

NEWSLETTER 11

WINTER

1997

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

GENERAL NEWS

Prime Minister of Singapore, Goh Chok Tong, recently made a strong case for a rapprochement between Asia and Europe. Wim Stokhof reflects on what actions should be carried out.



The Australian National University is one of the world's leading centres for Asian Studies while The Center for Asian Studies of Cairo University was the first Arab research institute specialized in Asian Affairs.



Since its inception in 1991, MMF Publications has been deeply involved in making source materials for Asian studies available for wider study by capturing and disseminating the data in microform.

3 ▶ 11

CENTRAL ASIA

Robert Ermers provides an insight into the way Kazakstani academic institutions and scholars operate and why they do so.

12 ▶ 14

SOUTH ASIA

Sanjoy Bhattacharya underlines the shortage of studies in South Asian military history dealing with the Second World War, a conflict in which India became an actual base of operations.



The Dictionary of Hinduism, Jainism, and Sikhism was recently published in Moscow. It is the result of long-term research by twenty-eight Russian Indologists. Luba Zubkova reports.

15 ▶ 21

SOUTHEAST ASIA



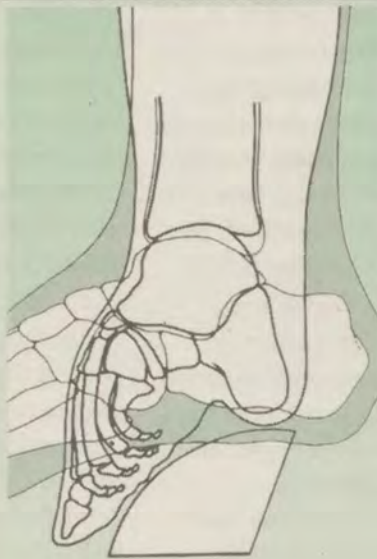
There have been many different approaches in diplomacy towards Myanmar by the West, the ASEAN, Japan, and China. Alexander Weissink claims diplomacy with Myanmar is more than a matter of human rights issues.



Vietnam's old imperial capital, Hue, was made a UNESCO World Heritage Site in 1993. With this comes the threat of mass tourism. Andrew Symon looks at the challenge of balancing conservation with tourism development.

22 ▶ 30

EAST ASIA



The abolition of footbinding freed Chinese women physically from feudal bondage and gave women a new role in society.

Fan Hong and J.A. Mangan explore this issue in depth.

31 ▶ 37

IIAS NEWS

Changes in staff and upcoming events at the Institute.

38 ▶ 41

ESF NEWS

Data and news from the ESF Asia Committee; workshop and fellowship reports, and occasional articles on Asia Studies in Europe.

42 ▶ 44

INTERNET NEWS

Annelies de Deugd keeps us informed of the news in cyberspace.

▶ 45

AAS NEWS

News from the Association for Asian Studies, Ann Arbor, Michigan, USA

NVAPS NEWS

News from the Netherlands Association for Asian and Pacific Studies

EUROSEAS NEWS

News from the European Association for Southeast Asian Studies

▶ 46

EACS NEWS

News about the European Association of Chinese Studies

▶ 47

BENGAL STUDIES

News and summaries of significant debates in the field of Bengal Studies

▶ 48

ASIAN ART



In the Art Agenda, forthcoming exhibitions and performances on Asian art are announced.

49 ▶ 55



SUPPLEMENT

In September 1996, editors of newsletters on Asia in Europe came together in Leiden to discuss future cooperation. They all submitted an article, describing the goals, contents and readership of their own newsletter.

Editorial

By PAUL VAN DER VELDE
Editor-in-chief

The growing cooperation between institutes and organizations in the field of Asian Studies has already featured frequently as the subject of articles in this newsletter. Two paths of increasing cooperation can be discerned. The first is the academic cooperation in the field of Asian Studies and the second is the cooperation between the field of Asian Studies and the society at large: politics, business, etc. Turning our attention first to academic cooperation, last year we saw the establishment of European organizations in the field of South and Central Asian Studies, thus completing the row of already existing associations in the fields of Chinese Studies, Japanese Studies, Korean Studies, and Southeast Asian Studies. These organizations all receive some funding from the ESF Asia Committee, which itself was established in 1994 with as its main goal the strengthening of the infrastructure of Asian Studies in Europe. Apart from re-enforcing European regional associations, the ESF Asia Committee also sponsors international workshops and runs an ESF fellowship scheme. For the most part, the 20 members of the Asia Committee represent well-known institutes or universities in the field of Asian Studies including the School of African and Oriental Languages (SOAS), the Nordic Institute of Asian Studies (NIAS), and the École Française d'Extrême Orient (EFEO), to name but a few.

In several countries this effort to organize the field of Asian Studies has drawn strong support from the national governments since there is a growing awareness that, because of the vastness of Asian Studies, no single European country can cover the whole field. Bearing this in mind, the ministers of education of the Nordic countries and the Netherlands have voted an additional budget to stimulate the cooperation between the NIAS and the IAS. The cooperation which already exists between these two institutes will be expanded in the form of a loose institutional alliance. This alliance in itself is not meant to be exclusive. On the contrary, it should be seen as a nucleus for a future intra-institutional alliance which can solidify not only the position of Asian Studies in a European and global context, but can also help to promote the visibility of Asian Studies within the European Union as such. At a national level we have been gladdened by grass roots initiatives to found national associations of Asian Studies which seem at first sight to be contradictory in the perspective of developments at the European level, but in fact re-enforce the European movement by giving it strong backing in the national arena.

RECTIFICATION

The article 'The Laboya Video Project' (IIASN 10, section Southeast Asia, page 24) was written by Dr D.J. Nijland, and not, as stated, by Erik de Maaker. Dr Nijland is supervisor of the project and Head of the department of Visual Ethnography, Institute of Cultural and Social Studies, Leiden University.

SHARED VALUES

Whereas this movement to organize Asian Studies at a national and a regional level needs to gain momentum, in Asia itself we have been able to observe a strong movement at a political level which is seeking to improve relations with Europe. This movement has been reciprocated by European political leaders, who have likewise become aware of the vital importance of a strong Asia-Europe relationship. The relationship between Europe and Asia should be strengthened not only for its own sake, but also so as to be able to create a strong and stable global, triangular relationship for the 21st century of which Asia, the United States, and Europe will form the pillars. In the recently published IAS Lecture Series 7, *Cultural rapprochement between Asia and Europe*, five essays on the Asia-Europe relationship written by Asian and European resource persons have been gathered together. The stress on exclusively Asian or European values seems to have fallen victim to events. At least this is the conclusion one might draw from the contributions to this volume of the lecture series, all of which point more sharply in the direction of a cultural rapprochement in which mutual trust and the development of shared values is high on the agenda of the emerging new Asia-Europe relationship. The 10,000 odd Asianists in Europe can play an important role in this process in which cooperation with thinkers from Asia will ultimately create the social, cultural, and intellectual framework for the deepening of the political and economic interaction between Europe and Asia.

AAS-IIAS COOPERATION

Elsewhere in this newsletter (page 46) you will find information and a preliminary call for papers for the First Convention of Asia Scholars (FICAS), which will take place 25-28 June 1998 in the Netherlands. The participation of approximately 500 scholars is anticipated, representing Asian Studies in its broadest sense. At present, the programme committee is at the stage of being formed. It will consist of representatives to be appointed by the AAS and, in Europe, the European regional organizations have been asked to nominate members. To date the Japanese Association for Asian Studies and the Association for Korean Studies in Europe have already done this and the other European associations are expected to follow suit in the near future. Once this has been done the programme committee will be officially installed and will meet at the end of October 1997. In the next newsletter a call for papers will be published in a special FICAS section. At the same time up-to-date information will be provided on a site to be designated on the IAS server containing news and list of panels and participants. This conference can be seen as an important indicator of the degree of internationalization of Asian Studies.

Other cooperative projects between the AAS and the IAS are developing. Among them are the Guide to Institutes in the field of Asian Studies. As an outcome of the talks on internationalization which took place during the 48th Annual Meeting of the AAS in Honolulu in 1996, the IAS will produce a list of Dissertations in the Field of Asian Studies in Europe from 1990 onwards. On page 39 you will find more information on this project. The next newsletter will carry a supplement Dissertations in the Field of

Asian Studies in Europe. The project has been entrusted to an internal trainee, whose findings to date can already be accessed through the IAS server. For the third time in a row the IAS will present itself at the (49th) Annual Meeting of the AAS in Chicago, March 13-16. In booths 410-415, the IAS will present Dutch publishers on Asia. Participating institutes and companies include: MMF Publications, the KITLV Press, KIT Publications, CNWS Publications, and IDC Publishers. Apart from its display the IAS will also have a 'virtual' booth from which you can access our website. There will also be a booth devoted to Newsletters on Asia in Europe so as to introduce our American and Asian colleagues to the rich variety of Newsletters in Europe. It is no coincidence that this newsletter carries a supplement entitled Newsletters on Asia in Europe. It contains contributions from nearly 30 European newsletters which represent 80% of the newsletters produced in Europe.

IIAS

Over the past few months the IAS has concluded Memoranda of Understanding or Letters of Intent with institutes in the Netherlands and abroad. MOUs have been concluded with the Ecole Française d'Extrême Orient (Paris), the Institut de Recherche sur le Sud-Est Asiatique (Aix-en-Provence), the Institute of Asian Culture, Sophia University (Tokyo), the Laboratoire Péninsule Indochinoise (CNRS-EPHE IVE Section, Paris), and a Letter of Intent with Mahidol University's Institute of Language and Culture for Rural Development. At a national level, MOUs were concluded with research schools in the field of Asian Studies so as to increase the synergy between the pre and post-PhD levels in Asian Studies. The network created by these MOUs lies at the basis of the development of a long-term international research programme 'Changing Labour Relations in Contemporary Asia' in which the NIAS, the Research School of Pacific and Asian Studies of the Australian National University, the International Institute of Social History (Amsterdam) are participating. Asian sister institutes have been approached and ways of cooperation are being discussed. This programme will begin in the near future. Likewise, on the initiative of the IAS, in view of its undiminished importance, the Key to South and Southeast Asian Art and Archaeology Index (a project abandoned 20 years ago) has been made into an international research project in which scholars attached to the Kern Institute (Leiden), SEAMEO/SPAFA (Bangkok), and the Post-graduate Institute for Archaeology (Colombo) are collaborating.

Another interesting development is that in view of the increasing number of fellows, the IAS in consultation with the University of Amsterdam will create an IAS branch in Amsterdam attached to the Center for Asian Studies Amsterdam (CASA). This will be primarily of a facilitating nature for fellows wishing to pursue their studies in the capital of the Netherlands. Finally, the Dutch Minister of Development Cooperation, Drs J. Pronk, will give an address at the IAS Ambassadors' Lunch on 17 February 1997 in the Amsterdam Town Hall, in which he will discuss Asia from the perspective of development for an audience of representatives of academia, business, and the media. ■



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Reflections on Asian and European Studies in Europe

The Third Dimension

to Asia-Europe Relationships

■ By WIM STOKHOF



When the prime minister of Singapore, Mr. Goh Chok Ting, visited Brussels he made a strong case for a rapprochement between Asia and Europe. He envisaged this evolving in three stages: (1) filling the knowledge gap; (2) engaging in a process of constructive dialogue; and (3) reaching consensus on the basis of shared values and goals.

In his address, Mr Goh, most pertinently, stressed the importance of cultural and scientific links between Asia and Europe. This was quite unexpected and new because, as we all know, neither ASEAN (nor the EU, for that matter) were established to encourage cultural and academic activities, either in the region or between the regions. Trade and security are the two crucial dimensions in Asia-Europe relationships.

It seems glimmerings of light are appearing on the horizon, in Europe as well as in Asia, as the idea slowly develops that, for a better and a deeper understanding of present-day Asia and present-day Europe, we should not restrict ourselves to business transactions only, but take steps to enhance research and education in each other's languages, social literatures, philosophies, intellectual traditions, history, literature, and arts. This is what I call the third dimension in Asia-Europe relationships.

Assuming that at present we are at the stage of 'filling the knowledge gap' indicated by the Prime Minister of Singapore, this discussion will concentrate on how to make a contribution to our mutual understanding and cultural rapprochement by establishing closer linkages between the fields of Asian and European Studies.

Trends in European Studies

With this in mind, I have been looking at the field of European Studies. As far as I have been able to fathom the situation, European Studies are concerned basically with the political and economic integration of Europe since World War II. The main emphasis in European Studies, therefore, is concentrated on four elements: law, economics, the political and administrative sciences, and history (to a lesser degree and only recent history, of course).

The field of European Studies is well entrenched in the overall European university infrastructure, as this is constituted by the European Science Foundation at Strasbourg, the European Research Centres (CRE), and the Coimbra Group of Eu-

ropean universities. There are 30 European Community Studies Associations (ECSA) joined together in ECSA-Europe, representing 5,000 members and several hundred academic institutes. Regional ECSA networks are now being formed in North and Latin America and in East Asia. With the support of the EC DGX (Culture, Information, and Universities) about 1,300 Jean Monnet Chairs have been founded, thousands of course modules have been developed, and around one hundred European Documentation Centres (EDC) have been set up. EDCs are now also being established outside Europe, and to date, four have been based in Asia. European Studies also occupies a substantial part of the Erasmus/Socrates programme managed by the EC DG XXII. Specialized institutes in Florence, Bruges, and Maastricht provide course programmes, training, and advisory services relevant to the main European policy areas.

In terms of capacity, the picture is rosy, but we should not rest on our laurels; the field of European Studies shows a tendency to be inward-looking. Until recently, the choice of themes and topics has been concentrated exclusively on European public policy and its institutions. The research agenda of European Studies has followed closely upon the heels of the sequential pattern of regional policy making in Europe; starting from the days of the foundation of the EEC to the present. Shifts in European Studies research orientations have been inspired by the transformation of the European Community into the European Union, the accession of two batches of new members to the club bringing the total number to fifteen, the founding of a customs-free European Market under the Maastricht Treaty of 1992, and the forthcoming Inter-Governmental Conference (IGC) of 1997 in Amsterdam. This seems to confirm my impression that until recently the field of European Studies has been extremely narcissistic in its outlook, preferring to concentrate on the birth of Europe itself.

If the assumption that European Studies are basically policy-oriented is correct, it follows that recent accents in European Studies have been determined largely by the substance of the Maastricht Treaty of 1992 and the issues on the agenda of the 1996 IGC. Based on a review of these issues, the field of European Studies can be expected to take on a broader definition reaching beyond the scope of the four core disciplines, becoming more qualitative in character. Just look at the following examples.

This paper was prepared for the conference: Asia-Europe: Strengthening the Informal Dialogue, IFRI Paris, 5-6 November 1996

The adoption of the principle of subsidiarity at Maastricht implies that more scholarly attention should be directed to country-specific solutions and institutions in the main areas of regional policy making. This will require analysis in the light of a system of regional governance, rather than in the light of centralized regional legislation.

To take yet another example, consider the notion of a Europe comprised of the regions and the evolution of the Structural Fund, with both cross-sectoral dimensions and locally specific cultural and social implications which will amply repay the efforts made by European Studies scholars to study and analyse them. Other issues are concerned with questions related to expansion of the EU, social security and the redefinition of the Welfare State, questions of citizenship and the reform of EU institutions, concerns about national identity fuelled by the creation of the European Monetary Union, problems incurred in the shaping of an EU foreign and defence policy, and the redefining of relationships with other regions within the global context. If simply for the last reason alone, and its concomitant reflections on regional and universal values and standards, we can expect a 'europeanization' of the field of European Studies in the qualitative sense of the word.

Trends in Asian Studies

I define Asian Studies roughly as a set of (sub)disciplines pertaining to the Humanities, Social Sciences, and Law which focus on Asia and whose researchers have special, area-related experience and a thorough knowledge of one or more of its languages.

Having said this, Asian Studies tend to be backward-looking and basically concerned with the uniqueness and cultural diversity of the countries and peoples in the region. A survey of Asian Studies in the Netherlands in particular and Europe in general, taken in conjunction with a review of the infrastructure and resources applied in this field of study, reveals a hard core of Asian Studies consisting of Languages and Cultures, Social Sciences and History. Concealed within these disciplines, there is a great diversity of approaches born of the different research traditions of the countries in which these studies have been established.

Another characteristic of Asian Studies is the distinction between universal and area specific approaches, which exposes the field to misguided notions stemming from 'Orientalism' or leading to unwarranted claims of uniqueness.

To the extent that the field of Asian Studies has demonstrated an interest in public policy studies, this interest has been dominated by colonial practices. In the post-colonial period, public policy studies on Asia have taken on the guise of developmental studies concerned with state interventions for the benefit of specific target groups in the less developed parts of the region. The upshot has been that the economic breakthroughs in the ascendant Asian economies have come as a surprise and are explained either as a 'miracle' or as being incompatible with the accepted theories of development.

It is estimated that between 8,000 and 10,000 persons in Europe are working in Asian Studies; most of them are real Asianists- they have area-specific knowledge and they have mastered an Asian language.

Asianists carry on their work dispersed over many universities, institutes, and area study centres. The amount of expertise and knowledge available is tremendous. If you also take into account the many large sets of data on Asia in European libraries, collections, and archives, it does not take much imagination to realize what a huge potential there is for the future development of Europe's Asia expertise.

The next logical question is: why have the Asian Studies not played a dominant role in the Asia-Europe relationship? Why have they not contributed to the cultural dimension in Asia-Europe relationships? Let me suggest some possible answers:

- European Asianists are mostly individualists; they work in isolation in small departments; they are not used to organizing themselves to give themselves greater visibility.
- Apart from this, there is the dichotomy between the classical, philosophical, tradition and the contemporary Asia researcher.
- Asianists' studies tend to focus on small-scale, long-term research and they are not used to dealing with large scale programmes.
- Asian Studies swarms with a multiplicity in terms of scientific approaches; this is in fact an asset to the field, but it does nothing to help to organize people into joint research programmes.
- Quite a number of Asianists abhor the idea of multidisciplinary re-

search, in which, for instance, the Social Sciences and Humanities are complementary to each other, or work together with economists.

Perhaps the picture I have drawn of the state of the art of the Asian Studies in Europe is too despondent.

There are also some hopeful developments, two in particular:

- The inauguration of the Committee for Advanced Asian Studies, under the aegis of the European Science Foundation (ESF);
- The founding of European professional associations.

To recapitulate: there are tremendous resources available, there is a genuine interest in Asian Studies (800 students in Japanology in Germany alone!) but these generous possibilities are underutilized and poorly coordinated. To achieve maximum efficiency, coordination of research and education should be accomplished on a regional basis.

In this context I adduce two additional points. For the smaller countries it is becoming steadily more difficult to finance fully fledged Asian Studies on a national scale. Asian Studies can be compared with national infrastructures: small countries like the Netherlands should try to swallow their national pride and work together with other countries. International and interregional coordination of activities and the matching of resources is the only possible way forward. In the larger countries, the financial situation of Asian Studies also give reason to be worried: in France there have been severe cuts in the budget. My English colleagues complain continuously about the precarious financial situation in their country, the absence of the means to buy books, let alone to hire staff. In Germany, blessed with a large number of Asia Chairs (20 chairs for Japanology, 17 chairs for Indology!), an intervention for streamlining and consequently a decrease of budgets is to be expected. It seems that the only answer is a European confederation of institutes cooperating in research and education in the classical as well as in the non-classical field. Such a move is of inexpressible importance to Asian Studies in Europe.

We must realize that quite a proportion of Asian Studies is no longer carried out in Europe, but in Australia and the United States. Moreover, in the 21st Century, I believe that European Asianists may only play a secondary role in the field. Asian Studies will then be back in Asia. If we believe in the importance of a

TO BE CONTINUED

European knowledge pool on Asia, we had better start now on an intensive cooperation with our Asian colleagues in terms of long-term joint research programmes and exchange programmes.

Convergence and complementarities

In this paper I point out the tendency demonstrable in present Asian and European Studies to be concerned with the cultural and intangible dimensions of international relationships carried out at the same level of importance as economic and political science approaches. And I suggest the need for a convergence between the European and Asian Studies, of course in collaboration with our Asian colleagues. There is a common interest in both fields in research programmes such as:

- studies of differentiation, concerned with multi-ethnic and multi-religious approaches to the cultural encounter;
- comparative approaches to legal studies concerned with economic and intellectual property rights, civil and human rights;
- global-local cultural implications of developments in areas of mutual interest and mutual contention such as energy consumption and distribution, environmental sustainability, labour management and;
- complementary experiences with regionalization in Asia and Europe.

It will not have escaped your attention that these programmes provide excellent themes for joint Asia-Europe research activities. Most of the themes suggested here have supra-regional implications; here Asian and European scholars could work together as equal partners, studying and solving global issues. Obviously we should do this not as Asian and Europeans but as global inhabitants, cooperating with researchers from other continents. In this framework I would like to stress the point that we should not always talk in terms of dissimilarities and oppositions between Asia and Europe. Global problems demand a global approach to their solution.

Another area which has been a centre of attention is the relationship between trade, politics, and scientific development. The potential for making contributions to this area is enormous, provided that the fields of Asian Studies and European Studies succeed in developing workable, multidisciplinary approaches. Nowadays, some philosophers of science are promoting the idea that science in Europe is approaching what is seen as an Asian holistic methodology, coming 'full-circle' from the positivist-rational school of thought. Instead of indulging in such stereotyped speculations, which certainly do no justice to the work of our Asian colleagues, we would do better to concentrate on two matters: a) how to carry the

issue of multidisciplinary beyond the traditional nexus of the Humanities and Social Science approaches; b) how to avoid scientific hybridization and instead develop a system for applying any particular mixture of scientific contributions to the analysis and solution of specific issues.

Addressing these issues surely serves a contemporary need in the context of the quest to find the triangular global balance referred to at the start of this talk. Having said this, we must be careful not to let the agenda of research and exchange be determined by *ad hoc* issues emerging in this context. What we need are long-term joint research programmes addressing broad issues which pay appropriate attention to both their historical foundations and their future developments in the global context. Only by institutionalization of such a joint research effort will it be possible to achieve yet another, and no less important, objective of cultural rapprochement: building up a pool of Asian and European resource persons endowed with the requisite experience to ensure long-lasting, mutual understanding and trust.

If our goal really is to increase business, political, and educational contacts, and if we want to support this process with the idea of cultural rapprochement, while managing to keep costs down, it seems that the only way to tackle this is an integrated, coherent way. In other words the European countries should work together to build a joint, long-term policy. One of the main constituents of this policy should be the setting up of one or more fully fledged European centres where business, academic, and cultural representatives actively promote European interests in all Asian countries. These centres should be staffed by European Asia specialists/researchers in all kinds of fields. They should function as in-

termediaries and facilitators for business, the arts, and academic contacts.

It goes without saying that this should be done on a basis of equality. The Asian countries should be invited to establish similar centres in Europe (e.g. ASEAN centres). These centres could also provide the sites for joint research programmes (in co-operation with other European and Asian institutions and individuals) on cultural similarity and diversity viewed from a global perspective.

Imagine such an Asian centre with representatives from different Asian countries attached to it for a longer period of time. A centre equipped with a multitude of different kinds of up-to-date information on all aspects of Asian life and at the same time concentrating on the European way of doing business, carrying out research on how to manage across cultures, and a host of similar undertakings.

Fully fledged integrated centres in Asia should also function as the initiators of all types of activities, functioning as clearinghouses for massive fellowships programmes for Asian students, managers, researchers, and artists in Europe; as consultants for European and Asian companies who could initiate new business contracts and the like.

Drawing to the end of my paper I put in a sincere plea for special programmes giving priority to young people of our regions: exchanges of large groups of young talented persons not only open to university staff, students, and managers, but also to practitioners of the fine arts and, most importantly, for young secondary school students, that is people at the pre-university level.

Conclusion

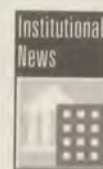
The time is ripe to formulate, with the collaboration of European and Asian scholars, joint, long-term research programmes concerned with comparative analysis in global perspective, prospective studies, the development of inventory and mapping techniques, and methodologies for forecasting to be carried out in cooperation and through the intensive circulation of staff and students of the participant institutes. Quite apart from the potential added value of cooperation in the fields of Asian Studies and European Studies in the broader fields of Science and Technology, we should also be concerned with creating channels for the exchange of methodologies and operational practices, and the transfer of technology. Programmes conceived along these lines can be expected to make an essential contribution to the realization of the conditions required for moving to the next stages for building up the momentum in the relationships between both regions. ■

Prof. W.A.L. Stokhof is the director of the IIAS



THE AUSTRALIAN NATIONAL UNIVERSITY

Asian Studies at the Australian National University



The Australian National University (ANU) is one of the world's leading centres for Asian Studies. From conducting efficiency analyses of Chinese state enterprises to translating poems composed in Old Javanese, from assessing the strategic balance of East Asia to studying the textile art of South Asia, from examining transformation in rural Vietnam to archaeological exploration in West Timor, research and teaching at the ANU places special emphasis on diversity and depth.

■ By VICTOR PAWLEY

The Australian Federal Government founded the ANU in 1947 as a national research institution. From the beginning the ANU has had a focus on Asia, providing the government, media, business, other academics, and the interested public with an understanding of the region's societies and environments. Asian Studies at the ANU span the Research School of Pacific and Asian Studies (RSPAS), the Faculty of Asian Studies (FAS), and the Faculty of Arts (FA). Affiliated organizations at the ANU include the Institute of the Arts and the Asia-Pacific Division of the Library. There are also individuals working on Asia-related topics in various science and engineering departments. Today over 200 academics make up the ANU's Asian Studies community.

The academic staff is distinguished for its intellectual rigour and field experience, and its dedication to showing the current significance and application of academic knowledge. ANU academics engage in a wide range of individual and collaborative studies with expertise covering China, Indonesia, Japan, Korea, Laos, Malaysia, the Middle East and Central Asia, the Philippines, South Asia, Taiwan, Thailand, and Vietnam. Asian Studies at the ANU is characterized by a knowledge of the languages, literatures and cultures of Asian societies as well as strong competence in economic, strategic and political analyses. ANU academics have led several recent national projects including the Review of Australia's Overseas Representation, the Review of Australia's Defence Capabilities, the Australia and the Northeast Asian Ascendancy Project, and the Australian-Asian Perception Project.

In 1995 an independent international review headed by Professor Cees Fasseur of Leiden University concluded that RSPAS 'is the leading world centre for historical and social

science research on Indonesia and the Southwest Pacific Islands, on Australia's relations with the region, on Australia-Sunda Quaternary research, on Austronesian linguistics, Asia-Pacific economies and economic cooperation, and Asia-Pacific security.' The review also remarked that RSPAS is the 'leading national resource for historical and social science research on Southeast Asia, China, Japan and other East Asian countries and the Pacific Islands, cognate research topics such as international peace and conflict studies, Asia-Pacific international relations and global issues, including implications for the Australian region.'

In 1995 ANU academics worked on 150 Asia-related projects with staff from 170 universities and research institutions from around Australia and the world. In addition, ANU academics were involved in 100 Asia-related consultancies for about 140 business, government and public sector organizations from around Australia and the world. The ANU has in place or under negotiation formal staff exchange and research collaboration links with 40 higher education institutions in eight Asian countries.



Teaching

The ANU has the widest range of Asian Studies courses in Australia. The undergraduate programme is managed by FAS which offers the Bachelor of Asian Studies (BAS) degree. In 1995 a total of 2344 students enrolled in BAS courses. The BAS degree is built around three principles. Firstly, the study of an Asian language to an advanced level. At present students can elect from modern and classical Arabic, Chinese, Hindi, Indonesian, Japanese, Korean, Sanskrit, Thai, and Vietnamese. Secondly, the study of a discipline or professional field to develop conceptual

NECESSARY ACTIONS

In order to enhance further cultural rapprochement between Asia and Europe I would like to present a kit of necessary actions to be carried out:

1. Widen the scope of European Studies in Europe, taking into account the cultural dimension;
2. Organize Asian Studies in Europe;
3. Commit European governments to financing Asian Studies adequately; if not, reorganize them regionally;
4. Bring Asian and European Studies closer to each other by setting up comparative, interdisciplinary, contemporary study programmes on the basis of the *longue durée*;
5. Set up networks and long-term, cooperative research and education arrangements between Asia-based European Studies Centres and Asian Studies Centres and Europe-based centres;
6. Assist Asian colleagues in the regional organization of research (by invitation): establish an Asian Science Foundation;
7. Set up fully fledged, multifunctional European Institutes in Asia and Asian Institutes in Europe;
8. Intensify the exchange between persons at pre-university level from all types of educational background: secondary school students, art students, vocational school students, etc.

and analytical skills. BAS degree students are encouraged to take combined courses in the Arts, Commerce, Economics, Engineering, Law, Science, and the Visual Arts. And thirdly, the study of an Asian culture to give context to the language and disciplinary studies. Dedicated and talented BAS degree students also have the option of participating in the Year-In-Asia programme, which allows students to enrol in a university in China, Egypt, India, Indonesia, Japan, Korea, Taiwan, Thailand, and Vietnam.

Graduate students can read for a Diploma and for Master and PhD degrees. In 1995 RSPAS, FAS and FA had a combined graduate enrolment of 590. The ANU's graduate programme is organized around university-wide fields of study independent of traditional department structures. This brings staff from several departments into a single field of study, creating wide opportunities in the formulation of integrated courses, seminars and workshops. The ANU has 39 fields of study that accommodate graduates from the Sciences, the Social Sciences, the Humanities, and the Arts. Asian Studies constitutes two of those fields of study: East Asian Studies and Southeast Asian Studies. Students often cross-register with one of the discipline-based fields of study to give depth and focus to their area-based work. Popular discipline-based fields of study include Anthropology, Business Administration, Demography, Economics, History, Linguistics, Literature and Art, Prehistory and Archaeology, Political Science and International Relations, and Resource Management and Environmental Science.

The graduate programme is supplemented by the ANU's Asia Network which brings together academics from various departments but who share an interest in a particular country. The Asia Network presently

covers China, Indonesia, Japan, Korea, Malaysia, the Middle East and Central Asia, South Asia, Thailand, and Vietnam. Students enrolled in Asian Studies thus have great opportunities to interact with peers and with a wide range of academic staff.

The ANU offers a number of scholarships for full-time study leading to a PhD and to a research Masters degree. These scholarships are open to Australian citizens and permanent residents as well as international students. The Australian Government also makes available a range of scholarships for full-time study leading to a higher degree. These scholarships are available to Australian citizens and permanent residents. The Australian Government provides a limited number of scholarships for international students.



Resources

Staff and students have quality resources supporting their academic activities. The Asia collections of the ANU Library and the National Library of Australia number 1.5 million volumes, about 70 per cent of the country's Asia holdings. The ANU Library has strong collections for Burma, China, Indonesia, Japan, Malaysia, Philippines, South Asia, Thailand, and Vietnam. Under negotiation is a plan to establish the National Asian Information Centre (NAIC) which would combine the collections of the ANU Library and the National Library. The NAIC will be located on the ANU campus.

Wherever possible the Library endeavours to use the campus network to bring databases to individual workstations. The Library's own holdings plus computerized information resources from Australian and overseas libraries can be re-

trieved through the Electronic Library Information and Services (ELISA). The Library also provides e-mail newsbriefs from the Reuters service. The Library manages the Statistical Analysis and Retrieval Service (STARS) which has links to several economic data systems including the Nikkei service and the International Economic Databank (IEBD).

The ANU Library has established online links with Asian libraries. For example, the ANU Library and the National Library of China have been working to put online the table of contents of Chinese serials. To date 100 Chinese serials not held in any Australian library and not available over internet on commercial providers have been put online. The ANU Library and the National Library of China have also been working to develop the Sino-Australian Electronic Information Centre (SAEIC). Based in Beijing the SAEIC mirrors Australian information resources and thereby avoids the present narrow internet connection with China.

The ANU has established electronic links with higher education centres in Vietnam. RSPAS staff have been liaising with Hanoi National University to set up the Vietnam Academic Research Network (VARnet).

The ANU is located in Canberra, Australia's national capital. The presence of policy and administrative arms of the public service, official scientific and research institutions, diplomatic missions, and peak industry organizations, further enhances resources for ANU staff and students studying the Asia-Pacific region.



Outreach programme

The ANU makes available its Asia expertise to the community at large. The ANU offers a public lecture series, an art exhibition series, country updates, executive short courses, online computer databases, a visiting students and fellows programme, and a range of publications.

The ANU ASIA Lectures.

Delivered by ANU staff and by distinguished invited speakers the ANU ASIA Lectures aim to show the significance of academic knowledge and research, and to make practical contributions to the discussion of Australia's relations with Asia. The 1996 series covered a wide range of topics: Buddhism in Southeast Asia, the role of Western legal systems in East Asia, China and the question of freedom, the forces of political transformation in Southeast Asia over the last 25 years, an examination of 'Asian values', and a look at the state of Asian monarchies today.

The Asian Art Exhibitions.

Organized each year by the Institute of the Arts, the Asian Art Exhibitions aim to introduce the public to contemporary visual and performing art of the region. 1996 exhibi-

tions included displays of Thai prints, Japanese ceramics and Indian textiles.

Country updates.

Each year the ANU organizes conferences that provide comprehensive overviews of economic, social and political trends in Indonesia, Vietnam and the Philippines. A country update for Malaysia is planned for 1997. Papers are delivered by ANU staff and by invited speakers from government, business and academia both from Australia and from the country concerned. Workshops and research seminars accompany the country updates.

'ANU is characterized by

a knowledge of the languages and culture of Asian societies as well as strong competence in political and economic analyses'

Economic profiles.

Each year the Economics Division of RSPAS produces the *Asia-Pacific Profiles*. The Profiles provide regional government and business decision-makers with comprehensive reviews of current economic events and analysis of recent statistics - GDP, growth, prices, inflation rates, exchange rates, export and import trends, trade flows, capital flows, saving and investment. The Profiles cover China, Hong Kong, India, Indonesia, Japan, Korea, Malaysia, Papua New Guinea, the Philippines, Singapore, Taiwan, Thailand, Vietnam, and Australia and New Zealand.

Executive short courses.

Throughout the academic year the Master of Business in Asia (MBA) programme runs its 'Leading Australia's Future in Asia' short courses. These courses are aimed at the senior management level of both private and public sectors. The courses examine strategies for effectively integrating Australian organizations with Asia, and provide broad-based business skills that can be applied within the Asian context.

The ANU also collaborates with the Asia-Australia Institute of the University of New South Wales, offering country briefing sessions geared towards the needs of business and government officials intending to work in Asia. The sessions cover the important business, cultural, historical, economic, and political characteristics of various Asian countries.

Online computer databases.

The ANU manages two Asia-related computer databases that can be accessed on a subscription basis: the Nikkei service and the International Economic Databank (IEBD). The ANU has access to two English and one Japanese language database in

the Nikkei service. The Nikkei contains the most up-to-date information on Japanese and Asian stocks, government and corporate bonds, interest rates, foreign exchange, commodity market prices, macro-economics, industry and trade. The IEBD is an ANU-developed resource, holding statistical information for over 200 countries but specializing in East Asian and Pacific economies. IEBD data covers trade, industry, economic, demographic and agricultural areas as well as ad hoc project data collections. Data extends back to 1965 and is kept up-to-date with the latest available from source materials. Holdings therefore allow for long-run time-series analysis.

Visiting Students and Fellows.

PhD students, postdoctoral fellows and scholars from around Australia and the world can apply to use the ANU's academic resources as Visiting Students and Visiting Fellows. These programmes are managed by individual departments and centres.

Publications.

Each year the ANU produces a great number of working papers, monographs, journals and books concerning Asia. Publishing groups within RSPAS alone include the Australia-Japan Research Centre; Contemporary China Centre; Department of Anthropology; Department of Economics; Department of International Relations; Department of Linguistics; Department of Political and Social Change; Division of Archaeology and Natural History; Division of Pacific and Asian History; Gender Relations Project; Human Geography; Modern Economic History and Southeast Asia Project; National Centre for Development Studies; Northeast Asia programme; Peace Research Centre; and the Strategic and Defence Studies Centre.

A sample of publications include journals such as *Asia-Pacific Economic Literature*, *Bulletin of Indonesian Economic Studies*, *The China Journal*, *East Asian History*; books and monographs such as *Asia-Pacific Economics and Political Series* (with Harpers Publishing), *Trade and Development Series* (with Cambridge University Press), *Studies in World Affairs* (with Allen & Unwin); and the quarterly magazine *The New Asia-Pacific Review* (with Dragon Media). ■



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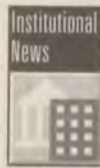
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Asian Studies in Egypt



The Center for Asian Studies (CAS) is an academic research institution within the framework of the Faculty of Economics and Political Science, Cairo University. Founded in 1994, the CAS was the first Arab research institute specialized in Asian affairs.

■ By **MOHAMMED E. SELIM**
& **IBRAHIM M. ARAFAT**

The CAS was established to begin a new trend in Egypt, emphasizing the importance of studying areas other than those traditionally studied in Egypt (Africa, the Middle East, and the West). The CAS responds to the awareness in Arab countries that Asia provides the academic community with opportunities to widen the scope of its research while learning from Asia's diverse models of development, and the increasing relations between Asian and Arab countries.

Goals

CAS serves both academic and practical objectives. Academically, CAS aims at (i) encouraging research related to contemporary Asia, (ii) enlarging the size and enhancing the calibre of Egyptian and Arab academics specialized in Asian affairs, (iii) widening the scope of Social Science research in Egypt and other Arab countries by developing new research issues and testing various socio-political and socio-economic theoretical frameworks in the Asian domain.

Practically, CAS serves as a think tank linking abstract knowledge with the mundane interests of people. It aims at (i) promoting Egyptian-Asian relations in all fields, (ii) providing consultations to policy makers and businessmen on Asian affairs, (iii) reaching out to the wider public to increase the awareness of key developments and problems in Asia.

Structure and activities

CAS consists of four main research units: International Relations; Political Systems; Economic Studies; and Administrative Studies. Each of these units is headed by a specialist.

The activities of CAS have taken one of the following shapes:

(I) Long-term projects:

The Center completed two of these projects, one on *The Korean Model of Development and its Significance to Egypt*, and the other on *The Relationship Between Democracy and Development in Asia*. The Center is currently involved in other projects on, for example, Islamic movements in Asia, and on *The impact of Global Transformations on selected Asian Countries*. Starting in early 1997, the Center will launch three new projects that will deal with *Islam and Development in Asia*, *Post-Civil War Afghanistan*, and *Korean Foreign Policy*.

(II) Conferences:

Each long-term project is completed with a conference. The CAS Board of Directors selects one of these projects to become the subject

of the Center's annual conference, which is held in December of each year. The Center also organizes conferences based in cooperation with different Asian institutions. Several conferences were already held: on the *Korean Peninsula and the Middle East in a Changing World*, (Cairo, 1994) in collaboration with KIMA; on *Development and Security: Comparative Egyptian and Indian Perspectives* (Cairo, 1995) in collaboration with Jawaharlal Nehru University; on *Korea and Egypt on the Threshold of the 21st Century* (Seoul, 1995) in cooperation with KIMA; on *Indian-Egyptian Relations in the Post-Cold War World* (New Delhi 1996) in collaboration with Jawaharlal Nehru University; and on *The Prospects of Egyptian-Korean Cooperation* (Port-Said, Egypt, 1996) in collaboration with KIMA.

(III) Seminars:

The Center holds biweekly seminars, in the form of lectures and round-table discussions where Egyptians and visiting scholars discuss contemporary Asian affairs.

Publications

CAS issues a quarterly bulletin, *ASIANA*, in both Arabic and English. The Center also publishes books and monographs. The CAS invites researchers from all over the world to send their manuscripts and research proposals, either in Arabic or English, to the Center's headquarters in Cairo (see the address below), where they will be academically refereed. Accepted manuscripts will be published and awarded an honorarium.

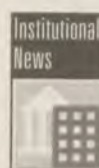
Funding

CAS is a non-profit organization carrying out its research programmes in cooperation with Egyptian, Asian, and other international foundations concerned with the boosting of Asian studies. Cairo University, the Egyptian Foreign Ministry, the Egyptian Ministry of International Cooperation, Egyptian businessmen, the Korea Foundation, and the Ford Foundation have been all supporting the Center in this regard. Capitalizing on its expanding research policy, CAS has drawn the attention of other financing institutions, with which is currently developing new projects. ■

Centre for Asian Studies (CAS)

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■ By **PETER HOPKINS**

Despite our long tradition, we are very much in the modern world. Our newest foray into technology is the establishment of our own Internet site which provides detailed information on our books, current pricing and availability, and feature articles relating to our publications, with specific entries on Asia and Japan. We have focused on developing series of books which explore topics relating to Asia.

New Series

Korea continues to play an important role in our publishing scope. We are developing a Korean series and are in fact the only western publisher with such a series. Currently it encompasses titles such as *Love in Mid-*

Winter Night, Songs of the Shaman, and Memoirs of a Korean Queen. One major Korean publication is the best-known Korean writer Park Kyong-Ni's epic *Land*.

Another area we are continuing to develop is the study of Asian language. We are delighted about a joint publication with the IAS: the first-ever *Hani-English/English-Hani Dictionary*. Another first is the publication of the *English-Spoken Khmer Dictionary*, which ties in nicely with another exciting venture, the *Mongolian-English Dictionary* by the former Director of the School of Slavonic Studies at the University of London, Charles Bawden, who spent 25 years of his life compiling this massive volume.

The Sir Henry Wellcome Asian Series has been established in order to

make available critical editions of primary sources in Middle Eastern and Asian medicine and the allied sciences, in their original languages as well as in translations. Some of the books in preparation are *A Soup for the Qan*, a study by Paul Buell, which offers a complete translation of the medieval Chinese dietary *Yin-shan cheng-yao* (1330) with full notes, supporting text and monograph-sized introduction; *A History of Sanskrit Medical Literature* by G. Jan Meulenbeld; and *Early Chinese Medical Literature: The Mawangdui Medical Manuscripts*, a translation and study by Donald Harper.

