

# NEWSLETTER 2

1994

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### General News

**The École Française d'Extrême Orient** remains attached to its traditional emphasis on the study of primary sources and requires of its members a knowledge of the relevant languages. But underneath this traditional facade a dynamic institute is emerging.

**The Centre for Asian Studies (CASA)** forms part of the Amsterdam School which concentrates on Social Science research in a historical, comparative, and empirical perspective, focused on the formation and functions of contemporary societies.

**The Linschoten Society** founded in 1908 will soon publish the 93rd volume in its prestigious series 'Werken van de Linschoten Vereeniging'. The aim of the Society is to publish rare Dutch travel accounts.

**The Netherlands Institute for Advanced Studies in the Humanities and Social Sciences** has launched a programme to enable researchers from Eastern Europe to participate in advanced study programmes about the state-of-the-art in several specializations.

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### South Asia

**Sri Lankan-Dutch Co-operation**  
The Sri Lankan archaeologist **Gamina Wijesuriya** is working on his his PhD thesis 'Forest Monasteries in Sri Lanka' in Leiden. He continues the tradition of Sri Lankan archeologists of studying in Leiden.

skin disease. H r  
**sū.nā** सूना (adj.) e  
desolate. **sūnā-sū**  
to appear desolat

**A Hazardous Enterprise or a Daring Challenge?**  
A small Dutch-Indian team undertook the laborious task of developing a unique transliteration standard for the **Hindi language** and its syllabification. The result of their labours is a transliterated Hindi-Hindi-English dictionary which was recently published.

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### Southeast Asia



'Europe is deconstructing its scholarly tradition', says **Muhammad Haji Salleh**, who is the first professor to occupy the Chair of Malay Studies at Leiden University. An encounter with a Malaysian scholar in a post-modern world.

**Excerpta Indonesica:**  
11.000 abstracts for your convenience.

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### East Asia: China

**The Tianjin Buddhist Music Ensemble** toured Europe in October and November last year and were greeted with loud applause. The Chinese Music Research Europe (CHIME) organizes its second conference in London in September.

**Important changes in the Dutch Sinology world.** The nestor, A. Hulsuwe, died and E. Zürcher, professor of Modern History of the Far East retired and was replaced by Professor Schipper of the Sorbonne University, thus strengthening the ties between Dutch and French Sinology



**China in Tin Tin.** The Chinese characters were written by a Chinese who lived in a monastery in Belgium in the 1930s

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### East Asia: Japan

**The Problem of Historical Truth.** Interview with the Dutchman **Reinier Hesselink** who is lecturer in Japanese History at the University of Hawaii

Learning Japanese in **Huis Ten Bosch** in Japan or how to study Japanese in a Dutch environment in Japan

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## MUSEUMS

Exhibitions in The Netherlands in the field of Asian Studies.

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## Supplement

# Asian Studies in global perspective

SPEECHES GIVEN DURING THE OFFICIAL OPENING OF THE INTERNATIONAL INSTITUTE FOR ASIAN STUDIES (IIAS)

OCTOBER 13, 1993, LEIDEN, THE NETHERLANDS

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### IIAS News

Recently eight new **research fellows** have been selected by the Academic Committee of IIAS. They will work within the framework of two collaborative research programmes developed by the Committee entitled: *Changing Lifestyles in Asia* and *Cultural Traditions in Endangered Minorities of South and Southeast Asia*.

#### IIAS Seminars

- Dutch Colonial Language Policy
- Malagasy Cultural Identity
- Orientalism and the Orient
- China's Administrative Reform since 1978

Our research fellow **Rene Barendse** picks up the tradition of KOTA (Contactgroup Tropical Asia) conferences which had been abandoned several years ago. The main function of the conference is to act as a platform for the exchange of ideas of young researchers.

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# Editorial

By Paul van der Velde  
Editor-in-chief

The second issue of IASN has been somewhat enlarged and several new headings have been introduced such as People, Books, Vacancies, and Museums. The editorial staff also welcomes a new member, Paul Wijsman, Librarian at the Centre for Japanese and Korean Studies of Leiden University. He will cover news in the field of Asian Studies pertaining to Japan and Korea. It is clear that in addition to regional editors there is room for editors for specific countries. Dick van der Meij, the South-east Asian editor, is looking for re-enforcement for several other countries in that area. Fortunately almost 50 people have contributed to this issue, which was of great assistance.

### EAJS and IAS

As of 1 April, 1994, the European Association for Japanese Studies (EAJS), will take up rooms at the office of IAS. A grant from the Japan Foundation will enable EAJS to run a secretariat on a professional basis for a period of at least five years. This is an important development for both IAS and EAJS who will profit not only from the increase in scale but also of the synergy resulting from good neighbourship. Members of EAJS will receive this issue of IASN in order to get better acquainted with IAS.

### AKSE

The members of the Korean sister organization of EAJS, The Association for Korean Studies in Europe (AKSE) will likewise

receive a copy of IASN. A word of thanks should be extended to the President of AKSE, Dr Robert C. Provine of the University of Durham, who has closely co-operated with us in making this mailing possible.

### Excerpta Indonesica and the Linschoten Society

Likewise we should like to thank R.S. Karni, editor of Excerpta Indonesica, and Dr Els van Eyck van Heslinga, Secretary of the Linschoten Vereeniging (Linschoten Society) for giving us the opportunity to introduce our newsletter to their readership.

### Circulation

Whereas the circulation of the first IASN was 2000, the circulation of the present issue has risen to 5000. Our readership is still predominantly European but in the past year we have also received many requests from researchers and institutes in Asia, Australasia, and America to put their name on our mailing list. Naturally we are delighted with this development. In this context we also want to thank our readership for the many positive reactions to the first issue of IASN.

### IAS Database

As readers may already be aware there is also an electronic version of IASN available. In future all interested parties should be able to consult our database electronically. At the

moment our database has been installed and the first mailing to Dutch Asianists will take place soon.

### Asian Studies in Global Perspective

Edited versions of the speeches given on 13th of October, 1993, during the official opening of IAS have been printed in the supplement of this issue of IASN. It must be seen as contribution to the effort to come to grips with Asian Studies in line with examples given by French and British Asianists. In the next supplement the outcome of our findings concerning Asian Studies in Europe will be given.

### Insular Southwest Asia

In the next issue of IASN Sandra Evers, who recently obtained a M.A. degree in Anthropology on a thesis concerning slavery in Madagascar at the University of Amsterdam, will become our editor Insular Southwest Asia, an area which is usually defined as the area covering the West Indian Ocean, still a very little known but nonetheless interesting region.

### IAS Lecture

The first IASN lecture shall be given by Professor Denys Lombard, Director of the the École Française d'Extrême Orient, on 27 May, 1994, in Amsterdam. His lecture will certainly contribute to a better understanding of Asian Studies in the world today.



## Colophon

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Gopher users can obtain an electronic version of IASN from the electronic documents archive 'OASIS'. This archive is a subsystem of the Campus Wide Information System (CWIS) of Leiden University.

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Photo: AVC

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Recently eight new research fellows have been selected by the Academic Committee from the 30 researchers who applied. Whereas the previously selected research fellows are working on individual research projects, the present group of fellows is working on two collaborative research programmes: Changing

Lifestyles in Asia and Cultural Traditions in Endangered Minorities of South and Southeast Asia. A description of these research projects can be found in the previous issue of this Newsletter and in the brochure of IIAS. A new collaborative research programme will be presented in the next issue of IIASN.

Furthermore, you will find a description of the individual research project of B. Bhattacharya.

Since IIAS seeks close co-operation with other institutes in the field of education, it is very happy to consider any requests for its research fellows to give guest lectures.

FROM THE LATE 19TH CENTURY TO THE PRESENT DAY

## Clothing, Women's Etiquette, and Changing Lifestyles in India

By Shoma Chandra



The colonial and post-colonial era in Bengal witnessed a substantial degree of

change, conflict, rejection, accommodation and transformation in the lifestyles both among the 'bhadrak' as well as between them and the British rulers. Indicators of such transformation and changes abound. The project will focus on two important but previously uncharted territories. First, it will investigate how changing styles of clothing and dress in Bengal reflect the dynamics of changing cultural and social outlooks and changes in the lifestyles of this middle class 'Bhadrak' society in Bengal during the colonial and post-colonial era; and on a wider all-India canvas for the post-Independence years to present day. Second, it will also examine how women who were caught up in this maelstrom of change reacted; because while there were comparatively few women who had access to education, they nonetheless began to question both 'traditional' and 'modern' values. Their writ-

ings reflected their concerns at 'an unfair social order', an urge for a fresh look at the social ideology and gender relations of 'an unequal stratified society', and quiet but strongly consistent opinions about the changes at their own personal as well as at wider social levels. Comparisons of manuals of etiquette, dress and the 'accepted, correct' norms of behaviour for these educated Indian women with those of women in the European context will also form a part of the project.

That clothing in itself could evoke such symbols and images of national and cultural identity, purity and pollution, proper conduct, community, the gender question and social and political status was due to the important role that clothes and their accessories played in Indian society. The areas of enquiry that the project will address will include how did the meaning and function of transactions and styles of clothing change in response to general political, economic, social, and cultural trends? How far did commodization take place; and what was the social context in which it took place? During the nationalist phase of the Independence struggle, how were the concurrent themes of 'swadesi' and

'swaraj' translated to the boundaries of community feeling, brotherhood and polity in terms of the production and consumption processes of cloth? And how did this find political legitimization? How rapidly should government promote commodization; and to what extent should it appear to walk the tightrope between the singular and the commodity? In post-Independence India, how did the creation of a single market for manufactured clothing come about? Which are the cultural institutions through which this developed and spread (media, advertising, government censored propaganda, for example)? What is the relation between gender, ethnicity, tradition and fashion in the Indian context? For instance, regarding the problems and gender and ethnicity, how are these produced between the discourse of national modernity in textual writings and visual media aids? How far does the universality of commodity consumption realize itself through the specificity of cultural-historical forms and practices?

The project will also address the question of how the changing status of women in the colonial and post-colonial eras was reflected in their own personal situations, and also how such personal experiences were a reflection of the changing times on a wider canvas. While the need to improve women's situations, through reform and education within traditional

value systems, was being exhorted, both by the educated 'bhadrak' and the ruling British in late 19th century Bengal, there was little consensus on its pace and modalities. There was also the latent fear of what consequences might result should such forces of change be unleashed. Morally reinforcing literature in the form of books and treatises on etiquette, the 'correct and accepted' modes of behaviour, dress and comportment became popular by the late 19th century. Studies of such texts, both in the Indian context, and making a comparison of them with similar works written for women in the contemporary European context, will provide an interesting basis for a comparative study. Such texts reflect the 'officially accepted' construction of 'correct' feminine behaviour. When juxtaposed however, with the personal narratives of women, several levels of construction of femininity become evident. Other problems which the project will tackle include in what ways, and in however limited a manner, the small number of educated and aware women overcame these problems of traditionally structured disadvantages. It is appropriate to discuss an emerging feminine consciousness at all? Questioning of stereotypes is necessary because such examinations help not only in creating alternative models, but also in better understanding analytical categories such

as a gender and femininity. The project will also look at how colonial and post-colonial relations aimed at changing subtly, but pervasively, the entire world of view of an emergent group. It will discuss the process of middle class self-definition which necessitated the creation of role models on the one hand, and the operation of a set of exclusion on the other. Furthermore, how far did the construction of the 'ideal woman' depend upon the exclusion of culture, behaviour and relation between the genders.

An examination of the problematics posed above have not been studied so far in any kind of integrated, cohesive fashion. Research carried out here will form part of a present day increasing interest in the areas of gender, ethnic, consumption and commodization, as well as throw up fresh areas of enquiry and provide new insights into social and cultural flows in the context of changing lifestyles. ◀

**S. Chandra** (1958) studied Economics and History at Delhi University from 1974 to 1982 and received a M.A. in history for a thesis entitled: 'Handicrafts and Trade in the District of Dinajpur 1793-1813. From 1982 to 1986 she was lecturer in History at Delhi University. She obtained her doctorate at the Ecole des Hautes Etudes en Sciences Sociales in Paris for a thesis entitled: 'L'interaction des elites bengalies et anglaises dans le cadre de la ville de Calcutta, 1757-1857'.

IN PEKANBARU, RIAU, SUMATRA, INDONESIA

## The Search for Malayness

By Wim Derks



The research plan proposes to examine what is called 'the Search for Malayness' in

Pekanbaru, the capital of the Indonesian province of Riau (Sumatra), a town with a predominantly Malay population. This search for Malayness is defined as a collective, multiple effort initiated in the main by members of emerging local middle class, to construct a 'modern' Malay identity in response to a constant and often threatening flow of images, concepts, and models of Western origin. The force of this response to an alien cultural flow has increased tremendously in recent years and is expressed in a rich amalgam of individual and social practices, institutions, and media of which the research plan contains a tentative list.

The plan proposes to extend this list and investigate as comprehensively as possible the many different ways in which a 'modern' Malay identity is constructed on

the spot in present-day Pekanbaru. The multiple forms in which the Search for Malayness is expressed - exemplified by the tentative list mentioned above - are seen as 'texts' that can be 'read': they are sites around which a constantly varying and multiple range of cultural and ideological transactions are conducted. Their 'reading' therefore will have to be continually interpolated between the 'texts' themselves and the social backgrounds by which their consumption is framed.

Finally, the research plan aims to show that the Malay identity under construction is a multiple, shifting, and often self-contradictory phenomenon. Therefore, special attention will be given to signs of strain which can express most clearly the heterogeneous character of the Search for Malayness in Pekanbaru today. ◀

**W.A.G. Derks** (1956) studied Comparative Literature and Theory of Literature at University of Nijmegen from 1975 to 1984. His M.A. thesis is entitled: 'Sumbang: Incest in Indonesian Mythology'. He conducted fieldwork in Riau. In 1994 he received his PhD for a thesis entitled: 'The Feast of Storytelling: Aspects of Malay Oral Tradition.

ISLAMIC YOUTH GROUPS IN INDONESIA:

## Globalization and Universalism in a Local Context

By Jeroen Peeters



These research project deals with a historical-anthropological study of

Islamic revivalism in Indonesia, covering the period (tentatively) from 1974 to 1994. Apart from the several articles, no major publication concerning this phenomenon has been yet published. An important source of inspiration for this research is the work of Featherstone, Appadurai, and Beyer on the process of globalization of cultural values. Appadurai has formulated this process in terms of cultural integration and disintegration on a global level. Within this context the study of religion is of particular interest, as religion contrives a conservative strategy against the homogenization of global culture possible by stressing religious antagonistic groupings.

Another source is the work of Bourdieu and Appadurai on consumption. The seventies in Indonesia saw the birth of several

modern urban lifestyles, based on a clearly defined set of commodities and activities. This initiated a process of cultural differentiation whereby the definition of social position became increasingly based on the ability to consume. At university this social distinction was particularly visible as members of both higher and lower social strata met on the campus.

Resistance to this one-way flow of media images and mass consumption has led to the prolific growth of Islamic youth groups in Indonesia. By focusing on the rise of this countermovement in Indonesian universities, I hope to highlight the way Muslim members of Indonesia's emerging middle class formulate their answers to the challenge of global culture

The general objective of this project, in conformity with the 'changing lifestyles in Asia' programme, is therefore to study the globalization of cultural values, by focusing on the resistance side of this process which has taken the form of an Islamic counterculture in Indonesia. In doing so the new language of Islam, the role of

commodities as part of a strategy of self-identification, the process of commodization of religion, the problem of authority and the cognitive framework of fundamentalism will be explored.

This research will combine a synchronic and a diachronic approach, which should also enable me to collect data at both a macro and microsocial level. The main method in the synchronic approach of this project will be fieldwork (during a period of up to 12 months). The information thus generated will be complemented by the use of journals and non-official documents or unpublished material collected both during fieldwork and in libraries in the Netherlands and Indonesia. A period of three years will be necessary to arrive at a final presentation of both historical and anthropological data which will (tentatively) take the form of a publication (in English) of more than two hundred pages. ◀

**Jeroen C.M. Peeters** (1963) studied History at Utrecht University and Leiden University. At the latter university he obtained his M.A. (cum laude). From 1990 to 1994 he was Postgraduate fellow working within the framework of the Indonesian-Netherlands Co-operation in Islamic Studies (INIS) at Leiden University. He hopes to obtain his doctorate in the near future.



ETHNOLOGICAL ATLAS OF THE ORANG SUKU LAUT (SEA NOMADS)

## The Indigenous Malays of Southeast Asia

By Cynthia Chou



**T**he Orang Suku Laut (Sea Nomads) or indigenous/aboriginal Malays of what is presently the political territories of Malaysia, Singapore and Indonesia belong to the endangered ethnic minorities of Southeast Asia. They are currently facing immense pressures exerted by respective national policies and a wider community to change every aspect of their life. I am therefore proposing a comparative and multi-disciplinary study to develop 'An ethnological atlas of the Orang Suku Laut'. No such study of the Orang Suku Laut has ever been undertaken. It is intended to provide the basis for:

### Language-based schemata

To look at linguistic data with findings from other fields of investigation to opening discussion on the pre and proto-history of the Malay-domin.

### Archaeological schemata

To analyse artefacts for a documentation concerning the development in technology, settlement

patterns and cosmological orientations. Anthropological data on current modes of production, settlement patterns, oral histories, religious orientations etc., would provide important complimentary and comparative data to analysing the Orang Suku Laut's identity that is under transition.

### Socio-historical schemata

To examine the cultural and social traditions in relation to the concept of sacred space and the claims to land/sea rights. In addition, a sociological schemata is intended to analyse the ways in which the incorporation of the Orang Suku Laut into the world economy has taken place and what this means for the Orang Suku Laut and the wider community around them. ◀

**C. Gek-Hua Chou** (1963) was awarded the degree of Master of Social Sciences by the National University of Singapore in 1990 for a thesis based on fieldwork entitled 'Farmers in Singapore: the rural sector in transition'. She was awarded the British Council Fellowship for PhD research in Great Britain. In 1992 she received the J.E. Cairnes Graduate Scholarship. She did anthropological fieldwork among the Orang Suku Laut of the Riau Archipelago.

PRINCIPLES OF SPATIAL ARRANGEMENT AND ORIENTATION IN THE ANCIENT HINDU AND BUDDHIST ARCHITECTURE OF INDONESIA:

## An example of the persistency of the Dong-Son heritage

By Marijke Klokke



**T**he aim of this research is to investigate the principles on which spatial arrangement and orientation of the ancient Hindu and Buddhist temples in Indonesia was based.

The temples to be studied date from between the 8th and 15th centuries. They are the foundations of the ruling classes in various parts of Indonesia (Sumatra, Java, and Bali especially), who had then, or shortly before that time, adopted Hinduism or Buddhism as their religion. The foundation of temple was an act of religious merit, and it also was a source of social status and political authority.

In the 8th century this led to a new type of construction: the Hindu and Buddhist temples built of fairly durable material. Nobody knows who was responsible for the building plans. However, it is very obvious that there was borrowing from a form of Indian temple architecture, which was then itself not very old, but to

which design changes were made.

In the Indian architectural manuals, alongside a great many other prescriptions, one finds rules relating to the spatial arrangement and orientation of the temple. The initial steps in the research programme proposed here have shown that these architectural principles were only partially adopted. As well as the principles of spatial arrangement and orientation borrowed from the Indian tradition, use was made of different principles engendered by an indigenous building tradition which was rooted in the Dong-Son culture.

The research fits with two recent theories which refer to the relationship between Indian and local Indonesian culture in the early period of Indonesian history. The first of these is the 'localization' theory formulated by O.W. Wolters (1982). This contains a reinterpretation and a reformulation of Indian concepts in the local context. The second theory with

which this research concurs takes as its premise a more pronounced continuity between South-East Asian prehistory and the early historical period than has hitherto been postulated. This has been shown in relation to religious practices (Soekmono 1974 and De Casparis 1986) and in the formation of political structures (Kulke 1986). The aim of the research which is being introduced here is likewise to show that in the Hindu-Buddhist architectural traditions there was also more continuity with the older indigenous traditions (Domenig 1980, Izikowitz and Sorensen 1982, Waterson 1991), especially in the field of spatial arrangement as this is expressed in the narrative reliefs on the temple and in the orientation of the temple towards particular features in the landscape. The research can also later be extended to, for example, Khmer temple ar-

**M.J. Klokke** (1958) studied Indian and Iranian Languages at Leiden University from 1976 to 1983. In 1990 she received her PhD from that same university for a thesis entitled 'The Tantri Reliefs in Ancient Javanese Candi'. She has published extensively on Asian Archeology and is presently lecturer at Leiden University.

CONTEXTUAL HIERARCHY:

## The Pragmatics of Spatial Signs Among the Akha

By Deborah E. Tooker



**I** propose to complete a book manuscript on the topic of spatial symbolism among the

Loimi Akha of the Thai-Burma upland border area. Spatial symbols among the Akha are inherently linked to symbols of power. However, their usages (and thus the power relations they reflect) shift contextually. This leads to a critique of previous approaches which explains spatial/political symbolism in Southeast Asia in a decontextualized manner, a manner which implicitly reflects the perspective of the lowland elite

power centers. In my critique and reformulation, I draw on theories of pragmatics meaning in linguistics and semiotics, and a discussion on the implicit links between spatial practices and power relations in society. ◀

**Deborah E. Tooker** (1953) studied Anthropology at Harvard University. In 1988 she received her PhD for a thesis entitled: 'Inside and Outside: Schematic Replication at the Levels of Village, Household and Person among the Akha of Northern Thailand'. She was lecturer in Social Studies and Anthropology at Harvard University. From 1991 to 1992 she was Rockefeller Resident Fellow in the Humanities at Cornell University and presently she is assistant Professor of Anthropology at Le Moyne College. She conducted field research in Chiang Mai Province in Thailand from 1982 to 1985.

RELIGIOUS KNOWLEDGE UNDER THREAT

## Daoism under the Yao

By Barend ter Haar



**E**ven today, China as a political unit still contains many different ethnic groups besides the

one whom we are accustomed as regard as 'the Chinese'. In order to distinguish the latter from other groups living on Chinese territory, we usually prefix 'Chinese' with the ethnic specification 'Han'. One of these other groups are the Yao, who though never forming one political whole, can nevertheless be confidently identified as one culture with a common language and culture. In their culture Daoist religious traditions play an important role. These could be described as borrowings from Han Chinese culture, but this projects ethnic distinctions back into the past in a way that may never have applied as clearly in the regions where both Han and Yao lived. A more useful perception would be to see Daoism as a religious tradition with a strong appeal to various peoples within China as a larger political whole, because of its strong roots in indigenous religion and its historical links to state ritual and legitimization ideology. Eventually, the aim of my study of Yao Daoism is not only to obtain a better understanding of this important variant of a major Chinese religious tradition,

but also to reach a better understanding of the reasons why the Yao adopted it, whereas many other ethnic groups did not.

The importance of Daoism among the Yao has been pointed out recently by several scholars, including Jacques Lemoine and Michel Strickmann. In 1982 Lemoine devoted an introductory study to Daoist religious paintings among the Yao, based on extensive fieldwork in Northern Thailand. For Western anthropologists, the study of Yao religion is especially difficult because of the need to master both modern and classical Chinese besides the Yao language. Chinese ethnographers in the People's Republic of China have collected many texts, but their Marxist-Leninist background, coupled with a considerable amount of Sinocentricism, has precluded them from taking Yao religion seriously. It is obviously not possible to remedy this lack of attention within the short time span of one research project, but a beginning can be made.

I will concentrate on the religious specialists of the Yao, because their knowledge is the most vulnerable aspect of the entire tradition, because of its detail and complexity. This knowledge is now under severe threat both in Southeast Asia and China, as a result of increasingly rapid acculturation and by Christian proselytization. Given their higher level of

education and growing access to Western style market places (including those opened up by Western tourism), it is likely that members from the families of religious specialists will choose alternative, non-religious avenues of making an income, if this income promises to be higher than that gained from remaining a ritual specialist. Political and cultural pressures will continue to escalate with the advent of electricity, motorcycles, television and tourism. For these reasons there is clearly a certain sense of urgency to my project.

Whereas the larger ethnographical context can also be studied by anthropologists without much knowledge of Chinese religious traditions, a certain familiarity with Chinese religion and a reasonable command of the requisite Chinese languages is of essential importance to understanding the role of Daoist rituals among the Yao. This is an additional reason for concentrating on the ritual specialists, rather than working my way into the topic from the larger ethnographical context. It should be easier (although still quite difficult) to acquire a working knowledge of the Yao language for a Sinologist, than the other way round for an anthropologist. ◀

**B.A.J. ter Haar** (1958) studied Sinology at Leiden University and spent time in Japan and China. Since 1984 he has been lecturer in Chinese History at Leiden University. In 1990 he obtained his doctorate for a thesis entitled: 'White Lotus Teachings in Chinese Religious History'. He published extensively on Chinese religious history.

The Australian National University  
Research School of Pacific Studies  
Division of Politics and International Relations  
Department of Political and Social Change

### Postdoctoral Fellow (Level A)

The Department seeks to appoint a scholar doing research on politics in Southeast Asia. There is some preference for a specialist on Burma, Cambodia and/or Thailand, but applicants emphasizing other countries will also be seriously considered. Themes of special interest are gender politics, political stability and instability, and state-society relations. The appointee will be required to do research, assist with the supervision of PhD students, and contribute to other activities of the Department and the Research School of Pacific Studies.

The successful applicant will have a PhD degree in political science or a closely related discipline, a strong academic record, and research experience in Southeast Asia. Preference will be given to a candidate who knows an appropriate Southeast Asian language. Applications from suitably qualified women will be particularly welcome.

Closing Date: 15 March 1994 — Ref. PA

Salary: Postdoctoral Fellow: \$31,980 — \$38,950 p.a. (A successful applicant holding a PhD will be appointed at \$36,285 p.a.) The position is for up to two years initially, available 1 August 1994, with the possibility of extension to the maximum of three years.

Contact: For further information please contact Professor Ben Kerkvliet, Department of Political and Social Change, tel (06) 249 2677; fax (06) 249 5523.

Further particulars, which include the selection criteria, are available from the School Secretary, Research School of Pacific Studies, tel (06) 249 2678, fax (06) 249 4214.



## ORIGIN STRUCTURES:

## A comparative socio-cosmological study of three Indonesian societies

By Michael P. Vischer



The project proposes to study origin structures in three Indonesian societies. The

projects include field research which will be conducted in three locations: Palu'e Island (Kec. Maumere, Kab. Sikka, duration 1 month), Kp Ngesa Ndetu in the Lio region of Flores (Kec. Maurole, Kab. Ende, duration 4 months), and at a site in the region of west Sumatra (duration 6 months), the precise location of the last is still to be determined in consultation with regional specialists.

In investigating processes of hierarchization recent ethnographic research in Eastern Indonesia has cast doubt on the universal applicability of the general theory of hierarchy proposed by Dumont (1966). Specifically, the synchronic framework of the Dumontian model, as well as the notion of the existence of one set of dual categories permeating society at all structural levels and thereby ordering it in a hierarchial mode are now being questioned. In order to account for the dynamics of processes of hierarchization through time and for the multitude of contextually ordered sets of dual categories involved, a number of scholars working in Eastern Indonesia have proposed the analytical model of precedence. At the most general level the project locates itself within this emerging debate.

Lewis (1992) defines precedence as 'ranked relations of persons by virtue of their membership in groups which are themselves rank ordered in terms of priority and sequence in which they came into ordered relationships to another'. In this ordering according to temporal sequences recourse is taken to notions of origin. In many cases names of places (topologies) rather than genealogies establish the link between the persons or groups and their origins. In many cases the reconnection with origins is periodically celebrated by means of ceremonial cycles which are sponsored by the claimants to a position of precedence, in which the ritual process provides the arena for the contestation and recreation of an order of precedence.

In Eastern Indonesia these cycles are characteristically linked to animal sacrifice and to the placing of monoliths. The notion of origin, which has been described as an obsession of Eastern Indonesian societies, also pertains to some degree to the societies of the wider Austronesian world. Indeed, the concept is so central to Austronesian societies that it has been identified as one of the 'core concepts'

shared by these societies which form crucial points of departure in a comparison of Austronesian societies. Currently two comparative projects with related subjects are being carried out in Eastern Indonesia. The project will endeavour to maintain close communication with their principal researchers. The three sites where fieldwork will be carried out have been selected because of the varying degrees of similarities and differences in their social and ceremonial order which will allow for meaningful comparison at various levels.

In Phase 2 the project proposes to continue research on the origins structures of the domains of Palu'e Island by completing investigations previously conducted in its thirteen constituent domains. In previous research, extensive material pertaining the topologies and to the ceremonial cycles conducted in each domain has been collected in some but not in all domains. Variations between domains with regard to their social and ceremonial structure are minimal and finely tuned comparison at this level is expected to provide an in depth insight into the ways in which origin structures are employed in the establishment of an order of precedence.

In the third part of Phase 2 of the project, field research along the same lines will be conducted in the culturally and linguistically closely related Lio region. Previous research in the region has revealed that Mt. Lepembusu is recognized by a number of Lio groups as their place of origin. Given that the ceremonial and social structure of the Lio, although related to that of Palu'e, is somewhat different in its emphases, the project will investigate how Lio origin structures are elaborated and how they are employed in the establishment of an order of precedence. Here again, special attention will be paid to the ceremonial cycles involved in this process. Currently research is being carried out in two locations in the vicinity of Mt. Lepembusu. By consulting regularly with the researchers in question the project will benefit from their long-term first-hand experience in the larger region.

In Phase 4 fieldwork will be carried out in the region of west Sumatra or on one of the outlying islands, possibly on Nias. The region has been selected for comparative purposes because a number of institutions similar to those of Eastern Indonesia are represented as well as others that would appear to be very different. A recent literary analysis of Sumatran material has shown that the model of precedence can be successfully applied to societies of the region. In investigating the origin structures of one Sumatran society the project is also going to test the validity

of this approach in the Western Indonesian field.

In Stage 5 of the project the material from the three societies being studied will be subjected to a comparative analysis. It is expected that this comparative analysis will ultimately allow for deeper insight into the nature of processes of hierarchization in the Austronesian world and establish the crucial part that origin structures can play in these processes. Finally, at every stage of description and analysis of the material communication will be maintained with the proponents of the Dumontian model who have invited the researcher to come and present his findings at their institution. ◀

**M.P. Vischer** (1955) studied Anthropology and History at the University of Basel and did a PhD course and research at the Australian National University (ANU). In 1993 he obtained his PhD for a thesis entitled: 'Children of the Black Patola Stone: Origin Structures in an Eastern Indonesian Domain'.

From 1983 to 1991 he was research scholar at the Research School of Pacific and Asian Studies in Canberra. He has done extensive fieldwork in Eastern Indonesia.

## A STUDY OF ITS DECLINE

## The Dutch East India Company on the Coromandel Coast 1740-1780

By Bhaswati Bhattacharya



The proposed research plan is a continuation of my PhD thesis, in the light of which

the text of the thesis will be expanded and re-edited. Two problems that have already been dealt with in the thesis will be investigated in more detail.

If there was an overall decline of trade in Coromandel in the 18th century. Though it seems that the total volume of textile trade declined during the period covered in the work, it would be wrong to say that all trade and commerce came to a standstill. Some branches of the trade were hit, but some other branches continued. 'The Board's Collections' (Board of Revenue Series, IOLR, London), for instance, contain detailed reports on the condition of trade in the Northern Circars. A study of these records, which is a part of the research-plan, will throw more light on the condition of trade in the region.

Decline of indigenous ship-owning merchants. No doubt there was a decline in this regard, but there were some pockets where indigenous merchants continued to trade. The trade of Chulia Muslim merchants of Coromandel to ports in Southeast Asia can be mentioned as example. Though it has been possible to show that the Chulias continued to trade to ports in the Malayo-Indonesian waters,

our knowledge about their relationship with the growing network of British private trade is almost nil. Understanding of this problem is necessary in order to provide the missing link in the history of the Indian Ocean trade. For this purpose, the research-plan also includes a study of the 'Straits Settlement Records' and the 'Sumatra Factory Records' at the IOLR, London.

Finally, for data on the trade of the Dutch East India Company on the coast, the thesis has depended mostly on the 'Overgekomen Brieven en Papieren' from Coromandel, the reports of the 'Boekhouder-Generaal te Batavia', and the records of the 'Hoge Regering te Batavia'. There are some gaps in the information gathered for the thesis in relation to the import of gold and silver by the Dutch East India Company to the coast. The present plan intends to fill these gaps by checking those figures and at the same time to see some new material on the trade in the Bay of Bengal in general. ◀

**B. Bhattacharya** (1958) studied Modern History at the Visva Bharat University in Santiniketan where she received her M.A. in 1982. From 1985 to 1987 she collected material in the Dutch State Archives in The Hague in the framework of a Netherlands Government Reciprocal Fellowship. From 1987 to 1989 she worked on a bibliography of the Indian Ocean, a project of the Indian Council of Historical Research. In 1992 she obtained her PhD for a thesis entitled: 'The Dutch East India Company on the Coromandel Coast 1740-1780: a story of its decline', from the Visva Bharat University.

The International  
Institute for  
Asian Studies (IIAS)

seeks:

# 2 Research Fellows (M/F)

specialized in the field of the Humanities or the Social Sciences

### Requirements/qualifications

Applicants should:

- have a doctorate (PhD) based on research in the Humanities or the Social Sciences (regions: South Asia, East Asia and/or Southeast Asia);
- have obtained the doctorate less than 5 years ago;
- not be older than 40.

### Appointment

- from 1 July 1994
- up to a maximum of three years

Applications should include: a detailed outline of the research plan, one A-4 sheet with a résumé of the intended research; a fairly precise description of anticipated expenditures; a curriculum vitae (including affiliations, references and salary history). The deadline for applications is April 25th, 1994.

For more information contact: IIAS, P.O. Box 9515, 2300 RA Leiden, The Netherlands  
Tel.: (31) 71 27 22 27, Fax: (31) 71 27 26 32



## IIAS COURSE &amp; SEMINAR

## Orientalism and the Orients

THE CONSTRUCTION OF COLONIAL ETHNOGRAPHY  
IN WEST, SOUTH AND SOUTHEAST ASIA

MARCH 14 &amp; 28, APRIL 11 &amp; 25, 1994



The aim of this seminar is to provide, in four intensive sessions, an advanced introduction to the critique of Orientalism for students and teachers of anthropology and history in the Netherlands. It is remarkable that, while Dutch scholarship is intimately concerned with Asia, and Indonesia in particular, the international critique of Orientalism has rarely been discussed in print by Dutch scholars working on Indonesia. This can partly be explained by the fact that Edward Said's *Orientalism* (1978) concentrated on the Middle East. As Ronald Inden argues (1990), there are more 'Orients' than the one with which Said is mostly concerned. However, this did not deter anthropologists and historians from engaging in lively discussions about the general implications of Said's work (f.e. Clifford 1980; Fabian 1990). Anthropologists and historians of India, in particular, are now providing powerful additions to, and critiques of, Said's work (f.e. Bayly 1994; Dirks 1989; Inden 1986, 1990; Pinney 1988, 1990a, 1990b; Prakash 1990). But, barring a few exceptions, Orientalism was not taken to apply to the study of Indonesian history and anthropology. One of the questions to be posed at this seminar is why that is the case.

The seminar will take *Orientalism* as its point of departure, and will work towards relating Said's critique of orientalist discourse to diverse historical circumstances and the history of India and Indonesia in particular. The first three sessions have the character of a course. For each session, the literature to be dealt with (which each participant is expected to read) will be introduced by a scholar working on the field. These sessions aim at creating a community of discussants thoroughly conversant with the literature. Participants are asked to obtain a copy of the two books (Said; Breckenridge and Van der Veer) themselves. Copies of the papers to be read in addition to these books can be bought from the IIAS secretariat after registration.

The preparation for the topic during the first three sessions will, it is hoped, lead to a high level of discussion during the closing seminar, in which six scholars from the USA, England and the Netherlands will present papers on the topics discussed in the preceding three sessions. ◀

## PROGRAMME

- 1st Session** Monday 14 March 1994, 15.00 – 17.00 hrs.  
**Edward Said and his Critics.**  
Room 003, Buildg. 1166, Van Wijckplaats, Leiden.  
Chair Peter Pels (IIAS, University of Leiden)  
Introduction Annelies Moors (VENA, University of Leiden)
- 2nd Session** Monday 28 March 1994, 15.00 – 17.00 hrs.  
**Orientalism and India.**  
Room 003, Buildg. 1166, Van Wijckplaats 4, Leiden.  
Chair Peter van der Veer (Religion and Society, University of Amsterdam)  
Introduction Peter Pels (IIAS, University of Leiden)
- 3rd Session** Monday 11 April 1994, 15.00 – 17.00 hrs.  
**Orientalism and Indonesia.**  
Room 003, Buildg. 1166, Van Wijckplaats 4, Leiden.  
Chair Jan Breman (Centre for Asian Studies, Amsterdam)  
Introduction Henk Schulte Nordholt (Department of Anthropology, University of Amsterdam)
- 4th session** 25 April 1994, 10.00 – 17.00 hrs.  
**The Impact of Orientalism: Global Representations and Local Power**  
Room 148, Buildg. 1175, Cleveringaplaats 1, Leiden.
- 10.00 Reception, coffee  
10.15 Annelies Moors (VENA, University of Leiden): (title to be announced)  
Inge Boer (Belle van Zuylen Institute, University of Amsterdam): **Mapping out (Un)certain Territories: Female Travellers and Ethnographic Writing**  
Chair (to be announced)  
Discussant (to be announced)  
12.00 Lunch  
13.15 Nicholas Dirks (Department of History, University of Michigan): (title t.b.a.)  
Susan Bayly (Christ's College, Cambridge): **Caste and Race in the Colonial Ethnography of India**  
Chair (to be announced)  
Discussant Peter Pels  
15.00 Tea  
15.15 Elsbeth Locher-Scholten (Women's Studies, University of Utrecht):  
**Orientalism as a Heuristic Model: The Colonial Construction of Gender in Indonesia (1900–1942)**  
John Pemberton (Department of History, University of Seattle): **'Java' Doubles: Disorienting Culturalist Assumptions**  
Chair Peter Pels  
Discussant Henk Schulte Nordholt  
17.00 Refreshments; dinner.

