught in a senseless cycle of perpetual abuse and violence that ultimately alienates George from his family more and more, pitting one culture - the Pakistani who are seen as inbred and hostile - against the other - the white British who appear as 'freer' and more sympathetic.

Race and generational differences are handled quite differently in Nisha Ganatra's film *Chutney Popcorn*. The plot develops around Rina, a South Asian American lesbian. This film is about the family, redefining it, inventing new norms of parenting, and re-creating the extended family. The relationships in this film create an

alliance with white America. The race dynamics surrounding Rina's sister's choice of a white husband and Rina's relationship with a white lesbian are not touched upon. An African American presence in the film is heard only through the speech of a young male family friend Raju. This film raises lots of questions that remain unexplored or unanswered about how South Asians in the USA ally themselves racially - these alliances are represented differently than in British films. Nevertheless, this film takes a bold approach in exploring a South Asian American lesbian character that disturbs notions of hetero-normativity among South Asians in the diaspora.

ridicules nor does it render exotic. In his films, South Asians in the diaspora are depicted as ordinary and expected. Although *Keeping the Faith* seems far removed from any reference to the South Asian diaspora, there are two scenes with Paulie Chopra, a bartender played by Brian George, a white man who is made up to carry the external signs of a South Asian—dark skin and a stereotypical Indian accent. Paulie claims to be 'half-Punjabi Sikh, one-quarter Tamil separatist' with Jewish in-laws and an Irish Catholic grandmother. In a matter of seconds, Paulie's genealogy trivializes and makes nonsense of certain people with complex historical relationships with colonization and diaspora, while privileging others with similar experiences, such as the Irish-American Catholic priest and the rabbi, that are the focus of the film.

This brief analysis of five films indicates that there are approximately three categories into which the filmed repre-

In the film, the religion is Islam, in reality it could quite easily be any other religion.

sentations of South Asians in the diaspora fall. One are films that break stereotypes to engage real issues. Such films, which include *My Son the Fanatic* and *Chutney Popcorn*, produce complex reflections of South Asians living in the UK and the USA. Another are films that perpetuate and support existing hegemonic paradigms and stereotypes while ignoring or reducing relevant issues and concerns, such as *East is East* and *Keeping the Faith*. Third are films that open new space for alternative engagements and new articulations that represent the experience of the diaspora in creative and progressive ways, such as the work of M. Night Shyamalan, Nisha Ganatra, and Hanif Kureishi. <

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Note >

¹ Kureishi, Hanif. *My Son the Fanatic* (Screenplay), London: Faber & Faber (2002) pp. x-xi

(Re)Claiming Space

The Use/Misuse of Propaganda Murals in Republican Tehran

Propaganda murals and posters extolling the virtues of the Islamic Republic of Iran are familiar sights in the urban space of Tehran. While their bold messages refer to a repressive regime, they coexist with movements and ideologies of popular resistance and ultimately contribute to the complexity of Iran's contemporary socio-political development and environment.

Asian Art >
Central Asia

By Talinn Grigor

Tehran is a megalopolis with fifteen million inhabitants: its population diverse, its culture rich, its pollution poisonous, its topography fascinating, and its dynamics consuming. Once the capital city of the Qajar and the Pahlavi Dynasties, now Tehran is the nucleus of the Islamic Republic of Iran. In this gigantic 'Republican' and 'Islamic' space, various competing visions of modern Iranian identity are negotiated and sustained through visual images that enhance the urban space. Public murals on various high-rises in present-day Tehran, which immediately catch the visitor's attention, are artistic expressions of local ideological struggles.

These large-scale painted murals inform the meta-narrative of the Islamic Republic and are also manifestations of visions, accounts, and realities of a unique society in the process of (un)making and (re)defining itself. Although unmistakably reinforcing the so-called repressive 'regime of the Mullahs', these overwhelming icons are reclaimed and re-edited by the people who use/misuse/consume them on a daily basis. Far from providing a single account of political persuasions transmitted from above, contemporary Iranian society is neither easily decipherable nor apparent in these murals. The people who occupy the cityscape contest these stories every day. They assemble in parks and squares with family members, friends and strangers to mould a different and often contradictory vision of the Iranian social landscape. The masses are drawn to these events, often to challenge the mainstream images of Iran; images that the Islamic Republic wants to disseminate and that the Western mass media is only too eager to consume. However, behind, under, and next to this so-called 'Axis-of-Evil' reside countless sites of resistance, which mould and structure the truly dynamic character of that same Iran.

The Murals

The design of the murals falls into four thematic categories: 1) the continuity of the position and legitimacy of the Faghih or the jurispudent; 2) the concept and reality of *shahadat* or martyrdom; 3) the evilness of the Other; and 4) the virtue and merit of morality. Each category has acquired a specific aesthetic quality consistent throughout in the examples seen in Tehran.

The first image depicts the figures of Imam Khomeini and Ayatollah Ali Khamenei, looking towards a sundown where the top inscription reads, 'We will continue on the path of the Imam and the martyrs of the revolution.' The mural evokes the theme of the rightful and legitimate succession of leader-

Mural of the Iran-Iraq War Veteran on Ferdowsi Avenue, Tehran.



Photo taken by the author, January 2002.

Mural of the American flag on south side of Karim Khan Zand Boulevard, Tehran.



Photo taken by the author, January 2002.

ship to the position of the Faghih. After Ayatollah Khomeini's death in 1989, Ayatollah Khamenei became his heir to the post of jurispudent. These images, as iconographic typologies, often depict both men in profile, one overlapping each other; both in black turban and mantle. This connotes an ideological and a temporal compression from the past to the present, graphically legitimizing the leadership of Ayatollah Khamenei today by the late Ayatollah Khomeini.

The second image signals one of the major dilemmas of today's authority, namely, the human cost and consequence of the devastating Iran-Iraq War. The image represents a soldier with a missing leg, looking nostalgically towards the horizon. The caption above is head reads, 'the value of you, the veterans, is more than that of our martyrs'. The Islamic Republic has found itself in the awkward position of explaining away a futile war to its citizens. Invariably, the war veterans are rewarded and glorified, often at the expense of the dead. In the narrative of martyrdom on these murals, the male soldier – always white and often young – is the sole protagonist of that war. He is brave but modest, religious but proactive, and distinctively non-Western looking. He is often juxtaposed with a religious figure that guides him on the path to God.

The third group of images comes directly out of the iconography of the 1979 revolution.¹ The image represents the American flag with skeleton-heads and falling-bombs replacing the stars and the stripes. In Latin lettering, the writing reads, 'Down with the USA' the typology of these murals conveys the topic of the 'Great Satan' which involves the United States and Israel. The images are always abstracted and reduced to familiar symbols such as the American flag or revolutionary slogans such as 'death to America'. The social unity of the revolution is recalled and maintained by the narrative of these paintings that evokes the perpetual dehumanization of the revolutionary 'other'. This 'other' has become a sign that is vital to post-revolutionary Iranian identity precisely because the history depicted in this image is missing; the image fails to tell the story of Mohammad-Reza Shah who took his cues from the CIA, hence the American flag.

Tehran is rich in these and other images that portray the value of morality categorized in the abstracted concepts of beauty, honesty, courage, devotion, etc. At times, the messages on these public signs are clearly literal; the black ink on the white background decrees ethics as universally self-evident. The bold and simple aesthetics of the murals reinforce their equally simplistic and absolute morality.

The (Re)Claiming?

The most striking quality of these murals consists of their site and scale. They are painted on the sides of private and public tall buildings and are visible from the main avenues. The well-designed, well-planned, and well-placed representations are intended to be seen from far and by many, where the Iranian-Shi'a-Republican meta-narrative is made. Tehran's urban planning incorporates the place and motif of these murals as integral to its master map. The proportions, the colours, the figures and their formal relations to each other within the frame are meticulously calculated and assembled. These signs and their meanings are intentional.

Nevertheless, the presence of these murals is also very practical. After the Iran-Iraq War in 1988, great effort and money was spent to turn Tehran into a more agreeable urban place. When President Rafsanjani launched his reform program in 1989, he appointed Gholamhossein Karbaschi as the innovative mayor of Tehran. After a decade of war and revolution, Tehran had 10 million inhabitants who where suffocating in a city designed for 3 million people. Karbaschi managed to bring many positive changes to the urban complex; the improvements are remarkable.² The 1979 popular upheaval had imprinted Tehran with an enormous amount of graffiti. Most public surfaces were inscribed with the very voice of the people, buttressing their demand for a just regime. These graffiti remained intact well into the late 1980s. The effort of the mayor to bring aesthetic and urban betterment to the capital included whitewashing public surfaces and adorning them with 'beautiful murals'. The disorderly, spontaneous,

and popular graffiti of the revolutionary days yielded to the orderly, pre-designed, and pre-approved paintings of the post-revolutionary government. The city, at the end of the day, seemed to 'look cleaner'. Needless to say, this kind of iconographic cleaning can also be read as a historic cleansing of parts of Iran's revolution. These new murals certainly make the urban experience 'tidier', they also tell a selective story about the revolution and its ensuing years. Architecturally, the earlier graffiti were at eye-level and accessible. Fluid both in form and meaning, they could mutate overnight. In contrast, these contemporary murals are placed at the uppermost vertical space of the city; they are remote, fixed, and static both in form and meaning.

Iran, however, is not as monolithic as these murals depict. These icons are only glimpses into one of the many stories told within the Iranian urban space. The individual and collective practices that one witnesses in Tehran's public domain testify to a society in constant mutation. In everyday society, young couples occupying the municipal park benches – in a very legal way – subvert the very policies of the clerics by flirting with each other; what they are doing is lawful, but nevertheless undesirable. Also witnessed in the Iranian cinema, this kind of 'bending the rules' or 'stretching the law' is an everyday practice of the ordinary Iranian. These teenagers know quite well that – as artist Krzysztof Wodiczko asserts – when our heritage is simply removed, it prevents critical projections on and off of it. Conversely, when that same so-called 'heritage' is not reclaimed, re-edited, and reproduced, it goes unchecked only to become yet another sphere within which the cohesive power can operate.³ This kind of individual activation of the public domain is not really the binary opposite of the collective murals, rather they both coexist as competing visions of reality, endlessly subverting each other and contesting their public-ness. The murals and the teenagers become a cultural text endlessly open to interpretations and interplays, persistently exposed to simple use/misuse as two sides of the same coin. As such, by inhabiting the same space, both reveal the intrinsic workings of a democratic society in its process of making, amending, and reclaiming form and meaning. <

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Notes >

- ¹ See: Abrahamian, 1993: images.
- ² See: Adelhkah, 2000: pp.14-15.
- ³ See: Wodiczko, 2002.

Delving into Shangri La

Asian Art >
Central Asia

One of the largest collections of Islamic Art will be open to the public for the first time in October 2002. Shangri La, the lavish Hawaiian estate of American heiress Doris Duke, is a testament to Duke's collecting passions beginning in the 1930s. Its architecture, gardens and extensive art collections can be studied to learn more about issues of early American Orientalism and the role of patronage and collecting in the appropriation of an Islamic aesthetic in the West.

By Sharon Littlefield

The American heiress Doris Duke (1912-93) was an avid, if little known, collector of Islamic arts. Her interest was sparked in 1935 during a honeymoon tour of the world. In the course of her eastern travels, the first of her life, Duke began to collect objects and even commission architectural interiors for the home she expected to occupy in Palm Beach, Florida. However, she found her final honeymoon destination, Honolulu, so appealing that she decided to build her home in Hawaii and design it around the Islamic works of art she had begun to collect. What began as youthful enthusiasm became an enduring passion. For several months of the year Duke lived in her Honolulu estate and she continued to collect Islamic art for it until her death in 1993.

In her last will and testament, Duke decreed that her Hawaiian estate, known as Shangri La, should be opened to scholars and the public for the purpose of educating about Islamic art and culture. For the first time in its private life, Shangri La's doors will indeed open to the public this fall. Beginning October 2002, Duke's collection will become a new resource for historians of Islamic art. It will also become an important resource for researchers interested in issues such as display, Orientalism, cross-culture encounters, and the geography of culture.

Shangri La is located on 4.5 acres of oceanfront property in a quiet residential neighbourhood not far from Waikiki's most familiar landmark, Diamond Head. With its vast views of the Pacific Ocean and lush mountain landscapes, Shangri La's location is utterly Hawaiian. Rather than compete with this environment, the buildings on the estate were sensitivity designed to complement it. The facades are relatively simple and there is minimal external ornamentation. The buildings show a variety of architectural styles including Modern, Spanish/Mediterranean revival, and Islamic. They are essentially single-story, whitewashed structures which are surrounded by hidden gardens, a large terraced lawn, fountains, *koi* ponds, and tropical vegetation. Overall, the structural environment is restrained, enabling the beauty of the surrounding landscape and Duke's art collection to take centre stage.

Doris Duke acquired about 3500 objects for Shangri La during nearly sixty years of collecting. Predominantly, they are works of art from the Islamic world, making this one of the largest collections of Islamic art in the United States available for study. And unlike most museums, nearly all of the objects are on display. Taken as a whole, the objects show the diversity of Islamic cultures that are usually included in the monolithic term Islamic art. Objects produced from regions such as South Asia, Central Asia, Europe, the Middle East, and North Africa can be found throughout the house and grounds. They range in date from the eighth through twentieth centuries and embrace a variety of media including among others: ceramics, textiles, metalwork, paper, canvas, precious stones, glass. They also demonstrate a variety of lifestyles such as court, urban, and village. The collection at Shangri La is especially strong in objects from the seventeenth through nineteenth centuries, and ceramics from Iran.

In addition to portable objects, Duke also collected architectural elements such as two historic room interiors made in late-eighteenth century Ottoman Syria. But her interest in large architectural works was not limited to what she could purchase. Duke was also an active patron. She commis-

Luster mihrab made in Kashan, Iran for the tomb of Imam-zadeh Yahya in Veramin, Iran, signed 'Ali b. Muhammad b. Abu Tahir', dated Shawwal the Great 663Ah (May 1265 AD)



Doris Duke Foundation for Islamic Art

sioned, for example, inlaid marble wall and floor panels, painted wooden ceilings, and large ceramic tile panels from artisans in 1930s India, Morocco, and Iran respectively. Duke also hired local Hawaiian artisans to craft 'Islamic forms' for Shangri La. Among them are a replica of the seventeenth-century Chihil Sutun in Isfahan, Iran and a Mughal-style garden inspired by Lahore Gardens in Pakistan.

While individual objects at Shangri La will provide the field of Islamic art history with much visual material for analysis, the house as a whole and the manner in which Duke chose to display her collection within it will likely prove equally thought-provoking. While some works of art are displayed in vitrines, others, especially furniture, were used for everyday life. In addition, Duke opted to have architectural works with particular functions imbedded into the structure of her home. Thus tiles intended as fireplace surrounds, doorframes, and spandrels are installed to reflect their original intent. Each room is outfitted with diverse works of art, for Duke chose to juxtapose different media, time periods, and cultures rather than organize around a single theme. Even so, some rooms are heavily weighted towards particular Islamic dynasties. The central courtyard is replete with ceramic tiles from Safavid Iran, the master bedroom evokes Mughal India, and Duke's version of the Chihil Sutun, called 'The Playhouse' showcases the arts of Qajar Iran. She also purchased several *mihrabs*, which she chose to orient in numerous directions around the house, rather than all towards Mecca. Her notions of display were both historically and personally motivated.

As a wealthy young American woman who decided to build a home with Islamic art in what was then the American territory of Hawaii, Duke created a cultural product that supports a great variety of approaches and prompts a host of questions. To what extent is Shangri La both a product and evidence of American Orientalism in the 1930s and/or the American phenomenon of building grand seasonal estates? What did she seek to accomplish in creating a home filled with Islamic art in Hawaii? How can diverse Islamic cultures be understood with her vision? Duke's particular history has much to offer when exploring notions of identity and art, patronage and collecting, and even how such categories are conceived. Architecture, for example, is typically studied as the most public of the visual arts, a suitable medium for transmitting public statements. But for Duke, the built environment of Shangri La was a highly private undertaking, and few were invited to view her statement. Ultimately, the home she chose to build, the art she decided to collect, and the way she chose to display it will likely deepen our understanding of what Islamic art is and how its meanings may be appropriated and reconstructed to redefine an entirely different era and culture. <



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Doris Duke Foundation for Islamic Art

The 'Playhouse' at Shangri La, completed in 1938, was modeled on the Chihil Sutun in Isfahan, mid-seventeenth century.

ASEMUS

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 Civilisations Museum, (Singapore)
- John Mack, Senior Keeper, British Museum, London, (Great Britain)
- Stephane Martin, Director of Musée du Quai Branly, Paris, (France)
- Delfin Colomé, Ambassador, 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)

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, 10-14 April 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.
- Sharing collections (Copenhagen, Denmark, Autumn 2002)
- Taking Care of the Shared Cultural Heritage (Kuala Lumpur, Malaysia, Spring 2003)
- Presenting the Shared Cultural Heritage to the Public (Shanghai, China, Autumn 2003)
- Managing the Shared Cultural Heritage (Singapore, Spring 2004)
- Reporting Back to the Museum Community (Seoul, Korea, 2004)

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 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.

<http://www.asemus.org>

The ASEMUS homepage on the web 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 all of the below features:

- links to participating museums
- information on current and coming events
- reports on running projects
- results from conferences and workshops
- digital databases of museum collections
- digital databases of museum photo archives
- digital databases of museum exhibitions
- virtual exhibitions on Asia-Europe issues

Address >

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Sharing Collections and Presenting Cultural Heritage in Asian-European Exchange

ASEMUS conference 'Marketplace of Museums'

Asian Art >
General

An important event, in both the arts world and museum sphere, the first workshop meetings of the ASEMUS (Asia- Europe Museum) network were held during a conference in Leiden, from 10 to 14 April this year. The workshops were set up to bring together museum professionals from the ASEM (Asia-Europe Meeting) countries to discuss topics that merit cooperation in museum activities. As a cooperation platform for Europe and Asia, the ASEM countries include the fifteen EU member states and ten Asian nations (seven ASEAN members, China, Korea and Japan). The workshops were in fact discussion platforms to develop specific activities, such as information exchange, technical assistance and exhibitions. During a three-day period, each of the five working groups set out to develop a programme for future workshops.

By Ken Vos

The meetings were held in the National Museum of Ethnology (NME, Rijksmuseum voor Volkenkunde) and were co-hosted by the National Museum of the Philippines and the National Museum of Ethnology. Registration for participants was semi-open, meaning that both the ASEMUS Executive Committee and the co-hosts recommended a number of chairpersons, speakers and invited participants, whereas the remainder of the allotted places, about one hundred in total, was filled by outside applicants, the majority of course from the Netherlands. This method was chosen so that of the ASEM member countries as many as possible were represented, while at the same time, discussions could take place effectively and efficiently with the participation of experienced discussants and potential stakeholders.

Of the five workshops that were set up, the first and fourth workshops are described here in greater detail. At the start of the conference it was not clear how effectively these workshops would be, much depending on the input of individual participants and their specific socio-political environments. As the participants, apart from the local organizers and the chairpersons, were free to choose any workshop in which to participate, the composition of each was

fluid. After the first day of sessions, however, it became apparent that the majority of the participants became core members of their respective workshops. This relatively informal setting was conducive to freewheeling discussions in a relaxed atmosphere, as was remarked by many participants. In most cases, the first few sessions were used for presentations on related subjects, introductions, determining definitions, and formulating goals.

For the first workshop, originally called 'Scattered collections of Asian minorities', short presentations were given by a number of distinguished people from museums and academia. During the discussions following the presentations it soon became apparent that the term 'minorities' was a scientifically inaccurate and politically inappropriate term. For one thing, a national ethnic minority can be a locally dominant ethnicity. In the official policies of a country such as Indonesia, for instance, no minorities or majorities are differentiated, so no special status can be derived from association with an ethnic group. The term 'minority' might also imply local hierarchies. Also, it was concluded that whereas 'collections' could be a starting point for the discussions, intangible cultural heritage, such as music, dance, oral traditions and knowledge, should be taken into consideration as well. After

ample discussion it was decided to rename the workshop 'Research and development of scattered collections in ASEMUS partner countries'. This was defined as the systematic study, management and use of heritage resources from Asia that are scattered in European and Asian museums.