Classic Publications

In our long history, it is difficult to pick out a handful of the best and brightest; however, certain books remain classics in the field and deserve mention. Before 1912, we were publishing Sir Edwin Arnold's well-known books on India such as *Bagavadgita and the Light of Asia*, as well as Sir John Strachey's *India and Percival Lowell's Soul of the Far East*. *Borneo Expedition* by G.A.F. Molengraaff was also of this time period, as was George Bahler's *Three New Edicts of Asoka* and Mr. Houc's *Travels in Tartary - Tibet and China*. We sorely miss the works of the late Professor Needham. Professor Eberhard's one-volume *History of China and Things Japanese*, the *Life of the Buddha* and Sir Percy Sikes' two volume *History of Persia* stand out as particularly excellent publications. There has always been a tradition of our publishing studies on Asian language, including the *Tibetan-English Dictionary* and an *Anglo-English India dictionary* called *Hobson Jobson*. Also worth mention are Dr. Dutt's two-volume *Economic History of India*, Mayer's *Sexual Life in Ancient India*, the Wilhelm translation of the *I Ching* and Li Fu Chen's book on *Confucianism*. These are only a few of the many excellent titles we have been fortunate enough to publish in the past; even now, we are publishing volumes that are already classics, such as *Chun P'ing Mei*, otherwise known as *The Golden Lotus*, translated here by Clement Egerton, this most famous Chinese erotic novel of all was the favourite bedtime reading of Chairman Mao.

We are always looking for new projects on publishing in Asia; our long experience in the area only makes us realize how vital it is to constantly support new authors with new ideas through new publications. ■

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A comparative study of the Dutch Indies and British India

Science and Colonization

Research Project



Colonization has been studied in great detail, and in recent years a good deal of attention has been paid to determining the place and role of techno-scientific changes and developments in the colonial process. New questions have been asked and certain explanations attempted. For example, what shape 'modern' and 'universal' science take in a colony? To what extent were scientific discourses used to achieve political or economic goals? How was the indigenous scientific tradition perceived and how did the indigenous people react to the introduction of 'new' science? Exact sciences like physics or astronomy might have appeared cognitively 'insular' in a colony, but several other branches of scientific knowledge were not so regarded. How 'colonial' do they become in a colonial setting?

By DEEPAK KUMAR

The experiences of the Netherlands East Indies and British India provide a number of illustrations of this problem and a comparative study could well provide plausible explanations. Both the countries were conquered by trading companies. The British effectively ruled India for about two centuries. The Dutch had a longer innings, except for a short period when the British displaced them. Although there may have been certain similarities in motives and the administrative apparatus, they produced different results. Was it because of their different social and educational structures at home, or was it the nature of the 'native' society they encountered? In India, the Raj produced a powerful centralized state and a demanding middle class. The Dutch, to quote a British historian, 'picked off their opponents piecemeal and they ruled piecemeal.'

Unlike the British, the Dutch system did permit its academic community to take an active role in colonial affairs. The result was, as Pyenson demonstrates, the Netherlands East Indies witnessed a good deal of 'pure' scientific research during the late nineteenth and early twentieth century. What impact this had on the poor Indonesians is quite another matter. India too got a fair share of observatories, astronomy, and geophysics. Doubtless, the colonial scientists had to work for the benefit of their employers, but they seldom lost sight of the fact that they were conquering new worlds for science as well. Different survey operations, meteorological and magnetic observations, pendulum survey, to mention a few, were of great scientific value. A comparative study of these activities (solar observations or seismology, for example) will be important for recognizing the contributions of scientists on the periphery, and, as a bonus, may also shed new light on the cognitive evolution of a particular discipline itself.

Inescapably, the main focus of research in the colonies was always the applied side, and that is why so much work was done in the areas of botany, geology, meteorology, pathology, applied mechanics, and so

Both the colonial powers were equally troubled by the health problems. In each case, the first major concern was the health of the European army. Surgeons were the earliest colonial scientists. New diseases had to be combated. These were common to both the countries - smallpox, malaria, and the plague. A new branch of medical knowledge, called tropical medicine, gradually emerged. Some saw it as a beneficial consequence of imperialism, while

Another important area of study could be to highlight the responses of the local people to the introduction of the modern scientific ideas and values revealed through the educational curriculum, agricultural policy, and medical practice. In India this encounter was multi-faceted yielding many interesting results. A good deal of work has been done on the movement of scientific ideas, their reception, rejection, and so forth, in colonial India. How did

nationalists could debate systematically the policies of the colonial government and present their own alternatives. But it was just an advisory body with virtually non-existent powers. Even so, health emerged as an important nationalist issue in colonial Indonesia and the nationalist ranks contained articulate medics like Dr Abdul Rivai and Dr Abdul Raysid. So was the case in India. The Indian National Congress had several doctors among its members, and the indianization of the Indian Medical Service formed an important part of the nationalist agenda. Administrative arguments apart, how did they view modern science at a more fundamental or conceptual level? What did they think of their own traditions, tools and practices? Was a synthesis possible, indeed was it ever tried? These questions are important for the early twentieth century at least because they determined the parameters of transition from dependence to independence.

It is not that these questions have not been asked before. Delving into the Indonesian aspects major contributors have been Lewis Pyenson, Peter Boomgaard, J.S. Furnivall, Susan Abeyaskere, Jan Breman, Welderen Rengers, G. van Iterson, L.H. Palmier, Paul van der Veur, and Wim de Schoor. Important contributions on the Indian experiences have come from Ashis Nandy, A. Viswanathan, David Arnold, K.N. Panikkar, Irfan Habib, Dhruv Raina, S. Sangwan and many others. Much more remains to be done and the issues discussed above deserve the attention of new scholars armed with interdisciplinary tools and perspectives. ■

Dr Deepak Kumar (India) was a Senior Visiting Fellow at the IIAS from May - September 1996.



The College of Medicine in Batavia

forth. After all, the Europeans had ventured into the tropical regions for commercial gain. They faced two challenges - how to make the best use of the tropical resources, and how to deal with the tropical health problems. Tropical agriculture and tropical medicine thus emerge as the main features of colonial science.

In India the government priority was definitely on the cash crops. A large volume of work has been done on the agrarian structure and revenue system, but no exhaustive work has been carried out on the experimental farms, the agricultural and horticultural societies, botanical investigations and plantation research, and the like. The Dutch administration in Indonesia claimed that it gave preference to the production of staple foods rather than to the cultivation of export products. For example, the law stipulated that no more than one-third of the cultivable acreage of a village community was to be planted with sugar cane. All well and good but at the same time, certain districts were compelled to produce certain quantities of export products. One such export product was quinine and 90% of the world market was in Dutch hands.

many viewed it as another form of domination. An interesting study can be made of these dilemmas. Did different colonial regimes produce distinct forms of tropical medicine or even different constructions of the same disease? Was medicine a tool of the empire or empire itself a tool of medical science.

Botanic garden

No less important is the role scientific institutions in the colonies played. In 1884 a botanic garden was established at Buitenzorg. Exactly a century ago a botanic garden had been established in Calcutta. A whole scientific complex evolved at Buitenzorg which included a laboratory for chemical investigation, a zoological laboratory, and a pharmacological laboratory. During the period 1884 to 1934 about 250 scientists and academics from different European laboratories visited and worked at Buitenzorg. In India scientific researchers were not as centralized, encouraging a greater growth of scientific institutions. A comparative study can be made of, say, botanic researchers (their successes and failures) in the Dutch centralized system and in the British provincial administration.

matters stand in Indonesia? At the turn of the century Kartini was providing a subtle critique of Dutch policy through her work for the education of Indonesian women. Later, Dr Soetomo, a product of Surabaya Medical College, was one of the very few Indonesian with some scientific training to become deeply involved in socio-economic reforms. In the inter-war period, the Volksraad was the only place where the Indonesian

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XXIXth International Conference Sino-Tibetan Languages and Linguistics



The XXIXth International Conference on Sino-Tibetan Languages and Linguistics was held at Noordwijkerhout and hosted by the Himalayan Languages Project of Leiden University. This year's conference was dedicated to the memory of the eminent Oriental scholar André-Georges Haudricourt, who passed away on 20 August 1996 in Paris at the age of eighty-five.

■ By **GEORGE VAN DRIEM**

The conference was supported financially by the Royal Netherlands Academy of Arts and Sciences, the Himalayan Languages Project of Leiden University, the faculty of Arts of Leiden University, the International Institute for Asian Studies (IIAS), the Research School CNWS, and anonymous private donors. The keynote speaker was Professor Sergej Evgenievic Jaxontov from St-Petersburg, who spoke on the classification of Sino-Tibetan languages.

Old Chinese Forum

One of the features of the conference was the Old Chinese Forum. The specialist literature shows that the phylogenetic position of Chinese is still as contested today as it was in the time of Ernst Kuhn and Wilhelm Grube over a century ago. This is why the historical reconstruction of Old and Middle Chinese is of pivotal importance to the field and to determining the phylogenetic position of the language which for millennia has served as one of the great vehicles of human culture and civilization. It is in recognition of the importance of the Chinese that the 1996 Organizing Committee dedicated this year's plenary session on the first day of the conference to the Old Chinese Forum. The four main speakers were Edwin George Pulleyblank, William Hubbard Baxter, Sergej Anatolevic Starostin, and Laurent Sagart. Presentations were also made by Abraham Chan, William Gage, Zev Handel, Wolfgang Behr, Gilbert Roy, and Louise Lee.

The evening session was devoted to a discussion panel which highlighted the points of agreement and divergence in the various approaches to the reconstruction of Old Chinese. The panel of scholars had been asked to address a common theme in order to enhance the value of the exchange of ideas for a large audience. The discussion was, in principle, open to the audience as well. The assigned topic involved the reconstruction of the reconstruction of the Old Chinese

forums in Karlgren's series 82 and 976. The panellists were Sergej Evgenievic Jaxontov, Edwin George Pulleyblank, William Hubbard Baxter, Laurent Sagart, and Sergej Anatolevic Starostin. Weldon South Coblin and Jerry Norman supplied written contributions. James Matisoff acted as adjudicator.

Genuine breakthroughs were made during the lively exchange between discussion panellists of the Old Chinese Forum. A surprising consensus was reached on old bones of contention involving the presence of jod in Old Chinese syllables and the length distinction of old Chinese vowels. Although points of difference remain, the various models of reconstruction of Old Chinese phonology have never been so similar. As methodologies continue to undergo refinement, these models continue to converge, and Old Chinese is steadily emerging as a valid entity for historical linguistic comparison. The 1996 Sino-Tibetan Conference was the first to focus so much attention on Old Chinese.

On days 2, 3, and 4 of the conference, papers were presented on Mandarin grammar, Tibetan, Cantonese, Wu, pre-Sino-Tibetan substrate residues in the form of phonological *Sprachbünde*, hypothetical genetic relationships between Chinese and other languages and language groups, the possible location of the Sino-Tibetan proto-homeland, Old and Modern Burmese, Akha, Lalo, Tsaiwa, Tangut, rGyal-rong, Pumi, Tiddim Chin, Lushai, and on languages outside of the Tibeto-Burman language family, e.g. Thai and Kadai grammar, and Austro-Asiatic languages. ■

17 DECEMBER 1996
SOAS, LONDON

Orientalist Library Resources Annual Conference of the NCOLR



The 1996 Conference of the UK National Council on Orientalist Library Resources was held in the recently opened Brunei Gallery of the School of Oriental and African Studies, London, with the theme of visual art resources for oriental studies.

■ By **JOHN SIMS**

In her opening address, Rosemary Scott, Head of Museums at SOAS, suggested some of the areas which gave scope for developing links and opportunities between libraries and museums. Both share the same concerns for conservation and face the same problem of maintaining the right balance between the conflicting responsibilities for making material available to present users and for preserving it in good condition for future generations. New technology offers the opportunity for libraries to store a much greater range of images, thus extending access to a wider body of comparative material for museum curators. Libraries have led the way in exploiting the potential offered by the advent of automated and digitized documentation and the close interrelationship between libraries and museums in the nature of their collections and their use for curatorial scholarship offers potential for co-operation and pooling of scarce resources. Museums offered libraries opportunities in the form of display space, especially for exhibition of particularly delicate items which needed the most stringent environmental conditions. The Brunei Gallery itself, built as a result of a benefaction from His Majesty the Sultan of Brunei Darussalam to provide both teaching and museum facilities, provided an example of such an opportunity. The inaugural exhibition had been able to display some of the rarest treasures of Islamic art from the SOAS library collections.

Professor Michael Rogers demonstrated the development of the arts of calligraphy, illumination and binding as exemplified in the collection of some 300 Ottoman Qurans belonging to Nasser D Khalili, a se-

lection of which has been exhibited in Geneva and London and currently in Jerusalem. The collection is particularly valuable for the study of production methods since it aims to be comprehensive with an example for each year. Attention has traditionally concentrated on the products of the outstanding period of the

‘Libraries have led
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of automated
and digitized
documentation’

15th and 16th centuries, and it is only more recently that those of later periods have begun to receive the same degree of scholarly study. More informative colophons offer scope for plotting the movement of craftsmen and they are of interest in showing conscious historicism in design and a possible relationship with the pietistic development in the early 19th century.

The afternoon session was devoted to reports on work in progress in the cataloguing of two important photographic collections. John Falconer described the system developed for fully recording and creating access to some 200,000 photographs of India in

the British Library's Oriental and India Office Collections. The project was initially funded by the Getty Grant Programme and is being continued with support from the Leverhulme Trust. The software being used is Paradox for Windows which has proved successful for creation of a database which provides information at both collection and individual print level. The database is not designed for direct use by readers but it is planned to adapt it so as to make the data accessible to the public through the British Library's OPAC. Digital imaging will be considered later; given the size of the collection it is more likely to be selective rather than comprehensive.

Special funding for university library development (popularly known as Follett funding) has enabled Durham University Library to embark on a four-year project running to 1999 to create a visual and text database for its Sudan Archive photographic collection, which Lesley Forbes spoke about. The collection of 40,000 images, mostly dating from between 1899 and 1955, is the most comprehensive historical collection outside Sudan. In contrast to the British Library project, the database contains both catalogue text and digitized images. The software selected is iBase and the catalogue entries use an adapted MARC structure to allow for possible incorporation in the library's main database. The software is still being developed and im-

proved so that it is not yet in a sufficiently robust or user-friendly state for public use. Two problems being addressed are the ability to provide sufficient screen space for simultaneous viewing of both text and image, and the risk of unauthorised downloading of images.

This is a pioneering project with great potential for transformation of access.

Participants were also shown round the galleries and the two current exhibitions by museum staff. Gold Jewelry from Tibet and Nepal features items made for personal adornment, often embellished with precious stones, which were the product of both Buddhist and Hindu traditions and of two, sometimes overlapping, cultures. Architecture of the Islamic World exhibits photographs taken by Edgar Knobloch in 17 countries ranging from Spain to China. Many of the photo-

graphs are unique images of buildings, some of which have since been destroyed or, especially in Central Asia, have become more inaccessible in recent years. ■

John Sims can be e-mailed at
John.Sims@mail.bl.uk

Micropublishing important Asian Collections

MMF Publications and Asian Studies



Since its inception in 1991 MMF Publications has been deeply involved in making source materials for Asian studies available for wider study by capturing and disseminating the data in microform.

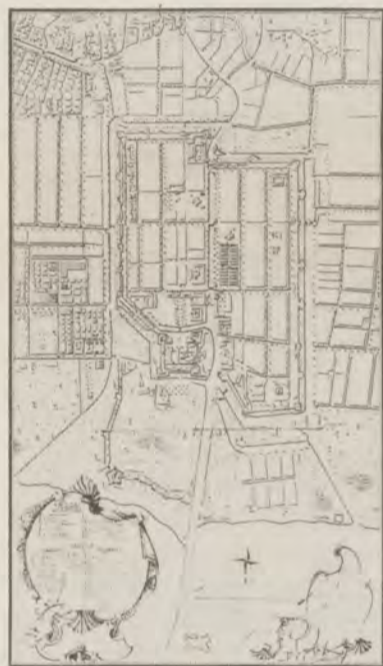
By GERARD T. MORAN

Our very first project was The Catholic Church in Indonesia: Archives of the Archbishopric of Batavia/Jakarta, 1807-1949, which we undertook with the Catholic Documentation Center (KDC) of Nijmegen, the Netherlands. The materials go back to 1807 when the Catholic church founded an Apostolic Prefecture in Batavia. Over the years, the church gathered a great deal of information, not only on church matters but also on the wider sphere of existence in the colony, including the crucial years of transition to the Indonesian republic.

From the start MMF has worked in close cooperation with the General State Archives of the Netherlands (ARA = Algemeen Rijksarchief). One of the most stunning projects we have done with them involves the cartographic collection of the Dutch East India Company (VOC) and its successor, the Colonial Office. *Images of East and West: Maps, plans, Views and Drawings from Dutch Colonial Archives, 1583-1963* consists of two parts containing some 22,000 images, of which many are unique items.

In addition to maps and drawings, MMF has micropublished ARA collections of written source materials. In the first half of the nineteenth century, the Dutch established the

basis of a truly colonial state and initiated the expansion that was to bring virtually the entire Indonesian Archipelago under their control by the first decade of the Twentieth century. *Sources for the Study of Colonial Indonesia and Dutch Colonial policy: from VOC to Colonial State, c. 1700-1850* concentrates on the period up to 1850, which witnessed such events as the Java War and the introduction by Johannes van den Bosch of the *cultuurstelsel*. A system which forced the Indonesians to cultivate various cash crops that were to be paid to the co-



From MMF's micropublication 'Images of East and West': Plan of Batavia, 1762.



lonial government. The papers of four leading figures in this period have appeared so far, including those of Van den Bosch.

Mailrapporten and East Timor

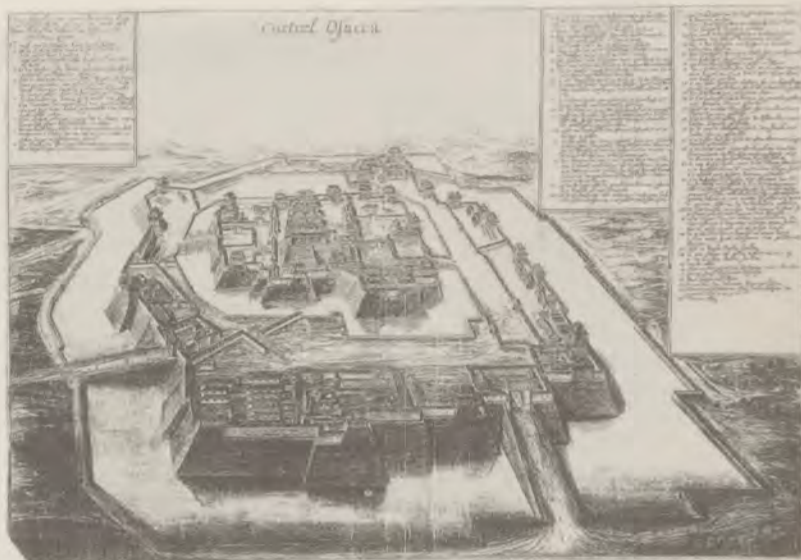
The most ambitious project with ARA to date has been the four-year undertaking (1991-1995) to film the entire series of *Mailrapporten* from the Netherlands East Indies, containing an estimated 1.1 million pages. With the opening of the Suez Canal in 1869, the Dutch authorities were quick to seize upon the possibility of improving communications with the East Indies. The first of the so-called *Mailrapporten* were dispatched in September 1869, initiating a steady flow of information on a great variety of subjects on a weekly or more frequent basis, right up to the eve of the Second World War.

In conjunction with the ARA, we are now taking the story of the colonial enterprise down to its denouement in the 1940s. A new series called *War and Decolonization in Indonesia, 1940-1950* will focus on this period. Many of the archives of leading figures and bodies on the Dutch side have already been opened or will be so in the coming years. At present more than 30 archives of individuals or organs are under consideration. The first part to be published is the Archive of Dr H.J. van Mook, 1942-1848, who was Minister of the Colonies during the war and Lieutenant Governor-General of the Netherlands East Indies from 1945 until 1948.

Another exciting project with which we are involved at the moment is particularly topical. In cooperation with Australian journalist, Jill Jolliffe, we are bringing out *The East Timor Question, 1975-1996*, which is the result of more than twenty years of the close reporting of this, first from the region and later from Lisbon, Portugal. Her personal archive contains materials in several languages originating from Portuguese, Indonesian, Australian, British, American, and other international sources, including press clippings, correspondence, and photos.

INDOC Collection

Recently, MMF has also developed a relationship with the International Institute of Social History (IISH) in Amsterdam. The IISH tended to focus more on Asia the last few years and we are pleased to have undertaken



From MMF's micropublication 'Images of East and West'. Osaka Castle as drawn by Johannes Vingboons c. 1665, after an original drawing of 1634.

en two projects with them so far. *Labor Issues in Indonesia, 1979-1995: Press Clippings and Other Documentation from the INDOC Archives* presents some 23,000 clippings from the national and regional press in Indonesia, while *The Sarvodaya Movements in India in the 1950s: Texts in Hindi and English* provides material on the movement for the creation of a new India inspired by Gandhi, based on a programme of 'uplift' (*Sarvodaya*) for the Indian rural population. After Gandhi's violent death in 1948, his followers continued his work in the spirit of the *Sarvodaya* philosophy.

MMF plans to continue its publishing activities in the field of Asian Studies. Scholars, librarians, and archivists are invited to propose new subject areas for micropublishing projects or specific collections of international interest by contacting us at the address below. ■

MMF Publications

P.O. Box 287
2160 Lisse
The Netherlands
Fax: +31-252-418658
E-mail: 100315.315@compuserve.com



From MMF's micropublication 'Images of East and West'. Ruins of a temple on Java, 1802.

(Advertisement)

ASIAN STUDIES ON MICROFICHE

THE EAST TIMOR QUESTION, 1975-1996
LABOR ISSUES IN INDONESIA, 1979-1995
POLITICAL REPORTS AND DISPATCHES,
DUTCH EAST INDIES, 1898-1940
SOURCES FOR THE STUDY OF COLONIAL INDONESIA
IMAGES OF EAST AND WEST: MAPS, PLANS,
VIEWS AND DRAWINGS, 1583-1963
MEMORIES VAN OVERGAVE AND MAILRAPPORTEN,
DUTCH EAST INDIES, 1849-1962
THE CATHOLIC CHURCH IN INDONESIA, 1807-1949
WAR AND DECOLONIZATION IN INDONESIA, 1940-1950
THE SARVODAYA MOVEMENT IN INDIA, 1950s

For more information, please contact

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PO Box 287
2160 AG Lisse
The Netherlands
Tel +31 252 417250
Fax +31 252 418658
E-mail: 100315.315@compuserve.com



1-2 MARCH

Wellington, New ZealandConvergence and Diversity, Pacific Asia
in the 2020sProf. Ralph Pettman and Dr Tim Beal,
Centre for Asia/Pacific Law and Business,
Victoria University of Wellington,
P.O. Box 600, Wellington, New Zealand,
tel: +64-4-4955079, fax: +64-4-4965413,
e-mail: caplab@vuw.ac.nz

3-5 MARCH

Paris, FranceThe Asian Mediterranean Sea
in the 'Longue Durée'Prof. D. Lombard, École Française
d'Extrême Orient / École des Hautes
Études en Sciences Sociales, 54 boulevard
Raspail, 75006 Paris, France,
tel: +33-1-53701860, fax: +33-1-53708760.

7-8 MARCH

Honolulu, HI, USASoutheast Asian Heritage: Preservation,
Conservation, and Management
Lowell Angell, Historic Preservation
Program, American Studies dept.,
University of Hawai'i, Moore Hall 324,
Honolulu, HI 96822, USA,
fax: +1-808-9564733,
e-mail: angell@hawaii.edu

13-16 MARCH

Chicago, USAAAS Annual Meeting
See page 41.

16-19 MARCH

Kathmandu, NepalThe Anthropology and Sociology of Nepal:
Cultures, Societies, Development and Ecology
Dr Ram Bahadur Chhetri,
president SASO, P.O. Box 6017,
Kathmandu, Nepal, e-mail:
human@ecology.wlink.com.np,
fax (Norwegian Consulate):
+977-1-521720

20-21 MARCH

**Institut d'Asie Orientale,
Lyon, France**Foreign Communities in East Asia
(XIXth-XXth centuries)
Robert Bickers, Institut d'Asie Orientale,
MRASH, 14 Avenue Berthelot, 69363 Lyon
Cedex 07, France,
tel: +33-72726483, fax: +33-72726490,
e-mail: robert.bickers@mrash.fr

20-22 MARCH

Amsterdam, The NetherlandsCrime and Punishment:
Criminality in Southeast Asia
CASA Amsterdam,
tel: +31-20-5252745, fax: +31-20-5252446

24-26 MARCH

Leiden, The Netherlands

Islam and Mass Media

Dr J. Peeters, IAS, P.O. Box 9515,
2300 RA Leiden, The Netherlands,
tel: +31-71-5272227,
fax: +31-71-527 41 62
e-mail: IAS@rullet.leidenuniv.nl

24-27 MARCH

SingaporeTribeal Communities in the Malay World:
historical, cultural, and social perspectives
Cynthia Chou, IAS, tel: +31-71-5272227,
e-mail: CHOU@Rullet.leidenuniv.nl or
Geoffrey Benjamin, National University
of Singapore, tel: +65-7723823

International CONFERENCE Programme

MARCH 1997 > JULY 1997

3 APRIL - 7 JULY

Washington DC, USAConference & Exhibition on
Mongolian Culture
Tom Oller, The Mongolian Society,
National Geographic Society,
tel: +1-617-8640737,
e-mail: oller@husc.harvard.edu

4-5 APRIL

De Kalb, IL, USAStudent Conference on Southeast Asia
Student Conference, Center for Southeast
Asian Studies, Northern Illinois
University, 412 Adams Hall, DeKalb,
IL 60115, USA,
tel: +1-815-7531771,
e-mail: wwomack@niu.edu

11-13 APRIL

Bath, UKConference of the British Association
for South Asian Studies, BASAS
Dr Ifrikhar Malik, School of History,
Bath College of Higher Education,
Newton Park, Bath BA2 9BN, UK,
tel: +44-1225-873701 / 244,
fax: +44-1225-872912,
e-mail: i.malik@bathhe.ac.uk

15 APRIL

Amsterdam, The NetherlandsDevelopments in the Coordination
of Asian Collections
Dr Rik Hoekstra, VUA/IIAS,
P.O. Box 9515, 2300 RA Leiden,
The Netherlands, tel: +31-71-5272227,
fax: +31-71-5274162,
e-mail: IAS@Rullet.leidenuniv.nl

16-18 APRIL

SOAS, London, UKThe Place of the Past:
The Uses of History in South Asia
Dr Avril Powell and Dr Daud Ali, London
University, Department of History,
SOAS, Thornhaugh St, Russel Square,
London WC1H 0XG, UK,
Tel: +44-171-6372388,
fax: +44-171-4363844,
e-mail (c/o Centre of South Asian
Studies): BL1@soas.ac.uk

17-21 APRIL

Stockholm, SwedenThe 1997 AKSE Conference
Prof. Staffan Rosén, Institute of Oriental
Languages, Stockholm University,
S-10691 Stockholm, Sweden,
tel: +46-8-162238, fax: +46-8-155464

18-20 APRIL

Ohio University, Athens, USAIndustrialization and Development
in Southeast Asia
Mohammed B. Yusoff, Tun Abdul Razak
Professor, Center for International
Studies, 56 East Union Street, Athens,
Ohio 45701, USA,
tel: +1-614-5932656, fax: +1-614-5931837,
e-mail: yusoff@oak.cats.ohio.edu

25-27 APRIL

Eugene, Oregon, USANorthwest Regional Consortium for
Southeast Asian Studies
Interwoven Identities: Southeast Asia in
the Greater Asia-Pacific Community
Robin Paynter, Center for Asian and
Pacific Studies, 1246 University of
Oregon, Eugene, OR 97403-1246, USA

28-29 APRIL

Aix-en-Provence, FranceThe Third European Conference
on Philippine Studies
Philippine Communities between Local
Traditions and Globalization
Institut de Recherche
sur le Sud-Est asiatique IRSEA,
389 avenue du Club Hippique,
13084 Aix-en-Provence Cedex 2, France,
fax: +33-42208210,
e-mail: irsea@romarin.univ-aix.fr

8-10 MAY

Kent, U.K.A Critical Examination of the Uses and
Abuses of Indigenous Environmental
Knowledge and its Transformations
Prof. R. Ellen, Dept. of Anthropology and
Sociology, University of Kent, Eliot
College, Canterbury, Kent CT2 7NS, U.K.,
tel: +44-1227-764000, fax: +44-1227-475471,
e-mail: R.F.Ellen@uk.ac.uk

9-11 MAY

Urbana-Champaign, IL, USA7th Meeting of the Southeast Asian
Linguistics Society, SEALG VII
F.K. Lehman, Dept. of Anthropology,
University of Illinois at Urbana-
Champaign, 109 Davenport Hall,
607 South Mathews Ave, Urbana IL 61801,
USA,
tel: +1-217-3338423,
e-mail: f-lehmen@uiuc.edu

17-21 MAY

Blaubeuren, GermanyCharisma and Canon:
the formation of religious identity
in South Asia
Prof. H. von Stietencron, seminar for
Indology and Comparative Religion.
University of Tübingen, Münzgasse 30,
72070 Tübingen, Germany,
tel/fax: +49-7071-292675

21-24 MAY

Leiden, The NetherlandsThe Comintern and its Southern Neighbours
Dr Zürcher, IISG / IIAS, P.O. Box 9515,
2300 RA Leiden, The Netherlands,
tel: +31-71-5272227, fax: +31-71-5274162,
e-mail: IAS@Rullet.LeidenUniv.nl

29 MAY - 1 JUNE

venue in AsiaChanging Labour Relations
in Southeast Asia
IISG / IIAS, P.O. Box 9515, 2300 RA Leiden,
The Netherlands,
tel: +31-71-5272227, fax: +31-71-5274162,
e-mail: IAS@Rullet.LeidenUniv.nl

2-6 JUNE

Provo (Utah), USA40th Permanent International
Altaistic Conference, PIAC
Altaic Affinities:
Historical, Cultural and Linguistic
Denis Sinor, Secretary general PIAC,
Goodbody Hall, Indiana University,
Bloomington, IN 47405, USA,
fax: +1-812-8557500,
e-mail: sinord@indiana.edu

13-15 JUNE

Tempe, Arizona, USAReflecting on the Old and New
in Modern Indonesia
Indonesia Conference, Program for
Southeast Asian Studies, Arizona State
University, Tempe AZ 85287-3502, USA,
tel: +1-602-9654232, fax: +1-602-9657459,
e-mail: pseas@asuvm.inre.asu.edu,
http://www.asu.edu/clas/asian/
pseas.html

16-19 JUNE

**Universitas Riau, Pekanbaru,
Indonesia**The Third ASEAN Inter-University
Seminar on Social Development
Nation, Region, and the Modern World
Secretariat ASEAN Seminar:
Karen E. Bjerre, Copenhagen Business
School Asia Net, Nansensgade 19 /7,
1366 Copenhagen K, Denmark,
tel: +45-38152508, fax: +45-38152500

18-20 JUNE

Leiden, The NetherlandsTransformation of Houses and Settlements in
Western Indonesia: changing values and
meanings of built forms in history and
in the process of modernization
G. Domenig, Faculty of Social and
Behavioral Science, University of Leiden,
P.O. Box 9555, 2300 RB Leiden,
The Netherlands, tel: +31-71-527 3450,
fax: +31-71-527 3619, e-mail:
Domenig@Rulfs.w.Leidenuniv.nl

19-20 JUNE

Nimes, France

Economic Relations

between Europe and East Asia
Europe-East asia seminar secretariat,
CEFI CNRS, Château La Farge, Route
des Milles, 13290 Les Milles, France,
fax: +33-442389585,
e-mail: bassoni@bred.univ-montp3.fr

19-21 JUNE

Leiden, The NetherlandsSixth International Conference on
Chinese Linguistics, ICCL-6
Rint Sybesma and Jeroen Wiedenhof,
tel: +31-71-5272227, fax: +31-71-5274162,
e-mail: ICCL6@Rullet.Leidenuniv.nl

23-25 JUNE

London, UKForgeries of Dunhuang Manuscript
in the Twentieth Century
Dr S. Whitfield, The International
Dunhuang Project (IDP), oriental and
India Office Collections,
The British Library, 197 Blackfriars road,
London SE1 8NG, UK,
fax: +44-171-4127858.

25-28 JUNE

Beijing, PR ChinaChina Conference 1997
Dr Lin Guijun, School of International
Trade and Economic, University of
International Business and Economics
(UIBE), Beijing 100029, PR China,
tel: +86-64965522, fax: +86-64212022,
e-mail: uibe@chinaonline.com.cn.net

26-29 JUNE

Pacific Grove, CA, USAAsian Studies on the Pacific Coast
Annual Meeting
E. Bruce Reynolds, History Department,
San Jose State University, San Jose,
CA 95192-0117, USA,
tel: +1-408-9245523, fax: +1-408-9245531,
e-mail: ereynold@e-mail.sjsu.edu

27-29 JUNE

Satherthwaite, Lake District, UKThe 12th Annual Pakistan Workshop
The Concept of Justice
in Post-Partition South Asia
Dr Ifrikhar Malik, School of History,
Bath College of Higher Education,
Newton Park, Bath BA2 9BN, UK,
tel: +44-1225-873701,
fax: +44-1225-872912

2-5 JULY

Amsterdam, The NetherlandsThird Euroviet Conference
Vietnamese Society in Transition:
continuity or change?
Dr John Kleinen, Anthropological
Institute, University of Amsterdam,
tel: +31-20-5252742

7-8 JULY

Perth, AustraliaThe Economic of Greater China:
Growth, Opportunities and Risks
Dr Yanrui Wu, Dept. of Economics,
University of Western Australia,
Nedlands WA 6907, Australia,
tel: +61-9-3803964, fax: +61-9-3801016,
e-mail: ywu@ecl.uwa.edu.au

7-9 JULY

Hong Kong,**Special Administrative Region, PRC**The Hong Kong Transition to SARPRC
General Information:
fax: +852-23395799,
e-mail: hktp@hkbu.edu.hk

7-12 JULY

Budapest, Hungary

The 35th International Congress of Asian and North African Studies, ICANAS
Oriental Studies in the 20th Century:
State of the Art

Tamás Iványi, Körösi Csoma Society,
Museum krt. 4/b, H-1088 Budapest,
Hungary, fax: +36-1-2665699,
e-mail: ivanyi@osiris.elte.hu

11-13 JULY

Harvard University, Cambridge, USA

The 7th Harvard International
Symposium on Korean Linguistics
Susumu Kuno, Dept. of Linguistics,
Harvard University, 77 Dunster,
Cambridge, MA 02138 USA,
e-mail: kuno@husc.harvard.edu

17-20 JULY

Santa Barbara, USA

Third Himalayan Languages Symposium
Carol Genetti, Dept. of Linguistics,
University of California, Santa Barbara
CA 93106, USA, fax: +1-805-8938016,
e-mail: cgenetti@humanitas.ucsb.edu

1-4 AUGUST

Calcutta, India

International Conference of
the Society for Indian Philosophy
Relativism: science, religion, and philosophy
Dr Chandana Chakrabarti, CB 2336,
Elon College, NC 27244, USA,
tel: +1-910-5382705,
e-mail: chakraba@numen.elon.edu

2-4 AUGUST

Tokyo, Japan

People in East Asia during the Transitional
Period 18th-19th centuries
Prof. Katsumi Fukaya, Waseda
University, Dept. of Literature, 1-24-1
Toyama Shinjuku-ku, Tokyo 162,
tel: +81-3-32034113, fax: +81-3-32037718,
e-mail: fky@mn.waseda.ac.jp

6-8 AUGUST

Venice, Italy

Early Literature
in New Indo-Aryan Languages
Prof. Mariola Offredi, Eurasia
Department, University of Venice,
San Polo 2035, 30125 Venezia, Italy,
fax: +39-41-5241847,
e-mail: offred21@unive.it

11-13 AUGUST

Kuala Lumpur, Malaysia

First International Malaysian
Studies Conference
Malaysian Social Science Association
MASSA, 11 Lorong 11/4E,
46200 Petaling Jaya, Selangor, Malaysia,
Fax: +60-3-7561879

11-13 AUGUST

Singapore

Women in the Asia-Pacific Region:
persons, powers and politics
Dr Peggy Teo, Centre for Advanced
Studies, National University of
Singapore, 10 Kent Ridge Crescent,
Singapore 119260,
e-mail: geoteop@nus.sg

22-23 AUGUST

Montreal, Canada

International Conference
on the Hindu Diaspora
Prof. T.S. Rukmani, Dept. of Religion,
Concordia University, 1455 de
Maisonnette west, Montreal, Quebec,
Canada H3G 1M8,
fax: +1-514-8484541,
e-mail: ort@vax2.concordia.ca

International CONFERENCE Programme

JULY 1997 > DECEMBER 1997

24-28 AUGUST

Beijing, PR China

30th International Conference on Sino-
Tibetan Languages and Linguistics
Sun Hongkai, 30th ICSTLL, Institute of
Nationality Studies, Chinese Academy of
Social Sciences, Beijing 100081, PR China,
tel: +86-10-64252692,
fax: +86-10-68421864

25-29 AUGUST

Budapest, Hungary

8th Conference of the European
Association for Japanese Studies
Dr Andras Hernadi, Japan East &
Southeast Asia Research Centre,
P.O. Box 936, 1535 Budapest, Hungary,
fax: +36-1-1620661,
e-mail: h10864her@ella.hu

26-30 AUGUST

SOAS, London

Fifth Asian Urbanization Conference
Prof. G. Chapman, Dept. of Geography,
U. of Lancaster,
tel: +44-542-65201 ext. 3736,
fax: +44-542-847099,
e-mail: g.chapman@lancaster.ac.uk

28-30 AUGUST

Tashkent, Uzbekistan

Opting out of the 'Nation', Identity Politics
and labour in Central, South and West Asia,
1920s-1990s
Correspondence: International Institute
for Social History, Cruquiusweg 31,
1019 AT Amsterdam, the Netherlands.
tel: +31-20-6685866, fax: +31-20-6654181,
e-mail: ezu@iisg.nl

SEPTEMBER

Antananarivo, Madagascar

Insurrection 1947
Université Antananarivo, faculté des
Lettres et Sciences Humaines,
Département d'Histoire, B.P. 907,
Antananarivo, Madagascar,
tel: +261-2-4114

SEPTEMBER

Liverpool, UK

Sustainable Urban Development
in Southeast Asia
Professor D. Drakakis-Smith, University
of Liverpool, Department of Geography,
Roxby Bldg, Liverpool L69 3BX, UK.
Tel: +44-151-7942874,
fax: +44-151-7942866.

SEPTEMBER

Los Angeles, USA

The Second Asian Women's Conference,
SAWC
Sangeeta Gupta, UCLA Dept. of History,
6265 Bunche Hall, Box 951473,
Los Angeles CA 90095-1473, USA,
e-mail: sgupta3066@aol.com SAWC
website: <http://www.nextwave-systems.com/sawc/sawc.htm>

2-4 SEPTEMBER

Bangi, Malaysia

The 4th International Conference on
Development and Future Studies
Sumit K. Mandal, Institute for Malaysian
and International Studies (IKMAS),
Universiti Kebangsaan Malaysia, 43600
UKM Bangi, Selangor Darul Ehsan,
Malaysia, tel: +60-3-8293205,
fax: +60-3-8261022,
e-mail: ikmas@pkrisc.cc.ukm.my

4-5 SEPTEMBER

Leiden, the Netherlands

Government Liability
in East and Southeast Asia
Dr Yong Zhang, IAS,
tel: +31-71-5272227, fax: +31-71-5274162

4-7 SEPTEMBER

Liverpool, UK

INHPH / SSHM conference
Health in the City: a history of public health
Sally Sheard or Helen Power, Depts of
Economic and Social History & Public
Health, University of Liverpool,
P.O. Box 147, Liverpool L69 3BX, UK,
tel: +44-151-7945593,
fax: +44-151-7945588,
e-mail: hel@liv.ac.uk

17-20 SEPTEMBER

Moscow, Russia

The Fourth International Conference on
the languages of the Far East, Southeast
Asia and West Africa
Executive secretary: Marc Kaplun,
Institute for Asian and African Studies,
Moscow State University, 11 Mokhovaya,
103009 Moscow, Russia,
tel: +7-95-2032725 / 2032963

21-26 SEPTEMBER

Pondicherry, India

Indo-French Relations (1700-1990)
Prof. K.S. Mathew, Dept. of History,
Pondicherry University, Library
Building, Kalapet, Pondicherry 605 014,
India, tel: +91-413-65177,
fax: +91-413-65211,
e-mail: bioinpu@iitm.ernet.in

26-27 SEPTEMBER

Leiden, The Netherlands

The Overseas Trade of Quanzhou
in the Song and Yuan Dynasties
Dr Angela Schottenhammer, IAS, e-mail:
schottenham@rullet.leidenuniv.nl

1-4 OCTOBER

Tokyo, Japan

Trade and Navigation in Southeast Asia
Prof. Nguyễn Thế Anh, Lab. Péninsule
Indochinoise, URA 1075, Maison de
l'Asie, 22 avenue du Président Wilson,
75116, Paris, France,
fax: +33-1-53701872

3-5 OCTOBER 1997

The University of New South Wales, Sydney, Australia

The 5th Women in Asia Conference
Heather Barker, Faculty of Arts & Social
Sciences, University of New South Wales,
Sydney 2052, Australia,
fax: +61-2-93851566,
e-mail: h.barker@unsw.edu.au

3-5 OCTOBER

Lahti, Finland

Symposium of the Nordic Association
for China Studies
Education and Minorities in China
Pertti Nikkilä, Nordic Association for
China Studies, Ranta-Nikkiläntie 2,
37800 Toijala, Finland.
Fax: +358-0-19123591.

4 OCTOBER

Utrecht, the Netherlands

First NVAPS Conference
Mobility in Asia and the Pacific
NVAPS Office, P.O. Box 131,
2300 AC Leiden, the Netherlands,
tel: +31-71-5274138, fax: +31-71-5272632,
e-mail: nvaps@rullet.leidenuniv.nl

13-17 OCTOBER

Leiden, the Netherlands

Perspectives on the Bird's Head of Irian Jaya
ISIR Secretariat, Perspectives Conference,
P.O. Box 9515,
2300 RA Leiden, tel: +31-71-5272419,
fax: +31-71-5272632,
e-mail: projdiv@rullet.leidenuniv.nl

23-25 OCTOBER 1997

Utrecht, The Netherlands

IIAS / IOS Conference (part II)
*Soviet Legacy, Islam and Civic Society
in Central Asia*
Dr D. Douwes, IAS,
tel: +31-71-5272227, fax: +31-71-5274162

27-29 NOVEMBER

Paris, France

The Lhasa Valley: History, Conservation and
Modernisation in Tibetan Architecture
Dr Heather Stoddard, Institut national
des langues et civilisations orientales,
CNRS URA 1229, 127 rue de Sèvres,
Paris 75006 France,
tel/fax: +33-1-45679503

DECEMBER

Leiden, The Netherlands

Encompassing Knowledge:
*Indigenous Encyclopedias in Indonesia
in the 17th-20th Centuries*
Prof. B. Arps, Dept. of Languages and
Cultures of Southeast Asia and Oceania,
University of Leiden, P.O. Box 9515,
2300 RA Leiden, The Netherlands,
tel: +31-71-527 2222

16-20 DECEMBER 1997

Patna Bihar, India

Bihar in the World
Dr Katinka Sinha-Kerkhoff, State
Resource Centre, ADRI, B.S.I.D.C. Colony,
Off. Boring Paliputra Road,
Patna - 800 014 India,
tel: +91-651-4555434 / 205790 (0),
fax: +91-651-502214.