Registration and inquiries: Secretariat IIAS, Rapenburg 35, P.O. Box 9515, 2300 RA Leiden, Tel.: (071) 27 22 27

## IIAS SEMINAR

Dutch colonial  
language policy

MARCH 18, 1994



Up to now scant attention has been paid to the language policy implemented in former Dutch colonies. This criticism is equally valid for the language policy relating to Dutch itself as well as that relating to the indigenous languages, in both the East and West Indies (Suriname and the Dutch Antilles). At the IIAS Seminar De Nederlandse koloniale taalpolitiek (Dutch Colonial Language Policy), eight different lectures will examine various aspects of that language policy. After an initial lecture which deals with the problem of what actually constitutes a 'colonial language policy', there will be five lectures which focus on the language policy in the Netherlands East Indies: the language policy as it affected Malay, Dutch, Javanese, and Sundanese will be successively scrutinized; after which the spotlight will shift to the language competence of the civil servants in the Netherlands Indies. Then the colonial language policy in Suriname will be looked at, followed by that implemented in the Netherlands Antilles. Enclosed you will find a copy of the seminar programme. ◀

## PROGRAMME

- 9.30 Opening
- 9.30 **What is colonial language policy?**  
Prof. J.W. de Vries (Dutch Department, University of Leiden)
- 10.00 The Netherlands Indies and Malay  
Prof. H.M.J. Maier (Department of the Languages and Cultures of Southeast Asia and Oceania, University of Leiden)
- 10.45 Coffee
- 11.00 **The Netherlands Indies and Dutch**  
C.R. Groeneboer, Ph.D. (IIAS, Leiden)
- 11.45 **The Netherlands Indies and Javanese**  
Prof. B. Arps (Department of the Languages and Cultures of Southeast Asia and Oceania, University of Leiden)
- 12.30 Lunch
- 13.30 **The Netherlands Indies and Sundanese**  
M. Moriyama M.A. and T. van den Berge, Ph.D. (Department of the Languages and Cultures of Southeast Asia and Oceania, University of Leiden)
- 14.15 **The linguistic competence of the civil service in the Netherlands East Indies**  
Prof. C. Fasseur (Department of the Languages and Cultures of Southeast Asia and Oceania, University of Leiden)
- 15.00 Tea
- 15.15 **Language policy in Suriname**  
Ch.H. Eersel, M.A. (Amsterdam)
- 16.00 **Language policy in the Antilles**  
F.C.M. Putten, Ph.D. (Department of the Languages and Cultures of Latin America, Faculty of Arts, University of Leiden)
- 16.45 Close and drinks

Registration and inquiries: Secretariat IIAS, Rapenburg 35, P.O. Box 9515, 2300 RA Leiden, Tel.: (071) 27 22 27



IIAS/ASC CONGRESS

## Malagasy Cultural Identity

FROM THE ASIAN PERSPECTIVE

MARCH 28 &amp; 29, 1994



The International Institute for Asian Studies (IIAS) and the African Studies Centre (ASC) in co-operation with the Interuniversity Institute for Missiological and Ecumenical Research (IIMO) and the Projects Division of the Department of Languages and Cultures of South-East Asia and Oceania of Leiden University, are organizing the first Madagascar Congress in the Netherlands, which will be held on the 28th and 29th of March, 1994. The congress is entitled: 'Malagasy Cultural Identity from the Asian Perspective'. The emphasis of the congress will be on the state-of-the-art of Madagascar-studies in Europe. Lectures by European and Malagasy scholars will be held into four disciplines: Cultural Anthropology; Language and Literature; Church History; and General History. ◀

## PROGRAMME (Open to public)

## Monday 28 march

- 9.30 – 10.30 **Opening** by Prof. L. Leertouwer, Rector Magnificus of Leiden University.  
**Speech** by His Excellency C. Richard, the Ambassador of Madagascar in Brussels.  
**Lecture** by His Excellency R. Ranjeva, Judge of the International Court of Justice: 'Les enjeux politiques de l'enseignement des sciences sociales dans l'université malgache'.
- 10.30 – 11.00 Coffee break
- 11.00 – 13.30 **First session: General History**  
 Chairperson Dr S. Ellis  
 Speakers Dr. M. Allibert (Paris): 'Les Hollandais à Madagascar'.  
 Prof. F. Raison (Paris): 'The Asian influences in Madagascar'.  
 Prof. W. Marschall (Bem): 'Critical survey on theories of settlements of Madagascar'.  
 Drs. Y. Ranjeva-Rabetafika (The Hague): 'Madagascar tourné vers l'Asie: le mythe japonais aux XIXe siècle et aujourd'hui'.
- 13.30 – 14.30 Lunch
- 14.30 – 17.00 **Second session: General History**  
 Chairperson Drs. Y. Ranjeva-Rabetafika  
 Speakers Dr R. Barendse (Leiden): 'Slaving on the Malagasy coast 1640–1700'.  
 Prof. L. Munthe (Stavanger): 'L'abolition de l'esclavage dans la région de la Grande Ile'.  
 Drs. J. Ravell (Johannesburg): 'The export of slaves from Madagascar to South Africa under the VOC, 1652–1795'.  
 Prof. G. Rantoandro (Antananarivo): 'Slavery in Madagascar'.
- 19.30 – 21.30 **Third session: Church History**  
 Chairperson Dr R. Ross  
 Speakers: Prof. B. Hübsch (Franchiseville): 'Madagascar et le Christianisme'.  
 Dr L. Ramambason (Manchester): 'The Merina/Sakalava encounter in the region of Analavala. Fallibility and betrayal in Non-Western missionary enterprises'.  
 Prof. M. Spindler (Leiden): 'Histoire des Martyrs Malgaches vue d'Indonésien'.

## Tuesday 29 march

- 9.30 – 10.00 Opening
- 10.00 – 12.00 **Fourth session: Language and Literature**  
 Chairperson Prof. W. Stokhof  
 Speakers Dr A. Adelaar (Melbourne): 'Malagasy and the Austronesian linguistics'.  
 Prof. O. Dahl (Stavanger): 'L'importance de la langue malgache dans la linguistique austronésienne'.  
 Prof. P. Vèrin (Paris): 'L'Historique du problème du placement du malgache dans les langues austronésiennes'.
- 12.00 – 13.00 Lunch
- 13.00 – 15.00 **Fifth session, part one: Cultural Anthropology**  
 Chairperson Prof. M. Bloch  
 Speakers Dr R. Astuti (London): 'Learning to be Vezo: the construction of the person among the fishing people of western Madagascar'.  
 Dr P. Beaujard (Paris): 'Rituels en riziculture chez les Tanala du Sud-Est de Madagascar. Leurs rapports avec la mythologie et l'organisation sociale'.  
 Drs. S. Evers (Amsterdam): 'Current ideology and terminology of slavery on the southern highlands'.
- 15.00 – 15.30 Coffee break
- 15.30 – 17.00 **Fifth session, part two: Cultural Anthropology**  
 Chairperson Prof. M. Spindler  
 Speakers Dr K. Middleton (Oxford): 'Tombs, umbilical cords, and history in a southern Malagasy Landscape'.  
 Dr M. Razafiarivony (Antananarivo): 'Le riz, trait d'union entre Madagascar et le Sud-Est de l'Asie et de l'Océanie'.  
 Dr A. Roca (Barcelona): 'Ethnicity and nation'.

Registration and inquiries: Secretariat IIAS, Rapenburg 35, P.O. Box 9515, 2300 RA Leiden, Tel.: (071) 27 22 27

IIAS SEMINAR

## Administrative Reform in The People's Republic of China

SINCE 1978

APRIL 14 &amp; 15, 1994



## PRELIMINARY PROGRAMME

## Thursday 14 April

- 9.30 – 10.00 Registration; coffee/tea get-together
- 10.00 – 10.15 **Welcoming speech:** Prof. Stokhof, IIAS Director
- 10.15 – 10.30 **Opening remarks:** Prof. Saich (Sinological Institute Leiden)
- 10.30 – 10.45 **Introductory remarks:** Dr Dong (IIAS)
- 10.45 – 12.00 **Keynote speech:** Mr. Wang Jingsong (Associate Research Fellow, Institute of Administrative Science, Ministry of Personnel, PRC)
- 12.00 – 13.00 **Political background of the reform.**  
 Paper: Drs Geng Yan (London School of Economics & Political Science)
- 13.00 – 14.00 Lunch
- 14.00 – 14.45 **Economic Policy-making Process**  
 Paper: Mr Wang Yiming (State Planning Commission, PRC)
- 14.45 – 15.45 **Settling Administrative Dispute: Law or Policy?**  
 Paper: Dr Robert Jagtenberg & Dr Annie de Roo (Erasmus University Rotterdam)
- 15.45 – 16.15 Coffee/tea break
- 16.15 – 17.00 **Recent Development in Administrative Law-Making**  
 Paper: Drs Geor Hintzen (Centre for Non-Western Studies, Leiden)
- End of Day One

## Friday 15 April

- 9.00 – 9.45 **Land Resource Management**  
 Paper: Dr Qu Futian (Nanjing Agricultural University)
- 9.45 – 10.15 Coffee/tea break
- 10.15 – 11.00 **The Establishment of the Civil Service System**  
 Paper: Dr Dong Lisheng (IIAS)
- 11.00 – 11.45 **The Current Residence Registration System**  
 Paper: Drs Hein Mallee (CNWS)
- 11.45 – 12.30 **The Rural Labour Management**  
 Paper: Dr Wang Kai (Nanjing Agricultural University)
- 12.30 – 12.45 **Concluding remarks:** Dr Dong
- 12.45 – 14.30 Lunch
- Conclusion of the seminar

If more papers are accepted, a second afternoon sessions will be arranged. The session chairmen and paper discussants have yet to be confirmed.

Registration and inquiries: Secretariat IIAS, Rapenburg 35, P.O. Box 9515, 2300 RA Leiden, Tel.: (071) 27 22 27



8-9 JUNE, 1994

LEIDEN, THE NETHERLANDS  
XIII<sup>TH</sup> KOTA CONFERENCE

## Relations between small and large-scale agriculture

By **Rene Barendse**

**A**fter a protracted interval, this year the aim is to organize another conference on

behalf of the KONTAKT Group Tropical Asia (KOTA). In its sixteen year tradition, the KOTA Conference has played a by no means insignificant role in Dutch research relating to Asia. One function of the conference has been to act as a forum for the exchanging of ideas between researchers active in various research fields pertinent to Asia (especially South and Southeast Asia), while another function has been to provide a platform for the presentation of the new ideas and data of (in particular young) researchers 'fresh from the field, or from the archives'.

The KOTA Conference is organized around a broad central theme which is important to researchers active in various fields of research, both qua region and qua discipline. Earlier themes have included 'survival strategies', 'ritual and hierarchy', 'violence and development', and 'focus on the region'. The central theme for this year is 'Relations between small and large-scale agriculture'. Contributions based on research data as well as those with a more theoretical bias are equally welcome.

One of the aims of the International Institute for Asian Studies (IIAS), which was founded in Leiden in January 1993, is to stimulate and co-ordinate research on Asia in the Netherlands. It is within this framework that IIAS will organize this year's KOTA Conference, in Leiden on 8th and 9th June.

Participants in the KOTA Conference should submit a paper (in Dutch, English, or French, 10-13 pages). In general the focus is on new research, which, as a rule, is not yet really suitable for definitive presentation. These papers will be sent to participants before the conference, and will be reviewed by a discussant in the plenary session. There is absolutely no plan that the papers should be presented personally. Should the nature of the papers lead to it, possibilities for publication will be looked into.

All this means that within a relatively short time the organizers must have received a (definite) confirmation of whether you are planning to send a paper to the KOTA Conference, if so you must submit it before 28th March. Please send in the enclosed form, on it mentioning your name, address, telephone (work/home), the (provisional) title of your contribution, as well as a (short) abstract of the nature of your contribution (5-6 lines).

The theme of this year's KOTA Conference is the relations between

small-scale farming (peasant agriculture), whether this is aimed at national or international markets. In the latter case one might consider businesses organized on an industrial basis producing commercial crops (plantations), but it also covers enterprises run by agrarian entrepreneurs, using agricultural labourers, which produce for the internal market. Although at first glance it might appear rather specialized, the proposed theme has wide implications for political and economic relations, both in South and Southeast Asia. According to the individual's own point of view, research with an economic, agricultural, historical, political and family sociological, anthropological, or geographical perspective is carried out in this field.

It calls to mind a wide variety of themes, e.g. as guidelines: What has been the influence of the introduction of the plantation system on the structure of the family and the division of labour within that family, in comparison with that on a small-scale farm? Has there been a change in the attitude of agricultural labourers and sharecroppers towards work and social hierarchy as opposed to that of independent farmers? What has been the effect of the rise of large-scale agriculture on the structure of rural credit and what is the attitude of backers with relation to small-scale agriculture? Where and how are agricultural labourers recruited for the large-scale agricultural enterprises and what influence does this have on the agriculture in the areas from which they come and that in the areas in which they settle? What has been the influence of the rise of a class of large-scale farmers on the local political relations? What is the influence of a lobby of planters and/or agrarian industrialists on government policy with reference to laws relating to the use of land? Is landownership polarized or is it equalized by the implantation of agro-industries within a local economy? What is the effect of plantations on the division of communal rights and communal land, more generally on the arrangement of regional space and on the pattern of crop cultivation?

Although in practice most KOTA Conferences are centred on the presentation of the results of empirical research, the submitting of more theoretical reflections, be they economic, or comparative sociological-historical theory, is expressly requested. With reference to the last mentioned, for the sake of the consistency of the papers, the eighteenth century has been set as the chronological borderline. Comparison with (Latin) America, Africa, or (Eastern) Europe are welcome, but the papers should concentrate on Asia. ◀

For more information please contact:  
IIAS secretariat



# 1994 AGENDA

## International Institute For Asian Studies

### MARCH

IIAS-Newsletter 2

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Seminar: 'Orientalism and the Orients. The Construction of Colonial Ethnography in West, South, and Southeast Asia' I  
(organized by Dr P.J. Pels, research fellow IIAS)

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Seminar: 'Dutch Colonial Language Policy'  
(organized by Dr C.R. Groeneboer, research fellow IIAS)

28

Seminar: 'Orientalism and the Orients. The Construction of Colonial Ethnography in West, South, and Southeast Asia' II

28 &amp; 29

Congress: 'Malagasy Cultural Identity from the Asian Perspective'  
(in cooperation with the African Studies Centre and the Projects Division of the Department of Languages and Cultures of Southeast Asia and Oceania, Leiden University)

### APRIL

11

Seminar: 'Orientalism and the Orients. The Construction of Colonial Ethnography in West, South and Southeast Asia' III

14 &amp; 15

Seminar: 'Administrative Reform in the People's Republic of China since 1978'  
(organized by Dr Lisheng Dong, research fellow IIAS)

25

Seminar: 'Orientalism and the Orients. The Construction of Colonial Ethnography in West, South and Southeast Asia' IV

### MAY

27

IIAS-lecture, Professor D. Lombard, Director Ecole Française d'Extrême-Orient.

### JUNE

8 &amp; 9

XIII<sup>e</sup> KOTA-Conference. 'Relations between Small and Large-scale Agriculture'  
(organized by Dr R.J. Barendse, research fellow IIAS)

### SEPTEMBER

Seminar: 'Merchants, Ships and Trade in the Indian Ocean from the 16th to the 18th century'  
(organized by Dr R.J. Barendse and Dr. B. Bhattacharya, research fellows IIAS).

Seminar: 'Environmental Movements in Asia'

(in cooperation with the Nordic Institute of Asian Studies - NIAS)

### OCTOBER

IIAS-Newsletter 3

### NOVEMBER

Seminar Collaborative Research Programme  
'Cultural traditions in endangered minorities in South and Southeast Asia'  
(Dr C. Chou, Dr B.J. ter Haar, Dr M.J. Klokke, Dr D.E. Tooker, Dr M.P. Vischer, research fellows IIAS)

### DECEMBER

Seminar Collaborative Research Programme Changing lifestyles in Asia  
(Dr S. Chandra, Dr W.A.G. Derks, Dr J.C.M. Peeters, research fellows IIAS)



A TRADITIONAL INSTITUTE?

# École Française d'Extrême-Orient

Founded in Saigon on the initiative of the Académie des inscriptions et belle-lettres in 1898, the Mission archéologique d'Indochine became the Ecole Française d'Extrême-Orient (EFEO) in 1901. At the same time, its seat was transferred to Hanoi. The original tasks of the EFEO included the archaeological exploration of French Indochina, the conservation of its monuments, the collection of manuscripts, and research into the region's linguistic heritage. In addition, the EFEO set out to study the history of the major Asian civilizations from India to Japan.

In time the Ecole française d'Extrême-Orient expanded its installations, beginning with the creation of a library and a museum in Hanoi. In 1907, the EFEO assumed the responsibility for the conservation of the monumental site of Angkor in Cambodia. Thus the great works of restoration and maintenance and the topographic and photographic surveys of the ancient royal capital of the Khmer, as well as the large scale reconstitution of the site based on the methods of authentic reconstruction known as 'anastylose' were carried out under the supervision of EFEO archaeologists and architects. In 1970 Angkor was one of the largest archaeological sites in the world.

In the wake of contemporary political events, the EFEO was compelled to leave Hanoi in 1957 and Cambodia in 1975. The seat of the EFEO was moved to Paris and established in the Maison d'Asie at 22 avenue du Président-Wilson in 1968. At that time the EFEO had begun to implement a new type of installation in Asia. A permanent EFEO centre for history and indology was set up in Pondicherry, India in 1955. Since the late 1950s, a permanent EFEO centre in Jakarta has provided a base for specialists in the fields of archaeology and religious epigraphy. The Hobogirin Institute, housed in the great Zen temple Shokkokuji in Kyoto, was established in 1968 as the centre of the study of the history of Buddhism. Similarly, a research centre was opened in Chiang Mai in Northern Thailand, for the study of early Buddhist texts from that region.

In the course of several years, research installations have also been permanently established in Kuala Lumpur (Malaysia), Taipei (Taiwan), and Poona (India). Since 1989, the EFEO has renewed its presence in Phnom Penh and resumed work on the site of Angkor. Meanwhile an agreement signed with the Vietnamese authorities in 1993 opens the prospect of a new centre and library in Hanoi. The feasibility of additional centres in Hong Kong, Tokyo, Seoul, and Vientiane is presently under study.

## Activities

The EFEO is above all a centre for research into the civilization of South Asia, Southeast Asia, and East Asia. It comprises some thirty Asianists, representing the academic disciplines of Anthropology, Archaeology, Architecture, History, History of Art, Linguistics, Philology, and Epigraphy. The EFEO remains attached to its traditional emphasis on the study of primary sources - archaeological, written, and oral - and requires a knowledge of the relevant written and spoken languages of its members.

Members of the EFEO based in the centres abroad work within the framework of agreements on scholarly co-operation with local institutions, including ministries, universities and research centres. They take part in the training of young researchers in the countries concerned and in exchanges with academics and specialists in the respective fields. The EFEO organizes international meetings of scholars and symposia and workshops in its research areas. Finally, it publishes the writings of its members and assists in the publication of other academic work.

The EFEO pursues a long-standing co-operation with the Fourth and Fifth Sections of the Ecole pratique des hautes études (History and Philology and Religious Studies, respectively) The Ecoles des hautes études en sciences sociales, the Institut national des langues et civilisations orientales (INALCO), some French universities (Paris III, Paris IV, Paris VII and others) and the Centre national de la recherche scientifique (CNRS). It supervises doctoral students and welcomes researchers for periods of training in the EFEO centres abroad. The majority of the members of the EFEO are affiliated with research projects of the CNRS) and teach in universities in France and abroad.

The EFEO maintains co-operative programmes with European and especially Asian universities and research centres including Sophia university in Tokyo, the Academia Sinica in Taipei, the Chi-

nese University in Hong Kong, Silpakorn in Bangkok, the National Institute of Archaeological Research in Jakarta, Deccan College of the University of Poona. These programmes comprise exchange in the co-financing of research projects, and specialized courses offered by the members of the EFEO.

A close collaboration with the Department of Scientific, Cultural and Technological Relations of the French Ministry of Foreign Affairs and with UNESCO enables the EFEO to undertake certain costly operations, such as the resumption of archaeological work at Angkor. ◀

For further information please contact:

École Française d'Extrême-Orient  
22, Avenue du Président-Wilson  
75116 Paris  
France  
Tel: (33) 145804900  
Fax: (33) 145809701

## PUBLICATIONS

### Books

The EFEO publishing the following series:

- the Publications de l'Ecole française d'Extrême-Orient (PEFEO), comprising theses and monographs (169 volumes to date),
- the Mémoires archéologiques (20 volumes),
- a reprint series for scholarly works out of print (6 volumes),
- the Hobogirin, an encyclopaedic dictionary of Buddhism based on Sino-Japanese sources.

The EFEO is also solely or jointly responsible for the publication of the following collections in Asia:

- Textes bouddhiques du Cambodge, edited by Fonds d'Édition des manuscrits Cambodge, Laos et Thaïlande (2 volumes), published in Chiang Mai,
- Textes et documents nousantariens (9 volumes), published in Jakarta,
- Romans et contes du Vietnam écrits en han (12 vol.), publ. in Taipei.

The EFEO further participates in certain publications of the Institut française in Pondicherry and the Institute of Social Sciences in Hanoi

MINISTÈRE DE L'ENSEIGNEMENT SUPÉRIEUR ET DE LA RECHERCHE

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### Periodicals

- The Bulletin de l'Ecole française d'Extrême-Orient (BEFEO) has been the main periodical forum of the EFEO since 1901. It is normally issued in one annual volume.
- Arts asiatiques is published jointly, since 1962, by the EFEO and the Guimet and Cernuschi Museums, with the assistance of the CNRS.
- The Cahiers d'Extrême-Asie, launched in 1982, are published by the Hobogirin Institute in Kyoto.

### Library

The history of the library of the EFEO has paralleled that of the Ecole since the beginning of the century. Soon to be suitably installed in the refurbished building at 22 avenue du Président-Wilson, it forms an important part of the Asian Studies collection in Paris.

The library comprises some 60,000 volumes and more than 1,000 periodical titles, including 350 current journals. It also preserves a unique collection of 159,000 photographic documents, mostly concerning former French Indochina, especially the monu-

ments of Angkor; a rich collection of some 2,000 manuscripts on various media, of which two-thirds are in numerous Asian languages; a large collection of rubbings, maps, and plans, as well as audio-visual materials and objects (bronzes, coins, etc.). Continuously expanded through acquisitions, exchanges, and gifts, the library represents a major resource in France and in Europe.

The library has published and distributes catalogues of some of its collections: Indonesia (with supplement), Vietnam, Thailand, Cambodia, and Tibet. A catalogue of its holdings in Pali manuscripts is currently in preparation. Upon completion of the library's ongoing computerization, its catalogues will be accessible through French and international networks.



AMSTERDAM SCHOOL FOR SOCIAL SCIENCE RESEARCH

# Centre for Asian Studies Amsterdam



The Amsterdam School for Social Science Research (ASSR) prepares candidates for the PhD degree in sociology, anthropology, and political science. It was founded by the Centre for Asian Studies Amsterdam (CASA) and the Netherlands Graduate School for Social Science (PdIS). The School also serves as a national and international meeting point for social scientists and is part of an ongoing national programme of University reform to establish 'centres of excellence' for post-graduate education in every social science discipline. The School was opened on January 6, 1992, and is located in the historic centre of Amsterdam.

By J. Komen

Within the Amsterdam School for Social Science Research, the Centre for Asian Studies Amsterdam combines, supports and develops Asia Studies in the University of Amsterdam (UvA) and the Free University (VU), and co-ordinates undergraduate teaching at these two institutions. CASA organizes workshops and conferences, and issues various publication series. CASA offers research affiliation and facilities to visiting foreign scholars and conducts research for organizations in the area of foreign aid.

### Research at the Amsterdam School

The Amsterdam School concentrates on social science research in a historical, comparative, and empirical perspective focused on the formation and functions of contemporary societies. The postgraduate programme is based on the unity of social science and on the integration of social science studies in Asia and the West.

Research projects will focus on three closely related themes studied from the perspectives described here and in the context of societies in Asia and Europe (with the emphasis on the Netherlands): state formation, labour, deprivation and care, and the sociogenesis of mentalities. Research is carried out by PhD students, pre-dissertation students and post-doctoral fellows (funded by NWO, KNAW, etc.),

Six core courses are offered each year: *Peripheral Cultures* (by A. Blok, P. Geschiere, B. Thoden van Velzen, J. Verrips); *State Formation in Europe and Beyond* (by P. Kloos, A. de Swaan); *The Idea of 'Historical Development', Political Discourse, and the Formation of Modernity* (by S. Stuurman, P. van der Veer); *Eurasian Civilizations Compared* (by J. Goudsblom, F. Hüsken, P. van der Veer); *From Rural Communities to Urban Societies?* (by L. Brunt, O. van den Muijzenberg, I. van Wetering); *Poverty and Poor Relief* (J. Breman, R. Lis, C. Schuyt, P. Streefland).

### Lectures and conferences at CASA

The CASA staff seminar lectures and Eurasian colloquia are occasions at which scholars can catch up with the most recent developments in the area of Asian studies. In content, the staff seminars lectures are very diversified: a first presentation of a recently completed phase of fieldwork; a completed consultancy inquiry; or an empirical or theoretical study which a staff-member from CASA or another institute or a visiting fellow would like to bring to the attention of colleagues.

Every year in June the annual Wertheim Lecture is held. This year, Prof. Sudipto Mundle will present the Lecture on 'The State and the Poor' (21 June 1994).



NIAS-CASA Conference in Copenhagen (1993).

Among conferences and workshops held in 1993 can be mentioned, 'Colonial Ethnographies'; 'Social Science in Indonesia'; Java symposium; Communalism in India

For 1994 conferences on Bangladesh studies and Violence in Sri Lanka are planned.

### (Inter)national collaboration

Within the Dutch post-graduate network Non-Western Social Sciences, CASA collaborates with the Centre of Non Western Studies (CNWS) and the Centre for Resource Studies for Human Development (CERES). The Nordic Insti-



Amsterdam School for Social Science Research.

Photo: Historisch Topografische atlas / Gemeentelijke Archiefdienst, Amsterdam

tute of Asian Studies (NIAS) and CASA decided to organize supervision meetings for PhD students from both institutes. The first meeting took place in October 1993. Collaboration agreements have been established with the university of Salatiga, the Gadjah Mada University (Yogyakarta), the Oriental Institute of the Soviet Academy of Sciences (Moscow), the History Department of Hanoi University, the University of Beijing and Xiamen University. With-

### PUBLICATIONS

The publication of major and minor studies on Asia has been one of the main tasks of the editorial committee. At first, the publication of Monographs was given priority. Gradually, the emphasis has shifted to the CAS series (Comparative Asian Studies). The CAS series consists of studies that consider social and economic problems in Asia from a comparative (regional or chronological) perspective. The editorial committee is also publishing the series CASA Documents (unpublished reports or MA theses). Two Hundred copies of every volume published in the CAS series are sent to academic institutions in Asia, to build up a network of exchange relations.

### Dissertations

- 1991: M. Rutten, 'Capitalist Entrepreneurs and Economic Diversification. Social profile of large farmers and rural industrialists in Central Gujarat, India'
- 1992: R. Sciortino, 'Care-takers of Cure. A study of health centre nurses in rural Java'
- 1992: N. den Tuinder, 'Population and Society in Kheda district (India), 1819-1921. A study of the economic context of demographic developments'
- 1994: I. Abdullah, 'The Muslim Businessmen of Janitom. Religious reform and economic modernization in a Central Javanese town'
- 1994: A. van Velzen, 'Who's the Boss? marginalisation and Power in Household Food Processing Enterprises, West Java, Indonesia'

### Published Wertheim Lectures

- 1990: A. Béteille, 'Some Observations on the Comparative Method'
- 1991: E.V. Daniel, 'Is there a Counterpoint to Culture?'
- 1992: B.R. O'G. Anderson, 'Long-Distance Nationalism'
- 1993: R. Guha, 'A Construction of Humanism in Colonial India'

### Recently published in CAS series

- CAS 11: H. Streefkerk, 'On the Production of Knowledge'
- CAS 12: W.F. Wertheim, 'Comparative Essays on Asia and the West'
- CAS 13: G.R. Knight, 'Colonial Production in Provincial Java'
- CAS 14: Asian Capitalist Entrepreneurs in the European Mirror'

### Recently published in Working Documents

- WD 27L: C. van Veggel, 'Data: Facts or Fiction? Bottlenecks in the information system of primary health care service in Central Java'

For further information please contact:

**CASA**  
Oudezijds Achterburgwal 185  
1012 DK Amsterdam  
Tel: (31) 20 525 27 45  
Fax: (31) 20 525 24 46



ALIVE AND KICKING

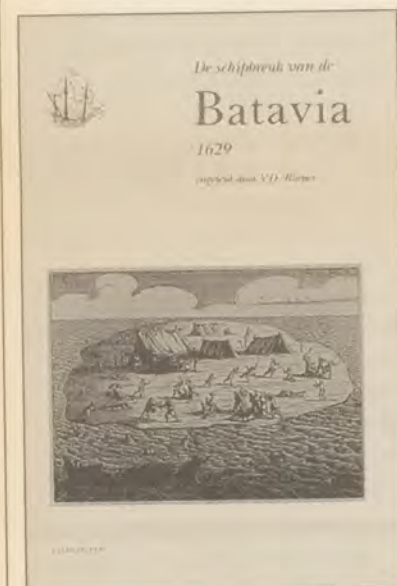
# The Linschoten Society



The aim of the Linschoten Society, founded in 1908, is the publication of rare or unpublished Dutch travel accounts of voyages, journeys by land, and descriptions of countries. During its eight decades this has resulted in a fascinating series of no less than 92 volumes, which immediately catch the eye of the connoisseur with their blue linen covers and gold lettering. The contents of the volumes are characterized by a thorough introduction, the detailed annotations, the illustrations, and the maps. Many famous travellers are represented in their pages.

By E.S. van Eyck van Heslinga

First and foremost is Jan Huygen van Linschoten himself. At the age of sixteen Van Linschoten left Enkhuizen to serve many years with the Portuguese before returning in 1592. He described his experiences in a number of books, including the famous *Itinerario*, which was immediately translated and passed through a great many



editions. This book not only opened the way to the East Indies for the Dutch, but it also served as the model for scores of later travel accounts. Many of which have been published by the Linschoten Society.

## Bontekoe

Worthy of note among the first voyages the Dutch fleets to the Indies, the circumnavigation of the world by Joris van Spilbergen, the journey of Henry Hudson to the source of the river which bears his name, the voyages of Able Tasman to the unknown Southland and of Jacob Roggeveen to the Pacific Ocean

Among the sixteenth century books which enjoyed enormous popularity were the description of the voyage Skipper Bontekoe who was blown to smithereens with his ship in 1618, that the ship's doctor Nicolaas Graaff which included descriptions of the sixteen voyages which he made during his long career at sea.

## Embassies

The Linschoten Society has also published a number of royal embassies, including that to the Great Moghul in Central India, and descriptions of Cambodia, Laos, and Korea. These texts are still regarded as valuable early sources about these regions. The same can be said of the voyages to the West Coast of Africa and journeys into the interior of southern Africa.

The Linschoten Society by no means confines itself either to the period of the chartered territories of the East and West India Companies. Among the works there are journeys to Sweden, Russia, and Algeria and to the polar regions. The first steam crossing of the Atlantic in 1827 is represented, as are the scientific expeditions by Willem Barents to the northern ice sea in 1878.

## Scientific importance

In the volumes of the Linschoten Society the texts are published in the original language and where necessary this is elucidated in footnotes. The scientific importance of the volumes is undeniable, but for the ordinary person interested in such matters they also form an attractive acquisition. This has been



proved by the reprints which have been required for various volumes, such as the journey of Bontekoe or of the unhappy voyage of the Eastindiaman, the *Batavia*, a journey fraught with mutiny, shipwreck, murder and bloodshed. The latter volume, published in 1993, was sold out within half a year. The So-

ciety is very much alive and can look forward to an increasing interest on the part of historians, students of Dutch, and anybody who thrills to historic journeys.

## Van der Haegen, Haafner and women

In the middle of 1994, as volume 93 in the series, the travel account of the Flemish clerk Carolus Verhaegen will be published. In 1699, this adventurer signed onto an East India Company ship on which he sailed to Batavia as a soldier. His unruly behaviour made it



impossible for him to settle down there. He deserted to Manila; although he carved out a good position for himself there, he fled once more. He never reached his destination, Canton. Instead he landed in Japan, from where he returned to Batavia via Deshima. The Linschoten Society has a great many other travel accounts on its programme. One large-scale project is the collected works of the Dutch traveller and novelist Jacob Haafner, one volume of which already appeared. Also on the programme is the publication of two eighteenth century journals which were kept by women on their voyage to the East Indies. This is a rarity, because most of the older travel accounts are the work of male travellers.

Both on account of the reputation established during the eight decades of its existence and because of its meticulous editions, the Linschoten Society occupies a unique position in the Netherlands. Abroad its only peer is the Hakluyt Society of London. Members receive a considerable reduction on volumes. They are sent a newsletter and after the conclusion of the Annual General Meeting they can enjoy a lecture or take part in an excursion. ◀

(Advertisement)

## BOOKS ON ASIA

HISTORICAL TRAVEL STORIES PUBLISHED BY  
LINSCHOTEN-VEREENIGING  
&  
WALBURG PERS PUBLISHERS

<i>Reisen van Nicolaus de Graaff</i>	Hfl. 110, --
<i>Joannes de Laet, derde deel</i>	78, --
<i>Itinerario, derde deel</i>	90, --
<i>Joannes de Laet, vierde deel</i>	90, --
<i>Journal van J.J. Ketelaar's Hofreis</i>	105, --
<i>Itinerario, vierde en vijfde deel</i>	110, --
<i>De Tweede Schipvaart, vijfde deel, eerste stuk</i>	56, --
<i>De Tweede Schipvaart, vijfde deel, tweede stuk</i>	80, --
<i>De Tweede Schipvaart, vijfde deel, derde stuk</i>	30, --
<i>De Oudste Reizen van de Zeeuwen naar Oost-Indië</i>	64, --
<i>Itinerario, derde stuk</i>	68, --
<i>Pieter van den Broecke in Azië, deel I</i>	54, --
<i>Pieter van den Broecke in Azië, deel II</i>	56, --
<i>De derde reis van de VOC naar Oost-Indië I</i>	48, --
<i>De derde reis van de VOC naar Oost-Indië II</i>	70, --
<i>De expeditie van Anthonio Hurdt</i>	70, --
<i>De reis van de vloot van Pieter Willemsz. Verhoeff naar Azië I</i>	70, --
<i>De reis van de vloot van Pieter Willemsz. Verhoeff naar Azië II</i>	48, --
<i>De geschriften van Francisco Pelsaert over Mughal Indië</i>	95, --
<i>De vierde schipvaart der Nederlanders naar Oost-Indië I</i>	85, --
<i>De vierde schipvaart der Nederlanders naar Oost-Indië II</i>	85, --
<i>De eerste landvoogd Pieter Both deel 2</i>	48, --
<i>Zijne majesteits raderstoomschip Soembing overgedragen aan Japan</i>	48, --
<i>Het korvet 'Lynx' in Zuid-Amerika, de Fillippijnen en Oost-Indië</i>	79, --
<i>'t Verwaerloosde Formosa</i>	56, --
<i>De Werken van Jacob Haafner I</i>	69,50
<i>De avonturen van een VOC-soldaat (coming this summer)</i>	49,50

These books are available in your bookstore; you can also order directly at the Walburg Pers, P.O. Box 4159, 7200 BD Zutphen, The Netherlands, tel. 05750-10522, telefax 05750-41025

For further information please contact the secretary:

Dr E.S. van Eyck van Heslinga  
c/o Nederlands Scheepvaartmuseum Amsterdam  
Kattenburgplein 1  
1018 KK Amsterdam  
Tel: (31) 20 523 23 39  
Fax: (31) 20 523 22 13



ADVANCED STUDY FELLOWSHIPS FOR SCHOLARS FROM CENTRAL AND EASTERN EUROPE AT NIAS

## Trends in Scholarship

*Trends in Scholarship*, a special programme under the auspices of the Royal Netherlands Academy of Arts and Sciences (KNAW), supported by the Netherlands Organisation for Scientific Research (NWO), starts in 1994. The programme will allow for 20 fellowships each year, to enable scholars from Central and Eastern Europe to study at the Netherlands Institute for Advanced Study in the Humanities and Social Sciences (NIAS), which is a research institute of the KNAW. The programme will run for a period of at least three years (1994-1996).



**T**he aim of the programme is to enable scholars in the Humanities and Social Sciences from

Central and Eastern Europe (including the Republics of the former Soviet Union) to participate in an advanced study programme of two months, devoted to further exploration of recent developments in the various disciplines and discussions on several topical scientific issues.

The programme is open to all scholars from Central and Eastern Europe, but researchers from Hungary and the Russian Federation in particular are invited to apply. The disciplines include psychology, sociology, demography, social geography, cultural anthropology, archaeology, history, art history, philosophy, theology, languages and literature, economy, law and political sciences.

The fellowships are intended for researchers with a position at university or research institute in the above-mentioned countries (age indication: between 35-55 years old). A good knowledge of English and a willingness to participate actively in the various features of the programme are prerequisites for acceptance. Successful applicants will be granted an *Advanced Study Fel-*

*lowship*, which covers the reimbursement of travel expenses on a return basis, the provision of lodgings and meals during the programme, and a stipend of \$1600 (DFL 3000) for incidental expenses for the whole period. In addition special budgets for travelling, photocopies and books will be available.

### Wooded surroundings

Fellows will be offered an opportunity to read on their own field of research as well as to participate in and to contribute to an intensive series of lectures. A specific theme will be at the centre of attention each year. NIAS' basic mission is to foster the study of the Humanities and Social Sciences. The institute, comprising a number of buildings in wooded surroundings, is pre-eminently equipped to receive scholars from abroad to stay for a longer period of time to do *advanced research*. Comfortable apartments are available as well as studies, meeting rooms, computer facilities, a reference library and also a lounge, a restaurant, a bar, a fitness room, a large garden with terraces, and a volleyball court.

NIAS will provide fellows with a good daily library service giving direct access to all scientific literature in the modern languages. Also, the universities of the

Netherlands are within easy reach of Wassenaar and therefore personal contacts with Dutch colleagues can be readily arranged.

Interested scholars are invited to complete and return an application form, together with a curriculum vitae, a description of their present position and activities, a memorandum explaining the benefits of the course for their work and for their institute, two letters of recommendation, and the names of two referees, ideally from Western Europe.

### Planning

The first course will be held in October-November 1994. The second course will be held in April-May 1995 and the third course will be held in April-May 1996. Candidates are invited to submit a formal application not later than:

1 September 1994 for a fellowship in the year 1995;

1 September 1995 for a fellowship in the year 1996. ◀

*Application forms and further information about the programme can be obtained from:*

**NIAS**  
Trends in Scholarship Programme  
Meijboomlaan 1  
2242 PR Wassenaar  
The Netherlands  
Tel: (31) 175122700  
Fax: (31) 175117162

10 MARCH, 1994  
AMSTERDAM

## Opening of the Centre for the Comparative Study of Religion and Society



**T**he Centre for the Comparative Study of Religion and Society was officially opened

on Thursday, 10 March 1994. The Centre is a recent initiative of the University of Amsterdam and is part of the Faculty of Political, Social and Cultural Sciences. Its aim is to study religion from a comparative perspective, informed by social anthropology and social history. The research programme examines the social force of both religion and nationalism over the last one hundred years. It will specifically focus on the role of the state in the discourse of 'religious/ethnic community' versus 'nation'.

The opening was held at 'Our Lord in the Attic', a Roman Catholic 'schuilkerk', or clandestine church, built in 1663. The official address was given by Professor P.W.M. de Meijer, Rector Magnificus of the University of Amsterdam. Which will be followed by a short history of the study of religion in Amsterdam, presented by Professor Jacques Kamstra.

The heart of the afternoon's proceedings was formed by two keynote talks. The first was given by Arjun Appadurai, Barbara and Richard Franke Professor of Anthropology and South Asian Studies at the University of Chicago, author of *Worship and Conflict under Colonial Rule* (Cambridge, 1980), and editor of the widely acclaimed *The Social Life of Things* (Cambridge, 1986). His book on transnational culture, entitled *Imploding Worlds*,

was published this year. The second talk was given by Achille Mbembe, Associate Professor of History at the University of Pennsylvania. He is the author of *Afriques Indociles* (Paris, 1988) and co-author of *La Politique par le bas en Afrique noire: Contributions a une problematique de la democratie* (Paris, 1992).

The session was closed by a short summary of the Centre's research programme, presented by Professor Peter van der Veer. ◀

*For further information contact:*

**Research Centre Religion and Society**  
University of Amsterdam  
Rokin 84  
1012 KX Amsterdam  
Tel: (31) 205252120  
Fax: (31) 205253615

22-27 AUGUST, 1994  
LEIDEN, THE NETHERLANDS

## Seventh International Conference on Austronesian Linguistics

By J.C. Besemer



**T**he Department of Languages and Cultures of South-East Asia and Oceania at Leiden

University is the organizer of the Seventh International Conference on Austronesian Linguistics (7-ICAL), which will be held from Monday 22 August to Saturday 27 August, 1994. The general emphasis of the conference will be on the presentation of primary language data. In this way Herman Neubronner van der Tuuk, the first linguistic fieldworker and Austronesian comparative linguist in the Netherlands who died in 1894, will be commemorated.