Frameworks for Pilot Projects

Several strategies for this purpose were formulated. It was proposed that the sharing of information should be done through community development, communication networks, standardization of documentation and contributions towards cultural heritage management. It was decided to choose a limited number of pilot project proposals to comply with a set number of criteria and principles. Apart from evident management and evaluation considerations, these criteria also stipulate that communities must benefit from such projects through electronic repatriation and the stimulation of cultural revival. Another important criteria is that of cultural diversity, such as in race, ethnicity, gender, class, and sexual orientation, taking into account the realities of contemporary multicultural societies. In this context, the term 'multicultural' denotes several cultural roots in a social setting, not just ethnicities, such as in urban environments, as

opposed to trying to understand societies as isolated, homogeneous communities. Four examples of frameworks have been formulated for such pilot projects to be submitted to the ASEMUS board before 30 June 2002.

As a first potential framework, the National Museum of the Philippines and the Ethnology Museum of Hamburg might partner as lead museums to be regional hubs for their respective continental partners. The Vietnam Museum of Ethnology may also act as a focus for connecting scattered collections in Europe and Asia. A third potential focus will be on a specific region: the scattered collections from the islands of West of Sumatra. Finally, another proposed project is the study of multicultural heritage resources on Macau, the Philippines with Lisbon, Portugal as a field site. Due to political implications, definite actors for the proposals could not be fixed. By 1 September 2002, the preliminary proposals should be reviewed to be finalized for submission before the next workshop meeting in Copenhagen in autumn 2002.

Travelling Exhibition(s)

The fourth workshop, 'Travelling exhibition on Asian perceptions of Europe and European perceptions on Asia' was composed of short presentations on intercultural exhibitions. Further incentives for discussion were the papers presented during the plenary sessions by Yoshida and Sandahl who had been invited speakers.

Following Sandahl's proposal for an intercultural exhibition, the relationship and unity of the human body and mind was taken as a basic concept for further development. Two main points of discussion were raised concerning this concept. First that the conceptual separation of body and mind is a basically European approach, and would be difficult for Asian audiences understand. A term such as 'the human condition' would also embrace mind and body as undifferentiated aspects. Second, cultural similarities rather than differences would be emphasized when developing this concept. This theme would be best developed by creating sub-themes that would act as modules for the exhibition. The main focus would therefore be on the further development of these (sub-)themes or modules. These modules would create flexible logistics for setting up travelling exhibitions, as these would make it possible to break up the complete exhibition into parts to be adapted to smaller venues and particular display conditions.

Exhibition Themes

Many ideas came up during the discussions for selecting interesting object categories, such as individualism and sociality, geomancy, physical and psychological comfort, concept of time, food etc. These were partly elaborated in six provisional modules or themes: (1) portraiture, (2) living spaces, (3) spirituality, (4) well-being and health, (5) sexuality and (6) the symbolic body.

These modules are not finalized and not arranged in any hierarchical order and may be dropped or make room for newly developed ones. The modules may make up one single or two large exhibitions to be held in larger venues, for example, one with European material in Asia and one with Asian material in Europe. One single exhibition with objects from both regions would also be a possibility. The separately displayed modules would be supported by the same catalogue and website in at least the dominant local language(s), which might include a virtual exhibition. There is a distinct Asian market for impressive objects in the 'masterpiece' category. On the other hand, such an exhibition should not focus too much on tradition. Naturally, such a project cannot not be restricted to the persons and institutions participating at this conference.

Targets, Funding and Time Frame

At an early stage provisional venues should be selected. For this purpose, a synopsis of the exhibition and its constituent modules must be produced by September 2002. For this purpose, the concept and its modules should be further developed through discussion. One way of proceeding is an electronic questionnaire with open questions to all the participants of the conference. Those who are interested in contributing, or who know suitable specialists on these intercultural topics, are invited to contact the local organizer (at the e-mail listed below). At the same time, preliminary suggestions of the objects to be shown should be formulated with summaries for each theme. A paper noting possible funding sources should accompany these documents. When the project in any form is considered to be sustainable by the ASEMUS committee, a team of curators and other specialists must be identified and appointed by autumn 2003, when the workshop meets next in Shanghai. Also, a draft text and images, a first selection of objects and object types must be ready by then. A designer or designer team must be appointed, a business plan also needs to be produced for this meeting.

Considering the progress that was made in all of the workshops which constituted the ASEMUS conference, it must be concluded that at least a number of practical collaborative and intercultural projects will eventually materialize. The atmosphere of intellectual openness and the willingness of many parties to forge new relationships on several levels may mean that ASEMUS as a museum network will be a sustainable proposition with long-term positive effects. In ideological terms, it may be that relations between Asian and European museums become more symmetric and therefore mutually beneficial. ◀

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Group of ancestor statues, wood and rattan, Nias, h 24-35 cm, before 1894.

National Museum of Ethnology, inv.no. 1002-172

GATE
Foundation

The Gate Foundation is an international art foundation devoted to promoting intercultural exchange of contemporary art. The Gate Foundation aims to stimulate knowledge and understanding of contemporary art and artists, emphasizing non-Western and migrant cultures.

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Let's Pause & Talk, Let's Pause & Drink

The theme of this year's Korea Gwangju (Kwangju) Biennale is 'Pause'. The fourth such event, this Biennale started on 29 March and will run until 29 June. At the time of writing, with the start of the 2002 FIFA World Cup at the end of May and with this Biennale, Gwangju is in a state of great excitement to greet its guests. Artistic director Sung Wan Kyung, Korea's art critic, and China's Hou Hanru, art director for the last Shanghai Biennale, and Charles Esche, the director of Rooseum Center for Contemporary art in Malmo, Sweden, co-curated this biennale with about 230 artists participating from all over the world.

Review >
Korea

By Youngna Kim

Structured around four different projects this Biennale's focal point rests with its attempt to discover young and unknown artists or alternative art groups, thereby deliberately excluding annually participating artists and well-known US artists. Asian artists are impressively well represented: 94 are from Korea, 36 from China, 14 from Taiwan, Indonesia and Hong Kong each, 11 from Malaysia, and 13 both from Singapore and Japan.

In the exhibition, pavilions were installed between the art works, and the second floor was also used for the exhibition so that the audience could go up the stairs to view the works from above. Unfortunately as the works involved in this kind of display and most of these installations were site specific,

more than 50 per cent of the installations and works were incomplete at the time of opening, causing some complaints from the participating artists.

With countless Biennales opening all over the world, besides the Gwangju Biennale, there has been a flood of Biennales with six to seven more of these art shows slated to open this year. Due to this Biennale phenomenon, the critics are quick to say that the Biennales are becoming less of an 'arts issue' and more of a cultural showcase for the hosting city. Therefore the hosting city's biggest concern is now how to differentiate themselves from the others. In this line of reasoning, the Gwangju Biennale's theme of 'Pause' has succeeded in getting the necessary attention. The theme has a clear Eastern philosophy and meaning imbued in its title where 'Pause' means taking a short rest from our breathless and hectic daily lives in this modern society. The artists themselves tried to stay true to, and to sincerely interpret this year's Biennale theme in their works. Many of the artists' works connected 'Pause' to spaces, where to rest and recharge energy, making these spaces lively and involving audience participation. With an abundance of ideas this exhibition, when compared to the works, which were rather difficult to comprehend in the past biennales, added an element of 'fun'. The visitor could sit in Germany's Olaf Nicolai's *Big Sneaker* in the form of a shoe, or read a comic book chosen from a bookcase in Atelier Bowwow's *Manga Pod*. Thailand's Surasi Kusolwong's *Relaxing Machine* turned a 1965 Volkswagen upside down and put cushions in there to watch a Harry Potter movie!

Korean artists who are more experienced at producing art works with a political or social theme appeared to weakly interpret these themes. The most notable Korean artist was Hahm Jin. The audience could find his fantastic one or two inch insects made from small medicine capsules, anchovies or feathers resting on exhibition ceilings, corner switches or lights, and had a delightful experience discovering these works.

'THERE: Sites of Korean Diaspora', is the title of Project 2. This was curated by Min Young Soon, a Korean-American artist and professor at the University of California, Irvine, focusing on works of artists living in Los Angeles, USA, Sao Paulo, Brazil, Almaty, Kazakhstan, Yanbian, China and

Osaka, Japan. Koreans living abroad and the identity problems shared by the second and third generations, the reception and denial of the different culture and how this cultural conflict is manifested in the visual language are the main themes of this project.

About 30 minutes by car took us from the Biennale exhibition to the 5.18 Liberty Park located in the middle of Gwangju City, where Project 3, 'Stay in Execution', was showing. To understand this project, one should know why Korea's Biennale is held in Gwangju.

The Scars of Gwangju

During the military government, Gwangju, a city that sacrificed many of its citizens in the 18 May 1980 citizen uprising and the brutal repression by soldiers under marshal law, earned a reputation as a city of political persecution and martyrdom in Korea. With the civilian government coming to power in the 1990s, Gwangju was able to reinstate its honour as a city spearheading the spread of democracy, hence the Gwangju biennale, first held in 1995, with astronomical funding support in comparison to other biennales overseas, was to reinvigorate the city which had been neglected and culturally ostracized for so long.

However, despite overwhelmingly positive reviews from foreign critics, Gwangju (the city) and the Gwangju Biennale's raison d'être and identity have continued to be the centre of an internal debate. Should the Gwangju Biennale continue its connection to the city with such political persecution and wounds or should it pursue the line of political reconciliation and take a forward-looking approach? This is an issue with no easy solution. One opinion is that over-politicization of Gwangju will only distance other artists but the other opinion is for maximizing the special characteristics of the city since it is the only way to make the Gwangju Biennale different from other biennales.

Artistic director, Sung Wan Kyung, seems to have decided on maintaining Gwangju's political identity. He chose exhibition sites with historical significance, for example the Court House where the soldiers were stationed to imprison and torture civilians, military police barracks, the stockade, the watchtower, and the main office of the military police.

At various spots at the sites of the exhibition, there are placards reading: 'We are looking for a witness' - the work of Yun Dong-chon. Together with Rhie Joong-jae's video work, *Gap, No one can come between Us*, where a nose-holding game escalates into mutual hatred and violence, this leaves a strong impression. Both works are about memorial or memories, and about individuals and institutions. But not everyone is sympathetic or receptive towards painful events of twenty-odd years ago being replayed at the Gwangju Biennale. In fact, a large number of the audience only views Projects 1 and 2 and bypasses the latter two, making them less crowded.

The Gwangju Biennale is now facing new competition in Korea such as 'Media City Seoul', a technology art showcase in Seoul, or the Busan Biennale, both of which started two years ago. These major exhibitions aside, as regional autonomy is taking root in Korea, regional cities are also eager to host cultural events including fine arts, movies, and ballets that are representative of the image of the hosting cities. However, it cannot be said that genuine art lovers interested in contemporary art predominate. It is expected that about 600,000 will visit the Gwangju Biennale, but most of these visitors are primary and high schools groups taking tours. The success of the Gwangju Biennale in the future seems to depend on how to expand the infrastructure to the general public. <

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Lina Kim. 'Per Visibilia, ad Invisibilia', Installation, 2002

Courtesy of the Gwangju Biennale 2002 organization.

> Asian Art Online

With the continuing expansion of connections to the Internet, the Art Agenda has started in early 2001 to follow on this development in true multimedia style. Opening hours were replaced by links to the e-mail addresses and websites of the various institutes listed in the Asian Art Agenda. Now anyone with access to a server can have log on to continuous information on Asian Art in cyberspace: 'Link yourselves...'

<http://www.archivesandwarehouse.com>

'In memory of Hans van Dijk'. On 29 April 2002, one of the most outstanding figures in the study and promotion of modern and contemporary Chinese art, Hans van Dijk, passed away. In memory of this great man, whose important work will never be forgotten, his colleagues at the China Art Archives and Warehouse in Beijing set up a website link, featuring a biography, a poem and a large series of photographs made by Hans van Dijk whilst living in the Netherlands, and from 1986 in China.

<http://www.clzoo.com>

Century Online China Art Networks. This is an extensive website containing information on modern and contemporary art in China today, including written information and images on many artists and art projects in China. During its initial setup, the organizers invited many important art critics and art theorists who helped to create the website, including Shao Dazhen, Fan Di'an, Zhu Qingsheng, and Zhu Qi, among others.

http://www.taisei.co.jp/museum/index_e.html

Welcome to the John Lennon Museum in Japan. For those readers that did not know before, Japan has an official John Lennon Museum, located in Saitama. According to the online information, the John Lennon Museum has been formally approved by MsYoko Ono, and is the first such museum in the world. Perhaps it would therefore be worthwhile visiting the '9 zones' of exhibition spaces in the museum, ranging from: Zone 1, 'Childhood Memories' to Zone 9, 'House Husband'.

<http://www.dnp.co.jp/museum/jicc-e.html>

Museum information Japan. Situate yourself to any region in Japan and you can find out which museums you could visit. This site provides information about museums in any region of Japan. This portal is sponsored by the Dai Nippon Printing Cooperation (DNP) group in Japan and also has a link to international museum information.

The Art Agenda and cultural pages are produced by The Gate Foundation in Amsterdam, the Netherlands. Please send all information about activities and events relating to Asian art and cultures to (New address):

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Australia >

4A Gallery

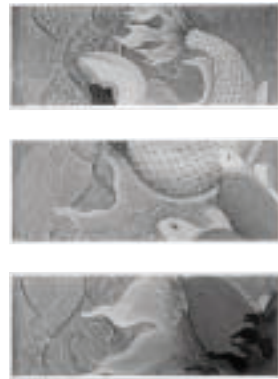
181-187 Hay Street NSW
Sydney, NSW 2000
Tel: +61-2-9212 0380
Fax: +61-2-9281 0873
E-mail: info@4a.com.au

Located in Sydney's China Town, Gallery 4a showcases and promotes a wide range of activities aimed at promoting the work of Asian artists living and working in Australia and in other parts of the world. The gallery was founded under the initiative of the Asian Australian Artists Association.

July 2002

Phaptawan Suwannakudt

Solo exhibition by the Thai artist Phaptawan Suwannakudt, who is currently living and working in Sydney. The exhibition will be held at the second level of the gallery, featuring a variety of paintings.



Phaptawan Suwannakudt, 'Earth Wind, Water, Fire I'

July 2002

China Today (Official title to be named)

Located at the ground level of the gallery, Chinese art consultant Zhou Shulin will present video documentation of artworks from many young artists working in China.

RMIT Gallery

Storey Hall
344 Swanston Street
Melbourne, Victoria, 3000
Tel: +61-3-9925 1717
Fax: +61-3-9925 1738

E-mail: rmit.gallery@rmit.edu.au

<http://www2.rmit.edu.au/departments/gallery/>

11 August - 28 September 2002

Crossing Boundaries: Bali - a window to twentieth-century Indonesian art

A comprehensive exhibition focussing on the development of Indonesian art in the twentieth century, against the background of major political and cultural events, using Bali as a touchstone. Featuring a wide range of contemporary artworks by Indonesian artists, the exhibition aims to address key issues in the modern history of the nation, including the Dutch colonial past, the declaration of independence and the democratisation process in Indonesia. Featuring approximately 46 artists, including Abul Aziz, Henra Gudawan, Hardi and I Made Soekaria, among others.

Queensland Art Gallery

Melbourne Street, South Brisbane
Queensland, 4101
Tel: +61-7-3840-7333
Fax: +61-7-3844-8865
E-mail: gallery@qag.qld.gov.au

12 September 2002 - 23 January 2003

The Asia Pacific Triennial of Contemporary Art 2002

On 12 September 2002, the Queensland Art Gallery will host the official opening of the 2002 Asia-Pacific Triennial (APT). Led by a team of five Queensland Art Gallery curators and headed by the Gallery's Director Doug Hall, this year's Triennial will feature works by a select group of highly influential and innovative artists, including Nam June Paik, Lee U Fan, Yayoi Kusama, as well as work from the late Montien Boonma.

Cambodia >

National Museum of Arts

North Side Palace Grounds
184th Street
Phnom Penh

Designed in 1920 by a French architect, the National Museum of Arts in Phnom Penh features an extensive collection of artefacts and artworks. Most notably is

China >

the museum's collection of sculptures from the Angkor era.

MAAP/ Beijing
Beijing: China Millennium Monument, East Modern Centre, Central Academy of Fine Arts and Loft New Media Space

MAAP - Multi Media Art Asia Pacific

GPO Box 2505

Brisbane, Q 400

Tel: +61-7-3348 7403

Fax: +61-7-3348 4709

E-mail: info@maap.org.au

<http://www.maap.org.au>

23 October - 10 November 2002

MAAP Festival/ Beijing

In 1998, MAAP staged its first annual festival in Brisbane, focussing on the latest examples of digital arts in Australia and the Asia Pacific Regions, featuring artists who work with interactive multi-media installations, digital video and animation. The festival features artists from China, Korea, Japan, Indonesia, Thailand, Malaysia, India, Philippines, New Zealand, Vietnam and Australia. This year, the festival will be held in Beijing at four different venues.

Further information, and an online presentation of the earlier festivals, can be found on the MAAP website: <http://www.maap.com.au>

Courtyard Gallery

95 Donghuamen Dajie
Dongcheng District
Beijing, 100006

Tel: +86-10-6526-8882

Fax: +86-10-6526-8880

E-mail: info@courtyard-gallery.com

<http://www.courtyard-gallery.com>

September 2002

Group Photography Show

The courtyard gallery will be represented at the 2002 edition of the Pingyao International Photography Festival, featuring works by He Yunchang, Hong Hao, Lois Conner and Song Dong.

Shanghai Art Museum

325 West Najing Road
Shanghai

22 November 2002 - 26 January 2003
2002 Shanghai Biennale. Hosted by the Shanghai Art Museum, the Shanghai

Biennale has become a well-known event amongst the many biennale exhibitions held around the world. The last biennale attracted a huge audience and featured the work of many internationally renowned artists from China and abroad. During the exhibition, the city of Shanghai will feature many smaller art exhibitions including, as in 2000, a series of alternative exhibitions. This year, two international curators, Alenna Hess and Hans Ulrich Obrist, together with Chinese curators Fan Di'an, Wu Jiang and Li Xu, have selected 60 artists to be represented with the theme: 'The Construction of the Metropolis'.

Germany >

Museum Fridericianum

Friederichsplatz 18

Kassel, 34117

Tel: +49-561-70-7270

Fax: +49-561-707-2739

E-mail: info@documenta.de

<http://www.documenta.de>

8 June - 15 September 2002

Documenta 11, The Final Platform

The closing event of Documenta 11 in Kassel features work by the following artists: Ravi Agarwal (India), Feng Mengbo (China), Amar Kanwar (India), On Kawara (Japan), Ryuji Miyamoto (Japan), Raqs Media Collective (India), Fiona Tan (Indonesia/ Netherlands), Trinh T. Minh-ha (Vietnam/ USA), and work by the art collective tsunami.net, including Woon Tien Wei and Charles Lim Yi Young (Singapore).

18 - 20 July 2002

Raqs Media Collective

As part of Documenta 11, the Raqs Media Collective from New Delhi, India, will stage a public presentation of their work in Kassel.

Museum of East Asian Art Berlin

Lansstr. 8

Berlin, 14195

Tel: +49-30-830 1382

Fax: +49-30-830 1501

E-mail: oak@smb.spk-berlin.de

<http://www.smb.spk-berlin.de>

Until 4 August 2002

Chinese Fan Painting

Taken from the extensive collection of fan paintings at the Museum of East Asian Art, the exhibition features 33

examples of different schools of painting, ranging from the Yuan dynasty to the twentieth century. Landscapes, flowers and birds as well as genre scenes are depicted on circular and folding fans.

India >

Indian Museum, Calcutta

Jawabari Road

Kolkata, Calcutta

E-mail: imbot@cal2.vsnl.net.in

<http://www.indianmuseum-calcutta.org>

Founded in 1814, the Indian Museum in Calcutta is considered to be the oldest art institution of its kind in the entire Asia-Pacific region and the repository for the largest art collection in India. Recent special exhibitions at the museum included an important *Exhibition of the Oil Paintings from the Collection of the Indian museum*, held in March 2002.

National Museum

Janpath

New Delhi, 110 011

Tel: +91-11-301 8415 or 301 9272 ext. 237

E-mail: rdchoudh@ndf.vsnl.net.in

<http://www.nationalmuseumindia.org>

The National Museum in New Delhi is in possession of a huge art collection, containing around 200,000 artworks, both from India and abroad. Selections of this collection are on display in both permanent and temporary exhibitions on archaeology, jewellery, painting, decorative arts, manuscripts, and Central Asian antiques. Information on the collections of the museum can now be found online at the museum's official website.