18-20 DECEMBER

Leiden, The Netherlands

The History of North Indian Music:
14th-20th Centuries
Dr Françoise Delvoye, Dr Joep Bor and
Dr Emmy te Nijenhuis, IAS,
P.O. Box 9515, 2300 RA Leiden,
The Netherlands,
tel: +31-71-5272227, fax: +31-71-5274162,
e-mail: IIAS@Rullet.LeidenUniv.nl

18 DECEMBER 1997 -

2 JANUARY 1998

Taipei, Taiwan

Eighth International Conference
on Austronesian Linguistics
Prof Paul J.K. Li, Academia Sinica, Taipei,
fax: +886-2-7868834,
e-mail: hspauli@ccvax.sinica.edu.tw

LATE 1997 OR EARLY 1998

Blaubeuren, Germany

Religion and Economy in East Asia
(China, Japan, Korea)
Professor H.U. Vogel, Seminar for
Sinology and Korean Studies, University
of Tübingen, Wilhelmstrasse 133,
72074 Tübingen, Germany.
Tel: +49-7071-565101,
fax: +49-7071-565100, e-mail:
hans-ulrich.vogel@uni-tuebingen.de

1998

28-31 MAY 1998

Uppsala, Sweden

The Culture of Iankai/Tamilar
Peter Schalk, professor in the History
of Religions, Uppsala University,
tel: +46-18-182293, fax: +46-18-128471,
e-mail: tamil.studies@relhist.uu.se

25-28 JUNE 1998

Noordwijkerhout, the Netherlands

First International Convention of Asian
Scholars (AAS / IIAS)
Helga Lasschuijt, IAS, P.O. Box 9515,
2300 RA Leiden, the Netherlands,
tel: +31-71-5272227, fax: +31-71-5274162,
email: nvaps@rullet.leidenuniv.nl

3-6 SEPTEMBER 1998

Hamburg, Germany

Second EUROSEAS Conference
Southeast Asia:
Looking forward, looking back
The EUROSEAS Secretariat: Ms Aageeth
van der Veen, KITLV, P.O. Box 9515,
2300 RA Leiden, The Netherlands,
fax: +31-71-527 2638,
e-mail: euroseas@rullet.leidenuniv.nl

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 KYRGYZSTAN • MONGOLIA
 TADJIKISTAN • TIBET
 TURKMENISTAN • UZBEKISTAN
 XINJIANG-UIGHUR



The Social and Academic Position

The aim of this contribution is to give some insights into the way Kazakstani academic institutions and scholars operate and why they do so. A description of the position of academic research and instruction in Kazakstan to a large extent is also true of other countries of the former Soviet Union, since they share a history of seventy years of Russian and Soviet dominance. Nevertheless, the author does not claim any specific knowledge of countries other than Kazakstan.

By ROBERT J. ERMERS

There is nothing new in saying that the present state in research and instruction in the Humanities at the Kazakstani institutions is deplorable. Of course, this is not valid for the former member states of the Soviet Union alone, it is more or less typical of most developing countries – around the world studies in the Humanities generally are given a very low priority. Even accepting this, some important differences can be pointed out. The most important is that in most developing countries the situation has never been any different, whereas in the countries of the former SU only five years ago teachers and researchers enjoyed a relatively good income and could work at their institutions within a properly functioning infrastructure.

Research during Soviet Times

In the former Soviet Union the most prestigious and best universities and institutes were, of course, in Moscow and Leningrad. Each year a limited number of youngsters from the other republics was allowed to enrol as students. In this way, some students from Central Asian countries found their way to the western part of the empire.

The Soviet government encouraged students to choose to pursue an academic career after finishing their university studies. After a five-year course at the university (*aspirantura*), during which the basics of the discipline and other, general subjects were taught, the best students were invited to opt for an academic career. For this they had to follow additional courses and do research for three years at a university or an Institut, often linked to the Academy of Sciences (*Akademia Nauk*), under the supervision of a scholar with authority in the particular field of research. The course and the research (together called *magistratura*) would be completed by a *dissertatia*.

A successful defence of this 'dissertation' entitled the student to the degree of *kandidat nauk* (lit. 'candidate of sciences'). Most would find a job as a teacher or researcher in their speciality, while some would pursue their studies and write a second dissertation for the degree of *doctor nauk*, doctor of sciences, usually not before the candidate had reached his

or her forties. Both types of dissertation had to be defended in front of a scientific council in which no less than two opponents would participate. These were specialists in one of the fields covered by the dissertation. In either case, after a successful defence at the institute or university, a proposal was submitted to the *Vishshaya attestatsionnaia Komissia*, the High Attestational Committee, for granting the candidate a degree. This committee, then, would give the final decision, not based on examination of the dissertation itself or an additional testing of the candidate, but usually on the obligatory 20-30 page resumé of the dissertation and on conclusions and recommendations given by the scientific council during the defence session.

From its very beginning, the Soviet state created adequate research and teaching opportunities for young scholars at the Academies of Sciences and at the numerous universities in the member states. Having completed their education in Leningrad or Moscow, citizens from Central Asian republics would go back to their homelands, where a successful academic career was often, though not always, guaranteed.

At the universities they could be appointed assistant (teacher), *starshiy prepavavatel'* (lit. 'senior teacher', appr. assistant professor) preferably for those with the degree of *kandidat nauk*, then *dotsent* (appr. associate professor) and, finally, *professor*. At the research institutes the ranks were *laborant* (appr. research assistant) and, from the degree of *kandidat nauk*: *mlad'shij nauchnoi sotrudnik* (junior scientific fellow), *starshiy nauchnoi sotrudnik* (senior scientific fellow). With a degree of *kandidate nauk* the scholar could be elected *chlen-korrespondent* (candidate fellow) at the Academy of Sciences. After having become *doctor nauk*, the scientist had the scholarly basis for being granted the position of university professor and/or be elected as *Akademik* (Fellow) to the *Akademia Nauk*, the Academy of Sciences, of which each affiliated republic had one. To be elected as candidate fellow or fellow to the Academy was considered a great honour and constituted the crown on any academic career. Among the most prestigious places in Kazakstan to work as a scholar was the KazGU, *Kazakhstanskiy Gosudarstvennii Universitet*, the Kazakstan

National University, in Almaty (founded in 1934), which is now called the al-Farabi-University. Unlike other institutions, research and teaching personnel at the KazGU could work fewer hours per week than those in other institutions while enjoying a good salary and a high social status.

Very often good relations with or affiliation to the party elite and a strategic choice of subjects were of more importance for a successful career than intelligence or a professional academic attitude. Especially in the case of Kazakstan and, perhaps, Kyrgyzstan, kinship to certain tribes or clans could be added as an influential factor. In Kazakstan, for example, although in the twenties and thirties of this century some of the old clan elite had been killed or imprisoned, or at least had been bereft of all their possessions, up to present their descendants are shown respect by most Kazakhs. During Soviet rule, some were allowed to do research on prestigious subjects and, subsequently, were granted strong academic positions. Such a likely prestigious research subject would have been the history of the Communist Party of the SU, or Lenin's philosophic principles.

Indeed, it was not easy to find non-politicized subjects. Most themes were, or could be, to some extent linked to the political doctrine. An important step in the shaping of academic thinking in the SU was Stalin's reforms of academic research in the thirties. During those reforms the Humanities were rigidly severed from the Exact Sciences. By their very nature, the Humanities were liable to be influenced by other ideologies or deviational creativity of their students. But this did not prevent the Exact Sciences from being subjected to the influence of the doctrine. Under Stalin's reforms they were practically reduced to the understanding and application of formulas, with very little attention paid to the historical development of certain theories or their practical consequences. In most discoveries in the Exact Sciences the role of Russian scientists was exaggerated; information about their history and development was limited to a minimum. For example, in physics, the law of the preservation of energy was given as a formula only, since it did not agree with the official socio-political

ideology, which propagated a 'static' society. In biology, the study of genetics was strongly discouraged, as official ideology propagated that an individual was formed by society rather than his genetic pool.

Research was considered a profession in itself with a clear social function. Scholars were paid generous salaries which enabled them to dedicate their time to research and teaching activities only. The work at the institutes was well-organized. Depending on changing political priorities and possibilities of the time, many subjects could be studied relatively freely; there were exchange services of academic publications and special items such as microfilms between libraries and institutions in Moscow, Petersburg and the other cities in the empire. In addition, the postal services functioned reasonably well, and travelling by aeroplane or train to congresses and meetings was affordable for most. Although Soviet scholars did not have free access to most Western sources and found themselves severely hampered in their choice of subjects by the political ideology, they had been carrying out fundamental research on non-politicized subjects. It could be said that, in spite of political reality, the system in many cases succeeded in bringing forth good scholars and creating an academic way of thinking. Within this context many could develop as serious and able researchers.

Social status and Role

In Soviet ideology only two social classes were recognized: that of the workers and of the farmers. The two classes were considered equal to one another and constituted the working, productive part of society. Those who did not physically produce were considered *sluzhashchie*, the 'servants', who were said to survive on the shoulders of the two classes. Unofficially, they were called *prosloika*, a word also used for a layer of cream within or on top of a cake. They included shop assistants, teachers, and physicians. Officially, of course, in Soviet society there were no 'lower' and 'higher' classes. (In contrast, in the Western concept these three groups, together with a fourth, the governmental apparatus, are considered economic sectors rather than social classes. In Soviet ideology the term 'social class' seems to have been

Dramatic changes since the 1991 Independence

of Scholars in Kazakhstan

more closely related to economic sector than it is in the Western concept. It was, for example, not used to distinguish between 'higher' and 'lower' classes.)

Soviet scholars were, of course, considered part of the *sluzhashchie*, in which they belonged to the superstratum of the *intelligentsia*. In Russian the word *intelligent* has two meanings: a. smart, intelligent, and b. a member of the *intelligentsia*. The *intelligentsia* were usually found among the educational and cultural elite, which was mainly employed in educational and art institutions. At its very top stood members of the Arts Councils, such as the Council of Writers, Architects etc., who often, but not necessarily, possessed an academic degree, followed by members of the Academies of Sciences, university professors, without any clear gradual distinction. Those who had obtained a higher education but worked in one of the social classes or in the party and the government apparatus were usually not considered a part of the *intelligentsia*. The *intelligentsia* generally did not occupy themselves with political matters. Thus in the Soviet context the term *intelligentsia* covered the culturally and intellectually educated part of the population: it stood for a social stratum which was more precisely defined than it is usually in the West.

Being an *intelligent* appeared to be a social task in itself, which to some extent seems to have been recognized as such both by society and government. The Soviet *intelligentsia* felt a genuine responsibility for the preservation and transfer of cultural values to their direct environment. Unlike factory directors and managers of the state farms, the task of the *intelligentsia* was not primarily to mingle with people of the two social classes, especially those with a lower education, who were not supposed to be able to engage in any abstract thinking. An education other than a practical one was regarded to be an absolute requirement for the ability to formulate any abstract thoughts at all.

A higher education and, more importantly, a position at an academic institution did not serve as a guarantee of acceptance as a universal scholar with a potential for comprehending complicated matters in general. A higher education in one

specific area of research would entitle the scholar to make statements related to that particular area, beyond which it would be wise to refrain from serious comments on any field of research.

It is common knowledge that in the former Soviet Union many research subjects were politicized or liable to be politicized, and any initiative to launch a discussion could easily be interpreted as criticism. To this general sketch of the academic atmosphere in the former Soviet Union, for Central Asian countries should be added the general respect due to elder people or to those who are higher in rank or degree. This makes it virtually impossible to start any serious discussions. The respect for the elders extends especially to the memory of the ancestors, the *arwaq*. Interestingly, in theory this could have consequences for the objective history writing of the Kazak people, since Kazaks should refrain from any negative remarks about the great khans and *bis*, regardless of their deeds in the past. Pertinently, it is a historical fact that under Soviet rule many Kazaks did not refrain from denouncing others to the Soviet authorities, although they knew that this could lead to imprisonment or, worse, the death of the person in question.

A person's academic reputation depended more on his position in society than on concrete contributions to scientific or scholarly discussions. In congresses and meetings speakers used to be introduced to the audience by mentioning his or her official functions in society, in the present or the past. This practice still lives on, sometimes to the embarrassment of foreign guests. [I once witnessed an audience being told that their Western guest combined his scientific activities with his priesthood, a fact which he had preferred not to be mentioned in public at all.] As has been mentioned above, real public discussions with a balanced exchange of arguments were rare. Even short exchanges of opinion or comments between neighbours in an audience or at a table were not common. This often resulted in conferences – especially so-called round table conferences – during which each speaker would hold a lengthy, often fairly unprepared, monologue with many unpredictable excursions, without any inter-

ruption from the chair. After such a monologue, the other participants were usually invited to contribute to the discussion, which many would seize as an opportunity to give an improvised monologue of their own.

The present academic atmosphere

The present social structure of Kazakstani society and the atmosphere prevailing in academic circles gives a picture which does not differ greatly from that given above, although there are some important differences.

To start with, a change for the best is that, since the independence of Kazakhstan in 1991, there has been considerably more space for free discussion and research, which is all still very new to most people. Thus far I have witnessed only a few instances of serious academic discussion. One took place in the rather intimate board meetings of our institute. Especially when discussing research proposals, there can be severe, but constructive criticism from colleagues. Here the observer is allowed a glance at the critical minds of Kazakstani scholars. Other instances nowadays occur during instruction hours in universities with the students, depending, of course, on the inclination of the teacher for such discussions.

The KazGU has lost much of its prestige, many of the personnel have left, the Arts Councils no longer exist in the same form, scholars have joined in their own Academies of Sciences. Their purposes are the creation of new, prestigious organizations rather than the establishment of forums for genuine academic exchange. Some have set up private universities, such as the Qainar and Turan universities, where students have to pay for enrolment; academic education has become a product.

One of the main factors in academic life indeed has become money – or rather the lack of it. At present, all universities and institutes are confronted with very low budgets. This has brought many serious problems. In the first place, most young scholars do understand the new possibilities they have in the wake of the newly acquired freedom of speech and research. Historians, linguists, and anthropologists are eager and enthusiastic to engage in research on and rewrite the history,

languages and cultures of the peoples of Central Asia according to newly available descriptive models in order to replace the ethnocentric and ideology-based marxist-leninist framework. However, the low budgets restrict the institutions in their purchase of any Western publications which could be used as source material, nor can they provide an appropriate infrastructure. This inevitably leads to feelings of frustration and disappointment.

In the second place, many institutions do not have enough financial means to pay reasonable salaries. At present the monthly salaries range between thirty US dollars for a researcher up to eighty for a head of institute. Often these salaries, low as they are, cannot be paid out in time, delays of three to four months are quite usual. This is without mentioning the lack of academic infrastructure and equipment, such as international telephone and fax connections, copying and computer equipment, e-mail facilities, possibilities for travelling abroad, the publication of research results, the general maintenance of the buildings, which are still considered luxury items.

Thirdly, in Soviet times it was common practice to bribe officials in order to speed up some bureaucratic processes. Nowadays, as a consequence of the very low salaries and the irregular payments, it is quite possible to 'buy' an academic degree. It is relatively easy to find the appropriate persons to bribe. This has already led to awkward and from an academic point of view quite embarrassing situations: even fairly weak dissertations for the degree of *kandidat nauk* can suddenly during the defence session be considered worthy for the degree of *doktor nauk*. It is needless to say that this will eventually result in an inflation of academic degrees, which could make it even less attractive to pursue an academic career in the Social Sciences and Humanities.

Even the sincerest, most dedicated scholars cannot continue working under these circumstances; many still remember the times when everything was better taken care of. As a consequence, a large number, especially the younger researchers and teachers, has either already left the institutes entirely or work part-time only, combining their research

with a better paying job elsewhere as a secretary, interpreter, or market salesman. An interesting indicator of this is that the institutions are becoming gradually more dependent on Saturday as a full working day, since many of the personnel are engaged in their other jobs on the other days of the week. Again, the fact that many have a second job elsewhere is an important point to make in regard to their position in the society of the former Soviet Union. It indicates that many have already taken the important consequence of, in their view, descending to a lower social status, and accepted jobs which do not match their academic degrees. For the older generation it is morally impossible to accept such a degradation. They either silently try to survive on their less than adequate salaries, or accept financial support from their relatives or friends.

This picture is largely valid for the universities and academic institutions in general, but especially the institutes and departments of Social Sciences are affected. Things are somewhat different for economy-related disciplines where several North American and European governmental and non-governmental organizations generously subsidize programmes for Central Asia's future marketeers, economists, and bankers. There are also some programmes for the reschooling of physicians and engineers, chemists and physicists who had worked in war-related industries. Although the institutes of the Economic Sciences are not generally well-endowed with financial means either, individual students may have better chances for a future career.

Since these doors remain more or less closed to them, the institutes and departments of the Humanities and Social Sciences are desperately seeking money elsewhere. They have started approaching commercial companies for financial support, or try setting up economic activities themselves. I have assisted at several meetings during which the participants, all of them Kazakstani doctors or professors in various disciplines of the Humanities and all of them in their late fifties or early sixties, seriously discussed their potential contribution as scholars to the development of international tourism in Kazakhstan. The lack of financial means has forced them to believe that they, too, have to think in terms of business. In their turn they attempt to translate this new concept in their own way, and thus try to uphold their position and status as a group in the changing society of Kazakhstan. ■

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E-mail: resource@glas.apc.org

12 > 13 SEPTEMBER 1996
LEIDEN, THE NETHERLANDS

Pilgrimage in Tibet

Report



Pilgrimage has become a leading issue for modern Tibetan Studies, with a growing number of monographs concerning this subject having appeared in recent years. The field of pilgrimage studies offers a means by which artificial barriers, whether of academic disciplines or political frontiers, can be by-passed, enabling Tibetan culture to be considered in its wider regional sphere.

■ By ALEX MCKAY

In recognition of the growing interest in this issue, an international conference on Pilgrimage in Tibet was held in Leiden on 12 & 13 September 1996 under the auspices of the IAS. The aim of the conference was to build on the growing interest in pilgrimage studies by bringing together specialists in a tightly focused gathering. The idea of a small, specialized conference proved popular and successful, ensuring that all participants were closely familiar with the subject culture and environment described in each of the papers presented. The conference was well-attended throughout and there was a considerable exchange of information across disciplines. All participants were able to benefit from learning of other work currently being undertaken in the field.

The conference participants were welcomed by Professor Wim Stokhof, Director of the IAS. Professor A.W. MacDonald, Honorary Director of the Centre Nationale de la Recherche Scientifique, Paris, and Toni Huber of the University of Virginia acted as session respondents. Alex McKay of the IAS and Mona Schrempf of the Free University of Berlin alternated in the chair.

Wim van Spengen opened the conference with an examination of *Material Conditions of Tibetan Pilgrimage*, which demonstrated the ever-present material aspect of pilgrimage and provided a breakdown of the hierarchy of fairs and sacred places which attracted Himalayan pilgrims. Van Spengen emphasized the affect of geography on pilgrimage structures and the wide-ranging

areas to which Tibetan pilgrims travelled. His observation that 95% of pilgrims to Badrinath (one of many Himalayan sites sacred to followers of different belief systems) was unable to read religious texts was a warning against the over-emphasis on largely idealized textual accounts of pilgrimage motives and patterns.

The extended travels undertaken by many pilgrims were also brought home by the following two papers. Professor Per Kvaerne described the life and achievements of the 20th century Bönpo [a follower of Tibet's Bön faith], Kyungtrul. The founder of the modern Khyunglung monastery in the western Tibetan heartland of the Bönpo, he travelled widely in India and the western Himalaya. John Clarke discussed the Hindu Gosains, with reference to company school miniatures recently discovered in the Victoria and Albert Museum in London. These pilgrim-traders made annual journeys from South India to Tibet to trade precious stones, and became significant political go-betweens in the 18th century.

The second session comprised three papers by anthropologists. Brigitte Steinmann discussed the means by which the opening of pilgrimage sites acted as a model for the submission of indigenous peoples through reference to the *Chronicles of the Rulers of Sikkim*. Elisabeth Stutchbury examined the contested identity of one sacred site, Pumo Kuluta in Lahul (north-west India) in relation to the more common pattern of Hindu-Buddhist identity of sacred sites in the region.

The first day's sessions closed with Katia Buffetrille's *Reflections on Pilgrimages to Sacred Mountains*, which surveyed the popular development of mountain god cults, in particular that of Amnye Machen, and discussed their role as a manifestation of contemporary political and cultural identity in Tibet. The discussion continued in more informal circumstances at the conference dinner, which was enjoyed by participants and guests.

The morning session on the second day was devoted to a particular sacred site, the Mount Kailas region of western Tibet. Andrea Loseries-Leick located the site in its historical context with a discussion of its textual significance to different religious traditions, Hindu, Buddhist, Jain, and Bön, as well as its Tantric aspect. My own paper compared the early Brahmanical Hindu sources with the records of the British imperial Government of India to argue that until very recent times the Hindu pilgrimage was one undertaken primarily by religious renunciates, and that it was probably not understood as a geographically specific site until comparatively recent times. Between these papers, we were entertained by Professor Callwaert's delightful and highly-informative account of his recent pilgrimage to Mount Kailas. Slides of the Kailas region, and of the famous ruins of Saparam (or Tsaparang) illustrated his presentation, and with a number of the participants having either been to the region or planning to go there, a lively discussion ensued.

In the final session, Hanna Havnevik presented an absorbing account of the travels of Jetsun Lochen Rinpoche, a female practitioner in the Nyingmapa tradition. She made an astonishing series of journeys (on foot) through Tibet and the Himalayan regions before founding a major nunnery near Lhasa around the turn of this century. Havnevik's work on the autobiography of this charismatic figure will be of great interest to scholarship.

The two final papers by scholars fresh from fieldwork reminded us that pilgrimage is not a static process, but one very much influenced, even controlled, by prevailing social and political factors. Peng Wenbin provided valuable insights into the influence of Chinese government religious policies since 1950 on a local Bön pilgrimage site in north-west Sichuan. Toni Huber closed the conference with a thought-provoking comparison of two pilgrimage sites in eastern Tibet which demonstrated the impact of modernity on traditional religious practices such as pilgrimage. The two pilgrimages were not publicly undertaken after the cessation of many popular religious practices in the late 1950s, until they were revived in 1980. But the social context in which they are undertaken has now radically altered. In the modern world, where 'time is money', the lengthier and more dangerous of the two pilgrimages has

fallen into disuse. The local population are increasingly more concerned with devoting their time to exploiting the opportunities offered by the growth of tourism in the region, and cannot spare the time for the old-style, lengthy pilgrimages.

The conference papers thus emphasized that pilgrimage cannot be seen purely in terms of a religious experience, nor understood solely through textual interpretation. Economic, social and political processes are at the heart of pilgrimage studies. There was also general agreement that Victor Turner's theories of *communitas* rarely find support in the Asian context, while Toni Huber introduced a pointer to the future. He described the process of 'Yellowstonization', the gradual transformation of a site from sacred to secular destination, a process encouraged in this instance by the controlling government of China.

The conference papers will be published late in 1997 by Curzon Press UK, in a volume under the editorship of the organizer, with a foreword by Professor MacDonald. ■

Dr Alex McKay is a Senior Research Fellow at the IAS and was the organizer of the conference 'Pilgrimage in Tibet'.



BANGLADESH
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An unjustly forgotten facet of the Second World War? The Allied Army in India

Research
Project



Clive Dewey's excellent article 'The New Military History of South Asia' in IAS Newsletter 9 alerts us to the many inadequacies which have afflicted the 'old' military histories, and points researchers in the direction of possible areas of interest. However, while delineating the potential scope, and importance, of studying the impact of military factors in South Asian history, Dewey does not underline the inexplicable shortage of studies dealing with the Second World War, a major global conflict in which India became an actual base of operations.

■ By SANJOY
BHATTACHARYA

While David Omissi's *The Sepoy and the Raj* and Tan Tai Yong's valuable article (in *Modern Asian Studies*, 28, 4, 1994) successfully attempt a broader examination of the Indian soldier's experiences in the colonial army in the inter-war years, they, like innumerable historians before them, stop short of examining the far-reaching impact of the events between 1939 and 1945 on military recruitment and policy. This lacuna in the historiography is particularly perplexing because a great variety of historical sources exists on the topic in Britain as well as India.

Even more surprising has been the almost complete absence of a detailed history of the Allied army located in India between 1942 and 1945. My consternation in this regard is fuelled by three other factors. One, the war in the Subcontinent was paid significant attention by the contemporary policy-makers in India, Britain, and the USA, albeit often for varying reasons. It is therefore surprising that this facet of the conflict has been largely ignored by historians from all three countries. Two, India's contribution to the war-effort - not merely as a source of manpower and material resources, but also as a launching pad for Allied operations against the Japanese in Burma - is frequently alluded to in a plethora of works: memoirs, biographies, descriptions of specific battles, and the more comprehensive political and economic histories of the war. And finally, studies of the relations - especially the tensions - between the governments of Britain, the USA, and the Soviet Union have not been uncommon. Indeed, over the last decade there have been excellent studies of their relationship with their other allies, notably the 'Free French' forces in the Middle East.

My current project is to try and correct this imbalance in South Asian military history by examining the characteristics of the various components of the Allied army, the relations between them and their interaction with local communities. There is no shortage of sources. Archives in Britain - the India Office Library, the Public Record Office, the Imperial War Museum, and the Liddell Hart Military Archives - provide detailed files on the subject. So too do archives in India. Apart from the National Archives in the Indian capital, the repositories in the states of Assam, Bengal, Bihar, Manipur, Orissa, and the United Provinces contain a vast amount of material on the topic.

Allied Friction

A preliminary examination of these sources reveals that the pressures imposed by the enormity of the British war effort in the Far East had made India's military administrators dependent on American and Commonwealth assistance. This meant that it became necessary to station great numbers of American, Chinese, and African troops in the eastern provinces of the Subcontinent between 1942 and 1945. Although many in the higher echelons of power in India, and in Britain, seemed predisposed to dislike the Chinese presence in the Subcontinent - they were considered by many in the Indian army to be 'mere rabble' and thus military ineffective, powerful bureaucrats feared that they might assist a Congress-led uprising, and senior military strategists in Britain were concerned that they might assist in increasing 'American influence' in the region - it was nonetheless decided that a Chinese military presence

would have to be tolerated so as not to annoy the government of the United States, on whose support the Allied military effort in South Asia and the Far East was heavily dependent.

The historical sources indicate the existence of considerable friction between the Allied troops provoked by discrepancies in pay, resources, and values. As this was considered detrimental to morale, an effort was made by the Allied high command to improve the relations between their troops. Paradoxically, disagreements about how to achieve such harmony sparked off debates between the British General Headquarters (which controlled the British, Indian, and African units in India) and the representatives of the United States Army in India (which also commanded the nationalist Chinese detachments in India).

The Japanese entry into the war in December 1941, and the subsequent

illustrated by the fact that even as late as 1941 no Royal Air Force airfield in India was suitable to be used by modern heavy aircraft (in the first half of 1942 Calcutta was the only urban centre in the area with an airport capable of serving military aircraft). These building activities involved a considerable mobilization of resources, and the requisitioning of vast amounts of land and other private property for military use, which dislocated everyday life in the localities affected. The nature of the progress of the war in 1942-43 also necessitates a series of disruptive, and extremely unpopular, strategic measures, whose deployment was made unavoidable by a lack of defence preparedness throughout Eastern India. Although the authorities has decided to avoid the utilization of the Soviet practice of burning all the resources in areas about to be conquered by the enemy, their 'limited denial policy' involved the destruction, or the removal, of various means of transport from the threatened areas in the region.

Fuel for Independence

Much resentment was also generated among local communities by repeated misbehaviour by troops. Although the government of India and the provincial governments tried to limit the friction between the Indian army and civilians by making the requisitioning of goods needed by the military a civilian function, the clashes between civilians and troops remained frequent, and at times extremely serious in nature. The misconduct of the military personnel ranged from murder, rape, arson, and robbery to petty theft. The conduct of the American troops proved to be a much greater irritant to the colonial authorities in India, and violent incidents, especially murders and rapes in which US servicemen were involved, were a common occurrence between 1942 and 1945. Unfortunately for the local bureaucracies in Eastern India, the provisions of the Allied Forces [United States of America] Ordinance of 1942 precluded

them from prosecuting the guilty personnel, who could only be tried by an American military court. This ordinance, which had been passed in October 1942, declared that '... no criminal proceedings shall, subject as hereinafter provided, be prosecuted in British India before any Court of British India against a member of the military and naval forces of the United States of America'. The situation was made even more onerous for the India bureaucrats by the leniency of the sentences passed and the difficulties faced in acquiring information regarding the nature of the punishments meted out, despite the American authorities' promises to the contrary.

The aim of this brief survey is to emphasize the richness, as well as the potential, of this topic for historians not only of South Asia, but also those interested in American, African, and Chinese history. In the Indian context, this line of enquiry is certain to provide us with new insights into the political, social, and economic scenario in the Subcontinent prior to the British withdrawal in 1947. There can be no doubt that the stationing of an enormous Allied army in India adversely affected the standing of the colonial state. For instance, the local cadres of the various Indian political parties, including those ostensibly supportive of the Allied war-effort, began to busy themselves organizing protests around issues like the requisitioning of private property, the evacuation of entire villages, and the molestation of womenfolk by soldiers. It also became a common practice amongst party activists to tour the provinces of Eastern India and blame the presence of Allied troops - especially the foreign personnel - for the chronic shortages of food, and other essentials like cooking fuels, cloth, and medicines. A preliminary examination of the sources available suggests that these became potent political symbols, and were effectively manipulated by the opponents of the British Raj to discredit it. ■

'There can be no doubt that the stationing of an Allied army in India adversely affected the standing of the colonial state.'

Allied reverses in the Far East, wrought dramatic changes in the economic and strategic situation of India in general, and the eastern parts of the country in particular. The colonial authorities were now forced to undertake the construction of basic military installations like aerodromes, road networks, and barracks. The magnitude of the task is

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European Food Aid and the Indian Dairy Market

Research Project



The explicit object of most food-aid projects is to improve welfare and to contribute to economic growth in developing countries. As these aims are often not achieved, the causal relationship between food aid and growth remains ambiguous. This piece of research attempts to examine the links between food aid, issues of development, and governmental attitudes with reference to the Indian dairy development programme: Operation Flood.

By BIPASHA BOSE

The Operation Flood Programme achieved prominence, sometimes notoriously so, because of the massive support ploughed into it by the World Food Programme, the European Union, and the World Bank. Modelled on a successful local cooperative society experiment in the Gujarat districts of India in 1946 (the 'Anand Pattern'), it is the single largest sectoral [dairy] aid programme in the world. The project has sought to introduce institutional and technological innovations, with the aim of linking cooperatively organized rural milk producers to the main urban markets. Its novelty lies in its being supported by the dairy surplus from the

EEC, which is imported into India in form of donated skimmed milk powder, butter oil, and dairy technology. Although this aid is received free by India, unlike other aid programmes in the Third World, it is not distributed among consumers as free goods or milk products at concessional rates. The aid commodities are marketed to private and cooperative dairies at a price, and the proceeds are then used by the government and related agencies as an investment towards the expansion of an indigenous cooperative dairy sector capable of meeting the demands of an Indian market normally catered to by imports.

My current project is to make an attempt to present an overall assessment of the Operation Flood Pro-

gramme through the compilation and analysis of a time-series data on aggregate milk import, milk production, and per capita milk consumption; and an attempt is being made to construct a model in which the producers' and consumers' price data, in terms of the market integration, over the 26 years of the programme is being analyzed. This helps us to comprehend the relationship between the aforementioned variables and also to reconsider the questions asked by previous researchers regarding issues like long-term import dependence, price depression in the local markets, and the growth of income and equity among small milk producers in India. The primary sources of the relevant data are derived from documents published by Food and Agricultural Organization, the World Food Programme, and the Government of India. Also useful are surveys prepared by private dairy consultants and researchers.

It is possible that such an approach will not only allow us to assess the impact of European food aid

on the development of the dairy sector in India but will also add a new dimension into the understanding of the relationship between Third World institutions and the international markets in the context of globalization.

Broadly speaking, I begin with the hypothesis that the new role of international free food aid is to create emerging markets in the Third World rather than feed the hungry. It follows that the dairy market in India is an emerging market in the scheme of globalization. This fact has been identified by the European states; as dairy farmers and the multinational dairy enterprises are strong components in the European politics and economy, the European states are keen to secure their dairy lobby a long-term market opportunity in the Third World. The Government of India has also recognized the dairy market potential of the country. And it has designed the Operation Flood Programme and used the model of a producers' cooperative to attract free funds from the sale of international dairy aid, to organize and integrate the potential dairy market for private competition in the next decade. The crux of the matter is that the state, pretending to be a welfare state, has strengthened its position as a 'competitive' state which is in alliance with the market.

Alliance and Duel

My preliminary research reveals that it might be useful to reconsider the nature of the functioning of the public sector in developing economies, especially India. It is almost always assumed that the interests of the public and private sectors contradict each other. It might be argued, on the basis of this case study, that their interests might be more closely intertwined than has previously been supposed. Redistribution to the lower income group of farmers through food aid has been relegated to a distant cause. The new picture which emerges is that of the state and the market in alliance being pitted against the rural resource sector for the purpose of establishing a more comprehensive control of dairy resources. Rather than view globalization and the state as two conflicting dynamics, destined to pull in opposing directions, the present model stresses that the duel is not between market and state but market and state vs. the resource sector. If proved, the model developed in this research can help new researchers in reassessing many other aid and developmental programmes in Africa and Asia using a new perspective. ■

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Railways and the Making of Modern South Asia

Research Project



Railways were at the organizational and technological centre of many of the inter-related economic, political, social, and ecological transformations that produced modern, i.e., chronologically-recent, South Asia. Railways were the necessary, if not a sufficient cause for the emergence of many aspects of the world colonial India came to be in the course of the later 19th and the 20th century.

By IAN KERR

The railways made national markets in food grains possible and they also integrated labour markets. The railways facilitated urbanization and, via commuter trains, the suburbanization of cities like Bombay and Calcutta: the socio-physical morphology of many cities in South Asia displays the impress of railway development. The railways helped to destroy forests and to reshape landscapes; they moved pilgrims in increasing numbers to sacred sites and colonial troops to and from cantonments; they spread diseases and helped to alleviate famines. The railways facilitated large-scale state formation and the growth of nations and nationalisms in the Subcontinent. Indeed, to imagine the counterfoil, a post-1850 India without railways, is to begin to identify even more clearly just how central the railways were to the making of modern South Asia.

To utilize just a few of the many statistics available in the useful compilation by M.D. Morris and C.B. Dudley ('Selected Railway Statistics

for the Indian Subcontinent (India, Pakistan and Bangladesh), 1853-1947-48,' Artha Vijnana, XVII:3 (September 1975) and in Kerr, *Building the Railways of the Raj* (1995), we can highlight the following. Railway construction in South Asia began in 1850, the first line was in operation by 1853 and by 1883 a basic trunk system was in place, plus some feeder lines for a total route mileage of 10,198. By 1903 India's railways, over 25,000 route miles in length, were the fourth largest in the world. The route mileage continued to grow and reached a network of 40,904 miles in 1933. The cumulative capital outlay on Indian railways (in rupees 000s) was 3,281,012 in 1903 and 8,498,516 in 1933.

Over the decades, millions of Indians were needed to construct railways while the operating line employees exceeded 380,000 in 1901, surpassed three-quarters of a million in 1930, and topped one million in 1946-47. Possibly, as some authorities (Myers and Kannapan) have suggested, the railways--constructions and open line--employed 50 percent of the workers in India's

modern sector in the period from 1850 to 1940.

In 1903 India's railways (in 000s) accumulated 8,022,516 passenger miles with each passenger, on average, travelling 40.83 miles and carried 45,824 net tons of goods. One billion passenger tickets were sold by Indian railways in 1946. To transport these large quantities of goods and people over 10,000 locomotives were put into operation on the broad-gauge lines and many thousands more on the metre and narrow-gauge lines during the colonial period.

No matter which form of measurement we use, the railways of India provide the same impression: they were very large, complex, far-flung enterprises employing and affecting large numbers of people. Individually and as Subcontinental network of rail lines, they formed a large-scale technical system of which the impact on the development of modern India seems self-evident. Moreover, any vision of the railways and the making of modern India must also recognize that which was made at any point in time included that which was not made, or less made. In short, to recognize the requirement to be interested in those areas, social as well as physical, where, seemingly, railways had fewer or no effects as well as the areas of clear and decided effects. One should look to the blank areas

in the railway map of South Asia, be it in 1901 or 1991 to identify regions and localities where the absence of a railway was a major consequence in itself. For example, limited railway development in areas like the tribal belt of east central India created refuge zones, but the same lack of railways intensified the processes of uneven development. And since uneven development was also combined development, the tribal peoples subsequently entered the capitalist labour market as cheap, exploitable labour.

Iron Horse

Directly and indirectly, therefore, railways were always a potent force in the transformation of post-1850 India. The railways were certainly not a singular, autonomous, technological force but they were at the centre of the changes unleashed by the increasing presence of industrial capitalism; they were the iron horses riding on the iron rails the colonial state and British industrial and commercial interests drove into the heart of India's existing socio-economic order.

The appeal to self-evidence, however, is not very persuasive. Much of the railway history of India requires reconstruction and analysis. It also requires integration into other historical work. Railways should have a central place in any general history and a good many specific histories of modern India; research into the railway history of India should be active, extensive, and multi-dimensional. The research should be guided by adequate conceptualization, such as large-scale technical systems theory, and, beyond such middle-range theorization, by the recognition that railways were central to the on-

going transitions of capitalism within South Asia. But they are not. Historians of India may accept the putative importance of the railways but they rarely move beyond *pro forma* acknowledgement. Meanwhile, the railway history of India, general and/or specific, is not being pursued by many scholars. There is certainly a need for much more research, collaborative and individual, into the railway history of modern India. ■

Dr Ian J. Kerr was an affiliated fellow of the IAS in October, 1996. He invites anyone interested in the railway history of South Asia to contact him.

After May 1, 1997 he can be written to at the Department of History, University College, University of Manitoba, Winnipeg, Canada, R3T 2M8 or by e-mail at: ikerr@cc.umanitoba.ca

Industrial Decentralisation and Urban Development in India

Research Project



This research project evolved from an interdisciplinary Indo-French study of Tiruchengodu, a medium-size town in South India. This study revealed the fundamental importance of local social dynamics in generating a genuine economic development through the growth of small-scale industries and services. The coordinators were Prof.

Amitabh Kundu, economist at Jawaharlal Nehru University (New Delhi), and Prof. Marie-Louise Reiniche, an anthropologist at the Centre d'Etudes de l'Inde et de l'Asie de Sud (Paris).

This new project, whose full title is 'Industrial Decentralization and Urban Development in India with Consideration of South-East and East Asian Cases', was accepted by the Scientific Steering Committee of the Programme MOST (Management of Social Transformations) of UNESCO in July 1995. This project presents at least two challenges: at the level of the conception of research as such and that of the level of the objectives of the project itself. Following the requirements of the MOST Programme, the project is interdisciplinary and international. A comparative project implies quite a complex approach: it focuses on micro and macro processes in order to analyze local-global linkages and also highlights both industrial decentralization and urbanization as well as social transformations.

The project links industrial growth (as well as the service sector related to it) to the development of small and medium towns, the question being whether this evolution may provide a more balanced pattern of local/regional growth. The underlying assumption is that decentralized form of urbanization can help avoid the concentration of the urban population in a few metropolitan cities and also allow greater involvement of local communities in the processes of economic development.

The first workshop was held at the French Institute of Pondicherry (India) last September. A PONDY PAPER (nr 23 of the Working Paper series of the French Institute of Pondicherry) based on this workshop has been prepared.

Summing-up of the discussions.

To produce a working typology of industrial clusters that take into account both their organizational and spatial patterns requires real effort. The workshop identified some important distinctions, such as whether industrial decentralization is the result of a decentralizing process or is instead a spontaneous phenomenon of dispersed industrial development. Then from the point of view of spatial relations, some towns seem to function quite autonomously from the region, while others have horizontal links to other nearby towns and form a urban group or cluster.

The growth of 'on the spot' of non-centralized industries may be seen as the result of a complex combination of factors, such as transport networks,

the emergence of an entrepreneurial class and tapping of capital from various sources. Deliberating on how these factors have led to 'success' in some regions and town of the country, while little growth took place in other locations, could lead to useful insights to explain industrialization processes. Another question is whether those industries in small settlements will survive, and whether they contribute to social development.

At the present time, India is implementing important reforms to try to achieve a political decentralization. These include compulsory elections for local government bodies and the establishment of decentralized planning units (district levels). Our research project provides an opportunity to observe the impact of these reforms, which will depend on, for instance, the degree of political mobilization of the local population.

Though industries in small settlements experience quite diverse tech-

nical problems, they share many of the same needs in training. This training problem is also important to the entrepreneurs, the managerial and technical staff, skilled and even unskilled labourers. The availability of training and education facilities is an important factor for the growth of decentralized industry.

Policy Orientations

In India, the purpose of the spatial decentralization of industry is to achieve more balanced regional growth, adjudged desirable for political, social, and economic stability. In spite of this recognition, there has been a gradual decline in state intervention over the years, hastened by the economic reforms started in the early 1990s and by the increasing participation of India in the globalization process.

In India, as elsewhere, the emphasis at all levels has shifted to more indirect measures, such as incentive structures (tax-subsidy schemes), pollution controls, and housing laws, to control industrial concentration and its concomitant urban growth. The effectiveness of their implementation has varied widely across different states and also within states. Many policies concentrate on state capitals and large cities only.

Only states with a long history of industrialization or with a recent record of high industrial growth and diversification have actively promoted coordination between government agencies and entrepreneurs' associations to assess the real needs of industries. Our study can evaluate the successes and failures in coordinating and implementation in order to sharpen existing policy and suggest new strategic alternative. It should be stressed that the involvement of local actors should be an integral part of an industrial development strategy.