Descriptive, historical, sociolinguistic and creolistic papers dealing with Austronesian languages, especially when they are based on primary language data, are welcomed.

Since 1974, international conferences on Austronesian linguistics have been held at regular 3-4 year intervals, most recently in May 1991 in Honolulu. Their purpose is to give Austronesianists from all over the world the opportunity to meet each other and to present and discuss the most recent developments in their field. These conferences have always been scientific events of the highest standard. It is the first time that this conference will be held outside the Pacific area. For Leiden to be chosen as the place of venue is

a sign of the international recognition of the Leiden University as an important centre of Austronesian studies.

Austronesian linguistics is the branch of linguistics that specifically studies the languages of the Austronesian language family. Geographically this language family is the world's largest: it stretches from Madagascar in the west to the Polynesian outliers in the east, from Hawaii in the north to New Zealand in the south. The descriptive and comparative study of its languages is intimately tied up with historical issues of how such an immense area came to be inhabited by people speaking related languages.

During the conference papers will be presented in the following fields of Austronesian linguistics: historical and typological studies; oral tradition; relationships between Austronesian and Papuan languages; phonetics, phonology, morphology and syntax of individual Austronesian languages. A special section of the conference will be devoted to the topic of endan-



gered languages, because this constitutes a relevant theme in the field of Austronesian linguistics.

The conference will draw approximately 200 participants. So far 180 have registered, of whom 154 will present a paper. Those who are interested in attending the conference can apply to the Organizing Committee for a registration form. Participants are invited to present a paper. The language of the conference will be English and there will be no translation facilities at the conference. Therefore, papers should be written and presented in English. The deadline for submission of abstracts was 15 February 1994. ◀

*However, it is still possible to register.*

The first and second circular including the registration forms will be sent on request by:

**The 7-ICAL Organizing Committee**  
Project Division  
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BIENNIAL CONFERENCE  
13-16 JULY, 1994  
PERTH, AUSTRALIA

# Asian Studies Association of Australia



## KEYNOTE SPEAKERS

### Vandana Shiva

Vandana Shiva is the author of *Staying Alive: Woman, Ecology and Development*. Physicist, philosopher and feminist. Director of the Research Foundation for Science, Technology and Natural Resource Policy, **Dehradun**. Active in citizens' action against environmental destruction including the Chipko Movement. She is Science and Environment Adviser to the Third World Network and author of *Third Violence of the Green Revolution: Third World Agriculture, Ecology and Politics*.

### Emil Salim

Emil Salim was Indonesian Minister for the Environment from 1978 to 1993. He was formerly a key economic policy-maker, Deputy Chairman of the National Development Board, and senior lecturer in economics at the University of Indonesia. In recent years he has become a prominent spokesman for the environment, and active in campaigns to clean the rivers and the urban environment of Java. He was a member of the Brundtland Commission, and was recently granted an award by the United Nations for his efforts in environmental affairs.

### Dai Qing

Dai Qing is probably China's leading campaigner on environmental issues, and certainly the best-known within the country. She is currently a research fellow at The Freedom Forum Media Studies Centre in New York. A former reporter for the *guangming Daily* she has published numerous collections of short stories and essays in China as well as several books on contemporary Chinese issues. She recently received the 1993 Environmental Award from *Condé Nast Traveler Magazine* and the 1993 Goldman Environmental Prize for her coverage of the Tree Gorges Dam Project on the Yangtze River in China.

### Takamichi Sekine

Takamichi Sekine is legal adviser for the Nature Conservation Society of Japan - this is Japan's largest environmental organization. He is also a member of the Environmental Centre of the Japan Bar Association. He is currently active in litigating several environmental cases in Japan which are likely to become a seminal precedent for the coming decade. ◀

## PROPOSED PANELS

Suggestions to date include:

### Southeast Asia

- Tribal People and Development in Asia.
- Colonialism and Transformation of the Landscape in Asia.
- The Distinction of Flora and Fauna and the Idea of Conservation in Asia.
- Agriculture, Mineral and Resource Exploitation and Consequences for Asia.
- Woman, Culture and the Environment.
- Population Growth and Environmental Change in Asia.

- Technology and Water Control.
- The Contemporary Chinese Economy.
- Contemporary Chinese Politics.
- Women in Chinese Society.
- Foreign Interests in China.
- Human Rights in China.
- Political and Social Issues in Hong Kong.
- China-Hong Kong Relations.
- Traditional Chinese Culture.
- Living Environments: Traditional Chinese Gardens.
- Confucianism and Commercialism in East Asia.

### West Asia

- Muslim Fundamentalism.

### South Asia

- Indian Maritime History.
- Geo-Political Changes in South Asia in the Post Cold-War Period.
- Newspapers.
- Leadership in India.
- The Electronic Revolution and the Transformation of India's Newspapers.
- Fisheries.
- BJP and Contemporary Politics.

### Japan

- Japan's Commitment in South-east Asia.
- Regional Co-operation in Australia - Japan.
- Relations: The West New Guinea Dispute.

### Language and Linguistics

- A Student-Centred Approach to Teaching Chinese Grammar.
- Salt: An Alternative Way of Teaching Languages.
- Compoundability of Case Particles in Japanese.
- The Budi-Bahasa Concept of Malay Language.
- Study and Teaching.

### Teacher Education

- Teaching Indonesian as a Foreign Language Project.
- It is anticipated that panels will be formed by the National Asian Language Team, members and the Asian Education Foundation members.
- We would like more papers from and relating to both the secondary and tertiary sector.

### Environment

- Wildlife Conservation in Asia.
- Tourism and the Environment.
- Perceptions of the Environment in Asia.
- Environmental Politics in Asia.
- Managing Common Property Resources (Marine, Lowland, Upland).
- Unions and the Environment.
- NGO's and Environmental Advocacy.
- Forestry and the State.
- Environmental History.



- Perceptions of the Environment in Asia.
- Technology Transfer and Environmental Protection in Asia.
- Women, Culture and the Environment in Asia.
- Riverine, Deltaic and Coastal Environments and Communities: Their Transformation in the 20th Century 'Maritime' South-east Asia.
- State and Nation in Indonesia.
- Tourism and the Environment in Colonial Southeast Asia.
- Cities on the Move: The Transport Needs of Asian Cities.
- Leap Frogging the Dinosaurs: The Energy Debate in Asia.
- Approaches to Southeast Asian History.
- Politics of National and Regional Integration in Southeast Asia.
- Patterns of Cross-Cultural Finds and Settlement in Southeast Asia from 16th - 18th Centuries.
- Alternative Modernities in Indonesia.

### China

- Environment and Development in China since 1978.
- Health and Environment in China.

## CONFERENCE UPDATE

- Urban Transportation in Asia.
- Population, Migration and the Environment.
- Indigenous Knowledge: Biological and Cultural Diversity.
- A Framework Conservation and Environmental Convention for the Asian Region.
- Unions and NGO's.
- Sustainable Agriculture.

## Law

- Maritime Environments, Borders and the Plight of Fishing Communities in Asia.
- Philippine Australian Interactions.
- ASEAN's Role and Development as a Security Community.
- Environmental Regulation and Business Investment: Australia and Asia.
- Transcending Political and Natural Boundaries in Conservation Strategies.
- Land Use and Land Law in Vietnam.
- The Structure of International Environmental Law and Its Impact on Domestic Policy Development.

## Science

- Asian Cities and Environmental Problems.
- Waste Trade in Asia.
- Polluting Asia: Waste Management and the Waste Trade in Asia.
- Forest Conversion and Land Use Change in Southeast Asia.
- Water Resources in Asia.

## Environment Workshops

- Energy Alternatives in Asia: Environmental and Cultural Dimensions.
- Science and Social Science Collaboration in Environmental Research: Opportunities and Challenges.
- Adaptation of Environmental and Social Impact Assessment for Asian Countries.
- Integrating Biological and Cultural Perspective in Heritage Conservation.
- Transcending Political and Natural Boundaries in Conservation: Agenda for Action.

## Regional

- Photography and Historical Analysis.
- History of Sexually Transmitted Diseases in Asia - including HIV/AIDS.
- Southeast Asian Music and Theatre.
- Teaching Media Production in Asia.
- Women and Work in Asia.
- Banking in Asia.
- Regional Development.

## Workshops

- Social and Cultural Constructions of the New Rich in Asia.
- Offshore Banking in Asia.
- Special Economic Zones in Asia.

Further suggestions welcome. Please contact the appropriate session convenor.

## Session Convenors

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15-17 DECEMBER, 1994  
BASEL, SWITZERLAND

## Conference of the European Society for Oceanists

From 15 to 17 December 1994, the Institute of Ethnology of the University of Basel will host the Conference of the European Society for Oceanists (ESO).

By J. Wassmann



The new society – European Society for Oceanists (ESO) – addresses itself to researchers with a regional interest in Oceania. 'Oceania' is defined as including the South Pacific Islands, Papua New Guinea, Irian Jaya, Australia and New Zealand, i.e. Micronesia, Melanesia, Polynesia and Australia. The society was established on the occasion of the First European Colloquium on Pacific Studies, which was organized by the Centre for Pacific Studies in Nijmegen in December 1992.

The board of ESO consists of representatives from European countries where research in Oceania has a firmly established tradition, i.e. Scandinavia, Great Britain, France, The Netherlands, Germany, Switzerland, Austria, Spain, and Portugal.

The ESO wants to be seen as an interdisciplinary organization; membership is open to anthropologists, linguists, historians, geographers, psychologists and other researchers in the social sciences and humanities.

In the context of an increasingly integrated Europe (politically, economically and scientifically) this new society is intended to enhance the intellectual exchange and cooperation between individual researchers and between institutions (universities, museums), both within and outside Europe. This goal is to be achieved by publishing a newsletter, by establishing an information network, and by organizing biennial conferences.

### Basel Conference of the European Society for Oceanists

The present conference is an outcome of the recently founded ESO, a professional association, the purpose of which is to create closer links between European Oceanic scholars. Its subject is designed to accommodate the diversity of the problems faced by the scholars and the disciplines concerned and of the geographical area covered. Its main goal is to facilitate the emergence of a problematic specific to this region of the world.

### Knowing Oceania: Constituting Knowledge and Identities

The diversity of contemporary developments in Oceania, both global and local, appears to raise questions which cannot be answered by using segmented con-

cepts like gender, colonialism, exchange, politics, and modernization. Alternatively, increasing attention has been devoted to notions of 'knowledge' and 'identity', which, imprecise as they still are, allow for a flexibility that may arrive at new insights into the problems posed. Through these notions, the aim is to convey some central dimensions of the Oceanic specificity.

Within that context, the main title of the conference, 'Knowing Oceania', is of course intended to acknowledge that there is much that remains to be discovered about Oceania, and therefore that there is indeed an extensive body of specific knowledge pertaining to its people. As such, this is a particularly appropriate theme for a conference of ESO. But the notion also alludes to two further processes central to the anthropological problematic. First, 'knowing' is an inherently active process through which Oceania has been and continues to be constructed in its identities, both by Pacific Islanders themselves and by outsiders. The notion of identity is here suggested as a way of bridging the tension between conflicting forms of processes like acculturation, appropriation or confrontation. Secondly, knowing conveys the idea that the specificity of Oceanic knowledges permanently obliges us to re-scrutinize our own knowledges. In that sense it also alludes to our own anthropological methodology which determines our scientific identity.

The general theme Knowing Oceania: Constituting Knowledge and Identities may be developed around different aspects, including gender perspective. The Board Members of the ESO have specified ten sub-themes, each characterized by a number of key-words. The sub-themes will be discussed in working sessions. In addition, it is planned to invite four keynote speakers who will address the general theme of the conference.

### Proposed themes of working sessions

- **Local and imported knowledges**  
Christian and Islamic fundamentalism; syncretism; indigenous use of scientific, medical and technical knowledge; acculturation or appropriation of exogenous forms.
- **Common worlds and single lives**  
Communal identities; changing concepts of the person; changing ontology; making biographies and autobiographies.

- **Cultural practices of identity construction and nation building**  
Democracies and aristocracies; co-consumption of imagery, goods, foodstuffs; sport; construction of shared ideologies; pidgins and creoles; living with diversity; hegemonic practices.

- **Genealogies, land and titles**  
Kinship in local and national life; reassessing colonial law; going to court and landmark court cases.

- **Competing and converging systems of exchange**  
Migration in a historical perspective; remittance economies; subsistence production and monetarization; urbanization; the 'village' in the city; old and new elites.

- **Ecological pluralism?**  
Ecologies in collision; politics of ecology; ecology and development; myth, ritual and ecology.

- **Scrutinizing regional systems**  
Constructing units for comparison; perils of essentialism and the attraction of distance; regional systems over time ('Melanesia', 'Polynesia', PNG-'Highlands', 'kula-cultures').

- **Modelling Oceania**  
The relevance of Oceanic models beyond Oceania; the applicability of non-Oceanic models to Oceania (kinship, exchange, social structure, identity).

- **Identity of objects – objects of identity**  
Museum-ification; Cultural Centres and the production of locality; souvenir-culture; projecting local cultures; proliferation of objects and performances; consumer products.

- **Ethics and politics of fieldwork**  
Use and exploitation of informants and anthropologists; authorship and copyright; feedback of information; mediating between cultures; selection of fieldsites: theoretical, personal and institutional expectations; university politics and marginalization of Oceania; anti-anthropology and regional marginalization.

### Invitation

We invite papers on any of these ten sub-themes. Please let us know whether you intend to participate and/or prepare a paper, and if so, on what subject (please indicate the number of the sub-theme). Short abstracts of the papers (not longer than 1/3 DIN A 4 page) are requested by September 1, 1994. A complete collection of abstracts will be made available to all conference participants. ◀

Send all correspondence to:

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Switzerland  
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Fax: (41) 612665605

5-9 SEPTEMBER, 1994  
TOKYO, JAPAN

## 13th Conference of the International Association

OF HISTORIANS OF ASIA



The 13th Conference of the International Association of Historians of Asia (IAHA)

will be held at the Sophia University in Tokyo, September 5-9, 1994. Established in 1960, the IAHA is a professional association dedicated to the promotion of research on Asia. Its main objective is to provide an international forum for scholars from different countries to present and discuss new findings on Asian history, as well as other related aspects in Asian studies.

The following are the ten themes proposed. Papers of the themes which may not be related to one of these will also be welcome, and the organizing committee will make relevant panels for those papers to be read and discussed.

- Settlement and Networks in Early Southeast Asia
- Ceramic Trade in South Seas
- Southeast Asia in the 18th Century
- Southeast Asia and World War II
- Socio-Cultural Changes in Southeast Asia under Colonial Rule
- National and Regional Integration in Southeast Asia
- Economic Development of Southeast Asia after World War II
- Christianity in South and Southeast Asia

## Catalogue of Acehnese Manuscripts



On 10 February, '94, the 'Catalogue of Acehnese Manuscripts in the Library of

Leiden University and other Collections Outside Aceh' was carried out to the author Dr P. Voorhoeve. The presentation of this important publication for the study of Indonesian philology, literature, and religion was presented by the Rector Magnificus, Prof. Dr L. Leer-touwer.

The book was compiled by Prof. Dr Voorhoeve – now 94 years old – in co-operation with Prof. Dr Teuku Iskandar from the University of Brunei Darussalam. It was translated into English by Prof. Dr Mark Durie from the university of Melbourne, Australia, who is also responsible for the editing of the manuscript.

This long-awaited publication is published by the Legatum Warnerianum of Leiden University Library, in co-operation with the Indonesian Linguistic Development Project (ILDEP) of the Projects Division of the Department of Lan-

International Association of Historians of Asia



- Local Historiography in Asia
- Japan in Asian Perspectives ◀

For registration and other matters concerning the 13th IAHA, please contact to the office of the Secretary-General whose address is mentioned below by fax or mail. The organizing committee requests that an abstract of the paper be submitted by March 1, 1994, and the full paper be submitted by July 1, 1994.

### Office bearers:

President: Professor Ishi Yoheo  
Vice-Presidents: Professor Wang Gungwu; Professor K.M. de Silva; Professor Ernest Chew.  
Honorary Chairperson of the Organizing Committee: Professor Yamamoto Tatsuro  
Chairperson of the Organizing Committee: Professor Ichikawa Kenjiro  
Secretary-General: Professor Terada Takefumi  
Deputy-Secretary: Professor Cyril Veliath

For further information please contact:

The Secretary-General 13th IAHA Conference  
Institute of Asian Cultures  
Sophia University  
7-1 Kioi-cho Chiyoda-ku  
Tokyo 102 Japan  
Tel: (81) 332383697  
Fax: (81) 332383690



guages and Cultures of South-East Asia and Oceania of Leiden University. It is published in the series Codices Manuscripti (number 24), which also contains catalogues of manuscripts in, among other languages, Javanese, Balinese, and Arabic. ◀

For more information please contact:

Leiden University Library  
(Eastern section)  
P.O. Box 9501  
2300 RA Leiden.



## FOREST MONASTRIES IN SRI LANKA

# Sri Lankan-Dutch Archeological Co-operation

Sri Lankan archaeologists have enjoyed Dutch academic hospitality for a long time. Gamini Wijesuriya who is working on his PhD. in Leiden and Delft is part of that tradition.

In the recent past Sri Lanka has achieved more than most other Asian countries in the field of archaeology. A good example is the Unesco 'Cultural Triangle' project, in which an enormous amount of work has been carried out and a large quantity of material culture has been unearthed. This will bring to light many unknown facets of the culture of the Asian region, dating back to the third century BC.

By A. van Schaik



**I**n the field of archaeology in Sri Lanka The Netherlands has a special place. It is a long-

standing tradition for archaeologists from Sri Lanka to come to The Netherlands for higher degrees. Therefore it is no coincidence that Gamini Wijesuriya has come to work in Leiden and Delft on his PhD., writing a thesis on the subject 'Forest Monasteries in Sri Lanka', a subject that covers architectural history as well as aspects of conservation.

Wijesuriya studied architecture in Sri Lanka and archaeology in The United States and Great Britain. In the Kern Institute in Leiden on a cold Dutch winter day he explained: 'In 1937 the first Sri Lankan archaeologist, Prof. S. Paranavitana, worked in The Netherlands. He was the first Sri Lankan to head the national Department of Archeology, from 1940 to 1956; he did a tremendous lot of work.' Paranavitana is considered to be the pioneer and guru of Sri Lankan archaeology. The British colonial administration founded the Archaeological Department in 1890, and until 1940 it was headed by foreigners.

Paranavitana worked with Professor Vogel at the Kern Institute. The subject of his thesis was 'Stupa's in Ceylon'. Wijesuriya: 'It is interesting that the late Dr Paranavitana first read his country's history to his colleagues in the West here in Leiden. Later he was followed by Professor Seneke Bandaranayake, one of the most famous Sri Lankan archaeologists, who worked with the late Professor Van Lohuizen on 'Singhalese monastic architecture'. Dr Roland Silva, who was Commissioner of the Department of Archaeology from 1983 to 1992, also worked on his PhD. in Holland with Professor De Casparis, again at Leiden University. He also present-

ed a thesis on religious architecture of Sri Lanka.

Sri Lankan scholars have a high regard for the work done by people like the late Van Lohuizen and De Casparis. They have worked closely with Sri Lanka on many subjects, including Buddha images and foreign relations. That work has been continued by Dutch scholars today, like Dr Karel van Kooij, Dr Nandana Chutiwongs and others.

### VOC period monuments

All studies mentioned above are related to the ancient past of Sri Lanka. However in his own country Gamini Wijesuriya is the Head of the Architectural Conservation Branch of the Department of Archaeology and responsible for the conservation of VOC (Dutch East India Company) period monuments. Launching into the topic of the VOC period, he brims over with enthusiasm. The historical ties with The Netherlands, which commenced at the beginning of the 17th century and have continued up to the present day, have left their traces in cultural resources in the form of monuments such as fortifications, garrisons, hospitals, artefacts such as implements of war, coins, porcelain, textiles, garments, furniture and other items. Wijesuriya: 'Is is an area with a great potential for academic work.'

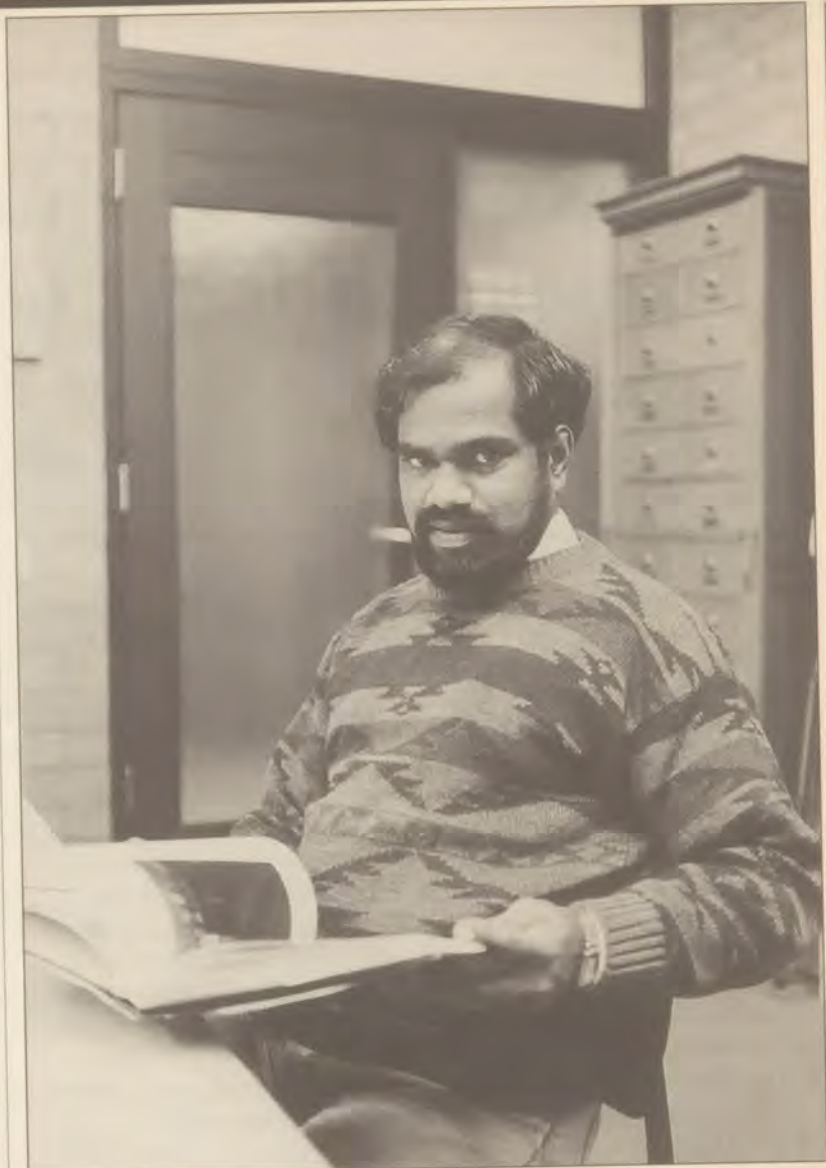
### Call for Sri Lankan-Dutch academic co-operation

Until recently there was little or no interest among the Dutch academics in the VOC-period in Sri Lanka. It is interesting to see that for many years Sri Lanka has already considered the buildings from the colonial period as part of its heritage. In 1940 they were declared a National Monument by an Act of Parliament. Wijesuriya: 'We see them as a child of dual parentage.' Sri Lanka even asked Unesco to put the city of Galle, a fortress built during the Dutch period, on the World Monument List. Is is

probably the only monument on it belonging to a colonial period.

Wijesuriya: 'We have had no collaboration in the academic field, although there is such a rich history'. There were only individual studies like that of the historian Lodewijk Wagenaar, who recently got his Ph.D. in Leiden on a study about Galle.

Wijesuriya hopes that the Sri Lankan-Dutch academic relations in future shall be extended to the VOC period. Delft Technical University has already shown interest in carrying out research on the VOC period. ◀



Gamini Wijesuriya.

Photo: A. van Schaik

(Advertisement)

## New Titles from KITLV Press

For almost a century and a half KITLV Press, the publishing department of het Koninklijk Instituut voor Taal-, Land- en Volkenkunde (Royal Department of Linguistics and Anthropology) has published scientific journals and monographs on Southeast Asia (especially Indonesia) in the field of the social sciences and humanities. Most books are published in English and appear in several series, of which the *Verhandelingen* Series (over 150 titles) is the most important.

### Recent Publications:

Verhandelingen 154

#### ISLANDERS OF THE SOUTH

*Production, kinship and ideology in the Polynesian kingdom of Tonga*  
Paul van der Grijp

This book provides an account of contemporary society and the principal means of subsistence in Tonga. A major influence is exercised here by the traditional culture, in which kinship is a dominant factor. On the other hand, commercialization of the economy has had profound repercussions on Tongan society. The author examines the influence of both traditional and Western concepts within the changing Tongan economy, and questions the ideology of 'progress'.

Dr. van der Grijp is a research fellow with the Royal Netherlands Academy of Arts and Sciences.  
1993, x + 264 pp. ISBN 90 6718 058 0 Dfl. 45

Verhandelingen 156

#### DEVELOPMENT AND SOCIAL WELFARE

*Indonesia's experiences under the New Order*

Jan-Paul Dirkse, Frans Hüsken and Mario Rutten (eds)

This collection of essays is the outcome of a colloquium on poverty and development in Indonesia held in 1991 under the auspices of the Netherlands Minister for Development Cooperation. The volume contains 19 articles by prominent Indonesia specialists which discuss 15 years of development efforts, addressing major achievements and obstacles that are of relevance for the future of Indonesia's development planning in the field of poverty alleviation.  
1993, xii + 295 pp. ISBN 90 6718 056 4 Dfl. 45

Working Paper 11

#### THE SYSTEM OF CLASSICAL MALAY LITERATURE

V.I. Braginsky

This work considers traditional Malay letters from a literary point of view and is the first study to present a coherent overview of the entire body of classical Malay literature. In a novel and stimulating approach, the organizing principles of Malay literature are discussed on the basis of an analysis of some exemplary works as a system in which the various genres are each allotted their proper place.

Prof. Braginsky is a Russian scholar of the Institute of Oriental Studies in Moscow.  
1993, xi + 131 pp. ISBN 90 6718 060 2 Dfl. 35

Requests for further information and orders may be sent to KITLV Press, P.O. Box 9515, 2300 RA Leiden, The Netherlands, Phone (31) - (0)71 - 272372 / Fax (31) - (0)71 - 272638



25-27 AUGUST, 1994  
ERASMUS UNIVERSITY/CASA  
ROTTERDAM, AMSTERDAM

## The European Network of Bangladesh Studies: An unique initiative takes shape

The European Network of Bangladesh Studies was established as a framework to improve contacts between European researchers who work on Bangladesh and our bangladeshi colleagues. The network connects European researchers with Bangladesh is currently based in Europe and with colleagues in Bangladesh.

By I. de Groot



**T**he network serves as a focal point of communication with other research and

development organizations in Europe and Bangladesh. It aims to provide a stimulus to the dialogue between social scientists, government officials, consultants, and NGOs. This dialogue is extremely important in view of the many links between Europe and Bangladesh, especially in the field of development co-operation.

### Development

Membership is open to researchers from different disciplines as well as persons who are involved in applied work on

Bangladesh. In view of the work being done on Bangladesh, many network members share an interest in 'development'. The network takes the position that is fundamental to any successful intervention in the 'development' of Bangladesh to realize the need to improve our understanding of Bangladesh society, including those aspects which by narrower definitions may seem estoric. Bangladesh Studies remain poorly developed in Europe; there is a particular need to strengthen professional development-related research on Bangladesh. Bangladesh residents do not need to subscribe to the Network. They receive the Networks output free of charge but may register as members if they so wish. The European Network of Bangladesh Studies is the only network of its kind outside Bangladesh.

### Directory and Newsletter

The network maintains a *Directory* of those with a shared interest in Bangladesh (research scholars, students, development workers, consultants, and so on). Twice yearly it publishes a *Newsletter* with information about Network members' proposed visits to and from Bangladesh, news about seminars and meetings, abstracts of recently defended Ph.D theses, references to recent articles on Bangladesh, and so on. With support from the Commission of the European Communities, the Network has started a series of research/discussion papers written by Bangladesh scholars based or studying in Europe. This enables Bangladeshi scholars to get their views better known. The network also organizes international workshops in different European countries to which Bangladeshi colleagues are invited.

In 1988 and 1990, international workshops were organized at the University of Bath (U.K.). In 1992, the Centre for Development Studies hosted the workshop at Hornbæk (Denmark). For 1994, a workshop is planned in The

Netherlands, under the joints auspices of the Erasmus University Rotterdam and the Centre for Asian Studies (CASA) in Amsterdam. Each workshop has its own format and themes.

### The 1994 workshop: Facing the 21st Century

It will address three topical themes:

- **Social Mobilization** is a hot item in contemporary Bangladesh. After the return to a multi-party democratic system in 1990-91, the country was faced with problems of good government and the re-establishment of democratic organizations and procedures. Mobilization of the poor by NGOs has been proposed as an important instrument in developing a democratic Bangladesh. The gender issue is of crucial significance, and the workshop will also focus on the experiences and initiatives of Bangladeshi women in their quest for empowerment. Finally, religion has recently presented itself as a formidable mobilization force in Bangladesh. Which trends in social mobilization have recently occurred? Which trends are to be expected? How can we analyse and conceptualize social and political change in the country?

- **Cultural Change** has taken on a new significance with the arrival in Bangladesh of the new elec-

tronic media (e.g. satellite television). What does this mean for the national cultural heritage, the national identity, and the cultural development? How does this change mesh with the cultural policies of the state and of voluntary organizations? What are the prospects for the near future?

- **Sustainable Development** is another topic which is much discussed in Bangladesh. At issue is the impact of development programmes on the environment (e.g. with regard to huge efforts like the Flood Action Plan, but also to many small projects). But sustainable development embraces other issues as well: the impact of development programmes on human rights, for example, and to what extent Bangladesh society can evolve alternatives to aid dependency. Here the role of women and women's organizations is of special interest; are they most effective when addressing general issues of development, or specific themes, e.g. health, family planning, family law, female employment? How could women and their organizations contribute to a lessening of aid dependency in Bangladesh in the 21st century? These last themes involve the structural transfer of skills, knowledge, technology, and capital.

Papers are invited on each of these subjects: the provisional programme envisages sessions devoted to each of them. ◀

9-15 JANUARY, 1994  
MELBOURNE, AUSTRALIA

## The IXth World Sanskrit Conference

By M.S. Oort



**T**he International Association for Sanskrit Studies held the IXth World Sanskrit Conference in Melbourne, Australia on

January 9th to the 15th, 1994. It was not surprising that an attempt would be made to place this conference closer to participants coming from Asia. In 1984 the host city was Philadelphia in the USA, and Europe was host in 1987 with Leiden, the Netherlands and 1990 with Vienna, Austria. Unfortunately the expense of travel and lodging is a limiting factor to the majority of scholars in the mother country of Sanskrit, India, but times are difficult in universities all over the world these days so that even potential participants from more affluent countries must count their pennies.

### Bad management

Only about 120 people showed up in Melbourne as compared to almost 500 in Leiden and Vienna. Distance was probably one of the factors explaining the lack of attendance, but bad management was certainly the major source of a lack of enthusiasm for the conference. The first two circulars had the wrong dates for 1994 and finally in the 3rd circular the correct dates appeared with the excuse that no calendar for 1994 had previously been available. Letters and faxes with requests for information and queries as to whether checks, etc. for the registration fee had arrived were not acknowledged. In short the good intentions of the organizers was not enough to make the conference run smoothly.

Unfortunately for the first time the President of the International Association of Sanskrit Studies, Prof. R.N. Dandekar was unable to attend. The Secretary General, Prof. S. Lienhard from Sweden, acted as the official speaker at the opening session. The sections covered in

the conference varied from the traditional subjects such as Vedic, Epic and Puræic studies, literature, and Hindu, Buddhist and Jain philosophy to more modern concepts such as Sanskrit and Environmental studies.

### Deja vu

The printed programme received upon the registration immediately became obsolete and one did not know from one day to another what the schedule would be for the next day. The calibre of the papers in the sections I attended was not very high. The participants from Europe, Japan and the North America were almost without exception the better qualified speakers.

It was regrettable that the good Indian scholars did not attend. In one instance the speaker gave the same paper that he gave in Philadelphia and Vienna, but with a different title. This prompted the chairman to remark that he had a feeling of *deja vu*. There are limits to scholarly recycling.

As is often the case at conferences some of the most interesting exchange of ideas took place at lunch or in the evenings. The highlight of the social programme was most certainly the dinner and Indian cultural evening hosted by a local jeweller dealing in opals and Australian souvenirs. The very capable dancers in Mohini Attam style and the Indian and Australian musicians and singers provided the participants with a memorable evening.

### Bangalore ogle

It is very difficult to organize a conference and the tenor of this short report does seem very critical. However the people involved in the organization do deserve thanks for their perseverance in trying to make the best of the situation and they tried to bring some order in the chaos with good humour.

7-9 JULY, 1994  
SEATTLE, USA

## Sixth International Conference on Early Literature in New Indo-Aryan Languages



**F**rom July 7th to July 9th, 1994, the Sixth International Conference on Early Literature in

New Indo-Aryan Languages will be held at the University of Washington. Panels are organized on the following themes: Hagiography; Metaphors; Oral Traditions; Sacred Places; and Text Criticism. In addition, there will be a panel for papers on miscellaneous topics.

During the conference two panels will run concurrently, though there will also be some plenary sessions, and of course there will be some social events that bring all participants together. Accommoda-

The next conference will be held in Bangalore, India which is sometimes called the centre of the Indian Silicon Valley. Let us hope that the hightech atmosphere will be conducive to producing a well managed Xth World Sanskrit Conference in 1997. ◀

tion is available in the halls of residence located on the campus of the University of Washington.

As the final date for requests to present a paper has passed, requests still coming in will only be considered if space is available. ◀

For further information please contact:  
**Department of Asian Languages and Literature**

University of Washington DO-21  
Seattle, WA 98195, USA.  
Fax: 206-685-4268

(Source: Second Circular Sixth International Conference on Early Literature in New Indo-Aryan Languages, University of Washington, Seattle, USA)



31 AUGUST - 3 SEPTEMBER, 1994  
TOULOUSE, FRANCE

RECTIFICATION

27-29 AUGUST, 1994  
THIRUVANANTHAPURAM  
KERALA, INDIA

# 13th European Conference of Modern South Asian Studies



Probably because of the withdrawal of an earlier announcement, unknown to the

editors of the IAS Newsletter, the information on the 13th European Conference of Modern South Asian Studies in the last issue of the IAS Newsletter included some errors, e.g. the dates of the conference and some names of proposed conveners. We apologize for this and are happy to be able to present the correct information.

You are cordially invited to register for the conference, open to researchers and students working on South Asia. Panels and themes have now been finalized, and a brochure including the programme will soon be distributed.

The sessions that will be held are:

## • South Asia and the New International Order

Conveners: M.Zins/D. Weidemann  
Dr. Max Zins, C.E.R.I., Fondation Nationale des Sciences Politiques, 27 rue Saint-Guil-laume, 75337 Paris.  
Prof. D. Weidemann, Fachbereich Asien- und Afrikawissenschaften, Humboldt-Uni-versität zu Berlin, Universitätsstr. 3b, D-1086 Berlin.

## • Nation and Religion in South Asia

Conveners: G. Heuzé/P. van der Veer  
Dr. G. Heuzé, 1 bis rue de Grao, Le Bourg, 56590 Groix, France.  
Prof. P. van der Veer, Research Centre Religion and Society, University of Amsterdam, Rokin 84, 1012 KX Amsterdam.

## • Punjabi Identity

Conveners: I. Talbot/G. Singh  
Dr. Ian Talbot, School of International Studies and Law, Coventry University, Priory St., Coventry CV1 5FB, U.K.  
Dr. G. Singh, 109 Severn Road, Oadby, Leicester LE2 4FW, England.

## • Rural Development

Conveners: G.K. Lieten  
Dr. G.K. Lieten, Anthropol. Sociol. Centre, University of Amsterdam, Oudezijdsachterburgwal 185, 1012 DK Amsterdam.

## • Urban Environment

Conveners: I. Milbert  
Dr. Isabelle Milbert, IUED, 24 rue Rothschild, C.P. 136, CH-1211 Genève 21, Switzerland.

## • Rethinking South Indian History

Conveners: J. Pouchepadass/B. Stein  
Dr. J. Pouchepadass, Centre d'Etudes de l'Inde et de l'Asie du Sud, 54 Bd. Raspail, 75006 Paris.  
Prof. B. Stein, Dept. of History, SOAS, Thornhaugh St., Russell Sq., London WC1 0XG.

## • Social History of South Asian Studies

Conveners: R. Lardinois  
Dr. R. Lardinois, Centre d'Etudes de l'Inde et de l'Asie du Sud, 54 Bd. Raspail, 75006 Paris.

## • The Forest

Conveners: C. Malamoud/R. Jeffery  
Dr. Roger Jeffery, Dept. of Sociology, University of Edinburgh, 18 Buccleuch Place, Edinburgh EH8 9LN.

## • The Village in Literature and Anthropology

Conveners: G. Ferro-Luzzi/J.-L. Chambard  
Prof. G. Eichinger Ferro-Luzzi, Via Mario Fascetti 67, 00136 Roma.  
Prof. J.-L. Chambard, Centre d'Etudes de l'Inde et de l'Asie du Sud, 54 Bd. Raspail, 75006 Paris.

## • Marriage Prestations

Conveners: G. Pfeffer  
Prof. G. Pfeffer, Institut für Ethnologie, Freie Universität Berlin, Drosselweg 1-3, D-1000 Berlin 33.

## • Culture, Creation and Procreation

Conveners: M. Böck/A. Rao  
Drs. Monika Böck/Aparna Rao, Institut für Völkerkunde, Universität zu Köln, Albertus-Magnus-Platz, D-50923 Köln, Germany.

## • Muslim Shrines in South Asia

Conveners: H. Basu  
Dr. Helene Basu, Institut für Ethnologie, Freie Universität Berlin, Drosselweg 1-3, D-1000 Berlin 33.

## • Sacredness of Women in South Asia

Conveners: H. Tambs-Lyche  
Dr. H. Tambs-Lyche, Mas de Labat, Cénévières, 46330 Cabreret, France.

## • Religious Conversion Movements in South Asia

Conveners: G. Oddie  
Dr. G. Oddie, Dept. of History, University of Sydney, N.S.W. 2006, Australia.

## • Folk Religion Reconsidered

Conveners: H. Brückner/E. Schoembucher  
Prof. H. Brückner, Seminar für Indologie, Münzgasse 30, D-72070 Tübingen.  
Dr. E. Schoembucher, Dept. of Anthropology, Südasiainstitut der Universität Heidelberg, Im Neuenheimer Feld 330, 69120 Heidelberg.

## • Therapeutic Cults

Conveners: M. Carrin Tambs-Lyche  
Dr. M. Carrin Tambs-Lyche, Mas de Labat, Cénévières, 46330 Cabreret, France.

## • Ritual and the Individual

Conveners: those of sessions 12-16  
Dr. M. Carrin Tambs-Lyche, Mas de Labat, Cénévières, 46330 Cabreret, France.

## • South Asian Languages: auxiliaries and compound verbs

Conveners: A. Montaut/C. Pilot-Raichoor  
Dr. Annie Montaut, 36 Bd. de Reilly, 75012 Paris.

Dr. C. Pilot-Raichoor, 11A rue du Moulin Vert, 75014 Paris.