Indonesia >

Cemeti Art House

Jalan DI. Panjaitan 41

Yogyakarta, 55143

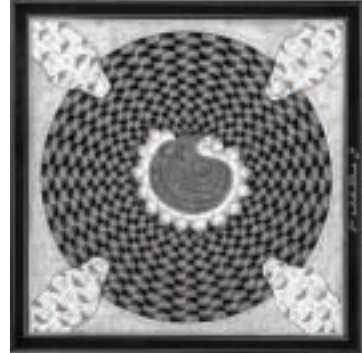
Tel/Fax: +62-274-37-1015

E-mail: cemetiah@indosat.net.id

<http://www.cemetiarthouse.com>

Water's Eye

Part of an ongoing project by the artist Ichi Ikeda and supported by the Japan Foundation, Water's Eye is an art network under the title Asian Water/ Art Channel (AWAC). AWAC must be seen as a 'flowing' network, founded through the construction of a series of art shows by the artist at various institutes in Asia.



Courtesy of Fukuoka Asian Art Museum, Japan.

Aisha Khalid, 'Birth of Venus', 2001

Japan >

Alternative Art Space KAI/ZEN

3F Ohkubo bld. 3-35-6, Yushima

Bunkyo-ku

Tokyo 113-0034

Tel: +81-3-3832 37407

E-mail: suzuki@edit.ne.jp

<http://www.edit.ne.jp/~suzuki/kaizen>

Produced by the artist Takahiko Suzuki, alternative art space KAI/ZEN is an art project that aims at creating artistic collaborations among Japanese artists staging site-specific installations at the KAI/ZEN alternative art space.

Takahiko Suzuki hopes to open another alternative space in Europe, somewhere in the future.

17 - 31 August 2002

Takahiko Suzuki Solo Exhibition

Solo exhibition by the artist and director of the alternative art space KAI/ZEN, Takahiko Suzuki, born 1962. The exhibition will feature a site-specific installation, for which the artist makes use of the entire exhibition space, creating 'environments' and 'spaces' that the audience can enter and transcend the atmosphere of the city.

Fukuoka Asian Art Museum

Hakata Riverain 7-8F

3-1 Shimokawabata-machi

Hakata-ku

Fukuoka City, 812 0027

Tel: +81-92-263 1104

Fax: +81-92-263 1105

E-mail: ftz@faam.city.fukuoka.jp

<http://faam.city.fukuoka.jp>

21 March - 23 June 2002

The 2nd Fukuoka Asian Art Triennale 2002 - Imagined Workshop

Held at the Fukuoka Asian Art Museum and its surrounding areas, the *Fukuoka Asian Art Triennale* features a range of artworks by Asian artists. The Triennale also includes workshops with some artists featured in the exhibition. This year's Triennale artists include N.S. Harsha

(India), Tun Win Aung, Shagdarjavyn Chimeddorj (Mongolia), Adeela Suleman (Pakistan), Noni Kaur (Singapore), Sutee Kunavichyanon (Thailand) and Chen Shaofeng (China), among others.

Hiroshima Museum of Contemporary Art

Peace Boulevard Ave

1-1, Hijiyama Koen,

Minami-ku

Hiroshima 732-0815

Tel: +81-82-264 1198

Fax: +81-82-264 1198

E-mail: hcmca@hiroins-net.ne.jp

<http://www.hcmca.cf.city.hiroshima.jp>

28 July - 20 October 2002

The Fifth Hiroshima Art Prize: Daniel Liebeskind

The Hiroshima Art Prize was established in 1989 by the city of Hiroshima with the purpose of conveying globally, through contemporary art, the spirit of Hiroshima and the city's desire for lasting world peace. This year, the city of Hiroshima awarded the fifth Hiroshima Art Prize to the architect Daniel Liebeskind, who was born 1946 in Lodz, Poland and is currently living and working in Berlin, Germany. Liebeskind is considered one of the most renowned architects of the last two decades; his best known work to date is the Jewish Museum in Berlin, which was completed in 1999.

focussing on tea implements, paintings, calligraphy, and other objects used throughout Japanese history.

3 November 2002 - 13 January 2003
Rembrandt Rembrandt

Retrospective of Rembrandt's works, including a wide range of works from European and American collections.

Korea >

City of Gwangju

Gwangju Biennale
(Gwangju Biennale Hall, The May 18 Liberty Park, Gwangju Railways)

Gwangju Biennale Foundation

San 149-2, Yongbong-dong Buk-gu
Gwangju, 500-070
E-mail: biennale@gwangju-biennale.org
<http://www.gwangju-biennale.org>

29 March - 29 June 2002

2002 **Gwangju Biennial**
P_A_U_S_E

The 2002 Gwangju Biennale has been carefully put together by Hou Hanru, art critic and independent curator presently working as a professor at the Rijksacademie in Amsterdam, the Netherlands, Sung Wang-kyung, professor of art theory at Inha University; and Charles Esche, director of the Rooseum Center for Contemporary Art in Malmo, Sweden. Artists whose works will be featured at the exhibition include: Yin Xiuzhen and Zhang Peili (China), Andar Manik/Marintan Sirait (Indonesia), On Kawara (Japan), Bul-dong Park (Korea), Kung Yu (Malaysia) and Post8 (Taiwan), among many others.
(Also see: the review by Professor Youngna Kim on page 40)

National Museum of Contemporary Art,

Korea

San 58-1, Makye-dong Gwancheon-si
Gyeonggi-do, 427-701
Tel: +2-2188 6000
Fax: +2-2188 6123
<http://www.moca.go.kr>

8 August - 6 October 2002

H-sang Seung

Retrospective exhibition focussing on the work of the Korean architect H-sang Seung.

10 July - 10 September

Masterpieces of Five Chinese Modern Painters

Held at the National Museum of Contemporary Art, Deokgungung Hal, the exhibition features the work of Chinese painters: Ren Bonian, Wu Changhuo, Huang Binhong, Xu Beihong, and Qi Bashi.

Macau, S.A.R. >

Espaco de Art do Albergue

Old Ladies' House Art Space
Calacada da Igreja
De S. Iazaro, Macau
Tel: +85-53 0026
E-mail: oldladieshouse@hotmail.com
<http://on.to/oldladieshouse>

Until 7 July 2002

Encounter Over Seas - The Physical Transplanting

This exhibition focuses on the current situation of contemporary art from Taiwan, featuring the artists: Banrong Wong, Buhching Hwang, Hongwen Lin, Marvin Minto Fang, Mingte Lu, Pu Tsong, Tingting Tu, Weiwen Fang, Yingsheng Quo, and Zhikuei Xu.

Netherlands >

Imagine IC

Bijlmerplein 1006-1008
Amsterdam
c/o Gate Foundation
Tel: +31-20-620 8057
Fax: +31-20-639 0762
E-mail: info@gatefoundation.nl
<http://www.gatefoundation.nl>

23 May - 22 September 2002

Close Circuit

Curated by the Gate Foundation in celebration of the opening of Imagine IC in Amsterdam, the exhibition Close Circuit features a work in progress by the artist Mayura Subhedar, based on her research of family home videos, surveillance videos and photography. The work tackles questions of identity, control and power.

Upstream Foundation (Stichting

Upstream)

Kloveniersburgwal 48
Amsterdam, 1012 CX
Tel: +31-20-525 7285
Fax: +31-20-525 2179
E-mail: upstream@fmg.uva.nl

7 September - 20 October 2002

Upstream

This is an open-air art manifestation commemorating the 400th anniversary of the VOC, or Dutch Indian Company. During the project, artists from India, Sri Lanka, South Africa, Indonesia, China, Japan and Australia will create site-specific artworks at different locations in the cities of Hoorn and Amsterdam.

Philippines >

Lopez Museum

Benpres Building
Mealco Avenue cor Exchange Road, Pasig
E-mail: pezseum@skynet.net
Website: <http://www.lopezmuseum.org.ph>



Courtesy of the Lopez Memorial Museum Gallery, The Philippines.

Raymond Red Collection, 'Toy Collection', installation.

FIXATION

Founded in 1960 by the brothers Eugenio and Fernando Lopez in memory of their parents Benito and Presentacion, the Lopez Museum features an extensive collection of books and artworks.

Recently, the museum has also featured a wide range of exhibitions on modern art from the Philippines and abroad.

2 May - 13 July 2002

FIXATION: Notions of Obsession

FIXATION: Notions of Obsession presents a multifaceted study of specific obsessions, how these are carried out and realised, what these are and how they become part of contemporary society. This exhibition will feature work by five contemporary artists, namely Alice & Lucinda (Yasmin and Lena Cobangbang), Alfredo Juan Aquilizan, Ikoy Ricio, and the video *Collectors* by the Swedish artist Annika Eriksson, courtesy of the Moderna Museet in Stockholm.

Singapore >

Singapore Art Museum

71 Bras Basah Road
Singapore, 189555
Tel: +65-332 3222



Courtesy of Thavibu Gallery, Thailand.

Thanh Van, 'Flower Market', 2001. Oil on canvas, 80 x 94 cm.

28 September - 20 October 2002

Vietnamese Impressions

Solo exhibition of the Thanh Van, born 1970 in Hanoi, Vietnam. In 1994, Thanh graduated from the Hanoi College of Fine Arts, and during his period as a student he spend much time exploring life in the old quarter of Hanoi, often painting in an expressionist style tradition. Thanh's work was featured at several past exhibitions in Vietnam and abroad, including France (1997), Germany (1998), the Netherlands (1998), Singapore (1999) and Hong Kong (2001).

United Kingdom >

The British Museum

Great Russell Street
London
Tel: +44-20-7323 8000
<http://www.thebritish-museum.ac.uk>

9 June - 13 October 2002

Queen of Sheba: Treasures from Ancient Yemen

This exhibition features a wide range of artwork referring to the legendary Queen of Sheba. Objects on display include jewellery, bronze statues of the early kings of Sheba, funerary sculptures and Renaissance paintings representing the Queen of Sheba.

13 June - 1 December 2002

Vietnam Behind the Lines: Images from the War

This exhibition features a total of 132 photographs taken by Vietnamese artists during the America-Vietnam war, between 1965 and 1975. The exhibition explores five themes, including: 'official propaganda'; 'communications and base camp life'; 'combat and the new active role of women'; 'portraits'; and 'agriculture and industry'.

United States of America >

Asia Society

725 Park Avenue (at 70th Street)
New York, NY 10021
Tel: +1-212-288 6400
Fax: +1-212-517 8315
<http://www.asiasociety.org>

19 March - 17 September 2002

Through Afghan Eyes: A Culture in Conflict 1987-1992

An exhibition of videos and photographs of Afghanistan, taken by Afghans, documenting the last days of the Soviet invasion, the resulting civil war, and the post-Cold War era.

15 May - 15 September 2002

Seeds of Creativity: New Perspectives on the Mr and Mrs John D. Rockefeller 3rd Collection

11 June - 18 August 2002
Banaras: The Luminous City
This summer, the Asia Society presents an exhibition celebrating the sacred city of Banaras (Varanasi), India. Comprising nineteenth-century photographs from the Alkazi Collection of Photography, contemporary photographs, and a multimedia presentation, this exhibition highlights the historical, religious, and cultural significance of this ancient spiritual center from both traditional and modern viewpoints.

27 July - 10 November 2002

Mumakata Shiko: Japanese Master of the Modern Print

This exhibition will mark the first comprehensive U.S. retrospective of Mumakata Shiko's work. Approximately 100 paintings, prints, calligraphy, and ceramics will be on display.

1 June - 22 September 2002

Splendors of Imperial Japan: Art of the Meiji Period from the Khalili Collection

This exhibition includes over 400 masterpieces from the Meiji Period (1868-1912), amassed by Dr Nasser D. Khalili of London. After centuries of isolation, the Meiji period marks a turning point in Japan's history and worldview; Japanese artistic achievement at this time reached unequalled levels of perfection.

to other first and second generation Indian modernists (Ram Kumar, Tyeb Mehta, Ganesh Pyne, et al.), to artists who have emerged in recent years (Atul Dodiya, Jitish Kallat, et al.).

Metropolitan Museum of Art

1000 Fifth Avenue
New York, 10028-0198
Tel: +1-212-535 7710
<http://www.metmuseum.org/visitor/index.asp>

22 February 2001 - 18 August 2002
When the Manchus Ruled China: Painting Under the Qing Dynasty (1644-1911)

The most comprehensive exhibition of Qing dynasty painting ever mounted in the West, the Met will feature more than sixty paintings from the reigns of Kangxi (r. 1662-1722) and Qianlong (r. 1736-95) emperors. The exhibition considers a period when the Manchus embraced Chinese cultural traditions and the court became a leading patron in the arts.

Philadelphia Museum of Art

26th Street and the Benjamin Franklin Parkway
Philadelphia, PA 19130
<http://www.philamuseum.org>

27 July - 10 November 2002
Mumakata Shiko: Japanese Master of the Modern Print

This exhibition will mark the first comprehensive U.S. retrospective of Mumakata Shiko's work. Approximately 100 paintings, prints, calligraphy, and ceramics will be on display.

Portland Art Museum

1219 SW Park Avenue
Portland, OR 97205
Tel: +1-503-226 2811
Fax: +1-503-226 4842
<http://www.portlandartmuseum.org>

1 June - 22 September 2002

Splendors of Imperial Japan: Art of the Meiji Period from the Khalili Collection
This exhibition includes over 400 masterpieces from the Meiji Period (1868-1912), amassed by Dr Nasser D. Khalili of London. After centuries of isolation, the Meiji period marks a turning point in Japan's history and worldview; Japanese artistic achievement at this time reached unequalled levels of perfection.

ABIA South and Southeast Asian Art and Archaeology Index

The ABIA Index is an annotated bibliographic database, which is compiled by an international team of specialists brought together in a project coordinated by the Postgraduate Institute of Archaeology (PGIAR) of the University of Kelaniya, Colombo, Sri Lanka.

The database is freely accessible for searches via the Internet. The ABIA website (with help functions) is under construction. Selections from the database also appear in print.

ABIA Index 2 (to be published by Brill, Leiden) will contain circa 2000 references to publications processed for the database between 1 September 1998 and 1 September 2001.

Teams at two regional centres participate in the production of the ABIA Index database. One at PGIAR in Colombo, Sri Lanka, under the guidance of Mr S. Lakduisinghe, director of PGIAR and Chairman of the ABIA project, with support of the Central Cultural Fund; the other at the IIAS in Leiden, the Netherlands, under the guidance of its Director Professor W. Stokhof. The ABIA project has branches in Indonesia and India, and correspondents in several other countries.

Contact: ABIA:

Dr Ellen Raven in Sri Lanka: (abiapgiar@pgiar.lanka.net) in Leiden: (e.m.raven@let.leidenuniv.nl) www.iiias.nl/iiias/research/abia/abia.html www.abia.net

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 IIAS and the International Institute of Social History (IISH).

Programme coordinator:

Dr Ratna Saptari (rsa@iisg.nl)
Research fellow:

Dr Prabu Mohapatra, India (see: IIAS research fellows) www.iisg.nl/~clara/clara.htm

Genomics in Asia: Socio-Genetic Marginalization

This new interdisciplinary programme studies the socio-political implications and practices of the development and application of the new biomedical and genetic technologies in Asian religious and secular cultures. The programme was initiated by IIAS and the Institute for the Study of Islam in the Modern World (ISIM, Leiden), but will be executed in cooperation with other Dutch research institutes such as the Centre for Bioethics and Health Law (CBG, University of Utrecht), the Institute for Innovation and Trans-disciplinary Research (Free University, VU), and various Asian research institutes. The programme aims to generate insight into the ways in which the use and monopoly over genetic information shape and influence population policies, environmental ethics, and biomedical and agricultural practices in various cultures and across national boundaries. Our concern with genetic stigmatization does not just pertain to the diagnosed genetic deviants, but also to the genetic labelling of criminality, poverty, the illiterate, the disabled, and social and ethnic minorities.

Programme director:

Dr Margaret Sleebloom (m.sleebloom@let.leidenuniv.nl)
For more on: "Asian Genomics": *Cultural Values and Bioethical Practice* (Workshop held in Leiden: 28-29 March 2002), see: www.iiias.nl/iiias/agenda/asiangenomics.html

'Islam in Indonesia: The Dissemination of Religious Authority in the Twentieth Century'

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 co-operates with several research institutions in Indonesia, such as the Islamic State Universities (IIAN), Jakarta.

Programme coordinators:

Dr Nico Kaptein and Josine Stremme-laar, MA (iiias@let.leidenuniv.nl)
Research fellows:
Dr Mona Abaza; Dr Michael Laffan; Dr Johan Meuleman; Dr Andi Faisal Bakti

PhD students:

Jajat Burhanudin, MA; Noorhaidi, MA; Ahmad Syaifi Mufid, MA; Moch Nur Ichwan, MA; Arief Subhan, MA; Muhammad Dahlan, MA
www.iiias.nl/iiias/research/dissemination

The Syntax of the Languages of South-ern 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

Are to be selected.

PhD students:
Boya Li, MA; Joanna Sio, MA
www.iiias.nl/iiias/research/syntax/index.html

Transnational Society, Media and Citizenship

This integrated multidisciplinary programme studies the complex nature of contemporary cultural identities and the role which the globalization of information and communication technologies (ICT's) plays in the (re)construction of identities. 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 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 Alimejad.
PhD students:
Mirriyan Aouragh, MA, Myrna Eindhoven, MA (see IIAS fellows).
www.iiias.nl/iiias/research/transnational/projectdescr.html

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M.T. te Booij, MA (Executive Manager)
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Special chair at the Erasmus University Rotterdam, 'Asian History'
1 October 1999 - 1 October 2003
Prof. Hein Steinhauer (the Netherlands)
Special Chair at Nijmegen University, 'Ethnolinguistics with a focus on Southeast Asia' 1 September 1998 - 1 September 2004

Prof. Barend Terwiel

(the Netherlands/Germany)
Special chair at the Universiteit Leiden, 'Cultures of Mainland Southeast Asia' 1 September 1999 - 1 September 2002

International Representatives

Prof. J.G. Vredendregt (Jakarta, Indonesia)
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August - December 2002

28-31 August 2002

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Vietnamese Peasant Activity: An Interaction between Culture and Nature

11 September 2002

Brussels, Belgium
Asia Update: EU-Asia Relations after September 11
Organized by the Strategic Alliance for Asian Studies, to be held in the European Parliament in Brussels

13-14 September 2002

Leiden, the Netherlands - IIAS Workshop
Globalizing Media and Local Society in Indonesia

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Gothenburg, Sweden
Burma-Myanmar Research and its Future
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27 September 2002

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25 October 2002

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31 October - 1 November 2002

Leiden, the Netherlands - IIAS Workshop
Islam in Indonesia: annual programme seminar
Convenors: Dr Michael Laffan and Dr Nico Kaptein

22 November 2002

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Chewing the West: Occidental Narratives as Nation-Building Nutrition Selected and Digested by Asian and African Literatures in Indigenous Languages

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Mega-Urbanization in Asia: Directors of Urban Change in a Comparative Perspective

1 July 2002 – 15 November 2002

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Hereunder you will find, ordered by region of specialty 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, if applicable and only in case of an affiliated fellowship, funding source/co-sponsor.