Cities require urban amenities and in India, local urban bodies have limited tax powers so money to provide basic services is short. In bigger cities in particular, services are increasingly provided by private operators, which can have negative consequences for those sections of the population who cannot buy basic amenities. Efforts should be made to adapt government support programmes in order to reach specific target groups.

Field Studies

Three broad areas of economic theory were discussed during the course of the workshop. These are: endogenous growth theories; regional and urban public economics; and micro-economic analyses of politics and collective action.

Empirically, endogenous growth theories have tried to explain convergence or divergence in growth rates between regions and nations. Using micro-economic tools, urbanization accompanying industrial growth can be analysed in terms of demand and supply factors. When towns grow, populations demand services, many or all of which fall in the public domain. In this the supply response of governments is first of all political, before being administrative or financial. Political decentralization, which aims at giving local political actors a better control of local industrial development and urbanization, has become about through political mobilization and collective action (often along regional and ethnic lines), and should also be carefully looked into.

A database on more than 3000 towns has been prepared at the FIP. It could be used to identify areas of faster or slower growth than the average, and to give an initial idea of the impact of industry in these quicker or slower growth areas respectively. The database will also be useful to place the areas submitted to field studies in the general Indian context.

Because the potential for industrial and economic growth cannot in most cases be assessed at the level of one town only, areas consisting mainly of a cluster of towns have been selected for field studies. The selected areas are mainly those on which research has already been conducted to a more or less limited extent by some of the scholars involved in the project. This experience is a non-negligible asset to be used deepen enquiries and fulfil the specific objectives of this project better and more rapidly before expanding the research network.

Coordinating Board

A research coordinating board was constituted with the members from the five participating institutions. Each team will have to strengthen and expand itself in order to cover the main objectives of the project in every case studied. During the next few months, until mid-1997, efforts will be made by the team leaders to define more precisely the ways and means by which to strengthen their field research by associating, as the case may be, others scholars and MA or PhD students and assistants. Also, methods will be evolved to make local officers and administrators aware of the objectives of the research going on in their respective areas of jurisdiction and to seek their cooperation.

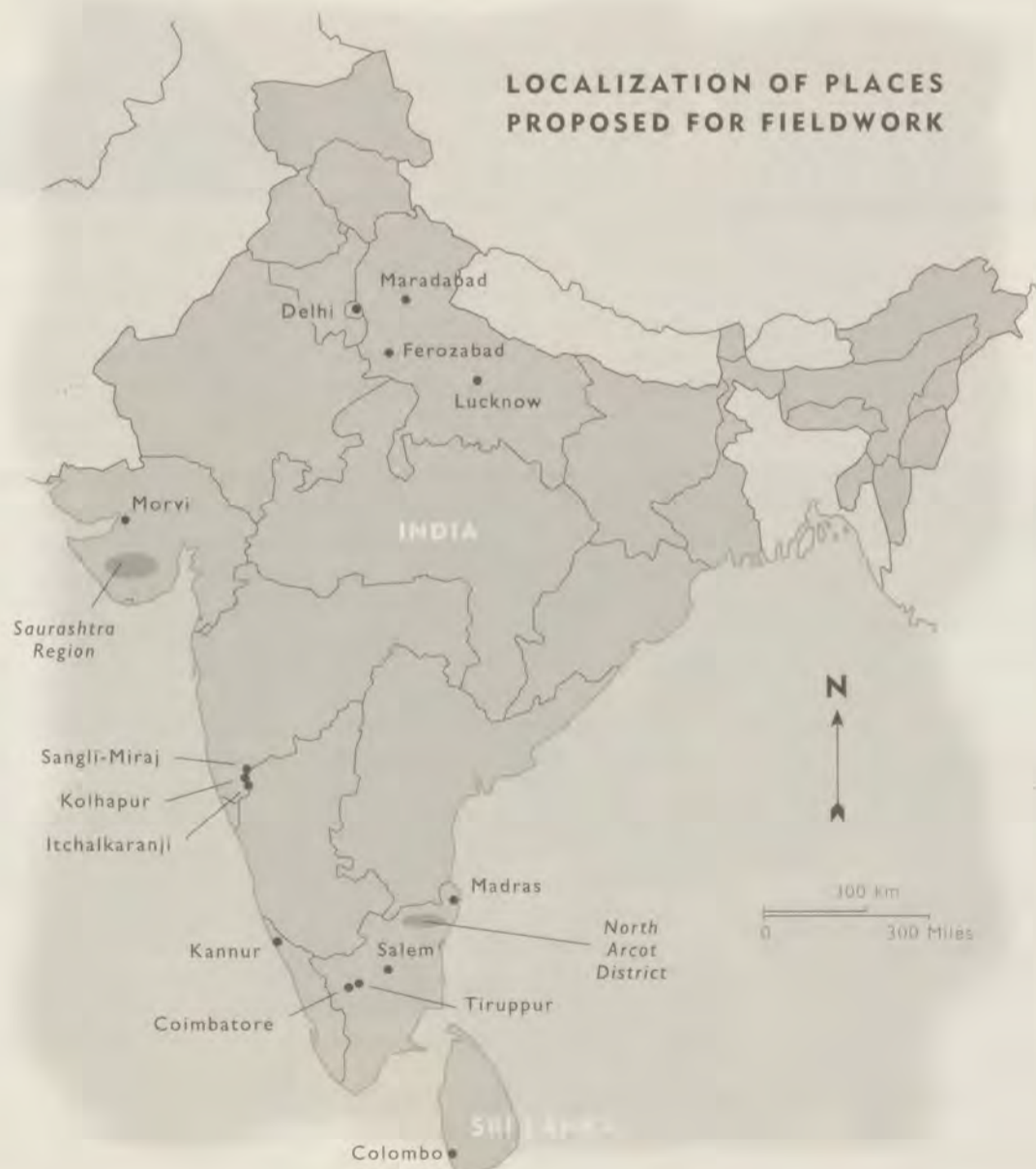
Networking between teams on specific and comparable lines of research was proposed and agreed upon. It was suggested that a seminar be held during the coming year for this purpose: this would be an opportunity for associating other Asian and European research teams who are interested in participating in this project. ■

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(This is an abridged version of the report submitted to the Unesco-MOST.)



11 > 12 OCTOBER 1996
NOORDWIJKERHOUT, THE NETHERLANDS

The Second Himalayan Languages Symposium

By GEORGE VAN DRIEM



The Second Himalayan Languages Symposium was held this year at Noordwijkerhout, hosted by the Himalayan Languages Project of Leiden University. The Symposium was sponsored by the Royal Netherlands Academy of Arts and Sciences, the Himalayan Languages Project of Leiden University, the faculty of Arts of Leiden University, the International Institute for Asian Studies (IIAS), the Research School CNWS, and anonymous private donors.

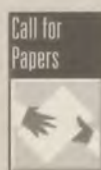
There were contributions on Himalayan languages from different language families, e.g. Tibeto-Burman languages (Kathmandu Newar, Dolakha Newar, Classical Newar, Sampang, Puma, Bantawa, Kulung, Magar, Yamphu, Belhare, Kham, Monpa, Manchad, Garo, Tibetan, Khampa Tibetan, Rabha, Bodo, and Gurung); Indo-European languages (Nepali, Maithili, Assamese); and on the fascinating and morphologically complex language isolate, Burushaski. Theoretical topics included clause chaining, Sino-Bodic historical morphophonology, verb root typology, discourse phenomena, aspect and Aktionsart, pronominals and pro-

nominalization, internal reconstruction, historical and comparative morphology, nominalization, syllable structure, grammaticalization of auxiliaries, tones, Tibetan indigenous grammatical tradition, a sociolinguistic study of a Himalayan language community, dialectology, loan and contact phenomena, nominal declensions, conjugations, kinship terms, classifiers, ethnolinguistic identity and intergroup relations, glottal segments.

This time, at the request of scholars in Asia, North America, and Europe, the Himalayan Languages Symposium was coordinated in tandem with the XXXIXth International Conference on Sino-Tibetan Languages and Linguistics. Each event was formally held under its own aegis, but the unique coordination of the two events at the same venue enabled participants in each event to attend both scholarly forums. Next year, these two scholar forums again go their separate ways. ■

17 > 20 JULY 1997
SANTA BARBARA, USA

The Third Himalayan Languages Symposium



The Third Himalayan Languages Symposium will be held on 17-20 July 1997 at the University of California at Santa Barbara. Himalayan language scholar Professor Carol Genetti is the Chairman of the acting Organization Committee. Make your reservations now! ■

Third Himalayan Languages Symposium

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1 NOVEMBER 1996
AMSTERDAM, THE NETHERLANDS

4th Gonda Lecture by Heinrich von Stietencron Hindu Religious Traditions and the Concept of 'Religion'



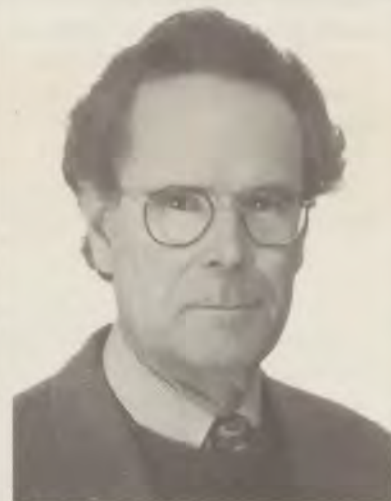
Hinduism is not a religion in the same sense as Judaism, Christianity, and Islam, or Buddhism, Jainism, Daoism, or Shintoism are. Hinduism is an entity which contains within itself a set of several distinct religions, with different theologies, and among which there are even several monotheisms. Each of these has its own set of holy scriptures and each of which addresses a different highest god. This was the principal argument in the fourth Gonda Lecture, held on 1 November 1996, by Heinrich von Stietencron, professor and head of the Department of Indology and Comparative History of Religions of the University of Tübingen in Germany.

By G.W. MULLER

Vishnuism, Sivaism, Advaita Vedanta, and Smarta religion, the nirguna-bhakti or satnami religions and religious movements of the 19th century like Brahma Samaj, the Arya Samaj and the Radhasvamis – all have been considered sects of Hinduism. Von Stietencron argues it is time to study them as separate religions which all form part of Hindu culture.

Various factors contributed to creating the Western invention of Hinduism as a religion. Western missionaries, who first reached India in the late 15th century, shared the notion that the world was divided into the followers of four religions: Judaism; Christianity; Islam; and the religion of Satan. The last one covered those peoples without a revelation. For this reason, in Western eyes native Indian religious thoughts and practices could only be part of one religion. Cogently, the Muslim administration in India made a tax-relevant distinction between Hindus, i.e. native Indians not converted to Islam, and Muslims; for the British this association with a religiously defined tax established a religious connotation for the term Hindu, which served to support their own preconceived notion. Another important factor was the role of Advaita Vedanta in the 19th century. This movement relegated plurality and difference to the realm of ignorance and stressed the ultimate unity, not only of Indian religions, but of spirituality world wide.

The obvious question in this context is what we should to understand by religion. Religion in the present sense of the term is of rela-



Heinrich von Stietencron

tively recent origin. In early Christianity *religio* was one of the human virtues: the attitude of awe or complete absorption before God. In the 16th and 17th centuries *religio* acquired a different meaning: it underwent a transition to refer to a universal property of man: to the fear of God in general and to the resulting relationship of man to God, which includes sacrifice, prayer, dance, and songs of praise, and other manifestations, as well as to moral behaviour. By the middle of the 18th century, the term 'religion' had finally reached its present meaning. Sufficiently divested of specifically Christian notions, relatively open and undefined it had become universally applicable to all sorts of religions.

If we look at the Hindu religions with this Western conception of religion in mind, it transpires that each of these religions, as an entity, qualifies to be called a religion, but that Hinduism as a whole does not. We find decisive differences in each of the Hindu religions. In ritual there are contradicting prescrip-

tions. At the level of theology, there are markedly differing conceptions about the nature and manifestations of divine beings, and about the ultimate reality or the character and name of the highest god. These differences are embodied in different sets of sacred scriptures. Each of the Hindu religions has a different initiation (*diksa*) and a different *guruparampara*, i.e., the lines of tradition from authorized teacher to initiated pupil are not the same. Finally, the religious institutions of the various Hindu religions form different sets of spiritual hierarchies and of institutions. In short, there is no code of religious behaviour valid for all Hindus. Nor is there any authoritative scripture that guides them all in their pattern of social life and spiritual aspirations.

It could be asked whether Westerners are entitled to apply their term 'religion' to phenomena outside their own tradition. In Sanskrit there is no word corresponding to religion, but then there was none in pre-17th-century Europe either. Pertinently, the testimony of sacred scriptures in Samhitas and Agamas proves beyond doubt that the concept of the Hindus of what constituted important sectors of religion was the same as ours.

What do we gain by saying that there are several religions in Hinduism? First of all, it removes misunderstandings, enabling interreligious dialogue to function more effectively. It also gives us a different perspective on Hindu society with its astonishingly peaceful coexistence of different creeds. For us, who are used to reckoning with missionary zeal and religious confrontation, it is important to remark that the many interfaces between the religions where rigid structures dissolve and differences become irrelevant. ■

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Indian Music and the West

'Indian Music and the West' continued the recent series of seminars organized by the Sangeet Research Academy (SRA) and Music Forum in Bombay on themes central to Indian classical music.



By JANE HARVEY

The initiative to organize this seminar in Bombay came from Arvind Parikh, director of the western region of SRA, who took up an idea put forward by Joep Bor of the Rotterdam Conservatory. Earlier attempts, in 1993 and 1995, had been made by the Rotterdam Conservatory together with Rajiv Vora of the Gandhi Peace Foundation to organize a symposium on similar lines in New Delhi. The Indian Council for Cultural Relations (ICCR) was approached with a comprehensive proposal. However, despite welcoming and approving words, the ICCR had taken no further action.

Participants included 47 invitees from abroad and at least 200 Bombay-based musicians, musicologists, critics, teachers, media representatives, and interested public. Additional sponsorship was provided by the Department of Culture of the Government of India, the International Institute for Asian Studies (Leiden), the World Music department of the Rotterdam Conservatory, and last but not least, Zee Music, the music recordings publishing arm of the television channel Zee TV. The venue was provided by the National Centre for the Performing Arts (NCPA).

With daytime sessions on Indian Music and the West in the conference hall, followed up by early evening concerts of non-Indian performers of Hindustani classical music, the seminar had a dual focus. This formula was strengthened by the high quality of the performers and the far-reaching experience of the musicians, musicologists, and educators from all around the world who presented papers for discussion. There was good coverage from both local and national media, including the national daily news programme 'Aaj Tak' broadcast on Doordarshan (TV).

The call for papers had mentioned the themes of Indian music educa-



Henri Tournier (vansur) and Irshad Khan (tabla)

tion in the West, contemporary research, and performance practice. The papers received were divided into three sections for daily discussions: 'Across Time and Space,' 'Educational and Performing Models,' and 'Indian Music in New Perspectives.' Writers gave a brief summary of their papers followed by questions from Indian panellists and the audience.

The first day saw a lively historical debate. As Joep Bor pointed out, in the long and fascinating story of 'Indian Music and the West' quite a number of influential figures played a key role. With his well-known essay 'On the Musical Modes of the Hindus,' published in 1792, William Jones set the stage for an intellectual exchange between Indian and European writers on music. Bor maintained that Jones was largely responsible for promoting the orthodox, antiquarian and in his opinion erroneous view that the roots of contemporary Indian music could be directly traced back to the ancient treatises; that it was an ancient music which had not changed. In the same spirit, many leading authors, both Indian and European, have since claimed that under Muslim and British rule classical music rapidly declined in northern India. Yet the strength of

the Indian music tradition lies in its ability to continually change and keep up with the times.

N.A. Willard's 'Treatise on the Music of Hindoostan' (1834) is favoured by Bor, not least because Willard was himself a practitioner of Indian music. Willard had consulted the leading musicians and music scholars of the day and was able to produce one of the first modern studies of Hindustani music theory. Other influential figures were Raja Sourindro Mohan Tagore, Rabindranath Tagore and Sufi Inayat Khan, who performed and lectured all over Europe and the USA during the second decade of the 20th century.

Gerry Farrell challenged Bor's interest in chronological historiography: 'Can we really draw a line from Jones to the present or should we be talking about different tracks?' One of Farrell's quests was to discover why Indian music has so often come to the West through channels of popular culture. As he said, Indian music is continually being rediscovered in the West, be it through parlour songs, light operettas, or fusions between Indian music and Western popular music and jazz. Farrell suggested that history 'is a kind of fiction created between a complex ma-

trix of cultural influences', and that there are many other histories of Indian music and the West which remain to be written.

Day two highlighted the question on everyone's minds: how far can the guru-shishya-parampara method of music transmission (fondly referred to as 'GSP') be applied in the West? The GSP tradition provides music teaching within a particular gharana, or stylistic school of music. Although there are individual models, GSP ideally involves a daily supervision of the disciple's (shishya) music practice on the part of the guru, and the willingness of the disciple to perform a range of possibly time-consuming domestic or organizational services for the guru in exchange. The discussion was returned to many times, since the majority of the papers touched on it.

Gregory Booth explained that although one can overcome the odds and learn Hindustani music wherever one comes from, his paper in fact asserts the opposite. 'GSP' is a cultural system that has developed over time to support the oral tradition. Booth asserted that if you change GSP, the content and performance practice of the music will also change over time. Later, Alan Posselt talked about the difficulties of teaching Indian music at a distance from the culture (in his case, in Australia).

Performances

The excellent concerts which rounded off each day of the seminar proved that quality Indian music has established itself on a global scale, as performed by musicians of both Indian and non-Indian descent. Twenty-seven artists from 'the West' (including Australia and Japan!) who had received their musical training partly in India, partly (or in some cases exclusively) abroad, performed for approximately 40 minutes each. There were nine performers from the United States, six from the Netherlands, three from France, two each from Australia, Japan, the United Kingdom, and Switzerland and one from Mauritius.

In the concluding hour-long session on the afternoon of the third day, various ideas were discussed for follow-up action. The seminar could become a biennial or triennial event to be held in India, at a place where visiting participants can meet with their Indian counterparts. A journal could be started to put together the global scholarship on Indian music. An information centre could be set up for those abroad who wish to learn music in India and need to know where to go. There could be a database in Europe and in the United States, to pass on enquiries to the centre in India. A set of cassettes and CDs is going to be released by Zee Music of selected performers who played during the seminar, and Music Forum intends to invite performers from abroad on a regular basis. ■

Lunchtime at the National Centre for Performing Arts



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Hinduism, Jainism, Sikhism

A Russian Dictionary of Indian Religions

Publication



Recently published in Moscow, the dictionary of Hinduism, Jainism, and Sikhism is the first Russian reference book to put together on a remarkably broad scale scientific data about the three major religions of which the majority of the followers are found in India and about the history of Indian philosophy and culture. It is the result of long-term research work undertaken by twenty-eight Indologists in Moscow and St-Petersburg.

■ By LUBA LE PAIR-ZUBKOVA

This edition may be called unique in more than one respect. Firstly, it was published in Russia where scholars sometimes have to wait months for their salaries, not to mention royalties for (non-commercial) scientific production like this. In order to get their research published in book form, scientists have to seek all kinds of sponsorship and to undertake the publishing work themselves, since academic publishers are being compelled to pay attention to the market. No wonder that not all top experts in respective fields of knowledge, in spite of their initial intention, could contribute to the Dictionary. But for the enthusiasm of its general editors (and authors of many entries), Dr M. Albedil and Dr A. Dubiansky, the Dictionary might never have seen the light of day.

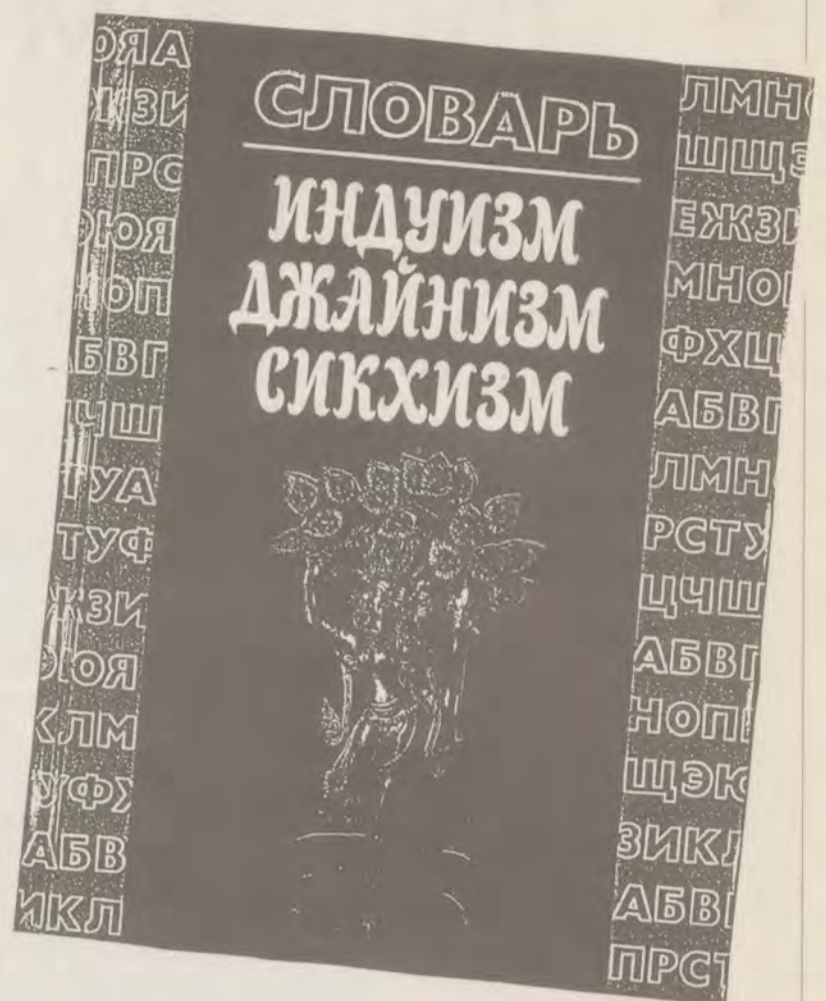
Secondly, this reference book on Indian religions presents carefully selected information on the genesis of Hinduism, Jainism, and Sikhism and about their present-day state. It helps reveal the fundamental principles, cosmogony, myths and rituals of these religious traditions; analyses their sacred books; and enumerates the characteristics of their numerous trends, sects and organizations. Nor do the authors overlook the various philosophical schools and the teachers who were part of these religions.

Title page of the Dictionary



Finally, this dictionary demonstrated a new objective, let us say, polyphonic approach to the problem of religious philosophy which has replaced the one-sided materialistic methodology of the Soviet epoch and can be correlated to the non (or rather anti-) doctrinal spirit of post-modern discourses. Admittedly, the Soviet Orientalists specializing in philology or religious studies enjoyed the privilege of writing almost all they wanted on the a condition that they could camouflage their own unconventional beliefs. So there is no big difference in the subject matter as a whole. But the selection of entries, the manner, and the very language of presentation all betray a much higher degree of freedom and personal originality. Especially so, when the authors choose to speak about miraculous, inexplicable (paranormal) 'phenomena' or the ways of spiritual transformation embodied on this or that religion.

The work contains three parts of disparate length, each organized alphabetically and dedicated to Hinduism (78% of the book volume), Jainism, and Sikhism. It is provided with a substantial preface and a subject index. Directional cross-references are designed to facilitate orientation. The preface (M. Albedil) introduces the reader to the origins and functioning systems of the three national religions of the Indian people. Particular attention is drawn to the complicated character of the Hindu beliefs and to the polysemantic contents of its terms, allowing various interpretations. As a matter of course, the Sanskrit terms common to different religions but with dissimilar meanings (such as *agama*, *guru*, *yoga*, *siddhanta*, *svastika*) are treated in each part by specialists in the three respective religions. In the preface it is stated that Jainism is barely known in the West, since the followers of this religion have never appreciated the curiosity of outsiders, and this fact, it seems, also explains a certain scarcity of data in the part on Jainism. The religious and cultural life of Indian Sikhs, unlike the disturbing political implications of Sikhism, has never been a focus of scientific research in Russia until recently – hence only two authors were involved in preparation of the third part. Significantly, this freshly acquired knowledge on Jainism and Sikhism, filling old gaps in our general view of the Indian religious traditions, is combined in one edition with the well-established data which Russian scholars began to investigate more than a century ago. Incidentally, biographical details about the most outstanding Russian Indologists have also been included in this edition.



Cover of the Dictionary

The bulk of the Dictionary reflects the four millennia of the evolution of Hinduism and its numerous modifications and transformations, including the so-called reformation of Hinduism (R. Rybakov), which took place in the 19th and early 20th century, a concept of which was elaborated on in Russia fifteen years ago. And although Indian historians have usually labelled the topics of similar discourse the 'Renaissance of Hinduism', while their Western colleagues preferred 'neo-Hinduism', a frequenter of international seminars nowadays can hear a preponderance of arguments in favour of the former term. Special attention is paid to the Hindi gurus of recent and contemporary periods who have never before been subjected to scientific consideration (from Shirdi Sai Baba to Satya Sai Baba) and to formerly notorious sects or spiritual societies, like that of 'Krishna of Consciousness', which was severely persecuted in the 1970s-80s by the Soviet government.

The 10,000 copies of this edition are sure to be enjoyed by a vast number of the Russian public. To those who cannot read Russian it will, alas, be totally inaccessible, hampered by the lack of any foreign references and internationally accepted transliteration of special terms. ■

Dictionary of Hinduism,
Jainism, Sikhism.
Publishing House 'Republic',
Moscow: 1996



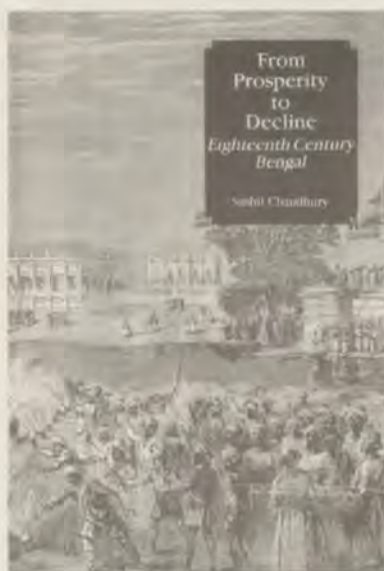
Among these other myths are for example: that Plassey (23 June 1757), victory in which ensured that the British became the virtual ruler of Bengal, the richest province of the erstwhile Mughal Empire, was only 'accidental', that there was no 'calculated plotting' on the part of the British behind the Plassey conspiracy; that it was the internal crisis, both political and economic, which inevitably brought in the British. All these 'myths' have been exploded in the present study* with the help of both qualitative and quantitative evidence collected mainly from the unpublished records in the European archives. It has been demonstrated that there can be little doubt that trade, commerce, industry, production, the mercantile and banking community, and their like were all very prosperous and flourishing mightily in the first half of the eighteenth century and it was only in the second half that the economic decline had set in, especially under the aegis of the English Company and its servants. It has also been shown that there was neither any political nor any economic 'crisis' in Bengal in the pre-Plassey period. The British conquest of Bengal in 1757 became an imperative for completely different reasons. The private trade of the Company servants, which was their main objective, was facing a crisis in the mid-eighteenth century. Therefore, it was for the retrieval of the private trade of the Company servants that the acquisition of political power became an absolute necessity and that is why the British had to conquer Bengal.

The work makes an in-depth study of the political and economic aspects of Bengal history, especially in the first half of the eighteenth century. The first chapter, introducing the subject, lays out the prevalent notions regarding this period of the history of Bengal, with emphasis laid some of the broad issues connected with the history of the period and the region. It also outlines the main arguments that have been put forward in the work. The political and institutional setting of eighteenth-century Bengal is analysed in the second chapter, with particular reference to the administrative and political structure, and the economic environment. It has been pointed out that the Bengal nawabs built up a new class alliance with the military aristocrats, merchant-bankers, and the land-holding class which sustained the nawabi regime in the first half of the eighteenth century. As this class alliance was based on personal vested interests, it had no institutional base and was completely dependent on the nawab's favours. Thus it did not act as a limitation on the nawab's power and authority. The nawabs were, in their turn, left free to take measures for the fostering of trade, commerce, industry and agricultural pursuits. Their enterprise lured merchants not only from different parts of India and Asia but also from Europe, to Bengal to engage in trade and commerce.

The next chapter dissects the trading activities of the European companies, the most prominent being the Dutch and the English East India Companies, with special emphasis being placed on their exports to Europe and other parts of Asia. The theme of the fourth chapter is the pre-modern South Asian commercial organization and its interaction with the Companies, examining the investment pattern of the Companies and their problems in procuring investments. It also tries to explain how the Companies, faced with a chronic shortage of liquid capital, had to borrow money from the local credit market, albeit a high rate of interest; how they were frustrated in coining bullion at the imperial mint by the machinations of the banking house of the Jagat Seths; how the latter forced them to sell bullion and silver to that house at a much lower price than the market rate. It has also been shown how the Europeans had to adapt themselves to the traditional commercial organization in Bengal during this period, without being able to introduce any significant change in the prevailing system.

After a detailed analysis of the relations between the Asian merchants and the European companies, the fifth chapter sets out to prove that the Indian and Asian merchants were in no way inferior to the Europeans. Though many Indian merchants supplied export commodities to the European companies as *dadni* merchants, they were by no means subservient to the Companies. They were merchants and traders of repute on their own account quite independent of the Companies and hence they did not hesitate to give up the business of *dadni* merchants in the face of impositions by the Companies as in 1753. In this connection it should be noted that the prevalent notion so far has been that the English East India Company had to switch over from the *dadni* (advance) to the *gomasta* (paid agent) system in 1753 because of the decline of the power of the Bengal merchants (c.f. K.N. Chaudhuri, P.J. Marshall). Here a convincing argument is adduced which claims that the change over the investment pattern of the English Company was made with the ulterior motive of augmenting the private trade interest of the Company servants and was by no stretch of the imagination the result of any decline of the mercantile community in Bengal. It is well-known that the *gomastas* evolved as the main instruments of the extensive private trade of the Company servants and they were the main weap-

Bengal Before Colonial Rule



By SUSHIL CHAUDHURY

Not only the Western historians or the Cambridge School but indeed most of the Indian historians have tried to ascertain that the economic decline in Bengal began in the nawabi regime in the first half of the eighteenth century and the decline continued in the second half of the century when the English East India Company and its servants were at the helm. This 'myth' has long been perpetuated and its implication is that the economic decline in the second half of the eighteenth century was nothing new – it was only a continuation of the process which began earlier under the native rule. Nor was this all. Several other 'myths' have also been perpetuated, though under a new garb, even in recent studies.

ons of coercion and oppression exerted on the weavers and artisans in the post-Plassey period. The chapter also analyses in detail the distinctive role played by the merchant princes namely, the Jagat Seths, Umichand, and Khwaja Wajid, in the political and economic affairs of Bengal in the first half of the eighteenth century.

Bengal Textile Trade

The next chapter gives an in-depth study of the textile trade and industry in Bengal. It examines the structure of the industry in the Mughal period, the organization of production, the weavers and artisans – their wages and earnings, their mobility and the like – as well as broaching the question of technology in the industry. It offers a new explanation of how the traditional production organization was able to meet the huge demand of the Asians and the Europeans without any technological innovation in the industry. The seventh chapter gives an account of the textile exports from Bengal by the Asians and the Europeans, backed up with qualitative and quantitative evidence. That the prevalent notion that the Europeans were the largest exporters of textiles from Bengal during this period is not quite correct is shown by detailed quantitative analysis. In fact, even in the mid-eighteenth century, the Asians were a fair way ahead of the Europeans in the textile export from Bengal.

The detailed account of the Bengal silk trade and industry is the theme of the eighth chapter. It has been shown by producing indisputable statistical evidence, recently discovered in the India Office archives, that the silk trade and market in pre-Plassey Bengal was dominated, almost monopolized, by Asian and Indian merchants, the most prominent among them being the Gujaratis. The predominance of the Gujaratis is quite obvious from the fact that the best and the most expensive variety of Bengal silk was called 'Gujarat silk'. The demand by Indian and Asian merchants determined the price of silk in the market and the Europeans were only a minor partner in the Bengal silk trade. The average annual value of the silk exported by the Asian and Indian merchants from Bengal, even in the mid-eighteenth century, was almost five times more than that of the Europeans. Chapter nine switches to a description of the saltpetre and opium production and trade in Bengal. It has been argued here using quantitative evidence from Dutch records that the Dutch were the most active in the opium export and the bulk of

it was shipped by them to the Indonesian Archipelago – a lucrative practice which was followed by the English Company in the post-Plassey period but this time the export was directed mainly towards China.

The next chapter is devoted to a detailed and analytical discussion of price trends in Bengal in the first half of the eighteenth century. Here again, the prevalent thesis (K.K. Datta, Brijen K. Gupta, P.J. Marshall, K.N. Chaudhuri) that there was a 'marked and sharp' increase in prices of commodities in Bengal in the first half of the eighteenth century has been refuted. Analysing the prices of several important commodities like textiles, silk, and rice, it has been shown that there was hardly any increase in the prices of these commodities which can be described as 'marked and sharp' as most historians would have us believe. Chapter eleven offers a new explanation for the British conquest of Bengal in 1757. It has been argued that the British conquest was far from 'accidental', nor was it unintended. The conquest became imperative for the retrieval of the private trade of the Company servants which was facing a crisis in the late 1740s and the early 1750s. It has been demonstrated that the private trade of the Company servants, which was flourishing in the 1730s and the early 1740s, declined considerably in the late 1740s and the early 1750s in the face of sudden revival of the French private trade and the severe competition from the maritime trade of the Asian merchants under the leadership of the Armenian merchant prince Khwaja Wajid. The situation was complicated because the young Bengal, nawab Sirajuddaula, for the first time made clear his intentions that he was determined to stop the illegal private trade of the Company servants and their gross abuse of *das-taks* (permit for duty-free trade). Therefore, the removal of both the French and the adamant Bengal nawab became an absolute necessity for the sake of the private trade interests of the Company servants, of which the conquest proved the logical outcome. The last chapter summarizes all the arguments put forward earlier and presents the conclusion of the author. The work is based mainly on the primary manuscript records of the Dutch and the English East India Companies, preserved in the *Algemeen Rijksarchief*, The Hague, and the British Library (India Office Library & Records) London, respectively. ■

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BRUNEI • MYANMAR • CAMBODIA
 INDONESIA • LAOS • MALAYSIA
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Forum



The United States and the European Union have both taken relatively harsh measures to push the Myanmar regime towards democratization. In Asia, the Association of Southeast Asian Nations (ASEAN) believes in 'constructive engagement', while China has been supporting the present regime drawing it into its sphere of influence. Japan could play a key role to convince Myanmar's junta to change its ways. But diplomacy with Myanmar is more than a matter of human rights issues.

■ By ALEXANDER WEISSINK

Human rights violations and the stubborn anti-democratic politics of Myanmar's military regime have put the country in the spotlight last year. Most of the press coverage has concentrated on the way the regime has been handling Daw Aung San Suu Kyi and the pro-democracy party, the National League for Democracy (NLD). It took Suu Kyi to win a Nobel prize in 1991 to capture the headlines of the international newspapers. Being a Nobel Peace laureate her actions fit the criteria applied by the media to define news, but the Burmese tragedy is far greater than the struggle of Suu Kyi and her party.

Deluding the Public

After 26 years of military dictatorship by General Ne Win, Burma seemed to be standing at the crossroads in 1988 with thousands of demonstrators calling for democratization and human rights. On the infamous August 8, 1988, however, thousands of protesters were brutally killed by the Burmese army. Just over a month later, on September 19, the present military junta came to power through a bloody suppression of the democratic movement claiming that it had assumed power in the name of 'saving the country'. The new dictatorship adopted the name 'State Law and Restoration Council' (SLORC).

Allaying the worries of the outside world, the SLORC proclaimed an open-door policy under the slogan 'the Burmese way to capitalism' after 26 years of military socialism. Furthermore, it promised to hold multi-party democratic elections in 1990. Under pressure from foreign governments and non-governmental organizations elections were indeed held in May 1990. Despite the prior arrest of many opposition leaders, making them ineligible to stand, the elections resulted in a overwhelming victory for the NLD, the coalition led by Suu Kyi, but the regime refused to give up power. Instead, it arrested NLD leaders punishing them by imprisonment and reportedly by torture, expulsion, and summary execution.

In an attempt to end its status as an international pariah, the SLORC released Suu Kyi from house arrest in July 1995. The SLORC also defended itself by claiming that the economy is growing, which is valid to the extent that 'Myanmar has edged onto the world economic map, where previously it had fallen off' according to

David Steinberg in *Contemporary Southeast Asia* (September 1993). Although government figures are not to be taken at face value, the reported increases in GDP indicate an upward trend. Significantly, the recent economic growth seems to be confined to the capital Yangon (Rangoon), and the economy is still plagued by serious problems such as inflation, a chronic trade deficit, a foreign debt, and a gap between official prices and black market prices. Apart from the economic and political situation, the country is suffering from the interrelated problem of heroin, prostitution, and AIDS.

Eastern Economic Review of October 17, 1996 'these measures would be mainly symbolic, given the low levels of European and US investment in Burma.'

Constructive engagement

Closer to home, the ASEAN has been propagating 'constructive engagement' as the way to handle the SLORC. Myanmar was invited to attend the July 1994 and July 1995 Ministerial Meetings of the ASEAN from which the SLORC foreign minister returned home with an agreement of accession to the ASEAN's Treaty of Amity and Cooperation as a first step to becoming a full-fledged member of the organization within two years. Constructive engagement aims at building a friendly relationship founded on trust through which the ASEAN could eventually influence the policy of the Myanmar regime. Instead of threatening economic sanctions, constructive engagement



International Relations A Concerted Approach

Despite all this, until May 1996 several governments were reconsidering their policies towards Myanmar. Just as the flow of developmental aid from Japan might well have been resumed, after its freeze in response to the SLORC's defiance of the 1990 election-outcome, the junta reaffirmed its reputation. On May 25, 1996, more than 250 NLD sympathizers were picked up following a public address by Suu Kyi in front of her house in Yangon. In order to prevent the NLD from holding a meeting on September 27, 1996, to commemorate its eighth anniversary, the military staged yet another crackdown taking more than 400 people into custody.

Reacting to the SLORC's actions throughout the year, non-governmental organizations and public opinion have forced some Western companies, such as Pepsi Co., Heineken, and Calsberg to withdraw from Myanmar. After repeated warnings, the United States has finally decided to bar members of the SLORC and those who benefit from its rule. On 1 October 1996 President Bill Clinton signed legislation threatening to ban investment in Myanmar. The European Union has taken similar steps. But according to the *Far*

favours incentives, in short: incorporation as opposed to isolation.

But there is some doubt about whether constructive engagement is meant to enlighten the SLORC and democratize Myanmar, since most ASEAN countries are having problems living up to internationally recognized human rights themselves. Cogently, the most important rule of ASEAN, not to interfere with each other's internal affairs, relieves the SLORC off the prospect of pressure. The main purpose is to create trust and transparency in each other's politics and the principle of non-interference in domestic affairs remains sacrosanct.

There is always the argument that democracy and human rights are a luxury that only developed nations can afford. As Southeast Asian nations are pressed for further democratization, they can easily retort that most European nations were not particularly interested in human rights during the years of their industrial development. The logical consequence of this argument is that democratization can only follow economic development and stable growth and not the other way round.

ASEAN political leaders have joined academics in frequently arguing that democracy and human rights are not entirely compatible with Asian culture. Although human rights have been acknowledged by international legal documents such as the United Nations Charter, their explanation is that democracy and human rights are typically Western values which are not universally applicable. At a U.N.-sponsored Asia Regional Preparatory Meeting for the World Conference on Human Rights, held in Bangkok March 1993, forty Asian states signed a declaration stating 'that developed countries should not tie aid to human rights, should respect the sovereign right of states to manage human rights within their borders and should not promote human rights through the imposition of incompatible values on Asia.' Japan also signed the document even though it had announced that human rights would be taken into account in determining ODA funding two years earlier.

As the United States and the European Union representing the West and the ASEAN the East have followed different approaches regarding Myanmar, the issue has become a

matter of prestige. Most significantly, Myanmar's membership could tarnish the image of ASEAN whose member countries are already regularly criticized by the West for their own human rights standards. There are valid reasons for doubting the SLORC's motives for joining. It may want to use membership as a shield against criticism of its human rights record.

Following from this, Myanmar's continued abuse of human rights and disregard of demands for democratization, despite ASEAN's soft-handed approach, could injure ASEAN's diplomacy since the organization has often challenged the Western countries' loudly voiced diplomacy as being inappropriate and ineffective. When the SLORC released Suu Kyi from house arrest in 1995, the ASEAN countries were quick to claim credit, saying it was the outcome of their constructive engagement policy. But the developments in 1996 seem to have proven them wrong as the SLORC launched its September 27 crackdown barely two months after applying to join ASEAN.

Awkwardly, Myanmar is posing ASEAN's prestige a two-sided dilemma.



helping develop naval facilities, including a base at Hajinggyi Island and upgrading existing naval bases at Sittwe (Akyab), Mergui, and an intelligence signal's station (SIGINT) on Great Coco Island, which are close to the Andaman Islands where India has substantial naval facilities. Should these bases be not only installed, but also controlled by China, India, and Southeast Asian countries will have a serious reason to feel threatened.

Lacking natural resources and raw materials, Japan is highly dependent on the supply through the sealanes of the area. Although Japan does not openly share the Southeast Asian concerns, its vulnerability with regard to resources is cause for a specific interest in the situation. Japanese diplomacy towards Myanmar is said to be similar to the so-called Western approach, even though many have labelled Japan as being fairly mild in its approach.

The Japanese Balancing Act

Historically Japan has been the main granter of developmental aid to Burma. By the middle of 1988 Japan was dispensing about half of the US\$400 million that Myanmar received in aid. Just before the SLORC took over in 1988, Japan warned the former regime that it would reconsider its economic relations with Burma if economic reforms

scale humanitarian aid and emergency assistance. By the end of 1994 Japan was the world's biggest aid donor to Burma.