## • Performing Arts

Conveners: A. Karpen  
Dr. Annette Karpen, Kastrupvej 98A, DK-2300 Copenhagen S, Denmark.

Those, wishing to present a paper, should contact the conveners directly. The conveners have the authority to accept or reject any paper. A summary of your paper, about half a page, should be sent to the conveners and to the organizers by April 15, 1994. The summaries will be printed for distribution to all participants.

The sessions will be held at l'Arche, University of Toulouse-le-Mirail. This is a large, modern building at the entrance of the campus, just opposite the Metro station of Mirail-Université. Accommodation is in town.



The AKG Centre for Research and Studies will organize a conference on Kerala Studies for

the first time from Saturday 27th August to Monday 29th August, 1994, in Thiruvananthapuram, Kerala, India.

The AKG Centre has been established to give concrete shape to the ideas of Mr. A.K. Gopalan (1902-1977), a freedom fighter and communist, and one of the greatest mass leaders of twentieth-century India. Located at Thiruvananthapuram, the capital city of Kerala, the AKG Centre organizes short courses in Social Sciences, public lectures, seminars, and conferences.

The proposed Conference on Kerala Studies aims to provide a platform of inter-disciplinary interaction between scholars working on Kerala. On the first day there will be a symposium on the 'Status of Research on Kerala'. On the second day there will be parallel sessions on five broad subjects:

(1) Kerala Economy; (2) Society and Politics; (3) History of Kerala; (4) Culture and Languages; and (5) Geography and Natural Resources. On the last day a symposium on 'Historical Lessons of the Left in Kerala' will be held.

The organizers invite everyone working on Kerala to participate in the Congress and to contribute a paper. The last day for registration for presentation of papers is 31st March, 1994. A synopsis of the proposed paper has to be sent along with a completed registration form. ◀

For further information please contact:

**Director, AKG Centre for Research and Studies,**

Thiruvananthapuram 695 034



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A TRANSLITERATED HINDI-HINDI-ENGLISH DICTIONARY

# A hazardous enterprise or a daring challenge?

A small Dutch-Indian team undertook the laborious task of developing a unique transliteration standard for the Hindi language and its syllabification. To emphasize its usefulness and uniqueness, a computerized transliterated Hindi-Hindi-English dictionary was compiled, which is now available in print and on CD-ROM.



**T**oday there is a proliferation of English language daily newspapers and periodicals with an

ever increasing circulation and readership throughout India. All these publications use terms from Hindi and other Indian languages to express the local context of essentially Indian situations more aptly. The Indian words appearing in these publications are in Roman script. Therefore, a new type of dictionary providing a proper definition of these words and an indication of their pronunciation, based on a clear and consistent system of transliteration, was urgently needed.

With this approach in mind, a dictionary has been compiled that could be useful to the foreign readers of Indian articles, to the offspring of the Indian migrants who can speak but not read the Devanagari script as well as to the Indian, who due to the diversity in language and script, is not familiar with written Hindi. (Transliterated

Hindi-Hindi-English Dictionary, London 1993. Allied Chambers, ISBN 81-86062-10-6.)

## Salient Features

The first of its kind, this dictionary enables even those who are not familiar with the Devanagari script to look up definitions with the help of the transliteration. Searching is facilitated by the arrangement of the words according to the Latin alphabetical order. The dictionary lists approximately 70,000 main and subentries. A wide range of Hindi idioms, sayings and proverbs have been included.

The impact of Western civilization has created the serious linguistic problem of expressing a vast and ever increasing number of new concepts for which no words in Hindi exist. Reluctance to borrow wholesale from European languages has spurred efforts to coin technical terms for almost all fields of knowledge in immense numbers. This dictionary contains seven thousand technical terms. Characteristic mythological names and their related idioms, sayings

and proverbs do find a place in this general dictionary while the more specific meanings of those entries are dealt with in the Mythology supplement which contains a large array of names built around the main Hindu epics, the Ramayan and the Mahabharat.

A collection of Anglo-Indian words can be found in a supplement of the same name. For the user with knowledge of the Devanagari script a word-index in Hindi - Transliterated Hindi has

however they still make use of many diacritical marks. The team understood that an absolutely accurate phonetic reproduction of the sound-system of Hindi would have been preferable from the scientific point of view, but it also realized that this would have caused the introduction of a rather large number of diacritical marks and difficult phonetic symbols which are confusing and complicated for the lay user.

Hence, as the practical use of the language made other demands, but still keeping in mind the scientific rules, the team developed a transliteration that is limited to the use of two diacritics, thereby observing as much as possible the basic rules of ordinary character replacement.

## Syllabification

Syllabification is unknown in the Hindi script, the normal practice

**sū.nā** सुना (f.) a girl, a daughter; immediate death; killing, slaying, murder; slaughter house. **S**  
**su.nābh** सुनाम (adj.) one with a beauti

been included. The words in this index will be found in the dictionary under the transliterated word to which they are referred, thus facilitating a two-way use, as a Transliterated Hindi - English dictionary as well as a Hindi - English dictionary.

## Transliteration

The Indian alphabets were standardized for computer usage by the Department of Electronics (DOE) in 1986. The developed alphabets cover the main Indian scripts,

being to break off at the end of a line. Due to the complexities involved, the team preferred to consider syllabification as a set of conventions according to which written words are hyphenated rather than as a set of rules systematically derived from a standard pronunciation.

The team designed such a set of conventions for the Transliterated Hindi of this dictionary and hope that these will form (after due revision) the basis of a subsequent standardization.

## Hindi Dictionary on CD-ROM

This dictionary is available on CD-ROM as the first Indian multimedia title ever published. Multimedia is the medium of the future. Superb search facilities and compact storage option have increased its popularity. The following features have been built in for the user:

A three-way search method (via Transliteration, Hindi, or description) has been provided and a hypertext-like structure is built in, enabling the user to browse through the text and click in on any of the highlighted words. This way the user has the freedom to choose his or her next selection without having to return to the main menu.

Hindi text in Devanagari can be retrieved with the use of the ISCII keyboard as developed by the Department of Electronics, India. The second option is based on phonology, developed at the University of Groningen, the Netherlands.

## Multimedia titles related to South Asia

December 1994 an English-Hindi dictionary can be expected, and during the second half of 1995 a CD-ROM on Hindu Mythology will be published. Subsequently other multimedia titles related to South Asia and India in particular will follow. In conjunction with the Leiden based Inter Documentation Company (IDC), a project group has been initiated for this purpose. ◀

For further information please contact:

**Gateway Productions BV**  
Hoogte Kadijk 109  
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THE BACKBONE OF A MULTICULTURAL SOCIETY

## Daily life in Galle in Sri Lanka in 1760

Galle in Sri Lanka is the finest example of a Dutch East Indian (VOC) settlement within a fortress in Asia. Most probably the old archive of Galle is the most complete VOC documentation to be found anywhere and it has provided the Dutch historian Lodewijk Wagenaar with the unique chance to make a reconstruction of daily life-lock, stock, and barrel-in a VOC-fortification. On 26 January he was awarded a Ph.D degree at Leiden University.

By A. van Schaik



**O**n 17 February, in the year 1761, the crew of the VOC-ship 'Bosch en

Hoven' experienced some anxious moments near the Sri Lankan city of Galle according to the logbook. Some men were sent ashore in a small boat to lay in fresh water. Suddenly natives started to shoot at them. There was unrest in the south of Sri Lanka. Groups of Sri Lankans revolted against the VOC.

The fortress of Galle was temporarily inaccessible and the Dutch had to abandon their fortress in Matara. Wagenaar found this in-

formation in the VOC archive in the Sri Lankan capital Colombo. He says: 'Because of this revolt in the coastal provinces there was a lot of correspondence in the financial year September 1760 to August 1761. Many of these letters have been preserved.'

## VOC archives in Colombo

The vast amount of archival material pertaining to Asia in the State Archives in The Hague is unique, but the historical VOC material that Wagenaar discovered in Colombo is probably the most complete VOC archive that exists, especially the documentation on the VOC fortress of Galle, a town 115 kilometres south of Colombo. It was an important VOC harbour, through which every year six VOC-ships passed on their way

from Batavia to the Netherlands or the other way around. By taking test samples from the 'Gaalse archief' Wagenaar managed to gain an insight into everyday life. 'I dislike statistics,' he says. 'How could people manage to survive?' he wondered. He discovered colourful things, like the 1760 prohibition that forbade cattle from roaming free and for children and grown ups to defecate in the streets and on the ramparts, because this habit was damaging the walls.

## Orientalization

In addition to searching in archives Wagenaar also used other sources like art history and architecture. 'I wanted a survey,' he explains. To illustrate this he blows up a paper bag. 'I try to blow up information to give it a three dimensional character.' He says: 'Only then does history start to live.' Wagenaar discovered that the 'Eastern' influence on the VOC was much larger than people usually think. The word 'westernising' (westernization) is part of the Dutch vocabulary. He introduces the word 'orientalizing', (orientalization) for the VOC. For instance, the VOC personnel consisted to a large degree of Asians or people of mixed parentage; they

were the ones that stayed and guaranteed the continuity, the Europeans came and went.

## Dual Parentage

For Lodewijk Wagenaar the name 'Dutch' period of Sri Lanka is a misnomer. 'Not only because of Eastern influence,' he explains: 'also because of the fact that many of the VOC personnel did not come from The Netherlands, but from other European countries. Only 25% were Dutch, the others were mainly from Scandinavia and Germany.' Wagenaar prefers to talk about the European period of Sri Lanka. The architecture of the Galle fortress and the 600 houses in it, including the VOC warehouse, is not typically Dutch. He calls it a mixture of Eastern and European elements. Local material like limestone and coral was used, the design and supervision were Western. The labourers were Sri Lankans. They took care of the decoration. Sometimes with surprising results, like the white church of Galle dating from 1755. The baroque lines are typically European, but according to Wagenaar: 'The Sri Lankan labourers must have recognized in it the motive of the lotusflower.' Especially in the furniture and in doors and windows it is sometimes hard to

see which style has been followed. This is why often the expression dual parentage is used.'

## Galle on the World Heritage List of Unesco

Anyone visiting Galle nowadays and walking on the wide, high ramparts of the fortification will discover that Galle still looks the same as in 1760. 'I visited Galle for the first time thirteen years ago, I was immediately fascinated,' says Wagenaar, who shows an aerial photograph on which you can see that the huge fortress is the same size of the historical Dutch city of Woudrichem with a street-plan as straight as an arrow. On the inland side it has gigantic bastions. Galle was an impregnable fortress for the king of Sri Lanka. Since a few years ago the Galle fortress has been included in the World Heritage List of Unesco. Wagenaar: 'The Sri Lanka government fortunately regards this Dutch fortress as a part of its own heritage. It restores and maintains it in an excellent way.' ◀

Lodewijk Wagenaar, Galle, VOC-vestiging in Ceylon.  
Beschrijving van een koloniale samenleving aan de vooravond van de Singhalese opstand tegen het Nederlands gezag, 1760 (1994) ISBN 90 6707 333 4 DFL 55.-



## INTERVIEW

Muhammad Haji Salleh:

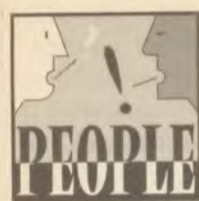
# 'Europe is deconstructing its scholarly tradition'

A rotating professorship for Malay Studies was inaugurated at Leiden University in 1993. The position is meant to be for Malay scholars to serve two year terms in Leiden, and may comprise the fields of Malay Humanities: Literature; Linguistics; History; Religion; and Anthropology. The chair is financed by Leiden University, the Dutch Ministry of Education and Culture, and Dutch Companies operating in Malaysia.

Professor Muhammad Haji Salleh from Universiti Kebangsaan Malaysia is the first scholar to occupy the chair. He was born in 1942 in Trong, Taiping, Perak, Malaysia. He was educated in Malaysia, Great Britain, and the United States of America (University of Michigan). His field of study is Classical Malay Literature and literary science.

The research conducted by Prof. Haji Salleh in Leiden comprises the Classical Malay epic *Hang Tuah*, on which he is working in collaboration with Professor H.J.M. Maier; the Classical Malay history *Sejarah Melayu*, and the cream of Malay literature, the *Pantuns*.

By Dick van der Meij



Leiden provides an excellent centre for study of these subjects. Everything is here, most essential of all manuscripts and excellent libraries, and moreover, everything is to be found just around the corner. In Malaysia this is somewhat otherwise. If I want to go to the library I have to confront traffic jams, taking me two hours to get to the library and another two hours to come back. It is so time consuming. Leiden is far better. I just go around the corner and I am where I want to be. Moreover, there are more Malay manuscripts in Leiden than in Malaysia, so I am in exactly the right spot for my studies.

As I am the first to occupy this chair, there were some initial problems to overcome, but on the whole everything is going well. The atmosphere is really scholarly. Social demands are very limited in comparison to the situation in Malaysia. There I may have to go to weddings and funerals all the time. Here in Leiden these obligations are far fewer. I feel I can really work here and make the utmost use of my stay.

Are there any marked differences between the academic situation in Leiden and in Malaysia?

O, Yes. In Malaysia the study centres on so-called big concepts,

big ideas in connection with society. In Leiden the atmosphere is more academic, for the sake of scholarship only. There is no such thing as a demand to conduct research with an explicit relevance to society. In Third World countries in general the so-called Ivory Tower does not exist. There the scholar has to be part of and relate to society. In Leiden it is the divorce of scholarship from society which prevails.

For example, in Malaysia I am a member of about 40 committees: committees on language, the National Library, writers associations, workshops, translations, the national committee for terminology and so forth. This is very time-consuming. However it does make you feel wanted but it leaves but little time to devote to study. Of course, there is a financial problem as well. In Holland salaries are enough to cover living expenses. In Malaysia we have to sit in these sort of committees in order to stay alive.

The colonial past of most Third World countries unavoidably comes into the conversation. In the colonial past, Malay literature was seen as infantile and as a literary inferior. It had nothing to do with Western concepts of art and beauty and was thus regarded as next to worthless.

Now we are supposed to enter into discussions about our literature, whilst knowing that most old studies are deprecating about it. It makes us feel we have to conquer the world twice: firstly Malay literature itself, and secondly the Western way of handling it.



Muhammed Haji Salleh.

Photo: Wim Vreeburg

What is the attitude in Malaysia towards scholars?

For a number of reasons the idea of research does not sink in deep into the mind of the scholar. In Malaysia, for instance, research to break new ground is virtually non-existent. In many places in Southeast Asia the situation is more or less the same. Only Filipinos are more dynamic and in general good scholars.

Scholarly work in Malaysia is not really rewarded. Nor are the ideas scholars have, for that matter. Success in the academic field means nothing in Malay society. Success in the field of business and finance are very much approved of, but scholarly work is held in very low esteem indeed. The result is a brain drain from the university to industry. As a consequence, even some 40 to 50 years after decolonization there are still no really good scholars in Southeast Asia. This is a deplorable situation which we have to solve ourselves.

You also teach at Leiden university, do you not? What is your opinion about the students here?

You know it is amazing how deconstructive the Dutch students are. They are too free and do not attend class regularly. Sometimes only three students appear instead of the seven I should have. In Malaysia I would refuse to teach, but here the situation is different.

The essays they write are very self-centred with little reference to the work done before. I suppose it is due to the concept of individuality that they think they are the centre of the world. However that may be, as a consequence of their laxity and lack of discipline the results of their studies will be less than that of their predecessors. This is not only the case in Leiden, I found the same thing in Hamburg. Perhaps it is a European phenomenon.

Europe is deconstructing its scholarly tradition. The person of the scholar is foregrounded and

his research is backgrounded. I am worried and disturbed about this. People who do not attend class, for instance, do not understand that there are some things you simply cannot learn from books. It is impossible to have a dialogue with a book, you have to confront your teacher with questions before you are able to really understand things. In Malaysia the students are more inclined to attend class because the relationship between teacher and pupil is still very much traditional. The guru should be an older person to whom you have to pay due respect. In the Western world these attitudes already changed long ago.

Apparently many students simply want a degree and are not really interested in the subject of their study. However, it does appear that Malay students are working harder and wrestle more with their studies than those in Holland, although the curiosity they show is virtually the same.

Sometimes I wonder if Dutch students appreciate how lucky they are to live in Holland. Just imag-

ine, Malay students who study a foreign language may never find themselves in the country where that language is spoken. In Holland, most students can go abroad in the framework of a number of programmes. Sometimes I feel life is made too easy for them.

How popular is the study of Malay literature in Malaysia itself?

Very popular. You can study Malay at a number of universities and in my university, Universiti Kebangsaan Malaysia, the number of freshmen this year was 380 and 100 students chose it as their specialization in their fourth year. So you see there is interest enough. However, just as in Holland, most of them will not end up in scholarly positions at a university. Most will become editors, teachers and so forth. There are not many Ph.D students. Most people who want to write their Ph.D do so because it is part of their job. Most people will not write a dissertation of their own accord. ◀

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EXCERPTA INDONESIA: A RELIABLE GUIDE

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Before the Second World War The Netherlands were, for obvious reasons, the world centre for the Humanities, the Social Sciences and the Applied Sciences pertaining to the country now known as Indonesia. This was reflected in the profuse publication of academic books and articles and in the access provided to these publications e.g. in the well known 'Repertorium op de koloniale literatuur...' (1877-1880) and 'Repertorium op de literatuur betreffende de Nederlandse koloniën...' (1895-1934) and numerous other bibliographical and documentary works, all listed in the 'Annotated bibliography of bibliographies on Indonesia' by Herman C. Kemp, published by the KITLV Press in Leiden in 1990.

By R.S. Karni



After the Second World War all this changed. The loss of empire by Dutch academics, a traumatic process quasi-clinically termed 'decolonization' had tremendous consequences for the study of the Indies in Holland.

Soon no more doctors, lawyers, anthropologists, economists and linguists were needed for service in the colonies. Academic interest dwindled fast and with it the urge to collect and make accessible writings on matters Indonesian. The young Republic, though notably its first Vice-President Hatta took an active interest in scholarly and library matters, of course had other than academic priorities.

Against the general tide of public opinion in The Netherlands a few aficionados prevented the total decline of studies on Indonesia in both countries. But, though excellent studies were written during that period, the quantity was very low. The Dutch role in Indonesian Studies and book collecting was taken over by the Americans and the Australians.

As the fifties and early sixties passed, growing political bitterness - i.a. over the last remaining part of Dutch empire in the East, West New Guinea/Irian Barat - prevented any amelioration of the situation, leading in 1960 to the breaking-off of diplomatic relations between the two countries.

### New hope

Then, at the end of September 1965 a major change in Indonesian internal politics took place. In a bloody upheaval the communist party of Indonesia was crushed and the 'guided democracy' regime of President Sukarno fell. Its replacement by the 'New Order' under General (and later President) Suharto changed the 'leaning to the East' policies of the 'Old Order' into a 'friendly to the capitalist West' attitude in both economic and foreign policy.

Even while the dust was still settling over the Islands, there was an spontaneous response in academic circles in The Netherlands. One unfavourable one by those who

felt that Indonesia now was lost to democracy or to socialism or both, and who criticized or turned their backs on the new regime, and one very favourable by those who had been praying, hoping, and waiting for an improvement in Dutch-Indonesian relations for the sake of their love for Indonesian Studies and who now saw a new chance.

### Library acquisition and documentation

In 1968 the Koninklijk Instituut voor Taal-, Land- en Volkenkunde (KITLV or Royal Institute of Linguistics and Anthropology) in Leiden, with help of the Netherlands Ministry of Education, founded a Documentation Centre for Modern Indonesia, while a year later an Acquisitions Office in Jakarta was opened. An ever growing stream of books, academic periodicals, and newspapers published in Indonesia, and elsewhere in the world started to flow to the Institute in Holland, where these documents were made accessible by its Library and its new Documentation Centre.

That is why Excerpta Indonesica was conceived and born in 1970, as a bi-annual publication of the Documentation Centre.

### Excerpta Indonesica

Excerpta Indonesica lists titles and provides abstracts of important publications on Indonesia, mostly periodical articles, chapters from 'readers', and chapters from those books which cover the whole of South-East Asia under a non-Indonesia relevant title. In its 24 years of existence Excerpta Indonesica has abstracted some 11.000 periodical articles. The fields covered include Agriculture, Anthropology, Economics, Education and Environment as well as Foreign Relations, History, Law, Linguistics, Politics, Religion and Sociology. In short the whole range of the Humanities and Social Sciences, with a smattering of Applied Sciences where relevant for the Social Sciences. The publications cited derive from as many sources as can possibly be tapped by the Library of the KITLV in Holland and its Acquisitions Office in Indonesia - commercial, government, or academic. Although the publications may originally be in Dutch, Indonesian, French,

Russian or even Japanese, the abstracts are always in English. Aided by computerized resources, a dedicated and academically trained Staff does its very best to keep up quality while coping with the ever growing amount of material.

Each issue of Excerpta Indonesica, since the merger of the Library of the KITLV and the Documentation Centre for Modern Indonesia in 1991, has contained approximately 375 abstracts, while expansion to 450 abstracts is envisaged. As Excerpta Indonesica is published bi-annually about 800 articles are brought to the reader's attention per year. The latest issue, no. 46, lists 199 articles and abstracts published in Indonesia, 64 published in The Netherlands, 36 in Australia, 19 in the United States, 16 in Malaysia, 15 in Great Britain and 10 in Japan, followed by a total of 17 articles published in France, India, Canada, Germany, Russia, Singapore, Denmark and Hongkong.

As can be seen, from Indonesian language periodicals especially the number of articles is very high. Thus, for Indonesian researchers Excerpta Indonesica is, for lack of

sufficient library funds, the only means of keeping up to date of academic studies on their own country. To everyone else Excerpta Indonesica provides, in a nutshell and at a very reasonable price, a basic academic background to life in modern Indonesia in its political, economic, social and literary aspects. It is a reliable guide to select articles that deserve to be read in the original. There is actually no other periodical in the world that does quite the same for the area. The best way to check the above is to request a free sample copy, as offered in the advertisement in this issue of the IAS Newsletter.

### New accessions list

To complete the picture of accessibility of printed resources, the Library of the KITLV has recently taken the initiative of publishing a list of new book accessions, as books generally are excluded from citation in Excerpta Indonesica.

This monthly 'Accessions List Bibliotheek KITLV' contains about 750 titles of newly acquired books (about 75% on Indonesia, 25% on other countries in Southeast Asia and the Caribbean) per issue. Al-

though the titles listed are often provided with key words, they are never accompanied by abstracts.

A free sample copy of this reasonably priced accessions list may be requested from the KITLV Library, P.O. Box 9515, 2300 RA Leiden, The Netherlands. The price of a year's subscription is f 90.00. ◀

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IDENTITY AND SELF RESTRAINT

## Social Sciences In Asean Perspective

By L. Visser



The seminar which was held from 24th to 26 November, 1993, in Amsterdam was

organized by Dr Nico Schulte Nordholt (University of Twente) and Dr Leontine Visser (University of Amsterdam/CASA), with the assistance of Karin Peperkamp of CASA. The guest of honour was Professor Soediono M.P. Tjondronegoro from I.P.B. (Agricultural Institute, Bogor), who had retired earlier in 1993. About 40 social scientists from Southeast Asia

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(Indonesia, Malaysia, The Philippines), the Netherlands, and Europe/U.S. participated at the seminar.

Various national and international agencies, including The Royal Netherlands Academy of Arts and Sciences, Amsterdam University, CASA, the Free University of Amsterdam, the Ministry of Foreign Affairs, and the Ford Foundation Jakarta provided financial support.

The seminar discussions focused on the role and position of the Social Sciences and social scientists in the different Southeast Asian countries, like Indonesia, Malaysia, and The Philippines. A key-note paper on this issue was prepared by Dr Ignas Kleden (Bielefeld), and this was reacted to by the Indonesian scholars (Dr Taufiq Abdullah, Dr M. Din Syamsuddin, Dr George Aditjondro), by Professor Dr Shamsul Amri Baharuddin from Malaysia, and by Dr Cynthia Bazon Bautista from the Philippines. These papers were commented upon by Dr Willem Wolters (Nijmegen) and Professor Dr Otto van den Muijzenberg (Amsterdam).

The open discussion, especially between the Southeast Asian colleagues themselves, showed that the political, social, and economic histories of the respective countries to a large extent still determine the role and position of the Social Sciences. Differences also exist regarding the influence of social science concepts on national development policies. In Indonesia especially the Social Sciences appear to be a science of the state rather than a science for society. There is no

community of social scientists. Yet, there is a marked difference between those who have a job at universities or other national institutions, like LIPI, and those who work for NGOs or who are active elsewhere in the Indonesian society.

In the discussion about values and the reflexive character of the Social Sciences, the question about the role of the younger generation of foreign-trained social scientists in terms of 'self restraint', or the extent to which they retain their capacity to use theoretical and methodological insights in a creative manner was raised.

Finally the topic of the 'identity' of the Social Sciences was raised, firstly recalling the 'indigenization' issue of the 1980s in The Philippines. This can refer to an emancipatory process of creating/regaining identity, like for example the Philippines vis à vis the United States. The identity issue also touches upon the problem of 'domestication' that is, the loss of ethnic autonomy, as for example in Malaysia. Finally, it may refer to the realm of politics and ideology, including the issue of the human rights and environmental problems, like in Indonesia.

The third day of the seminar was a more open, festive character. Professor Tjondronegoro's personal views on the social science agenda for the 1990s were preceded by Drs. J.K.M. Gevers, chairman of the board of the University of Amsterdam. The seminar closed with a reception at the Trippenhuis, hosted by the Royal Netherlands Academy of Sciences, in honour of Professor Tjondronegoro.

The organizers have agreed to prepare the papers of this seminar for publication. Funds are available to publish an English as well as an Indonesian/malay version, the latter financed by Ford Foundation, Jakarta. ◀



IMAGES OF THE MALAY-INDONESIAN WORLD

## The Ninth European Colloquium of Indonesian and Malay Studies

This Colloquium was held at Needler Hall, Cottingham, one of the halls of residence of the University of Hull; our hosts were the Centre for South-East Asian Studies, under the direction of Professor V.T. King, and organized by Dr. Michael Hitchcock, Lecturer in South-East Asian Development Sociology; meetings were held from Mondays 5 to Friday 9 July, 1993, with the theme: Images of the Malay-Indonesian World.

By G.E. Marrison



The 44 papers were distributed before the meetings and briefly introduced and discussed, all in plenary session under the following headings and chairmen:

- Popular culture and visual imagery (Michael Hitchcock)
- Indigenous identity and world view (Terry King)
- Literary imagery (Russell Jones)
- Image of gender (Lewis Hill)
- Foreign and local interface 1. (Michael Hitchcock)
- Foreign and local interface 2. (Jan Wissemann Christie)
- Images of State, power and politics (Clive Christie)

CSEAS Secretariat did much to ensure the success of the conference by reproducing copies of the papers in time for the presentations and discussions. The main difficulty was that with a heavy programme, it was not possible to give much time to discussion. On the other hand, it was recognized that there was a desire to attend, not least by many younger scholars, and also that a colloquium has to be large enough to justify the effort and funding of the host institution. There is, it seems to me, a matter for discussion here, both to ensure how a conference can best promote the scholarship to which it is dedicated, and equally (and I speak from the experience of reviewing) how to deal with the publication of conference papers, to ensure that they are available in a reasonable time, and what the editors do about selecting the materials, introducing their subjects and filling up gaps.

A conference with images in the context of two largely Muslim countries had a difficult concept to deal with. Only a small number of the papers were concerned with visual imagery, including television and film, and an entertaining illustrated talk by Professor Jean-Luc Maurer of Geneva: A New Order sketchpad of Indonesia history: the 40th Independence Day painted billboards of Merdeka Square, photographed in Jakarta in July, 1985, which presented Indonesia's self-image of its history, struggle for independence and later achievements. Other papers dealt variously with the notion of image in sociological or political ways, both as promoted, and as received

by observers. Some of the speakers dealt with the literary imagery of modern Indonesian and Malay writers, including the ideas, ideals and observations of the authors on current life in their countries. Some of the papers were based on localized field studies: C.Chou on the Orang Suku Laut; K. Saptode-wo on Central Kalimantan; S. Ced-ertho on Sasaks; S. Rodemeier on Alor; W.Kraus on Sunda; A.T. Gallop on Brunei; M.A. Patty-Noach on Rotti; C. Davis on Minangkabau; others on colonial, independence and post-independence historical themes. Since the theme was image, with its philosophic and open-ended implications, the colloquium produced a very wide and varied view of the Indonesian and Malay scene. Perhaps the next stage would be to look for and express the inner realities of Malay and Indonesian life, if indeed that can be achieved by external observation.

Two special events were organized for the participants: on 6 July, a reception was held at the exhibition 'Art and Religion in

Bali', which had been mounted in the Brynmor Jones Library, University of Hull by Lewis Hill, lecturer in Southeast Asian Social Anthropology, CSEAS, assisted by Margaret Nicholson, in charge of the Southeast Asian collections of the Library, and by Mrs. Helen Jaspán. The guest of honour was Mr. R.J. Carrick, the British Ambassador to Indonesia. The exhibition was splendid, being mostly drawn from CSEAS collections, including textiles, baskets, paintings, wood-carvings and photographic displays, these including Balinese dancing, and the cremation ceremony in 1978 of Cokorda Gde Agung Sukawati at Ubud, one of the leading patrons of the revival of Balinese art in the 1930s and later years. The second special event was an outing on 7 July to Beverley, with guided tour of the great medieval Minister church, specially noteworthy for its series of carvings of medieval musicians on its pillars and walls.

Professor Terry King, Michael Hitchcock, Lewis Hill, as well as the other academic and supporting staff of the Centre for Southeast Asian Studies are to be congratulated for organizing this enjoyable and successful conference. It is proposed that the Tenth Colloquium shall be held in Berlin in 1995. ◀

COLLABORATION BETWEEN CASA AND NIAS

## The 1st Nordic-European Workshop in Advanced Studies



Between 14-17 October, the first in a series of Nordic-European Workshops in Advanced Studies (NEWAS) was held in Copenhagen. It focused on South and Southeast Asia studies from social science perspectives. Eight selected Nordic post-graduate students discussed their Ph.D.-projects with three professors from the Centre for Asian Studies Amsterdam (CASA) and six Dutch students discussed their work with three professors from Nordic countries. In addition to talks about the student's projects, inspirational lectures were held by Prof. Peter van der Veer, CASA, on 'Nationalism and the Discourse of Modernity' and by Prof. Stein Tonnesson, NIAS, on 'Occidentalism, Orientalism and Cultural Imperialism'.

The evaluation made during the final session of the workshop was

very positive: intensive and constructive intellectual discussions rewarding for both students and teachers in combination with a critical but constructive climate and a lot of socializing during the night. This is promising for the five NEWAS-workshops which will follow.

The 2nd NEWAS on Japanese Studies has been planned for the spring of 1994 in London. It will be a collaborative effort between SOAS, the Nordic Association for Japanese and Korean Studies, and NIAS. The 3rd NEWAS has been planned for the autumn of 1994 and is to be held in Aix-en-Provence. The focus will be placed on Islamic Studies, in a co-operative effort between Institut de Recherches et d'Etudes sur le Monde Arabe et Musulman (IREMAN), the Centre for Middle Eastern Studies, Bergen, and NIAS. ◀

(Source: NIASnytt 1993 no. 4)

POOL OF IDEAS AND GENES

## Tribal People and Nature Conservation in Southeast Asia

By F. Colombijn



To mark the UN year of indigenous peoples, the Centre of Non-Western Studies of Leiden University organized a seminar on 'The role of tribal people in the exploitation and management of natural resources in Southeast Asia' on 9 and 10 December, 1993. The first day was devoted to general aspects on the relation between tribal people and their environment. On the second day case studies from Indonesia, New Guinea, India and the Philippines were presented.

During these two days the picture which emerged was that tribal peoples in general do not threaten their natural environment. This is partly because they live in harmony with the surrounding wilderness, and partly because their population density is too low and their technology too simple to do much damage. Outside pressure and growing population can lead to increasing discrepancy between the ideas and the actual behaviour of tribal peoples. For example, growing population can force people to cut down sacred forests. The introduction of new technology can be disastrous, as when rifles are used to hunt monkeys to the point of virtual extinction.

The main threat to the natural environment does not come from the tribal peoples themselves, but from national governments and Western enterprises which ruthlessly exploit the woods for logging, agriculture or minerals. Tribal peoples with long-standing rights to their territories profit the least from this exploitation and suffer the most. Some participants suggested that, when the Western world collapses as a result of environmentally unsustainable development, tribal peoples will manage to sustain themselves in the remaining forests and survive. The tribal groups may thus be a safety-net for mankind when the human species is threatened by extinction. But even given a less gloomy fu-

ture, tribal peoples are still important for the rest of the world as a 'pool of ideas'.

The participants agreed that tribal people must be helped to find their own way. The fact that nature must be protected was also agreed upon. Any aid must be based on a long-term commitment from Western development partners.

Two controversial standpoints became interesting issues for discussion. The first issue was whether nature conservation (defined as bio-diversity) is compatible with the presence of tribal people. One participant, contradicting the idea that tribal peoples live in harmony with the environment, argued that, in order to protect rare flora and fauna, in particular big mammals (tiger, rhinoceros, orang-utang), certain areas must be completely closed to human exploitation; if necessary, tribal peoples must be removed from these nature reserves. Most participants, claimed that tribal people have a right to their land and that under 'original' conditions they do not harm the animals.

The second issue was whether co-operation between people (tribal people just as a Western or state company) should be achieved by rules and incentives (a morality of rights), or by conviction and the intrinsic value of a good relationship (morality of care).

It is worth noting that some speakers referred to the 1920s and 1930s as a marking the beginning of concern for nature protection in Indonesia, but they did not attempt a systematic study of the historical changes during the twentieth century. Whereas one speaker believed that prior to the twentieth century forests were virgin, another speaker argued that for thousands of years humans have played a role in forming ecosystems that are considered 'natural' today. This discrepancy did not lead to any debate.

The list of participants included J. Bakels, G. Persoon, R. Schefold, H. Rijksen, J. McNeeley, W.T. de Groot, T. van der Zon, I. Schulte-Tenckhoff, M. Gautam, J. van der Ven, P. Visorro, A. Mitchell

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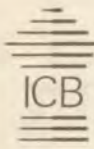
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## EDEN Lectures on the Environmental History of Indonesia

By L. Nagtegaal



EDEN, the research project of KITLV on the environmental history of Indonesia launched its lecture series on October 25, 1993, with a contribution from Dr Robert Cribb of the University of Queensland. His topic was 'Tourism and the environment in The Netherlands Indies'. With the relaxation of restrictions on travel in the Indies at the beginning of the 20th century, a small but significant tourist book took place in the Netherlands Indies. Although this was the era in which Bali first became a tourist destination, tourism on Java was rather more important. Colonial tourists followed the classic route between Batavia (Jakarta) and Surabaya, but their itinerary paid far more attention to what the Dutch called 'natural monuments' than do most of

today's tourists. This was partly a consequence of the low value placed on traditional Javanese culture and partly a consequence of incipient Dutch colonial nationalism which had begun to see symbols of a separate Indies identity in the natural beauty of the colony.

The next speaker in the lecture-series was Dr Robert Elson (Griffith University), who spoke about the ecological consequences of the Cultivation System in Java. Among its consequences were deforestation, expanded settlement and cultivation, and increased population mobility. His presentation, among other things, raised such issues as the usefulness of the historical study of ecology and the influence of values in thinking about ecological matters.

In November 1993, Jeroen Peeters M.A. presented what he called 'a reconnaissance of the historical landscape of South Sumatra between 1821 and 1942. He questioned whether the popular concepts of ulu and ilir, or up- and

down-stream, are useful as ecological frames of reference. He demonstrated how the environment of Palembang changed because of population growth and commercialization of agriculture. These changes did not fall into nicely separate ecological categories, like ulu and ilir. ◀

The remaining lectures organized by EDEN this academic year are:

#### 28 March

'Tribal Societies and their Changing Environment'

Dr G.A. Persoon (University of Leiden)

#### 26 April

'Visions on the Wilderness in Indonesia'

Professor R. Schefold (University of Leiden)

#### 16 May

'Forestry and Deforestation in East Malaysia'

Dr Amarjit Kaur (University of New England)

#### 4 July

'The Ecology of Maluku'

Professor Roy F. Ellen (University of Kent)

Place: KITLV building

Reuvenplaats 2, Room 138, Leiden

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ANNUAL ASEASUK CONFERENCE

## Environment in Southeast Asia

By M. Parnwell & R. Bryant



The aim of the conference is to examine the current state of the environment in South-East Asia from a wide variety of perspectives, including those offered by scholars working in various academic disciplines and by representatives of agencies operating in this field. We will also be including working presentations of environmental appraisal techniques/methodologies. We are aiming for a maximum of 15-20 presentations to allow adequate time for round-table discussion. Among the provisional titles already offered are the following:

- Dr Raymond Bryant, Department of Geography, King's College, University of London, 'The Political Ecology of Resource Exploitation in South-East Asia'
- Larry Lohman, The Ecologist, 'Tactics of Centralization and Counter-Centralization in South-East Asia's Environmental Politics'
- Dr Peter Boomgaard, Royal Institute of Linguistics and Anthropology, Leiden, The Netherlands, 'The Relationship Between Humans and Tigers in Indonesia and Malaysia Between 1600 and 1950'
- Dr Elizabeth Moore, SOAS, University of London, 'Ban Takhong to Phum Reul: Ancient Habitation on the Angkor Plain'
- Dr Marcus Colchester, World Rainforest Movement, 'Local People and Global Priorities: The World Bank and the Global Environment Facility Forestry Management and Conservation Project in the Lao PDR'
- Randi Jerndal, Centre for South and East Asian Studies, Kulturgeografiska Institut, Goteborgs Universitet, Sweden, 'The Forestry Sector in Laos, the New Privatization Programme and Ecological Consequences'
- Dr Jay Bernstein, Eliot College, University of Kent at Canterbury, 'The Brunei Rainforest Interaction Project' (provisional title)
- Dr Mike Parnwell & Prof Terry King, Centre for South-East Asian Studies, University of Hull, 'Deforestation and the Response of Iban Communities in Sarawak'
- Rili Djohani; World Wide Fund For Nature, Indonesia, 'Marine Parks and the Bajau People in Indonesia'
- Dr Colin Sage, Wye College, University of London, 'Household Dynamics and Resource Constraints: Building Sustainable Livelihoods in Transmigrant Settlements, North Lampung, Indonesia'
- Dr Bernard Eccleston & Prof David Potter, Open University, 'Non-Governmental Organisations and Environmental Policies in Asia'
- Dr James Putzel, Development Studies Institute, London School of Economics, 'The Politics of Environmental Impact Assessment: A Critique from the Philippines'
- Owen Cameron, Ph.D. candidate, Department of Geography, University of Cambridge, 'The Emergence of Environmental Movements in Japan'
- Dr Janet Cochrane, freelance tourism writer and ecotourism guide, 'The Contribution of Tourism to Environmental Conservation in Indonesia'
- Dr Michael Hitchcock, Centre

for South-East Asian Studies, University of Hull, 'Eco-Tourism in Indonesia'

- Ann Danaiya Usher, Sveriges natur, Stockholm, 'Nordic Involvement (Aid and Trade) in Forestry/Hydro Schemes in Thailand and Indo-China'
- Chris Lang, Earth Action Resource Centre, Oxford, 'The Current State of Environment in Vietnam'
- Geoff Nettleton, Philippines Resources Centre, London, 'The Current State of the Environment in the Philippines' (provisional title)
- Dr Bernard Maloney, Department of Geosciences, Queen's University, Belfast, 'The Environment of North Sumatra: the product of long-term environmental change?'
- Tony Whitten, School for Resources and Environmental Studies, Dalhousie University, Halifax, Nova Scotia, 'Sustainable Development and Conservation Needs in Java and Bali'
- Duncan MacGregor, Department of Geography, Royal Holloway, University of London, 'A base-Line Resource for Environmental Studies in South-east Asia' (will include a demonstration of the Williams-Hunt-Aerial Photographic Archive and recent ARC-INFO work in South-East Asia)
- Dr John Wills, Institute of Environmental Policy and Analysis, Huddersfield University, 'Demonstration of a Geographical Information System for the rainforests of Brunei' ◀

Anyone interested in presenting a paper or otherwise participating in the conference should contact either of the co-convenors for the conference:

**Dr Mike Parnwell**

Centre for South-East Asian Studies  
University of Hull, Hull HU6 7RX, U.K.  
Tel/Fax: 1482-465758

**Dr Raymond Bryant**

Department of Geography, King's College  
University of London, Strand,  
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### THE PANELS

#### Day 1: All day

##### 1 Realignments within Contemporary Philippine Politics

Organizer: Dr James Putzel  
Development Studies Institute, London  
School of Economics and Political Science,  
Houghton Street, London WC2A 2AE

#### Day 2: Morning

##### 2 Negotiating Gender in the Contemporary Philippines

Organizer: Mark Johnson, Department of  
Anthropology, University College, Gower  
Street, London WC1

#### Day 2: Afternoon

##### 3 Urbanizing the Countryside and Populating the Cities

Organizer: Professor Dr. Otto van den  
Muijzenberg, CASA, Oude Hoogstraat 24  
1012 CE Amsterdam, The Netherlands

#### Day 3: All day

##### 4 Rural and Urban Environmental Dilemmas in the Philippines: Legal, Economic and Political Solutions

Organizer: David Sutterwaite, International Institute for Environmental and Development, 3 Endsleigh Street, London WC1

If you wish to participate in one, or more, of these panels, you should write to the appropriate panel organizer.