General

- Prof. Sahid Amin (India)**
 Affiliated fellow (& ISIM Senior fellow)
 Stationed at the Amsterdam Branch Office
Sagas of Victory/Memories of Defeat?: The Long Afterlife of an Indo-Muslim Warrior Saint, c. 1033-2000
 2 May 2002 – 30 June 2002
- Miriyam Aouragh (Morocco),**
 PhD student
 Stationed at the ASSR Amsterdam, room C 002 (tel.: 020-525 2211)
 PhD student within the WOTRO/ASSR/IAS programme

'Transnational Society, Media and Citizenship' *The Making of a Collective Palestinian Identity*
 1 May 2001 – 1 May 2005

Dr Bert Remijns (Belgium)
 Affiliated fellow
Hybrid World Prosodic Systems
 1 July 2002 – 1 July 2005

Dr Margaret Sleebom (the Netherlands)
 Research fellow
Human Genetics and Its Political, Social, Cultural, and Ethical Implications
 17 September 2001 - 15 December 2002

Central Asia

Dr Mehdi Parvizi Amineh (the Netherlands)
 Research fellow, stationed at Leiden and the Amsterdam Branch Office
Conflict, Security and Development in the Post-Soviet Era: Toward Regional Economic Cooperation in the Central Asian Region
 1 July 2002 – 1 July 2003

Dr Alex McKay (Australia)
 Affiliated fellow
The History of Tibet and the Indian Himalayas
 1 October 2000 – 1 October 2002
 In the Netherlands: 1 September 2002 – 14 September 2002

Dr Cecilia Odé (the Netherlands)
 Research fellow
Voices from the Tundra and Taiga
 1 July 2002 – 1 July 2003

South Asia

Dr Abihjit Ghosh (India)
 Gonda Fellow
The Paipaladasamhita of the Atharvaveda, Kanda 9
 1 May 2002 – 1 October 2002

Dr Partha Ghosh (India)
 IDPAD fellow, stationed at the Amsterdam Branch Office
A Comparative Study of the Political Issues Surrounding Personal Laws of Minority Communities in South Asia
 29 June 2002 – 31 July 2002

Dr Meg McLagan (USA)
 Stationed at the Amsterdam Branch Office
 Affiliated fellow

Contemporary Moral Imaginaries: Media, human rights, and transnational citizenship
 16 August 2001 – 16 August 2002

Prof. Gananath Obeyesekere (Sri Lanka)
 Senior visiting fellow, stationed at the Amsterdam Branch Office
Restudying the Vedda: Buddhism, Aboriginality and Primitivism in Pre-colonial and Post-colonial Discourses
 1 July 2002 – 30 November 2002

Prof. Ranjini Obeyesekere (Sri Lanka)
 Affiliated fellow, stationed at the Amsterdam Branch Office
Translation and Introduction to the Yasodaravata (The Dtory of Yasodara, the Wife of the Buddha)
 1 July 2002 – 30 November 2002

Dr Isabelle Onians (United Kingdom)
 Affiliated fellow
'What the Ten Princes Did', and the Literary Art of Dandin
 4 July 2002 – 20 September 2002

Dr Saraju Rath (India)
 Gonda Fellow
Scanning, Preservation, and Transliteration of Selected Manuscripts of the Taittiriya Tradition
 19 June 2002 – 19 November 2002

Prof. Shereen F. Ratnagar (India)
 Gonda Fellow
Towards an Understanding of Bronze-Age Urbanism
 1 September 2002 – 31 October 2002

Southeast Asia

Dr Mona Abaza (Egypt)
 Research fellow with in the programme 'Islam in Indonesia: The Dissemination of Religious Authority in the Twentieth Century'
Rethinking the two Spaces, the Middle East and Southeast Asia. Networks, travelling ideas, practices and life worlds
 1 September 2001 – 1 September 2002

Dr Bernard Adeney-Risakotta (Indonesia)
 Stationed at the Amsterdam Branch Office
 Affiliated fellow
Power, Magic, and Ethics in Modern Indonesia
 2 October 2001 – 31 September 2002

Dr Andi Faisal Bakti (Canada)
 Research fellow within the framework of the project 'Islam in Indonesia: The Dissemination of Religious Authority in the Twentieth Century'
Majlis Taklim, Pengajian and Civil Society: How do Indonesian Majlis Taklim and Pengajian contribute to civil society in Indonesia?
 16 June 2002 – 16 December 2003

Jajat Burhanudin, MA (Indonesia)
 PhD student within the framework of the project 'Islam in Indonesia: The Dissemination of Religious Authority in the Twentieth Century'
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
 18 September 2001 – 18 September 2005

Muhammad Dahlan, MA (Indonesia)
 PhD student within the framework of the project 'Islam in Indonesia: The Dissemination of Religious Authority in the Twentieth Century'
The Role of the Indonesian State Institute for Islamic Studies in the Redistribution of Muslim Authority
 15 June 2001 – 15 June 2005

Myrna Eindhoven, MA (the Netherlands)
 Stationed at the ASSR
 PhD student within the ASSR/IAS/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 'Islam in Indonesia: The Dissemination of Religious Authority in the Twentieth Century'
The Making and Unmaking of Statism Islam: State production of Islamic discourse in New Order Indonesia and afterwards
 6 April 2001 – 6 April 2005

Prof. Makoto Koike (Japan)
 Affiliated fellow
 Globalizing Media and Local Society in Indonesia
 4 February 2002 – 30 September 2002

Dr Michael Laffan (Australia)
 Research fellow within the programme 'Islam in Indonesia: The Dissemination of Religious Authority in the Twentieth Century'
Sufis and Salafis: A Century of Conflict and Compromise in Indonesia
 1 January 2002 – 31 December 2004

Prof. Henri Chambert-Loir (France)
 Research Guest
Malay Philology
 25 June 2002 – 24 July 2002

Ir Hotze Lont (The Netherlands)
 Stationed at the Amsterdam Branch Office
 Affiliated fellow, KNAW Program: 'Indonesian Society in Transition'
Coping with Crises in Indonesia
 5 November 2001 – December 2004

Dr Johan Meuleman (the Netherlands)
 Research fellow within the programme 'Islam in Indonesia: The Dissemination of Religious Authority in the Twentieth Century'
Dakwah in Urban Society in Twentieth-Century Indonesia
 1 January 2001 – 31 December 2004

Prof. Pamela Moro (USA)
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 15 August 2002 – 16 December 2003

Ahmad Syaifi' Mufid, MA (Indonesia)
 PhD student within the framework of the project 'Islam in Indonesia: The Dissemination of Religious Authority in the Twentieth Century'
The Place of Sufi Orders in the Religious Life of Contemporary Jakartans
 18 September 2001 – 18 September 2005

Dr Ayami Nakatani (Japan)
 Affiliated fellow
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 25 March 2002 – 25 September 2002

Noorhaidi, MA (Indonesia)
 PhD student within the framework of the project 'Islam in Indonesia: The Dissemination of Religious Authority in the Twentieth Century'
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 – 20 October 2002

Dr Rachel Silvey (USA)
 Affiliated fellow, stationed at the Amsterdam Branch Office
Migration under Crisis: Household Safety Nets in Two Regions of Indonesia
 1 August 2002 – 31 December 2002

Arief Subhan, MA (Indonesia)
 PhD student within the framework of the project 'Islam in Indonesia: The Dissemination of Religious Authority in the Twentieth Century'
The Changing Role of the Indonesian Madrasah and the Dissemination of Muslim Authority
 15 June 2001 – 15 June 2005

Prof. Suhartono (Indonesia)
 Senior Visiting Fellow
Sultan Hamngku Buwono IX: His Role in Securing the Republic of Indonesia
 1 September 2002 – 30 November 2002

Prof. Salleh Yapaar (Malaysia)
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Pantun and Pantourm: A Study in Malay-European Literary Relations
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 Stationed at the Amsterdam Branch Office
'Indonesian Society in Transition' Coping with Crises in Indonesia
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East Asia

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'The Syntax of the Languages of Southern China'
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 1 September 1999 – 1 September 2003

Joanna Sio, BA (Hong Kong)
 PhD student within the joint NWO/Universiteit Leiden /IAS Research Programme
'The Syntax of the Languages of Southern China'
 1 January 2001 – 31 December 2005

Prof. Chen-main Wang (Taiwan)
 Professional fellow, Fifth holder of the European Chair for Chinese Studies
 Co-sponsor: BICER, Taiwan
 a) *General George C. Marshall and China*
 b) *Biography of David Yu*
 20 October 2001 – 1 September 2002

Dr Guo Wu (PR China)
 Affiliated fellow
A Conversational Analysis of Chinese Discourse Markers
 1 September 2002 – 30 November 2002

Genomics in Asia: The Clash of Bioethical Interests

Report >
General

The IAS workshop 'Asian Genomics' aimed to generate debate and create a basis for comparative research into the relationship between the development and application of modern biotechnologies, cultural values, and local interests in Asian societies.

of commonly used concepts such as 'human rights' and 'individualism' (Sakamoto) and 'autonomy' and 'harm' (Lee). These disagreements led to doubts about the validity of arguments made about the need for a paradigmatic change in favour of so-called Asian bioethics.

Asian Values & Tailor-Made Children

The debate on 'Asian values' came to a head in the context of defining the nature of East and West. Morioka argued that dichotomies of East and West, discernable in the work of the first speaker, Sakamoto, ignore the variety of bioethical views found in both East and West. Chan, who argued that Asian and African values are suspiciously similar, agreed.

An interesting point was made by Gursatej Gandhi, who discussed the issue of prenatal sex selection in favour of baby boys by means of amniocentesis. Many participants had assumed that sex selection is related to the need for a male successor in so-called underdeveloped societies. The example of the Sikh, however, showed that the occurrence of sex selection and infanticide of baby girls in this case correlates positively with the education received by the surveyed Sikh population and its standard of wealth.

This presentation also showed that the former Sikh ideal of non-discrimination and human harmony did not seem to hinder any of the 'bad' 'neo-Sikh' ethics of gender discrimination. In this case the solution to bioethical problems was not thought to lie in religious ethics at all. On the other hand, Tanida's data on various religious attitudes towards euthanasia (Buddhism, Shinto, Christianity) indicated a correlation between religious background and its evaluation. However, Hongladarom remarked that surveys do not necessarily reflect actual behaviour. Nevertheless, it would be interesting to know if similar religious correlations are found elsewhere. The discussion on the different nature of Theravada Buddhism, as defined by Hongladarom, in Thailand suggests that different views on euthanasia can be found among Buddhists in Thailand and Japan.

Min's atheist optimism held modern technology capable of solving fertility problems by means of 'artificial wombs', indicating that the Enlightenment is still alive in China. Min's paper also falsified any notion of the existence of homogenous Asian values in the field of bioethics. Similarly, Wang's advocacy of a new Chinese concept of eugenics expressed the optimistic belief in technological solutions and government policies to correctly execute guidelines. It was remarked that the protection of patients by law was left out of the picture. A study of people's trust in politicians, as the one conducted by Ng in the Philippines, may be of great influence on whether a new concept of Chinese eugenics is endorsed or not.

The question of representation came up when Min presented his view as his own and Wang claimed hers to be rep-

resentative of China. Neither seemed accurate. Min expressed his private preference for tailor-made children by using 'artificial wombs' ignoring the fact that others would have to live with the consequences. Wang's introduction of the Chinese view, on the other hand, seemed not to be based on an opinion survey of all Chinese people. This issue also surfaced in Nasim's 'Islamic perspective', which had the pretension of representing the views of 1.2 billion Muslims.

Another discussion focused on the human interference of nature and its price in at least two areas: the allocation of financial resources and access to the new technologies and the value of human and animal life. Methods of evaluating human life were found in various sources such as the Koran (Nasim), concept of Dharma (Pandit), the Confucian notion of not doing harm (Lee), and spirituality (Morioka).

Hongladarom used the best-selling Thai novel *Amata* to reveal aspects of the interrelationship between Thai culture, Buddhism, and the application of cloning technology. Recovering from the financial crisis of 1997, Hongladarom argues, Thais and Asians should find a way to integrate science and technology into their cultural fabric without destroying the collective identity of their culture. At this point a clash of views occurred between those who regarded religion as a private matter (Pandit) and those who regarded as a collective phenomenon (Nasim and Lee). The collectivists were worried about the lack of common standards for judging the status of a foetus: To them it seemed that, left to the individual, murder could turn into an act of convenience. Questions were also raised about the private nature of the Hindu

concept of Dharma. If bioethics is left to the individual, how to decide about rules for the treatment of human life or conducting experiments?

Ronno Tramper shed a different light on the value of human life and Asian harmony with nature by redirecting the debate to bioethical criteria for conducting animal experiments. The anthropocentrism of many bioethical discussions was put into perspective his focusing on the good of experiments relative to the expense of the integrity, health and welfare of animals. Several questions were raised on how we know what is good for animals. This question was repeated in the context of Yu Kam Por's presentation on a Confucian view that regards human intelligence as a supplement to nature: man must support the realisation of nature. But how, it was asked, can we know the nature of nature?

Chan's paper was refreshing as it was the only one that proceeded from the interests of other human groups. It emphasized the neglected health priorities of the South, intellectual property rights and patents, risk management, genetically manipulated [GM-] crops, health insurance and discrimination, predictive testing, reproductive choice, and eugenics. Chan argued for the necessity of adequate, effective and credible representation of popular organizations, and transparent, publicly owned and publicly managed institutions committed to a needs-based orientation.

Of course, adequate representation is necessary also for other group interests, such as those of Islam, women, the poor, and animals. It was concluded that more empirical research has to be done to acquire a better understanding of the intertwined views of the interests of social, economic, cultural, and religious groups in Asia from a comparative perspective. <

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Professor Min Jiayin of the Chinese Academy of Social Sciences and Dr Margaret Sleebloom.

By Margaret Sleebloom

Solutions for bioethical problems were sought in various areas, such as education (Fujiki Norio), politics and government (Chee Khoo Chan and Mary Ann Chen Ng) medical technology and regulation (Wang Yanguang), science and technology (Min Jiayin), individual ethics (Ng and Santishree Pandit), religion (Anwar Nasim), economic distribution and development (Chan), and a global paradigmatic change of thought and behaviour (Sakamoto Hyakudai, Morioka Masahiro, and Lee Shui Chuen).

Interestingly, rather than mirroring the cultural and regional background of the speakers, which was varied enough: Sikh, Islam, Christian, Hindu, Confucian, Shinto, Theravada Buddhism, Japanese Buddhism, and secular, differences in the interpretations of bioethical problems differed according to their disciplinary background: genetics, biochemistry, medicine, philosophy, and international relations. There were especially differences of view with regards to the 'correct' representation

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Robert Heuser

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Report >
General

Media & Public Debate

The international conference 'Media and Public Debate', organized by the University of Amsterdam, which was convened by Peter van der Veer, University of Amsterdam, and Shoma Munshi was perhaps one of the first international post 11 September conferences bringing together participants from all over the world. All papers primarily focused on the media coverage of the events of 11 September in the US, their aftermath, and how the use of the media as an instrument of warfare forces the analyses of the construction of public opinion in electronic warfare. In that lay the timeliness of the conference.

By Shoma Munshi

The discussions that the papers generated were lively and thought provoking. The point was raised that perhaps the uniqueness of the 9/11 event had not been sufficiently emphasized, and most of the comments and criticisms post 9/11 have been linked to the electronic media, while nuances had also been present in the print media. It was not just the American media who were guilty of this but global media as well. Asu Aksoy, Goldsmith's College, London, raised the important point that when talking of media, one was also talking of national media in national contexts; and those national media systems were reporting international news. So, in this scenario, who has con-

trol over the resources of the media? When discussed that Samuel Huntington's term 'clash of civilizations' received a new lease on life post 9/11, Irfan Ahmed, University of Amsterdam, spoke of a clash within civilizations as well. Peter van der Veer raised two important issues by pointing out that rather than focus on a criticism of the media, what was required more was an analysis of the media; and that interpretations of the media are different in different places.

The participants generally agreed that the events of 9/11 have brought to the fore, perhaps with greater urgency and focus than ever before, the following questions: identity, Islam, diaspora and multicultural citizenship, how new forms of media, particularly television

and most powerfully the Internet now provide the means for new forms of identity, and how a fallout of this 'war on terrorism' has had unintended consequences, particularly for minorities who wherever they are now, are more vulnerable than ever before.

One of the most useful consequences of this conference has been a forthcoming co-edited volume (Peter van der Veer and Shoma Munshi) from the conference presentations titled *After September 11: Media and Public Debate in Asia* on the fast track with Routledge-Curzon. This will be one of the first books to deal with such a pressing and timely issue of what is literally 'news as it happens'. In that itself, perhaps its greatest purpose is served. <

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How Languages Express Time Differently

Research >
East Asia

We are accustomed to the idea that it is necessary to indicate tenses in a sentence in order to put the narrated event in the proper time frame. This is not, however, a universal practice among language users, as witnessed by so-called 'tenseless' languages in the world. Using examples from my own research, I will illustrate how these languages manage to express time without resort to a tense marking system, and try to provide an answer to the question why they don't behave the way the Western languages do.

By Kuang Mei

Time is the essence of events. No language is capable of describing an event if it is not equipped with the means to express time. Traditional grammars refer to the verbal category in terms of which time is expressed in speech as tense. The tense system in a language assumes a tripartite structure of time; that is, it divides time into past, present and future, called the three times, and events into three basic temporal sets accordingly. In the Western languages in general, the correspondence of tense to events in their temporal dimension is straightforward. For each temporal set of events there is a special linguistic form, a tense marker, that serves to denote it (sometimes more than one form, the irregular forms, exists due mainly to historical development). Thus, French and Italian both use verbal suffixes to mark the past and the future (the present is left unmarked or marked with a null form).

Even in the Western languages, however, the basic tenses are not the only way to indicate the time of events. Aspect, another verbal category, also contributes to event description. Aspect expresses ways an event may be looked at. The perfective aspect represents an event as completed, while the imperfective aspect takes an event as an ongoing happening. In either case, aspect delineates an event along the temporal dimension, though unlike tense, it does not directly relate the event to the real time. And yet, aspect in language is also employed to indicate time. In classical grammar, what is called the aorist tense is actually an aspect - the perfective aspect - and not a tense. Likewise, the French *passé composé*, though it is used like a past tense in the colloquial speech, is not a tense either, but also a perfective form. One may wonder why the perfective aspect can also indicate the past time, very much like a past tense. The reason is actually quite sim-

ple. Since the notion *completion* in its natural interpretation means *done prior to the time of speaking*, an additional dimension of temporal reference may be injected into the meaning of the perfective by its association with past events. In fact, this is how the past time is expressed in Chinese, a language among the numerous other non-Indo-European languages that make no formal distinction of tenses in their verbs.

Studies of so-called tenseless languages in the world have thrown new light into the nature of the expression of time in language. Surprisingly, these languages are found to have developed other verbal categories than tense and aspect, in terms of which the time of an event may also be determined. These categories are alien to the Western tongues, and yet they play a central role in organizing the grammar, as much as tense does in those languages that we are better acquainted with. I mention three of them in this brief report. They are found in Austronesian and Tibeto-Burman languages, the two language stocks that my linguistic research has concentrated on for the past ten years.

It is a common feature found in Tibeto-Burman languages that the verb (or the predicate) is marked for what I have called the locational stance. By this I mean the binary basis on which persons, things, and events or situations are classified by comparing their distance to the speaker: proximal if they are considered in the same place as the speaker, distal if not in the same place. Interestingly, when events are so indicated in the sentence, it becomes possible to determine their 'tenses'. Here we see one instance of tense being determined by a factor orthogonal to the temporal notion. In the following sentences of Nusu, one of the three TB languages spoken along the Nu River valley in northwestern Yunnan province, China, the locational distance of the event is indicated by a postverbal particle, *u* if distal to the speaker, and *ja*

if proximal (I will come to the realis marker *a* in the (a) sentence in a moment):

- a. nga golaba tho u a
I shoes put on DISTAL REALIS
I put on my shoes,
—I have my shoes on.
- b. nga golab tho ja
I shoes put on PROXIMAL
I am putting on my shoes.

If the scene of putting on one's shoes is remote from where the speaker is (at the speech time), it has to be construed as a past event. On the other hand, if putting on one's shoes is a scene in front of the speaker, then it is also something that is happening at the time of the remark.

The Austronesian Tsou, an aboriginal language spoken in Ali Mountains in central Taiwan, has the locational stance obligatorily marked on all nouns. Every noun in a sentence carries a preposition-like determiner with Case and locational information: It is either proximal or distal, with further differentiation of distance within the proximal category. Consider the celebrated sentence of the great American linguist Edward Sapir: The farmer kills the duckling.

In Tsou, if both the farmer and the duckling are marked as proximal, then the sentence is interpreted as present progressive: The farmer is killing the duckling - right here. If the farmer is marked as proximal (having a presence in the speech situation) and yet the duckling as distal, then the sentence is given the past tense reading. If, however, both the subject and object are marked as distal, then the preferred reading is that the sentence is about a past event, but a second reading taking it to be about a concurrent happening known to, though not being seen by, the speaker is also possible.