Commenting on the crackdown in September 1996, the Japanese Foreign Ministry spokesman, Sei-roku Kajiyama, told a news conference: 'Japan can't overlook moves that run counter to the democratization of Burma.' However, in contrast to the United States and the European Union, so far, Japan has not threatened to bring sanction to bear on the SLORC. Explaining Japan's policy towards Myanmar the 1995 Diplomatic Bluebook of the Japanese Foreign Ministry states that 'it should be stressed that Japan believes it should take a pragmatic approach that is truly effective in improving human rights in the country concerned, rather than a confrontational approach which simply points out human rights violations by that state.' Since the events of May last year there has been some debate in Japanese newspapers about the path to be taken. Although there seems to be agreement that constructive engagement has not had the desired results, the editorials insist that Japan should maintain levels of communication and influence the regime through dialogue. Cutting off the remaining humanitarian aid is not considered desirable.

the SLORC tightens its grip on domestic power and continues to repress the Burmese people. Therefore a concerted effort is required. The momentum for such an approach has been accumulating since Myanmar has achieved the public attention it deserves, both in the West as in the East. The decline of consensus within the ASEAN has created the opportunity to harmonize diplomacy towards Myanmar within this regional organization. Playing the game of 'good cop - bad cop' is one possible method to influence the SLORC. Assigning the United States, the European Union, and Japan the role of the tough officer putting pressure on the regime, as the Burmese people continue their struggle, the ASEAN could leave the SLORC with the option of resigning without a complete loss of face. This method would perhaps seem too compromising and unsatisfactory, but it might be more realistic as it would both circumvent the SLORC having the feeling of being cornered and subsequently forced to jump into China's lap while the ASEAN would not lose face by giving in to the West over its constructive engagement policy nor would it have to put up with a pariah in its midst tarnishing its image. The promised membership of ASEAN does not have to be withdrawn, but the specific date of admission should be made conditional, or left open-ended at the very least.

The Role of Japan

There has to be absolute certainty that both cops are acting with the same objective in mind: manoeuvre the SLORC into resignation, take a newly elected government over, and fully support Burma's economic development as soon as these first two prerequisites have been met. Indubitably, there would have to be clear understanding about which actor is playing which part. Japan would have to join the West in playing the unpopular but essential part of 'bad cop', instead of trying to inter-mediate ineffectually. Too many 'good cops' are leaving the SLORC with too many choices and thereby reducing the efficiency of diplomacy. So far, Japan has paid lip service to taking human rights and military buildup into consideration in its policy towards Myanmar, but its actions tell another story. The justifiable ambition to take responsibility as a regional leader is, in the case of Myanmar, deluding Japan's policy makers. It appears that the desire to represent the so-called Asian approach is not necessarily effective.

In order to realize effective diplomacy the parties involved should meet in private to discuss streamlining their policies and assure each other of their intentions. All governments will have to make some concessions, but a continued fight over whose policy is best is definitely not in the interest of Burma and its people, nor will it bring any desired result for the region as a whole. ■

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towards Myanmar

ma. If the SLORC keeps acting the way it has done, this must be considered a defeat for ASEAN's constructive engagement. As a member, Myanmar would defile ASEAN's honour, but any reconsideration of acceptance by the ASEAN would suggest giving in to the West. There have been signs of disagreement within the ASEAN. The Philippine president, Fidel Ramos, was the first to cast doubt on the ASEAN consensus stating that the policy of constructive engagement should be reviewed. Thailand supports this position. As Asiaweek put it on October 18, 1996: 'Listen carefully and it's not difficult to hear the sound of ASEAN's cherished consensus creaking under pressure. The source of the tension is an oh-so restrained, but increasingly public debate about admitting Myanmar into the Southeast Asian group next year.'

The China Factor

Despite the various arguments mentioned above, ASEAN's policy towards Burma has a distinctively realistic character. Loosening Myanmar's ties with China by reducing the SLORC's dependency on Chinese blessings is most likely the main in-

centive for maintenance of the constructive engagement. As the 'Asia 1996 Yearbook' of the Far Eastern Economic Review puts it: 'Officials readily admit privately that Burma's political system is not the issue: fear of Chinese expansion south, through weak countries such as Burma, is. If there is any place other than the South China Sea where the interests of ASEAN and China collide, it is Burma. Rather than attempting to promote democracy in Burma, ASEAN wants to 'constructively engage' the present government in Rangoon to wean it away from too dependent a relationship with Beijing.'

The Myanmar regime has had full support from China, economically as well as militarily. It is the Chinese supply of arms and know-how for the growing Myanmar army and navy that is worrying its neighbours most.

Pragmatically not only is the SLORC spending its scant capital on arms, creating one of the largest standing armies in the region, but more importantly, it is possibly providing China with a stronghold in one of the world's busiest sealanes, the Malacca Straits. China has been

were not undertaken. The liberalization that was decided upon by the BSPP in July suggested Japan's words had hit home. Should this be so, Japan could have enormous leverage over decision making in present-day Yangon.

Like most Western countries, Japan suspended aid to Burma in 1988 after the SLORC seized power. But in 1989 Japan broke with the West recognizing the authority of the regime after it had dispatched a cabinet minister to the funeral of the Emperor Showa. Japan resumed economic aid for continuing projects as well as humanitarian aid. After the defeat of the SLORC in the 1990 elections and its ensuing refusal to resign, a Swedish resolution in the Third Committee of the UN General Assembly calling on the SLORC to hold new elections and release political prisoners was brought under consideration. Japan offered an amendment softening the language, which was finally accepted despite French objections to the modification. Japan's economic aid to Myanmar was put on hold.

In 1992 Japan sent a delegation to Burma and in March 1994 the Japanese government resumed small-

A Concerted Effort

Ethical considerations and public opinion headed by non-governmental organizations in the West urge hard-line actions against the SLORC. The Burmese opposition leader, Suu Kyi, has called for a halt to aid, investment and tourism to Myanmar. Western governments have to some extent adhered to these calls. However, policy towards Myanmar does not only concern human rights and democratization, but is very much a security affair. As a close friend of China, economically as well as militarily, Myanmar poses a challenge to neighbouring countries. The United States, the European Union, the ASEAN, and Japan are all trying to improve their relations with China, but the underlying sentiment is concern rather than confidence. Effective Chinese control over Myanmar would diminish the chance of the latter becoming a democratic nation in whatever sense the Burmese people want it to be, and it would pose a serious security threat in the region. Recognition of this dilemma is essential to understand ASEAN's constructive engagement.

Nevertheless, the international community cannot stand idly by as

Vietnam's Hue Prepares

Forum

Hue, Vietnam's old imperial capital, is a site of great architectural and cultural importance, despite damage wrought by modern war. To protect its monuments and character, Hue was made a UNESCO World Heritage Site in 1993 and now the Vietnamese Government has proposed a US\$ 70 million restoration programme. But with this comes the threat of a new onslaught – mass tourism. Andrew Symon looks at the challenge of balancing conservation with tourism development.

■ By ANDREW SYMON

Old United States army tanks, artillery and personnel carriers sit on the grass outside a museum in the old walled city of Hue, once the capital of Vietnam's emperors. It is quiet now and the odd cyclist rolls by on the nearby road, leading to the pavilions and temples of the old palace, modelled after Beijing's Forbidden City. Softened by gently drizzle, the atmosphere of Hue seems true to the meaning of its name – 'harmony'.

But the rusting US Army equipment is a reminder of how the city's peace and beauty was shattered by war in 1968. Despite all the destruction, Hue recovered, and enough of its traditional architecture, urban design and surrounding landscape survived to justify its listing as a World Heritage site under UNESCO's Convention on the Protection of World Cultural and Natural Heritage.

Today, though, Hue is threatened, many fear, by a new onslaught – mass tourism. While this invasion, unlike those of the past, should bring greater prosperity to Hue, there is also anxiety among Vietnamese that uncontrolled hotel development and stampedes of tourists could degrade fragile sites and corrupt Hue's charms.

For a country as poor as Vietnam, with an average annual per capita income of only US\$260 and a 75 million population growing at a high two percent a year, tourism is an alluring source of investment, foreign exchange and jobs. And Hue, in the centre of the country on the Perfume River a little inland from the South China Sea, is one of the country's best drawcards.

By the year 2000, one million foreign and local tourists will visit Hue per year, if present Government targets are reached. Already, to facilitate tourism in Hue, the airport of Phu Bai, 14 kilometres to the south, is undergoing a US\$2.8 million expansion, including construction of an extended runway, begun in April 1996, to allow larger jets to land.

Now, the Vietnamese Government is also proposing a US\$70 million programme to rebuild the main structures of the Imperial Palace lost in war, as well as restoring the landscaping and nearby royal tombs during the next 15 years. Conservators, historians and architects naturally welcome such an injection of funds.

However, they fear pressures from the tourist industry to turn Hue into a kind of glorified movie set or tropical Disney Land with fanciful, inaccurate replicas of old buildings. 'The problem is usually that the money is on the side of those who like movie sets,' warns UNESCO's Bangkok-based Advisor for Culture in Asia and the Pacific, Richard Engelhardt.

Nguyen: a unifying dynasty

Hue has long been settled, but it was at the beginning of the nineteenth century that a new city was created. In 1802, a noble of a southern clan, Nguyen Anh, having newly

broad Song Huong or Perfume River, eight kilometres from the coast and backed by the foothills of the Truong Son mountains. The Nguyen Dynasty's city of Hue symbolized the belief in the absolute power of the emperor. Confucian philosophies and principles shaped Vietnam's system of government and, as in China, the emperor's power was mandated by heaven. So, the design of the city centres around the emperor, his business of state, the life and leisure of him and his family, and the worship of his ancestors.

For today's Communist Party of Vietnam, a party preaching egalitarianism and socialism, the feudal character of the Nguyen dynasty was long an anathema. More recently though, the dynasty has come to be seen in a more favourable light, in part because of Hue's value as a tourist attraction, but also as a result of a revised view of the past. As UNESCO's Engelhardt observes: 'there is a lot more historical interest these

in their lunar new year Tet offensive across the country. The month left behind not only ruins, but hundreds of civilians killed for their role in the South Vietnamese Government. Thousands of others were caught by the battle and died in artillery and air bombardments and crossfire from both sides. Much of the Imperial Palace was left as rubble, and today, where the royal family once relaxed, there are now vegetable plots behind broken walls and little boys fishing in the ponds.

Yet somewhat miraculously, there remain still many evocative buildings, gateways and courtyards in the royal precinct, some restored and other where work is in progress, as well as ruined buildings still waiting. Most of the strong walls and moat of the Citadel surrounding the old city are intact.

Modern Hue, with a population of 250,000, spreads out leisurely beyond the old ramparts and also is growing across on the river's right bank – the

other Vietnamese site was listed – Ha Long Bay to the north east of Hanoi, a natural wonder where scores of granite pinnacles rise starkly out of the sea in almost a surreal way.

To be listed, sites must be of exceptional, if not unique, character, as judged by an international committee of experts. They can only be listed following nomination by the relevant national government. The government, in turn, must put in place a management programme to preserve the site. A site can be removed from the list by the committee if it deteriorates to the point where it loses the attributed which determined its inclusion on the World heritage List.

Restoration and preservation of Hue's monuments and culture by the Vietnamese have been supported by international financial and expert assistance martialled through UNESCO since 1982 as well as from individual government bilateral programmes. The Polish government, for example, proposed that a large part of Vietnam's old debt to Poland be allocated as funds to restore relics in Hue.

But funds devoted to Hue to date are small compared with the news in March 1996 that the Vietnamese prime minister had approved a US\$ 70 million restoration. Half of the funds are expected to come from central government, 30% from foreign donors, and the rest from local tourist revenue. The proposal, conservators hope, is an opportunity to institute sound heritage conservation practices. But what must be guarded against, they say, are attacks on Hue's 'integrity' and 'authenticity'. Hue, conservators stress, is not simply a large number of interesting and important sites in isolation from each other. Rather, Hue's monuments, temples and pagodas, in the old city and without, make up an entire landscape. Individual buildings, urban design, and the natural landscape come together to form a complete heritage area.

Quality Tourists

'The Feng Shui of the site, that is to say, the interplay of natural and man-made features in this specific location with the Perfume River serving as the axis of the site, is the unique defining characteristic of Hue,' argues the Hue-UNESCO Working Group for the Safeguarding of the Hue Monuments and the World Heritage Site, an inter-ministry advisory body to the Vietnamese government, and supported by a secretariat provided by UNESCO.

The Working Group emphasizes in a report complete a few months before the announcement of the ambitious restoration plan that, 'the entire cultural landscape – the environment together with the histori-



Hien Lam Pavilion, Imperial City, Hue

re-united Vietnam after centuries of instability and civil war, proclaimed himself emperor, and set about building a new capital fitting for him and his descendants at Hue, some 650 kilometres from the former northern capital in Hanoi (and today's capital) and 1,000 kilometres from Saigon, now Ho Chi Minh City in the south.

The design and architecture of Gia Lang's city followed Chinese example. For despite the intense nationalism of the Vietnamese, Chinese ideas have had strong influence, stemming from their rule over north Vietnam from about 110 BC to 900 AD. Geomancers, skilled in the Chinese originated art of 'Feng Shui', divined for a location that would provide good fortune. A site was chosen on the northern or left bank of the

days in Hue; it is seen as a dynasty which united north and south, a feudal dynasty but also a unifying dynasty, so it provides an attractive metaphor for today's rulers.'

Hue suffered in the latter part of the nineteenth century when it was sacked in 1885 by the French as they sought to establish control over the Vietnamese emperor. Then in 1947 fire swept through parts of the palace during fighting between Ho Chi Minh's Viet Minh nationalists and the French. But it was in 1968, that serious damage took place.

Buildings at the heart of the palace were destroyed as American Marines and their South Vietnamese allies pushed out the North Vietnamese army and their guerrilla comrades, the Viet Cong. The latter had occupied the city for 25 days in February

European quarter in old times – and where are most of the new hotels. The old city, though, remains a distinctive area, still protected by river, moat and walls from being subsumed by the new city. And outside of the old city, on the banks of the Perfume River and in the wooded hills to the south of the city overlooking the river, there are the grand mausoleums of the emperors, as well as many temples to ancestors and Buddhist pagodas.

World Heritage Site

Protection of Hue was internationally endorsed in 1993 through its listing as a UNESCO World Heritage site. Hue joins other cities such as the Taj Mahal in India, Angkor in Cambodia, Sukhothai in Thailand and Borobudur in Java. In 1994, an-

For a New Onslaught

cal structures and archaeological features – should be protected and preserved as a whole, without dismemberment, partition, encroachment, or intrusive development.' This implies strict regulation on construction of new roads and buildings, vehicle traffic flows, and industrial activities in the area.

The Working Group says that in spite of past damage to some of the buildings by both human and natural causes, the Hue World Heritage Site is characterized by a large number of original buildings still remaining. Nor has the environment surrounding the palaces, pagodas, and tombs yet been too severely degraded nor altered by modern development. 'It is extremely important to maintain the original and historically correct characteristics of Hue and not to dilute them with reconstruction of buildings which have now disappeared, or by renovations which, in a misguided attempt to beautify or somehow 'improve' the structure, do not preserve all the exact original features as they have come down to us through the vicissitudes of history', the Working Group declares.

The prospect of a million tourists visiting Hue each year scares the conservators. This, combined with Hue's own population growth, will be, thy fear, too many too quickly. There will be serious overcrowding,

degradation of the historic monuments, environmental pollution and a general 'trashing' of Hue. Visitors to monuments, they say, must be limited to a pre-determined 'carrying-capacity' for each site. In terms of overall tourist strategy, they advocate instead fewer visitors who will stay longer. They criticize tourism planners for thinking simply in terms of growth of absolute numbers, rather than in terms of the value of expenditure per person. The strategy should, Engelhardt says, be based on 'quality' rather than 'quantity'. The target market should be 'a different kind of tourist' aiming at those wanting to slowly savour and study Hue's many dimensions, leaving party-goers and sun seekers to blitzkrieg beach resorts.

Official Vietnamese attitudes to tourism have undergone an almost about face from the situation a decade ago. Then, Vietnam's political and economic orbit within the old Soviet Union and Communist Block meant very restrictive opportunities for tourists. But then, in the late 1980s, tourism was unshackled as the Government began implementing open door policies towards foreign investment and trade, and more liberal domestic policies towards both business and travel within the country. Now, as Vietnam strengthens and forges official political and

economic relations with countries and organizations where once both sides viewed each other with suspicion, it is becoming increasingly easy for foreign travel to and within Vietnam. In 1995, the floodgates were well and truly lifted with the normalization of official diplomatic relations between Vietnam and the United States – along with Vietnam's accession to ASEAN.

In 1988 there were only 92,500 international visitors (tourists, business travellers, government-to-government delegations). Seven years later, it was 1.4 million, and the number is still growing rapidly according to the Government's National Administration of Tourism. Already the level of planned foreign investment in hotels and tourist projects, around US\$ 4 billion last year, makes up 25 per cent of the total approved planned foreign invested projects.

Foreign tourists will continue to grow strongly, if numbers visiting other Southeast Asian countries are any indication. In 1995, Thailand, Singapore and Malaysia each received more than six million international visitors, Indonesia around five million, and the Philippines nearly two million. The Government believes the contribution of the tourist industry to the national economy can double by the year 2000 and triple to 9 or 9.5 per cent of GDP by 2010. By 2000 the Government forecasts 3.5 to 4 million foreign visitors to Vietnam, under its Master Plan for Tourism Development, set down in 1995, and by 2010, 8 to 9 million along with 25 million Vietnamese tourists taking holidays in the country.

Pros and Cons of Tourism

Tourism offers Hue both the promise of cultural renaissance and the spectre of garish degradation, as the Permanent secretary of the UNESCO-Hue Working Group, Dr Truong Quoc Binh, from the Ministry of Culture and information explained. The positive aspects of tourism are undeniable: 'The turnover from tourist activities is employed for the maintenance of relics, the readjustments of museums. It also helps in the restoration of non-physical cultural heritage, especially fine art handicraft, traditional music and dance are at the service of tourism', Dr Truong says. 'One of the concrete examples is that the development of tourism is reviving a series of branches and skills in limbo for a long time like tailoring and embroidery, copper casting, sculpture, and engraving and especially that typical art form of Hue, traditional songs performed by the royal palace ensemble. Tourism itself, cannot be divorced from culture. Tourism is a bridge linking people of different cultures in the world, and it created



Bronze urns in the shade of the Hien Lam pavilion, Imperial City, Hue.

at the same time a direct relationship between the present and the past of each nation,' Dr Truong says.

But Dr Truong is also afraid of Hue being battered by tourism as experienced in many other places in Asia. Looking at other famous cultural sites Dr Truong says that the pressure of too many visitors in one place in too short a time, however well intended they may be, can badly damage fragile sites. At worst, he points to the results of unmanaged floods of tourists elsewhere: litter, noise, vandalism from tourists who engrave their names on the walls and other parts of the relics. Visitors themselves are beset by non-specialist guides lured by the tourist dollar, but leading 'to the misinterpretation and distortion of historical cultural content of heritage'. Worse still, is the illegal sale of antiques from sites by the local people.

Well documented are the ways the sudden impact of wealthy tourists and expensive hotels can damage poor local communities as a result of the prospects of quick money to be made – with prostitution being one of the more obvious examples. If indeed Hue goes down this sort of path, Dr Truong says, it will surely kill the tourist industry's golden goose. 'The impact of nature and uncontrolled tourism will damage invaluable tourist resources. They will

no longer exist if careful conservation is not carried out.'

Vietnam has the benefit of starting its new course for economic development – including tourist development – somewhat later than other Southeast Asian countries. As many Vietnamese like to say, they are in a good position to learn from experiences elsewhere and avoid their pitfalls, better ensuring that industrialization and income growth do not come at too great an environmental and cultural cost. The future of Hue will be something of a test case. ■



Gateway into the Old City, Hue

Andrew Symon is a correspondent for Australia's regional business magazine Asia Today.

Archival Material on the Philippines Money and Crops

Research
Project



Archival material on the Philippines is to be found in a number of locations. For the Spanish period one has to go to Madrid and Sevilla, and to the national archives in Manila. For the American period one finds the largest and most important collection of manuscript materials in the National Archives in the United States. Recently this collection has been moved from the historic National Archives Building in Washington, D.C., to a new facility (National Archive II) outside the city, located at College Park, in the state of Maryland. Willem Wolters from Nijmegen University reports on his research experience in the new Archives building.

By WILLEM WOLTERS

When the United States acquired the territories ceded by Spain, as a result of the Spanish-American War in 1898, it became necessary to create a Federal Government agency charged with the task of administering civil affairs in the new possessions. A bureau was established in the Office of the Secretary of War, initially called the Division, and later the Bureau, of Insular Affairs, responsible for the administration of Cuba, Puerto Rico, and the Philippine Islands. This Bureau was the depository of all records relating to the civil government of these island territories, that had passed the Office of the Secretary of War. These records include laws and rulings, documents, background and study material, correspondence and communications with other departments and the officials in the islands concerning policy matters. During the first few years of its life the Bureau was the information centre for the islands and its staff compiled data to advise and recommend policies to the Secretary of War, and to answer questions and inquiries from both public officials and business people. The Bureau carried out these functions until November 1935, when the Philippine Islands became a commonwealth. In 1946 the Philippines acquired their independence.

The records of the Bureau of Insular Affairs (Record Group 350) contain several collections. Under the label General Classified Files (1898-1945) are assembled documents, letters, reports, statistics, compilations, maps, charts, and other records relating to the numerous issues with which officials had to deal. The Bureau also collected printed documents, books, reports, hearings, acts, as background material for its advisory role. These printed materials have been bound into volumes, as an adjunct to the general files, and are assembled under the label library materials. Manuscript reports of the successive administrations in the Philippines are available on microfilm.

Currency Reform

Probably the most fundamental policy measure which the Americans implemented, and one which is certainly well-documented, was the currency reform of 1903. The step was a difficult one and the American officials studied the matter thor-

oughly for a couple of years before finally making their decision. They consulted foreign and Chinese traders, Spanish and English bankers, and other experts in Manila, and asked advice from economists and monetary experts. These investigations yielded a large number of interesting documents.

When the Americans occupied the archipelago, they encountered a confusing currency situation. Like all the other countries and colonies in Asia (with the exception of Java), the currency system in the Philippines was on the full silver standard, which means that silver coins constituted the entire circulation, and that the value of the coins was equal to the bullion value of the silver content. At that time, most of the European countries and the United States

Different silver coins circulated alongside each other in Asia. The Spanish Carolus dollar (with the head of the Spanish king, Carlos III) had been the standard currency in the treaty ports in South China. In the closing decades of the century, the Mexican silver dollar was widely circulated in China and Southeast Asia. Attempts to introduce an American trade dollar, a French trade piaster, and a Japanese trade dollar all had to be abandoned after a short while.

Gresham's Law

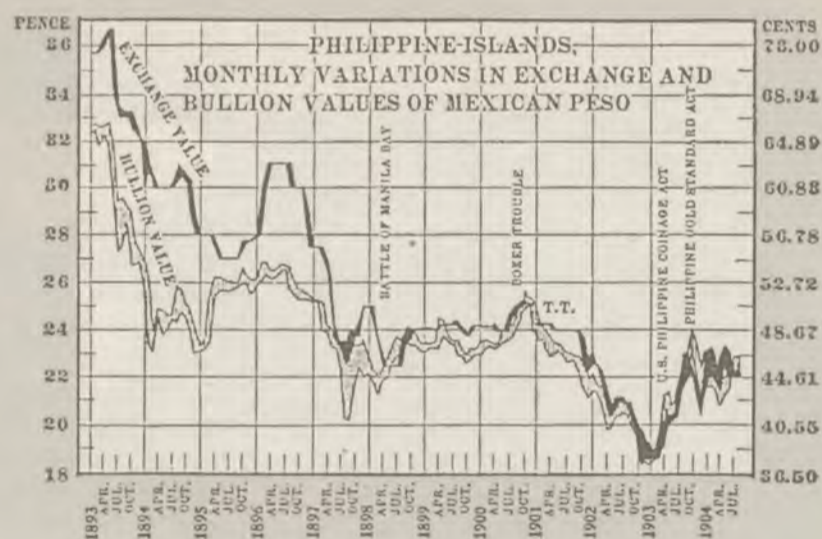
Contemporaries observed the operation of Gresham's law: bad money drives out good money. There are several examples of coins with a higher bullion value, being pushed out by lower valued coins. In the 1870s the Spanish colonial government issued a gold coin in the Philippines, but within a couple of years these coins had all disappeared from circulation. It was surmised that they had been collected by traders and shipped abroad to be melted down. The heavy French trade piaster, minted on a large scale in Paris, for circulation in French Indo-China, was exported to neighbouring China. When the Americans introduced

The currency movements between the archipelago and the Chinese coast, specifically with the treaty port of Amoy from where most of the Chinese in the Philippines came, had a two-way character. Chinese in the Philippines frequently travelled back and forth to the mainland, bringing their silver earnings back to their hometowns. There was a high demand for Mexican dollars along the coast of southern China. On the other hand, as money was scarce in the Philippines (deliberately kept so by the Spanish authorities), the interest rate on Mexican dollars was higher in Manila than in Hong Kong, and consequently large sums of Mexican dollars were smuggled into the Philippines. The importation of dollars in the archipelago took place during the harvest season, between February and June, while dollars were exported to Hong Kong between September and November.

When the Americans arrived in the Philippines the currency system in the country consisted largely of Spanish silver pesos (Alfonsinos) and Mexican dollars. The Philippine population preferred large silver coins to any other types of currency, even to gold, and certainly to token coins.

American economic advisors played an important role in the decision to put the Philippine currency system on a gold standard basis. The economist, Conant, designed the system by which the new Philippine peso would be pegged to the American gold standard. Consequently, for a couple of years, the peso was called the 'conant'. The economist, Jenks, who wrote extensive reports and comments on the procedure and the policies of the introductory period, was a member of an international commission advising other governments on the gold standard. He spent a long time in China, advocating the adoption of the gold standard, but the imperial government decided to stick to the silver standard. Japan adopted the gold exchange standard, and so did Singapore and Malaya, Indo-China and Thailand. The Philippine system was considered the model for them to follow.

The currency reform in the Philippines was more than a simple monetary measure, it had important economic consequences. The same can be said about currency reforms in other countries. Before these reforms, the different countries were in open communication with each other, in terms of the flow of money, goods, and people. In many respects commercial centres and neighbouring hinterlands formed a kind of monetary union. The introduction of national currencies closed the borders between the countries. In some areas this has had negative effects, even causing economic disturbances. One can ask the counterfactual question what would have happened if China had not been cut off from the world community of gold exchange countries. The Philippines itself benefitted from the currency reform. Contrary to what the exporters had expected, exports did not suffer and after a couple of years there was seen a considerable increase in exports. Philippine trade with China increased slowly in absolute terms, but fell far behind trade with the USA in relative terms. The archipelago reinforced its economic ties with the USA, even creating a degree of dependency which was to be deplored later in the twentieth century. The shift from silver currency to a gold exchange standard laid the basis for a further development of the monetary system, with a greater emphasis on fiduciary money and credit instruments. This in turn provided the underpinnings for more state intervention and for economic nationalism after independence. ■



of America had shifted to the gold exchange standard, under which the currency was given a gold value, although the coins themselves were token money (paper money or coins with a lower silver content). The gold, which formed the basis of the currency system, was kept in the treasury. The exchange rates were fixed between countries on the gold standard, because the currencies were valued in gold terms.

The problem with the silver circulation in the second half of the 19th century was that the vastly increased commerce in the region required not only larger amounts of currency, but also stable exchange rates. Price fluctuations in countries caused large in and outflows of silver coins. From the 1880s until 1902 the price of silver in gold value fell steadily, causing hardship for traders.

gold-based American dollars in the Philippines in 1899, a large number disappeared from circulation.

Part of the currency flows between countries was also connected with seasonal fluctuations in these agricultural economies. In the Philippines, where the amount of money in circulation was considered too small for the volume of business to be transacted, merchant houses in Manila had to send large sums of money to the provinces to purchase the export crops. Around 1900 it was estimated that in the months of February till June about 4 million dollars were needed to transport the sugar harvest to the export centres, and similar amounts had to be sent to the hemp, tobacco, and rice regions. Some of these crops were harvested in different months, so that money could be shifted from one crop to another.

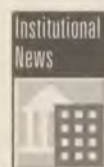
American dollars were not accepted in accordance with to their gold value, but on the basis of their silver bullion value.

It is interesting that most of the traders and bankers, interviewed by the American officials and experts in the years between 1899 and 1902, favoured a continuation of the silver standard in the islands. Exporters of agricultural commodities benefitted from the worldwide decline in the price of silver. They paid for their deliveries in depreciating local silver, and were paid with gold bills for their exports, for which they received a higher silver value. Importers on the other hand suffered a loss because of the falling price of silver. And it was the lobby of American importers in the Philippines, military and civilian personnel and teachers, who pushed for a shift to the gold exchange standard.

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21 > 23 AUGUST 1996
MANILA, THE PHILIPPINES

IISH Offers a Home to INDOC Collections on Labour



Recently the Indonesian Documentation and Information Centre at Leiden (INDOC) had to discontinue its activities. INDOC was created as an independent foundation in 1979 with the aim of filling a gap in the news service about current affairs in modern Indonesia. Fortunately, a major part of the INDOC collections on labour will find a home at the International Institute of Social History (IISH) in Amsterdam.

■ By EMILE SCHWIDDER

Particularly topics such as human rights, political activities, and labour relations were brought to the attention of a broad Dutch public by INDOC. Beside collecting information, a main task of INDOC was to produce publications. Grants from the Dutch Committee on Development Cooperation (NCO) made it possible to appoint a part-time manager to co-ordinate the activities of the volunteers. In Indonesia there were people engaged in making daily clippings of relevant articles and cartoons from various national and regional newspapers and forward these to INDOC in the Netherlands. This way, since 1979 INDOC has built up an extensive and accessible collection of about 175,000 clippings and numerous Indonesian newspapers and weeklies. The INDOC collection is unique in the world because information was systematically collected on the relevant current topics from a broad range of periodicals. This was the reason that researchers visited the INDOC archive even from as far away as Australia.

From 1 January 1996 NCO stopped the subsidy forcing INDOC to close its doors in Leiden. Thanks to one-off only grants from the Centre of Asian Studies Amsterdam (CASA), the Dutch Federation of Trade Unions (FNV), and the Raad van de Zending (Mission Council), Indonesian clipping could be continued till the 1 April.

Microfilm

Fortunately, a major part of the INDOC collections on labour will find a home at the International Institute of Social History (IISH) in Amsterdam. The IISH found it of great historical importance and believed in filming the unique INDOC labour collection (1980-1995): newspapers are very vulnerable and space in the depositories is limited. Thanks to a grant of the International Institute of Asian Studies (IIAS), the IISH was able to film the collection on labour in contemporary Indonesia. This material is now available on microfilm.

Other parts of the INDOC collections found their way to the KITLV and the Van Vollenhoven Institute in Leiden. The Asia Department of the IISH will, however, continue INDOC's documentation work in Indonesia, albeit on a new footing. The information collected is now focused more narrowly on labour (labour politics, labour policy, labour relations, working conditions, labour migration, etc.). At the same time, however, the range of periodicals covered has been expanded, especially to include newspapers and weeklies from different regions of Indonesia. The IISH intends to produce an index to the collection which will be available through the online-catalogue of the Institute. ■

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The Centennial of the 1896 Philippine Revolution



Radiating optimism about the ending of a separatist war in the south of the country, the Philippine president, Fidel V. Ramos, opened the conference to celebrate the centennial of the outbreak of the anti-Spanish Philippine Revolution on August 21, 1896. He pointed out how important the process of nation-building still is today. This process, involving the achievement of peace and the generation of wealth, is also geared towards an equitable distribution of society's resources. All this started one hundred years ago.

■ By OTTO VAN DEN
MUIJZENBERG

The choice of the keynote speaker, deputy-prime Minister Datuk Seri Anwar Ibrahim of Malaysia, also confirmed the political significance of the conference. A former student leader and lecturer in Malay Studies, Anwar is known to be a student of the life and work of the Philippine national hero, Dr Jose P. Rizal, but his presence also definitely signified the importance attached by the Muslim nations of ASEAN to the solution of the Christian-Muslim struggles in the south of the Philippines.

The conference had been announced as a scholarly climax in the decade-long celebration of the revolutionary events of a century ago. It was coorganized by the NCC and the National Commission of Culture and the Arts (NCCA) under Commissioner Carmen D. Padilla.

With a politician's feeling for 'hype', the conference chairman, former vice-president Dr Salvador P. Laurel, introduced 'the most significant international conference ever held in our country in the last hundred years'. He called for the penetrating discussion of nagging old questions and exhorted participants to leave no stone unturned in the search for the truth about the facts and significance of the Philippine Revolution and its aftermath, today and in the future.

The official title of the gathering 'The Philippine Revolution and Beyond' allowed for a wide range of contributions, but most of them concentrated on the period 1896-1902, when the First Philippine Republic was subdued by the United States expeditionary forces.

More than eight hundred participants and about ninety papers ensured the gathering was impressive. The conference was intended to be a manifestation of Filipino national consciousness as well as a scholarly effort to search for more clarity on the character of Philippine nationhood. The idea was to activate the national pride in the Filipinos,

whose government claims to have finally joined the other Southeast and East Asian 'tiger' and 'cub' nations in the race towards economic progress.

Predictably, most participants were Filipinos. Among those who presented papers were 40 Filipinos, 21 Americans and 5 Spaniards followed by a large number of other Asian and European nationalities with one to three papers each. The absence of authors representing Japanese and Indonesian institutions was striking.

National Hero

It struck this participant, who hails from a country where national heroes are barely recognized, how strongly the conference affected an elaborate consolidation of Dr Jose P. Rizal as the national hero of the Philippines. No less than one in every six panel sessions was devoted to his work and views, about one in five papers carried his name, whereas no specific panels were devoted to other heroes in the Philippine national pantheon. The only other one to make it twice to a paper title was Marcelo H. del Pilar.

Considering forthcoming books on the Katipunan founder, Andres Bonifacio, many participants had expected more discussion of his role in the 1896/7 developments. The question of whether he was actually the first president of a fledgling Philippine Republic, proclaimed months before the 'Cry of Pugadlawin' may have been brought forward briefly, but received scant attention.

In several contributions old political questions about the role of the Roman Catholic church in the Spanish colonization, its antagonism towards Masonry, and the recurrent discussion about last-minute retractions by Rizal and del Pilar were familiar themes, showing that the episode of the 1890s still has contemporary relevance.

Even though lip service was paid to the need to take full account of the role of the masses in the Philippine Revolution, relatively few papers went into the economic situation at the end of the 19th century. There

has been a certain improvement in this regard in the past twenty years under what may be called the local history movement. Several papers paid extensive attention to developments outside Manila and central Luzon. But part of this 'local history' focuses exclusively on the leaders of movements their motivations, heroism, martyrdom. On a few occasions grandchildren of real or supposed heroes of the revolution demanded attention for their forebears.

Any revolution aiming to achieve statehood has to take its international connections and reputation seriously. This aspect was treated very seriously indeed, if only for the fact that many foreign participants wrote about the relationship between their own country and the Filipinos, or about the public opinion towards the revolution or the colony. The views of and on emigré Filipinos, particularly in the USA, were highlighted.

Sociological questions focused on issues such as purity of blood in the colonial status system, kin relations among revolutionaries, the suppression of native clergy, the stabilizing role of the native principalities in the colonial system, and housing segregation in Spanish Manila. A few papers discussed the cultural aspects of nationalism, including song and music, representations of the Filipino in colonial textbooks and scholarship and the nationalist imagination of martyrdom. In tune with the most recent scholarship, several authors drew attention to 'hidden transcripts' and forms of everyday resistance to government, colonial and post-colonial.

The conference was not free of hidden controversies, for instance the late arrival of President Ramos. Many Filipinos signed a protest about what they interpreted as official indifference to the founding heroes of the nation. More subdued was a campaign directed at foreign participants who received documents describing the large-scale theft of historic documents from the National Archives, an issue which had already been exposed to international publicity a few years ago.

Notwithstanding its professed aim to discuss the 1896 Revolution and its effects on Filipino nationhood in the succeeding century, most papers in panels were of a historical nature, concentrating on the decade of the 1890s. The few plenary lectures were more in keeping with the goal of drawing lessons for contemporary life from the ideas, struggle, and martyrdom of valiant forebears one hundred years ago. The professed aim for the future formulated by both ranking politicians, Ramos and Anwar, was of concentrating national efforts on the goals of equity and a just distribution of resources. If this is translated into cogent action, the conference will not only have served the purpose of commemoration, it will also have helped to achieve a better life for the majority of Filipinos, who remained largely unaware of what was going on in historic Manila Hotel. ■

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attached to the Center for Asian Studies
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17 OCTOBER 1996
LEIDEN, THE NETHERLANDS

Business Networks in Late-Colonial SE Asia

Report

The Centre for the History of European Expansion of Leiden University organized a one-day seminar on business networks in late-colonial Southeast Asia in the period 1880-1942. The seminar was divided into two parts: the one on European and the other on Asian entrepreneurs and their networks.

By ARJEN TASELAAR
& JEROEN TOUWEN

During the morning session, with J. Thomas Lindblad in the chair, the European business networks were discussed. The first contribution, by Martin Bossenbroek (Leiden University), focused on the participation of Amsterdam capitalists in the economic exploitation of the Netherlands Indies around 1900. Bossenbroek's paper was followed by those of Maarten Kuitenbrouwer (Utrecht University) and Bert Schijf (University of Amsterdam), who presented the preliminary results of their research on limited liability companies in the Netherlands Indies at the turn of the century. European business networks were not found only in the Netherlands, they were also existent on Java. Both papers pointed out that relationship between business and the Dutch political system was fairly close.

In the third contribution, Arjen Taselaar (Leiden University) spoke about the political networks of Dutch businesses in the Netherlands Indies during the inter-war period. He argued that the degree of political organization of a specific sector depended on factors such as geography, ownership, management, and finance. European business in the Netherlands Indies was a far more effective pressure group than any other group within colonial society. Taselaar argued that business influence was partly responsible for the institutional rigidity in the Netherlands Indies.

In the afternoon, the focus shifted towards the networks of Asian entrepreneurs. Under the chairmanship of Vincent Houben, the first speaker was Jeroen Touwen (Leiden University), who analysed the role of Chinese traders in the Indonesian Archipelago during the late colonial period. A strong indigenous export agriculture developed in Indonesia in the period 1900-1940. Chinese traders played a vital role in conveying information, introducing plants for new crops, and supplying credit to these entrepreneurial smallholders. While we cannot speak of a real monopoly, the Chinese did have a hegemony in certain types of trade. Dependency on Chinese middlemen could form an impediment to regional economic development, but above all the Chinese trading networks gave an incentive to new and more specialized Indonesian export production.

The next speaker was Rajeswary Brown (SOAS, London), who talked about the Chinese and their relations with foreign multinationals in Southeast Asia. Her paper traced the interactions of Chinese capitalists with Japanese, European and other capitalist groups. Her focus was on Chinese competitiveness, their absorption of technology, and their moves into new products and markets. The family remained at the core of Chinese businesses, so they often did not integrate their trade by forward or backward linkages, and had an unsophisticated attitude towards risk-taking. They regarded capital as a means of circulation and had no serious appraisal of market demands. Rather than competing in trade they occupied niches in the economy where they could expand their role, forming sub-enclaves of monopoly capitalism.

The last speaker was Peter Post (Vrije Universiteit of Amsterdam). He brought all the generalizations about Asian trade down to earth by examining one firm: the Kwik Hoo Tong Handel Maatschappij, Semarang, Java. Post argued that the Chinese trader should not be viewed as someone figuring as a 'middleman in a middlemen's economy'. It was vital to realize that Chinese trading companies had large networks and enormous financial reserves. Post showed that the rise and fall of the Kwik Hoo Tong Trading Company depended on its relations within the different commercial arenas in Asia. Their shrewd entrepreneurship reveals a business culture in which many of the differences between European and Asian culture disappeared.

In comparing European and Asian business, it transpires that many differences which are highlighted today were already to be seen during the colonial period. Though much research has been done on the Overseas Chinese, any comparisons of their role with that of European business are relatively new. One of the conclusions of this seminar is that a long-term perspective, in which decolonization is not seen as a dividing line, is best suited to study the way Asian and European business networks have developed in Southeast Asia. ■

Arjen Taselaar is a researcher at the Research Institute CNWS of Leiden University. Jeroen Touwen is a researcher at the History Department of Leiden University.

28 > 30 OCTOBER 1996
PARIS, FRANCE
THE EURO-JAPANESE WORKSHOP

The conduct of relations between societies and states

War and Peace in Southeast Asia

Report

It is within the framework of the cooperation agreed upon between the Institute of Asian Cultures (Tokyo), the International Institute for Asian Studies (Leiden) and the Laboratoire 'Peninsule Indochinoise' (Paris), to pursue a common reflection on the historical conditions influencing Southeast Asian societies to converge or to diverge, that this meeting between Southeast Asian specialists from different countries took place at the Maison de l'Asie in Paris.

By NGUYỄN THÊ ANH

The workshop was attended by presenters of sixteen papers and some forty others who came to listen, mostly young researchers. The sessions were held in the conference room of the Maison de l'Asie. The opening session was inaugurated by the President of the IVth Section of the École Pratique des Hautes Etudes (EPHE), Prof. François Monnier, and by the directors of the three coordinating institutes.

Over a period of three days in the intensive debates, in both French and English, there was a chance to discuss the often very innovative ideas presented by the papers in attempts to examine the ways Southeast Asian societies and states conducted their relations in the past; and of the manner by which each of the communities examined con-

ceived its space, its internal order, and constructed its own vision of state organization that it attempted to impose on its neighbours. Their wariness of the oversimplifying effect of *longue durée* explanation notwithstanding, the participants applied themselves to the task of bringing out in terms of a longer historical perspective dynamic phenomena and trends of which the perception has so far not been delved into thoroughly enough. Attention was turned not only to the various aspects of warfare and peace making, but more specifically to the dynamics of expansion and territorial consolidation, through which the exigencies of war were seen to have played a crucial part in the development of statehood and centralization. Particular emphasis was placed on the comparison between diverse situations, leading to the consensus that the 17th and 18th centuries

were the truly formative period in the evolution of the modern geopolitical pattern of the region. The list of papers attests to the variety of the topics that were examined. Hopefully they will be edited in the very near future, Prof. Monnier having promised EPHE's financial support for their publication in his address of welcome. It is regrettable that, compared with continental Southeast Asia, the Archipelago tended to be rather neglected.

The high scientific standard never for one moment prevented the discussion from being imbued with an atmosphere of cordiality that suggested how much the participants appreciated being brought together. For this, the International Institute for Asian Studies of Leiden must be expressly thanked for having made the journey to Paris possible for those who do not reside in France.