#### Submission of Summaries and Distribution of Papers

Paper-givers are requested to submit to the Conference Organizers a summary of their paper, on A4, single-spaced and not exceeding 4 pages in length, by 1 March 1994. The summaries will be distributed, in a bound form, to all participants in advance. Paper-givers are further requested to bring to the conference 50 copies of their full paper.

#### Additional Papers

The organizers have decided to limit the number of themes to be considered at the conference, in order to ensure a more focussed discussion, leading to publication. However, as a number of interesting proposals have been received which, sadly, now cannot be accommodated, a stand will be erected at the conference for the distribution of papers which are not on the conference agenda. Participants are invited to bring copies of any paper which they wish to have distributed this way.

#### Conference Fee

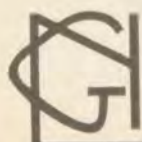
There will be a conference fee of £25.00 (£10 for students and unwaged) to meet the cost of the duplication of the paper summaries, and for tea and coffees. The conference fee can be paid either in advance or on arrival in London. Cheques should be made payable to the 'School of Oriental and African Studies' ◀

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LEIDEN, THE NETHERLANDS

## The 1995 Conference of the European Association for Southeast Asian Studies

EUROSEAS is organizing its first European conference in 1995. The conference will be held in Leiden and will run for 3 days, from June 29th up to and including the 1st of July. The conference will be open to non-members, but membership will be advantage. Do not hesitate to apply!



#### Call for panels

Those wishing to organize a panel with a range of subjects covered

by EUROSEAS are requested to forward an abstract to the EUROSEAS-secretariat.

#### Call for papers

Those who want to present a paper on one of the panels listed below are requested to send an abstract of their topic to the secretariat.

#### Panel: The middle-class in Southeast Asia

Convenors: Hans Antlov and Tommy Svensson

Abstract: Political theories hold that economic and infrastructural development will result in the development of a middle class which demands political rights and democracy. In Southeast Asia today, however, we see economically prosperous groups emerging with the state (Indonesia, Burma, and Vietnam are conspicuous cases). Many nations in Southeast Asia, indeed, follow paths of development which do not correspond with western models. The support or not of the middle class will be a crucial test of these paths. What are the prospects for entrepreneurial activities? What new lifestyles are embraced?

These questions get increasingly important when the planned economies of Indochina, which are now promoting a market economy, are brought into the picture. Also here, the middle class is the important agent and will be put under pressure from both the Communist parties and international entrepreneurs. Its position within the existing one-party systems is a recommended study.

The panel seeks papers which examine the historical and contemporary trends in indigenous entrepreneurship and leadership within the framework of theoretical and analytical problems related to the concept of middle class and leadership in Southeast Asia as a whole.

#### Panel: Short and long-term cycles in the Southeast Asian economy: historical and contemporary perspectives

Convenors: Peter Boomgaard and Ian Brown

Abstract: The panels seeks papers which examine the origins and nature of the cycles of growth

and recession, both short and long-term, in the economy of Southeast Asia from the early modern period to the present-day. The central theme will be a comparison between those circumstances in which the origins of growth or contraction were external to the region and those in which there was a dominant internal dynamic. The focus will be on the Southeast Asian Economy, not economies, partly to provoke intra-regional comparisons but principally in order to encourage consideration of the extent to which, from the perspectives of economic history and economics, Southeast Asia can said to be a distinct region.

#### Panel: Religious revival in Southeast Asia

Convenor: Bernhard Dahm

Abstract: The struggle for independence and the quest for one's own identity in the confrontation with the colonial powers brought about a variety of manifestations of religious revival in a number of Southeast Asian countries in the early decades of the twentieth century. In more recent times, religious revival-movements can again be observed in the region. Some interpret them as a reaction to the process of rapid modernization, others see them as an essential part of the struggle for power of survival of traditional religious authorities and others, again, emphasize the impact of influences coming from revivalist movements outside of Southeast Asia.

The panel *Religious revival in Southeast Asia* will discuss essential characteristics of earlier and recent revival movements and inquire whether 'national' or 'regional' patterns of religious revival movements can be established. Papers which focus on a particular movement or which attempt at a comparative analysis of religious revival movements in one or more countries of Southeast Asia are welcome.

#### Panel: Network and synchronisms

Convenor: D. Lombard

Abstract: Research integrating the Indo-Chinese Peninsula and the Indonesian Archipelago will be highlighted in the 1995 conference which will be dedicated to the topic of Southeast Asia in general (otherwise called the 'Southeast Asian Mediterranean'). Theoretically this research contains three lines of approach: 1). the most straightforward one consists of a juxtaposition of information concerning themes which transcend borders (such as 'nationalism', religious revivalism', and so forth), 2) historical descriptions of actual contacts experienced (premodern and modern, even contemporary), such as travel accounts, diplomatic relations, commercial exchanges, cultural influences, and also supranational networks like *tarekat*, overseas Chinese, Christian communities, and the like; 3) a moderate type of comparative analysis through the study of synchronisms, in other words by comparing the evolution in the various religions in order to detect the similarities while underscoring the differences. This panel (actually a double one) seeks papers relevant to the line of approach defined in 2 and 3.

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#### Panel: The uses and reuses of tradition in Southeast Asian Literature

Convenors: Muhammad Hadji Salleh and Vladimir Braginsky

Abstract: It is the nature of literature to create and grow from its traditions. These traditions are further strengthened through a dialogue with the past and with the new, whether local or foreign origin. What is new in the process of time also becomes tradition. The literature panel is interested both in the primary or native traditions and also how these traditions are embellished, experimented with, and extended in the special ways chosen by the various writers. Thus it covers various aspects, including oral literature and primary or secondary orality, the chio-graphic traditions, the use and reuse of older forms and genres, traditional and contemporary concepts of the author, text, audience, identity, aesthetics, the relationship between literature and history, the rise of the 'individual' writer, movements towards decolonization of literature, and the like.

#### Panel: Local transformation and common heritage in Southeast Asian cultures

Convenor: Reimar Schefold

Abstract: The societies of Southeast Asia display a great variety of local cultural forms which are historically related by an ancient common ancestry and which can be compared in a mutually interpretative way. The contributions to the panel will present descriptions of specific cultural features in a comparative perspective and focus both on patterns common throughout the field of study and the modifying role of a particular local context. ◀

For further information and if you want to present a paper at one of the abovementioned panels, please contact:

Secretariat EUROSEAS  
c/o KITLV  
P.O. Box 9515  
2300 RA Leiden  
The Netherlands  
Tel: (32) 71272295  
Fax: (32) 71272638



29 JUNE-4 JULY, 1994
UNIVERSITAS PATTIMURA
AMBON, INDONESIA

Third International Maluku Research Conference



We wish to remind researchers who have previously attended and participated...

in the International Maluku Research Conference, that the 3rd International Maluku research Conference will take place from June 29 to July 4, 1994.

Planning for the conference is progressing well and the organizers have received a substantial number of responses to the first announcement.

lating and rewarding as the previous two conferences. Proposed panels include Anthropology, History, Linguistics, Marine Science, Irian Jaya Studies, Geography, and Prehistory.

Please note that the deadline for submission of abstracts is 1st March 1994. Abstracts should be typed and submitted on the accompanying form to:

Dr M.J. Florey
Centre for Southeast Asian Studies
Northern Territory University
PO Box 40146
Casuarina, NT 0811
Australia
Fax: 61-89-410460
E-mail: m\_florey@bligh.ntu.edu.au

Queries regarding accommodation (costs and bookings), conference fees, and excursions should be sent directly to:

Dr Mus Hliselan
Pusat Studi Maluku
Universitas Pattimura
Kotak Pos 95
Malteng, Indonesia 97233
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Photo: Wim Vreeburg

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For more information please contact:
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P.O. Box 9501
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THE ROLE OF NATIONAL LANGUAGE IN INDUSTRIALIZATION

'Successes and Challenges'



The Department of Linguistics of Universiti Kebangsaan Malaysia (The National University of Malaysia) and Dewan Bahasa dan Pustaka (Malaysia's Language Planning and Literary Agency) are organizing an international conference on 'The Role of National Language in Industrialization: Successes and Challenges' to be held on November 15-16, 1994, in Kuala Lumpur, Malaysia's capital city.

The conference is intended as a forum for exchanging information on the role of national languages in industrialization in countries of which national languages are not English.

Abstracts in English (not more than 300 words) are invited on related topics. These include but are not limited to language policy/planning, language attitude, language and education, languages in competition, and language and political economy.

Submissions must be received by March 31, 1994. Papers to be included in the published proceedings must be received by July 31, 1994.

Registration fees will be US\$100.00 and should be received by April 30, 1994. Late registration fees will be US\$120.00.

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For further information please contact:
Ajid Che Kob
Organizing chairman
The First International Conference of the Linguistics Department of UKM
c/o Department of Linguistics
Faculty of Social Sciences and Humanities
Universiti Kebangsaan Malaysia
43600 Bangi, Selangor Darul Ehsan, Malaysia
Tel: 03-829 21 44 / 03-829 21 45
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Fax: 03-825 28 36

20-22 SEPTEMBER, 1994, LEIDEN, THE NETHERLANDS

Historical Foundations of a National Economy in Indonesia



On September 20-22, 1994, the Royal Netherlands Academy of Arts and Sciences is organizing a colloquium under the title 'Historical Foundations of a National Economy in Indonesia'.

This colloquium will bring together scholars from Indonesia, Australia, and the Netherlands. It forms a follow-up to a similar conferences in Jakarta (October 1991) and Canberra (November 1992).

The ultimate aim to prepare a textbook on the modern economic history of Indonesia. Local organizers are Dr J. Thomas Lindblad, Department of History, and Dr Vincent J.H. Houben, Department of Languages and Cultures of Southeast Asia, both at the Leiden University.

For further information please contact:
Dr J. TH. Lindblad
Doelensteeg 16
2311 VL Leiden
Tel: (32) 71272737
Fax: (32) 71272615

COMMERCIAL EDITION

Dutch language in the Dutch East Indies



In October 1993 a commercial edition of the PH.D thesis of Kees Groeneboer appeared

entitled Weg tot het Westen; Het Nederlands voor Indië 1600-1950; Een taalpolitieke geschiedenis [The route to the West; The Dutch language in the Dutch East Indies 1600-1950; A history of the language policy] (Leiden: KITLV Press, 1993, 580 pp.). To mark this occasion, on the 22nd of October, a small seminar on 'Indo-Dutch' was organized at Leiden University, in co-operation with the KITLV Press and The Society for Netherlands Indies Literature at Leiden University.

Four lectures attention highlighted several aspects of the 'Indo-Dutch language': Dr Kees Groeneboer spoke on 'The fight against Indo-Dutch in the Dutch-Indian schools'; Rupalee Verma M.A. made a comparison with the situation in British India in her talk on 'Anglo-Indian and Anglo-Indian literature'; the journalist Joop van den Berg dealt with the use of 'Indo-Dutch language in Indo-Dutch literature'; and finally Prof. Dr Jan de Vries discussed 'The linguistic value of Indo-Dutch'. The text of these lectures will be published spring 1994 in the magazine Indische Letteren [Dutch East-Indian Literature].



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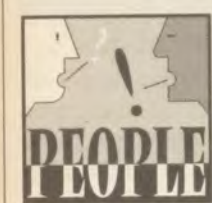


SPONTANEOUS OVATIONS

# The Tianjin Buddhist Music Ensemble's European tour

In October and November 1993, the Buddhist Music Ensemble of Tianjin (northern China) visited Europe for a concert tour arranged by the Asian Music Circuit (London) and the CHIME (Chinese Music Research Europe) Foundation (Leiden). The visit was a major scholarly event. It led to a series of radio broadcasts, lectures, and publications and was documented on CD by Nimbus records. A special series of lectures was presented by China's foremost scholar in the field of Buddhist musical ritual, Dr. Tian Qing of the Music Research Institute in Beijing. Furthermore, members of the group, some of whom are in their seventies, were interviewed by various European scholars.

By Frank Kouwenhoven\*



**M**usic as a major component of Chinese Buddhist ritual has been given little attention in

Western publications on Chinese Buddhism, perhaps mainly because of the limited access to China and the decline of temple traditions in the country. Furthermore, until the late 1980s it was difficult to obtain recorded materials. At present, many established Western experts on Chinese Buddhism are unable to distinguish Buddhist music from other liturgical traditions in China, if they are able to recognize it at all. Thus, the opportunity, late last year, to hear and watch a group of folk musicians perform authentic Buddhist chants and instrumental music on a Western stage was welcomed by many students and scholars of Buddhism. In addition it drew the attention of many European practitioners of Buddhism and music lovers in general.

The music of the ensemble from Tianjin is the fruit of an extraordinary feat of memory. The traditions of Buddhist music in China were hampered for many years by political and social disturbances. During the last decade, many of the ancient ritual traditions were revived – and in some cases carefully reconstructed – by aging monks and folk musicians. Since the mid-1980s, ritual groups in villages and towns all over China have re-emerged. The Tianjin musicians form one such group. Their personal backgrounds reflect the chequered history of Chinese ritual culture. Some members of the ensemble became monks in their childhood, left the clergy in the 1950s, but have always continued practising ritual folk music. Others have been working closely with ritual specialists for occasions such as funerals and or god's birthdays as laymen all their lives.

The Tianjin Buddhist Music Ensemble rarely performs in temples, although undeniably part of their repertoire consists of ritual percussion music and vocal liturgical music which belongs to traditional



The Tianjin Buddhist Music Ensemble's European tour.

temple services of the past. But the melodic instrumental music which they play is not explicitly liturgical and is normally played in folk rituals. The repertoire of the group is a mixture of the solemn music of traditional temples and the more earthy style of the local folk music.

The concerts in Europe were positively received. The spontaneous ovations after some of the concerts in Europe must have taken the musicians from Tianjin by surprise. In turn, the public was struck by the unexpected vitality and sturdiness of the music. The

ensemble, playing reed pipes, bamboo flute, Chinese mouth organs (shawms), and a variety of percussion instruments, performed not only calm and contemplative pieces, but also some very vigorous ones which must have led some people to reconsider their notions of the spirit of Buddhist rituals in China.

The Tianjin Buddhist Music Ensemble arrived in England on 20 October, 1993, and gave its first concert in Oakwell Hall in Kirkcaldy two days later. They shared the stage with the utterly meditative Zen shakuhachi playing of Yoshikazu Iwamoto, which led to a remarkable contrast. To think that two styles of Buddhist music could be so totally different! The enthusiastic response of the public came as a great relief to the musicians, who had no idea if Western audiences could appreciate their music. They were a lot more relaxed in subsequent concerts in the Great Britain.

Three concerts were planned for the first week of November in

Holland. The Dutch press was unanimous in its praise of the ensemble. The music critic of the prestigious *NRC Handelsblad*, praised the music for its freshness and unique timbral effects. 'All these instruments created a unique ensemble sound, which is only sporadically reminiscent of something familiar such as the 'screams' of free-jazz saxophone player Albert Ayler – when the *guanzi* freely rockets into the stratosphere – and sometimes even the orchestrations on some records of pop singer Kate Bush.' The idea of such music being played at funerals clearly appealed to this critic: 'Perhaps an idea for Westerners who keep an open ear for music until the very last: to be laid to rest to the sounds of this music!' ◀

\*(Abridged by Ingrid d'Hooghe from a report by Frank Kouwenhoven)

DOCUMENTATION CENTRE FOUNDED

## Chinese Music Research Europe (CHIME)



**C**HIME is a foundation for the promotion of Chinese music research. It was founded early in 1990

by European music scholars from four different countries. Its major function is to create a European network of scholars of Chinese music who meet regularly to discuss their work in progress.

CHIME takes an interest in Han Chinese music, but also in other native music traditions within the current geographical borders of China, and even in musical cultures of areas bordering China, if their traditions are closely related to those inside China and allow comparative study.

CHIME co-operates closely with the European Seminar in Ethno-

musicology (ESEM). It organizes special annual meetings, drawing together experts on Chinese music both from Europe and other parts of the world. Furthermore, it supports regular workshops on specific topics in the field of Chinese music.

CHIME Documentation Centre

At its office in Leiden, The Netherlands, CHIME has started a documentation centre. It serves as a library and a depository for off-prints of articles, papers, theses, and dissertations on Chinese music. CHIME offers limited publishing facilities, and welcomes theses and other writings on Chinese music. The documentation centre includes a sound archive of commercial and field recordings.

CHIME publishes a biannual journal with the same name, which appears in Spring and in Autumn. ◀

For more information please contact:

**CHIME**  
P.O. Box 11092  
2301 EB Leiden  
The Netherlands  
Tel.: +31 71 - 13 31 23

9-11 SEPTEMBER, 1994  
LONDON, GREAT BRITAIN

## Second International CHIME Conference



**T**he European Foundation for Chinese Music Research will organize its second international conference on 9-11 September 1994, in conjunction with the Xth European Seminar in Eth-

nomusicology (ESEM) on 10-14 September 1994. The conference theme will be: 'East Asian Voices: Living Folk Traditions in Eastern Asia'. Two major sessions will be held: 'Voices Addressing the Gods' and 'Voices Addressing Mortals'. The programme will include concerts, films, video and live demonstrations.

The conference is open to scholars in the field of music, anthropology and East Asian languages (notably Chinese, Japanese and Korean) and to others with a scholarly interest in the vocal folk music, living folk-mythology, epics and vocal rituals of China, Japan, Korea and adjacent areas. ◀

For more information please contact:

**CHIME, East Asian Voices**  
P.O. Box 11092  
2301 EB Leiden  
The Netherlands



A PATIENT WORKER

## In Memoriam Anthony Hulsewé (1910–1993)

By Erik Zürcher



On 16 December 1993, the nestor of Dutch Sinology, Professor A.F.P.

Hulsewé, passed away at Romont, Switzerland, where he had settled after his retirement from the Chair of Chinese Language and Literature at Leiden University. He suffered from a fatal heart attack at the age of eighty-four. It was the abrupt conclusion of a life of devoted, hardworking scholarship which he had sustained till the very end; to those among his disciples who had the privilege of knowing him well, it also means a great personal loss. For to them, Tony Hulsewé has not only been a respected teacher but also, in later years, a valued senior colleague and a dear friend.

Anthony Francois Paulus Hulsewé was born of Dutch parents in 1910 in Berlin, where he also received part of his primary education; it may well be that those early years spent in a nurturing bilingual environment laid the basis for his remarkable fluency in no less than six languages. On

completion of his secondary education, he passed an examination organized by the Dutch Colonial Office. In that competitive examination leading to an appointment in the civil service of the Netherlands Indies, he performed exceptionally in one of the subjects 'East Asian Affairs', which led him to take up the study of Chinese at Leiden University in 1928. There, he received a thorough training in Classical Chinese from the renowned sinologist, Professor J.J.L. Duyvendak. In addition, he followed courses in Japanese and the Amoy dialect, the language spoken by most members of the Chinese minority in the Indies. After his 'Candidaats' Exam at Leiden (1931), he spent three years in Beijing and Kyoto, immersing himself in the study of Chinese and Japanese as well as keenly observing the colourful life in the 'old Peking' - of which he cherished so many dear memories - and in the less friendly environment of pre-war Japan.

Tony Hulsewé's career, as a colonial officer serving at the Bureau of East Asian Affairs in Batavia (present-day Jakarta) which began in 1935, was interrupted by the

Japanese occupation - dark years which he spent in Singapore. In 1946, he and his family returned to the Netherlands where, to his delighted surprise, he was appointed a lecturer in Chinese; an appointment in which Duyvendak was instrumental.

For several years, he had been deeply interested in the early history of Chinese law, notably of the Tang period. Due to Duyvendak's endeavor to stimulate Han studies at Leiden, Hulsewé shifted his attention to that earlier and still less explored phase of Chinese legal history, which eventually culminated in his pioneering work, *Remnants of Han Law* (1955; his Ph.D. thesis). In 1956, Hulsewé became the successor to Duyvendak, who had passed away the previous year, as Professor of Chinese and Director of the Sinological Institute. For twenty years till his retirement in 1975, he fulfilled both functions in an exemplary manner.

It is impossible to do justice to Hulsewé's manifold achievements in these few lines. One of his most outstanding qualities was his modesty: he always claimed to be no more than a patient worker, a solid, somewhat old-fashioned



Anthony Hulsewé and his wife pose in front of The Sinological Institute.

philologist. His colleagues knew better. With his passing, Western Sinology has lost one of its foremost scholars, and no doubt the most outstanding authority on early Chinese law.

To the very end, Tony Hulsewé has remained active as a scholar: witness the monumental study

*Remnants of Qin Law* which was published in 1985, and a spate of articles and reviews. But above all, he has remained a true friend and teacher, maintaining frequent contact through correspondence with his colleagues and former pupils. They will cherish his memory with respect and affection. ◀

## Professor Zürcher retires; continues to head China Vision

By Ingrid d'Hooghe



Professor Erik Zürcher (65), who held the Chair of the Modern History of the Far

East, with special reference to the contacts between East and West, at Leiden University since 1962, retired in October 1993. He is the author of numerous publications, and is particularly known for his classic study *The Buddhist Con-*

quest of China: *The Spread and Adaption of Buddhism in Early Medieval China* (two vols., Leiden: E.J. Brill 1959). In 1969, he founded the Documentation and Research Center for Contemporary China at the Sinological Institute in Leiden.

Professor Zürcher will continue to head the multi-media project he initiated a few years ago: the 'Visual Presentation of China's Cultural History' (Chinavision). The aim of the project is to create a structured database, named Chinavision, with 25,000 pictures on

screen, each with an accompanying explanatory text. The visual material comes from a collection of 25,000 slides that the Sinological Institute has collected over the years. The slides are being scanned into the computer to present a visual database and are filed according to a specially developed classification system which will allow users to find a particular picture/illustration easily. The collection is not limited to pictures of people or buildings but includes items of daily use as well as illustrations of social structures. One of the future applications of the project, the first phase of which is expected to be finished by the end of 1994, is computer-aided education. ◀

## Professor Schipper succeeds Professor Zürcher

By Ingrid d'Hooghe



As of October 1993, Professor Dr. K.M. Schipper occupies the Chair in Chinese History at

the Sinological Institute, Leiden University. Professor Schipper has spent most of his academic career in France and Taiwan. He graduated from the Ecole Nationale des Langues Orientales Vivantes (Paris) in both Chinese language (1958) and Japanese language (1960). He obtained two doctorates: the first with a dissertation entitled: *Han*

Wou-ti nei-tchouan: la vie intime de l'empereur Wou des Han; the second on the basis of a collection of publications on the theme: 'Taoism and Chinese Folk Religion' with honours (Très honorable, à l'unanimité du jury). Since 1972, Professor Schipper has held the Chair in Chinese Religions at the Sorbonne (Paris) and since 1973 he has served as the Director of the Documentation Centre for Taoism of the same university. He still holds these positions in addition to his duties at Leiden.

Professor Schipper is best known for the discovery of the Taoist liturgy. From 1962 to 1972, when he resided in Taiwan as a Visiting

Fellow of the Academia Sinica and carried out research on Taoist liturgy. His interest advanced to the extent that he apprenticed himself to a Taoist master and became one himself in 1966. His research into Taoism, which has spanned many years, has resulted in an inventarization of the Taoist canon and the publication of *The Taoist canon. A critical and analytical bibliography of all works contained in the tao-tsang of the Ming Dynasty* (Chicago: The University of Chicago Press, forthcoming).

In the near future, Professor Schipper hopes to establish a close co-operation between the Sinological Institute in Leiden and the Documentation Centre for Taoism of the Sorbonne (Paris) with the initiation of a project entitled 'Peking as a holy city: liturgical structures of state and society'.

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**Conflict and Accommodation in Early Modern East Asia**

*Essays in Honour of Erik Zürcher*

Edited by Leonard Blussé and Harriet T. Zurndorfer

This collection of essays written by his former students and colleagues represent the many foci of interest that Erik Zürcher has shared with them during his tenure as professor at Leiden University. They include discussions of Confucian philosophy, Buddhist and Christian polemics, the spread of Jesuit literature and anti-Christian attitudes among the literati, Ming aphorisms, the Chinese pictorial of skulls and skeletons, the Ch'ien-lung Emperor's eightieth birthday celebrations, Sino-Korean relations, and the 'little traditions' in Chinese historical development, secret societies and *kongsi*.

*Readership:* All those interested in the intellectual/social history and literary traditions of China, Japan and Korea.

**Leonard Blussé**, doctorate (1986) Leiden University, has taught East Asian and Southeast Asian history at Leiden since 1977. He is currently secretary of the Research Institute for the History of European Expansion at Leiden University.

**Harriet T. Zurndorfer**, Ph.D. (1977) in History, University of California, Berkeley, has taught Chinese history at the Sinologisch Instituut, Leiden University since 1978.

- September 1993. (c. 328 pp., frontisp., 16 pl.)
- Sinica Leidensia, 29
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This project aims to focus on the religious character of the guilds and corporations (*hang*), societies and unions (*hui*) in Peking before 1949. These associations had functions in all aspects of society: the organization of trade, education, public security, welfare, and cul-

ture. They often built their own temples and co-operated closely with the imperial court. Research which this project entails should combine various disciplines and include field work as well as the study of source material. ◀



9-12 JANUARY, 1995  
LEIDEN, THE NETHERLANDS

## International Conference on Chinese Rural Collectives and Voluntary Organizations:

# Between State Organization and Private Interest

More than any other country, China has used rural collective organization as units of administration, production, and consumption. During the 1956-1983 period, collective organization was dominant in most aspects of rural politics, economy and society, as the Chinese government had devolved many of its functions to the People's Communes and Production Brigades and forbade many private economic activities. The Household Responsibility System did away with the major forms of collective management. The local political structures of communes, brigades, and teams were changed into townships and administrative villages which were only supposed to carry out limited and mainly administrative functions.

By Frank N. Pieke and  
Eduard B. Vermeer



Nevertheless the collective tradition has not died. A number of economic and social activities in the country is still collectively organized, for financial, political, or organizational reasons. In many areas, the rural population still has sizable corvée labour obligations. Because of past experiences, there is a certain mistrust among Chinese farmers of government and collectively-organized activities. There are exceptions, of course, and some may feel that life was more secure during the period of collective organization.

Once farmers began to diversify their operations—as with other rural entrepreneurs—they needed better access to markets for inputs and outputs, access to capital, specialized knowledge and management skills. In most cases, the acquisition of these is clearly beyond the capabilities of individual households. Therefore, both government officials and farmers saw a great need for cost-effective service organizations, which should become as self-supporting as possible. Moreover, rural modernization depends critically on improvements in rural education and health care, fields where village government and organizations have an important role to play.

In response to these needs, a wide variety of corporations and voluntary associations has sprung up. Township and village administrations, often with the active involvement of their cadres and former cadres, also play a crucial role in the co-ordination of local economic life and its integration into the regional economy. The collective period has left an important legacy of leadership structures relevant to modernization in the context of a market economy.

Over-utilization and waste of natural resources is a serious problem in many countries, and often particularly damaging in poverty areas. The Chinese government is presently conducting a number of rural anti-poverty programmes, sometimes with the assistance of foreign agencies. There appears to be a great need for reconstructing viable and strong local voluntary organizations, which can absorb and build on outside economic aid. In many pastoral and mountain areas, the privatization of collective or state-owned grassland and forest resources has failed, posing the question of how common property resource management leading to sustainable utilization might be achieved.

The recent introduction of the Agricultural Law has underlined

the need to establish the relations between village government and the contracting farming households on a more explicit, equitable, and democratic footing. Important aspects are the redefinition of future relationships between the private, collective, and state, and also a better understanding of the functions and authority of semi-autonomous voluntary associations.

### Focus of the conference

The conference will focus on the functions and position of collective and voluntary organizations versus state organizations and rural households. More specifically, it will focus on Northwest China and the pastoral areas, and the role of voluntary organizations in the management and development of common property resources.

Scholars from different academic disciplines, including, but not limited to, Management Science, Economics, Anthropology, Sociology, Political Sciences, Sinology and Rural Development Studies, are invited to submit proposals for papers. Contributors are expected to address one or more relevant aspects of the theme, or place it within the larger context of rural development in China or other countries. The focus may be on any of the following topics:

- the process of decollectivization and its consequences for rural organization;
- recent experiences in the formation of professional and voluntary associations in China;
- common property resource management in China, and in pastoral and mountain areas in other developing countries;
- contractual relations and legal positions of government agencies, collectives and co-operatives in present-day rural China;
- the rural institutional framework of poverty relief programmes; or
- any other subject relevant to the theme.

### Objectives

There are two objectives. The first is to produce a scholarly publication which will be relevant for both academics and specialists working in rural development projects. Its significance should also extend to those other than China specialists. Wageningen Press has indicated its interest in publishing an edited volume of papers ensuing from the conference (along the lines of E.B. Vermeer (Ed.), *From Peasant to Entrepreneur: Growth and Change in Rural China*, Wageningen 1992). Other papers might find an outlet in the (refereed) quarterly journal *China Information*.

The second objective of the conference is to create a comparative framework for the field project on systems of resource management in pastoral villages in Ningxia to be undertaken by researchers from the Justus Liebig University in Giessen (Germany), the University

of Ancona (Italy), and Leiden University in co-operation with their Chinese counterparts, in the course of 1994. Conference participants are encouraged to combine and integrate their individual research experiences from different areas within and outside China, and foster the basis for a common understanding.

### Participants

Apart from about ten participants from the abovementioned universities, we extend an open invitation to scholars working in this field. Participants are asked to indicate their attendance and provide an outline of their contribution before the end of May 1994. Draft papers should be submitted before 15 October, 1994. It is intended that the number of participants be between 20 and 25. In addition, the conference will be open to junior researchers from the International Institute for Asian Studies in Leiden, and from the universities of Wageningen and Rotterdam.

### Location and organizational details

The conference will be held in the centre of Leiden, next to the Sinological Institute. Leiden is conveniently located between Amsterdam and The Hague, and is a 20-minute train ride from Amsterdam Airport (Schiphol). Costs of participation will be determined soon, pending the outcome of our requests for subsidies from various organizations. We expect to be able to cover the costs of room and board for conference participants. For some, a refund of part of the travel costs is possible. Papers will be circulated in advance.

The organizers welcome suggestions for papers and themes, and will be happy to answer any queries. ◀

For further information please contact:

**CRCVO Conference,**  
**Woei Lien Chong**  
Sinological Institute  
P.O. Box 9515  
2300 RA Leiden, The Netherlands  
Fax: +31 - 71 27 26 15  
Tel: +31 - 71 27 25 16  
E-mail: dcsinologi@rullet.leidenuniv.nl



'We must support the socialist course' — One of the 'Four Basic Principles'. One of the propaganda posters studied by Stefan R. Landsberger in his dissertation, 'Chinese Propaganda Posters from the Four Modernizations Era, 1978-1988' (Leiden 1994).



## DOWN WITH IMPERIALISM

## China in Tin Tin

By Ingrid d'Hooghe

In 1993, a book entitled *China in Kuifje (China in TinTin)*, written by journalist Marcel van Nieuwenborgh and Chinese historian Claire Chang, was published in Louvain (Belgium). Although the TinTin comic books are primarily stories full of adventure, the artist and author Hergé (pen name of Georges Remi) always strove to come as close as possible to the actual situation and events in the countries in which he set his stories.



**BOOKS** The album *TinTin and the Blue Lotus*, which is situated mainly in Shanghai, is an outstanding example of Hergé's precise method of working, not least because all the Chinese characters that appear in the book, including street signs and advertisements in the background of the pictures, are written correctly and

are meaningful. This album first appeared in the children's supplement of a Belgian newspaper in 1934 under the title of 'Les aventures de Tintin en Extrême-Orient' (The adventures of Tintin in the Far East).

Van Nieuwenborgh and Chang have traced Hergé's major sources of inspiration and information to two Chinese who were living in Belgium at the time: Tchang Tchong-jen, a student of sculpture in Brussels and Lou Tseng-Tsiang, a former statesman and diplomat who became a Benedictine monk residing in the abbey of Sint Andries in Loppem. In addition, the



Chinese characters in the background: 'Down with imperialism'.

29 AUGUST–1 SEPTEMBER, 1994  
PRAGUE, CZECH REPUBLIC

## 10th EACS Conference in Prague



The European Association of Chinese Studies (EACS) will organize its tenth conference on 29 August – 1 September, 1994, in Prague. The conference will be hosted by the Institute of Far Eastern Studies, Seminar for Chinese and Japanese Studies, Philosophy Faculty, Charles University.

The proposed general topic is: 'Genius Loci: Place, Region and Chinese Regionalism'.

Beside the general topic, various panels will be organized. Some proposed panels are: 'Teaching Modern Chinese as a Foreign Language', 'Secular Biography and Religious Hagiography', and 'Socio-economic Problems of Contemporary China'. The EACS encourages members to come forward with ideas for further panels.

The EACS Conference is open to members only. Annual membership of EACS is DM 30. The registration fee for the conference is DM 120. ◀

For more information please contact:  
**EACS**  
P.O. box 234  
110 01 Praha 01  
Czech Republic

11 MARCH, 25 MARCH AND  
22 APRIL, 1994

## China Seminar



For the second semester of the academic year 1993–1994, Dr. F.N. Pieke has organized

a new series of lectures, open to all those interested, at the Sinological Institute, Leiden University. The programme is as follows:

### 11 March

Hannah Piek (Rotterdam): 'Chinese Transformation: Continuity and Change: Continuous Economic Growth through Changing Institutions'

Discussant: Ward Vermeer (Leiden)

### 25 March

Carl Barkman and Helena de Vries: 'Robert van Gulik: Non-conformist Sinologue'

Discussant: Wilt Idema (Leiden)

### 22 April

Peter Engelfriet (Leiden): 'Shuxue as Shixue: The Chinese Reception of Western Mathematics 1600–1840'

Discussant: Barend ter Haar (Leiden)

### Place:

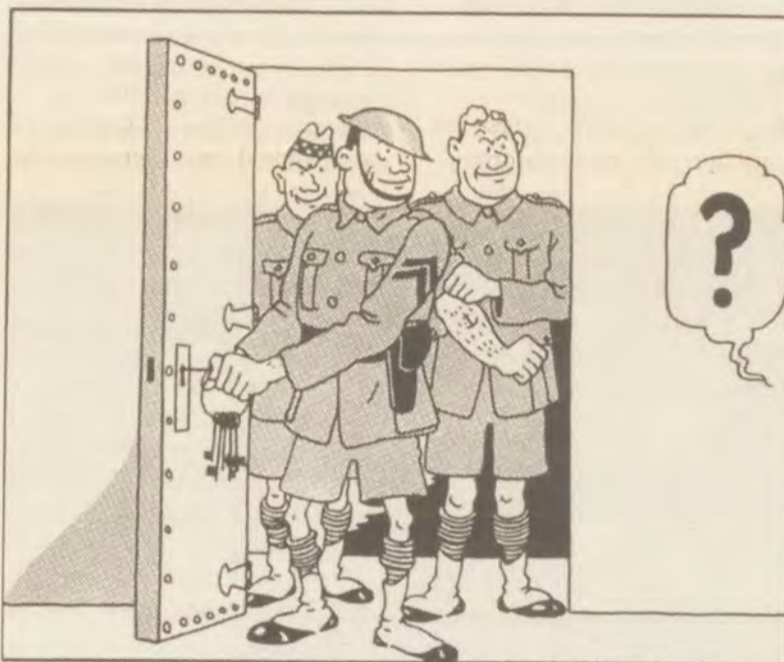
Building 1174, Room 004  
Witte Singel/Doelen complex,  
Leiden University

### Time:

Friday: 3.15 – 5.00 PM

For further information please contact:

**Frank Pieke**  
Sinological Institute  
P.O. Box 9515  
2300 RA Leiden, The Netherlands  
Tel.: +31-71 272530; Fax: +31-71 272615



British policeman on the verge of beating up Tin Tin (first edition).

authors draw attention to the way Hergé depicts Chinese reality in Shanghai of the 1930s. It becomes obvious that some details in the story are not as accidental or innocuous as they seem to be at first sight. For example, in the first edition one of the wall posters in Shanghai in the background of a picture is a call for the boycott of Japanese goods and when TinTin runs into an arrogant American, the Chinese characters on the wall poster behind them read 'Down with imperialism'. Nieuwenborgh and Chang also find that, in some cases, Hergé changed details for political reasons: in the first edition, British policemen of the International Settlement in Shanghai are given orders to beat up TinTin; in a later edition, the British have been replaced by the Sikhs. ◀



Sikhs on the verge of beating up Tin Tin (later editions).

Marcel van Nieuwenborgh  
and Claire Chang  
*China in Kuifje (China in TinTin)*  
Louvain (Belgium): Davidsfonds 1993.  
45 pp. With illustrations.  
ISBN: 90-6152-821-6.



© Hergé Casterman



JAPANESE IN LOVE WITH HOLLAND?

# The Problem of Historical Truth

Dutchman Reinier Hesselink was recently awarded a PhD degree at the University of Hawai'i. The title of his thesis is: *The Prisoners from Nambu: The Problem of Historical Truth*. His dissertation is soon to be published in Japan. Hesselink, who teaches Japanese history at the University of Hawai'i, reads and speaks Japanese fluently; he lived in Japan for more than eight years.

By A. van Schaik



The Netherlands has a unique historical relationship with Japan, but does nothing to foster it. 'Very short-sighted,' comments the Dutch historian of Reinier Hesselink. 'The Dutch should make something of it.' Economically speaking it could also have positive consequences.

The historian wonders: 'Why is there no school in Holland on an advanced level in which Japanese is being taught?' He says: 'Japanese is a difficult language, so you have to start young.'

The Dutch know very little about Japan. Hesselink: 'In the Netherlands there are only ten people who know Japan really well.' Hesselink knows the country thoroughly. He is sure that the Japanese know much more about Holland than the Dutch do about Japan.'

Economic reasons are the only important consideration for improving relationship. According to Hesselink it is also fascinating to be in contact with a country that has so many different views on life. 'This is the moon,' he says enthusiastically.