Another verbal category that the Tibeto-Burman languages are known for is so-called evidentiality. This gram-

matical feature expresses the speaker's cognitive relation to the event he describes, characterizing the latter as seen or unseen by the speaker, and so on. Some TB languages spoken in Sichuan, China, such as rGyalrong (Jiarong), have developed an elaborate, encompassing evidential system. When an event is marked as unseen (by the speaker) in the sentence, such as raining in the midnight, we have a situation called inferential. Needless to say, all inferential sentences have past tense interpretation. Even evidentiality may contribute to the determination of time.

What about future? Do these languages need a tense marker to indicate the futurity of events? No. To the speakers of these languages futurity is a modal rather than a temporal concept: it belongs to the realm of non-reality and sits side by side with modalities such as possibility, necessity, and obligation, and so on. All the languages I have investigated in my research have developed a verbal category of the modal dichotomy between reality (*realis*) and non-reality (*irrealis*), in terms of which present and past are relegated to the *realis* mode whereas future, to the *irrealis* mode. Again, there

is no place for tense markers.

One may raise the question why all these roundabout ways of expressing time; why haven't these languages just adopted a system to mark tenses directly, the way the Western languages do? Note, first, that these languages show a different nature from the Western languages in being more speaker-oriented. They have developed various verbal categories that all take the speaker as the center of orientation. A second characteristic that sets them apart from the more familiar languages is that the concept of space plays a prominent role in their syntax. Spatial notions enter into the constitution of the verb phrase, to the subjugation of time. Thus, it is a choice between space and time, either of which can be used as an organizing principle for grammar. ◀

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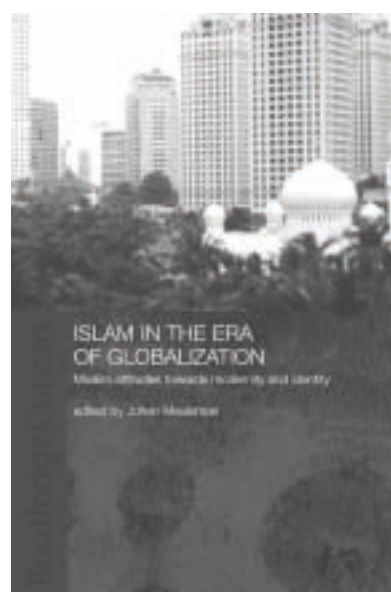
INIS Publication

Meuleman, Johan Hendrik (ed.), *Islam in the Era of Globalization. Muslim Attitudes towards Modernity and Identity*, Routledge/Curzon, London and New York, 2002

This collection of texts presents an in-depth discussion of some of the most important questions at present faced by Muslim society and discussed by specialists of Islam. These questions have been arranged around three core themes, namely globalization, modernity, and identity. Going beyond a popular and superficial understanding of these issues, this volume elaborates them both in the form of more general and theoretical developments as on the basis of relevant case studies. Among the themes treated are the global and local dimensions of religious and intellectual discourse or dress codes, the complicated - but not necessarily problematic - relationship between Islam and modernity, the role of religious education in the construction of identity, the interaction of state and 'civil society' in religious education and justice, and the relationship between religious and other factors in processes of social transformation. The case studies cover an area stretching from China and Southeast Asia to the Caribbean.

Apart from its subject matter, this publication is of particular interest because it represents a step towards a new synthesis in Islamic Studies, namely the cooperation of scholars representing diverse disciplinary traditions and various geographical origins and specializations, including both Muslims and non-Muslims.

The book will draw the attention of specialists and students of Islamic Studies, social sciences, and the humanities as well as the general educated public interested in subjects so diverse as development, modernization, globalization, intercultural contacts, intellectual discourse, gender, religious education, or religious authority. ◀



[advertisement]

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, Frans 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).

Oral History Workshop in Indonesia

Report >
Indonesia

5-11 April 2002
Yogyakarta,
Indonesia

Conducting oral history has often been strongly associated with an attempt to bring undocumented voices into the picture, to provide another angle in contrast to official history, and to counter accounts and interpretations of events constructed by the ruling elite. The recent Oral History Workshop in Indonesia was meant to be a training workshop to prepare participants for their own interviews, meaning that much attention was given to basic interview techniques and various interview situations.

By Ratna Saptari

With support from the Open Society Institute, CLARA (Changing Labour Relations in Asia), in collaboration with the Realino Study Institute in Yogyakarta, organized a workshop aimed to start off a joint oral history project in Indonesia which will consist of a number of sub-projects covering the areas of Aceh; North Sumatra; West Kalimantan; West and South Sumatra; West, Central and East Java; and Jakarta. These sub-projects will focus on specific social groups such as victims of violence; people in conflict areas; factory workers and labour organizers; peasants and peasant activists, and ethnically marginalized groups. Twenty-eight participants from various NGOs and research institutes in Java and Sumatra, one participant from Burma and three participants from KITLV and IISH in the Netherlands attended the workshop. The Realino Study Institute in Yogyakarta provided a most amenable venue for the intensive discussions.

The questions posed within the group emphasized the need to look at epistemological questions concerning the creation of sources; whether to look at oral history as an approach or method, how to deal with the 'dilemmatic' relationship between interviewer and interviewee and how to analyse the link between micro- and macro-histories (or whether or not to link them in the first place). Since most of the participants already had a long-standing relationship with their informants either as activists or as researchers, questions were framed around their existing experiences and the direction of their future research plans. There was certainly no more need to emphasize the importance of collecting oral histories of the people they were working with, since all of them felt the need to conduct interviews to 'dig up the past'. However, the feeling was generally shared that this did not immediately pave the way to a better knowledge of clear-cut methods of inquiry and interviewing, let alone how to deal with the multiple roles in which researchers and their informants find themselves. These and many other questions were raised in the extended period (six days) that the participants discussed the complex issues of conducting oral history.

Oral History as 'Alternative History'?

Throughout the discussions there was a sense of bringing in something 'new', namely the writing of an 'alternative history'. Although the terms 'alternative' or 'competing' (*tandingan*) were mentioned a number of times, under more critical scrutiny they were considered unsatisfactory. In part this could be attributed to the fact that individual or micro-histories might not be 'alternative' in the sense that they can challenge or are different from the official national history. The complex and often ambiguous relationship of the individual to the larger structures and events rendered such a notion too simple and therefore inadequate. However, various inten-

tions and aims of the researchers, expressed in the first days of the workshop, reflected some of the ambivalences, not only of the link between the individual and larger structures but also of the role of the researcher, of linking the past with the present. For instance, the idea that men and women 'know their own history' or that 'knowledge of the past is important for strategies of mobilization' or that the knowledge pertaining to 'the nature of repression' and of 'collective identities' will allow a better understanding and therefore provide a better basis for the creation of new political strategies were some of the underlying aims of the participants of the workshop. For most of them, an understanding of how individuals perceived history and what happened during certain important historical events became more a means to give meaning to the present rather than to re-examine the dynamics of the past. In an attempt to untangle these, the organizers requested a reflection on the different levels of history (national, community, and individual histories) which participants were persuaded to look at. This, however, also brought about a realisation of the intermeshing of different levels of history and experiences, therefore often making the boundaries ineffective.

In looking at the periods that the participants wanted to cover, it was rather inevitable that most were interested in recent history – with the establishment, or the period leading up to the establishment of Suharto's regime and ultimately, its demise. Each person dealing with a specific period, the necessity to highlight micro-histories was apparent. There was a clear understanding of the necessity to interview people at different levels to capture the diversity of experiences. For instance, those interested in the ex-political prisoners wanted to look at the party members, cadres and non-cadres but also the family members; those interested in factory workers and peasants would look at leaders, members of unions and non-members; those interested in women wanted to look at 'ordinary women', members of organizations and those who play important cultural roles. Some saw individual lives as shaped and defined by events and structures, others saw individuals and groups as having their own logic, their own repertoires of resistance and cultural grids to deal with them. Should we look at oral history to gain a better knowledge of the facts or should we attempt to understand the perceptions that people have regarding those 'facts'?

The Orality in Oral History

There were questions on whether oral history was purely a method of collecting information or whether it was a separate approach. Indeed, it was stressed that the major factor distinguishing oral history from other types of history was its oral nature and this therefore confronts the historian with the problem of dealing with subjective accounts and narratives. The question of objectivity and subjectivity brought an animated discussion regarding whether there were boundaries between them. In one instance, objectivity was somewhat vaguely associated with rigorous procedures of scientific research and there was also a sense that 'subjectivity' implied haphazard data collecting, i.e. following one's own whims. The oral nature of the information also meant that the researcher should be able to capture the multiple signals manifested in the tone and articulation of the speaker, in the use of language and language levels, as well as the use of songs or poetry to convey one's feelings. The various advantages as well as the problems regarding the use of tapes and minidisks were discussed; the distinctions between individual versus group interviews were touched upon.

Anthropologists in particular have long dealt with the problems involved in interviewer-interviewee relationships. These problems emerge when posing of questions, in the pursuance and selection of certain types of information, in the interpretation of narratives. In this workshop, a concern with the problems of the present and attempts to advocate the interests of those lacking power have strongly influenced the framing of the questions that the participants posed. However, this position has not been uncritically examined. For instance, when women interviewers are concerned with the issue of sexual violence and attempt to obtain stories (or testimonies) from women on this topic, they often face painful

silences or become entangled in working out of emotional traumas. The question was raised as to how far an interviewer could pursue a topic further to obtain the required information. Also, when a researcher is faced with stereotypes and biases held by the informants with regard to other social groups, to what extent could researchers steer the conversation in such a way as to neutralize such views or to raise their solidarity towards the groups they are biased against? All of us were aware of the precarious balance existing between the need to listen and the urge to direct the conversation. Although there were no definite answers to these questions, the posing of such questions was a useful reminder to us all.

In the same way that interviews are saturated with ambivalent and complex relations between researcher and informant, the question of interpretation is equally thorny. We have to grapple with interpreting the kinds of answers informants give, in the categories they use, and in the expressions they make. There was mention of 'fossil stories': standard answers which are repeatedly provided by informants, and which may manifest a number of different things. These fossil stories may either be meta-narratives, which have been internalized by informants; they may be mechanisms to avoid dealing with their own emotions, or instruments to prevent researchers from getting into their innermost thoughts, a reflection of the social distance with those who attempt to enter 'their world'. This naturally brings up the major question of the nature of memory; various factors are involved in attempting to 'jog one's memory', a topic which would be worthy of another workshop. The way we interpret the answers may also hinge on the way we see the link between individuals and their cultural repertoire.

Documenting and Reproducing Oral Histories

Another set of problems emerged when we discussed how the sources would be kept and made accessible to a broader public. Since interviews would be taped and stored in minidisks, three major issues came up: where to store the tapes, secondly how to safeguard the identity of the informants but at the same time, and thirdly, how to make the information accessible to the general public.

These issues were not yet resolved in the workshop, but as for storage, the tapes were to be deposited in a still to be determined place in Jakarta and in the respective organizations of which the researchers were part. In total at least three copies would be made of each interview, two to be kept in Indonesia and one copy in the Netherlands (at the International Institute of Social History, Amsterdam). Applying strict procedures in concealing the identity of the informants, if required, would safeguard their security. The production of films and novels, on the basis of interviews, are topics on the agenda for the near future and were only briefly touched upon. The participants were primarily concerned with how to start the project and how the interviews were to be conducted. What is to be done with the interviews is also a subject for later discussion, tentatively in November of this year. ◀

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

> CLARA publications

Forthcoming CLARA working papers

No. 17 Supang Chantavanich
Thai Migrant Workers In East And Southeast Asia

No. 18 Outi Luova
Korean Chinese Labour Migration to South Korea:
Changing Ethnic and National Identities

No. 19 Bhim Prasad Subedi
International Labor Migration From Nepal:
Emerging Trends And Patterns

No. 20 Rachel Silvey
Spaces of Protest: Gender, Migration and Labor Activism in
West Java

No. 21 Bambang Purwanto
Labour in Small Scale Agriculture:
Reconsidering the History of Labour in South Sumatra, Indonesia

Organizers >

Fridus Steijlen (KITLV), Emile Schwidder and Ratna Saptari (CLARA/IISH), and Budi Susanto (Realino Study Institute).

Alliance Partners

For information about the Asia Alliance, please contact its secretariat at the IIAS:

IIAS - The International Institute for Asian Studies (IIAS) is a postdoctoral 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.

International Institute for Asian Studies (IIAS)

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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.

Nordic Institute of Asian Studies (NIAS)

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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.

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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.

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<http://www.eias.org>



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 their 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.

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<http://www.sciences-po.fr>
(Address until summer 2002, new address not yet known)



SCIENCES PO

Strategic Alliance for Asian Studies Europe and Asia - one year after 11 September

Short News >
General

11 September 2002
Brussels, Belgium

During the past year, the European Union has engaged in a very rapid response to the attacks on targets in the United States on 11 September, including comprehensive support for the global coalition against terrorism as well as a number of specific initiatives to address threats within Europe.

One year after the attacks, the Asia Update will bring together academics, official representatives from Europe and Asia, and the press to assess how economic, political, social, and security developments in Asia are affecting the relations between the European Union and Asia.

The programme will consist of four parts:

1. Europe-Asia: Strategic Framework for Enhanced Partner-

ship - A Critical Review and Future Outlook for EU-Asia Relations

2. Post-11 September Security Policy: New Political Issues and Concern on Human Rights
3. Issues of Security in Post-11 September Central Asia: Present Context, Actors and Possible Scenarios
4. The EU-Islam Dialogue <

More info >

Roberta Zavoretti

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Alliance Short Update

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.

In the previous issue of the *IIAS Newsletter* a call for workshop proposals was published in the framework of the newly set up Alliance/ASEF Annual Asia Europe Workshop Series. For more information on the selection of the proposals, please see below.

From 4-7 April 2002 the Annual Meeting of the Association for Asian Studies (AAS) was held in Washington. The Asia Alliance was represented in the exhibition hall, where representatives of the Alliance institutes provided information on Alliance activities, and on the publication programmes of the participating institutes. In cooperation with the IIAS and various Dutch publishers (Brill, MMF, IDC, and the KITLV) an e-mail/Internet service was provided

More info >

For more information on Alliance activities, please visit our website at: <http://www.asia-alliance.org>.
For information on the Asia Europe Foundation (ASEF), please see: <http://www.asef.org>

for AAS participants, free of charge.

The Asia Alliance organized a 'meeting in conjunction' on the ASEM (Asia Europe Meeting) process. The central question during the meeting was: 'How can ASEM contribute to a more stable triangular global political environment in the aftermath of 11 September and what will this mean for its relationship with the US?'. The contributions made by the panel participants will be collected in a third publication on ASEM edited by Dr Paul van der Velde and Prof. Wim Stokhof.

Upcoming events

- 11 September 2002, Brussels: one-day Alliance Asia Update at the European Parliament on EU-Asia relations after 11 September (main organizer: EIAS).
- October 2002, Berlin: one-day Asia Update in Berlin (organized by IFA);
- November 2002, Paris: Colloquium on Environmental issues in Paris (to be organized by ASEF and AEC). <

Asia-Europe Workshop Series Update



By Wim Stokhof and Josine Stremmelhaar

In the previous *IIAS Newsletter* (issue 27), we announced the first call for proposals for the Annual Asia-Europe Workshop Series sponsored by the Asia-Europe Foundation and the Strategic Alliance for Asian Studies. This encouraged academic researchers to submit proposals for the organization of workshops focussing on a variety of issues affecting both regions. The criteria of proposals were determined by considerations of interregional and multilateral importance and the applicants were requested to focus on contemporary topics concerning both Asia and Europe in a comparative perspective. Most importantly, the workshops had to be organized by an Asian partner and European partner, to stimulate dialogue between both regions.

The Workshop Series secretariat received 30 proposals by 1 June 2002, covering a wide range of topics. The Selection Committee Meeting was held in Singapore on the 27 June, and the committee consisted of Amb. Delfin Colomé (ASEF), Prof. Jean-Luc Domenach (Tsinghua University), Prof. Chai-bong Hahm (Yonsei University), Prof.

Lily Kong (National University of Singapore), Prof. Hanns Maull (University of Trier), Prof. Shamsul A.B. (University Kebangsaan Malaysia) and Prof. Wim Stokhof (Asia Alliance).

The committee showed enthusiasm with regards to the quality of the proposals and a possibility of a series of projects in the future. (Amb. Delfin Colomé had expressed his interest in funding another Workshop Series in the following year, seeing the positive responses from interested organizations and institutions). The committee hopes to have more proposals coming from Asian and Southern European scholars for the next series, which will be announced, in the next issue of the *IIAS Newsletter*.

The six selected proposals are:

- 1) **Dr P. Ho** (Wageningen University, the Netherlands)
- Prof. Dai Guangcui** (Forestry Economic Research Institute, China)
Land Registration and Spatial Planning in Transition Countries: Opportunities for Asian and the European Union
31 October - 1 November 2002
- 2) **Dr P. Nas** (Universiteit Leiden, the Netherlands)

- Prof. J. Silas** (Institut Teknologi, Indonesia)
Mega-urbanization in Asia and Europe
12-14 December 2002
- 3) **Dr H. Dahles** (Vrije Universiteit Amsterdam, the Netherlands)
Dr Loh Wei Leng (University of Malaya, Malaysia)
Transborder Exchanges: Business, Networks and Identity Formation in Asia's and Europe's New Economy
May 2003
- 4) **Dr M. Fiskesjö** (Museum of Far Eastern Antiquities, Sweden)
Dr Chen Xingcan (Chinese Academy of Social Sciences, China)
New Perspectives in Eurasian Archeology
June 2003
- 5) **Dr R. Hassink** (University of Bonn, Germany)
Dr Shin Dong-Ho (Hannam University, Korea)
The Restructuring of Old Industrial Areas in Europe and Asia
August 2003
- 6) **Dr S. Bhattacharya** (Wellcome Trust Centre for the History of Medicine, UK)
Dr R.K. Chhem (National University of Singapore)
Interweaving Medical Traditions: Europe and Asia, 1600-2000
11-13 September 2003 <

The IIAS will launch the new ASEM Research Platform website on 1 September:
[Http://www.iias.nl/asem](http://www.iias.nl/asem)

Short News >
General

International Convention of Asia Scholars (ICAS)

In June 1998 the first International Convention of Asia Scholars (ICAS) materialized. The convention, which was organized by the International Institute for Asian Studies (IIAS, the Netherlands) and the Association for Asian Studies (AAS, USA), was brought into existence because European and American scholars felt a need for closer interaction. Although many individual contacts between researchers from both sides of the Atlantic had already been established, an open, loosely organized forum for discussion was still missing. This forum would allow specialists from all disciplines, regions and paradigms to informally meet, exchange ideas, and engage in new plans for joint research activities.

An academic programme committee, consisting of members from vari-

ous European professional organizations for Asian Studies and representatives from the AAS, selected individual papers, and decided on more than one hundred and thirty panels. Almost one thousand Asianists from Asia, Europe, North America, and Australia participated in ICAS 1. Soon after the convention had taken place, plans were developed for the future. In August 2001, ICAS 2 brought together nearly eight hundred Asian Studies scholars at the Freie Universität in Berlin. Asian participation in the many panels and paper presentations had gone up considerably and even surpassed that in ICAS 1.

ICAS 3

Two conventions of Asia scholars had taken place in Europe: it was therefore deemed more than desirable that the

next ICAS would be organized in Asia. The National University of Singapore decided to host ICAS 3 from 19 to 22 August 2003. Again, various international research associations from Asia as well as elsewhere will be involved in further developing this multidisciplinary, interregional platform for Asian Studies.

ICAS Secretariat

During the Berlin meeting it was decided to establish a permanent ICAS Secretariat, which will promote and stimulate ICAS conventions, serve as its archival and information centre, and safeguard the expertise that has been gathered through ICAS. The secretariat will actively pursue making the ICAS clearly visible through its presence at major meetings of Asia scholars and

through its regular reports in the IIAS Newsletter and on the ICAS Secretariat website. The secretariat will also be instrumental in drawing up a regulatory framework for the ICAS activities. The secretariat will be stationed at the IIAS in the Netherlands. For more information please feel free to contact us. <

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Courtesy of ASEF

The ASEF building



www.asef.org

ASEF 5-Year Anniversary

The Asia-Europe Foundation (ASEF) celebrated its fifth anniversary on 15 February this year. With the aim to strengthen the ties between the civil societies of Asia and Europe, members of the Asia-Europe Meeting (ASEM) established the foundation in 1997.