Follow-up

The success of the Paris workshop has strengthened the three associated institutes in their resolve to continue a cooperation that has begun so auspiciously. As scheduled, the next workshop to evaluate the converging and diverging traits between Southeast Asian societies through navigation and trade will be held in Tokyo in early October 1997, its convening being entrusted to the Institute of Asian Cultures. It has been also agreed upon that a third workshop, for which Prof. B.J. Terwiel of Hamburg University will be responsible, will take place in Hamburg in 1998 with the theme 'Religious diffusions and cultural exchanges as factors of convergence and divergence'. Then, the Leiden International Institute for Asian Studies will take charge of concluding this cycle of workshops in 1999 with the theme 'Southeast Asia's answers to the affirmation of Western power'. ■

Professor Nguyễn Thê Anh is Director d'Études, École Pratique des Hautes Études (Sorbonne) and Director of Laboratoire 'Péninsule Indochinoise' (CNRS Paris)

2 > 4 JULY 1997
AMSTERDAM, THE NETHERLANDS

The 3rd Euroviet Conference

Call for Papers

The 3rd Euroviet Conference will hold its bi-annual conference 2-4 July 1997 at the University of Amsterdam. The International Institute for Asian Studies (IIAS) and the Centre for Asian Studies Amsterdam (CASA) have offered to host this conference.

The EUROVIET is the leading interdisciplinary association of Vietnam specialists in Europe in the social sciences and the Humanities.

The Conference will be preceded by the annual Wertheim-lecture, organized by the Centre for Asian Studies Amsterdam (CASA). The 1997 Wer-

theim lecture will be held on Tuesday the 1st of July at the Royal Netherlands Academy of Sciences. The lecture will be delivered by Prof. Dr. Ben Kerkvliet from the ANU. Professor Kerkvliet will focus on a comparison between land reform programmes in Vietnam and the Philippines.

The third EUROVIET-conference is multi-disciplinary consisting of some plenary sessions and some devoted to particular topics related to the theme of: 'Vietnamese Society in Transition: Continuity or Change?' There will also be all-congress sessions, with featured speakers, around the conference's main theme.

Papers and Abstracts:

The deadline for receiving papers (in English or in French) is **May 1, 1997**. Please send a hard paper copy and a copy on diskette (preferably WP5.1 + or Word 6.0 +) to the Organizing Committee (address below). Papers should be camera ready, single-spaced on A4 size paper and should not exceed 20 pages.

Conference attendants may order papers of any panel. The book of abstracts provides an order form for this. Selected papers from the conference may be included in a future publication or publications. ■

For general information about the conference, please contact Marianne Langehenkel at the IIAS Office, or use e-mail: iias@rulle.leidenuniv.nl or jgk@sara.nl

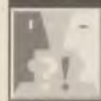
Send papers to:

The Euroviet Organizing Committee

Oudezijds Achterburgwal 185
1012 DK Amsterdam
the Netherlands.

Mgr. Geise: a Bishop among the Baduy

People



It is more than a year ago since Mgr. N.J.C. Geise died. His life spanned almost the entire 20th century (1907-1995), and in it he combined a remarkable number of activities. He was a Franciscan, an anthropologist, a bishop, the founder of a university, and last but not least a scholar of Islam. His priesthood probably meant the most to him, but we learned to know him primarily as an anthropologist. Later, we discovered his capacity for administering pastoral care, a gift enjoyed not only by the people in his parish in the Indonesian city of Bogor, but also by exhausted fieldworkers suffering from culture shock.

By JET BAKELS
& WIM BOEVINK

Geise was born in Rotterdam in 1907. He entered the Franciscan order at the age of eighteen in 1925 to be ordained a friar in 1932. He then started studying anthropology at Leiden university under J.P.B. de Josselin de Jong and left for Indonesia in 1939. His plan was to spend two and a half years in West Java with the Sundanese hill tribe, the Baduy, and this was the start of a lifelong commitment.

The war disrupted his plans to write a dissertation, and in fact much of his fieldwork material was lost during the Japanese occupation. Despite such set-backs he managed to finish his thesis, published under the title *Badujs en Moslims in Lebak Parahiang Zuid-Banten*, in 1952. Geise concluded that contrary to earlier findings the isolated Baduy tribe had always been indigenous to the region.

In the meantime, he had developed a profound love for the country that he had learned to know as a colonial state and that had by this time become an independent nation. In 1962 he became the first ever bishop of Bogor, a position he retained until 1975. Launching himself into the activities of his diocese, he dedicated himself to education and the setting up of education departments. He became the co-founder of the Universitas Katolik Parahyangan, part-time professor of anthropology at the Pajajaran University in Bandung (1972-1994) and founder of several schools and educational institutions in the region. He trained such Indonesian anthropologists as Prof. Judistira Garna, Drs Djuariah Utja, and Dr Haryo Martodirdjo. Geise saw himself more as a counselor than as a leader. As Dr Martodirdjo recalls: 'He never said 'it is wrong' but

adopting an indirect approach would ask us to rewrite and rethink a passage with which he did not agree'.

Trusted Friend

When we were preparing our fieldtrip to the Baduy in 1983, Geise's dissertation which contains a detailed description of the ritual



Mgr Geise presents his dissertation to President Sukarno. 1952.

cycle provided an inspiring background. In an almost post-modern fashion the author lets the Baduy speak for themselves in long quotations, given in Sundanese in an appendix. As he wrote: 'One has to get an impression of their way of speaking: thus one can also get an idea of the people of this study' (Geise 1952: 11). The influence of his promotor is reflected in Geise's attempt to find an asymmetric marriage system for which he, as he later admitted, did not find conclusive proof.

His directness and ability to see through peoples' status and their external appearance made him a trusted friend of President Sukarno and the Baduy alike. In 1983 when the Baduy territory was being eroded by land-hungry non-Baduy farmers, the Baduy asked us if we could not get the 'Kar (map) Geise' on which, they remembered, for the first and last time the boundaries of their territory were properly delineated. It was typical for Geise that he took action and helped to bring the question of the Baduy boundaries to the highest political platform, culminating in a Presidential Decree in which the Baduy were officially granted the rights to what they saw as their own adat lands.

Geise was not only a dedicated anthropologist, he was also a caring pastor. In 1983, when we arrived at his parish in Bogor unannounced, after a couple of exhausting months in the field, all we hoped for was a shower and a night in a clean bed. But Geise immediately recognized there was more to be done. After a long and stimulating discussion about our findings with the Baduy, he pulled an iron box out from under his bed, unlocked it, and handed us 300 guilders. He then recommended us a comfortable hostel owned by a friendly widow. We stay-

ed there for a week - it was simply wonderful. Reborn we returned to the field.

Geise died in August 1995 during a visit to Holland, where he was hospitalized. His wish, to be buried under a palm tree in Rangkasbitung, not far from the Baduy, could not be fulfilled. ■

We thank Dr. Haryo Martodirdjo for his help and Het Provinciaal Fransiscanen for the photo documentation.

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Interview with Dilip Chandra Promoting Indonesian Studies in India

People



Dr Dilip Chandra, a historian by training has been working as the head of the Indonesian Service of All India Radio since 1981. Dr Chandra visited Leiden from September 1996 to January 1997 as a research fellow at the International Institute for Asian Studies. Rupalee Verma interviewed him to discuss his views about the state of Indonesian studies in India.

By RUPALEE VERMA

Dr Chandra's involvement with Indonesian Studies began in 1969 when he joined the Indian School of International Studies at the Jawahar Lal Nehru University, in Delhi. During this period he started studying Bahasa Indonesia. In 1973, he visited Indonesia for the first time in order to collect material for his thesis on the role of Islamic political parties in Indonesian politics (1949-1960).

You are by training a historian, what led to your involvement with Indonesian Studies? And why particularly Islam in Indonesian politics?

DC: I initially studied Indian History and Culture at the Jamai Milia Islamia University in Delhi. During my studies I came to realize the close relationship between Indian and Indonesian cultures. Though I do not agree with the chauvinistic concept of greater India as was promoted by historians of the old school such as Prof. R.C. Majumdar, I became interested in the kind of close affinity which exists between the two cultures. As to Indonesian Islam, I consider it to be a unique phenomenon. The way Islam spread in Indonesia through mercantile activities and the very tolerant nature of Islam in modern Indonesia fascinated me. During my stay in Indonesia I was fortunate enough to meet personalities such as Hamka, Burhanuddin Harahap, Jusuf Wibisono, Mohammed Roem, Mohammad Natsir, Sjafruddin Prawiranegara and others which gave me a clearer insight into the nature of Indonesian Islam and confirmed my feeling about this uniqueness.

That is interesting! Could you give us an example.

DC: Yes, I remember Jusuf Wibisono talking to me about his name and saying, 'I am more Wibisono than Jusuf.'

Let us talk about your PhD. What were your final conclusions regarding the role of Islam in Indonesian politics.

DC: In the early period of the nationalist struggle, Islam acted as the rallying point and Sarekat Islam, which was an urban movement, took the lead. The Islamic community, which Clifford Geertz has divided broadly into the santris (devout

Muslims) and the abangans (syncretists), was united in its struggle against colonialism. But the basic differences came to the fore when the question of realizing an Islamic state in Indonesia came up. The leaders of the Masjumi, the chief political organization of the santris, considered the Indonesian revolution to be an Islamic one as the majority of the population was Muslim. The political wing of the rural santris led by the orthodox Nahdatul Ulama, however, was not too keen about making Indonesia an Islam state. They were apprehensive about the growing ascendancy of the modernist santris, which they viewed as a threat to their own power and position in the rural areas. As a result Islamic struggle was weakened both by infighting and by opposition from outside: from communists, nationalists as well as some sections of the army.

The constitutional struggle for political supremacy of Islam led by the Masjumi ended with the dissolution of the constituent assembly set up to discuss the issue of state ideology. Some sections of the strong protagonists of an Islamic state rebelled against the central authority. With the suppression of the PRRI / Permesta rebellion, the political struggle of Indonesian Islam came to an end, especially after Masjumi was banned in August 1960, due to the involvement of some of its top leaders in the rebellion. The failure of the rebellion highlighted one thing in particular for the Islamic leadership. It was that the Indonesian society continued to retain its essential syncretist character and Islam was at best one of its important components.

And the post-1960 period? Your thesis ends in 1960, how do you see the situation now?

DC: Ever since all political parties were required to pledge their allegiance to the secular state philosophy of Pancasila, the question of an Islamic state has no longer existed. Most recently, the Islamic parties and groups have shifted their attention towards the greater Islamization of the society. At the same time, sentiments of Islamic unity both internally and externally are expressed time and again, to remind us that Islam continues to be a force to reckon with in Indonesian society.

I was wondering about your work with the All India Radio. After obtaining

your PhD in 1981, what led you to join the All India Radio instead of pursuing your work in the academic field?

DC: Simply because there was no work to be found in the academic field. There is no exclusively Indonesian Studies department anywhere in India. There are some centres for studying international relations where Indonesia is taught as one of the subjects, but a department or an institution concentrating on Indonesian languages and literature or Indonesian history and politics is sadly missing. Being well aware of this situation my biggest fear was that I would lose touch with the Indonesian language if I did not pursue using it. This prompted me to join the Indonesian Section of the All



■
'I am not a pessimistic person, but if we look at the present state of Indonesian Studies in India the situation is appalling.'
■

India Radio as that ensured that I would at the least keep in touch with the language.

Talking of the All India radio, what exactly does your job with the All India radio involve?

DC: Basically it involves broadcasting in Bahasa Indonesia to listeners in Indonesia, informing them about day-to-day developments in various fields in India. It also involves promoting a favourable image of India amongst Indonesians: telling about economic growth in India, about Indian health schemes and Indian cultural developments and the like.

What exactly are the means you use to keep your Indonesian listeners informed?

DC: Usually this is done through news, commentaries, talks, interviews, radio features.

What about the response of your Indonesian listeners. Do you feel that it arouses their interest?

DC: We receive a fair amount of letters from the target area, approximately 100 letters a month. These letters give us a sort of feedback about the quality of the reception and contents of our programme as well as requests and suggestions.

Do you think that there is a similar interest in India about Indonesia?

DC: Though economic ties with Indonesia are growing, it is not possible to talk about interest in Indonesian culture and history. There is hardly any work on Indonesian languages and literature available. While Indian films are regularly shown in Indonesia one rarely comes across any Indonesian films, even during the Indian film festivals. The only source of information about Indonesia here is the Western media, whose focus is usually on political/sensational issues.

What do you think can be done to generate interests about Indonesia in India and vice-versa?

DC: There can be greater inflow of information from Indonesia to India, especially in the socio-cultural field. Also Indonesian magazines and periodicals can be made available to Indian readers on a more regular basis. Regular cultural exchange programmes can be organized between the two countries. I feel that many times even when some theatre group or Indonesian dancers have come to India, they are not given any advanced publicity, which means that even this rare performance passes by without any one noticing it. In Indonesia itself I have often seen how various programmes on television, such as serials, are given a great deal of publicity before they actually make their appearance on television. Perhaps something like that can be done for Indonesian cultural happenings in India.

In this situation perhaps one can say that the Indonesian service of the All India Radio is doing a yeoman's job!

DC: Yes indeed! This service became into being soon after the Second World War to inform the world about Dutch efforts to reimpose colonial rule in Indonesia. Since then it has played an important role in maintaining a channel of communication with our Indonesian neighbours.

Let's talk about your visit to Leiden. Did you see it as an opportunity to rekindle your original interest - studying the role of Islam in Indonesian politics?

DC: In certain sense my involvement with radio has kept me away from carrying out any research work in my own area of interest. Going to Leiden gave me an opportunity to meet other scholars working in my field. It also meant a chance to make use of the extensive material available in the Netherlands.

Given your experience, what according to you are the main problems in promoting Indonesian Studies in India?

DC: I am not a pessimistic person, but if we look at the present state of Indonesian Studies in India the situation is appalling. For example, the lone Indonesian language course offered by the prestigious Jawahar Lal Nehru University is a part-time, one-year diploma course which does not have a proper curriculum of studies. When the choice of language courses is offered, the first preference of the students is usually for European language courses as they provide better career opportunities. Ultimately the problem has to do with the lack of funding. As far as planners are concerned, Indonesian Studies is not a priority area and there lies the crux of the problem.

Let's end on a more positive note. What would you suggest as the ways and means of promoting Indonesian Studies in India?

DC: My suggestion would be to offer scholarships as part of academic exchange programmes. It is also possible to find common areas of interest and research, such as the comparative study of languages and literature. Indonesian classics can be translated into Indian languages as well. As the very basics are missing, the greatest need is for the existing institutions to build up expertise. Finally, as Leiden has for so long has been the centre for studies on Indonesian languages and literature, cultures and history, I hope in future there can be some joint research projects between the three countries, Indonesia, India, and the Netherlands. ■

CHINA • HONGKONG

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LONDON

MA degrees at the East Asia Department, SOAS

Institutional News

The School of Oriental and African Studies (SOAS) of the University of London is one of Europe's oldest and most renowned institutes for the study of the non-Western world. Unlike area studies centres at other universities, the unique structure of SOAS, comprising both language departments and departments for the study of academic disciplines, allows students at all levels to engage in in-depth study of one or more Asian and African countries, based both on linguistic fluency and on disciplinary competence.

By DREW GERSTLE
& MICHEL HOCKX

All through history, SOAS has offered particularly ideal conditions for students of East Asian countries and cultures. Scholarly expertise on China, Japan, Korea, and Tibet is embodied by the four sections of the Department of the Languages and Cultures of East Asia, as well as by the large number of East Asia specialists among the staff of the Departments of Politics, Economics,

Law, Anthropology, History, Linguistics, Religion, Geography, and Art and Archaeology. Last but not least, the SOAS library holdings, especially in Chinese language sources, rank among largest in Europe and are as accessible as they are substantial.

In addition to its existing study programmes at the BA level (single-subject and combined subject) and its facilities for taking the MPhil and PhD degrees, the East Asia Department has recently been developing a

number of so-called taught MA degrees. These are intensive one-year programmes, designed for students of more than average ability, who wish to improve their chances on an increasingly competitive job market, or prepare for admission to one of the top-level British or North American graduate schools. Students enrolled in the MA programmes are taught by a range of specialists from both inside and outside the East Asia Department. The year is rounded off by the writing of a 10,000 word dissertation in a subject chosen by the student, under the supervision of one of the department staff members. For those unable to take the degree on a full-time basis, part-time arrangements can be made, spreading the course load over a maximum of three years.

At this moment, the following MA programmes are already in operation:

East Asian Literature

This course is open to students of both Chinese and Japanese literature. Incoming students are expected to have completed at least the equivalent of the first two years of undergraduate language study at SOAS in either Chinese or Japanese. The MA degree consists of four components. The first component is a core course on 'East Asian Literature and Modernity', taught by the department's modern and contemporary literature experts, Dr Henry Zhao (contemporary Chinese literature), Dr Stephen Dodd (modern and contemporary Japanese literature) and Dr Michel Hockx (modern Chinese literature). In order to strengthen the students' disciplinary skills, a second core course on 'Theory and Techniques of Comparative Literature' is the second component. For the third component, the student can choose from the various literature courses that are taught in the department. Since all these courses are based on material in the target language (Chinese or Japanese), this component also strengthens and develops the student's language skills. The fourth component in all MA courses is the dissertation.

Japanese Linguistics Degrees

The MA programme in Japanese Linguistics provides students with a solid background in theoretical linguistics and experience in analyzing the Japanese language by comparing it with other languages. Besides the dissertation, the following three components are included: the syntactic structure of Japanese, phonological theory, and the study of meaning. The programme is taught jointly with the Department of Linguistics.

The Japanese Applied Linguistics degree is open to students with either

native fluency in Japanese or a completed first degree in Japanese language. Through a combination of taught courses, tutorials and seminars, students are given a solid background in Japanese applied linguistics and Japanese language teaching. Courses taught in this programme are: the syntactic structure of Japanese, introduction to the study of language, and teaching methodology.

Korean Studies

The MA programme in Korean studies covers a total of eight major and minor options. All students are required to follow the core course, entitled 'Methodology and Research Tools in Korean Studies'. Optional courses are taught at the various departments of SOAS. These include topics in Korean art, cultural history, modern economic development, history of traditional Korea, history and structure of the Korean language. Korean literature and Korean music. SOAS also offers an MA in Chinese and Japanese Area Studies, which draws on the wide range of expertise on China and Japan from all departments.

The East Asia department intends to develop MA programmes in Chinese Cultural Studies and Chinese Literature. Some of these may go into effect as early as the next academic year. The authors will be happy to answer any questions with regard to the programmes mentioned above, or with regard to the department as a whole. ■

For further information:

East Asia Department, SOAS

Thornhaugh Street, Russel Square

London WC1H 0XG, United Kingdom

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The State of Chu and Yu Xiong

Research Project

Archaeology has been revealing that 'Chinese' culture did not derive from any single group of people, but evolved in various different centres. Both the Yellow River and Yangtze River areas were cradles of Chinese civilization. Although there is a plethora of written materials from the Yellow River area, there are very few such materials from the Yangtze River area. Despite this dearth, recent archaeological finds from the latter area have contributed much more knowledge to Chu culture and its ethnology.

By PAULOS HUANG

Chu was a large state on the southern periphery of the civilized China of ancient times, occupying much of present Henan, Hunan, Hubei, and Anhui. Chu enjoyed an abundance provided by the Yangtze and Han Rivers, and by the natural wealth of streams, marshes, mountains, and forests. They have enough food and drink, need have no thought for cold or famine; yet there is no family worth one thousand ounces of gold. They believe in witches and spirits, and have a tendency to perform excessive sacrifices.

It is said that when the Western Zhou strongholds in Shaanxi fell be-

semi-barbarian arch-enemy by the Yellow River 'central states' and their larger peripheral protectors. By the 7th century the Chu state had become such a threat it inspired an anti-Chu league under the leadership of Qi, and later of Jin. In the final century of the Warring States Period, Chu was regarded as the major counterbalance to the growing power of Qin. Of the victories which led to the unification of China by Qin, that over Chu (223 BC) was probably the hardest fought and the most decisive.

Daoism

Daoism has been intimately associated with southern thought and in its propagation. Chu culture was an important source from which this aspect of Chinese civilization was derived. When Chinese philosophy and religion are discussed, the culture of Chu occupies a particularly important place in Daoist philosophy, religion, and literature.

Chu was the home of Daoism, both the Daoist masters, Lao Zi and Zhuang Zi, were natives of this region. This was the state in which Confucius met most of the recluses who are mentioned in the *Analeks*. The Japanese scholar, Koyanagi Shikita, lists a large number of recluses, all natives of Chu, mentioned in many Chinese classic works. The so-called Daoists, who lived during the latter years of the Zhou Dynasty and the beginning of the Qin, were also men of this

type, and their most important writings are contained in the two books known as the *Laozi* and *Zhuangzi*.

The famous poet Qu Yuan (died c. 288 BC) was also a native of Chu. In his imaginative poems he described how he was drawn along by supernatural beings in the course of his long wanderings.

Yu Xiong and the Yuzi

The history of Chu before the fall of the western Zhou (771 BC) is not clear, but one very important figure in the understanding of the history and the identity of the Chu state and its people is Yu Xiong. He was the first authentic ancestor of the state of Chu. He probably lived in the 11th century BC and was the teacher of King Wen of the West Zhou dynasty, since the former was very learned in the Dao. Yu Xiong had once lived in the place of Danyang and was the first Master to set down his thoughts in a book. Pertinently his name was also among the new archaeological discovery.

Many important ancient Chinese books were lost with the passing of the generations, but fragments of them have survived as quotations in other works, and numbers of lost texts have been partly reconstructed from these fragments, mainly by Qing period scholars. Among these was the *Yuzi*, since it was the first book of zi-type (School of Master).

The zi-book is one of the four types of classical Chinese books: jing (clas-

sic), Confucian classics; shi (history), various historical books; zi (master), the books of various masters during pre-Qin period and political, philosophical, and medical books; ji (anthology), collections of poetry, prose, and other works.

The original meaning of zi was 'gentleman', 'a man of outstanding virtue with an official position'. Later disciples also addressed their teachers as zi, which by then meant 'master' or 'teacher'. Thus, the books which were collected by disciples are usually given the name of the teacher plus zi, like the *Laozi*, *Mozi*, and *Zhuangzi*. The classification of the books into four types took place in the Tang dynasty, and one of these, the *zibu*, has always remained an independent category in Chinese printing and publishing.

Chu is one of the main areas in which Chinese culture had its roots. Since Yu Xiong was the first authentic ancestor of the Chu state and the *Yuzi* is the earliest book of the Master School, the study of Yu Xiong is crucially important for any understanding of the relationship between Chu culture and Daoism. ■

Dr Paulos Huang was a visiting Exchange Fellow at the IAS in November 1996.

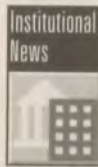
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The French Centre on Contemporary China (CEFC)



The French Centre on Contemporary China (Centre d'Études Françaises sur la Chine contemporaine, CEFC), based in Hong Kong with a branch in Taipei, is a public institution founded in 1991.

Its research programmes focus on socio-political change in the Chinese world, and cover a wide range of subjects, such as politics, society, economics, law and culture. Its in-house specialists are all scholars or PhD students specialized in contemporary Chinese studies.

In 1995, the CEFC moved into an independent office located in the busy area of Central, on Hong Kong Island, and set up a branch in Taipei. Its research staff has also expanded considerably since 1991. The Hong Kong office now has seven permanent staff and six PhD students, and the Taipei office two permanent staff and one PhD student. In Hong Kong, a professional librarian is in charge of the selection and classification of press clippings. Over the years, the Centre has also acquired an extensive collection of books on contemporary China published in the People's Republic, Taiwan, and Hong Kong.

Since March 1992, the main activity of the CEFC has been the publication of a bi-monthly magazine, *Perspectives Chinoises*. In September 1995 an English edition of the magazine, *China Perspectives*, was launched in response to the demand from non-French speakers.

Current Events

Both publications aim to give an informed picture of social, political, and economic evolutions in Greater China. The periodicity of the journals enables the research team to stay close to developments in these fields as they unfold, but also to remain sufficiently detached from them to conduct the all important in-depth analysis of their underlying causes and implications. The topics tackled range from the analysis of theoretical debates such as the possibility of the rise of a new form of nationalism mingled with Confucianism in China, to economic topics like the rise of unemployment in Hong Kong or the controversy over the role of the Special Economic Zones in China.

The standard of this well-informed scholarly publication, which avoids 'scientific jargon', compels the staff of the Centre to keep in touch with current events while pursuing and deepening their personal research.

The convenient location of the Centre in the region enables its members to have easy access to first hand documentation, to use modern forms of communication, and to engage intensively in field work. Direct contact with Chinese scholars, various exchanges with local

universities as well as publication constraints stimulate in-depth reflections and continuous confrontation of different theories.

Another activity of the Centre consists in the organization of seminars and working sessions, opened

to Hong Kong specialists and scholars from the territory's universities. Moreover, joint study programmes with researchers from the Chinese Academy of Social Sciences, allow them to take part in the Centre's seminars or to publish articles in its magazines. The members of CEFC also participate in meetings organized by other institutes in China and Europe, and hold joint seminars with them.

Another important activity of the Centre is the training of students in the final years of their studies through seminars and active participation in the magazine. ■

The French Centre on Contemporary China, CEFC

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Short

NEWS

&

SYMPOSIUM PAPERS

The lectures and comments of the symposium **Central Europe and Japan – a common challenge**, held in Budapest and Lakitelek last year with the support of the Japan Foundation, have been published. ■

This dual language (English and Hungarian) volume can be ordered from:

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MORI ŌGAI

The Mori Ōgai Memorial in Berlin collects all material on Mori Ōgai for their library, especially in Western languages. They would like to know of any written reports on Mori Ōgai, translations of his work etc. located at institutions worldwide. ■

Please pass on such information to:

Rosa Wunner

The Mori Ōgai Memorial Berlin,
Humboldt University,
Centre for Japanese Language
and Culture,
Luisenstrasse 39, 10117 Berlin,
Germany.
Tel: +49-30-2826097,
Fax: +49-30-2815068.
E-mail: rosa.wunner@rz.hu-berlin.de

ATAN COMMUNIQUÉ

An international workshop on the theme, **Indigenous and indigenized anthropology in Asia**, will be organized in Leiden University by the Research School of Asian, African, and Amerindian Studies on Thursday 1, Friday 2, and Saturday 3 May 1997. There is room for a maximum of 15 papers. The time available for a presentation is one hour: 45 minutes for the paper, and 15 minutes for the discussion. The language in the workshop is English. Publication of the papers will be considered. ■

Those who are interested to read a paper or to attend the workshop are requested to contact the convener,

Jan van Bremen

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29 > 31 AUGUST 1996
COPENHAGEN, DENMARK

Oral Literature in Modern China

Report

The International Workshop on Oral Literature in Modern China, organized by Dr. Vibeke Bordahl and hosted by the Nordic Institute of Asian Studies, took place in Copenhagen from August 29 to 31 1996. The workshop was attended by some fifty scholars from the People's Republic of China, Singapore, the United States of America, Australia, and various European countries. It was the first international workshop outside China that was devoted solely to this subject.

By WILT IDEMA

The core of the workshop was provided by performances of Yangzhou pinghua storytelling by a number of outstanding representatives of this very vital tradition. While political developments and modernization efforts have made heavy inroads, Yangzhou storytelling is still practised by a significant number of fine artists, who continue to maintain and develop the tradition. In order to bring out the variety within the tradition, a number of storytellers each performed their own version of the famous episode from the Water Margin story cycle of Wu Song killing the tiger. First of all should be mentioned Wang Xiaotang, the adopted son and heir of the great master, Wang Shaotang. Wang Xiaotang's performance, in a restrained, traditional style, made a great impression on all participants.

Many of the younger performers adopted a more expressive style of performance. Most extreme in this respect was Hui Zhaolong in his performance of the modern story 'Chen Yi Crosses the Yangzi River', as he impersonated the various characters in his tale with dramatic flair. The other performers tended towards a more sober and traditional style. Li Xintang performed his version of 'Wu Song Fights the Tiger', Fei Zhengliang presented an episode from the Three Kingdoms Saga ('Beheading Yan Liang'), while Dai Buzhang told an episode from Journey to the West ('River of Heaven'). Each of these performances was marked by its own distinctive qualities.

These performances of Yangzhou storytelling were accompanied by talks on Yangzhou storytelling by the performers themselves and by senior scholars of Yangzhou storytelling, such as Prof. Chen Wulou. Lucie Borotova dealt with some aspects of the earlier history of Yangzhou storytelling in her paper entitled 'Storytelling in Yangzhou as Seen in the 18th Century Book Yangzhou huafang lu'.



Li Xintang performs his version of the Wu Song story.

A second group of papers in the workshop dealt with the Chinese tradition of storytelling in general or with other forms of storytelling. Prof. Duan Baolin dealt with 'The Origin and Development of Storytelling and the Novel', and Prof. He Xuewei's paper was entitled 'The Narrators of Buddhist Scriptures and Religious Tales in China'. Mark Bender treated one of the most popular forms of prosimetric storytelling in his 'Shifting and Performance in Suzhou Chantefable', whereas Wilt Idema dealt with a very minor form of metric storytelling in his 'Changben-texts in the Nüshu-repertoire of Southern Hunan'. Boris Riffin's paper, 'A Comparative Study of Various Versions of the 'Curing of the Patient' in Three Kingdoms of Yangzhou and Suzhou Storytelling' studied various versions of the same episode from the Three Kingdoms saga as recorded and published in the 'fifties and 'sixties. Susan Blader, in her paper entitled 'Oral Narrative and its Transformation into Print: Bai Yutang, by Jin Shengbo?', dealt with the printed version of a famous episode of Suzhou pinghua storytelling. Adrian Chan, in his 'To Spread the Marxian Message: From New Culture to Oral Stories in the Colloquial', introduced some stories written by Qu Qiubai in the 'thirties of this century for use in propaganda activities among Shanghai workers.

A third and final group of papers dealt with a wide-ranging variety of oral and performing arts (including traditional theatre). Comic dialogues (xiangsheng) were treated both by Marja Kaikkonen in her 'Modern Xiangsheng - How Communists Purchased Popularity', which focused on economic viability of the genre, and by Nicolai Speshnev, in his 'Psychological Aspects of the Perception of Quyi Arts in the Chinese Audience', which sought to define Chinese hu-

mour. The economic woes of traditional theatre in recent years were dealt with by Sun Mei in his 'The Crisis of Chinese Xiqu in the Last Decade'. Helga Werle-Burger presented a paper entitled 'Influence of Puppet-theatre and Film on the Chinese Opera Stage'. Lucie Borotova introduced some visual materials on street performers from imperial times in her second paper, entitled 'Album of Paupers'. The issue of formulaic composition in oral literature was raised by Antoinette Schimmelpenninck in her paper 'Unfinished Symphonies - The Formulaic Structure of Southern Jiangsu Folk Songs'.

Participants in the workshop were not exclusively China specialists. Various Danish specialists in folklore studies took an active part in the discussions. Moreover, the first paper presented at the workshop, John Miles Foley's 'A Comparative View of Oral Traditions', offered in brief compass a general frame for the study of oral traditions in performance. At a reception hosted by the Danish Writers' Association the participants in the workshop were also treated to a performance by a Danish storyteller. Plans for publication of the papers of this important workshop are underway. ■

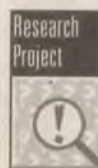
Wang Xiaotang tells from 'Wu Song fights the Tiger'



Fei Zhengliang (centre) finishes his performance from 'Three Kingdoms'. Dai Buzhang (standing), storyteller of 'Journey to the West' opens the ensuing debate.



From Chinese cripples to Chinese Champions Footbinding, Freedom and Femininity



For nearly two thousand years, as a philosophy of life, Confucianism provided the political, social, and moral bases of Chinese culture. The chief precept of Confucian ethics was that of 'filial piety', which was diametrically opposed to modern concepts of a liberty and equality, and was often nothing more than a manipulative instrument by which an absolute ruler enforced conformity. Confucian principle created the worst abuse of the principle of equality: the unequal treatment of women.

By FAN HONG
& J.A. MANGAN

Confucianism eventually permitted the whole of Chinese society, reinforced social values, emphasized the concept of hierarchy, and, with deleterious results, influenced attitudes towards and the expectations of women. Women's roles were clearly and unequivocally defined by Confucianism, which borrowed its essential wisdom from an even more ancient concept in the first millennium BC. This was the concept of 'yin' and 'yang', according to which the universe was composed of two interacting elements. 'Yin' symbolized femininity: dark, weak, passive. In contrast, 'yang' symbolized masculinity: bright, strong, active. The whole universe and its elements fell into two categories; the sun and the moon, day and night, summer and winter. This dualism might be an insightful concept applied selectively to the natural world in which some things can be divided into two complementary parts, but when it is used to explain all of human society, naively and fallaciously it heaps all kinds of positive and superior treats upon men and saddling women with negative and inferior characteristics.

This cosmological belief was incorporated into the teachings of Confucius and his disciples in the second century BC slotting in as part of the official value system since it helped maintain feudal rule, because the rule was 'yang' and the rulers were 'yin'. Men and women were considered to be different as heaven and earth: men were noble and women were ignoble. Accordingly, women were regarded as ignorant, inferior, and contemptible. A series of harsh restrictions was imposed upon them. They had no personal freedom. They had to obey their father when a child, submit to their husband when married, and listen to their son after the husband died. Chinese women were oppressed by imperial, feudal, and patriarchal power.

In order to have women completely under its control and in its disposal the male dominated society also invented and forced upon women peculiar and cruel concepts of femininity, such as crushed feet, crushed chests, and physical fragility.

The bound foot was a predominant symbol of women's subjection. The practise can be traced to the court dancing girls who danced with small bound feet in the Nan Tang dynasty, (AD 923-935). It became the fashion. Men praised its aesthetic and erotic qualities. The small foot, measured step, and the gentle swaying gait

thought to be reminiscent of the willow or poplar in the wind. The slight body looked ready to fall at the slightest touch. In men's eyes, 'looking at a woman with bound feet walking is... tantalizing to the highest degree. The bound foot is indeed the highest sophistication of the Chinese sensual imagination'. Bound feet were praised as 'golden' or 'three-inch golden lilies'. The small, elegant feet occupied an important place in sensual poetry and song. There is even an entire book to classify the bound feet into five main divisions and eighteen types.

Bound feet became associated with security, wealth, and status. As Lin Yutang, a famous Chinese writer, stated: 'Mothers who wanted their girls to grow into ladies and marry into good homes had to bind their feet young as a measure of parental foresight, and a bride who was praised for her small feet had feeling analogous to filial gratitude!'. A small, shapely foot was a girl's pride. Bound feet became an essential prerequisite for an advantageous marriage, indeed, for any form of social acceptance.

Under such conditions, Chinese women's health underwent a decline. They could undertake little with their small feet and weak bodies, so the only exercise available to them was nothing more than court entertainments, such as court polo and dancing, to amuse men, and very undemanding activities, such as *weiqi*, Chinese chess, rope skipping, *touhu*, (throwing arrows into bottles), and some seasonal activities like crossing the bridge or taking a stroll on the Chinese New Year's Eve to drive away the evil spirits, hill walking on the ninth day of the Ninth Lunar Month, and playing on the swing on the fifth day of the Fourth Lunar Month.

Before 1840, orthodox Confucianism held the dominant position in traditional Chinese culture. Its 'principle of society hierarchy' governed social life and formed the basis of traditional ethics. It symbolised and closely reflected the social relationships of hierarchic society dominated by men. Women's bodies and their restriction also neatly epitomized this state of affairs.

Cultural Challenge

In the eighteenth century in order to protect Britain's own growing textile industry, the British East India Company turned its attention

to the import of tea from China. In theory, the tea was to be paid in silver specie, but there was a problem. Before this time, China had been a despotic country which relied on self-sufficiency, despised the concept of foreign trade, and provided no opportunities for foreign companies. Under such circumstances tea was obtained by the export of Indian opium to China by private merchants, working in conjunction with the Company and encouraged by the British government. The eventual restriction imposed on this arrangement by the Chinese authorities irritated these aggressive entrepreneurs, who demanded free trade and diplomatic immunity - to no avail. The Chinese government considered opium highly undesirable and in 1839 sent Commissioner Lin Zeux to Gangzhou (Canton) to suppress the opium trade. Lin expelled the British and destroyed the opium stock. In retaliation, in June 1840, a British expeditionary force blockaded Guangzhou (Canton) and on June 20 the Chinese were forced to sign the Chuanpi Convention, whereby they un-

derstood the beginning of the long progress of women's physical liberation in China. The advance was supported by a number of well-known radical Chinese reformers, for patriotic reasons. Yang Youwei, the famous leader of the reform movement stated: 'Now that we must complete with other nations, to transmit weak off-spring is perilous'.

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Femininity Redefined

By the twentieth century, missionaries and reformers had effected a reconceptualization of femininity and a redefinition of the female body in accordance with Western perceptions of female normality, desirability, propriety, and possibilities. In time, this had a profound significance for the status of women, relationships between the sexes, the cultural roles of men and women, and the nature, manifestation, and demonstration of social power. Initially it touched the lives of only the influential, the privileged, and the fortunate - but it was a beginning.

The anti-footbinding movement strongly challenged Confucian ideas and attitudes towards women, changed women's image in society and paved the way for their future economic, cultural and political liberation. The abolition of footbinding was self-evidently a necessary foundation for women's participation in sport and other physical activities - prerequisites in turn of a sound physique, personal figure and physical fulfilment.

Conclusion

The abolition of footbinding freed women physically from feudal bondage and made possible their participation in modern sport. Liberated bodies helped to bring women into a new cultural domain, changed their standing in society, and played an important role in encouraging their participation in the overthrow of the feudal regime and in building a new country. Above all, it played a unique role in reducing the Confucian bias of Chinese society. One direct consequence was the new role for women in society.

The physical emancipation of Chinese women has only recently come to full fruition. Chinese women athletes, some one hundred years after the Empress Cixi banned footbinding, have recently taken the athletic world by storm-breaking world records, increasingly dominating a variety of sports, and promising ever greater domination over the next decade.

In one hundred years they have transformed themselves from a nation of cripples to a nation of champions. ■

Dr Fan Hong and Professor J.A.

Mangan (director) are attached to the International Research Centre for Sports, Socialization, and Society of the University of Strathclyde in Glasgow, fax: +44-141-9503268.

The anti-footbinding movement strongly challenged Confucian ideas and attitudes towards women

dertook to cede Hong Kong Island to Britain. Later in August, 1841, the British set off north occupying, in quick succession, Xiamen (Amoy), Tinghai, Ningpo, Shanghai, and Zhenjiang and the Manzu government was forced to sign the 1842 treaty of Nanking (Nanjing). This officially ended the first Anglo-Chinese Opium War in August 1842. Under its terms, Xiamen, Fuzhou, Ningpo, Shanghai and Guangzhou were all to be opened to British trade.

It was the beginning of a series of humiliating treaties imposed by force on the crumbling Chinese empire. At long last, China's doors were forced to open to British traders, which marked the beginning of China's modern history. Western soldiers, traders, and missionaries now poured into China.

The missionaries may be seen as major 'agents of change'. Correctly, they saw education as the key to the social transformation of Chinese so-

ciety. Propagating Western education, the missionaries attempted to abolish footbinding and to change cultural attitudes towards Chinese women's bodies, health education, and status. Above all, by caring for bodies (especially feet) and alleviating physical sufferings, they hoped to win souls and to liberate Chinese women from feudal culture - spiritually, mentally, and physically. Their efforts were not without success.

Women missionaries brought emancipatory perspectives to the task of the 'Women's Issue'. Their historic function, it turned out, was to transmit Western ideas and images to Chinese women and slowly free them from bondage. In the interest of spiritual imperialism their work focused on women's education. Their educational efforts were the first steps in the women's emancipation movement in China. These Christian missionaries exerted a strong influence and were instrumental in bringing about change at the highest social level. In 1895 ten influential Christian women of different nationalities formed a natural-foot society and, in order to request the support of the Empress Dowager Cixi, drew up a memorial to which 'nearly all the foreign ladies in the Far East added their names'. The memorial is believed to have reached the palace, and it is said that the Empress Dowager finally issued the Anti-Footbinding Edict of 1902 after this sustained pressure from foreign women of various nationalities.

Radicals and Reformers

Missionary educationalists set the Chinese a good example. Chinese radicals set up their own schools in initiation of the mission schools because of their emphases and standards but more importantly, as patriots, these reformers were reluctant to leave the education of Chinese girls to foreigners. These radicals were convinced that one of the major reasons for the weakness of China was the physical weakness of the progeny of 'bound-feet women'. No scheme of reform was now thought to be permanently effective unless it included measures for the improvement of women as 'mothers': the bound feet of women, it was asserted, would transmit weakness to the children, debilitating the bodies of potentially healthy generations. Should weakness become hereditary, they worried where soldiers would come from. So women's health and education emerged as central issue.

The evil practise of foot-binding and the deprivation of exercise, therefore, were regarded to lie at the root of China's decline and to be the cause of the physical weakness of the nation. Therefore, this period wit-

12 > 13 SEPTEMBER 1996
LEIDEN, THE NETHERLANDS

Chinese Women in the Past (1000-1800)



An international workshop on the study of Chinese women during the mid-to-late imperial era, held at Leiden University, brought together thirteen scholars from eight countries, representing various disciplines (anthropology, demography, history, law, literature, medical and psychological studies, and religion). It was the first forum ever held in Europe on the study of Chinese women in the historical past.

By HARRIET T. ZURNDORFER

Until quite recently the stereotyped image of the Chinese woman as 'victim', created out of early 20th century cultural and political struggles, has dominated both Western and Chinese modern scholarship. Prompted by more current feminist writing, both within and outside the China field, scholars are now searching primary sources originating in the mid-to-late imperial era, and incorporating innovative new approaches to interpret the lives of Chinese women in the historical past. This workshop allowed both senior and junior scholars the opportunity to exchange information and make known the interim results of their research.

The first two papers concerned the impact of men's 'orthodox' thinking on women, i.e. how men could control women both in reality and in fiction. Christian de Pee (Columbia University) presented a close study of 11th century texts by leading Neo-Confucian scholars on women and wedding rituals. Wilt Idema (Leiden University) investigated two supposedly female-authored publications from the 12-13th centuries and demonstrated that these works reflect male concerns, such as the practical issue of loyalty.

In a detailed and unprecedented investigation, Mark Elvin (Australia National University) utilized the biographies of 'virtuous women' found in local gazetteers from widespread locations to explore the demographic dynamics of late imperial China. He showed that widows' 'propensity to virtue' was defined by their having (or not having) surviving offspring.

Several papers focused on women's work and leisure. Angela Leung (Academia Sinica, Taipei) examined the role of female para-medical practitioners over four dynastic era through an expert review of leading contemporary medical guidebooks from these periods. Francesca Bray (University of California, Santa Barbara) concentrated on issues of technology and gender, which she termed 'gynotechnics', i.e. a technical system that produces ideas about women. Zhao Shiyu (Beijing Normal University) argued that one must look beyond the many official proclamations recorded in local gazetteers admonishing women from attending temples. Zhao showed there is plenty of evidence that women attended funerals, weddings, and ritual festivals.