Hesselink about the relation Japan- the Netherlands. 'More than two hundred years, from 1639 till 1859, The Netherlands was the only Western country that was allowed to trade with Japan, orga-



Reinier Hesselink. Photo: A. van Schaik

nized from Deshima an island in Nagasaki Bay. Through Dutch books the Japanese became acquainted with Western science and they became informed about the economic and political developments in the rest of the world.

'That historical relationship is unbelievable,' says Hesselink. Unique in the Dutch-Japanese relationship are the many historical sources about these first contacts between East and West, both 'Algemeen Rijksarchief' in Netherlands and official and private sources in Japan. Everybody who studies the history of Japan is constantly confronted with the isolation of the country for two hundred years.

Hesselink: 'Americans often make us believe that thanks to them Japan modernized. I disagree absolutely with this'. The historian

thinks that the Netherlands prepared the way for progress. Deshima was a window on the Western world. 'You cannot measure that influence'.

Also the Japanese do not underestimate that influence. 'Our country is now modern, in fact this is due to your country', they say according to Hesselink. From experience he knows that even Japanese in the smallest villages have heard of the Netherlands. People think very positive about this country. Hesselink: 'I think that Japanese are in love with Holland.'

Hesselink's thesis is about the imprisonment of ten Dutchmen in seventeenth century Japan, which had a great consequences for both countries.

Hesselink did research on both Dutch and Japanese sources. The official Japanese archives speak of drowning persons, who had to be saved. The Dutch, however, still believe that they were illegally lured ashore with the help of prostitutes.

The Shogun expected gratitude for helping the drowning victims. This was never forthcoming.

The immediate consequence of this was that as a consequence the Netherlands never managed to establish any contact with the Shogun on a diplomatic level. Even two hundred years later when the Dutch king, Willem I, wanted to improve Dutch-Japanese relations and to this end sent a letter to the Shogun, the latter refused to answer it.

Hesselink: 'As a historian you want to find the truth.' Most probably from his point of view it is situated somewhere in the middle. For Hesselink absolute truth does not exist. ◀

COMPARATIVE STUDY OF CHRISTIANITY AND BUDDHISM

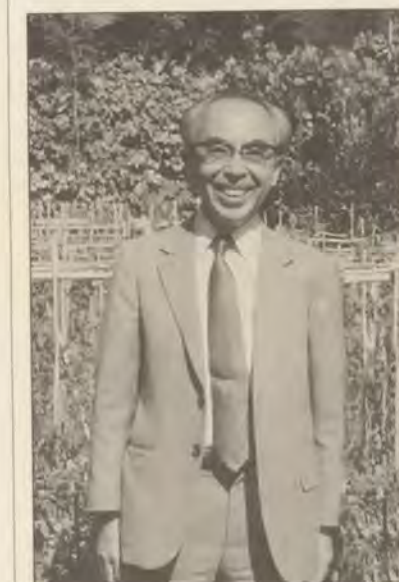
# Visiting Professorship Buddhism at Leiden University

By P. Wijsman



From February 4 until the 13 of May Professor Abe Masao is giving lectures at Leiden University on the comparative study of Christianity and Buddhism. He is the third incumbent of the visiting professorship for Buddhist Studies that was created at the Leiden University a few years ago with the financial support of the Bukkyō Dendō Kyōkai (Society for the Propagation of Buddhism). The first two visiting professors were Inagaki Hisao and Tokiwa Gishin.

Professor Abe is a well-known Japanese philosopher, emeritus professor at Nara University of Education, and a prominent exponent of the so called Kyōto-school. This is a movement in modern Japanese philosophy combining western philosophy (and theology) with Japanese (Zen)-philosophy that goes back to Nishida Kitaro (1870-1945). Professor Abe



Professor Abe Masao.

received his Ph.D from Kyōto University after postgraduate studies at Columbia University and Union Theological Seminary. He has been a visiting professor at several universities in the United States. Among his many publication are *Zen and Western Thought* (1985) and *A Study of Dōgen* (1991). He is also editor of *A Zen Life: D.T. Suzuki Remembered* (1986) and co-translator of *An Inquiry into the Good* by Nishida Kitarō (1990). The lectures open to all. ◀

## PROGRAMME:

### March

- 4 **The Problem of Evil in Buddhism and Christianity**
- 18 **The Problem of Death in Buddhism and Christianity**
- 25 **The Problem of Death in Buddhism and Christianity** (continued)

### April

- 15 **Kenosis and Sunyata - Self Emptying in Christianity and Buddhism**
- 22 **The Positive Meaning of Sunyata**
- 29 **Beyond Buddhism and Christianity - 'Dazzling Darkness'**

### May

- 6 **The Logic and Absolute Nothingness - The Logic Expounded by the Philosophy of the Kyōto School**
- 15 **God and Absolute Nothingness - Double Negotiation as an Exential for Attaining the Ultimate Reality**

Place:

Cleveringaplaats 1  
Building 1175  
room 127

Time:

11.00 - 13.00 hours

9-15 DECEMBER, 1993  
ERASMUS WORKSHOP FOR JAPANESE STUDIES

# Ideology and Institutions

By Marc Buijnsters



Can it be possible that mountaineering, the arms industry, whaling, and Archaeology

have something in common? Obviously the answer would seem to be negative, but last December there was a link between these completely different subjects chosen at random. From the 9 to the 12 of that month the early Erasmus workshop for Japanese Studies was held at the University of Leiden under chairmanship of Professor W. Boot of that university. This year's theme was Ideology and Institutions IN JAPAN and for three

days both participants and auditors could listen to the presentation of papers that dealt with a great diversity of aspects on this topic.

The papers were given by some 35 representatives, both staff members and students, of the university of Bonn, Cambridge, Copenhagen, Leiden, Napels, Oxford, Paris, Stirling, Venice, and Vienna. Each participant was given 20 minutes after which there was some time for discussion under the guidance of one of the staff members. The subjects of the papers was arranged thematically as much as possible, which provided a coherent structure for the workshop.

The main themes on the first day were Archaeology and Religion.

One of the papers dealt with the clay figurines found all over Japan and the role they played in ritual. The significance of the figurines, the majority dating back several thousand years BC, seems to be connected with rituals concerning fertility and prosperity but, because they were sometimes placed deliberately and carefully in tombs, they may have played an entirely different role. One of the suggestions made during the discussion afterwards was whether they could have been children's toys. Other papers on that day dealt with subjects like Kamishibai (picture story telling), the phases in the formation of the early Japanese state, and the interpretation of the criticism of the famous Japanese monk Nichiren.

Social aspects and politics were leading themes on the second day. One of the most interesting papers dealt with the role of the Japanese arms industry in Southeast Asia. Core of the investigation was the role the big business lobby group, Keidanren, and its Defence Production Committee played in the arms industry after the 1953 Korean cease fire. Information from classified documents sheds some light on the missions led by these groups to ascertain a strong position on the export market for armaments in Southeast Asia in general and South Vietnam in the late fifties in particular. Another political and equally sensitive theme was dealt with a paper on the institution of Japanese whaling, that discussed the different attitudes towards this subject held by the whaling community and the Japanese government versus the Western environmental movement.

On the last day of the workshop historical and philosophical issues

played a major role. Papers were presented on subjects such as the role of Jesuit educational institutions in Japan between 1580 and 1614, the system of Insei (the government of the abdicated emperor), the effect of the Mongol invasions on Japan's military organization.

One could argue that such diversity of topics, brought together under one common theme, would give this workshop an incoherent character and therefore cause interest to fluctuate. For, what does someone, who is specialized in archaeological aspects of Japan, care for the political intricacies of Japan several thousand years later? But quite the opposite is true. The true strength and value of such workshop is that it enables each of the participants to get some insight into various fields of Japanese Studies that is not restricted to one's own field. From this point of view this workshop was certainly a great success. ◀



BETWEEN TATAMI AND SWIMMINGPOOL

# Learning Japanese in Huis Ten Bosch in Japan

Studying Japanese in Japan is by no means uncommon. Nor is being a Dutch student in a Dutch environment. But studying Japanese in a Dutch environment in Japan is quite another thing. For, since 1992, the Department of Japanese Culture and Language of Leiden University has a branch in the replica Dutch town named 'Huis Ten Bosch' in Nagasaki, Japan.

By Ger de Groot



If a first-year student in Holland works very hard at Japanese and ends in the top twenty of his or her year, he or she is able to follow the second year of his or her studies in Japan. I managed to do this in my first year, so that I was offered this possibility through the idealism of the president of Huis Ten Bosch, Mr. Y. Kamachika, and the head of the Japanese Faculty Professor W. Boot.

## Motivation

As a devotee of Igo, a Japanese game of skill, I heard that Japanese was one of the most difficult of all languages to study. However, being given a second change to study again at age 39, I decided to set my mind to it. I would be able to communicate with the world's leading players who visit Europe every year during the European championship, and their vast literature would no longer be cryptography to me. Also I might be able to find numerous interesting new jobs. My ideas about Japanese language were confirmed, a bit less than half the students dropping out during the first year. You encounter completely new sounds with no relation to English, French, German, or Dutch. The complicated writing system of Japanese makes you respect the genius who thought of our 26 letter alphabet. The grammar, luckily, is not all that difficult but you have to get used to leaving out objects whenever possible, and always be

mindful of the level of politeness to be used. After having put in much effort in the first year and still not being able to conduct a conversation with a native speaker, there is no better motivation than studying the second year in Japan. Most foreign students have to study at Japanese universities, which becomes only effective after they have mastered the language pretty well, but that was just what we came to Japan for.

The second year of the Japanese course at Huis Ten Bosch is taught in much the same way as in Leiden, with the same exams, but with much added value. Every day Huis Ten Bosch being a theme-park attracts lots of tourists, who welcome the opportunity to talk with real Dutch people wearing wooden shoes. Only one should not be surprised if the Japanese want to know how we keep our mills rotating if there is no wind, since all the mills in Huis Ten Bosch work on electricity.

## Obatarian

Although the students do not have to work, it is nice to lend a hand now and then, for example with the tulip festival. Dressed in Dutch costume we were expected to hand out tulips which we carried with us in a basket. Thorough as they are, the management planned a half-hour route for each student to walk through the village. Reality proved a bit different. As soon as we put a step outside the door and the Japanese saw us giving away flowers, we were completely surrounded by them, in thick circles, and hands would be stretched out towards us from all directions, mostly asking for flowers, but the famous 'obatarian'

(a contraction of obasan, meaning old lady and batalion) would just grab them from the basket, denuding us of our flowers within three minutes. That job was by no means arduous. But mostly upon seeing a Westerner the Japanese show no reaction at all. This disinterest is, as so many things in Japan, only outward, once one approaches them they very cordially engage in conversation, and often one ends up with their address and the well-meant invitation to visit them sometime.

## Communication problems and temptations

But some students, still hindered by the language problem and probably some shyness, found it difficult to socialize with the Japanese. At times like this a game of Igo comes in handy, it gives one access to all layers of society, no matter what one's language ability is. Some other students found a perfect way of communication: they began to teach English, French, or Dutch to the Japanese employees of Huis Ten Bosch, who lived in the same dormitory as we, near the premises of Huis Ten Bosch. The rather strict rules observed here caused some problems. There were separate



Aerial view of Holland Village.

buildings for men and women, with big signs at the entrances that the the opposite sex were forbidden to enter, although the Japanese know of the existence of backdoors too. But these were minor things compared to the advantages: swimming pool, fitness-area, sauna, community-room with tatami, a little shop, bar, company restaurant, everything one could wish for was there.

Never before I have seen the conditions for being able to study been laid out so completely. The reason I did not pass the year with high marks was therefore probably the outcome of my choice to try to get the best out of being in Japan; sitting in a room studying a book is something one can do anywhere.

After one year unfortunately one has to return home, to make room for twenty other students who are given this unique opportunity to fully immerse themselves in Japanese language and culture. I hope that Mr. Kamachika and Professor Boot will continue this project, for however famous the Department of Japanese Language and Culture of Leiden University may be, it will never be rid of its main disadvantage: Leiden is in The Netherlands. ◀

(Advertisement)

## 浮世絵

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2311 CL Leiden, Holland  
Tel.: (31) 71 14 35 52  
Fax: (31) 71 14 14 88



View of Holland Village.

Photo: Vortex



A replica of a Dutch East Indiaman in the harbour of Holland Village.



## Indian Miniatures



**The Amsterdam Rijksmuseum** recently obtained the biggest private Dutch collection of Indian miniatures.

The 270 watercolour paintings on paper, dating from the 15th to the 19th century, were donated to the museum by the Dutch physician Prof. Dr P. Formijne, who started to collect these paintings 35 years ago.

At that time there was hardly any interest in Holland for such watercolours. Later he bought several pieces in England where, because of the former colonial relationship, more paintings were for sale.

The Formijne Collection concentrates on the native Indian miniatures. The images are depicted in bright colours. They were painted all over India in folk-art styles. This contrasts to the realistic Moghul court art more appreciated in Europe which bears a closer resemblance to the European manner of painting.

Leading subjects in the paintings are the Hindu gods Brahma, Vishnu, Shiva, and Krishna. Krishna especially is frequently seen, usually involved in amorous adventure. The flowers, animals, landscapes,

and palaces are painted in a refined way. The paintings were used as illustrations in manuscripts of poetry. They were sold later separately for commercial reasons.

The Rijksmuseum Amsterdam is delighted with the collection of Indian miniatures. Pauline Lunsingh Scheurleer, Head of the Asian Art Department, describes it as 'nation-wide', the paintings are from such Indian regions as Rajasthan, the Himalayan foothills, and the Deccan.

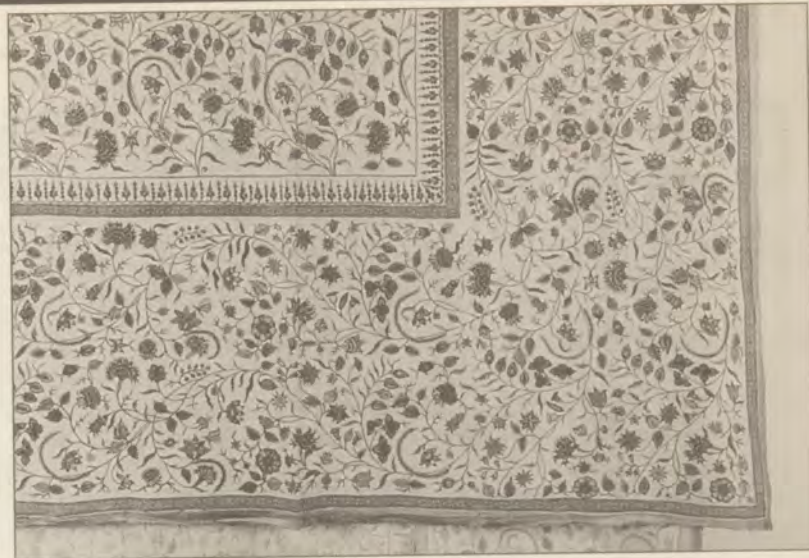
In 1978 the Rijksmuseum held

an exhibition 130 paintings of the Formijne Collection. Afterwards the museum was really looking forward to the day this collection would be donated and also purchased some Indian miniatures itself. In Holland only the National Museum of Ethnology in Leiden owns a comparable collection but this offers less variety and is smaller. ◀

**Rijksmuseum Amsterdam**  
Postbus 74888  
1070 DN Amsterdam



Kangra Pahari: 'Two Ascetics' (ca. 1830). Photo: Rijksmuseum Amsterdam



Chintz Bedspread (18th century). Photo: Rijksmuseum Zuiderzeemuseum Enkhuizen

## Indian bedspread in Enkhuizen



**A rare 18th century** Palembang was recently bought by the Friends of the Zuiderzeemuseum.

The Palembang, from the Persian and Hindi word 'Palang-posh' which means bedspread, is now on permanent exhibition in the display on culture of the Zuiderzee in the Zuiderzeemuseum in Enkhuizen.

Zuiderzee was the name of IJsselmeer, before this inland sea was diked in to become a lake.

A Palembang is a chintz, a piece of painted cotton. De United East India Company (Verenigde Oost-

indische Compagnie (VOC)) brought a lot of these chintzen to Holland in the 17th and 18th centuries. In many Dutch museums one can find chintz used in costumes or in items of interior decoration. The designs which incorporate leaves and flowers, were so popular that the Palembang usually were cut up into smaller pieces, which is why the piece in Enkhuizen is rare, in fact the only one to be found in a Dutch museum. ◀

**National museum Zuiderzeemuseum**  
18 Wierdijk  
1600 AA Enkhuizen  
The Netherlands

## Groninger Museum: New pavilion



**Some beautiful** South Chinese celadon dishes and censers from the Longquan

kilns, dating from the Ming period, are the newest acquisitions of the Groninger Museum. Unfortunately this chinaware acquired from a private collector, cannot yet be viewed because the Groninger museum has temporarily closed its doors until the autumn. The reason is that a new pavilion is being built. The French architect Philippe Starck designed it

for the Groninger porcelain collection that contains more than 8000 pieces of Chinese and Japanese porcelain; these 17th and 18th export pieces were brought here by VOC or other private merchants. Besides porcelain, the permanent collection will also display objects which likewise were the fruit of East-West interaction, like Japanese lacquerware and chintzes. ◀

**Groninger Museum**  
59 Praediniussingel  
9711 AG Groningen  
The Netherlands



## Invisible inhabitants



**'Flowers** have to smell nice, because the gods love sweet-smelling flowers,' this was

the reaction of a seven-year-old girl, who paid a visit to the exhibition in Amsterdam on the invisible inhabitants of the island of Bali: the gods; ancestors; and demons. It is being held in the Children's Museum of the KIT, the Royal Tropical Institute.

In Bali the invisible inhabitants are made offerings every day. On the anniversary of the temple they are in fact the most important guests. The exhibition features such an anniversary. The children can see themselves how the people

of Bali offer dances, music, flowers, delicious food and drinks to this honoured visitors.

Exhibitions in the Children's museum are exclusively for children aged 6-12. No adults are present. Children can show adults around after the activities have

ceased. After playing in a gamelan orchestra a boy wrote to the museum: 'I dreamt I was a gamelan player, later I want to become one.' ◀

**Children's museum.**  
**Royal Tropical Institute**  
Up to and including June 1994  
2 Linnaeusstraat, Amsterdam-Oost  
The Netherlands



© Paul Romijn / Photodepartment KIT Amsterdam



Photo: Johan v. d. Veer / Museum Het Prinsessehof

## Zhou Jun: Chinese paintings



**Zhou Jun,** a respected and famous painter in China, has been living in The Netherlands

for the past few years. This has given the Museum Het Prinsessehof an unique chance to organize a high level exhibition of Chinese paintings. Zhou Jun is a modern painter who mingles present-day Western culture with traditional Chinese elements. The 70 watercolours and inkpaintings show three different styles and subjects. One group consists of bird and flower painting, the second of figurative work; and the third rather

abstract landscape painting in which shape and colour are emphasized.

The aim of the exhibition is to give publicity to the Chinese painting tradition. A catalogue in Dutch and English will be published on the art of Chinese painting in general and on Zhou Jun in particular. ◀

**Museum het Prinsessehof**  
National Museum of Ceramics  
11 Grote Kerkstraat  
8911 DZ Leeuwarden

**More museums**  
**at the next page** ▶



## 'Betel Cutters'



In every Asian city you can see them: betel chewers. Their chewing produces a red

saliva which discolours the lips and make red stains on the footpaths where this is spat out.

The custom of chewing betel was, and to a large extent still is, practised throughout the Indian subcontinent, South-East Asia and large parts of the Western Pacific. It thus constituted a very important phenomenon common to a large group of people with different cultures, languages, and religions.



The chew or 'quid', as it is usually called, has three main ingredients: the betel leaf, which is used as a wrapper; the thinly sliced nut of the areca palm; and a lime paste obtained by grinding seashells. Other elements such as tobacco and various spices are added, depending on individual taste and local custom. When chewed, usually for hours, it produces an abundance of a red saliva just mentioned.

Betel as a stimulant is often compared to smoking tobacco, but unlike smoking, betel has an official role in ceremonies and plays an integral part in many social activities.

Betel culture requires a wide range of implements and these

make up a substantial part of the material culture of the peoples concerned.

The exhibition in the Tropenmuseum is devoted to one such type of implement: the cutter used for slicing the areca nut.

Although strictly speaking there is no such thing as a betel nut, the cutter is commonly known as betel nut cutter or betel cutter. Some other implements are also shown within the context of betel chewing as: betel leaf containers; lime boxes in different shapes; and areca nut pounders used by toothless people. Photographs are also used in the exhibition to illustrate the betel habit in Asian societies.

The betel cutters shown in the exhibition are from India, Sri Lanka, South China, Thailand, Malaysia, and Indonesia. The collection is unique, of high quality, and very rich in variety. Different metals and techniques are used. There are cutters splendidly decorated in the fine tradition of damascening, that is to say with an inlay of or overlaid by precious metals. But most interesting are the different, often unusual forms: birds; heads of horses; mythical monsters; even human figures which are small sculptures encompassing the entire cutter.

The collection in this exhibition is of Professor Samuel Eilenberg of Columbia University. It was put together over a period of almost forty years. Eilenberg is well known as a connoisseur and collector of Indian and Indonesian art. The result is unrivalled in its comprehensiveness. Since good quality cutters are becoming increasingly rare at any price, such a collection would be impossible to assemble today. ◀

*A catalogue of the collection in English with information on the subject of betel chewing tradition goes with the exhibition.*

Betel Cutters

July - september 1994

Het Tropenmuseum

2 Linnaeusstraat, Amsterdam-Oost.

## For Safety's Sake: Objects of power



Users of objects as amulets and talismans have often been labelled 'superstitious' as

primitive. Nonetheless, these objects of power have been used at all times in all places, all over the world, including the Netherlands.

Everyone hopes for a life free of illness and accident. But how does one manage this? What means does one have at one's disposal? Many people believe that one has no say in the matter. Invisible powers, both good and evil, determine whether one is happy or not. Therefore it is important to invoke the good powers and to hold the evil ones at bay. Objects of power can help. People who use these things hope that the object will protect them from such misfortunes as a bad harvest or a car accident.

The exhibition in the Tropenmuseum gives answers to such questions as: How are the objects made

Why do people use them? Are pieces of jewellery also objects of power? ◀



© Irene de Groot / Photodepartment KIT Amsterdam

For Safety's Sake: Objects of power  
Till may 23, 1994

Het Tropenmuseum

2 Linnaeusstraat, Amsterdam-Oost

Newsletters  
about Asia

By M. Wildeboer

## China Nieuwsbrief (1987)

Organization: Stichting China Nieuwsbrief

Editor: A. Hendriks

Appears: six times a year

Price: Dfl. 100,- a year

(6 issues, full subscription)

Circulation: 450

Format: A4, black/white, Printed

Contents:

Economic News

Legal News

News concerning Chinese cities

Seminars

Delegations

Chinese Representatives

Reading public: business community, students, government institutions.

Language: Dutch

Tel: (31) 206253023

Fax: (31) 206201903

## China Information (1986)

Organization: Documentation and Research Centre for Contemporary China

Editor: Drs. Woei Lien Chong

Appears: four times a year (July to June)

Price: prices are different for subscribers in and outside The Netherlands, ranging from Dfl.37.10,- per year for Dutch students to Dfl. 79.50,- per year for institutions inside The Netherlands.

Circulation: 375

Format: A4, Black & White, Printed

Contents: Publishes original manuscripts on all aspects of contemporary China

Book Reviews

Reading public: academic, students, journalists, and the business community.

Language: English

Tel: (31) 71272516

Fax: (31) 71272615

## KIT Newsletter (1991)

Organization: Royal Tropical Institute, Amsterdam

Editors: I. Pit and A.M. Doppenberg

Appears: Twice a year (January/June)

Price: free of charge

Circulation: 4000

Format: A4, full-colour, printed, 8pp

Contents: institutional news, publications, conference reports

Reading public: general

Language: English

Tel: (31) 205688465

Fax: (31) 206684579

## Nieuwsbrief Burma Centrum Nederland (1994)

Organization: Burma Centrum Nederland (BCN)

Editors: I. Bloemink, P.Overeem, P. Vervest

Appears: Every month

Price: subscription for one year is Dfl. 45,-

Circulation: 150

Format: A4, black/white, printed

Contents: general news and background information on Burma

Reading public: diverse

Language: Dutch

Tel: (31) 206716952

Fax: (31) 206713513

## ISIR Newsletter (1993)

Organization: DSALCUL Projects Division, Project Irian Jaya Studies, WOTRO-Project ISIR

Editor: Dr J. Miedema

Appears: twice a year

Price: Free of charge

Circulation: 150-200

Format: A4, copied

Contents: General news/information about the Irian Jaya Studies Project.

Reading public: academic

Language: English

Tel: (31) 71272416/272419

Fax: (31) 71272632

## CNWS Newsletter (1988)

Organization: Centre of Non-Western Studies (Leiden)

Editor: Mr. K. Banak

Appears: Twice a year (January/June)

Price: Free of charge

Circulation: 600

Format: A4, black/white, printed, 60pp

Contents: Institutional news (CNWS and affiliated research clusters), conference reports, publications, dissertations.

Reading public: academic

Language: English

Tel: (31) 71272171

Fax: (31) 71272615

## European Newsletter of Southeast Asian Studies (1989)

Organization: jointly published by EUROSEAS and KITLV (Leiden)

Editor: C. van Dijk

Appears: Twice a year (May/November)

Price: Dfl.20,- (The Netherlands)

Dfl.30,- (other countries)

Format: A4, approx. 100 pp, black/white, copied

Circulation: 320

Contents: Institutional news, conference reports, recent and forthcoming publications, dissertations, current research projects, courses and exhibitions.

Reading public: academic

Language: English

Tel: (31) 71272295

## Indonesian Environmental History Newsletter (1993)

Organization: EDEN (Ecology, Demography, and Economy in Nusantara, a research project of KITLV)

Editor: L. Nagtegaal and D. Henley

Appears: Twice a year (January/June)

Price: Free of charge

Circulation: 250

Format: A4, approx. 15 pp, black/white, copied

Contents: Current research concerning Indonesian environmental history, recent publications, conference reports.

Reading public: academic

Language: English

Tel: (31) 71272914

## Sri Lanka Newsletter (1989)

Organization: Stichting Nederland-Sri Lanka (The Hague)

Editor: E. Jongens

Appears: Quarterly

Price: Coupled to the membership of the foundation (Dfl. 25,-)

Circulation: 250-300

Format: A4-sized collection of Newspaper cuttings, 10 pp, black/white, copied.

Contents: Newspaper articles about economics, development aid and book reviews.

Reading public: general

Language: Dutch

Tel: (31) 703252381

## Nepal nieuwsoverzicht (1990)

Organization: Nepal Support Group

Editor: E.Bolt and R. Wijland

Appears: Irregularly

Price: Free of charge

Circulation: 250

Format: A4, 10 pp, black/white, copied

Contents: News about Nepal based on the Nepal Press Digest

Reading public: general

Language: Dutch

Tel: (31) 30368723/342978

## India Nu (1979)

Organization: Landelijke India Werkgroep

Editors: B. Ars, N. Bonouvier, H. Boon,

I. v.d. Deen, A. Hendrick, M. Koolen,

M. Reumers, P. Wolthuis

Appears: six times a year

Price: subscription Dfl. 30,- per year

Circulation: 800

Format: A4, black/white, copied

Contents: General news about India, essays, newspaper clippings, exhibitions, theatre plays etc.

Reading public: Students and people who deal with India on a daily basis via their work, general public.

Language: Dutch

Tel: (31) 30321340

Fax: (31) 30322246



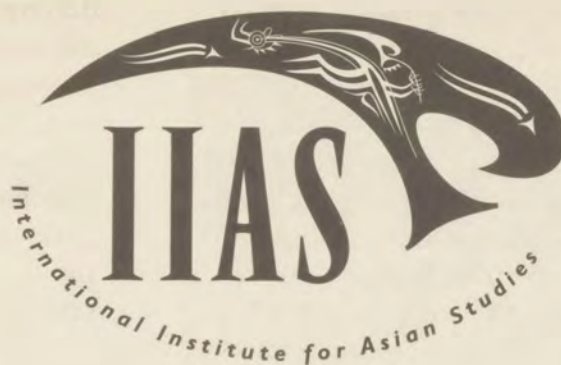




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Louis Radstaak

# Foreword

*In this supplement to the second IIAS Newsletter you will find the speeches which were held by various authorities in the field of Asian Studies on October 13, 1993, on the occasion of the official opening of IIAS in the Stadsgehoorzaal in Leiden. Some 250 guests, including many representatives from Asian countries and Asianists from all fields of specialization, were present. To give an impression of this festive occasion, pictures taken during it feature in this supplement.*

*The speakers unhesitatingly put their contributions at our disposal, for which we thank them wholeheartedly. Some minor editing has been carried out on the speeches, which are not printed in the order in which they were delivered during the day.*

*Furthermore, the contribution of the State Secretary for Education and Science, M.J. Cohen, was read by Dr P.A.J. Tindemans, Director of Research and Science Policy of the same ministry.*

*Taking The Netherlands as a starting point, a tour of the world of Asian Studies is undertaken. One should look upon the contributions gathered in this supplement as personal observations which can make a contribution to the joint effort to come to grips with the complexity of Asian Studies in a global context. Maybe the contributors will be asked to expand on or further update their observations, and other authorities will be asked to write about Asian Studies in their respective countries or regions. IIAS hopes that this supplement will stimulate thinking on the future of Asian Studies and provoke a fruitful debate which will undoubtedly lead to closer international co-operation in the field of Asian Studies. ◀*



## Introduction:

The Quest for a Global Perspective  
in Asian Studies

By P.G.E.I.J. van der Velde



his quest for a global perspective in Asian Studies has taken The Netherlands as its point of departure. There is no other reason for this than that the contributions presented in this supplement are the written form of the speeches delivered during the official opening of IIAS on October 13, 1993, in Leiden. We have chosen this format to stress their transient nature. The lines of attack chosen by the contributors vary according to their nationality and disciplinary background. The value of the contributions must be sought in the inclination to seek a common ground for Asian Studies: How can Asian Studies be strengthened and be put in a proper global perspective?

*Turning Point*

The first contribution in this supplement is that of **E. Hüsken**, Professor of Anthropology at Nijmegen University and Chairman of the Board of IIAS. He looks back on the achievement of Dutch scholars and the Dutch heritage in the field of Asian Studies. Notwithstanding this glorious past, Asian Studies were on the verge of becoming extinct in the 1970s and 1980s, just at a time when Asia was clearly entering the world picture. Two reports compiled by concerned scholars in the field of the Humanities and Social Sciences constituted a turning point which led to the founding of the post-doctoral International Institute for Asian Studies which is a state-supported institute that will stimulate international co-operation.

*IIAS: Middleman's Role*

**M.J. Cohen**, State Secretary for Education and Science, links the importance of Asian Studies directly to the ever growing economic importance of the Pacific Rim. Europeans have to do away with the old distorted Eurocentric

picture of Asia in order to gain a more balanced new one. Moreover, Asian Studies in The Netherlands should be given a higher profile because the traditional Dutch middleman's role demands this. IIAS could play a role in the endeavour by creating a European Network for Asian Studies; a structure for pooling our knowledge of Asia.

*Asian Studies in German Perspective*

Before turning his attention to the German situation, **B. Dahm**, Professor of Southeast Asian Studies at the University of Passau, highlights the long tradition of Asian Studies in Europe and its fine achievements, at the same time not closing his eyes to the close links between Colonialism and Orientalism. Orientalism played a role in the German Romantic movement which stressed the unity of language and state. The independent attitude of the German States is still very much alive today as is witnessed by the decentralized build-up of Asian Studies in Germany and their predominantly linguistic and philological nature. There are 33 universities in Germany dealing with one or more aspects of Asian Studies and the German Asian Studies Association tries to provide some co-ordination. In a European perspective, Dahm sees these kinds of national organizations, in conjunction with the European organizations and the renowned European Institutes in the field of Asian Studies, as the backbone of what Cohen labelled a European Network for Asian Studies in which the identities of the different schools will be guaranteed.

*Learning from Asia*

Professor **R. Rybakov**, Deputy Director of the Institute of Oriental Studies in Moscow which employs over 1000 researchers, informs us about the history of Asian Studies (which he consistently calls Oriental Studies) in Russia, the origins of which he dates back to time of Peter the Great. Asian Studies in 19th century Russia were predominantly of a philological nature. Scholars incorporated words from languages of Asian peoples who had been conquered during the Russian expansion into the Russian vocabulary. Russia became an Asian country itself and Asian Studies a form of self study. After the communist revolution Asian Studies were completely politicized, but Rybakov states that the majority of Orientalists did not commit themselves to crude dogmatism. With the overthrow of communism a new generation of Orientalists, or should we say Asianists, is emerging which eagerly looks for inspiration to their economically successful Asian neighbours.

*Decolonization of Knowledge*

**Dr Taufik Abdullah**, Senior Researcher at LIPI (Indonesian Institute of Sciences) in Jakarta, sketches Asian Studies in a broad regional Southeast Asian perspective of countries such as Indonesia, The Philippines, Singapore, Malaysia, and Thailand. He addresses the decolonization of knowledge in the context of Asian Studies, which was by no means an easy thing to do for the Asian

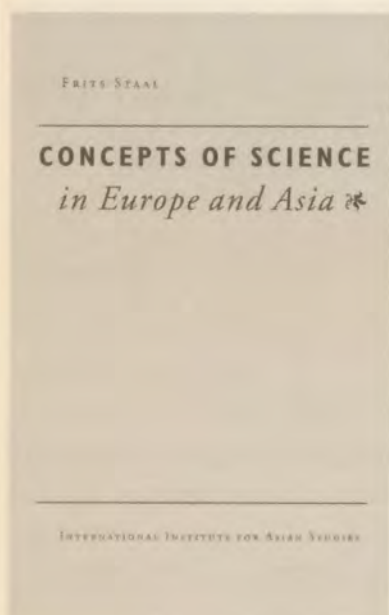
Arrival of the guests.







The key-note speaker J.F. Staal approaches the rostrum to deliver his speech 'Concepts of Science in Europe and Asia', which has been published by IIAS.



► scholars. In the 1950s and 1960s they searched for a proper academic perspective and in the 1970s and 1980s national identity and culture were high on the agenda. According to Taufik Abdullah, the research agenda of the 1990s will, on the one hand, be dominated by tribal orientated research, while on the other hand the awareness of the artificiality of national boundaries in the global village will stimulate international co-operation and enhance research in a broader regional Southeast Asian perspective.

#### *Neighbouring Australia*

From the contribution of Professor M.C. Ricklefs, Director of the Research School of Pacific and Asian Studies of the Australian National University, one gets a clear impression of the urgent need felt by the Australians, who are still predominantly western orientated, to come to grips with the Asian 'challenge'. The Australian government has reacted by making Asian languages compulsory. Australia is well aware that it does not border on France or Germany but on Indonesia and Japan. Asian Studies in Australia is established in several regional centres but one can still speak of a concentration of Asian Studies in Canberra, clustered around the Australian National University, its library, and the Research School of Pacific and Asian Studies. Ricklefs is of the opinion that the prospective European Network of Asian Studies should be linked up with other existing networks including the Australian one. Post-doctoral exchanges within a global network could bring a beneficial global perspective within reach.

#### *Teach or Perish*

David. K. Wyatt, Professor of Southeast Asian History at Cornell University and President of the Association of Asian Studies (AAS), states that Asian Studies in the United States is a big enterprise which has been institutionalized in many different universities across the country. Furthermore, if one looks at the membership of the AAS, which acts as a North American interest-group for Asian Studies, it becomes clear that traditional humanistic disciplines have continued to dominate the field. The support for Asian Studies in the United States comes from the general funding of higher education and is justified by the teaching of undergraduates. This leaves little room for new directions and has given Asian Studies in the United States a highly specialized and parochial outlook. Wyatt expresses hope that in future international co-operation will play a larger role in Asian Studies.

#### *Interchange*

W.A.L. Stokhof, Professor of Austronesian Languages at Leiden University and Director of IIAS, recapitulates the position of IIAS in the broad field of Asian Studies. He sees IIAS as an international facility and service centre, an interchange between organizations and groups of Asianists. He concludes that Asian Studies are bound to flourish in view of the growing importance of 'vibrant' Asia which is increasingly impinging on the awareness of the Western world and vice versa.

#### *The quest has only begun*

Much research still remains to be done in order to really come to grips with Asian Studies in a global context. More attention will have to be given to Asian Studies in the Asian countries themselves. Therefore, it was a pity that our Japanese guest had to cancel his trip to Leiden at the very last moment. Fortunately Taufik Abdullah could inform us about Asian Studies in the Southeast Asian region. But we are still ill-informed about Asian Studies in Japan, China, Korea, Vietnam, and India.

More attention will have to be paid to Asian Studies in the southern countries of Europe and Latin America. Fortunately Asian Studies in France and Great Britain have been charted in recent studies and Asian Studies in Scandinavia have been highlighted in an article in the previous issue of this Newsletter. With the assistance of databases, which are continuously updated, and unstinting efforts we will be able to create a greater degree of transparency in the world of Asian Studies. As a step in this direction in its next supplement the editorial staff of this Newsletter will venture to give a picture of Asian Studies in Europe. ◀



# New Directions in Asian Studies in The Netherlands

By F. Hüsken

# H

oping that I am not unjust and unfair to authors of early travel accounts on Asia like Willem Rubroek (Rubruquius) from Flanders, who travelled through Asia in the mid-13th century or Jan Huygen van Linschoten who presented his report of

his Asian experiences in the closing years of the 16th century, when I introduce François Valentijn as the first representative of Asian Studies in The Netherlands. Two hundred and seventy years ago, in 1723, he submitted his manuscript of what was to become a five-volume edition entitled *Oud en Nieuw Oost-Indiën*, a book which enjoyed immediate popularity and which was printed in large quantities throughout the 18th century. In retrospect we might also call him one of the first scholars to have done some comparative work on Asian cultures and societies. His description of Asia ranged from Surat in West India to Irian Jaya and the Moluccas in Southeast Asia and to China, Taiwan, and Japan in the East. He expatiates on regions in present-day countries like Bang-

administration. But throughout its history it has also reflected the idiosyncratic curiosity in other cultures, languages, and civilizations which had its roots in the interest in human universality fostered by the Enlightenment.

I do not need describe to you this often quoted 'glorious past' of Dutch Orientalism in greater detail. Many have done so in recent years and for good reasons. In the international academic world of Asian Studies over the last three centuries Dutch academics have played an important part, and we certainly can be proud of what has been achieved by our predecessors. For some time, however, we have feared that a glorious past was all we had to be proud of in Asian Studies. Of course, in many places in The Netherlands we can still find valuable collections of manuscripts from different parts of Asia; vast archival sources dating back to the East India Company and incorporating the consular files from Jeddah and the records of the last years of Dutch colonial presence in Irian Jaya, as well as the correspondence and reports from the Deshima trading post in Japan; archaeological exhibits and ethnographic artifacts from South and Southeast Asia as well as botanical collections. Besides these primary sources, Dutch scholarship on Asia has produced an impressive amount of authoritative studies in different fields.

## *Endangered Species*

The reason that we had cause to fear that such a heritage would either not be continued at all or at most only in a very diluted form in the years to come, was because of the drastic changes and restructuring Dutch academic life had undergone in the last two decades. As elsewhere, the 1970s and 1980s were probably the most difficult years for Dutch universities as far as Asian Studies are concerned. While overall student enrolment boomed in the 1970s, the traditional disciplines of Asian Studies lagged behind. In the 1980s, budget cuts in all faculties probably hit the smaller departments hardest. Although in those years the number of students and Ph.D candidates was larger than ever before in the history of these departments, staff positions were reduced and research budgets minimized. As faculties tended to protect the interests of the bigger and stronger departments, non-Western studies in general found themselves in a difficult position.