By Jessica Yom

In March 1996, the sixteen leaders of the European Union met ten leaders of East Asian countries in Bangkok. At this historic ASEM summit, leaders from the two continents agreed to a comprehensive engagement with each other, recognizing the need to establish diversified tracks to develop links between distinct segments of society in the two regions.¹ The different channels would facilitate increased direct interactions among the relevant constituencies across the continents - political leaders (Asia-Europe Meeting), the business entities (Asia-Europe Business Forum), and the civil societies (Asia-Europe Foundation).

The fifth anniversary celebration in Singapore started with a public lecture by European Union Commissioner for Trade, Pascal Lamy, on recent developments in Asia-Europe relations as well as his visions on the future relations. Then, the new ASEF website (www.asef.org) was ceremonially launched. In the evening, Singaporean Foreign Minister S. Jayakumar attended the official reception at ASEF. On the following evening, ASEF Executive Director, Ambassador Delfin Colomé conducted at an outdoor music concert performed by a European and an Asian orchestra on the ASEF lawn.

The anniversary celebration was resumed in Brussels, where the European Commission is located. Among other events, the inaugural meeting of the ASEF University Alumni Network

and the website launch took place there.

A 'Ground-Breaking Ceremony' has taken place on 6 July with the participation of visiting guest-of-honour, EC President Romano Prodi and Singaporean Prime Minister Goh Chok Tong. The two dignitaries then placed the first two stones for ASEF's new home, into which we expect to move late next year. So we have about one year before we bid adieu to our beautiful home at No.1 Nassim Hill and move west! <

Jessica Jooshim Yom, MA is Project Manager of Public Affairs at ASEF and holds an MA in international relations at Yonsei University, Korea.
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Note >

¹ASEF and ASEM have the same twenty-six members - Austria, Belgium, Brunei, China, Denmark, Finland, France, Germany, Greece, Indonesia, Ireland, Italy, Japan, Korea, Luxembourg, Malaysia, the Netherlands, the Philippines, Portugal, Singapore, Spain, Sweden, Thailand, United Kingdom, Vietnam, and European Commission.

More info >

For more information about ASEF and its activities:
E-mail: info@asef.org
Website: www.asef.org

ICAS 3 Call for Proposals

The International Convention of Asia Scholars (ICAS) is one of the largest regular gatherings of scholars whose research centres on Asia and/or Asians, especially in the humanities and social sciences. Building on the success of ICAS 1 (Leiden, 1998) and ICAS 2 (Berlin, 2001), ICAS 3 will be held in Singapore from 19 to 22 August 2003.

ICAS 3 is jointly organized by the Faculty of Arts and Social Sciences and the Asia Research Institute, National University of Singapore, and is endorsed by the Association for Asian Studies (AAS) and the International Institute for Asian Studies (IIAS).

Proposals are invited in any Asia-related field of research for: Organized panels; Individual papers; Poster presentations; and Special meetings.

Deadline for submission is 1 October 2002. <

Contact >

For registration, financial assistance and other queries, please visit the ICAS 3 website at:
www.fas.nus.edu.sg/icas3

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E-mail: cpoujol33@wanadoo.fr

European Association for Southeast Asian Studies, EUROSEAS

<http://iias.leidenuniv.nl/institutes/kitlv/euroseas>
Prof. Anne Booth (president)
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European Association for South Asian Studies, EASAS

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E-mail: kolff@let.leidenuniv.nl <

ESF Asia Committee Travel Grants 2001 - 2003

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. Dedebant (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 XXth century'

Visit to: Foreign Office Library and SOAS; London, United Kingdom

Dr P. Ho (Wageningen University)
'Land issues in China'

Visit to: SOAS, Oxford University; United Kingdom

Dr R. Prior (Freelance Illustrator, United Kingdom)
'The collection of ceramics excavated by Olov Jansé'

Visit to: Leiden University, National Museum Copenhagen; the Netherlands and Denmark

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

E. Schroeder-Butterfill, MA (St. Cross College Oxford)

'Javanese language study'

Visit to: Leiden University; Leiden, the Netherlands

F. Suchomel, MA (Institute of Art History, Prague)

'Typological determination of Japanese lacquer ware'

Visit to: Denmark, 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 of 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 <

The Caucasus & Central Asia Program

Institutional >
Central Asia

The Caucasus and Central Asia Program (CCASP) was established in January 2001 at the University of California, Berkeley under the auspices of the Institute of Slavic, East European, and Eurasian Studies (ISEEES). Its mission is to promote graduate training, scholarly research, and community outreach on the Caucasus and Central Asia. To fulfil these goals, CCASP publishes a newsletter and a working paper series, supports faculty conducting field research in the region, and arranges to bring experts on the Caucasus/Central Asia to Berkeley.

By Sanjyot Mehendale

The Caucasus and Central Asia Program has a very broad regional focus, included in its definition is the Caucasus region and the five Soviet successor states in Central Asia – Uzbekistan, Kazakhstan, Turkmenistan, Tajikistan, and Kyrgyzstan – as well as Xinjiang Province in western China, Mongolia, and the smaller republics of Buryatia, Tuva, Gorno-Altai and Khakassiya. In addition, CCASP, covering both contemporary and historical issues in the Caucasus and Central Asian region, has a strong cross-disciplinary approach to these regions, hoping to bring together scholars who have traditionally worked in different Area Studies programmes and departments.

The annual CCASP conference titled 'Currents, Cross-Currents and Conflict: Transnationalism and Diaspora in the Caucasus and Central Asia' was held 16-17 March 2002. Bringing together national and international scholars, we explored the roles of diaspora communities in the re-emergence of identities in Central Asia and the Caucasus. How do they influence politics and policies concerning the region? In this context, the conference addressed the following issues:

- What inter-regional and global diaspora communities exist with regard to Central Asia and the Caucasus?
- How are these groups affecting policies in their host nations with regard to their home regions?
- What impact do they have on policies within the home regions?
- Which diaspora groups have been successful in exerting political pressure and why? Which have been unsuccessful?
- What is the role of diaspora communities in regional ethnic conflicts? To what extent have new information technologies played a role in shaping policies and politics of, and toward, the region?
- How has the diaspora necessitated new approaches to notions of 'regions' and how might area studies be reconfigured by these internal and external pressures?

Our hardcopy biannual newsletter includes articles both on modern and ancient Central Asia and the Caucasus, as well as information on UC Berkeley activities related to the region. It is hoped that the institutionalization of a Central Asia and Caucasus programme will signal the further development of curriculum and research on this region at UC Berkeley. <

Info >

Caucasus and Central Asia Program (CCASP)

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School of Foreign Service

Institutional >
Central Asia

The School of Foreign Service (SFS) was established in December 1991 as an affiliate to the National University of Mongolia (NUM). The democratization process and open foreign policy demanded new approaches and attitudes towards the preparation of the national personnel for Mongolia's foreign service. Therefore, the need to expeditiously meet the new tasks, challenges, and re-orientation of international relations required foremost the gaining of up-to-date knowledge and experience of modern concepts, approaches, and methods of globalization, ranging from security policy to human rights issues and economic diplomacy.

By Kh. Bayasakh

The Council of the School and the Academic Council constitute the governing body of the SFS. Its daily operation is managed by a Director subordinated to the NUM President. Senior and young professors make up the faculty of the SFS. The Academic Council promotes the development of programme.

The School of Foreign Service offers a wide range of undergraduate, graduate

and post-graduate programmes, including Bachelor of Arts, Master of Arts, Doctor of Philosophy and also offers research programmes. Every programme allows students to choose their own specific and detailed focus of interest.

The SFS provided a BA degree (of four years full-time) programme for nearly 300 students for the academic year 2001-2002. Starting from the academic year 2000-2001, the SFS paid more attention to the graduate studies as well as professor-focused training,

Alliance panel

ASEM in an Evolving Post-9/11 World Order

Report >
General

At the 2002 annual meeting of the Association for Asian Studies (AAS) in the capital of the USA, the Alliance organized a round-table on the Asia-Europe Meeting (ASEM). Eleven ASEM experts from Asia and Europe reflected on the impact of the attacks on New York City and Washington DC. In view of the upcoming fourth ASEM - the heads of state and government leaders meeting in Copenhagen in September this year - the topic was a controversial one: How can ASEM contribute to a more stable triangular global political environment and what will this mean for its relationship with the USA?

By Sebastian Bersick

It is necessary to set this question in perspective: Before the attacks the balancing dimension of a trilateral world order had been more of a theoretical construction than an empirical datum. Not least because the Clinton administration perceived the attempt of building a so-called missing link between the regions of Europe and Asia as a potential rival to US interests, the institutional and normative format of the ASEM has been conceived as soft and open.

After an introduction by the organizer Director Wim Stokhof of the International Institute for Asian Studies (Leiden/Amsterdam) the chair of the round-table Jürgen Rüland (Freiburg) analysed the role and potential of ASEM in an emerging system of global governance. He set the analytical framework for the following reflections on the future of the ASEM process and US interests after 9/11. In the findings of Heiner Hänggi (Geneva) and David Camroux (Paris), who discussed the changing of ASEM's position in the triad, Hänggi pointed out that there is no security cooperation but a security dialogue within the ASEM process. His point can be attributed to ASEM's format and be explained in the light of the ASEM-actors' intention not to antagonize the USA. Nevertheless, the format supported the development of ASEM and thereby triggered the formation of a new East Asian regionalism. With respect to the interregional, intra-regional and sub-regional cooperation Julie Gilson (Birmingham) and Yeo Lay Hwee (Singapore) analysed the aspect of collective identity building within the ASEM process. Paul

Lim (Brussels) and Sebastian Bersick (Berlin) discussed ASEM and the New EU Asia Strategy in the context of the events of 11 September 2001. In the view of this new strategy the advent of a new kind of terrorism marks a challenge for the cooperation between Asia and Europe. Because of the rising unilateral behaviour of the Bush Jr.-Administration the potential of Asian-European relations and of ASEM as a balancer of the new US policy behaviour is becoming more and more apparent. In that respect the importance of ASEM as a mechanism which enables powerful Asian and European actors to cooperate without a direct interference by the USA has risen after 11 September.

As the PR China is being successfully engaged within the process ASEM can serve as an entity that stimulates multilateralism on the global, the interregional as well as on the intra-regional level. Thereby it hinders the dangers of rising unilateralism and regional divisions in a multipolar post-9/11 world order. The talks of all scholars underlined the rising importance of interregional cooperation within a system of global governance which is based on multilateral and not unilateral behaviour. A book on the round-table findings will be published this year. <

Dipl.-Pol. Sebastian Bersick is a Senior Research Associate at the Center for Chinese and East Asian Studies of the Freie Universität Berlin. A political scientist and sinologist, he is finishing his PhD in International Relations. His area of research is the ASEM process and ASEAN-EU relations. E-mail: beberlin@zedat.fu-berlin.de

International Security and the Asian Heartland

The School of Foreign Service of the National University of Mongolia, in cooperation with the International Institute for Asian Studies and The Netherlands Institute of International Relations 'Clingendael', will organize a symposium on the Security of the Asian Heartland in International Relations. The aim of the conference is to look at the political, military and economic aspects of the security situation in Central and Northern Asia:

- What are the internal and external factors?
 - Who are the main players?
 - How are they dealing with the issues in the past, the present and the future?
- The idea is to bring academics and policy makers together from:
- Mongolia, Kazakhstan, Uzbekistan, Kyrgyzstan, Tajikistan, and Turkmenistan
 - China, Russia, Japan, Korea, Iran, and Afghanistan
 - US, EU, Australia, Turkey, India, and Pakistan.

On the basis of papers and interventions in plenary and committee meetings a mutual exchange of ideas will be fostered, ultimately resulting in an English language publication. The symposium is scheduled for June 2003 in Ulaanbaatar, Mongolia. On 1 January 2003 the final decision will be made regarding the list of participants and communicated to those who showed interest in this endeavour. <

Contact >

Prof. Kh. Bayasakh, Head of the Department of International Relations, School of Foreign Service, National University of Mongolia
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Dr Paul Meerts, Deputy Director of the Clingendael Institute in The Hague, the Netherlands and acting Head of the Department of Training and Education.
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At present over 60 students are studying at MA level. All MA students have to complete the two-year programme and students can select a course of study from an array of courses in International Relations, International Economic Relations, and International Law.

In addition to seminars and lectures, the SFS hosts conferences and round tables. The seminars make an important contribution to the academic programme by organizing special lectures, research seminars, conferences and round tables throughout the academic year. These events bring prominent scholars from all over the world to present current research and viewpoints on topics related to world politics, international political and economic relations. Since 1994, the SFS has organized annual national and international conferences on foreign policy, geopolitics, and on the world affairs.

In the past two years alone, SFS

organized 'The Significance of the USA Constitution and Some Aspects of the Separation of Powers, its Checks and Balances' in cooperation with the US Embassy in Ulaanbaatar and the Association of American and Canadian Studies (February 2001), a seminar on international issues in New-Delhi, India (April 2001), and, in collaboration with the Ministry of Foreign Affairs of Mongolia, a conference on the occasion of the Ninetieth anniversary of Diplomatic Service and the Tenth anniversary of the preparation of the national foreign service personnel in Mongolia (December 2001).

The SFS strongly emphasizes the importance of exchange programmes of lecturers, and researchers. It is a matter of great satisfaction and pride for the SFS to have awarded: James A. Baker, former US Secretary of State (1996), Mahathir bin Mohamad, the Prime Minister of Malaysia (1997), and Paul

W.Meerts, Deputy Director of the Netherlands Institute of International Relations 'Clingendael' (2001) its Honorary Doctor's titles.

The main objective of the School continues to be high quality service and dedication to its students in meeting the current demands of globalization of world politics and economy.

In collaboration with the Netherlands Institute of International Relations, Clingendael, the School of Foreign Service, the NUM, and the IIAS host the June 2003 conference on 'International Security and the Asian Heartland' in Ulaanbaatar (see the announcement on this page for further information). <

Prof. Kh. Bayasakh is a Senior Professor and Head of the Department of International Relations, School of Foreign Service, National University of Mongolia. E-mail: bayasakh@hotmail.com

New TANAP Scholarships for History Students in Asia

Report >
General

After the official Commemoration of the 400th Anniversary of the VOC a number of TANAP AMP students met the Dutch Crown Prince Willem-Alexander and his wife Máxima Zorreguieta. (20 March 2002).

Since its start in 2001 the historical research programme 'Towards A New Age of Partnership' has selected a total of twenty young historians from Asia and South Africa for the one-year training programme. At present, eleven students are participating in the Advanced Master's Program (AMP), mainly in intensive language classes and formulating PhD proposals. At its latest meeting on 10 April, the TANAP Programme Committee has decided to form another group of AMP students in 2003.

asked to quickly formulate pilot studies on attractive subjects. The most capable students will enter the PhD programme. At present the study of Java is well covered by several students, while other individuals research Taiwan, Japan, China, Vietnam (Tonkin), Thailand (Siam), South Africa, and Sri Lanka. Slowly the puzzle is becoming complete, but there are still some gaps.

A large portion of materials available, concern the history of coastal India: archives from Hugly, from Pulicat (Coromandel coast), the Fishery Coast, Malabar (Cochin), the Konkan and of course from the Mughal port of Surat and its hinterland, Gujarat. On the other side of the Arabian Sea, rich collections on important trading centres such as Bandar Abbas (Safavid Iran) and Mocha (Yemen) are still waiting until the right person with the right interest picks up the topic.

Another gap still to be filled concerns the Malay World, including Sumatra and the Malay peninsula. Collections from Malacca, Palembang, Jambi, Aceh, and Padang cover the history of these trading towns, but also treat their connections with for instance the sultanates of Johor, Perak, Kedah, and a range of smaller ports across the Straits of Malacca – including pre-colonial Singapore.

Students with an MA degree (preferably in history) who are willing to face the research challenge in the AMP are requested to submit their applications before 1 July 2002. The final selection will be made by the Programme Committee in September 2002. Five scholarships for the AMP 2003 are presently available, in particular for students from India, Sri Lanka, Indonesia, Malaysia, Iran, and Yemen. For application forms please e-mail Dr Niemeijer. <

Dr Hendrik E. Niemeijer is coordinator of the TANAP Programme and affiliated to the Research School for African, Asian, and Amerindian Studies (CNWS), Leiden University, the Netherlands. E-mail: H.E.Niemeijer@let.leidenuniv.nl



By Henk Niemeijer

The TANAP Advanced Master's Programme is crucial for the formation of a new international research group. Pilot studies in the enormous holdings of the former Dutch East India Company in the Netherlands National Archives constitute an important part of this programme. Apart from following the intensive language classes, students are also

Preserving 310 Metres of Dutch Records in Colombo Insects and Power Cuts

Report >
Sri Lanka

The National Archives of Sri Lanka keep 8,000 volumes (310 metres) of Dutch archives. A fact-finding mission by experts from the Netherlands National Archives in 1998 found a temperature of 32 degrees Celcius and 72 per cent humidity rate in the Colombo archive repository. In 5 per cent of the records living insects were found and the papers that were not slowly eaten away quickly deteriorated because of gall ink corrosion and moisture.

By Pieter Koenders

Since 1998 the economy of Sri Lanka experienced a further downturn. Meanwhile, the Sri Lankan National Archives is plagued by daily power cuts still today, making an air-conditioned building almost completely useless to keep records. As a result a number of texts cannot be consulted anymore.

Are these records important? Experts in Sri Lanka are convinced they are. Some records such as the Tombo's (land registration files even dating back to Portuguese times) are used to settle land disputes in court even still! Other collections deal with the Kandian kingdom in the interior of Sri Lanka, social relations and cast conflicts in the coastal areas, the Tamil populations in the north and on India's Fishery Coast, or Buddhist revivalism in the eighteenth century.

For good scientific reasons, in 2001 the Netherlands National Archives worked out a preservation plan with Dr K.D.G. Wimalaratne, the Director of the National Archives in Colombo. Whereas for 42 boxes of miscellany have been recently described through TANAP, the VOC records have

been well catalogued by Sri Lankan archivists. The complete, final inventory can therefore become quickly available on the internet (see address below). The further focus of cooperation is the training of conservators in preservation techniques. Last April two employees of the Netherlands National Archives went to Colombo to install leaf-casting units running on water-pumps. The system runs well now and with the speed of 200 folios a day, document repairing has started.

A full restoration of the complete collection, however, would still take decades. The archivists have therefore decided also to microfilm a large proportion of the records. In a joint Dutch-Sri Lankan effort, TANAP will produce 500 microfilms in 2002 and 2003. All the 8,000 volumes will be packed in acid free covers and placed in acid free boxes. This plan is warmly supported by the Dutch embassy in Colombo and the Central Cultural Fund (CCF). <

Dr Pieter Koenders is employed at the Netherlands National Archives in The Hague and is project coordinator for TANAP.

E-mail: pieter.koenders@ara.archief.nl



Signing the MoU.

From left to right:

Dr P. Koenders,

Dr K.D.G.

Wimalaratne,

Prof. A.V. Suraweera,

Mr H.D.S.

Hettipathirana.

TANAP

website:
www.tanap.net

New TANAP PhD Research

In addition to the list of PhD studies in the last IAS Newsletter (IIASN 27, March 2002, p. 54) there are two more PhD students under the auspices of TANAP and the CNWS that deserve mention:

Alicia Schrikker

Leiden University;
E-mail: A.Schrikker@let.leidenuniv.nl,
A Colonial Administration in Transition: Policy, Theory and Practice of Dutch and British Colonial Rule in Maritime Ceylon, c. 1780 – c. 1815.

Liu Yong

Xiamen University;
E-mail: L.Yong@let.leidenuniv.nl,
Struggling on a Competitive Market: A Study of the Dutch East India Company's Conduct of its Chinese Tea Trade, 1757-1795. <

Second TANAP Workshop to be held in Bangkok

Part of a series of workshops on 'Asia in the Age of Partnership', the upcoming TANAP workshop in Bangkok has as its special theme: 'Comparative Studies in War, Trade and Diplomacy in Asia and Africa 1600-1800'. Students from the AMP 2002 and TANAP PhD students shall present papers on which the international group of TANAP supervisors from Europe, South Africa, and Asia will be present commentary. With the support of the Royal Netherlands Embassy, a special seminar will be held on Dutch-Thai-Burmese-Cambodian diplomatic and trade relations 1604-1767. <

More info >

Organizers:

Chulalongkorn University, Bangkok
Research School for Asian, African and Amerindian Studies (CNWS),
Leiden University
International Institute for Asian Studies (IIAS), Leiden
Royal Netherlands Embassy, Bangkok
Netherlands UNESCO Commission, The Hague

For more information, please contact the coordinators:

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Dr Hendrik E. Niemeijer, TANAP
Leiden University
E-mail: h.e.niemeijer@let.leidenuniv.nl

TANAP Diary: Students' 'Fact Sheets' on Asian History

What can TANAP add to our present historical knowledge of Asia? This has been a question bothering the minds of all the students in the programme. After the first intensive language classes we have entered the National Archives in March and April in order to find out whether our plans to study our national histories are still valid after being confronted with the massive collections of records. Most of us had never seen European manuscripts from the seventeenth century and in the beginning we really could not tell whether it was Arabic or Dutch. But after a couple months most of us can already make fairly reliable transcriptions.