The next two papers illustrated the relevancy to the Chinese past of the feminist concept of 'agency', whereby women are able to 'negotiate autonomous spaces inside systems of power

relationships'. Anne Gerritsen (Harvard University) studied the biography of a 17th century thinker Ch'en Ch'üeh, whose writings on family ritual shaped his attitudes toward women, and in particular, the place of the young bride. Paola Paderni (Istituto Universitario Orientale, Naples) reviewed three juridical decisions concerning women, found in the *Hun-yin chia-t'ing wen-t'i ti an-chien* (Cases concerning family and marriage) enacted in 1736 by the imperial government's Board of Punishments.

Two other papers viewed the bonds between highly educated men and the women closest to them. Hsiung Ping-chen's (Academia Sinica, Taipei) study of Chinese girlhood drew upon the chronological records, memoirs and biographies of eminent men who wrote about their emotional relations with their mothers, daughters, and sisters. Clara Wing-chung Ho (Hong Kong Baptist University) recorded specific instances where men involved themselves in the publication of women's literary writings in the 18th and early 19th centuries.

My own paper surveyed what was written about 'female matters' in Chinese encyclopedias, citing examples from seven different works dating from 1000-1730.

It was said that one of the achievements of the workshop was to demonstrate the 'human experience' of resistance: how people try, both collectively and individually, to find solutions to their problems. Discussants of the Workshop were Joanna Handlin Smith (*Harvard Journal of Asiatic Studies*) and Theodore Zeldin (Oxford University). The workshop was sponsored by the IIAS, the Leiden University Fund, the Leiden University Faculty of Letters, and the Foundation for the Promotion of Chinese Studies at Leiden University. It is expected that the papers will be published in a volume to appear sometime before the end of 1997. ■

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22 > 24 AUGUST 1996
LEIDEN, THE NETHERLANDS

Hong Kong: Policy, Society, and Economy under Colonial Rule



While the international community is watching the preparations for handing over of Hong Kong to China on 1 July 1997, it is time to make a retrospective evaluation of the life and time of the colony that enjoys the fame of a 'barren rock turned capitalist paradise'. An international workshop held on 22-24 August looked at the legacies, structures, and processes of Hong Kong polity, society, and economy under colonial rule.

By TAK-WING NGO

The workshop was organized by the Documentation and Research Centre for Contemporary China at the Sinological Institute, Leiden University. It was sponsored by the IIAS; the Research School CNWS; the Leiden University Fund; the Sinological Institute; and the Faculty of Arts, Leiden University.

Three major themes emerged from the discussion. The first to be aired was the multiple dimensions of colonial rule in pre-war Hong Kong reflecting Hong Kong's historical identity. Christopher Munn's paper challenged the belief about the establishment of rule of law in Hong Kong as an example of benevolent British liberal imperialism. Detailed court cases drawn upon by the author reveal that the criminal justice system was a focus of corruption, injustice, and discrimination. John Carroll's paper argued that the turning of Hong Kong into a major entrepôt was born of the rise of Western imperialism and Chinese domestic turmoil, not to mention the collaboration of the Chinese subjects. Law Kam-ye and Wong Cheung-wai's paper described the benevolent social-welfare policy pursued by the colonial government in contrast to the crude nationalist interpretation of an exploitative colonial regime. Tak-Wing Ngo's paper highlighted the construction of a unilinear economic history in pre-war Hong Kong in a close relationship to the exercise of political rule. It argued that economic activities other than entrepôt trade were excluded from historical records in order to legitimize economic policies that served to administrator economic privilege for a few. All four papers pointed out the need to reassess the dominant historical narrative about the nature of pre-war colonial rule.

The second theme was Hong Kong's development trajectory. The papers departed from the conventional view that sees the colony's economic performance as a result of free market and liberal government policies. Alex Choi's paper argued that Hong Kong failed to achieve industrial upgrading in the 1960s because of the self-interest of the colonial state and the colonial class structure. In contrast, Lee Kim-ming's paper sug-

gested that the post-war development trajectory was dependent not only upon a flexible business strategy of subcontracting, but, more importantly, was also determined by exogenous factors such as the influx of refugee workers. Hui Po-keung's paper challenged the treatment of Hong Kong as an economic unit for analysis and argued that the flexibility of Hong Kong businesses and their concomitant success only make sense when placed in a regional and geopolitical context.

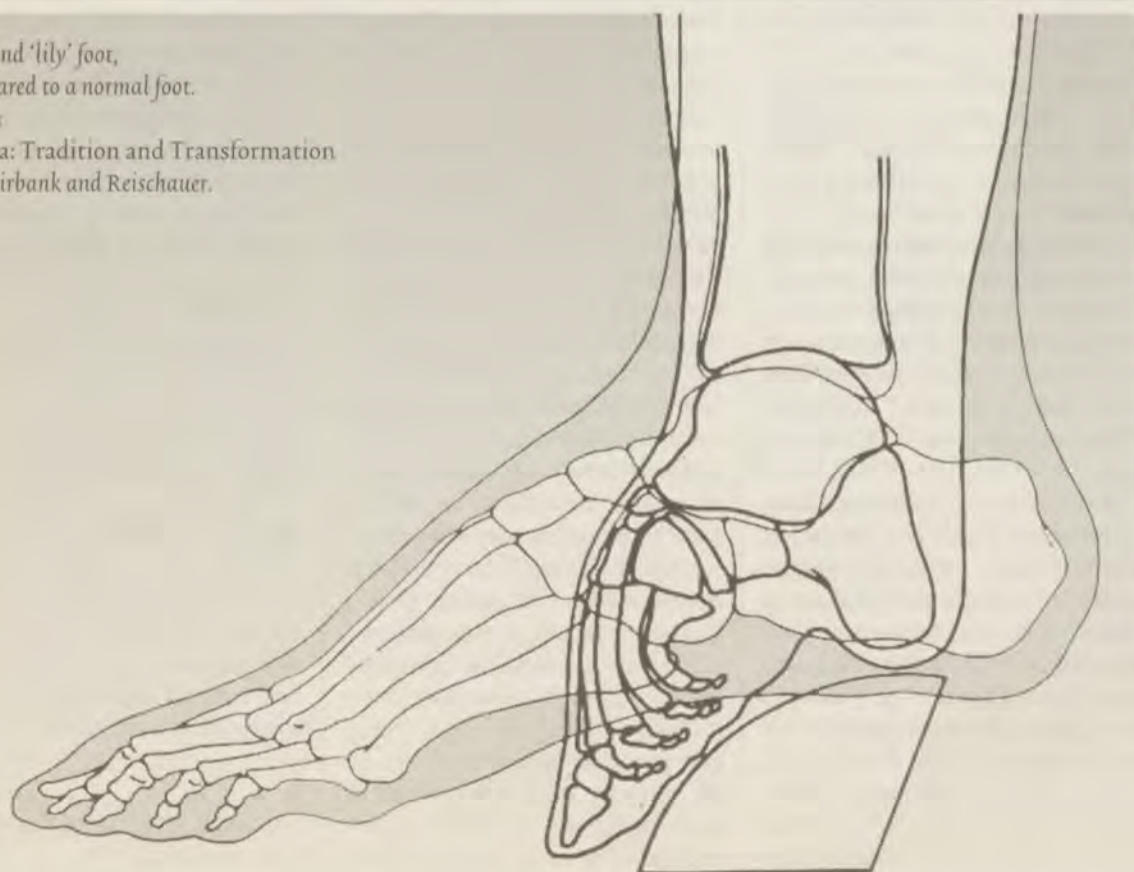
Political Stability

The third theme tackled the problems of legitimacy, social control, and the maintenance of political stability faced by a colonial regime. On the one hand, Sing Ming's paper suggested that the legitimacy and stability of the colonial political institutions were predicated upon good economic performance and rising living standard. On the other hand, Tai-lok Lui and Stephen Chiu's paper argued that notwithstanding the general stability of political institutions, waves of collective actions did upset the calm of this so-called politically quiescent colony. Their paper analysed the changing political opportunities that shape social movements and collective actions in a colonial setting. Finally, Stephen Chiu and Ho-fung Hung's paper revealed that a combination of political measures, including co-operation, exclusion, negotiation and compensation, were painstakingly taken by the colonial authorities to accommodate elite conflicts in the New Territories so as to maintain stability.

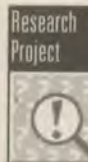
All the participants agreed that the workshop was invaluable and timely in setting a new research agenda for Hong Kong Studies. Some felt that the organization of a similar workshop in the near future was highly desirable so as to follow up and to delve deeper into some of the themes brought up this time. Regardless of the outcome of that effort, which depends mainly on questions of funding, selected and revised papers will be published in a special issue of the *China Information* in the summer 1997. Another positive outcome is that an initiative to form a news group among the participants is already in progress. ■

A bound 'lily' foot,
compared to a normal foot.

From:
China: Tradition and Transformation
by Fairbank and Reischauer.



Economic Policy between China and the Asia-Pacific Region



Since the early 1990s, the economic interdependence between China and the rest of the Asia-Pacific area has been speeded up. China is becoming a more important component part of international labour divisions in the area, which has a strong influence on maintaining the high growth rate in East Asia. Most Chinese economists believe that if China can keep up an average growth rate of 8.5 per cent over the next 8 years, the interdependence and complementarity between China and other major economies of APEC will approach that of the present level between ASEAN countries.

■ By HUANG RENWEI

Looking further ahead, with another 15 years of growth rate at 7-8% and a more open market system, China will be able to catch up with the agenda of trade liberalization of the APEC and be fully integrated into the regional economy and the global market.

The differences in economic structure and comparative advantages between the major economies in the Asia-Pacific area, produce several kinds of economic relations, with various degrees of complementary and competition, which we propose to classify into five patterns. These patterns are based on different stages of development and consequently produce different trade policies towards China.

Complementarity

Pattern I is a relationship with high complementarity, which is found mainly between China and the most developed countries such as the United States and Japan. With the obvious gap inevitable at developing stages, China supplies the markets of the USA and Japan with a great amount of labour-intensive products. In turn, it acquires most of its capital and technical goods from the latter. The potential promised by the China market gives the USA and Japan a great inducement to invest in China and relocate their productive factors in East Asia. Each side has derived great benefits from this pattern of complementarity, even if the relationship has been disturbed by trade frictions from time to time.

Pattern II is of relative complementarity which happens between China and Canada, Australia, New Zealand, and the Far East of Russia. The trade in raw materials, resources, and agricultural products from these countries to China is mutually important and China, as the supplier of consumer goods to these countries, also enjoys good prospects.

Competition

Pattern III can be summarized as complementary competition and it exists chiefly in the relations between China and South Korea, Singapore, the and ASEAN 4. These trade partners have forged somewhat ahead, moving from labour-intensive industries to capital-technology intensive industries, or from manufacturing sectors to tertiary sectors. This transitional trend is causing the complementarity to rise more rapidly than the competition on either

side. Even the competition has been a positive factor in promoting the upgrading of the industrial structure in these countries.

Pattern IV is comprised largely of the type of competitive complementarity between China and the countries of Indo-China and South Asia, which have the same labour costs as most parts of the interior of China. With a similar labour and industrial structure, these parts will compete to some degree for the capital inflow and the export market. Since the competitiveness of these countries is still lower than that of China, they are adopting more liberalized policies to attract foreign direct investment (FDI). Nevertheless, the complementarity between China and those countries is growing steadily with a gradual increase in investment and export from China to these countries. The Mekong River Valley development projects offer promising prospects for cooperation.

Regional Integration

Pattern V is the regional integration among the three parts of China: the Mainland; Hong Kong (including Macao); and Taiwan. The industrial transfer from Hong Kong and Taiwan to the coastal provinces of Mainland China has become the major growth factor for all the three parts of China. Such an economic integration is different from other forms of regional blocs in the rest of the world, with its character formed by steady expansion and the growing entrenchment of market factors responding to their own comparative advantages, rather than in answer to governmental intervention. Therefore, from the long-term point of view, the economic integration of these three parts of China will be more enduring, more interdependent, and offer more potential than the rest of Asian-Pacific area.

Generally speaking, these five types of economic relations constitute the bilateral and multilateral interdependence between China and the rest of Asia-Pacific region. Considering the more integrated market of the region and the comparative advantages of each side, the enduring and stable growth of China will be beneficial to these major trade partners over the next ten years.

Should we take the analysis a step further to examine policy making, it is possible to see that some non-economic factors distort market relations, but they cannot affect a fundamental change. The basic factors affect trade policies towards China by

the trade partners individually, with the long-term trends overtaking shorter-term elements.

The positive effects upon the Asia-Pacific region following the rapid growth of China's economy can be shown by adducing many factors and statistics from most international economic organizations. It is possible to support the argument strongly from another angle: the linkage between the Asia-Pacific market and China is so important that it is shaping the structure and trend taken by China's economy in the run-up to the next century. In 1995, the dependence on foreign trade (the ratio of foreign trade in GDP) of China reached a very high level of roughly 46% and the most dynamic sectors of China's economy are related to the international mar-

ket elements.

A brief survey shows that 95% of China's foreign trade is carried out within the regions of Asia, North America, and Europe, with the trade with the Asia-Pacific region representing over 80% of the total. East Asia is the most important area taking up 96% of the trade with the whole Asia and 60% of its total global trade. This structure of trade diversity is becoming the decisive factor in the deliberations about its commercial considerations, even extending its tentacles to foreign policy making.

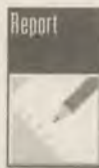
Therefore, the foremost target of foreign economic relations for China must be shifted from North America to East Asia and should be focused on development, simultaneously taking account of the growth and liberali-

zation of trade in East Asia. It will need to be a model of synchronized development to maintain a balance between trade with East Asian trade partners and the economic growth of the region; the balance between further opening of its domestic market and the schedule of trade liberalization in the region; the balance between the ability to absorb more FDI along with the process of industrial transfer in the region and the domestic industrial adjustment; and the balance between the integration of the capital market and the pace of RMB convertibility. To preserve the balance of these developments will be the critical factor, which will decisively influence the trend of relations between China and its major trade partners of the Asia-Pacific area in the next ten years. ■

Huang Renwei (Shanghai Academy of Social Sciences, SASS) is a Visiting Exchange Fellow at the IIAS

9 > 12 OCTOBER 1996
MUNICH, GERMANY

The Tenth 'Deutschsprachiger Japanologentag'



The 10th Deutschsprachiger Japanologentag (International Japanese Studies Conference of the German-Language Countries) held at Munich University, 9-12 October 1996 was the biggest ever held in terms of the number of registered participants and papers presented.

■ By KLAUS VOLLMER

Far more than 400 visitors – among them many from Japan and other overseas countries – tried somewhat distractedly to choose putatively the most interesting from the more than 100 papers, given in 11 sections. Sections headings included 'art and manga comics', 'cultural history', 'economics', 'history', 'language', 'literature', 'performing arts', 'politics', 'religion', and 'society'. Four to five papers were usually presented concurrently commencing at 9 a.m., somewhat inconveniently early as most discussions had been carried on deep into the night in some beerhalls or restaurants when the official part of the programme ended at around 5 p.m.

One innovation (besides the sheer quantity and diversity of papers) was the installation of several symposiums, workshops, and discussions that were not broken down into the tiny bits of 20-minute presentations required for those who gave an 'ordinary' paper. These were attended by celebrities from Japan like Karatani Kōjin and Tanaka Yūko, who presented 'New Looks at Japan' (*Nihon no Saikō*) with Steffi Richter (Leipzig) on Wednesday afternoon, or Torigoe

Bunzō, former professor of Waseda University who not only lectured on 'The Arts of the Warrior and the Performing Arts' (*Budō to Geinō*) but also showed their relationship using his own body, summoning up both brilliant expertise and wit on a Thursday morning.

Another afternoon, there was a noteworthy, at time heated 'Talk on Japanese Philosophy' between Jens Heise (Hamburg), Gregor Paul (Karlsruhe), Peter Pörtner (Munich) and Johannes Laube (Munich), which was chaired by Peter Weber-Schäfer (Bochum) who tackled a very difficult job because he himself had no idea of the subject (as he stated at the beginning...). With great pleasure the audience saw how the discussion was unfolded in completely different layers of thought and imagination and was carried on regardless of what the respective opponents (Laube and Paul, mostly on one side against Heise / Pörtner, who had just published a volume on philosophy in Japan) had to say.

More pragmatically, this conference plainly showed that the sections on economics, and those on (mostly modern) politics and society, have risen in influence since the conference was held in Zürich three years ago:

about one-third of all papers were given in these three sections. Fortunately, this indicates once again that the dividing line between the field of so called 'classical japanology' and (the more Social Science and thus allegedly down-to-earth oriented) 'studies of modern Japan' is steadily blurring. Papers given in various sections (cultural history, history or religion) showed not only that fascinating studies of various aspects of pre-1868 and early Meiji Japan are being carried out in the field but that the application of theoretical approaches and frameworks helps to make the results easier to communicate and to compare. Literature fared less well as fewer papers than in the economics section alone were given on Japanese literature, and far more than half of them dealt with Meiji or 20th-century literature. This left of the most important sections of earlier conferences and formerly the domain of major representatives of German Japanese studies – classical Japanese literature, a field to which some of the most interesting contributions have been made by Anglo-American scholars in recent years – somewhat deserted. It remains to be seen if this tendency will continue – those who want to find out should visit the next Japanologentag to be held in Trier in 1999. ■

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The Flaws in Japanese Justice

David O'Brien:
**To Dream of Dreams:
 Religious Freedom and
 Constitutional Politics
 in Postwar Japan.**
 University of Hawai'i Press, 1996.

■ By F.B. VERWAYEN

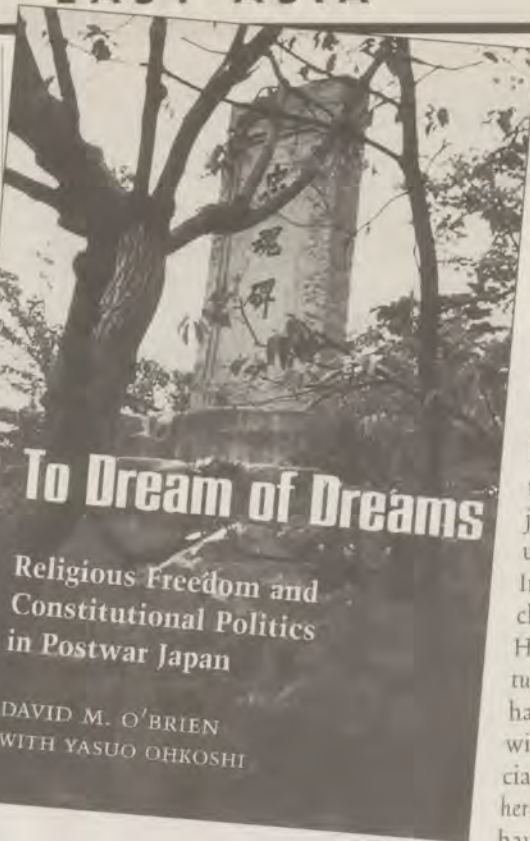
The articles guaranteeing religious freedom and the separation of church and state, as they appear in most modern constitutions, can be considered to be the final crystallization of ideas formed by a complicated struggle that was fought out in Europe over many centuries: a struggle for power between church and state; reformation and counterreformation; and between citizens and secular as well as ecclesiastical authorities. The Japanese Constitution of 1947 also enshrines the guarantee of religious freedom and of state abstinence from intervention in religious activities. Article 20 forbids state organs to extend privileges to religious organizations, to compel people to take part in religious observances and to engage in religious education. Article 89 prohibits the spending of public money for the use, benefit, or maintenance of religious organizations. In Japan, of which the history has never been marred by struggles involving religion or religious institutions like those which disrupted Europe, the question of how those articles, with their alien historical roots, actually function is an intriguing problem. The matter is likewise complicated by the difference between Western and Japanese attitudes towards religion, and by such questions as whether Shinto, which has been characterized by some as the 'religion of Japaneseness', can really be defined as a religion in the Western sense of the word. The whole matter is made more complex by the fact that the direct historical context of Articles 20 and 89 is formed by the compromising position that Shinto enjoyed before 1945 as the religious basis legitimating the emperor system, and by the way in which it was used (or rather abused) by the Japanese government before and during the war.

This role into which Shinto was forced before 1945 warrants arousing our suspicions, or, at very least, our critical scrutiny, whenever Japanese government officials take part in Shinto rituals, or whenever Shinto or Shinto-like rituals are used on state occasions. In such cases, the legal question of whether the Japanese Constitution is being violated or not is imbued with added importance by the underlying political question of whether such a violation, or eventually, the denial by a Japanese law court that there has been a violation,

should be considered an attempt to reverse the post-war constitutional reforms.

In this respect, at first sight David M. O'Brien's *To Dream of Dreams: Religious Freedom and Constitutional Politics in Postwar Japan* seems a book to be welcomed. Yet, the reader who opens it in the hope of finding a critical treatise on the way in which religious freedom and the separation of 'church' and state function (or do not function) in Japan, and an answer to the question of whether it is possible to detect an unconstitutional involvement of government officials in Shinto and, if so, whether we should interpret this as a conscious attempt to return to pre-war militarism and the emperor system, will find himself sadly deceived in his expectations. Yes, the book deals with these questions at length, especially the last, which it answers in the affirmative, but it is clear throughout the whole work that this is the only answer that the author wanted to find from the outset. As this realization dawns it becomes impossible to consider this book a serious critical treatise. Instead it has to be viewed as a rather longwinded political pamphlet.

The book is built around an elaborate treatment of three famous cases involving religious freedom: the Mino War Memorial case; the Tsu City Ground-Purification Ceremony case; and the Self Defence Forces Enshrinement case. The recapitulation of the last case even contains a minute, half-page description (p. 180) of the exterior and interior of the Yamaguchi district court building, as an example of all lower court buildings in Japan. The reader is left wondering about the relevance of this description at this particular point, but perhaps it is meant to symbolize the flaws that O'Brien detects in Japanese justice, for instance his heavily accentuated stress on the defects in the system of judicial independence. He is by no means the first to note that judicial independence in Japan, although formally introduced by the Constitution remains problematic in practice. Rather than going into the current questions concerning judicial independence, however, he seems to take its defective functioning for granted, even when this leads to inconsistencies in his own work, such as, for instance, where after relating how an appellate court had turned down the appeal of the government concerning a claim against Kamisaka and even had rewarded Kamisaka 40,000 yen in damages, he says: 'Inspired by that ruling, and despite the judiciary's well-known deference to governmental bureaucracy (italics FBV), the Kamisakas persisted in suing Mino city' (p.100). On the other hand, on p. 202 we find the, what is by now baffling statement:



'A majority (sc. of the Supreme Court) had spoken and asserted judicial independence.' This we are told after, with the use of an abundance of statistical data, and descriptions of the composition of the Supreme Court and the normal career pattern of judges, it has been made clear that O'Brien wants us to believe that the above-mentioned, well-known deference to governmental bureaucracy is at its strongest in the Supreme Court.

Not only does the book abound in inconsistencies of the kind quoted above, quite often O'Brien tries (and fails) to score a point by making off-

hand remarks, as when he characterizes (several times) a perfectly acceptable legal argumentation by a judge as tortured logic, or by reverting to blatantly defective reasoning. On p. 201 we find a judgement of the Supreme Court criticized in the following way: 'Article 403 (sc. of the Code of Civil Procedure) stipulates that 'Facts legally established in the original judgement shall be binding upon the court of last resort'. In other words, the Yamaguchi District Court's and the Hiroshima High Court's *factual finding* that SDF officers had impermissibly cooperated with the SDF Friendship Association and engaged in an inherently religious activity should have bound the Supreme Court' (italics FBV). Perhaps no one but O'Brien has to be told that both impermissibility and inherent religiousness are value judgements and are by no means facts.

Apart from the inconsistencies and dubious paths of reasoning signalled above, the book is characterized by a fondness for sweeping statements like 'the fact that the Meiji revolution (sic) had been fought as a holy war to restore the unity of Shinto and the state' (p.39) which are made in passing and hardly ever substantiated. In one case at least this would have been impossi-

ble, as what is said amounts to nothing less than an outright lie. On p. 64 we read: 'Incredibly, the next year (i.e. 1977) Hirohito publicly denied that on January 1, 1946 he had renounced being a manifest kami and had proclaimed his human character'. Incredibly indeed, for if it is true it would certainly have caused an international scandal. A note tells us that this information is taken from Murakami Shigeyoshi, *Japanese Religion in the Modern Century* (Tokyo 1980), where it can indeed be found on p. 158 with the welcome addition that this took place in August of that year. The *Asahi Shimbun* of August 24, 1977 does contain a report of a press conference given by the emperor on the previous day, at which he also spoke about his declaration of January 1, 1946. Careful reading of this report did not reveal that His Majesty said anything which could be construed as the alleged denial. Of course, the original lie is Murakami's but we may ask ourselves whether mindlessly copying other people's lies is less blameworthy. ■

Dr Frans B. Verwayen is lecturer of Japanese and Japanese Law at Leiden University.

Ryōkan: The Great Fool

Publication
**Great Fool:
 Zen Master Ryōkan, Poems, Letters, and Other Writings.**
 Translated with Essays by Ryūichi Abe and Peter Haskel.
 Honolulu: University of Hawai'i Press,
 1996, 306 pp.

■ By ALEXANDER
 M. KABANOFF

Western readers have been already acquainted with Ryōkan's (1758-1831) literary heritage through the translations of Nobuyuki Yuasa, Burton Watson, and John Stevens into English and Frits Vos (into Dutch), but now a more comprehensive treatment of this famous Japanese Zen monk and his literary works has appeared. Officially a Sōtō Zen monk he lived virtually as a non-sectarian person who realized the Way of Buddha through a certain mode of life rather than by following established rules. Ryōkan's name is well known to modern Japanese largely because of his individual character and his original poetry, as reflected in popular works. His pseudonym 'Taigu' (the Great fool) has been a distinctive label to encompass his unconventional behaviour. He was not a great propagator of Zen teaching, or an eminent religious figure to be an example to his disciples, but a skilled poet, calligrapher, and

an extraordinary, fascinating individual.

A mendicant monk and nature lover, who enjoyed playing with children and plucking field flowers, he has remained for centuries a controversial figure. He was always welcomed by the people in the neighbourhood who treated him not as a beggar, but as a wise and perceptive person. In spite of the 'Ryōkan boom' and the hundreds of books that have appeared over the last decades, he has mostly been fated to a one-sided evaluation: either as an enlightened Zen adherent, or as a disillusioned, almost secular, poet who failed to attain enlightenment. Though going on to pay homage to the richness of his metaphorical imagination and his mastery as a poet, in their three introductory essays the authors tend to diverge from both tendencies and provide a flesh-and-blood image of Ryōkan. Abe tries to apply the deconstructive approach to unveil the innermost Buddhist concepts concealed under the seemingly transparent, but in fact 'polyphonic',

poetic texts, where 'the fluctuation between pride and shame can be evinced as his deliberate strategy to express himself' (p.68).

The second part of the book includes translations of poems, letters, and instructions by Ryōkan. The translations of prose pieces are a novel attempt to give a sidelight on the charismatic figure of the monk-poet by pointing out additional religious aspects ignored by earlier translators and scholars.

Unfortunately, the translations of the poetry in the book cannot but disappoint those who are eager to grasp the Japanese lyrics in an English garb. Too often they look more like a word-for-word translation embellished with some additional explanations. A reader is not given the chance to gain an adequate impression of the 31-syllable Japanese poems when confronted by samples, varying between three and six lines for the same pattern.

Nevertheless, a large selection bot of the waka (Japanese-language verses) and the kanshi (Chinese-language verses) allows an adequate impression of the wide range of subjects treated by Ryōkan and leaves a pleasant aftertaste.

I would dare to suggest my own translation of a Ryōkan poem that in my opinion, reflects the quintessence of his personality:

I have plucked
 Violets by the roadside;
 There I forgot
 My begging-bowl.
 Oh, my lovely bowl!



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15 NOVEMBER 1996

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The main objective of the IIAS is to encourage the pursuit of Asian Studies in the Humanities and Social Sciences, nationally as well as internationally.

To achieve this end, the constituent institutes have agreed upon the following activities, which were defined in the Agreement on National Cooperation in Asian Studies signed by all parties in 1993.

1. to set up and execute a post-doctoral programme for Dutch and foreign researchers;
2. to organize international scientific gatherings;
3. to act as a national centre for Asian Studies in order to improve international cooperation in the European context;
4. to develop other activities in the field of Asian Studies, such as the publication of a newsletter and the establishment of a data base, which should contain up-to-date information on current research in the field of Asian Studies.

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[vacancy] 'Cultural Traditions in Endangered Minorities of South and Southeast Asia'; Dr. L.M. Douw (*Vrije Universiteit Amsterdam*) and Dr. F.N. Pieke (*Institute for Chinese Studies, University of Oxford*) 'International Social Organization in East and Southeast Asia: Qiaoxiang Ties in the Twentieth Century'; [vacancy] 'Changing Lifestyles in Asia'; Dr. C.J.M.A. Smeets 'Endangered Languages'

RESEARCH FELLOWS AT THE IIAS (15 FEBRUARY 1997 – 15 MAY 1997)

One of the most important policies of the IIAS is to share scholarly expertise by offering universities and other research institutes the opportunity to benefit from the knowledge of resident fellows. IIAS fellows can be invited to lecture, participate in seminars, cooperate on research projects etc. The IIAS is most willing to mediate in establishing contacts. Both national and international integration of Asian Studies are a very important objective.

The IIAS distinguishes between seven categories of fellows:

1. research fellows
2. senior visiting fellows
3. professorial fellows
4. visiting exchange fellows
5. affiliated fellows
6. ESF fellows
7. Dutch seniors

More detailed information can be obtained from the IIAS secretariat: +31-71-527 22 27. As it is one of the policies of the IIAS to stimulate (inter-)national exchange, we will gladly mediate in establishing contacts and availability in delivering lectures, organizing seminars, etc.

1. RESEARCH FELLOWS (POST PHD, < 40 YEARS)

- a. individual
- b. attached to a programme, i.e.
 - 'Changing Lifestyles in Asia';
 - 'Cultural Traditions in Endangered Minorities of South and Southeast Asia';
 - 'International Social Organization in East and Southeast Asia: Qiaoxiang Ties in the Twentieth Century'.

They are attached to the *International Institute for Asian Studies* for max. 3 years, carrying out independent research and fieldwork, and organizing an international seminar once per year.

At present the IIAS is host to 8 long term research fellows. Below you will find an overview of their names and research topics:

Dr Cynthia G.H. Chou (Singapore):
Dr Chou is working within the programme Cultural Traditions in Endangered Minorities of South and Southeast Asia on 'Money, Magic, and Fear: exchange and identity amongst the Orang Suku Laut (sea nomads) and other groups in Riau and Batam, Indonesia'.
Until 1 June 1997

Dr Will A.G. Derks (the Netherlands):
Dr Derks' topic is 'The Search for Malayness' within the collaborative framework of Changing Lifestyles.
Until 1 April 1998

Dr Cen Huang (Canada):
Dr Huang has been selected within the third research programme 'International Social Organization in East and Southeast Asia: Qiaoxiang ties in the twentieth century'.
Until 1 November 1999.

Dr John Knight (Great Britain):
Dr Knight is specialized in Japan Studies, and works on 'A Social Anthropological Study of Contemporary Japanese Forestry: Commercial and Environmental Perspectives', individual fellow.
Until 1 September 1999

Dr Shoma Munshi (India):

Dr Munshi is working on the topic 'The Representation of Women in Media, Both Print and Visual, in India' within the framework of the programme Changing Lifestyles.
Until 1 April 1997

Dr Jeroen C.M. Peeters (the Netherlands): Dr Peeters cooperates with other fellows in the programme Changing Lifestyles, investigating 'Islamic Youth Groups in Indonesia: Globalization and universalism in a Local Context'.
Until 1 May 1997

Dr Angela Schottenhammer

(Germany): Dr Schottenhammer is working on the topic 'History of the Overseas Trade of Quanzhou in the Chinese Province Fujian from the 10th to the early 14th Centuries' as an individual fellow.
Until 15 April 1998

Dr Yong Zhang (People's Republic of China): Dr Zhang's research topic is Taxation Laws in East Asia; individual fellow.
Until 15 September 1997

Dr Michael Vischer will spend six months at the Dept. of CA/SNWS (Leiden University) to edit his conference papers on Hierarchization. He left the IIAS on 1 February 1997.

2. SENIOR VISITING FELLOWS (POST-PHD, NO AGE LIMIT)

The IIAS offers senior scholars the possibility to engage in research work in the Netherlands. The period can vary from 1 to 3 months. The IIAS will be host to several senior visiting fellows in the period 15 February 1997 – 15 May 1997:

Dr Alex McKay (New Zealand)
Topic: The History of the Multi-Faith Pilgrimage to Mount Kailas in Western Tibet
1 December 1996 – 1 March 1997

Dr Giovanni Vitiello (Italy)
Topic: 'The Birth of Chinese Pornography'
2 January 1997 – 2 April 1997

Dr Laurie Sears (USA)
Topic: 'Rethinking the Literary: Genre and Religion in Colonial and Post-colonial Indonesia Literatures.'
3 January 1997 – 3 April 1997

Dr E. Annamalai (India)
Topic: 'The Role of Western Languages in the Modernization of Indian Languages'.
1 February 1997 – 1 June 1997

Dr C.W. Watson (United Kingdom)
Topic: 'Indonesian-Malay literature'
17 March 1997 – 17 May 1997

Prof. Gananath Obeyesekere (Sri Lanka, U.S.A.)
Topic: 'Buddhism, Nationhood and Identity: the Sri Lankan historical experience'
1 March 1997 – 1 July 1997

Prof. M. Siddiqi

Topic: 'The Structure of Interrogation in Colonial India. A History of Conscience'
20 March 1997 – 20 May 1997

Dr Fu Hao (People's Republic of China)
Topic: 'A Study of the Yellow Emperor's Yin Fu Jing and English Translation of Taoist Canons'
1 April 1997 – 1 June 1997

Prof. G.A. May (U.S.A.)
Topic: 'A History of the Philippines'
1 May 1997 – 1 September 1997

Dr T.R. Sareen (India)
Topic: 'India and Japanese Occupation of Southeast Asia'
5 May 1997 – 5 August 1997

Dr Deborah Tooker (U.S.A.)
Topic: 'Contextual Hierarchy: the pragmatics of spatial signs among the Akha of Northern Thailand'
15 May 1997 – 15 August 1997

3. PROFESSORIAL FELLOWS

The IIAS assists in mediating between universities in the Netherlands and Research Institutes in Asia, inviting established scholars (minimum requirement: assistant professor level) to share their expertise with Dutch scholars, by being affiliated to Dutch universities for a period of one to two years.

The IIAS has assisted in mediating between the University of Ramkhamhaeng, Thailand, and Leiden University to establish a Chair of Thai Studies.

Until December 1996 **Dr Archara Pengpanich** (associate professor at the University of Ramkhamhaeng) offered courses in Thai language and culture at the universities of both Amsterdam and Leiden. Her successor will soon be appointed.

Prof. Abdul Wahab bin Ali of the University of Malaya will be resident in the Netherlands from 1 May 1995 to 31 May 1997 as guest professor in Malay Studies.

4. VISITING EXCHANGE FELLOWS (POST-PHD LEVEL)

The IIAS has signed several Memoranda of Understanding (MoU) with foreign research institutes, thus providing scholars with an opportunity to participate in international exchanges. Dutch scholars can apply to be sent abroad to the MoU institutes of the IIAS – see an announcement elsewhere in this Newsletter.

The Nordic Institute for Asian Studies (NIAS) in Copenhagen, the Shanghai Academy of Social Sciences (SASS), and the Australian National University (ANU) regularly send scholars to the Netherlands to do research for a period from 1 to 6 months. Contacts with many other institutes promise to develop into a more regular exchange in the near future.

The IIAS is host to the following scholars in the coming period:

ANU
Dr Shigeru Sato
(University of Newcastle,
Dept. of Modern Languages/ANU)
Topic: 'Impact of World War II on Southeast Asia'
late November 1996 –
late February 1997

NIAS
Dr Bert Edström
(Center for Pacific Asia Studies,
Stockholm University)
Topic: Swedish-Japanese Relations,
1869-1996
Irregular visits to the Netherlands

Dr Jens Østergaard Petersen
(Department of Asian Studies, University of Copenhagen)
Topic: 'The Composition and Sources of Zuozhan'
10 March 1997 – 31 March 1997

Dr Sven Cederroth (NIAS)
Topic: 'Patterns of Islamic Fundamentalism. The Case of Indonesia and Malaysia' (archival studies)
5 May 1997 – 16 May 1997

5. AFFILIATED FELLOWS (POST-PHD LEVEL)

The IIAS can offer office facilities to fellows who have found their own financial support and who would like to do research in the Netherlands for a particular period.

The IIAS is host to the following affiliates:

Dr Kathinka R. Sinha-Kerkhoff
(Asian Development Research Institute, India)
Affiliated to the IIAS for the duration of the WOTRO-sponsored project
Topic: 'Globalization and the Construction of Communal Identities'
until October 1999.

Dr Hans Hägerdal
(University of Lund, grant from the Swedish fund 'Knut och Alice Wallenbergs stiftelse')
Topic: Collecting materials and ideas for a deeper study of colonial discourses and ideologies in modern European history
1 September 1996 – 1 September 1997

Dr Carine Guerassimoff
(Lavoisier Foundation, French Ministry of Foreign relations)
'Chinese Migrations and Security in Asia Pacific Region'
1 October 1996 – 1 October 1997

Dr Rafolo Andrianaivoarivony
(MoU Madagascar/Leiden University)
'The Development of the State in Madagascar'
1 February 1997 – 1 May 1997

6. ESF FELLOWS

Selected by the Asia Committee of the European Science Foundation (ESF-AC) and attached to the IIAS.

Dr Achim Mittag (Germany)

'Chinese Historiography of Qing Scholarship. A reconstruction of a Key Historical Discourse in China from the Mid-18th Century to the Present.'
Stationed at Research School CNWS in Leiden, until 1 October 1998.

7. DUTCH SENIORS

Max. two Dutch seniors per year can apply for this position of max. 6 months each at the IIAS. A Dutch senior should have obtained a PhD degree more than five years ago, and be academically very productive. The stay at IIAS (not abroad!) can be used for further research. Funds are made available to finance the temporary replacement for teaching activities of a senior at his/her home university.

Dr E.B. Vermeer
'The Organization of the Frontier: land reclamation and colonization in late imperial China'
2 January 1997 – 2 July 1997

Dr F. de Zwart
'Affirmative Action in India: who are the beneficiaries?'
1 April 1997 – 1 October 1997

VISITING EXCHANGE FELLOWSHIPS

15 FEBRUARY 1997

The IIAS signs Memoranda of Understanding (MoUs) with research institutes in the field of Asia Studies all over the world, in order to stimulate further cooperation in this field, and to improve the mobility of scholars through the exchange of research fellows at a post-PhD level. The period of exchange can vary from one to six months, depending on the relevant MoU.

Both parties commit themselves to supporting these visiting exchange fellows, by offering office facilities, and in some cases temporary housing and reimbursement of travel costs.

The IIAS welcomes Dutch scholars (or holders of a permanent residence permit in the Netherlands who are affiliated to/and or employed by a Dutch research institute) at post-PhD level to apply for a visiting exchange fellowship under the following MoUs:

1. Nordic Institute for Asian Studies (NIAS), Copenhagen
2. East-West Center in Hawai'i (EWC), and the Research School of Pacific and Asian Studies of the Australian National University at Canberra (RSPAS-ANU)
3. Division of Social Sciences and Humanities, Indonesian Institute of Sciences (LIPI), Jakarta

4. Institut für Kultur und Geistesgeschichte Asiens der Österreichischen Akademie der Wissenschaften, Vienna
5. The Institute of Oriental Studies (IOS) of the Russian Academy of Sciences, Moscow
6. Vietnam National University Hanoi (VNU), Hanoi
7. The University Grants Commission (UGC)/Ministry of Education, Islamabad
8. Shanghai Academy of Social Sciences (SASS), Shanghai
9. l'École Française d'Extrême-Orient (EFEO), Paris

In all cases the applicants are required to send in a curriculum vitae, an outline of the proposed research (i.e. work plan), a letter of recommendation, and reasons for seeking placement at the other institute.

Selected candidates are supposed to present a progress report to the receiving institute before departure, and to write a report for the sending institute.

The IIAS can provide you with more information. Please contact the IIAS, tel.: +31-71-527 22 27 fax: +31-71-527 41 62

Doctoral Dissertations on Asia in Europe

The IIAS has initiated a project which aims to make available concise information about doctoral dissertations on Asia defended since 1990. This will be compiled from data made available by national research organizations, research institutes, and faculties of universities in the field of Asian

Studies. The information will be made available on Internet in due time. More information about this project will be included in the next Newsletter.

For more information, please contact Floris Hulshof Pol at the IIAS Office. E-mail: iiasguest18@RULLET.LeidenUniv.nl

IIAS (Travel) Grants for Asia Researchers

Each year the IIAS makes available a limited number of grants for outstanding (Dutch) scholars, in order to do research abroad.

The grants are given for a maximum of two months and should be used to cover the costs of accommodation, travel and/or research.

Conditions and Procedures:

- The stay abroad and the activities have to be compatible with the aims and the activities of the IIAS.
- Objectives of the proposal will be evaluated by the Board on the recommendation of the Academic Committee.
- The requests for a grant have to be supported by at least two members of the Board and/or Academic Committee. The IIAS will contact the (relevant) members of the Board and/or Academic Committee.

- Travel costs and costs of accommodation for Dutch scholars can be made available only after the person concerned has obtained partial funding from his/her institute and when he/she does not qualify for other means of funding (NWO/WOTRO).
- Applicant has to be employed by a Dutch institute and/or be the holder of a permanent residence permit.
- Standard application forms can be obtained from the IIAS secretariat.

For more information, please contact the IIAS secretariat, tel. +31-71-527 2227 fax +31-71-527 4162

IIAS Research Subsidy

The IIAS has subsidies available to cover the costs of a research project. In order to be granted an IIAS guaranteed subsidy, a project application should at least meet the following requirements:

- The subsidy is meant to reinforce the infrastructure of Asia Studies in the Netherlands (attention is paid to national impact, the internationalization of Asia Studies, and the filling of present gaps in the Netherlands);
- In general the maximum possible subsidy per project amounts to Dfls. 15,000,-;

- Other institutes besides the IIAS also contribute to the project;
- The IIAS receives a final report containing remarks about both financial matters and content;
- The applicant will hand in a report to the IIAS Newsletter;
- In all relevant publications the IIAS will be named as the subsidy provider;
- Requests for subsidies have to be sent to the IIAS secretariat **before 1 April 1997**. A second round is held in October 1997.
- As well as the application the IIAS requests a detailed budget, in

which is specified which part of the said budget the IIAS is asked to finance;

- If the application concerns a conference, seminar or like, a list of participants and a list of topics have to be handed in together with the application.