This engendered a rather cynical paradox: just at a time that Asia – or at least, major Asian countries – have become highly successful with regard to economic growth and political influence, and therefore at a time that scholarly interest and scientific knowledge could be of utmost practical relevance to both politicians and economic decision-makers in the 'Old World', the infrastructure of these fields of study and expertise was about to be severely damaged, if not destroyed. The famous, or rather infamous, decisions reached virtually simultaneously by the universities of Leiden and Amsterdam to do away with their departments of Asian archaeology – thereby coming within an ace of eliminating an impor-



Welcoming speech given by F. Hüsken, Chairman of the Board of IIAS.

ladesh, Burma, Thailand, Vietnam, and Malaysia. We might say that he was the first to work within the field of Asian Studies as it is nowadays understood. If we did not know better, we could say that it was he who formulated what the International Institute for Asian Studies should consider as its fields of interest and as its regional domain.

Since Valentijn's pioneering efforts, many have followed in his footsteps, thereby laying the foundation for an enduring Dutch involvement in Asian Studies. Indubitably, it was a field of interest and study which, from its very inception, was closely related to the interests of Dutch economic expansion in Asian trade and colonial



- tant domain of Dutch scholarship with an international reputation – was a case in point. Or should we say a turning point, a blessing in disguise? This severe attack on what was a foremost field of research and teaching and one which politically represents a counter-balance to a colonial past, set off a call to save what then suddenly was seen as a national heritage and to start a salvage operation.

### *Turning Point*

It began about ten years ago with a rescue programme for Indonesian Studies – always the largest field and in many ways the backbone of Dutch academic involvement in Asia. Special funds were set aside to stimulate research on Indonesia in the Humanities and Social Sciences, while the Natural Sciences and Technology received support through the Ministry of Development



**On the first row from left to right: His Excellency Inderphal Khosala, Ambassador of India, David K. Wyatt, and his Excellency Abinant Na Ranong, Ambassador of Thailand.**

Co-operation. Scholars working on other parts of Asia were less fortunate, as their departments suffered from further budget cuts. It was no earlier than 1989 that the Ministry of Education and Science finally installed a committee to make an inventory of major obstacles, bottlenecks, and weak spots in the field and to develop guidelines for future policy measures. On the basis of a careful analysis, the Staal Committee handed in its report in 1990. In this report it clearly defined a policy which could and should secure and improve the quality of research and teaching on Asia in the Humanities. A year later, the Van den Muijzenberg committee presented its report in the future of Social Science research in Asia.

The two committees agreed on all major issues and recommendations. In their view it was at the post-doctoral level that Asian Studies needed co-ordination and co-operation as well as financial support. Because of the weak financial position of most departments within the universities and the research institutes, Asian Studies in The Netherlands was in danger of losing one of its major assets: promising young scholars who were forced to look elsewhere for jobs, which often bore no relation to their academic qualifications, after earning their Ph.D degree. A post-doctoral institute could prevent such a waste of cultural capital by providing opportunities to encourage further development of scholarly qualifications, by exploring new ventures in the field of Asian Studies, and by developing areas of study which had not traditionally featured on the academic agenda in The Netherlands.

Such an institute should, according to the two committees, not confine itself to Dutch academia. Ever since it started, Asian Studies has been a domain in which national boundaries have been either irrelevant or

non-existent. During the past decades, contacts with academic centres abroad have increased rapidly. In the future, internationalization should be further stimulated and promoted by linking in with research interests and projects at other academic institutions, organizations, and associations in Europe. Following the recommendations of the two committees, preparations for a post-doctoral institute started in 1992 under the auspices of the Royal Netherlands Academy of Arts and Sciences. Its three founding fathers, the Royal Institute of Linguistics and Anthropology (KITLV), the Centre for Non-Western Studies at Leiden (CNWS), and the Centre for Asian Studies Amsterdam (CASA) reached an agreement in December 1992. The International Institute for Asian Studies (IIAS) has been operational from the 1st January, 1993.

### *IIAS*

Not only in name, but also in actual practice, IIAS should work towards the foundation of an European network and it should support such a network by providing an academic infrastructure through conferences, seminars, workshops, exchange programmes, and common research projects; by setting up databases of current research, recent publications, and discussion lists. In the long run, such initiatives should be given more substance by co-operation with other European institutions and associations in order to prepare a European platform. In many ways, European political unification has left its imprint on the process of Europeanization in academic affairs.

Now, we should shift our attention to several paradoxes with regard to IIAS. Although based in Leiden, it is a national institution: nearly all Dutch universities and research institutes are represented on the board and the Academic Committee. Although a national institute, it aims at treating the field of Asian Studies as an international domain. As passports are irrelevant to scholarship, the research fellowships at IIAS are not granted only to Dutch nationals. As Asian Studies in The Netherlands, strong as they might be in some fields, need co-operation with other European and Asian centres in order to cope with the globalization of cultures and economies, research and teaching clearly cannot be confined by our national boundaries.

### *Internationalization and Co-operation*

In its policy of reaching out to the international level, IIAS is, however, very much aware that it needs to be modest in its initiatives. If we aim at European co-operation, this should be done on an equal footing and to mutual benefit of other countries in Europe. Only through co-operation of international institutions like the European Science Foundation (ESF) and European Associations for Asian Studies, and the academic centres, can a real international standard be reached. Only when and if representatives from different countries can reach an agreement on co-operation – e.g. under the aegis of the ESF – can a brighter future for Asian Studies in Europe be realized. Perhaps the clearest proof of the co-operative nature of IIAS is the fact that institutes which formerly were in competition with each other have found way to engage in reciprocally stimulating common endeavours. If this is the outcome of the four years of preparatory work, I consider all the difficulties and the complications which the founding fathers and mothers of the institute encountered to have been worthwhile. ◀



# IIAS: A Middleman's Role in Asian Studies in Europe

By M.J. Cohen



**T**he development of Asian Studies has been somewhat reminiscent of an Oriental fan – narrow at the beginning and increasingly multi-coloured and polymorphous as the subject matter has ranged across ever wider tracts of geographical space and time. And as the fan of Asian Studies has unfolded, the involvement of the Netherlands government has deepened and intensified.

## *From Theology to Economy*

The roots of this involvement are deeply embedded in our past. In fact, it may be true to say that Asian Studies were among the first fields of scholarship to have felt the full impact of what is broadly termed 'Science Policy'. I am referring to the government's work in training administrators and officials for Indonesia. But far earlier, even before the ties with the East Indies had provoked the genesis of a new discipline, the rise of Protestantism with its emphasis on Bible study had aroused Dutch interest in Asia, in particular in the different 'rival' monotheistic beliefs that had originated there. The interest of theologians combined with our thirst for knowledge about the colonies laid the foundation for the appreciable amount of sources that were stored and preserved in Europe. Many of these sources are housed in The Netherlands and have indeed become part of our cultural heritage.

Today, too, the government is pursuing an active policy with regard to Asian Studies. The motives underlying this policy have changed over the years. This is now closely linked to the enormous boom in the Asian economies; the old global order has been overturned. Not only must the colonial sense of superiority be permanently consigned to the past, but the rise of Asian economies has indeed put us in a position of increasing interdependency. This interdependency makes it all the more pressing for us in this country to acquire a deeper knowledge of Asia. The inauguration of this international institute provides me with a good opportunity to share my view of the future development of policy on Asian Studies with you.

## *Distorted Picture*

Let me begin by reminding you of Professor Staal's appeal to the government in 1987. In an open letter to Mr. Deetman, the then Minister of Education, he made a very strong case for giving Asian Studies more weight. Staal argued that – all the newspaper articles and television documentaries to the contrary – the Dutch were relatively ignorant about Asia. 'In fact,' he summed up, 'we are constantly being confronted with projections of Western ideas onto an Eastern world about which the strangest of misconceptions stubbornly live on'. In other words, we have a distorted picture of Asia. It is a picture incongruously coloured by respect for the continent's swift development, while its dominant image is still of a

dinosaur-like entity – massive, alien, exotic, and certainly something that no-one has ever been able to take in at a glance. Asia is rapidly gaining in global significance, yet this partial and unbalanced picture still clings to Western minds and the group of specialists whose task it is to study the continent is actually dwindling in size.

Asia is the collective name for a vast continent, one that has often led the world or paralleled Western developments in science, art, and social organization for 4000 years. It is the continent that produced Hammurabi's code of law, the Pentateuch, the laws of Manu, and Confucius' plan for a great union of Chinese states. Later, Asia gave birth to all the world's major religions. The material decline of Asian states that was the hallmark of the past 400 years coincided with the rise of powerful states in the West and colonialism that followed.

## *Pacific Rim*

But over the past 20 or 30 years the tide has been turning. Ten years ago the Americans coined the phrase 'Pacific Rim', locating the world's economic centre of gravity between America and Asia. After the first wave of economic progress in Japan, Korea, Singapore, Hongkong, and Taiwan, followed a second wave, in which Indonesia, Thailand, and Malaysia too moved squarely into the arena. They are now being closely followed by China, where economic and technological development is moving at an astounding pace. Vietnam is following fast. And we should not forget about that subcontinent on its own: India.

This dynamic thrust, with its economic, technological and even political motors, is accompanied by an immense population growth; two-thirds of the world's population live in Asia, and by the end of the following century this figure will have risen to three-quarters. We can no longer permit ourselves to retain a partial and unbalanced picture of this major continent. We must evolve a better image of Asia to replace the old colonial picture with its Eurocentric bias – a bias that impedes our vision and prevents us from looking at developments in Asia with a truly open mind.

## *The Importance of Asian Studies*

Staal is right when he says that our picture of Asia is ambivalent. A coherent image of Asia might well be an impossibility. At the very least an addition to the academic knowledge of Asia, such as cinema, literature and personal and business contacts, will be playing a larger role. Yet we must not underestimate the importance of scholarship:

firstly it would be foolish and irresponsible, either from the vantage-point of culture or from that of pure scholarship, to fail to study the languages and cultures of a continent that contains two-thirds of the world's population; moreover, ignorance about expanding economies to which many countries, including The Netherlands, are transferring their activities, is a recipe for economic failure; last but not least; the source material from Asia that we have at our disposal entails certain re-





P.A.J. Tindemans delivering the speech of the State Secretary for Education and Science, M.J. Cohen.

► responsibilities – not only to preserve the documents in good condition, but also to make them accessible to all.

All the factors I have mentioned underscore the importance of giving Asian Studies a higher profile. This is of particular relevance in this country. Our traditional middleman's role, in both material and a more abstract sense, makes this country extremely sensitive to what is happening in the world and to the importance of knowing all the parties with whom we have dealings. In the material sense, our forte as middlemen is in the services sector. What I mean by saying that we are middlemen in a more abstract sense is that our society is receptive to – and easily permeated by – new cultures and ideas. Our traditional knowledge of European languages has long enabled us to place different traditions of scholarship side by side and compare them. Moreover, The Netherlands, while being a relatively prosperous nation, is not a major actor in the great political arena. Many countries saw and see this as an advantage and a reason to do business with us.

In days gone by, the fact that we regarded part of Asia as 'our' territory motivated us to learn more about it. Now, our curiosity must be set within an altogether broader perspective. As more knowledge is acquired, an organizational structure will be needed, not only at a national level but also internationally. In the United States, a systematic approach to Asian Studies has been devised, for reasons relating partly to defence and economics and partly to pure scholarship. One noteworthy academic product of these efforts is regular issues on Asia, as well as other topics of course of the *Journal of the American Academy of Arts and Sciences*, 'Daedalus', which collects each year's crop of interdisciplinary studies in several fields in a single publication. The Netherlands may be too small to have its own *Daedalus*, certainly about Asia alone, but a journal of this kind at the European level, opening up the subject of Asia not only for scholars but also politicians, policy-makers and other interested parties, would greatly benefit public debate.

#### *Dutch Government Policy*

Universities in The Netherlands possess a large measure of autonomy. Even in our system of state-funded universities the scope for government action is limited. But I should like to mention two kinds of government activity: firstly, actions undertaken in connection with Special Agreements on Science, Education and Technology and secondly, the international development of IIAS. We have also chosen to focus on a number of Asian countries in strengthening scientific, educational and technological ties, in particular Indonesia and China, and for education Japan plays a prominent role. We even feel that we should enter into the strongholds of these countries. This was at the heart of our support to the initiative tak-

en by the University of Leiden, the Royal Netherlands Academy of Arts and Sciences and the University of Amsterdam to set up a Netherlands Institute in Beijing.

As for the international development of the Post-doctoral Institute for Asian Studies – this has followed an altogether more convoluted course. Professor Staal's original idea was that there was a need for a European Foundation of Advanced Asian Studies, which would tackle the problems facing research fellows when it comes to exchanges and the transfer of information. This proposal proved too far-reaching, however, for acceptance within the European arena of Asian scholars. The Dutch Education Minister J. Ritzen and the then French Minister of Research and technology, H. Curien, both of whom were convinced of the need to organize Asian Studies on a European level, then decided to request advice from the European Science Foundation. This Foundation will soon be publishing its report, and it appears that the very production of this report has itself had the effect of uniting the community of Asian scholars within Europe. This is no small achievement, when you consider the very small common ground shared by, say, an expert on India from Italy and an Asian generalist from Sweden!

#### *European Network for Asian Studies*

Europe needs a structure for pooling our knowledge of Asia; one European Institute may not be the right answer. My thoughts tend more in the direction of a European network of a small number of centres, institutes that each form a sizeable unit on their own. A network that would have to fulfil a variety of functions. Let me enumerate them for you:

- Such a network would have to connect the main European centres of expertise in Asian Studies;
- It would give post-doc and research fellows the opportunity to pursue their studies in a different country, before accepting a permanent academic appointment;
- It would create scope for receiving Asian scholars in Europe and giving them the opportunity to do research in European libraries;
- It would organize its own database and compile the results of academic research in a journal; perhaps it should indeed publish a 'Daedalus on Asian Studies' to promote public debate on Asia;
- Finally, a network of this kind would provide the opportunity, where necessary—as in the case of the Orientalists in the former USSR—to organize international support.

IIAS must play a part in this network, and I am prepared – if the European Science Foundation's recommendation are in line with this idea – to reserve funds to promote this particular role if such an idea, based on joint international financing of partners in a network should materialize. The French Minister of Research and Higher Education and our State Secretary are therefore planning to discuss ways of inspiring our other European counterparts to work towards the establishment of a European network for Asia Studies. I am confident that we can achieve this. Asian Studies, which by its very nature is a fragmented field, could indeed set an example to other fields within the Humanities and Social Sciences to make themselves more visible nationally and internationally.

I should like to conclude by observing that the establishment of this International Institute for Asian Studies is an immense achievement, and I appreciate the vast amount of work that has made it possible. I see this establishment as a first step towards a combined European effort in this field. Earlier I referred to the middleman's role that The Netherlands sometimes plays in the world. Perhaps I may be allowed to express the hope that the Institute will also be willing to perform this kind of service to the international community! ◀



# Asian Studies in Europe with Emphasis on Germany

By B. Dahm

W

hen asked to speak on the state-of-the-art of Asian Studies in Europe at an occasion like this, one feels honoured but, at the same time, very uneasy. Asian Studies? All of Europe? And this in

twenty minutes? – I can assure you it was due to my naivety, rather than to any ambitions, that I finally accepted. Doing justice to the great variety of Asian Studies in so many different countries would be impossible; the only thing one can do, indeed, is to concentrate on some issues that one considers important. But even this has to be done in a rather simplistic manner, *holzschnittartig*, as we Germans say. Therefore, please, consider this contribution in the first place as an attempt to depict some trends in Asian Studies in Europe mainly as a kind of contrast to Asian Studies in other parts of the world: What are the distinctive features? What are the differences if they are compared with Asian Studies elsewhere? And, as a historian, do allow me to look back briefly for the reasons behind these differences. Thereafter I want to relate some present-day developments in the field of Asian Studies in Germany and other European countries.

## Long Tradition

I think the most distinctive of all differences, if compared with the state of the art in other parts of the world, is the long tradition of Asian Studies in Europe. If we include the Near East, which was an essential topic in Orientalism, out of which Asian Studies developed, we could speak about a 350 year old tradition, taking into account that chairs for Arabic Studies were already created at Cambridge in 1632 and in Oxford in 1636. But if we restrict our area to the world east of the Hindukush – and that is what I want to do – we still have a tradition of almost 200 years, considering the fact that our French colleagues at the Institut National des Langues et Civilisations Orientales (INALCO) in Paris, are now actually preparing the bicentenary celebrations of the foundation of the institute in Paris in 1795.

European-Asiatic Societies were even older, but the regular teaching of Asian languages and cultures started in the early 19th century, with chairs of Indology in Paris in 1815, Bonn 1818, and Oxford 1833.

## Orientalism & Colonialism

The second distinct difference, namely that Asian Studies in Europe were (at least so it is maintained in a number of critical studies on Orientalism) designed and practiced as part and parcel of colonial expansion. The attacks, for instance by Edward Said in his *Orientalism* (1978), or by Asaf Hussain in his *Orientalism, Islam and Islamists* (1984) have become part of Asian Studies in Europe and are the subject of much discussion. These attacks are well known and they not only come from outside; they are a part of the decolonization-process in

the societies of former colonial powers. I think in most European countries we will find these attempts to come to terms with one's own imperialist past, in particular among the younger generation who are extremely critical of the negative aspects of colonial expansion. Being in Leiden, some among us might recall that even a great scholar with worldwide fame in the field of Asian Studies, Snouck Hurgronje, has not escaped this fate of a critical re-evaluation. These attempts to come to terms with one's own past are not unfounded attacks easily dismissed like some of the accusations of Said and Hussain, they are scholarly works. The young Dutch scholar Van Koningsveld might have been biased when he wrote his critical articles about Snouck. But he knew his sources and his editions of Snouck Hurgronje's correspondence with Nöldecke and Goldziher are important new contributions to this field.

## Quality of Asian Studies

I think it cannot be denied that Asian Studies in Europe aided colonialism and imperialism to no small degree. But the co-operation with colonial authorities is only one side of the coin: the other, equally, if not more important side, is the development of what came to be known as classical Indology, Sinology, or Japanology in various European countries. If there is a third specific characteristic of European Asian Studies it is the high quality of these philological studies unparalleled up to the end of the colonial period which continued to make deep imprints on Asian Studies in Europe thereafter.

In colonial times the results of this dedicated research were already appreciated not only by European academia, but also by the emerging new elite in the various colonies. They quoted proudly from the texts of their own cultural tradition, edited by the Orientalists, for instance the texts of the Vedic religion by Max Müller, the famous German Professor in Oxford. They pointed to the temples at Angkor, Pagan, Borobudur, rediscovered and rebuilt by the French, the Dutch, or the British as important monuments of their own cultural tradition and they spoke with pride about their glorious past, extolled by Krom, Stutterheim, Coedes or by Gordon Luce, G.E. Harvey, or other British experts on Burmese history.

Maybe their efforts to reconstruct the glorious past were exaggerated, but this tradition, as you all know, survived well into the post World War II period, when new nations required new attention and when the American Area Studies Programmes showed the way to go about it. This tradition of shunning rather than dealing with the new political developments in Asia lasted longest, if I am not mistaken, in countries with no colonial past in Asia, such as Germany or the Scandinavian countries. The British, the Dutch, and the French, in spite – or should one say because of – their decolonization problems, followed the American example. After some initial hesitations here or there they transformed their former colonial institutes without any great difficulty into Modern Asian Studies Centres.



► These changes did not pass unnoticed. But when a request was made by the German Science Council to create something similar in Germany in the early 1960s – the result was that the 27 or so new professorships were practically all intended for the traditional disciplines of the so-called ‘Orchideen-Fächer’ in Germany. It was only in Heidelberg where a South Asia Institute was also founded in the 1960s, that the focus was on modern developments. By the way, a Nordic Asian Studies Centre was founded 1967 in Copenhagen – so both of them, Heidelberg and Copenhagen, are now already celebrating their 25th anniversary of Modern Asian Studies. But in their countries they were the exception rather than the rule.

*Germany and its Autonomous States*

Having set the stage I will now address the situation of Asian Studies in Germany: What are its features today, where are the differences as compared with other parts of Europe? The most important observation about the situation in Germany is that we do not have a concentration of Asian Studies in a few places – like in England at SOAS or Hull, like Paris in France, like Leiden and Amsterdam in The Netherlands or like Copenhagen in Scandinavia. Heidelberg has not lost its potential of the 1960s, but five of the 15 or so professorships in Asian Studies are vacant at present. This is perhaps a sad coincidence, but in one way or the other it is symptomatic of the unsatisfactory situation in Germany.

The state of affairs is thus: up to 1990 we had about 30 German universities – out of a total of more than 100 – which were engaged in one or more subjects pertaining to Asian Studies. These universities were spread over all parts of Germany, from Kiel to Freiburg, from Hamburg to Passau, and from Trier to Berlin. German reunification did not cause a major revision in our system. After the painful process of restructuring three more universities of the former DDR they can now be added to the list, namely Humboldt University in Berlin, and the Universities in Leipzig and Halle. In these 33 universities we find 23 Institutes of Sinology, the same number (20+3) – there are several new institutes, see below – are engaged in Japanese Studies, 17 institutes teach Indology, and in 18 institutes we find some activities in Southeast Asian Studies.

*Asien and Hamburg*

Thirteen universities have chairs for at least 3 of the major Asian regions. These are the universities in Berlin, Bochum, Bonn, Frankfurt, Freiburg, Göttingen, Hamburg, Heidelberg, Cologne, Marburg, Munich, and Tübingen. This sounds a lot, but if one counts the chairs in other countries where there is a concentration of Asian Studies in a few places there is not much difference. The major reason for this dispersion is the cultural autonomy of the various German states; the Federal State does finance some research activities via the German Research Association (DFG), but the universities are paid by the Länder (states) and they, of course, mainly support studies which they consider necessary for the needs of their state.

A German Association of Asian Studies tries to provide some co-ordination. Under its ‘umbrella’ there are scientific advisory councils for South and Southeast Asia, for Japan, Korea, and for China. The Association also provides a forum in the form of the journal *Asien*, a quarterly. One of the distinctive features of *Asien* is the publication of the teaching programme of all German institutes engaged in Asian studies twice a year, per semester. The councils are supposed to arrange colloquia about their respective areas at least for the biennial national conventions of the Association, but more could be done in this respect. An encouraging sign is the annual voluntary gathering of young scholars with a regional specialization from all over Germany, for instance the regular meeting of 80 to 100 young Southeast Asianists. The established scholars prefer their national or international professional associations. There is little interest in ‘interregional’ co-operation! The Indologists know little about the Japanologists and so on. Because of this, it is not easy to present a complete picture of Asian Studies in Germany. There might always be some activity going on somewhere, of which the compiler and his informants are not aware.

The best source of information is still the well known Institute of Asian Affairs in Hamburg with its documentation- and publication activities- about modern developments in Asia. Indeed it often functions as an clearing house of Asian Studies in Germany. However, since we are dealing with the situation in German universities, the Hamburg-based Institute like other extra-university research institutes dealing with Asian developments (like the Bundesinstitut für Ostwissenschaftliche Forschung in Köln or the Stiftung Politik und Wissenschaft in Ebenhausen near Munich) cannot be discussed in detail. Something like the *Livre Blanc*, reflecting the state of the art of Asian Studies in France cannot so easily be matched in Germany, mainly because of the lack of national centres of Asian Studies.

*Tradition*

Another observation which should be made with regard to Asian Studies in Germany is the gradual retreat of the formerly dominant concentration on Linguistics and on Philology. In the early 1960s an opening for more recognition of modern developments in Asian Studies was still clearly rejected. In the meantime, most of the new chair-holders have created such possibilities, but they themselves still have to stick to the classical programme. This generation of lasts and firsts is now in their early sixties and they will be replaced in the next few years. This is also true of major traditional Asian Studies Centres such as Bochum, Bonn, Hamburg, Cologne, Munich and Tübingen.

The question of in what direction Asian Studies in Germany will develop in the future depends largely on the successors to the present chair-holders. Above all in Indology and Sinology, but also in Japanology, voices can be heard at the national conventions warning about abandoning the field of classical studies too soon. I was unable to find out in how far this concern is also felt by



**Reciprocity of knowledge:**  
Indonesian islamologists Ahmad Sewang and M. Hitami share experiences with a fellow Asianist.



other European countries. Maybe it is a typical German concern because of the geographical isolation of most of the chair-holders. This at least makes the wish to stick to traditional orientations understandable.

In one discipline, however, the dice seem to have been cast in favour of rapid modernization. This is the field of the formerly no less conservative discipline of Japanology, of which the first chairs were established in the mid-19th century, the very first in Leiden in 1855. Accounts of the history of Japanese Studies in Europe show that, in spite of Japan's rise to being a superpower, up to World War II modern developments were paid little attention in the curricula of Japanese Studies.

### Japan Boom

In fact, it was only in the early 1980s that universities in Germany and in other European countries as well suddenly experienced a rush of students to the formerly rather small departments. Student numbers in Germany trebled, even new universities such as Koblenz, Herdecke, or Hagen created centres of Japanese Studies. In Berlin a Japanese-German Centre was established in 1985, the German Institute for Japanese Studies in Tokyo was opened in 1987, followed by an Association of Social Science Research on Japan in Berlin in the same year. 1990 finally saw the foundation of the German Society for Research on Japan, replacing formerly loosely structured associations of Japanologists, publishing its own newsletter and a journal on research about Japan. Its programme includes conferences and support of research; improvement of communication and information with regard to Japan studies in Germany and strengthening of institutional representation.

About the same period, 1985-1990, the Dutch Japanologist J. van Bremen wrote a report mentioning similar developments of Japanese Studies in the Netherlands. He sees the most conspicuous trends in:

- the growth in the number of students and academic staff, and in the variety of specialities and disciplines comprising Japanese studies;
- the spread of modern Japanese Studies in The Netherlands;
- the increase in the number of institutes offering Japanese or Japan-related courses and;
- the creation and operation of a new network for co-operation and exchange in Japanese Studies in Europe.

This development, if not explosion, of Japanese Studies in Europe in the 1980s - there are similar reports from France and other countries - shows the latent potential inherent in the old institutes of Asian Studies. Even if they formerly concentrated almost exclusively on philology and more classical pursuits, the old institutes are obviously able to fulfil new requirements, if there is a real or a conceived need in Europe to better understand modern developments in that part of the world. The reasons for the rush into Japanese studies in the mid-1980s are not known - at least not to me - most probably it had something to do with Japan as the new economic superpower, threatening the old established economies.

Similar 'reaction' in Asian Studies can be seen in other parts of Europe. At present in Great Britain there is obviously a preoccupation with the potentials of the Pacific Rim. I. Brown, from SOAS in London, speaks about a 'spectacular growth' in the study of the rapidly growing economies on this area. His explanation of the phenomenon is: 'Research on the Pacific Rim is largely driven by the wish to 'discover' the reasons for the rapid industrial growth which has been experienced by many parts of that region, to establish a model which might be applied by others...'

### New Dynamics and the European Associations of Asian Studies

Whether Japanese Studies, or studies on the Pacific Rim, or studies of the potentials of the ASEAN-countries, wherever we look in Europe in recent years we have seen new dynamics unfolding in Asian Studies. A representative selection of activities on the European scene is published in the first issue of the *IIAS Newsletter*. There are reports about the steadily increasing activities of the Nordic Institute for Asian Studies in Copenhagen, or about the development of the 'Baby Krishna Project' and various other initiatives in The Netherlands. Leiden, seems to be developing into an European Centre of Asian Studies. Those of us who come here regularly for our research on Indonesia are truly impressed by all these activities. They include 'Eden', the Indonesian Environmental History-Project, the Erasmus Programme on Languages and Cultures of Southeast Asia and the foundation as well as the management of the European Association of Southeast Asian Studies (EU-ROSEAS).



General view.

Let me just mention one more - perhaps the most important - aspect of Asian Studies in contemporary Europe: the activities and regular conferences of the various European Associations of Asian Studies. The European Conferences on Modern South Asian Studies (convening biennially since 1968) or the meetings of the European Association of Chinese Studies (convening biennially since 1975) or the European Colloquium on Indonesian and Malay Studies (convening biennially since 1978) and, of course, the European Association of Japanese Studies (convening tri-annually since 1978) with its secretariat presently here at Leiden, have spread the issues of Modern Asian Studies throughout Europe. They all developed out of private initiatives, participants in conferences pay their travel expenses themselves, the organizers determine the themes of the conferences, there is little bureaucracy involved. And yet, the conferences are getting bigger and bigger in size from convention to convention: there is quite obviously a need for this.

In my opinion this is a very healthy development. These associations are creating networks for the discussion of issues of general concern but, at the same time, they allow participants to maintain their respective identities, their own school of thought, and their individual approach to the problem without the prospect of compulsory integration into a larger body. The variety of the cultural backgrounds of European scholars has provided new insights into and perceptions of the past and will do so in the future as well. ◀



# A Case of Continuous Reorientation: Asian Studies in Russia

By R. Rybakov

**F**

irst of all I would like to thank IIAS for inviting me as a representative of Russia to this very important meeting, which may become a landmark in the history of Asian Studies in Europe. Till the day before yesterday the possibility of coming here to Leiden at your kind invitation had not materialized into an opportunity and I am happy that the

opportunity was able to become a reality. Thank you all, the organizers in particular, for your interest in Oriental Studies in Russia. Russian Orientalists have always considered themselves and their work as part of a pan-European scientific tradition, although there have always been some difficulties with recognizing this fact... but I shall elaborate on this issue at some length a little later.

Before doing so, allow me to congratulate the staff and the board of IIAS on the occasion of the opening of the Institute, born de facto several months ago, being born de jure today in our presence.

## *Peter the Great*

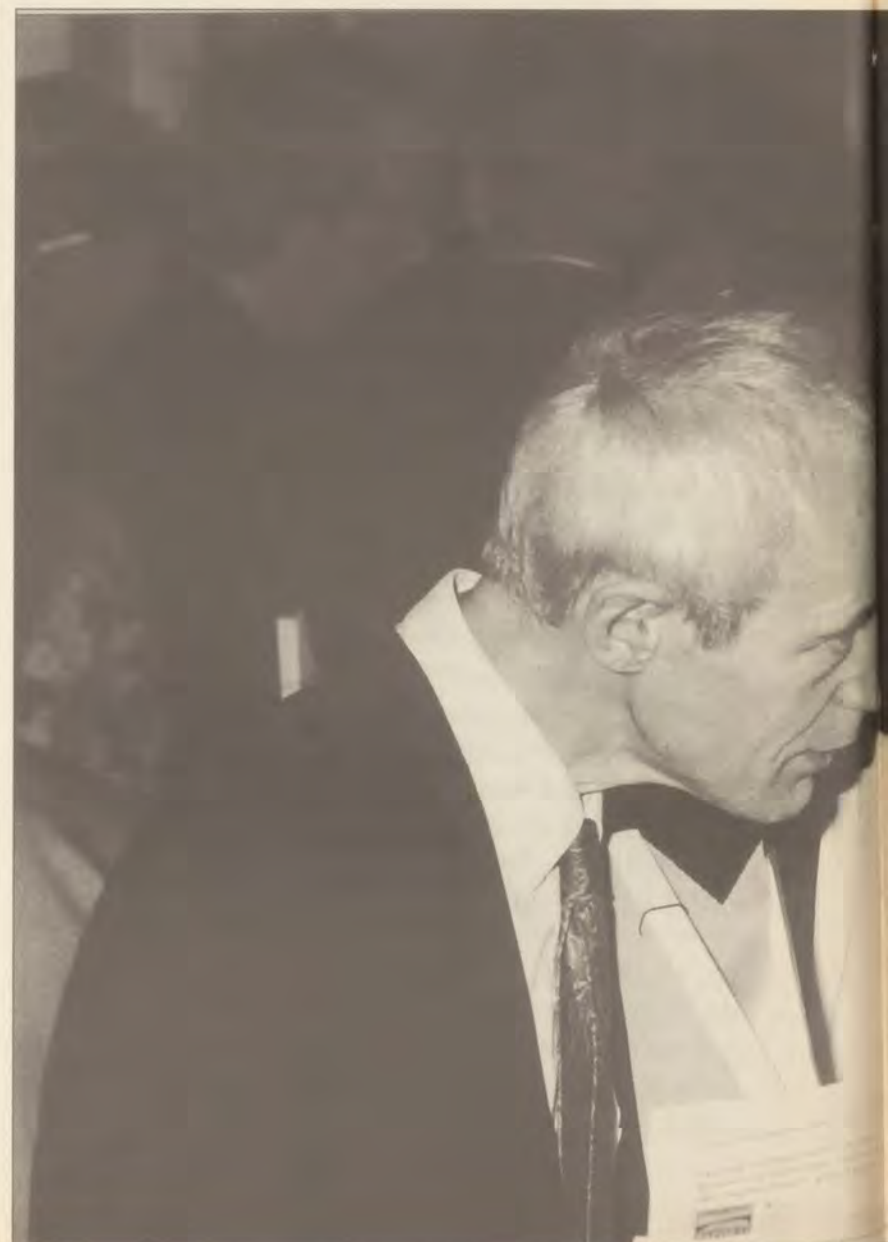
Incidentally, IIAS and the Institute of Oriental Studies in Moscow were born under the same stars. We just happen to be a little older – next Friday we celebrate our 175th anniversary in Moscow. Of course, neither event was the beginning of Asian Studies in either country. The history of Orientalism as a branch of science goes back much further into the past in both The Netherlands and Russia. In our case the beginning of Oriental Studies can be traced to one person to whom all the reformers of our society, including the present ones, owe so much and who you in Holland probably know much better than any Russian, I refer to Peter the Great. It was he, the ‘revolutionary tsar’, who initiated the so called ‘Kunstammer’, in the then newly built city of St. Petersburg. Founded in 1713, the ‘Kunstammer’, comprised both a museum and a library. Both were taken over a dozen years later by the Academy of Sciences, which was founded in St. Petersburg.

## *The Philological 19th Century*

The 19th century witnessed a rapid growth of institutions, organized for the pursuit of Asiatic Studies, mainly of a philological nature. The Asiatic museum and library in St. Petersburg, which became the main centre for the whole of Russia, were assisted by many institutions in Moscow and elsewhere. Some of them, extremely important ones, were situated quite far away from the capitals of imperial Russia – St. Petersburg and Moscow. One of the most prominent was situated in Kazan on the Volga where students were taught a number of Oriental languages like Arabic, Chinese, Sanskrit, Persian, Buryat, and Turkish. In 1833 the first European faculty of Mongolian languages was opened in Kazan. Other centres could also be mentioned – in Vilnius, Kiev, and Kharkov. Apart from universities, the orientalist had special institutes at their disposal, like the Lazarev Institute of Oriental Languages (1827) in

Moscow, which was founded by the Lazarev brothers who came from a rich Armenian background. With the development of communications, the world was becoming smaller and more easily accessible, and gradually the geographic scope of Russian Orientalism became wider including Africa, New Guinea, and other regions not bordering on Russian territories.

As I have already noted earlier, Oriental Studies were predominantly philological in nature. The language was the alpha and omega of the student's training, the text in this ‘exotic’ language the main object of knowledge, the interpretation of this text being the final goal of the orientalist's work. For what reason? To bring home something unknown, unusual, exotic – from the point of view of Europeans – to satisfy the curiosity of the general public and, as it were, to banish the strangeness of Asia. There were sound practical reasons for doing so. Russia was moving East, conquering Caucasia and Central Asia, trading with China, fighting one war after another with Turkey. The vast majority of her boundaries were in Asia, even India was not so far away from Imperial Territory. And what is equally important, is that Russia was (and still is) not only an European country, but to a great extent she is Asiatic and the winds of influence from say The Netherlands or Ger-





many were not the only ones to spread their message in her. So when studying Asia we were and are to some extent studying ourselves, trying to arrive at some sort of self-understanding and self-realization. This trend was visible not only in the first half of the 19th century but was just as prominent in much later periods right up to the present day.

*The Political 20th Century*

After the Bolshevik Revolution in 1917, Oriental Studies became a part of communist international foreign and national domestic policy. This shift in interest from ancient civilizations and original manuscripts towards contemporary political situations and current local newspapers was accompanied by the practical implementation of Marxist dogmas (the struggle between classes for example) in the research endeavour. Noting the existing atmosphere of prolonged bloody terror in the country, the morbid suspiciousness of party leaders, and the constant readiness of party members to denounce everyone deviating from the so called party line, I must say that our Orientalists could have passed these years with much less dignity. In fact, the majority of them survived without committing themselves to crude dogmatism.

After Stalin, Oriental Studies took a new direction under the influence of Krushev's policy of 'peaceful co-existence' and then under the liberalization policy of Breshnev. Of course, these domestic developments coincided with the end of colonial era, the emergence of new states in Asia and Africa, the spreading of political, economic and cultural ties of Russia with the 'Third World', and last but not least with the political confrontation between Russia and China. This was the period of a new shift in the 'Orientalist's orientation' in our country. A new type of scholar emerged and occupied a privileged position in the old institutions – not so much a specialist in Eastern languages but somebody rather like an official from the Foreign Office who was not so much interested in traditions and history, or in applying Marxism to Asian Studies (whether in accordance with the notorious

party line or just carefully ignoring it), but in practical questions of Russian-Eastern international relations.

*Learning from the East*

Recently a new generation of scholars has arrived on the scene and has become probably the dominant strata of our orientalist- those who are mainly interested in interpreting the history and culture of Asia in the context of the world history and the culture of mankind. Their approach comprises the in depth study of local and regional peculiarities of each country, their traditions and their way of tackling innovations posed by development, by modernization, by multi-facetted contacts (past as well as recent ones) and the attempts to analyze these local and comparatively limited ways of life in the light of the underlying unity of mankind as a whole. This approach is probably more readily explicable by an Indian saying 'unity is diversity'. All of what I have just said clarifies not only the present situation in our Oriental Studies but also the extremely complicated organizational structure of the Institute which I have the honour to represent and which is the indisputable centre of all Oriental Studies both in the Russian Federation and in the Commonwealth of Independent States. ◀



Guests enjoying the convivial atmosphere at the opening.



Vivid interest in the first issue of the IIAS Newsletter.



# Something about Something: Asian Studies in Southeast Asian Perspective

By Taufik Abdullah

**A**lthough I cannot speak with confidence of the feelings of my colleagues in other Southeast Asian countries, there is no doubt in my mind that my colleagues in Indonesia share my sincere and deep appreciation of being asked to deliver a speech at this meeting. Perhaps because I am being too much influenced by a certain fashion in the Humanities and Social Sciences, I am tempted to 'read' the gesture of inviting me to the official opening of IIAS as a way of saying 'something about something'. It is a way of saying that the Southeast Asian scholars are worthy academic colleagues in a common endeavour to deepen the knowledge on Asian societies and cultures. They are no longer considered and treated as the 'illiterate' local informants on their traditions. This is the kind of attitude, I notice to my regret, that is still hard to relinquish for some old established academic institutes. The shackle of the past is apparently too strong to be broken with one stroke of good intention.

## *Old Institutes and Splendid Civilizations*

It is not my intention to use this opportunity to praise new institutes while simultaneously ridiculing or even condemning the old ones. How could I do such a thing? I am far too well aware of the enormous contributions the old institutes have made and are continuing to make to the world of learning. All of us, practically without

exception, owe a great deal to these old institutes, whatever their names and their academic affiliations and wherever their centres of activities may lie. Some, if not all of us, may have serious reservations about the academic orientations and perspectives of their early contributions and yet others may object to the methodological procedures they previously employed and prevalent theoretical assumptions, but ignoring what they have achieved is, to my mind, tantamount to the rejection of the corpus of learning itself.