By Sri Margana & Tuan Hoang Anh

Browsing through the lists of contents of the records of the Amsterdam VOC chamber was a time consuming but very rewarding exercise. All students have summarized their surveys of records in fact sheets. Sri Margana, for instance, found out that on eastern Java (the Oosthoek) there is a substantial collection of 474 untouched documents concerning the kingdom of Blambangan 1764-1775 which was at that time under the protection of the Balinese kingdom Mengwi. Used in concert with the collections of available *Babad Blambangan* (chronicles), it will become clear how this Javanese kingdom faced a severe crisis when the Dutch started military reappraisals against the kingdom that traded with the English.

Bondan Kanyomoyo's study of Cheribon and Priangan 1681-1730 on the basis of no less than 2,084 documents (13,325 folios) also progresses well. Only a fraction of these has been used in Mason C. Hoadly's study on West Java 1680-1800.

Another fact sheet was made by Tuan Hoang Anh from Vietnam who wants to study the trade relations of the northern Vietnamese kingdom of Tonkin

with the Europeans. From the establishment of Dutch-Tonkin trade relations in 1637 until the ultimate Dutch departure from the Red River banks in 1700, a constant flow of information on Tonkin went to Dutch Batavia. Letters, contracts and reports sent by the Dutch trading factory in Tonkin (present-day Pho Hien, close to Hanoi), and a good collection of 5,000 folios have thus far been found. The first documents already make apparent, that the Tonkin rulers were looking for military support to safeguard their silk trade from hostilities from the other Vietnamese kingdom of Quinam.

All these and other fact sheets will be used to select documents for the writing of a paper for the second TANAP workshop in Bangkok. <

Sri Margana, MA is employed at the Department of History, Universitas Gadjah Mada in Yogyakarta, Indonesia, and participates in the TANAP Advanced Master's Program 2002

E-mail: S.Margana@let.leidenuniv.nl

Tuan Hoang Anh, MA is employed at the Department of History of the Vietnam National University, Hanoi and participates in the TANAP Advanced Master's Program 2002.

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2003 Biennial AKSE Conference

Agenda >
Korea

9-13 April 2003
Rome, Italy

The 2003 Conference of the Association for Korean Studies in Europe organized in cooperation with University La Sapienza in Rome, will be held in Frascati, with the support of the Municipality.

Those who wish to present a paper at the conference should send us a summary of approximately 1000 words (in English, Korean, French, or German) plus a bibliography, before 1 September 2002. We kindly request participants to indicate in which of the following sections the paper would fit: pre-modern history, modern history, modern Korean society, religions and philosophy, linguistics, anthropology and folklore, literature, or arts and archaeology.

Those who have sent in a proposal will be notified of acceptance by 1 November 2002. If a paper is accepted the full text should be sent to the Secretary before 15 January 2003.

If you do not propose to read a paper but nevertheless want to take part in the conference, please announce your intention to participate by e-mail or normal mail. <

Information >

Further information on the conference will be supplied in due time on the AKSE Homepage:

<http://www.akse.uni-kiel.de/>

Please send your summaries, preferably as a Word e-mail attachment to:

Prof. Antonetta L. Bruno
Secretary of AKSE, E-mail:
Antonetta.Bruno@uniroma1.it
Università 'la Sapienza'
Facoltà degli Studi Orientali
Piazzale Aldo Moro 5
I-00185 Roma, Italy

Agenda >
General

3-9 December 2002
Yunan province,
China

Hani/Ahka Culture

Under authorization of the Ministry of Culture of the People's Republic of China, the Fourth International Conference on Hani/Ahka Culture will be held as scheduled at various locations in Yuanyang and Honghe counties, Honghe Prefecture, Yunnan Province.

During the conference, two attractive activities of different folk-custom spot investigation will be offered in Yuanyang and Honghe counties. Attendees may expect to see the beautiful scene of Hani terraced fields, houses, folk customs, activities of cultivation, spinning, weaving and dying cloth, and savour the Hani diet by joining the famous Hani multi-table Long Street Feast.

Theses should fall within the following six subject areas:

1. Hani terraced-field culture, the ecological environment, and sustainable development.
2. Protection, use and development of Hani/Ahka traditional culture.
3. Origin and course of Hani/Ahka history and culture.
4. Hani/Ahka linguistics and philology
5. Modernization and development of the economy and society in Hani/Ahka areas.
6. Studies of nationalities in drainage areas of Honghe and Mekong rivers. <

Contact >

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The Environmental History of Asia

Agenda >
General

4-7 December 2002
New Delhi, India

The 'Environmental History of Asia' concerns itself with 'The History of Water, Health, Forests and Commons'. The Conference, also the first meeting of the International Environmental History Association, will be held at JNU, Delhi, a premier academic institution of South Asia.

The conference builds on the highly successful 1992 conference on the Environmental History of South and Southeast Asia, the proceedings published by Oxford University Press India under the title *Nature and the Orient; the Environmental History of South and Southeast Asia*. The 2002 conference distinguishes itself in seeking to involve those writing on the environmental history of all areas from Turkey in the west to the Western Pacific in the east (including Australia and New Zealand), and including Central and East Asia.

Nonetheless, it is anticipated that the bulk of papers will be on South and Southeast Asia.

Papers are invited on theme subjects and also on a wide array of subjects including or related to prehistory of the environment; pre-colonial, colonial and post-colonial forest conservation and management; river control; flood control; national parks; ornithology; arable expansion; climate history and change; environmentalism; management of commons; indigenous knowledge; tribal/indigenous/advansi/aborigine people and environment; the natural sciences; museums; public health; the medical profession; disease epidemiology; famines; extreme events; impact of railway and road building; dam-building; popular environmental movements; tourism and the environment; the timber trade; globalization and the Asian environment; art and the environment; urban environmental history; dance/drama/ artistic portrayals and the environment; film and the environment; environmental justice issues.

This list is not intended to preclude other related subjects. All submissions

will be considered by an academic committee of experts. The proceedings of the conference will be published by Oxford University Press or Manohar Press and the International Journal of Environmental History.

Accommodation at a reasonable charge will be available for delegates to the conference on the JNU campus and early booking is advisable if this accommodation is required. Assistance with travel will be available for delegates attending from within India and for selected non-Indian delegates. Please inquire if you think you may

Inquiries >

Inquiries and paper submissions should be made to:

Professor Deepak Kumar (JNU) and Dr Richard Grove (ANU)
c/o Zakir Husain Centre for Educational Studies, School of Social Sciences,
Jawaharhalal Nehru University,
New Delhi 110067 India
Tel: +91-11-6107676 Ext.2416
(Office), Residence-6198211,
Dean Office Fax: +91-11-6101841
E-mail: envhistasia@hotmail.com

Information >

The co-sponsors of the conference are the JNU, the University of Sussex and the Australian National University. The core fund will come from the DSA Programme of the Zakir Husain Centre for Educational Studies, JNU, and possibilities of grant from other agencies like UGC, Ministry of Environment, etc. are being explored.

Cultures of Masculinity in South Asia: Exploring the Contexts

Agenda >
South Asia

December 2002
Delhi, India

Papers are invited for a conference on the cultures of masculinity in South Asia.

The conference aims to bring together a wide variety of participants: historians, anthropologists, sociologists, film and media studies scholars, NGO workers, literature specialists (we would particularly like to hear from those working in languages other than English), and others with an interest in exploring the cultures of masculinity across a number of registers.

Final dates for the conference will be confirmed in due course. Please send expressions of interest to both the organizers:

Information >

Dr Radhika Chopra
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Dr Sanjay Srivastava
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sanjays@deakin.edu.au

Globalizing Media and Local Society in Indonesia

The upcoming 'Globalizing Media and Local Society in Indonesia' workshop aims at a better understanding of the cultural and social dynamics of contemporary Indonesia through interdisciplinary discussion by researchers and practitioners of media from diverse countries. It will address the broad issue of how the globalization of media has constantly struggled with a policy of national integration and with diverse local practices.

Globalization has been vigorously discussed in several intellectual fields. There is a widely held belief that globalization is a recent phenomenon, caused by rapid innovations in information and communication technologies (ICTs), which leads to a uniformity often said to be conterminous with Americanization. The basic hypothesis of the workshop conflicts with this view of globalization. We think of globalization as beginning with the advent of modernity and as entailing both tendencies of homogenization and heterogenization.

The workshop focuses on two inter-related topics. First, globalizing media

in the national context of Indonesia. One of the main topics is to explore how the Indonesian media has changed since the collapse of the New Order enabled more democratic, decentralized and global media-scapes. And second, the production and/or consumption of media in local societies in which the global and the national intersect. We ask how people have access to varieties of media and how they interpret them in the local context. We pay special attention to television because of its recent drastic development in Indonesia. However, we suggest that broader issues of media like performing arts, films, radios, and the newly developed technologies such as Internet have to be explored.

The workshop will be composed of two sessions. 'Media and Globalization in Indonesia' might include such topics as private channels and national broadcasting policy, Islamic discourse in television, VCD and pop music, radio journalism and civil society, Internet and construction of identity, and New Film movements. 'Mass Media in Local Society' might include such top-

Conference Announcement: 7th International Conference on Philippine Studies (ICOPHIL) 'The Philippines: Changing Landscapes, Manscapes, and Mindsapes in a Globalizing World'

Convenor Prof. Otto van den Muijzenberg

Please contact iias@let.leidenuniv.nl for more information or to be added to the ICOPHIL mailing list. The call for papers and panel proposals will be presented in the next issue of the IIAS Newsletter.

Agenda >
Indonesia

13-14 September
2002 Leiden,
the Netherlands

ics as media and real estate in Jakarta, pop daerah (local pop music) and globalizing industry, regional TV station and budaya daerah (local culture), local radio stations for public service, radio programming in Riau, reception of television in a Javanese village, and popular media in Sarawak (Malaysia) and Bali. <

Info >

Convenor: Prof. Makoto Koike (IIAS)

E-mail: m.koike@let.leidenuniv.nl
For all practical matters, please contact:
Ms Marloes Rozing, MA (IIAS)
Tel: +31-71-527 2227
Fax: +31-71-527 4162
E-mail: m.rozing@let.leidenuniv.nl

Agenda >
Southeast Asia

Stability of the Rainforest Margins

29 September -
3 October 2002
Bogor, Indonesia

Southeast Asia constitutes one of the world's most extensive rainforest regions. It is characterized by a high degree of biodiversity and contains a large variety of endemic species. However, various forms of encroachment, mostly those consisting of human interventions, seriously threaten the very existence of rainforests in this area.

The international symposium on 'Land use, nature conservation, and the stability of rainforest margins in Southeast Asia' wants to bring together recognized scientists of various disciplines who are involved in research on the depletion and preservation of rainforest resources, with special reference to Southeast Asia. It is expected that they can contribute to the identification of such factors and processes that have either stabilizing or destabilizing effects. At the same time, researchers within the large-scale research programme on the 'Stability of Rainforest Margins in Indonesia' (STORMA) will get the opportunity to share insights and findings with researchers from related projects in the tropics. STORMA is jointly conducted

by those universities mentioned below and financed by the German Research Association (DFG). Using an holistic approach ever since July 2000, STORMA has been focusing particularly on the margin areas of Lore Lindu National Park in Central Sulawesi.

The symposium offers a forum for presentations of the 'state of art' of current research, for discipline specific and cross-disciplinary perspectives of the complex issue of rainforest conservation, and for joint research efforts by disclosing gaps of knowledge.

Referring to the main themes of STORMA, the research symposium will focus on five interrelated areas of research and integrate relevant experience with special reference to Southeast Asia: 'Social and economic develop-

ment and change' reflects the role of human beings in the use, conservation and management of natural resources, including the topics cultural landscape, migration, social organization, socio-economic security, legal aspects of land ownership and land use, governmental and non-governmental organizations, access to markets, rural development policies, behaviour of farm households, and econometric and linear programming models.

'Biodiversity and conservation' emphasizes issues of land-use in rain forest margins and its influence on biodiversity, ecological functions, plant-animal interactions, bio indication, habitat (fragmentation, destruction, and management), species richness, ecological guilds, and conservation.

'Water and nutrient cycles' focuses on the effects of land-use systems on water and nutrient cycles, by comparing water and nutrient fluxes in rainforests and agro systems. Interactions between rainforest and land-use sites and the impact of land-use on water and nutrient flux-

es will be discussed as well as watershed monitoring and modelling.

'Land-use systems in agriculture and forestry' deals with the comparison of the different land-use systems of tropical rain forest margins like forest gardens, annual crops in slash-and-burn and agro-forestry systems as well as intensive cultivation in the valleys. Topics as soil fertility, slope stabilization, mobilizing and balancing nutrients, pests and diseases, weeds, and participatory research will be discussed in this panel.

'The integrated modelling of land-use change' is to discuss the integrated modelling of the STORMA project that consists of two components, a Land-Use Model and an Ecosystem Model, representing interactions of socio-economic and biophysical processes. The basic idea of the Land-Use Model is to estimate the potential use for land as a function of driving forces such as pop-

ulation, income, prices, and water availability. This land is then allocated using a generalized cellular automata approach based on the principles of suitability maps and land-use rules.

The International Symposium on 'Land use, nature conservation, and the stability of rainforest margins in Southeast Asia' is jointly organized by Institut Pertanian Bogor and Universitas Tadulako (Indonesia) as well as University of Göttingen and University of Kassel (Germany). <

Information >

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Fax: +49-551-398006/-3912139
E-mail: symp2002@gwdg.de
http://www.gwdg.de/~symp2002.

Centring the Margin: Agency and Narrative in Southeast Asian Borderlands

Although a relatively recent focus of study, anthropologists and other social scientists increasingly recognize borderlands as a zone of contact in which the most important transnational social spaces become particularly visible: labour and marriage migration, religious movements, trading networks, and supra-national politics. Using social memory and qualitative methodologies as the main tools, the aim of this book is to focus on the interaction of populations in the borderlands with the agents of the state. While every borderland has to be studied in its own right, the question of just how border people are situated in history is a question that concerns us all.

The future of border studies in Southeast Asia lies in a project of marginal history, centred on the agency of transnational communities (e.g. the Karen, Miao, Iban, Bugis, and Orang Laut), and on the ways in which these

communities give meaning and shape to the transformation of the borderland. In this light, we emphasize historical dimensions and oral histories in the study of borderland communities within processes of the proliferation and redefinition of borders. We follow Baud and Van Schendel (1997) in exploring the social forces that originate in borderlands, along with the effects they have had both locally and beyond the borderland. The central interest reflects a more dynamic approach in the field of borderlands by focusing on the narratives, oral cultures, and local histories of the populations in the borderlands themselves. The authors united in this volume give voice to indigenous border people and document their struggles with the colonial and post-colonial state. By 'centring the margin' we hope to contribute to rewriting the history of the state - from the margin. We kindly invite paper proposals to this volume,

which will be the first effort to bring together individual studies on agency and narratives in Southeast Asian borderlands. <

Information >

Please send your proposal to the editors by 1 October 2002:

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Dr Reed L. Wadley
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Columbia MO 65211 USA
E-mail: WadleyR@missouri.edu

Agenda >
Indonesia

31 October 2002
Leiden,
the Netherlands

Fatwas and the Dissemination of Religious Authority in Indonesia

In this workshop, members of the current IAS project on 'Islam in Indonesia' will present their research to date on aspects of *fatwa* production and transmission. Invited experts will also present papers with the aim of providing greater cohesion to the project and comparative comment.

Participants have been invited to consider the means, authority, audience, and impact of *fatwas* in Indonesia. More broadly they will address how *fatwas* are disseminated, what response they engender, and how a relationship is established between the *fatwa* requestor and *mufli*. Naturally the question of audience is crucial in this; and papers will explore whether *fatwas* reflect or determine the direction of debates over religion in Indonesia. Of course it is difficult to assess the impact of the *fatwa* on a given society. One might well ask whether *fatwas* really do affect the practice of Islam in Indonesia or are more connected to controversial issues. In this sense, the workshop will be a first step on the way to answering broader questions of the nexus between Islam and the nation state of Indonesia. <

Contact >

Convenors:

Michael Laffan and Nico Kaptein, Leiden University
Presentations will be given by Atho Mudzhar, Kees van Dijk, Nico Kaptein, Jajat Burhanuddin and Michael Laffan with comments from Muhammad Khalid Masud.

Those wishing to attend the workshop as an observer or to submit an additional abstract for consideration are invited to contact Michael Laffan at the IAS in the first instance. E-mail: m.laffan@let.leidenuniv.nl

[advertisement]

International Conference on Reform in Public Administration and Social Services in Asia November 7-9, 2002

Papers are invited from scholars, specialists, and civil servants on the strategies, trends, problems, and related issues of reform in the public sector of Asian countries.

The working languages of the conference will be English and Chinese.

Interested paper writers should send a one-page, English-language abstract with personal data by the July 31st, 2002, with complete papers due by the September 31st, 2002. All correspondences should be addressed to: The Conference Programme Committee - Macao Polytechnic Institute, Rua Luis Gonzaga Gomes, Macao. (Fax: (853)719-227, email: cwchan@ipm.edu.mo).

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Start: September
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AUGUST 2002 >

5-12 August 2002

Ulaanbaatar, Mongolia

8th International Congress of Mongolists
The International Association for Mongol Studies
E-mail: iamsm@magi.net.mn

14-17 August 2002

Copenhagen, Denmark

7th Biennial Conference of the European Association of Social Anthropologists
'Engaging the world'
Panel: *'East, West, and the Limits of Civilization'*

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The Robert Schuman Center for Advanced Studies
European University Institute
E-mail: Ayse.Caglar@IUE.it
Or:
Levent Soysal,
Visiting Research Fellow
E-mail: levsoy@zedat.fu-berlin.de

15-18 August 2002

Sydney, Australia

'Traditions and Transformations: Exploring Perspectives on Asia', 11th Annual International Conference
Contact: The Harvard Project for Asian and International Relations (HPAIR)
E-mail: hpair@hcs.harvard.edu

18-24 August 2002

Halle (Saale), Germany.