It might have started as club of dilettantes, but from its inception in the late 18th century, the Bataviaasch Genootschap der Wetenschappen was instrumental in laying the foundation for a healthy development of the various aspects of what was then called Indology and Archaeology in the East Indies. Whatever the political reasons behind their establishment several locally based research institutes, which began their operations in the early 20th century, also enriched the body of knowledge on several ethnic communities in the Archipelago. We owe a great deal to the Royal Asiatic Society, the Malay and Strait Settlements Branch, for revealing to us various aspects of the Malay-Islamic civilization. The Ecole Française d'Extrême Orient, the Burma Research Society, and the Siam Society have educated us in the glories of the ancient civilizations of mainland Southeast Asia, the dynamics of the movement of people and the tumultuous political events which have shaken the past. These and other research institutes and organizations not only laboured indefatigably to expand the frontiers of knowledge but also, albeit not always directly, provided the direction for the training of new generations of scholars. These organizations and institutes and their university affiliates also managed to establish workable academic networks that cut across political boundaries. These were the academic networks that provided a congenial sphere for the emergence of eminent scholars such as Krom, Snouck Hurgronje, Winstedt, Coedes, Gordon Luce, Ferrand, Maspero, and the generations of scholars who have succeeded them. These were the networks which carved out prestigious niches for Tanh Tun, Le Than Koy, Purbatjaraka, Djajadiningrat, Prince Damrong, and Praya Anuman.

## *Integrative Myths and the Disintegration of Indigenous Knowledge*

The scholars of these research institutes and organizations 'rediscovered' the almost forgotten past of the regions in which they were interested and made the local societies and cultures more accessible to a modern audience. These 'rediscoveries' showed that the past actually consisted of two disparate kinds of history. The first was the recently experienced history, the history of defeat and humiliation, in which the local people were simply treated as the backdrop rather than the actors who played on the stage. The second was the history of the glorious and grand past. It was the mythified history that was worth remembering. At a time when the nature of colonial relationship was beginning to be felt as an in-



Darshan Kumari playing the sitar.



tolerable denigration to the newly revived sense of dignity, these 'rediscoveries' contributed to the creation of the divergent 'national myths'. These were the integrative myths that had inspired the colonized or semi-colonized societies to recapture the historically reconstructed glories of the past. Political and economic malcontents derived their historical and cultural sanctions from these integrative national myths. What would have happened to the development of nationalist aspirations had not these historically reconstructed national myths given them their sanctions?

However, the knowledge that was produced and reconstructed by the Western academic tradition, eminently represented by the great scholars and their successors, at the same time also marginalized or at worst invalidated the indigenous systems of knowledge. Through this marginalization and invalidation the indigenous knowledge of reality was degraded into nothing more than belief in reality. The degradation meant that the value of the indigenous knowledge lay not in the reality that it claimed to represent but in the 'producers of knowledge' themselves. The indigenous system of knowledge was, according to this opinion, nothing more than the text that reflected the cultural sphere of the society that had produced it. More importantly, the Western cultivation of knowledge of the local societies and cultures was often based either on antiquarian curiosity or colonial concerns. Knowledge of the local society was a pastime of the colonial leisure class as well as a strategy for governing the strange natives.

#### *Decolonization of Knowledge*

From the perspective of this system of knowledge, the Southeast Asian ethnic communities or polities were basically stagnant. If change did occur it came from their contacts with the outside world. No change could be expected to come from the internal dynamics of the societies or polities. In these 'ageless' societies externally induced change could only touch 'a thin veneer' on the surface without altering the substance. Therefore, a proper understanding of the several layers of higher civilizations that had coloured these societies could only be undertaken if they were seen through the cultural prisms of the successive 'mother countries'. These were the 'mother countries' that had bestowed their blessing on the local societies by means of their higher civilizations. Southeast Asia or any particular country in the region was never understood in its own terms. Whatever sophisticated ideas the Islamic Malay literati voiced about the nature of the proper relationship between the ruler and the ruled, the idea must have come from either India, Persia, or the Arab countries. Whatever the Javanese texts state about mystical union in the harmonious cosmic order, they are only rephrasing the more than one thousand years of Indic influences. In other words the new system of knowledge, despite its objective claims, not only created a deep crisis in the indigenous system of knowledge but also rejected any notion of cultural authenticity. In this academic atmosphere the notion of 'local genius' was treated as a scientific breakthrough rather than a working hypothesis in dealing with a certain ethnic-cultural entity. It is therefore understandable that the earliest academic problem that had to be faced soon after the achievement of Independence was the 'decolonization of knowledge'. The colonial system of knowledge was felt to be a derogatory influence on the cultural meaning of Independence. In the process of the decolonization of knowledge it was not the cultivation of knowledge itself that was considered to be the most pressing problem, but the proper academic attitude. The searches for authenticity and proper academic attitude and perspective practically dominated the academic and intellectual spheres in Indonesia, Malaysia, and Thailand in the 1950s and 1960s. In Indonesia this period of two decades was also characterized by intense ide-

ological conflicts. In the process one could never be sure of the boundaries between theoretical and ideological controversies. The Philippines, which resumed its 'honeymoon' with its so-called 'sentimentalist imperialist', the United States, after the surrender of Japan, began to experience similar 'intellectual disturbances' in the early 1970s. This was the time when the United States began to be seen properly as a former colonial power, not simply a partner in the fight against the militarist Japanese power.

The 1950s and 1960s can be considered as the transitional period in the history of Asian Studies in Southeast Asia. This was the time when divergent and competing systems of knowledge were re-examined. It is not hard to understand that at a time when the newly built nations were still struggling to maintain the integrity of states, it was the ideologically inspired normative knowledge that largely carried the day. New nations needed something to hold on to, particularly since this was also the period when most Southeast Asian countries finally reached the critical political and social climax of their experiences as free nations. But, nonetheless, the training of the future scholars did also begin in this period.



#### *New Research Institutes and New Organizations*

During these intellectually tumultuous and politically turbulent years several worthy attempts were made to resume the research activities that had been interrupted by the Pacific War. Several new research institutes and organizations on Asian Studies were established. The Institute of Asian Studies of the University of the Philippines (1955) began to publish the *Journal of Asian Studies*, the Malaysian Research Society in Singapore published *Intisari*, and the University of Singapore began the publication of its acclaimed *Journal of Southeast Asian History*. It was also in these years that the now familiar conference of the International Association of Historians of Asia (IAHA) launched its activities. In spite of all these events, on the whole, one can say that the more serious ventures in the field of (Southeast) Asian Studies really began in the late 1960s and early 1970s. This was the time when the new breed of scholars began their academic careers. It was the era when a certain self confidence in the world of learning began to be acquired. These early ventures were all sponsored by the national governments. Except for the Institute for Southeast Asian Studies in Singapore (a government sponsored independent research institute) and the now defunct or re-organized National Culture Research Centre (LEKNAS) and the National Culture Foundation (LRKN), founded in 1968, the two research institutes of the Indonesian Institute for Sciences. All of the

From left to right:  
C. MacDonald, C.E. von Benda-Beckman, Taufik Abdullah, and W.A.L. Stokhof.



► newly established institutes were affiliated to the national universities.

There was never a dull moment in domestic politics in the 1970s. Indonesia was pre-occupied with what was then called 'political restructuring', Malaysia was recovering from the 1969 tragedy, Thailand was experiencing 'the student revolution' that practically changed the course of the contemporary history of the country, and the Philippines was experiencing the initial impact of 'the martial law'. But, in the same decade regional political co-operation was strengthened. ASEAN,



From left to right:  
H.J. Brinkman,  
C.P.C.M. Oomen,  
P.G.E.I.J. van der Velde,  
J.F. Staal, W. Rimmelink,  
W. Arentshorst, F. Hüsken,  
C. Fasseur, W. Teller,  
D.H.A. Kolff, C. MacDonald,  
and W.A.L. Stokhof.

founded in 1967 soon after the termination of the Indonesia-Malaysia confrontation has, not only survived but has also given some hopeful signs of becoming a formidable regional organization. Nonetheless, it was domestic concerns that largely determined the programmes and the orientations of the newly established research institutes. Such concerns also influenced the training of future scholars in the universities. National integrity and stability were the common overriding concerns. If the 1950s and 1960s were characterized by the search for a proper academic perspective, then in the 1970s one can say it was the ideologically inspired notion of national identity and culture translated into academic enterprises that dominated the agenda of cultural policy.

#### *National Identity*

The cultivation and preservation of the *kepribadian bangsa*, (national identity) was then and still largely is the cornerstone of Indonesian cultural policy. Therefore the documentation and inventory of local cultures and languages have been given top priority. The emphasis on the ideology of 'nation, religion, and the king', as the expression of the *ekalak Thai* (Thai identity) has put historical and cultural research in a very advantageous position in the Thai research agenda. In Malaysia, the search for an appropriate 'ideology', which, on the one hand, is expected to secure the integrity of the multi-ethnic state, and on the other, to give a psychological boost to the *bumiputra* (the children of the soil, the Malays), has inspired Malaysian leaders to cultivate 'Malay culture' in earnest. It is a cultural concept which is bound neither by existing political boundaries nor by colonial historical interventions. The study of the Malay language and literature has been promoted intensively.

It is along this line of reasoning that the Pusat Pembinaan Bahasa (the National Language Centre), the Pusat Arkaeologi Nasional (the National Archaeological Centre), and the projects of the documentation and inventory of 'national histories' and 'local cultures' of the

Directorate of History and Traditional Values have received a gradual increase of their budgets. The increased activities have given these institutes opportunities to invite the participation of scholars borrowed from the university system. An almost similar situation, which shows the mushrooming of local research institutes as parts of the local universities, can be seen in Thailand after the establishment of the Institute of Thai Studies in both the Chulalongkorn and Thammasat Universities and the founding of the Cultural Centre of Thailand. The founding of the Pusat Pengkajian Melayu (Malay Research Centre) of the University Kebangsaan and the successive international conferences on the Malay civilization attest the seriousness of the Malaysian leaders in propagating the notion of *Kebudayaan Melayu*.

I would be less than candid were I to ignore the positive contributions of foreign scholars, universities, and granting agencies in these respective national efforts. Many of the scholars involved in these research and documentary endeavours received their training abroad. The Bureau of Indonesian Studies of Leiden, for example, organized and supervised the training of Indonesian philologists, anthropologists, historians, and others in The Netherlands, most notably, of course, in Leiden. Individual scholars may also be awarded their research or training grants from the Ford Foundation or the Toyota Foundation. Several research projects have also been partially subsidized by these research granting agencies.

#### *Regional Culture and Tribal Culture*

There are several efforts to widen the scope of these rather 'parochial study orientations'. Assuming that the future of Southeast Asia was very much dependent on regional co-operation and that no country in the region could really be understood by separating it from the neighbouring countries, several attempts to internationalize the country-based studies have been undertaken. In the early 1970s, UNESCO funded the Malay culture project. Including programmes ranging from the study of the Malay sultanates to the arts of Srivijaya, the project was supported by the five ASEAN states. Occasionally the meetings and seminars held under the auspices of this project were also attended by the scholars of Malay descent from Madagascar, who have refused to be overwhelmed by the African culture. But despite this hopeful beginning with the holding of an international seminar on Malay Culture in Indonesia in 1971, the termination of the UNESCO project also meant the end of the co-operation. Although it managed to organize an exchange of professors in Southeast Asian universities, the Ford Foundation sponsored Southeast Asian Study Programme was not successful in producing monographs on Southeast Asia written by Southeast Asian scholars. It could do no more than produce several monographs on particular countries. The interest in the regular meeting of the Semeo Project of Archaeology and Fine Arts (SPAFA) is simply too limited to be successful. It has, nonetheless, produced a monograph on Srivijaya. A new venture in promoting mutual regional understanding was also sponsored by the Toyota Foundation by the financing of translations into other languages in Southeast Asia of scholarly as well literary works by Southeast Asian scholars and intellectuals written in their respective national languages.

Several reasons can be attributed to the failure of these efforts. The limited number of well trained scholars, the inadequate interest in studying beyond the borders of one's own country, and the rather lukewarm support of the respective governments, despite the idealism of ASEAN, are some of the most important factors. But there is no reason whatsoever why this noble endeavour should be terminated. Nonetheless, it is in developmental, social, and economic research that regional or international co-operation and the attempt to make South-



east Asia an integrative unit of inquiry, instead of fragmenting the region into several units consisting of particular countries, have shown some promising signs. Among these attempts one must appreciate what the ISEAS of Singapore has been doing. It has not only managed to generate funds from various granting agencies all over the world and designed research programmes of regional significance, but has also attracted the participation of scholars from the region.

At long last some hopeful signs, in the Humanities and Social Sciences are beginning to appear. Similar welcome tendencies can also be seen in the prospect of regional co-operation. The study of Malay and, now also, Islamic civilizations will most probably remain high on the Malaysian agenda. In a few years time Malaysia is likely to have its own experts on Islamic civilizations who enjoy an international reputation. While continuing to offer courses on Chinese and Tamil cultures and languages, since the beginning of the 1980s the University of Malaya has opened a degree-granting department of Southeast Asian studies. The prospect for this initial attempt seems so good that the National University of Singapore has also opened up a department with the same name. It may still be a rarity in Indonesia but some universities in Thailand, Malaysia, and Singapore have already acquired experts on countries other than their own. With the return of young lecturers from abroad, mostly from Canada, The Netherlands, the United States, and the Middle East, in the near future the Islamic Institutes of Jakarta and Yogyakarta will become important centres of Islamic (and Middle East) studies. I have no idea about their future, but in a relatively short period the IAIN- McGill project and the Indonesian-Netherlands Co-operation in Islamic Studies, (INIS), have laid down a sound foundation for the development of Islamic and Middle Eastern Studies in Indonesia. Japanese Studies in Bandung and Jakarta are also beginning to book good progress.

Another auspicious sign is the widening scope of academic interest with the inclusion of long forgotten areas and ethnic communities in the agenda of the national research centres. This began with the co-operation of Dutch scholars in the late 1970s, since then LIPI, either with or without international co-operation, has consistently given proof of its interest in the eastern islands, most notably Irian Jaya, Halmahera, and Maluku. In Irian Jaya LIPI is continuing the work that had already been started by the University of Leiden providing post-graduate training for young local scholars at the Cendrawasih University. It was rightly thought that local scholars could not only stay much longer in the field, but also that they would also be more likely to produce better results. And, of course, after their research was completed, the skilled research scholars would still be available. The last two or three years has also shown the widening of academic interest to the Pacific islands. Like Indonesia, Malaysia is also beginning to pay attention to the isolated tribes in both the western and eastern parts of the country. Because of the continuing crises in their respective southern areas, both Thailand and the Philippines have also given priority to the social and economic investigations in their as yet not fully integrated regions and ethnic communities.

*Fundamental Answers to Instant Questions*

These recent developments are indeed very promising. But the extent and limit of these developments are quite predictable. If budget allocation can be taken as an indicator, contemporary national problems will remain the most dominant academic policy. It may still be an expensive luxury, both in terms of budget and manpower for the developing countries in Southeast Asia, particularly for Indonesia, the huge island nation that is still struggling with the uneven income distribution and the eradication of poverty, to embark on the more basic social



**C.P.C.M. Oomen and J.F. Staal toast the success of IIAS.**

and cultural studies, particularly those that are concerned with other countries. There are, of course, several reasons which can be produced to defend this basic policy. The burdens of the present are still too heavy. Whatever the case, in effect this policy not only inadvertently marginalizes basic cultural research and ignores the less than obvious social problems but, also it overlooks the decreasing importance of the artificial political boundaries in contemporary social and cultural lives. The world we live in is already crowded with instant answers to fundamental questions, and we are in dire need of fundamental answers to instant questions. IIAS is the kind of institute which can be expected to fill this need. Therefore, even from this rather egocentric consideration, I warmly applaud its opening. I sincerely hope IIAS will not only maintain the excellent reputation of Leiden as a prestigious centre of Asian Studies, but also break new frontiers of learning and start a new and more challenging academic tradition. ◀



**From left to right: J.C. Breman, W. remmelink, and M.C. Ricklefs.**



# Between Tradition and Fashion: Asian Studies in Australia

By M.C. Ricklefs

**T**

he context of Asian Studies in Australia is rather unusual for a country of predominantly western culture, although there are certainly some interesting parallels with the circumstances in Russia. For Australians, Asia is our region. We are all aware, as you are here, of the economic dynamism of Asia. It has been predicted that there will be a 600 billion dollar expansion in the Asian market over the next six years. For us, this market is essential to our future. There is consequently much business involvement with the Asian re-



From left to right: J. Smits, H. Verkuyl, and W.J. Boot.

gion. Governments, too, are vigorously involved in promoting economic links. The South Australian Government has, for example, recently announced plans to restore prosperity to that state by increasing its exports to Asia by 3 billion dollars. Whereas these economic interests are similar to those of Europe, Australians, unlike Europeans, are often aware of the proximity within their own region of the very large populations of Asia. Our nearest Asian neighbour is Indonesia, which has ten times the population of Australia. The Peoples' Republic of China has nearly a quarter of the world's population. India has about 16% of the world's population.

Just as the very proximity of these large populations makes Australia's relations with Asia unlike Europe's relations with Asia, so also there are strategic implications for us which are not felt with equal force here. There is a sustained programme of defence modernization in many Asian countries. Some of the weaponry being acquired is offensive in nature. Australia shares in the sales of armaments to this major world market, but unlike most other selling countries it must have some immediate concern about the implications of this expan-

sion of weaponry. We are also very aware of the proximity of territorial or insurgency problems or disputes in the region. When we speak of border difficulties between Irian Jaya and Papua New Guinea or of minor insurgency in East Timor, we are talking about places which are only a few hours away from Australia. We are aware also that the economic dynamism of the region depends upon the continued security of very long sea lanes. So security interests loom large in Australia's view of Asia.

## *Positive Engagement*

There are also important cultural links with Asia. Australia has become a 'multicultural' society, that is to say, a more cosmopolitan society. For a good many years there has been a significant rate of Asian immigration into the country. This has produced some resistance and anxiety among older Australians, but generally it is seen as a positive and enriching process. Population movements have also, of course, transformed other western societies in Europe and the United States. But for Australia, lying on the boundaries of the Asian region, the prospects of a more cosmopolitan society in which Asian culture plays a significant role are more real than would be the case in Europe or the United States. Consequently all governments in Australia have urged Australians to engage positively with our Asian neighbours. So for us in Australia, Asia is a very large part of our world view. In a sense, when Australians think of Indonesia it's rather like a Dutchman thinking about France or Germany. But cultural and political relations between Indonesia and Australia are, not surprisingly, more complex and more fragile than might be the case amongst neighbour nations in Europe.

## *Asian Studies as Part and Parcel of the Australian Educational System*

For the past several years, Asian Studies have been vigorously promoted across Australia. But one should not view this with undiluted optimism. In fact this has happened while the funding for education has been declining steadily and significantly. And it needs to be remembered that the dominant Australian cultural style is still western in nature, so the popular response to the promotion of Asian Studies has been somewhat mixed. Nevertheless, it is true that Asian Studies are more developed across the whole educational system in Australia than in any other western-style society. Let me illustrate the development of Asian Studies in Australia's educational system first at the pre-tertiary level. Here we find widespread study of Asian languages. Between 1983 and 1993, the number of students studying Arabic went up by over two times, the number studying Chinese rose by nearly six times, the number studying Japanese rose by over four times, and the number studying Indonesian rose by 1.7 times. In the same period, the number of students studying French and German declined by 20-30%. By 1993, approximately one quarter of all the students studying languages other than English at pre-ter-



tiary level were studying Japanese: 120,000 out of about 490,000. About 9% of these students were studying Indonesian and Malay.

The absolute numbers involved here are also impressive. One should remember that the population of Australia is around 17 million, so we are dealing with a population base which is roughly like that of The Netherlands. In primary school, over 12,000 students are studying Chinese and in secondary school over 10,000. In primary school, 6,700 students are studying Indonesian and Malay this year and in secondary school 28,800. Japanese is the largest of the Asian languages in enrolments; there are nearly 38,000 primary school students studying Japanese this year and over 74,000 secondary students. One should compare this with the numbers for French, to get an impression of the overall impact. In primary school, there are about 20,600 students doing French this year and in secondary school about 138,500.

### *Compulsory Asian Languages Education*

One needs to put these figures in the context of educational policy. In fact, these enrolment figures do not necessarily indicate popular enthusiasm for the languages involved, for much of this language study arises from compulsion. Many schools require students to study an Asian language. This probably explains why there are more students studying Chinese at primary school level, where in some schools it is compulsory, than at secondary school level, where students are allowed greater freedom of choice. There have certainly been criticisms of this policy of compulsory language instruction. Some critics believe that the quality of teaching is poor, particularly at primary level, but I am not in a position to say whether that is a fair criticism. It is probably correct to say that the emphasis on language is inadequately accompanied by the provision of Asian Studies more generally in the schools. There is often a narrowly utilitarian view of language study: it is assumed that if more people know more Asian languages, more Australians will make more money in Asia. Despite these criticisms, however, it is clearly the case that this widespread study of Asian languages is an important part of the context of tertiary study in Australia. Many of our first-year students now arrive having already acquired some command of an Asian language. I am confident that this encouragement of Asian languages in schools will continue. The 1991 Australian Language and Literacy Policy identifies fourteen priority languages for the country, seven of which are Asian: Arabic, Chinese, Indonesian, Japanese, Korean, Thai, and Vietnamese.

### *Dispersal of Asian Studies at University Level*

At university level Asian Studies we see a pattern which may be described as one both of dispersal and of concentration of activity. There is widespread teaching and research on Asia throughout Australia. I do not think that any university in the country would lack Asian Studies specialists. More than 50 specialist centres have been set up in the state universities (that is to say, universities located in states or the Northern Territory, but not in the Australian Capital Territory where the Australian National University is located). For example, there is the Asia-Australia Institute at the University of New South Wales founded in 1990. It seeks especially to establish professional and executive networks among the elites of Asia and Australia. At the University of Sydney a Research Institute for Asia and the Pacific was founded in 1989 which offers briefings and training for Australian companies working in Asia. Griffith University and the University of Queensland have a key centre for Asian Studies and languages, which was set up in 1988. One of its principle tasks is to develop curriculum materials in Asian languages and Asian Studies. At Monash University, where the Centre of South-East Asian Studies

(CSEAS) was established back in 1965, there is now a new Monash/Asia Institute set up in 1988 which encourages Asian Studies within the university, holds conferences and the like and is an umbrella for other organizations involved in Asian Studies within the university, notably the CSEAS.



*Clockwise: P.T. van der Veer, P.J. Pels, A.M. Hendriks, M.G. Wildeboer, W.L. Idema, O.D. van den Muijzenberg, and B. Chatterjee.*

Murdoch University has founded the Asia Research Centre of Social, Political and Economic Change in 1990, which is devoted particularly to the analysis of contemporary developments in Asia such as the emerging middle classes. It has a graduate programme, conferences, publishes materials, and so on. There are many other centres like this across the country, all of which are surveyed in valuable reports published by Dr J. Grant in the Asian Studies Association of Australia Review. It is fair to say that two things are true of the centres which have been established in recent years. While all have interesting agendas and exciting potential, most have yet to prove what they can achieve. Most of them are very new and many of them are in fact a response to the fashion promoting Asian Studies within the educational system. To some extent, some of these are fairly avaricious responses to that fashion, hoping to pick up special funding from government or business for this purpose.

As is true of pre-tertiary level, so also in higher education student preference has not always followed the fashionable interest in Asian Studies. Whereas undergraduate enrolments in Japanese language have boomed in recent years, and now levelled off at a very substantial level, in some other aspects of Asian Studies (e.g. the history of Asia) enrolments have been declining in most universities. After having given you a picture of the wide dispersal of Asian Studies across the higher education system in Australia, I wish now to illustrate the way in which Asian Studies is, nevertheless, quite concentrated.

### *Concentration of Asian Studies in Canberra*

In particular, I want to show how the Australian National University (ANU), located in Canberra, still has a predominant role within the country. We can show this by looking at some statistics recently published by George Miller of the Australian National University Library in his Survey of trends in Asian Studies and Asian Collections in Australia (1993). This shows that, for example, in 1989 there were forty PhDs completed on Asian topics and in 1991 eighty-four. So the number more than doubled between these two sample years. In the former year, twenty (50%) of those theses were done at ANU and in the latter year twenty-four (29%). ANU is a declining proportion of a rapidly expanding field, but nevertheless remains the largest single player. More study of



► Asia is more widely dispersed outside the ANU, yet ANU still dominates. These sample statistics, while far from being sufficient for a conclusive case, are nevertheless consistent with one's impressions.

The data collected by Mr Miller also reveals the continuing emphasis on certain areas within Asian Studies in Australia. Among the 186 students enrolled for PhDs in 1991, 70 (38%) were on Southeast Asian topics, 40 (22%) were on East Asian topics and 34 (18%) were on South Asia. It should be pointed out that of the Southeast Asia theses underway, 27 were at ANU and 10 at Monash, so that these two universities accounted for 53% of the enrolments. Generally speaking, it is true to say that Southeast Asian studies is very strong in Aus-



Clockwise: D.H.A. Kolff, C. MacDonald, S.A.M. Kuypers, H.W. van Schendel, C.R. Groeneboer, R.H. Taylor, and Dong Lisheng.

tralia, and particularly Indonesian Studies. We are also strong in the study of China and Japan. Despite the figure given immediately above for PhD enrollments in 1986, we are generally weak on South Asian Studies in Australia and very weak indeed on Middle Eastern and Islamic Studies.

#### *Australian National University Library*

Statistics on library acquisitions also show both the dispersal and the concentration. Miller attempted to compare library budgets for Asian-language vernacular materials. There were some difficulties involved in this because not all libraries distinguished between vernacular-language and western-language acquisitions. Nonetheless, figures that he was able to compile suggest that the Australian National University Library by itself accounts for approximately 18% of total expenditure for Asian-language materials. It should also be pointed out that the other great national institution of higher learning in Australia is the National Library of Australia, also located in Canberra. Its budget for Asian-language materials was 51% of the total calculated by Miller. The ANU Library and the National Library, located only a few minutes apart from each other in Canberra, together account for around 70% of Asian-language acquisitions expenditure by the libraries which Mr Miller was able to include in his calculations. It may thus be said that the Australian National University is the leading national centre for Asian Studies within a growing and more widely dispersed field of activity in Australia.

#### *Research School of Pacific and Asian Studies*

For postgraduate and post-doctoral research the Research School of Pacific Studies at ANU is a particularly important national centre. It should be remembered that the Research School – which from 1 January 1994 has been renamed The Research School of Pacific and

Asian Studies – is an institution committed only to research and post-graduate training. It has approximately 110 academic staff spread across a wide range of social science disciplines. Its research is heavily empirical in nature; in fact we have been criticized for giving inadequate attention to theory. Few of my colleagues, for example, have been enticed by the siren call of post-modernism; I shall leave it to each of you to decide whether that is a criticism or a compliment. At the research school we have around 180 PhD students currently enrolled and about 170 MA students, mostly within the National Centre for Development Studies.

The Research School was founded with an original emphasis upon Papua New Guinea and the Pacific, but for many years it has been very heavily involved in the study of Asia; hence the change of its name. It is fair to say that we have particular interest in four countries: Japan, China, Indonesia, and Papua New Guinea. There is an increasing emphasis on Northeast Asia, particularly Japan and China, but also Korea. We are very strong in a wide range of disciplines such as Economics, Linguistics, History, Strategic and Defence Studies, Geography, International Relations, Anthropology, Political Science and so on and are also active in more scientific fields such as Biogeography, Geomorphology and Prehistory. There are also important strengths in Asian Studies at the ANU's Faculty of Asian Studies, which is structurally separate from The Research School of Pacific and Asian Studies.

#### *International Co-operation*

We at the Research School are anxious to collaborate with your IAS. Your emphasis on post-doctoral training is congenial to us, for we also have post-doctoral fellows who hold posts for 2 to 3 years. There are some differences between us in terms of our disciplines and regional strengths, which I would be inclined to see as complementary and advantageous. We have also spoken of possible networks of European organizations under the umbrella of IAS to promote such things as post-doctoral exchanges. I would urge you to think of wider networks outside of Europe as well. I believe that our Federal Minister of Education would respond favourably to a developed proposal for post-doctoral exchanges within a network of which IAS would be one element and The Research School of Pacific and Asian Studies another. We might extend this network to include such other institutions as the East-West Centre in Hawaii, with which our Research School has an exchange agreement, and perhaps other bodies elsewhere, particularly in Asia. ◀



# Asian Studies in the United States

By David K. Wyatt

**O**ur subject is a large one, not readily susceptible to brief summary. One virtue of this enforced brevity, however, is that it requires reducing the subject to essentials, and I hope that this brief overview might stimulate thought and discussion concerning issues that now and in the future must concern us. The state of Asian Studies in the United States mirrors the country in which it is practiced, just as its history and development parallel American history in the past century. The study of Asia began in a few elite universities, where it was defined in such a manner as to encompass the same methods and concerns as the traditional classical studies which it came to supplement. As in Western Europe, it began with the study of Asian Indo-European and West Asian languages and spread to include the study of East

the labor supply for new educational institutions and worked to diffuse the teaching of (modern) Asian subjects in many thousands of institutions. Second, this expansion coincided with a greatly increased political role for the United States, within the framework of the Cold War. (Note the way in which National Defense was used to legitimate the enterprise in the legislation mentioned above.) I hardly need do more than mention the Korean War, the long period of tense confrontation between the United States and China, or, especially, the Vietnam War, all of which greatly stimulated the interests of many Americans in Asian subjects. This political context made it easier to Asia to the public and to prospective students; but it also meant that far too many people were interested in Asia for what were essentially the wrong reasons not because Asia was intrinsically interesting and important in its own right, but because to know something of Asia was supposed to be useful or relevant to immediate (and most would argue ephemeral) purposes. Asian Studies in the United States enters the post-Cold War era numerically strong, by any measure. One indicator of its strength might be the membership of the Association for Asian Studies (AAS), which totals approximately 6,500 members who teach at most important post-secondary educational institutions in the United States.

## *Main Centres and Disciplines*

American Asianists are by no means evenly distributed, by any measure. Most of the major centres of Asian Studies are in the northern half of the country, with disproportionate numbers on the east coast, especially in older universities. While many might agree that the chief centres of East Asian studies are at Yale and Harvard universities, of South Asian studies at Pennsylvania and Chicago, and of Southeast Asian studies at Cornell, such claims invariably will be contested by the graduates or adherents of other schools. Particularly in highly specialized fields, like the study of Inner Asia or Tibetology or Burmese or Singhalese, any one of dozens of institutions might be best equipped to suit the needs of the aspiring student. Even library resources are broadly distributed across several scores of institutions, not to mention language instruction. This situation is not likely to change materially in the decades to come, because Asian Studies has been relatively well institutionalized in many different universities. On the whole, institutions will attempt to conserve and build upon the well-developed resources they have, and to preserve whatever sources of distinction they might possess.

## *Nature of the Membership of the Association of Asian Studies*

Despite the strong contemporary and social-science orientation of educational policy in the past three decades, traditional humanistic disciplines have continued to dominate the field. Of 6,388 AAS members who provided information on their disciplines in 1993, fully 27% were in the field of history, with about 20% in language,



*Clockwise: R.P.E. Sybesma, R. Rybakov, R.J. Barendse, W. Teller, A.J. Saich, M. van Hall, W. Rimmelink, and W.J. Boot.*

Asian languages, to which the study of history, philosophy, and art eventually were added. It was not until after World War II that Asia became a serious concern of the Social Sciences, or that much attention was paid to modern and contemporary concerns.

## *The Expansion during the Cold War*

Asian Studies in the United States was most profoundly shaped by a vast expansion of the system of post-secondary education from the late 1950s and into the 1960s and 1970s. In this expansion, two elements were particularly important. First, there was a major infusion of federal government funding under the terms of the National Defense Education Act of 1958, which favored especially the teaching of modern languages and the Social Sciences. This affected especially the training of doctoral candidates, who provided a substantial portion of



- ▶ linguistics, and literature, and a total of 11% in the fields of religion, art and art history, and music, which places 58% of the membership in essentially humanistic disciplines. Of the remainder, 12% are in political science and 10% in anthropology, with the remaining 20% scattered among many disciplines from economics to psychology. The humanists in particular appear to identify the AAS as their primary scholarly association, in preference, for example, to the American Historical Association or the Modern Language Association. It is commonly said that the AAS has a higher proportion of its members attending its annual conferences than any other scholarly association.

The discipline(s) of Asian Studies appear most unevenly distributed when we consider the countries on which scholars concentrate their attention. Fully 71% of the AAS membership concentrates its attention on countries of East Asia (including 38% on China and 26% on Japan), while only 15% of the membership is primarily concerned with South Asia (especially India, 11%), and 13% on Southeast Asia (where Indonesia garners the most interest, 2%). The Cold War surely influenced this distribution, as well as more recent economic relationships; but the historical development of Asian Studies in America has also worked to skew the pattern in favor of China and Japan. The main quality of centres and disciplines that we need to note here, then, is highly uneven distribution, in all respects.

#### *Forms of Organization and Financing*

It should not be surprising that such a large and diverse enterprise as Asian Studies in the United States is similarly diverse in its organization and financing, just as higher education in the United States is highly diverse. Federal government financing of Asian Studies is minimal. It takes three forms: annual grants to twenty or thirty university centres of Asian Studies averaging \$100,000 to \$150,000 per centre; fellowship support for six or eight graduate students in each of these centres intended to support their study of modern languages; and research support especially under the Fulbright programme for twenty or thirty faculty each year to facilitate their research overseas. Considering the magnitude of Asian Studies in the United States, federal support is a very small portion of the total funding of these activities.

#### *Teach or Perish*

The overwhelming bulk of support is integrated into the general funding of higher education. Virtually all faculty members are incorporated into the regular budgets of the institutions where they teach, and ultimately their funding is justified by their teaching especially their teaching of undergraduate students. Very few Asian Studies professionals are supported primarily for research or graduate teaching. This is true both for private and for state-supported educational institutions. In the early decades of Asian Studies in the United States, considerable support was received from the major philanthropic foundations, such as the Ford and Rockefeller foundations; and, indeed, many now-prominent centres were started with grants from foundations. The importance of such support has diminished considerably over the decades since, and it is now a very small portion of the total, dedicated primarily to specific tasks and activities of limited duration. Private philanthropy, though perhaps important in a few cases, remains insignificant. The heavy dependence of Asian Studies upon support from the teaching activities of the universities is not, in general, a cause for concern in most cases. However, this funding situation leaves little room for expansion in new directions, and it is particularly difficult for less-commonly-taught languages and subjects.

#### *North American Co-operation*

Within this context, the nation-wide Association for Asian Studies (which also encompasses Canada and Mexico) plays a central role in organizing the field. The AAS acts as a national interest-group for Asian Studies, sometimes lobbying for the funding of the profession, and regularly mobilizing the membership for common endeavors. Its eight regional conferences annually assemble across the country from New England to Mexico for scholarly interchange, usually in October, while the AAS annual conference will attract nearly half the Association membership to Boston in March of 1994 for 168 scholarly panels, innumerable meetings of committees and special interest groups, and much discussion of issues affecting the profession. These annual meetings are critically important for such a far-flung enterprise: they enable scholars who work the rest of the year in the relative isolation of, say, Ithaca and Honolulu, to meet others with similar interests and to catch up on new research findings, whether these are central to their research or peripherally touch upon their teaching.

#### *International Co-operation*

As effective as the AAS has been in encouraging cooperation within the field of Asian Studies in North America there is nothing comparable on a broader international plane. For the most part, such international relationships as American scholars are involved in tend to be dyadic, the pairing of American institutions with institutions overseas for specific purposes, for example in overseas language-training programmes. These tend more often to involve relationships with Asian institutions than with European institutions. There surely is considerable scope for improvement of this situation. For example, there are three or four American institutions and two or three European institutions which each have separate relationships with one particular university in Thailand for the teaching of the Thai language: would it not make better economic and intellectual sense for there to be a single relationship? Most of the problems of Asian Studies in the United States are the problems of higher education in the 1990s: extreme dispersion, a high degree of particularism and sometimes even parochialism, and what might be termed a crisis of confidence as the field tries to shape an identity for itself in a new and changing world. All of these issues deserve attention, but let me for the moment concentrate upon just one.

#### *Specialization and Parochialism*

There was a time, twenty or thirty years ago, when we hoped that the experience of Asia might be brought to bear on scholarly theorizing and help to make it less parochial, less Eurocentric, and less particular and more universal. Although in the short run some important thinkers came to include Asian and other non-Western examples in their work, that trend has since been reversed, and one could argue that Western social science in particular is as parochial now as it was a generation or two ago. This trend has been exacerbated by the way in which scholars in Asian Studies have been becoming more and more narrowly focused in their work, partitioning knowledge into ever smaller and smaller pieces and communicating less and less with scholars even in closely-related fields. Surely Asia has even more to say to us now, as the world shrinks before our very gaze, than it did a generation ago. We should hope that we have more of relevance to say to each other now, across the world fading boundaries, than we ever did before. ◀



# IIAS: Towards Reciprocity of Knowledge

By W.A.L. Stokhof

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aking the contributions of my colleagues into consideration, the objectives of IIAS seem to me to have been very well chosen. Its main objectives are formulated as follows:

- To encourage Asian studies in the humanities and social sciences;
- To set up scientific programmes in these fields for both Dutch and foreign researchers and
- To strengthen interdisciplinary co-operation among disciplines involved and to mediate on behalf of Asian Studies in The Netherlands to promote international co-operation in a global context.

This third objective could be read as to a certain overrating of our own capacities. However, IIAS will very much try to become an interchange between groups of Asianists in Europe, Asia, and other areas.

### Interchange

IIAS prefers to see itself as a catalyst in the field of Asian Studies in Europe, as an international facility and service centre for colleagues from Europe and other countries. Naturally, this will take time. Of course, we are well aware of the fact that the aims of IIAS are not new. In fact, the establishment of the institute could be viewed as the natural outcome of existing developments in

many countries all over the world. Internationalization of research need not pose a threat to individual scholars; conversely, it may help to create research programmes and new jobs for talented young Asianists.

Nowadays we are confronted with something quite paradoxical: although the importance of Asian Studies is no longer denied in European political circles and elsewhere, more and more highly talented young Asianists in Europe are facing unemployment. This is an extremely serious problem. The foundation of IIAS is only a very small first step on the road to the solution of this urgent problem. We Asianists should urge our governments to find ways to make effective use of the expertise and knowledge generated in their very own universities and institutions of higher learning. They pay for it, but seldom or only partly make use of it.

### Vibrant Asia

The Ministry of Science and Education of The Netherlands sees three reasons for the continuation and expansion of Asian Studies:

1. Two-thirds of the world population lives in Asia;
2. The economic development of the region;
3. The material on Asia stored in our libraries and archives.

We fully agree with the Ministry of Science and Education on these points and would like to add that we should not underestimate the present tendencies to economic and political clustering in Asia and in the Asian Pacific Basin. Apart from the existing conglomeration of economic and political power (some with a certain scientific or cultural spin-off), such as ASEAN, Southern Asia's SAARC, West Asia's ECO, there are also tendencies to set up even stronger more expansive groupings. For instance, quite recently Mahathir from Malaysia proposed the establishment of an East Asia economic caucus and Ramos from the Philippines ventured the concept of a Community of Asian Countries – a new regional organization as a counterpart to the European Community. In short, Asia is vibrant and it has tremendous potential. It can easily become the centre of the world. It will definitely surpass Europe which seems plagued by an inherent tendency to bickering and indecision.

It has often been claimed that Europe is characterized by individualism and liberal thinking and Asia, on the other hand, by hierarchy and collectivism. The truth is not that simple. We have to help each other to obtain mutual insight, because without sharing all our knowledge we are at the mercy of circumstances beyond human control... ◀



Clockwise: H.W. Bodewitz, O.D. van den Muijzenberg, B. Chatterjee, P.T. van der Veer, P.J. Pels, W. Arentshorst, M.G. Wildeboer, and W.L. Idema.