5th International Congress on Traditional Asian Medicine
Organizer: International Association for the Study of Traditional Asian Medicine
Contact: Prof. Rahul Peter Das
Institut für Indologie und Südasienswissenschaften
Martin-Luther-Universität Halle-Wittenberg
E-mail: das@indologie.uni-halle.de
(secretary: brandt@indologie.uni-halle.de)
Http://www.ictam.de

20-22 August 2002

Dunedin, New Zealand

The Otago Conference on Japanese Cultural Nationalism in Literature, Culture, and Intellectual History

Organizer: Otago University

E-mail: roy.starrs@stonebow.otago.ac.nz

25-29 August 2002

Moscow, Russia

'Chinese Traditional Civilization and the Contemporary World', XIV EACS Conference:
Contact: IFES RAS (14th EACS Conference Organizing Committee)
E-mail: ifes@ifes-ras.ru
Http://www.moskva14eacs.ifes-ras.ru

28-31 August 2002

Leiden, the Netherlands

'Vietnamese Peasant Activity: An Interaction between Culture and Nature'
IIAS Workshop
Convenor: Prof. Yumio Sakurai
Information: IIAS
E-mail: iias@let.leidenuniv.nl
E-mail: yumiosakurai@aol.com

29 August – 1 September 2002

Saarbrücken, Germany

'Peripheral Centres, Central Peripheries: Anglophone India and its Diaspora(s)'
Contact: Prof. Martina Ghosh-Schellhorn
Tel. + 49-681-302 2323
Fax. + 49-681-302 6586

SEPTEMBER 2002 >

3-6 September 2002

Lausanne, Switzerland

The 2002 European Shinshu Conferences: *'Pure Land and Shinshu Studies at the Dawn of 21st Century'* and: *'Shinshu in Europe: Present and Future'*
Contact: Dr Jerome Ducor
E-mail: jeduc@yahoo.com
Vancouver, Canada

'Religious Thought and Lived Religion in China: A Conference in Honour of Prof. Daniel L. Overmyer on His Retirement'
Contact: Philip Clart, PhD, Assistant Professor, East Asian Religions Department of Religious Studies, University of Missouri-Columbia
E-mail: clartp@missouri.edu
Http://web.missouri.edu/~religpc/

Http://www3.telus.net/jbcrowe/index.htm

4 September 2002

Havana, Cuba

'Japan: A View from Contemporaneity'
International Seminar
Organizer: Asia Pacific Research Centre
Contact: Jesús Aise Sotolongo, PhD
E-mail: ceao@hotmail.com

4-6 September 2002

London, United Kingdom

7th European Conference on Agriculture and Rural Development in China
Contact: Terry Cannon
School of Humanities,
Old Royal Naval College, University of Greenwich
E-mail: t.g.cannon@greenwich.ac.uk

9-14 September 2002

Heidelberg, Germany

General Members Assembly of EASAS at the 17th European Conference on Modern South Asian Studies
Convenor: EASAS
Information: Dr Tilman Frasch
Tel: +49-6221-54 89 00 / 6302
Fax: +49-6221-54 49 98
E-mail: info@easas.org or
frasch@sai.uni-heidelberg.de
Http://www.easas.org or
Http://www.sai.uni-heidelberg.de/His/euroconf.htm

11 September 2002

Brussels, Belgium

'Asia Update: EU-Asia Relations after September 11'
Organized by the Strategic Alliance for Asian Studies, to be held in the European Parliament in Brussels
Contact: Roberta Zavoretti
E-mail: r.zavoretti@eias.org
Http://www.asia-alliance.org and
Http://www.eias.org

13-14 September 2002

Leiden, the Netherlands

'Globalizing Media and Local Society in Indonesia'
IIAS Workshop
Convenor: Prof. Koike
Information: IIAS
E-mail: iias@let.leidenuniv.nl
E-mail: m.koike@let.leidenuniv.nl

14-15 September 2002

Vancouver, Canada

'Religious Thought and Lived Religion in China: A Conference in Honour of

Prof. Daniel L. Overmyer on His Retirement'

Contact: Philip Clart, PhD, Assistant Professor, East Asian Religions Department of Religious Studies, University of Missouri-Columbia
E-mail: clartp@missouri.edu
Http://web.missouri.edu/~religpc/
Http://www3.telus.net/jbcrowe/index.htm

19-22 September 2002

Bern, Switzerland

8th Himalayan Languages Symposium

Organizer: Institute of Linguistics, Section of Comparative Linguistics, University of Bern
Contact: Felix Haller
E-mail: felix.haller@isw.unibe.ch
Http://www.isw.unibe.ch/hls80

20-21 September 2002

Cambridge, United Kingdom

Indic Health Conference I:
The Case of Modern Yoga
Information: Mrs Rajashree Dhanaraj
DHIR Secretary-Coordinator
Faculty of Divinity, University of Cambridge
E-mail: dhiir@divinity.cam.ac.uk
Http://www.divinity.cam.ac.uk/carts/dhiir/index.html
Http://130.225.203.37/agenda/Details/South_Asia/3614

20-21 September 2002

Leiden, the Netherlands

'Asian Contributions to the Formation of Modern Science: The Emergence of Artificial Languages' IIAS Workshop
Convenors: Prof. Frits Staal and Prof. Wim Stokhof
Information: IIAS
E-mail: iias@let.leidenuniv.nl or jfs-taal@socrates.berkeley.edu
For updates and the call for papers please visit:
Http://www.iias.nl/iias/agenda/modernscience/

21-25 September 2002

Gothenburg, Sweden

BSC/IIAS/CEAS Conference: *Burma-Myanmar(s) Research and its Future*
Convenor: Dr Gustaaf Houtman and Dr Khin Ni Ni Thein
Information: Gustaaf Houtman, Royal Anthropological Institute,
E-mail: gustaaftoutman@uk2.net

Http://www.thera1.org.uk/anthcal/mayanmarburma2002.html

25-28 September 2002

Bordeaux, France

ESCAS VII (7th conference of the European Society for Central Asian Studies)
'Central Asia in Transition: Models, Disruptions and Centrality'
Please send proposals for participation to:
E-mail: cpoujol33@yahoo.fr or ifeacadm@ifeac.com.au

25 September 2002

Samarkand, Uzbekistan

'Civilizations of Central Asia: Sedentary and Nomadic Peoples: Traditions and the Present'
Organizer: International Institute for Central Asian Studies (IICAS; Uzbekistan)
Contact: Ms. K. Tashbaeva
E-mail: iicas@online.ru

26-28 September 2002

Göteborg, Sweden

The First SSAAPS Asia-Pacific Annual Conference
For further information:
E-mail: Eva-Lena.Neth@economics.gu.se
Http://www.handels.gu.se/econ/asiaconf/

27 September 2002

Leiden, the Netherlands

'SoY (South of Yangtze) Linguistics Colloquium'
Convenor: Dr Rint Sybesma
E-mail: r.p.e.sybesma@let.leidenuniv.nl

29 September – 3 October 2002

Bogor, Indonesia

'Stability of the Rainforest Margins' (STORMA)
Organizers: Institut Pertanian Bogor, Universitas Tadulako (Indonesia), University of Göttingen and University of Kassel (Germany)
E-mail: symp2002@gwdg.de
Http://www.gwdg.de/~symp2002

OCTOBER 2002 >

2-4 October 2002

Sarawak, Malaysia

'Asia-Pacific Economics and Business'
Contact: Prof. Mohammed B. Yusoff,

17-19 October 2002

Seoul, Korea

'Traditional architecture in modern Asia'
Organizer: Korean Association of Architectural History
Contact: Sang Hae Lee, chair organizing committee
E-mail: tama@tamazoo2.org
Http://www.tamazoo2.org

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
E-mail: silvia.naef@lettres.unige.ch
Dr Farihan Sabahi
E-mail: fariansabahi@hotmail.com

17-20 October 2002

Madison, Wisconsin, USA

Central Eurasian Studies Society, Third Annual Conference
Conference contact: Prof. Uli Schamiloglu
Department of Languages and Cultures of Asia
E-mail: uschamil@facstaff.wisc.edu
Gregory Gleason
E-mail: gleason@unm.edu
Http://lca.wisc.edu/creeca/conferences/caorkshop.html
Http://www.fas.harvard.edu/~cess

18 October 2002

Krakow, Poland

'Conflict Management, Peace Economics and Development' Conference
Organizer: Krakow University of Economics
Contact: Prof. Czeslaw Mesjasz, Krakow University of Economics
E-mail: mesjaszc@ae.krakow.pl
Prof. Manas Chatterji, Binghamton University
E-mail: mchatter@binghamton.edu
Prof. Partha Gangopadhyay
E-mail: gangopadhyay@euv-frankfurt-o.de

23-28 October 2002

Bangkok, Thailand

'Comparative Studies in War, Trade and Diplomacy in Asia and Africa 1600-1800'
TANAP workshop in a series on 'Asia

Conference Chair & Deputy Dean
Faculty of Economics and Management
Universiti Putra Malaysia
E-mail: confzoo2@econ.upm.edu.my or mby@econ.upm.edu.my

3-4 October 2002

Armidale, Australia

'Globalization, Trade Liberalisation and Economic Growth in Asia: The Case of Bangladesh'
Convenors: Professor Amarjit Kaur, Economics, UNE
A/Professor Ian Metcalfe, Asia Centre, UNE
Faculty of Economics, Business and Law
University of New England
E-mail: akaur@metz.une.edu.au

11 October 2002

Wuhan, China

'Urbanization, Digital Economy and Environmental Sustainability'
Contact: Prof. Manas Chatterji, Binghamton University
E-mail: mchatter@binghamton.edu
Prof. Kaizhong Yang, Peking University
E-mail: ykz@urban.pku.edu.cn

12 October 2002

London, United Kingdom

20th ASEASUK Conference
Panels: (1) Critical Museology and Material Culture in Southeast Asia; (2) Southeast Asian Art, Literature, and Performance across Boundaries; (3) Post-crisis in Southeast Asia: reform and adaptation
General enquiries: Pauline Khng ASEASUK
Centre for Southeast Asian Studies University of Hull
E-mail: P.Khng@hull.ac.uk

16-18 October 2002

Avignon, France

'Women in Slavery – in honour of Suzanne Miers'
Fourth Avignon Conference on Slavery and Forced Labour:
Contact: Gwyn Campbell
CAROME UFR/SLA
University of Avignon
E-mail: gwyn.campbell@univ-avignon.fr or gcampb3195@aol.com

in the Age of Partnership'
Special seminar on 'Dutch-Thai-Burmese-Cambodian diplomatic and trade relations 1604 – 1767'
Contact: Dr Dhiravat na Pombeijra, Chulalongkorn University
E-mail: dhiravat@hotmail.com
Dr Hendrik E. Niemeijer, TANAP Leiden University
E-mail: h.e.niemeijer@let.leidenuniv.nl

25 October 2002
Leiden, the Netherlands
'SoY (South of Yangtze) Linguistics Colloquium'
Convenor: Dr Rint Sybesma
E-mail: r.p.e.sybesma@let.leidenuniv.nl

28-29 October 2002
Bangkok, Thailand
'Economic Recovery and Reforms'
Contact: Ms Wannah Vejbrahm, Thammasat University
E-mail: intconf@econ.tu.ac.th

31 October
Leiden, the Netherlands
'Fatas and the Dissemination of Religious Authority in Indonesia'
Islam in Indonesia: annual programme seminar
Convenors: Dr Michael Laffan and Dr Nico Kaptein
E-mail: m.laffan@let.leidenuniv.nl

Lancaster University
E-mail: c.castaneda@lancaster.ac.uk

11-14 November 2002
Helsinki, Finland
'Japan as a Model for Asian Modernisation'
Contact: Prof. Rein Raud, University of Helsinki
E-mail: rein.raud@helsinki.fi

12-14 November 2002
Hanoi, Vietnam
'ASEAN - EU relationship in the New Context in Asia - Pacific Region'
Organizer: National Centre for Social Sciences and Humanities of Vietnam (NCSSH)
Contacts: Prof. Bui Huy Khoat, Director Center for European Studies
E-mail: bhkhoat@hn.vnn.vn
Dr Nguyen Thi My
Institute for Southeast Asian Studies
Standing Secretary of the Conference's Organizing Committee
E-mail: nguyemy@fpt.vn

14-16 November 2002
Milwaukee, Wisconsin, USA
'Transnational Migration and Social Justice in the Global City'
Contact: H. Richard Friman, Eliot Fitch Professor
International Studies, Department of Political Science
Marquette University
E-mail: h.r.friman@marquette.edu

'SoY (South of Yangtze) Linguistics Colloquium'
Convenor: Dr Rint Sybesma
E-mail: r.p.e.sybesma@let.leidenuniv.nl

28-29 November 2002
Canberra, Australia
'Vietnam Update 2002: Local Government and Authority in Vietnam'
Contact: Mathijs Pelkmans
E-mail: pelkmans@pscw.uva.nl
Deadline for papers: 15 August 2002
For further information:
Bev Fraser
E-mail: bevley@coombs.anu.edu.au.
Further details are also posted at:
Http://fspas.anu.edu.au

DECEMBER 2002 >
3-9 December 2002
Yunan Province, China
'Hani/Akha Culture', Fourth International Conference
Contact: Li Qibo
The Honghe Research Institute of Nationalities
E-mail: hhhnhx@yahoo.com.cn
Http://nomabei.yeah.net

4-7 December 2002
New Delhi, India
'The Environmental History of Asia'
Contact: Professor Deepak Kumar (JNU) and Dr Richard Grove (ANU)
E-mail: envhstasia@hotmail.com

shop)
Organizer: Sephis Programme, International Institute for Social History
For further information:
Http://www.sephis.org

12-13 December 2002
Amsterdam, the Netherlands
ASSR Conference on Corruption
Contact: Mathijs Pelkmans
E-mail: pelkmans@pscw.uva.nl
Deadline for papers: 15 August 2002

12-14 December 2002
Leiden, the Netherlands
'Mega-Urbanization in Asia: Directors of Urban Change in a Comparative Perspective'
Convenors: Dr Freek Colombijn en Dr Peter Nas
Information: IIAS
E-mail: iias@let.leidenuniv.nl
f.colombijn@let.leidenuniv.nl

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
E-mail: duregstr@bangla.net or history@du.bangla.net

Japan and Asia Program, Dept. of Multidisciplinary Studies,
University of Haifa
E-mail: kowner@research.haifa.ac.il

26 February – 2 March 2003
Singapore
'Asia in the New Millennium: Development, Democracy and Security'
Asian Political & International Studies Association (APISA)
Co-Chairs: Lee Lai To (National University of Singapore); Amitav Acharya (IDSS, Nanyang Technological University)
Contact for proposals: Prof. Lee Lai To
E-mail: apisa@nus.edu.sg
Http://www.apisa.org

MARCH 2003 >
13 March 2003
Hong Kong, China
'Transnational Networks: Challenges in Research & Documentation of the Chinese Overseas', 2nd International Conference of Institutes & Libraries for Chinese Overseas Studies
Organizer: Chinese University of Hong Kong
Contact: Michelle Chiu
E-mail: michelle@lib.cuhk.edu.hk
Conference e-mail: cco2003@cuhk.edu.hk
Http://www.lib.cuhk.edu.hk/conference/occ/index.htm

Japan and Asia Program, Dept. of Multidisciplinary Studies,
University of Haifa
E-mail: kowner@research.haifa.ac.il

26 February – 2 March 2003
Singapore
'Asia in the New Millennium: Development, Democracy and Security'
Asian Political & International Studies Association (APISA)
Co-Chairs: Lee Lai To (National University of Singapore); Amitav Acharya (IDSS, Nanyang Technological University)
Contact for proposals: Prof. Lee Lai To
E-mail: apisa@nus.edu.sg
Http://www.apisa.org

MARCH 2003 >
13 March 2003
Hong Kong, China
'Transnational Networks: Challenges in Research & Documentation of the Chinese Overseas', 2nd International Conference of Institutes & Libraries for Chinese Overseas Studies
Organizer: Chinese University of Hong Kong
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E-mail: michelle@lib.cuhk.edu.hk
Conference e-mail: cco2003@cuhk.edu.hk
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JULY 2003 >
14-19 July 2003
Helsinki, Finland
12th World Sanskrit Conference
Contact:
Institute for Asian and African Studies
University of Helsinki
E-mail:
petteri.koskikallio@helsinki.fi or asko.parpola@helsinki.fi or klaus.karttunen@helsinki.fi
Http://www.helsinki.fi/hum/aakkl/12wsc

SEPTEMBER 2003
6-12 September 2003
Oxford, United Kingdom
International Association for Tibetan Studies, Tenth Seminar
Contact: Charles Ramble, convenor of the Tenth IATS
E-mail: iats@wolfson.ox.ac.uk
Http://www.wolfson.ox.ac.uk/iats/

OCTOBER 2003
Autumn 2003
Leiden, the Netherlands
'Country Trade and European Empire in the Arabian Seas: Seventeenth and Eighteenth Century'
Contact: R.J. Barendse, Royal Dutch Academy of Science
E-mail: r.barendse@worldonline.nl
IIAS secretariat
E-mail: iias@let.leidenuniv.nl

31 October - 1 November 2002
Wageningen, the Netherlands
'Land Registration and Spatial Planning in Transition Countries: Opportunities for Asian and the European Union'
Dr P. Ho (Wageningen University, the Netherlands)
Prof. Dai Guangcui (Forestry Economic Research Institute, China)
E-mail: Peter.Ho@Alg.swg.wau.nl

NOVEMBER 2002 >
1 November 2002
Los Angeles, California, USA
'Morality and Society in Rural China'
For more information:
E-mail: tddubois@artsci.wustl.edu

7-10 November 2002
Milwaukee, Wisconsin, USA
'Crossing Borders: North/South Issues in Science, Technology, and Medicine'
Organizers: Society for the Social Studies of Science (45) / History of Science
Contact: Claudia Castaneda

19-22 November 2002
Shanghai, China
'Re-negotiating the Politics of the Public and the Private – Gender and Politics in China and the Nordic Countries'
Contact: Dr Cecilia Milwertz, (NIAS)
E-mail: Milwertz@nias.ku.dk
Or: Dr Pauline Stoltz,
Malmö University
E-mail: Pauline.Stoltz@ts.mah.se
Or: Dr Qi Wang, Aarhus University
E-mail: QW@ps.au.dk

22-24 November 2002
New Delhi, India
'Globalization, Development and Human Rights'
IPSA/Human Rights Research Committee Conference
Organizer: Institute for World Congress on Human Rights (IWCOHR)
Contact: Prof. K.P. Saksena
E-mail: iwcohr@ndf.vsnl.net.in or iwcohr@vsnl.com

5-8 December 2002
Leiden, the Netherlands
'Chewing the West: Occidental Narratives as Nation-Building Nutrition Selected and Digested by Asian and African Literatures in Indigenous Languages'
IIAS Workshop
Convenor: Dr Doris Jedamski
Information: IIAS
E-mail: iias@let.leidenuniv.nl

10-12 December 2002
Xiamen, China
'Labour Migration in an Earlier Phase of Global Restructuring' (Sephis Work-

19-21 December 2002
Paris, France
Fifth Biannual Conference of SFEJ
Contact: SFEJ secretariat
E-mail: secretariat@sfej.asso.fr
Http://sfej.asso.fr

20 December 2002
Delhi, India
'Cultures of Masculinity in South Asia: Exploring the Contexts'
Contact: Dr Radhika Chopra
Department of Sociology
Delhi School of Economics, Delhi University
E-mail: chosen@bol.net.in
Dr. Sanjay Srivastava
Faculty of Arts
Deakin University
E-mail: sanjays@deakin.edu.au

27-30 March 2003
New York, USA
AAS Annual Meeting 2003
Contact: Association of Asian Studies
Http://www.aasianst.org/annmtg.htm

APRIL 2003 >
4 April 2003
Baltimore, Maryland, USA
'Music of Japan Today 2003'
Organizers: Dr Kazuko Tanosaki & Prof. E. Michael Richards
E-mail: kazukotanosaki@netscape.net or emrichards@umbc.edu

9-13 April 2003
Rome, Italy
2003 Biennial AKSE Conference
Contact: Prof. Antonetta Bruno, Secretary of AKSE
E-mail: Antonetta.Bruno@uniroma1.it
Http://www.akse.uni-kiel.de/

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
Contact: (outside China) Kathleen Louw, The Getty Conservation Institute
E-mail: klouw@getty.edu (within China) Su Boming, The Dunhuang Academy
E-mail: cidha@public.iiz.gs.cn
Deadline for Abstracts: October 2002

27-30 August 2003
Warsaw, Poland
European Association for Japanese

MAY 2004
Copenhagen, Denmark
'New Chinese Migrants' – Globalisation of Chinese Overseas Migration'
The 5th Conference of the International Society for the Study of Chinese Overseas (ISSCO)
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JUNE 2004
16-19 June 2004
Leiden, the Netherlands
'The Philippines: Changing Landscapes, Manscapes, and Mindscapes in a Globalizing World'
7th International Conference on Philippine Studies (ICOPHL)
Convenor Prof. Otto van den Muijzenberg
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Design

Raster Grafisch Ontwerpers, Delft

Printing

Dijkman Offset, Diemen

ISSN

0929-8738

Circulation

22,000

Next issue

Deadline: 15 September 2002
Release: 15 November 2002

Advertisements

Reservation: 1 October 2002
Submission: 10 October 2002

Subscriptions

The IAS Newsletter is published by the IAS and is available free of charge subsequent to filling out a questionnaire and returning it to the IAS secretariat. Questionnaires can be obtained both from the secretariat and the website. ias@let.leidenuniv.nl
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IIAS Newsletter #28,
August 2002
56 pages



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Photography: Wim Vreeburg
*Special thanks to: Afelonne Doek, Inge van Steijn, and Suzanne Verhaar

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Design

Raster Grafisch Ontwerpers, Delft

Printing

Dijkman Offset, Diemen

ISSN

0929-8738

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Next issue

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