Application forms and more information can be obtained at the IIAS secretariat, tel. +31-71-527 22 27 fax +31-71-527 41 62

INTERNATIONAL INSTITUTE FOR ASIAN STUDIES

AGENDA

MARCH 1997 > DECEMBER 1997

MARCH

20/22

Crime and Punishment: Criminality in Southeast Asia, CASA Amsterdam. Workshop jointly organized by IIAS, Joint Committee for Southeast Asia, Social Science Research Council (SSRC), American Council of Learned Societies.

24/25

IIAS Seminar
Islam and Mass Media, Snouck Hurgronje Huis, Leiden. IIAS, Convenor: Dr J. Peeters.

24/27

Conference
Tribal Communities in the Malay World: Historical, cultural and social perspectives, in Singapore. IIAS, ISEAS, Institut für Ethnologie, Centre for Environment, Gender and Development. Dr Cynthia Chou (IIAS), Dr Geoffrey Benjamin (National University of Singapore).

APRIL

15

International Workshop on Developments in the Coordination of Asian Collections in Amsterdam, IIAS Platform Asian Collections, Vrije Universiteit Amsterdam (VUA), Rik Hoekstra.

MAY

21/24

Komintern and its Southern Neighbours. IIAS/IISG seminar, convened by Dr Zürcher.

29 May / 1 June

Changing Labour Relations in Asia. IIAS Conference in cooperation with the IISG in Amsterdam, probably to be held in Bangkok. Sequel to Preparatory Meeting of 11 October 1996 for a long-term international research programme. IIAS, NIAS (Denemarken), ANU, IISG, Academia Sinica (Taiwan)

JUNE

5/6

Portugal and Southeast Asia, Universidade da Beira Interior, contact: Mieke Schouten, Portugal, Covilha / IIAS.

19/21

6th International Conference on Chinese Linguistics (ICCL-6), Leiden. IIAS, Dr Rint Sybesma, Dr Jeroen Wiedenhof.

JULY

2/5

Third Euroviet Conference: Vietnamese Society in Transition, continuity or change?, Amsterdam. Dr J. Kleinen, IIAS/CASA.

SEPTEMBER

4/5

Government Liability in East and South East Asia, IIAS seminar in Leiden. Convened by Dr Yong Zhang, IIAS

26/27

The Overseas Trade of Quanzhou in the Song and Yuan Dynasties, IIAS seminar in Leiden. Convened by Dr A. Schottenhammer, IIAS.

OCTOBER

1/4

Les convergences et divergences évaluées par l'analyse des mouvements de la navigation et du commerce' in Paris. Prof. Nguyễn Thê Anh (École Pratique des Hautes Etudes, Paris), Convenor. Sponsored by URA 1075 'Péninsule Indochinoise' (CNRS/EPHE-IVE section); Institute of Asian Cultures (Université Sophia, Tokyo) and the IIAS, Dr B. Terwiel.

13/17

Conference Perspective of the Bird's Head Irian Jaya, Indonesia. Co-organized by ISIR, LIPI, IIAS, NWO.

17

NVAPS, Oprichtingsseminar Mobility in Asia and the Pacific. Drs Paul v.d. Velde, Drs Helga Lasschuijt

23/25

Soviet Legacy, Islam and Civic Society in Central Asia, IIAS/IOS Conference (Part II) in Utrecht. Dr Dick Douwes, Dr T. Atabaki (European Society for Central Asia Studies, Utrecht University), IIAS and the Institute for Oriental Studies, Moskou.

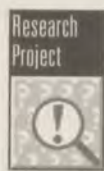
DECEMBER

18/20

History of North Indian Music: 14th-20th Centuries, Rotterdam Conservatory. Dr Françoise Delvoye, Dr Joep Bor (R'dam Conservatory) and Dr Emmie te Nijenhuis. Organized by IIAS, Rotterdam Conservatory.

The Modern Chinese Sonnet

■ By LLOYD HAFT



Dr Lloyd L. Haft
of the Sinological

Institute (Leiden University)

was a 'Dutch Senior' with
the IIAS from August 1996 until
February 1997. His research
topic is 'Aspects of the Modern
Chinese Sonnet'.

I have often been asked (a) what is a 'modern Chinese sonnet' and (b) how did I become involved in studying such an out-of-the-way subject. The answers are, briefly, that (a) a 'modern Chinese sonnet' is a sonnet written in modern Chinese, and (b) the subject, far from being out-of-the-way, is actually at a vital intersection of several dimensions in the ongoing history of modern Chinese poetry. I am finding it more and more amazing that so little attention has been paid to the Chinese sonnet up till now. For example, though Zhu Xiang (1904-1933) wrote an impressive sequence of 71 sonnets in both Italian and English forms, making him the most prolific Chinese sonneteer of the first half of this century, this part of his oeuvre has been ignored in many famous anthologies both Chinese and English. If my research does nothing else, it will demolish once and for all the glib assumption that the Chinese sonnet can be dismissed as a quaint experiment somewhere in the margins of other, more 'real' poetry.

As to our first question – what the Chinese sonnet is – perhaps we can best begin by reviewing our knowledge of what the non-Chinese sonnet is. Broadly speaking, a sonnet is a 14-line poem showing some sort of rhyme or assonance pattern. Often traced to 13th-century South European origins, the sonnet has been established for many centuries in the major European languages and is undoubtedly the most universally practiced European poetic form.

Of countless examples we could quote, one of the most famous is Shakespeare's:

That time of year thou mayst in me behold
When yellow leaves, or none, or few, do hang
Upon those boughs which shake against the cold,
Bare ruin'd choirs, where late the sweet birds sang.
In me thou see'st the twilight of such day
As after sunset fadeth in the west;
Which by and by black night doth take away,
Death's second self, that seals up all in rest.
In me thou see'st the glowing of such fire,
That on the ashes of his youth doth lie,
As the death-bed whereon it must expire,
Consumed with that which it was nourish'd by.
This thou perceiv'st, which makes thy love more strong,
To love that well which thou must leave ere long.

In schoolroom terms, the 'meter' of this poem is 'iambic'; that is, each line comprises five 'feet' each of which consists of a less prominent syllable followed by a more prominent one. In traditional schoolrooms, the desperately difficult question of what exactly 'prominence' means – my research has led me to believe there is no hard-and-fast answer even in European, let alone Chinese poetry – was simply dodged by equating 'prominence' with 'stress.' For centuries, schoolchildren have been trained to read such poems with blunt mechanical stress on every second syllable, thus blurring the subtler features of the poem's rhythms. Scholars have pointed out that in actual pronunciation, even of an elevated or performative kind, the actual number of 'stressed' points in the line tends to be smaller than the theoretical number of 'feet.' The question then arises as to which rhythm is more 'real': the theoretical rhythm imposed by the prescribed number of feet, or the supposedly perceived rhythm of the prominent points in pronunciation. Matters are still more complex in the case of poets, like Gerard Manley Hopkins in English or Herman Gorter in Dutch, who often abandon the 'feet' in favor of a modern variant on the older Germanic 'accentual' verse, in which only the 'prominent' points are counted and the less 'prominent' syllables can be arranged at will.

The peculiar nature of the Chinese language gives to the individual syllable a semantic weight that it does not have, say, in a language like English or French. In older stages of Chinese, notably in the so-called Classical Chinese which remained the obligatory language of most serious literature until well into the 20th century, normally each syllable was a distinct word, and all syllables could be more or less equally stressed in pronunciation.

Starting around the end of the First World War, Chinese writers abandoned the old Classical language and began to write in the modern vernacular. One immediate result was that the time-honored forms of Classical Chinese poetry would no longer work, as they were based on the syllabic rhythms of the older language, often prescribing a fixed number of syllables per line. Modern Chinese poets responded to this problem by experimenting with European poetic forms, including the sonnet.

One of the most famous modern Chinese poets, Bian Zhilin (1910-), writes a sort of Chinese 'accentual' verse. In his translations from Shakespeare, for example, each line in Chinese can be divided into five syllable-groups (called in Chinese *dun* or 'pause-units'), corresponding to the five 'feet' in Shakespeare's line,

though the overall number of syllables in the Chinese line varies considerably. By contrast, another famous Chinese translator of Shakespeare's sonnets, Liang Zongdai (1904-1983), maintains an equal number of syllables per line: twelve, reflecting his admiration for the French alexandrine as well as, undoubtedly, a throwback to the isosyllabic Classical Chinese tradition.

Another leading Chinese poet who thinks in terms of *dun*, though not very fanatically, is China's leading woman poet, Zheng Min (1920-). I met Zheng in China in 1979, and since the 1980s I have often translated her poems during her visits to Poetry International in Rotterdam. In June 1994, during a long train trip to visit the Kröller-Müller Museum, she called my attention to a sonnet sequence she had published in 1991, in which meditations on death are interwoven with allusions to the fate of Chinese intellectuals in the 20th century. That conversation was really the catalyst that decided me to study the Chinese sonnet in more depth.

Zheng Min's 19-poem cycle is a veritable synopsis of the Chinese sonnet from its earliest days to the present. It includes echoes of poems by Shelley and Elizabeth Barrett Browning which were translated and quoted in the 1920s by the famous poet Wen Yiduo (1899-1946), the proverbial father of the *dun* concept. As regards form, the cycle is a sophisticated blend of elements from those early translations, from formal experiments carried out by Zheng herself and her fellow poets in the 1940s, and from Rilke's *Sonnete an Orpheus*. As I examined Zheng's recent sonnets more closely against the background of my perennial interest in poetic forms and rhythms, I was inspired to attempt a rhythmic translation of her cycle:

We were all fire birds –
treading all our lives on red flames,
threading through the hells. When bridges burned
over our heads we never made a murmur ...

Zheng's cycle does not stand alone. As I have discovered in the course of my research, the sonnet form is now enjoying a remarkable revival in Chinese poetry. Strange as this may sound, after all these months of study and reflection I think this Chinese 'sonnet boom' is almost an inevitable development. The reasons are: (1) that after a long period of experimental free verse, poets and readers are ready for a swing back toward formally elegant verse, (2) that the sonnet, being a short, technically tight form with an overall premise



Dr Lloyd Haft.

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of rational coherence, in many ways resembles the most widely practiced Classical Chinese form, the *lüshi*, and (3) that after a long period in which both Classical Chinese and 'foreign' forms were politically suppressed in China and often condemned in the same breath, by a strange logic the poet who now writes in a 'European' form is also subtly showing loyalty to the older 'Chinese' tradition.

In other words: the sonnet is now one of the most 'Chinese' poetic forms! This is but one of my conclusions in the book I hope to publish this year, in which I present the results of this wonderful fellowship period. Ostensibly about an area which many have seen as 'marginal,' the book has actually become almost a selective history of 20th-century Chinese poetry from the viewpoint of form – that crucial element of poetic continuity which tends to be snowed under in so much present-day scholarly literature with its unfortunately high proportion of modish intellectual bombast.

It is now clear that the still-growing sonnet tradition has become one of the most authentic, convincing and permanent streams in modern Chinese poetry. If my translations and studies succeed in winning for this tradition some of the renewed interest it deserves – and I feel sure that they will – this half year will not have been spent in vain. ■

Dr Lloyd Haft (1946) is an associate professor of modern Chinese literature at Leiden University. In addition to his scholarly work, Haft has published several volumes of original poetry. For his bilingual collection *Atlantis* (Amsterdam: Querido, 1993), in Dutch and English, he received the 1994 Jan Campert Prize.

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at the 49th AAS Annual Meeting
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C N W S

CNWS PUBLICATIONS

Published by the Research School CNWS:
School of Asian, African, and Amerindian Languages. Leiden University.

In the series CNWS Publications the following books on Asia have recently been published:

38. Maghiel van Crevel,
Language Shattered.

Contemporary Chinese Poetry and Duoduo.
Leiden 1996. ISBN 90-73782-52-X. 355 pp. Price: DFL. 40.

41. Denis Monnerie,

Nitu: Les vivants, les morts, et le cosmos selon la société de Mono-Alu (Iles Salomon).

Leiden 1996. ISBN 90-73782-58-9. 446 pp. Price: DFL. 50.

42. Signe Howell (ed.),

For the Sake of Our Future:
Sacrificing in Eastern Indonesia.

Leiden 1996. ISBN 90-73782-59-7. 398 pp. Price: DFL. 50.

45. Joke van Reenen,

Central Pillars of the House. Sisters, wives, and mothers in a rural community in Minangkabau, West Sumatra.

Leiden 1996. ISBN 90-373-82-66-X. 285 pp. Price: DFL. 40.

52. Mark Teeuwen,

Watarai Shintô.

An intellectual history of the Outer Shrine in Ise.

Leiden 1996. ISBN 90-73782-79-1. 400 pp. Price: DFL. 50.

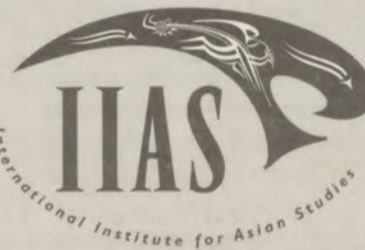
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Vacancy



THE INTERNATIONAL INSTITUTE FOR ASIAN STUDIES (IIAS) SEEKS:

1 Research Fellow ^(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, Central Asia, East Asia, Southeast Asia);
- have obtained the doctorate less than 5 years ago;
- not be older than 40

APPOINTMENT

- as soon as possible
- for 3 years with an evaluation at the end of each year

Application forms can be obtained from the IIAS secretariat. Please use the official application forms only. The closing date for applications is 1 June 1997.

For more information please contact:
IIAS, P.O. Box 9515, 2300 RA Leiden, the Netherlands.
Tel: +31 (0)71 527 22 27, Fax: +31 (0)71 527 41 62.



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The Asia Committee of the European Science Foundation was established in 1994 for an initial period of three years.

The task of the Committee will be to

- strengthen and co-ordinate European research on Asia
- develop closer links between academia and political decision-making and provide academic and strategic information for the development of a new European Asia policy
- initiate and support new, border-transcending research with an emphasis on interdisciplinary co-operation.

The Committee seeks to achieve these ends through:

- creating and administering a European post-doctoral fellowship scheme
- organizing and funding international workshops on well-focused themes
- strengthening the infrastructures of the European, regional associations for Asian Studies
- setting up a directory/database of Asian Studies in Europe
- promoting collaboration with scholars and institutions in the USA, Australia and, in particular, Asia.

The disciplinary and geographical scope of the Asia Committee covers the study (ancient and modern, humanities and social sciences) of the languages, cultures, societies and economies of South, Central, South-east and East Asia.

The Committee is at present composed of scholars from France, The Netherlands, Scandinavian countries, Germany, Great Britain, Switzerland, Austria, Italy.

Chairman: Professor Thommy

Svensson, Nordic Institute of Asian Studies, Copenhagen

Vice-Chairman: Professor Denys

Lombard, École Française d'Extrême Orient, Paris

Secretary: Professor Wim Stokhof,

International Institute for Asian Studies, Leiden.

Secretariat of the ESF Asia Committee:

International Institute for Asian Studies

att. of: **Drs Sabine A.M. Kuypers /**

Drs Cathelijne B.W. Veenkamp

P.O. Box 9515, 2300 RA Leiden

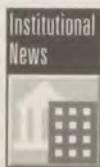
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News from the ESF Asia Committee

■ By **SABINE KUYPERS**



The IIASN 10, autumn 1996, contained a report of the annual meeting of the ESF Asia Committee which was held at the School of Oriental and African Studies, London, on 31 August - 1 September 1996.

Call for workshop proposals and fellowship applications

A call for 1997 fellowship applications and proposals for workshops to take place in 1998 was published in IIASN 10. Posters announcing invitations for new workshop and fellowship proposals were inserted in the same issue. The deadline for proposals for workshops and fellowships is 1 March 1997. Proposals received by the Committee will be sent to referees, who will be asked to submit their comments. The Executive Group of the ESF Asia Committee will convene on 12 and 13 May 1997, to prepare the 1997 ESF Asia Committee meeting, which will be held on 13-14 June in Aix-en-Provence, France. The Committee will then select a number of fellows to start in 1997 and a number of workshops to be held in 1998. It is expected that those who have submitted proposals on time for 1997 will receive an answer in July.

ESF Asia Committee Fellows and Workshops

The workshops selected by the Committee in 1996 will be held in the course of this year. Two or three workshops that were promised support in 1995 will be held in 1997 as well. An overview of 1997 workshops and fellows is given in this section. Once workshops have been held, the organizers are asked to hand in a report to be published on these ESF Asia Committee pages of the IIAS Newsletter.

Programme Development

The programme on East-West Environmental Linkages, partly supported by the Asia Committee, in which institutes from the USA, Europe, and Asia are involved, is running currently. Once every six months a workshop is held by the members of the group, each time at a different location.

More information about this programme can be obtained from:

Dr A. Kalland (Centre for Development & the Environment), University of Oslo, P.O. Box 1116, Blindern, N-0317 Oslo, Norway, tel.: +47 22858907, fax: +47 22858920

or:

Dr G. Persoon (Centre of Environmental Science, Leiden University), P.O. Box 9518, 2300 RA Leiden, tel.: +31 71 5277474, fax: +31 71 5277496.

The international research programme on *Changing Labour Relations in Contemporary Asia*, to be executed under the aegis of the ESF Asia Committee, had its initial meeting in October 1996. The meeting was held at the International Institute of Social History (IISH) in Amsterdam. Attending were delegates from the Nordic Institute for Asian Studies (NIAS); Research School of Pacific and Asian Studies, Australian National University (RSPAS/ANU); Academia Sinica, Taiwan; Centre for Asian Studies Amsterdam (CASA), and from the IIAS and the IISH. Partners in Asia will be identified in 1997. An international workshop during which the programme will be worked out, will be held in May/June 1997 in Asia.

For more information, please refer to:

Dr J.M.W.G. Lucassen (IISH) Cruquiusweg 31, 1019 AT Amsterdam, The Netherlands, tel.: +31 20 6685866, fax: +31 20 6654181, e-mail: jlu@iisg.nl

or:

the IIAS P.O. Box 9515, 2300 RA Leiden, The Netherlands, tel: +31 71 5272227, fax: +31 71 5274162, e-mail: iias@rullet.leidenuniv.nl.

Professional Associations

The ESF Asia Committee gives limited support to several European Associations for Asian Studies. The Secretariat also functions as an information desk for the associations involved. Every two or three years,

these associations hold their own conference. The following dates (some of which are still preliminary) of European Association Conferences can be given: AKSE (Korean Studies) 17-21 April 1997, Stockholm, Sweden; EAJS (Japanese Studies) 27-30 August 1997, Budapest, Hungary; EASAS (South Asian Studies) Summer 1998, Prague, Czech Republic; EACS (Chinese Studies) 10-14 September 1998, Edinburgh, UK; EUROSEAS (South-east Asian Studies) September 1998, Hamburg, Germany; ESCAS (Central Asian Studies) September 1998 or in 1999.

More detailed information about the associations can be found in this section in the IIAS Newsletter.

Information about the Asia Committee

Towards the end of 1996, the 'Report on the work of the ESF Asia Committee in 1995-1997. Plans for a second mandate period 1998-2000' was produced. A copy of this report may be obtained at the Secretariat.

Data and news from the ESF Asia Committee; workshop and fellowship reports, and articles on Asian Studies in Europe, may be found on these newsletter pages. Similar information and links to related issues/institutes may be found on the World Wide Web under:

<http://ias.leidenuniv.nl>.

A brochure on backgrounds, history, and scope of the Committee was printed in 1995. The Asia Committee can be reached at the address mentioned below.

Asian Studies in Europe

A Policy Paper of the Committee is to be published in the first half of 1997. All contributions on Asian Studies in (parts of) Europe, for publication in this section of the IIASN, will be highly appreciated.

For more information, please refer to the editors of the IIAS Newsletter, Drs P.G.E.I.J. van der Velde, or Drs I. Lasschuijt, IIAS. ■

The European Science Foundation is an association of its 56 members research councils, academies and institutions devoted to basic scientific research in 20 countries. The ESF assists its Member Organizations in two main ways: by bringing scientists together in its Scientific Programmes, Networks and European Research Conferences, to work on topics of common concern; and through the joint study of issues of strategic importance in European science policy.

The scientific work sponsored by ESF includes basic research in the natural and technical sciences, the medical and biosciences, the humanities and social sciences.

The ESF maintains close relations with other scientific institutions within and outside Europe. By its activities, ESF adds value by co-operation and co-ordination across national frontiers and endeavours, offers expert scientific advice on strategic issues, and provides the European forum for fundamental science.

For general ESF Asia Committee information on workshops:

ESF Asia Committee Secretariat

c/o Drs Sabine A.M. Kuypers or
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For information on ESF Asia Committee fellowships:

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EUROPEAN ASSOCIATIONS FOR ASIAN STUDIES

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ESF ASIA COMMITTEE FELLOWS

Dr Johanna de Bruin (Leiden)

Stationed at: Institut de Pondichéry, India
Period: September 1996 – September 1997
Topic: Oral Communication in South Indian Society

Dr Cristina Eghenter (Jakarta)

Stationed at: Centre for Southeast Asian Studies of the University of Hull, UK
Period: June 1997 – June 1998
Topic: The Use of Migration and Trading Routes in the Interior of Borneo

Dr John Hutnyk (Manchester)

Stationed at: Institute for Ethnology of the University of Heidelberg, Germany
Period: June 1997 – June 1998
Topic: Selling South Asian Popular Youth Culture: music technology and television for export

Dr Christoph Kleine (Marburg)

Stationed at: Ecole Française d'Extrême Orient, Kyoto, Japan
Period: May 1996 – May 1997
Topic: A Study of the Form, Nature and Function of Buddhist Hagiographical Literature, with Particular Reference to the Traditions of China, Korea and Japan

Dr Cecilia Milwertz (Copenhagen)

Stationed at: Institute for Chinese Studies in Oxford, UK
Period: August 1996 – August 1999
Topic: Establishing Civil Society in the People's Republic of China

Dr Joachim Mittag (Bielefeld)

Stationed at: Sinological Institute of Leiden University, the Netherlands
Period: September 1996 – September 1998
Topic: Chinese Historiography of Qing Scholarship

Dr Brigitte Piquard (Louvain)

Stationed at: Centre d'Études de l'Inde et de l'Asie du Sud, Paris, France
Period: May 1997 – May 1998
Topic: Folk Political Representations of National Pakistani Leaders

Dr Ines Zupanov (Paris)

Stationed at: School of Oriental and African Studies London, UK
Period: November 1996 – November 1997
Topic: Jesuit Missions in India (16th-18th Century). Ethnography, Theology and Social Engineering

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European Science Foundation, Strasbourg, France

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Drs S.A.M. Kuypers

International Institute for Asian Studies, Leiden, the Netherlands

Drs C.B.W. Veenkamp

International Institute for Asian Studies, Leiden, the Netherlands

WORKSHOPS IN 1997

SUPPORTED BY THE ESF ASIA COMMITTEE

3-5 MARCH 1997 Paris, France

The Asian Mediterranean Sea in the 'Longue Durée', Prof. D. Lombard, École Française d'Extrême-Orient / École des Hautes Études en Sciences Sociales, 54 boulevard Raspail, 75006 Paris, France. Tel: +33 1 53 70 18 60, fax: +33 1 53 70 87 60. Roderich Ptak, Ludwig-Maximilians Universität, München

16-18 APRIL 1997 SOAS, London, UK

The Place of the Past: The Uses of History in South Asia. Dr Avril Powell, Dr Daud Ali, London University, Dept. of History, School of Oriental and African Studies, Thornhaugh St, Russell Square, London WC1H 0XG, UK. Tel: +44 171 637 2388, fax: +44 171 436 3844, e-mail: c/o Centre of South Asian Studies (BL1@soas.ac.uk)

8-10 MAY 1997 Kent, UK

A Critical Examination of the Uses and Abuses of Indigenous Environmental Knowledge and its Transformations. Prof. R. Ellen, Dept. of

Anthropology and Sociology, University of Kent at Canterbury, Eliot College, Canterbury, Kent CT2 7NS, UK. Tel: +44 1227 764000, fax: +44 1227 475471, e-mail: R.F.Ellen@uk.ac.uk

18-20 JUNE 1997 Leiden, The Netherlands

Transformation of Houses and Settlements in Western Indonesia: Changing Values and Meanings of Built Forms in History and in the Process of Modernization. Prof. Dr R. Schefold, Faculty of Social and Behavioural Science, University of Leiden, P.O. Box 9555, 2300 RB Leiden, The Netherlands. Tel: +31-71-5273450/3451/3475, fax: +31-71-5273619.

30 JUNE-2 JULY 1997 London, UK

Forgeries of Dunhuang Manuscripts in the Twentieth Century. Dr S. Whitfield, The International Dunhuang Project (idp), Oriental and India Office Collections, the British Library, 197 Blackfriars Road, London SE1 8NG, UK. Tel: +44 171 412 412 Fax: +44 171 412 7858 Prof. Lewis Lancaster, Department of East Asian Languages, University of California at Berkeley

28-30 AUGUST 1997 Tashkent, Uzbekistan

Opting out of the 'Nation', Identity Politics and Labour in Central, South and West Asia, 1920s - 1990s. Prof. Dr W. van Schendel, University of Amsterdam, International Institute of Social History. Dr E. Zürcher, International Institute of Social History (IISH), Amsterdam, Dr G. Rasuly-Palaczek, University of Vienna, Dr I. Baldauf, Humboldt Universität zu Berlin, Dr T. Atabaki, University of Utrecht. Correspondence address: International Institute for Social History, Cruquiusweg 31, 1019 AT Amsterdam, The Netherlands. Tel: +31 20 668 5866, fax: +31 20 665 4181, e-mail: ezu@iish.nl

SEPTEMBER 1997 Liverpool, UK

Sustainable Urban Development in Southeast Asia. Prof. D. Drakakis-Smith, The University of Liverpool, Department of Geography, Roxby Building, Liverpool, L69 3BX, United Kingdom. Tel: +44 151 794 2874, fax: +44 151 794 2866. Dr Ooi Giok Ling, Institute of Policy Studies, Singapore

23-17 JUNE 1997 OR 6-10 OCTOBER 1997 Sankt Augustin, Germany

From Kaifeng to Shanghai - Jews in China. Dr Roman Malek, Institut Monumenta Serica and - China-Zentrum, Arnold-Janssen-Str. 20, D-53754 Sankt Augustin, Germany. Tel: +49 22 41 237 431, fax: +49 22 41 20 58 41

27-29 NOVEMBER 1997 Paris, France

The Lhasa Valley: Conservation and Modernization in Tibetan Architecture. Dr Heather Stoddard, Institut National des Langues et Civilisations Orientales, c/o 127 Rue de Sèvres, Paris 75006, France, tel/fax: +33-1-45679503.

16-20 DECEMBER 1997 Patna, Bihar, India

Bihar in the World. Dr Kathinka Sinha-Kerkhoff, State Resource Centre ADRI B.S.I.D.C. Colony, Off. Boring Paliputra Road, Patna - 800 013, India. Tel: +91 651 4555434/ 205790(0), fax: +91 612 265 649/+91 651 502214. Dr Arvind Das, Asia Pacific Communication Associates, Delhi, India. Dr Shaibal Gupta, State Resource Centre ADRI,

Patna, India. Drs Paul Streumer, University of Utrecht, The Netherlands. Abstracts of papers are to be submitted by 1 April 1997.

DECEMBER 1997 Leiden, The Netherlands

Encompassing Knowledge: Indigenous Encyclopedias in Indonesia in the 17th-20th Centuries. Prof. Dr Bernard Arps, Department of Languages and Cultures of Southeast Asia and Oceania, University of Leiden, P.O. Box 9515, 2300 RA Leiden, The Netherlands. Tel: +31-71-527.2222/527.2418

LATE 1997 OR EARLY 1998 Blaubeuren, Germany

Religion and Economy in East Asia (China, Japan, Korea). Prof. Dr H.U. Vogel, Seminar für Sinologie und Koreanistik, Univ. Tübingen. Prof. Dr V. Eschbach-Szabo, Dr G. Leinss, Seminar für Japanologie, Univ. Tübingen. Prof. Dr D. Eikemeier, Seminar für Sinologie und Koreanistik, Univ. Tübingen, Wilhelmstrasse 133, D-72074 Tübingen, Germany. Tel: +49 70 71 565101, fax: +49 7071 565100, e-mail: hans-ulrich.vogel@uni-tuebingen.de

3 > 5 JULY 1996
OXFORD, UK

European Chinese and Chinese Internal Migrants

By FRANK N. PIEKE

Report

Surveying the recent literature on Chinese migration a reader might be easily led to forget that migration in the People's Republic of China did not commence with the official announcement of the reforms policies in December 1978. Diana Lary's paper at the workshop European Chinese and Chinese internal migrants made an initial attempt to defuse this myth by pointing out issues that have been either half-forgotten or else often not thought of in the context of migration studies. Similarly, the paper by Kam Wing Chan drew our attention to the fact that the system of state unified job allocation system still continues, creating a very stable number of about 20 million migrants (or roughly one-fifth to one-third of the total number of migrants) per year, of whom most move from one city to another on a permanent basis.

Migration under the state's unified labour allocation entails more than the transfer of labour and skills. As Graham Clarke stressed in his paper, the transfer of large numbers of Han Chinese cadres, military personnel, and workers to Tibet is the conversion of military conquest into political gain, a strategy by no means unique to China. Strengthening border areas by creating new settlements is found in many other places, including Indonesia, South America, and Vietnam.

Turning to non-hukou migration, population mobility outside the plan does not really conform to the common stereotyped image of the blind inflow (*mangliu*) of peasants into the big cities of eastern China. First, as Xiang Biao's paper demonstrated, voluntary internal migration of specialized traders from the Wenzhou area had picked up again in the early 1970s, so 1978 is not really the watershed that it appears to be in the official Chinese propaganda. Second, non-hukou migration is an extremely heterogeneous phenomenon. Two other types of migration mentioned during the discussion were long-distance and short-distance migration from one rural area to another. Qian Wenbao's paper argues that this may constitute the majority of all migrants and circulants in China.

Hukou restrictions give non-planned migration in China a unique character: non-hukou migrants either remain illegal or find a way to legalize their residence. Interestingly, hukou restrictions have many of the same effects on migratory flows as visa and work permit restrictions have on international migration. The comparison with the restrictive im-

migration regimes of European countries therefore proved to be a felicitous choice.

At the cultural level, too, Chinese migration has its specific character. Charles Stafford's paper examined an essential aspect of the Chinese meaning of migration: how the identification with a certain place (village, house) is culturally constructed through the larger and smaller rites of separation and reunion. An obviously important point is how such identifications are shifted to large urban communities and places under the modern conditions of increased mobility and organization. Alternatively, resistance to new identifications by sojourners and circulants is also important.

A related point applying to both Chinese migration and migration in general is the impact of migration on the home communities, raised in Thomas Scharping's paper. Does migration relieve the home community of its excess labourers, who later return endowed with new skills and capital, or is migration a drain on the home communities miring them in permanent stagnation and backwardness?

Chain Migration

The issue of the role of the home community is intimately linked to the core phenomenon in migration studies of chain migration. The papers by Li Minghuan and Mette Thunr, especially when read in conjunction with the papers by Xiang Biao and Luigi Tomba, provide very detailed case studies of how specific villages in southern Zhejiang specialize in migration to Western Europe, while neighbouring places specialize either in migration to Chinese cities such as Beijing, or have no migrants at all. The origin, destination, and volume of migratory flows from these areas is determined by the growth and maintenance of specific migration chains binding together transregional or transnational communities that gravitate around a specific native place. Migration from these villages continues, despite the fact that reportedly more than 800,000 migrants from other parts of China have flocked to virtually the same area in search of employment. This situation is reminiscent of the Hong Kong New Territories from where large numbers continue to emigrate to Western Europe, despite heavy in-migration from the People's Republic and ample employment opportunities in the booming economy of urban Hong Kong. Chain migration is the most vivid illustration of the fact that most forms of migration do not bring the most destitute to the cities: migration requires a certain mind set, and access

to opportunities and knowledge or, to borrow from Bourdieu, specific cultural capital.

Xiang Biao's paper describes in detail how pioneering Zhejiang migrants fanned out across China in search of opportunities in the 1970s and early 1980s, much as other Zhejiangese pioneered emigration to Europe in the second half of the nineteenth century described by Mette Thunr. Once these pioneers have established a foothold, they contact the home community to recruit labour and business partners. Very rapidly, a strong, internally stratified community grows up around these pioneers, which is able to survive long periods of very limited contact with the home communities (as between 1930 and 1974 in Europe) or strong government repression (such as continues to happen periodically in Beijing).

No case study of a more dispersed group of in-migrants in a Chinese city was presented at the workshop, although Victor Yuan's presentation provided some interesting clues and Pal Nyiri's paper on the Chinese in Hungary indicates that more opportunistic migration does not necessarily inhibit the growth of relatively strong communities.

Class and Ethnicity

Two key concepts occupy a central position in the analysis of the settlement and community building of immigrant groups, namely class and ethnicity. Networks based on chain migration and the connections with the home community give immigrant entrepreneurs a competitive advantage (labour, capital, materials, markets) over potential market entrants from other groups. But this strong, defensive community structure and ethnic identity first and foremost serves the purposes of the leaders. In their eyes, the ethnic community is a source of cheap, docile labour, and a vehicle by which to continue their monopolization of certain economic activities.

Other types of migration lead to different types of ethnicity. Hukou migration migrants usually find themselves at the top of the pile. In non-Han areas, not the migrants but the local population is 'ethnicized' as national minorities caught at a lower evolutionary stage, ethnicity being an

instrument to deny the local population equal status by suppressing the autonomous growth of a cultural identity.

The papers by Delia Davin and by Ding Jinhong and Norman Stockman address a closely related topic, namely the stereotypization of non-hukou immigrants in Chinese cities. The most worrying aspect is that the state does not seem to take any measures to counteract the ensuing polarization of urban society, but that the mass media actually promote such labels. The category of *mangmu liudong renkou* (blind population mobility, the full word usually abbreviated as *mangliu*) is a bureaucratic term coined by worried planners and demographers.

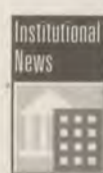
Charles Stafford, Faye Chan, and Nora Sauskimat illustrate an important, but often ignored, fact about migration: despite the vast differences between types of migration, there is a profound commonality, namely the migration itself. Migration means separation from one's native soil and life in an alien environment, a profound autobiographical event that shapes the self-conception of migrants, and their future behaviour in society. Therefore, migration is a phenomenon worth studying in its own right rather than as a mere adjunct of the inequalities of the world economic system, modernization, or simply the workings of the national or international labour market. ■

29 AUGUST - 1 SEPTEMBER 1996, BRUGES, BELGIUM

(Tele)communications Policies in Western Europe and S.E. Asia

The conference 'A Comparative Analysis of (Tele)communications Policies in Western Europe and Southeast Asia: Cultural and Historical Perspectives on the Convergence Issue' was held from August 29 to September 1 1996. In the prestigious College de Europe, the oldest institute of European postgraduate studies, situated in the historic centre of Bruges.

By ANURA GOONASEKERA & JEAN-CLAUDE BURGELMAN



The conference was organized by the Asian Media Information and Communication Centre in Singapore (AMIC), the Centre for the Study of New Media and Information Technologies (SMIT) of the Free University of Brussels, and the Research Centre 'Communication for Social Change' of the Catholic University of Brussels.

The conference focused on the cultural perspective of the convergence between telecommunication and broadcasting by mapping developments in communications technology historically, in conjunction with cultural processes in the Southeast Asian region and Western Europe. The workshop was especially concerned with the seven members in the Association of Southeast Asian Nations (ASEAN) and with the Euro-

pean Union and its 15 member states.

Around 50 academics, policy makers, researchers, and students participated in this conference. It was inaugurated by the rectors of three universities involved in the organization of this conference. On the opening day keynote addresses were delivered by Dr Anura Goonasekera, Head of Research, AMIC, Singapore (*Asia and the Information Revolution: an introductory perspective*) and Dr Luk van Langenhove, Adj.-Secretary General IDWTC, Belgium (*The Information Utilization Space as a Metaphor for Telecommunication Policies*).

In all, 16 papers were presented on a range of topics related to the theme of the conference. These papers examined such issues as the troubled relationship between Europe and the Global Information Society; the meaning of cultural integrity in an age of information; the Europeanization of communications policy; media law in the Information Highway; tel-

communications policies and rural development in Indonesia; crossroads in Malaysian television broadcasting; limited competition and the broadcast industry in Thailand; changing television environment in Greece, Asian social values; and so forth. After making an assessment of the (tele)communications systems in Asia and Europe, the conference examined the possibility of constructing a framework for the analysis of public (tele)communications policy. Developing such a framework was the overall objective of the conference.

The work begun by this seminar will continue. The conference accepted an offer by the Taiwanese delegate, Professor Georgette Wang, to hold a follow-up conference in Taipei, Taiwan in early 1998. Dr Rodcumdee, dean of the Faculty of Communication Arts, Chulalongkorn University, Bangkok also offered to organize a follow-up conference in Thailand. The conference organizers intend to publish the proceedings of the seminar either as a special issue of a selected journal (*Telematics & Informatics, European Journal of Communication* and/or *Asian Journal of Communication*) or as a separate book, if sufficient funds are available. ■

IIAS Internet Update

Perhaps there are people who would like to know how the IIAS WWW site is faring. For those who like figures, here are some statistics and comparisons to give you an idea how a humanities and Social Science orientated WWW site is being used.

By ANNELIES DE DEUGD

USE OF IIAS WWW SITE in the period November '95 - November '96

	Files transmitted during summary period		Megabytes transmitted during summary period	
			Average files transmitted daily	Average megabytes transmitted daily
Nov '95	5,604	23	187	0.7
Dec '95	6,098	29	197	0.9
Jan '96	9,098	45	294	1.4
Feb '96	11,177	44	385	1.5
Mar '96	11,877	52	383	1.7
Apr '96	14,028	85	468	2.8
May '96	20,204	102	652	3.1
Jun '96	20,533	108	684	3.6
Jul '96	26,425	146	852	4.7
Aug '96	26,587	141	858	4.5
Sep '96	23,647	142	788	4.7
Oct '96	30,337	166	979	5.3
Nov '96	34,639	230	1155	7.6

Yearly
average
of files
transmitted:
608

	Total bytes:	Total files:	Growth in % compares with previous:
1st quarter	20,823	97	100
2nd quarter	37,082	181	178
3rd quarter	67,162	256	181
4th quarter	80,571	449	120

The enormous growth in the first two quarters shows that there is certainly a market for this new kind of electronic information on the Internet. Although part of this explosion can be explained by the curiosity of people wanting to try out the Internet, the steady growth also shows that people are returning to the site. The growth rate seems to be slowing down, but it is in fact still remarkably high. The World Wide Web site of the IIAS seems to have found an audience.

Statistics

The Home Page of the IIAS WWW site was visited 12,123 times from outside the university network in the period August '95 to August '96. The IIAS Newsletter in electronic form was visited 2,080 times in this period. IIASN5 was visited 612; IIASN6 178 times; IIASN7 343 times; IIASN8 320 times. In proportion to the shorter period, IIASN 7 and 8 have been on the server, they have been consulted considerably more. The growing number of visits to the electronic Newsletter indicate that the electronic version is a success. In this period, IIASN1-4 were not yet available, but all Newsletter are now available electronically.

In comparison, we give the figures for well-established institutes such as SOAS and EASC:

SOAS

Summary for the period 1 March 1995 - 31 May 1996

Files transmitted during summary period:	75,276
Bytes transmitted during summary period:	722,938,778
Average files transmitted daily:	819
Average bytes transmitted daily:	7,858,030

WWW.EASC.INDIANA.EDU

Totals for Summary period: 17 April 1995 - 21 May 1996

Files transmitted during summary period:	395,914
Bytes transmitted during summary period:	3,012,939,589
Average files transmitted daily:	990
Average bytes transmitted daily:	753,249

If we look at the average files transmitted daily, with 608, the IIAS is not doing badly compared with the other institutes.

Asian Studies Virtual Library

Because of the ever-growing amount of information about Asia on the Internet, the IIAS has decided to cooperate with other major information providers, like the Australian National University. This in order to concentrate our efforts and provide an even better information service. It has been decided that the IIAS will maintain part of the Virtual Library for Asian Studies.

The WWW Virtual Library Project was started at CERN in 1991 by Tim Berners-Lee to keep track of the development of the World Wide Web. Arthur Secret continued the project from 1993 on at CERN until August 1995, then independently until December 1995, and after that at the W3 Consortium since January 1996.

'A WWW Virtual Library is a large-scale distributed, collaborative project providing an up-to-date hypertext map and a seamless access tool to the networked scholarly documents, resources and information systems concerned with a given field of expertise' (T.M. Ciolek, 1996).

Since 1993 different parts of the WWW Virtual Library have been maintained by volunteers. Coordination of all efforts is the task of Arthur Secret.

(See url: <http://www.w3.org/vl/coordination.html>).

The IIAS will maintain the South-east Asia part of the Asian Studies Virtual Library and mirror the rest of the Asian Studies WWW VL so as to

provide easier and faster access in our part of the world.

The Asian Studies WWW VL keeps track of leading networked information resources in the field of Asian Studies. This Virtual Library is designed as a voluntary association of high quality sites situated in all parts of the world. Currently the Asian Studies WWW VL relies on the work of 55 distributed specialist info-modules. It consists of country and region specific WWW Virtual Library sites and sites with more general information like electronic journals and mailinglists, on-line databases, and subject-oriented bibliographies and much more.

You will find the Asian Studies WWW Virtual library at:

<http://coombs.anu.edu.au/WWWVL-AsianStudies.html>.

This site is maintained by Dr T. Matthew Ciolek (tmciolek@coombs.anu.edu.au) of Australian National University, Canberra, Australia. And at: <http://iias.leidenuniv.nl/WWWVL/>

The new
homepage
of the
IIAS
Newsletter
!

IIAS Server welcomes Project Groups

The IIAS server has also become a host for project groups to place their information and publications on the Internet and thus making it available to a larger audience. So far ISIR (The Irian Jaya Studies Programme for Interdisciplinary Research), the Himalaya Languages Project of Leiden University, the Modern Chinese Literature research Programme of the IIAS, and the ICCL-6

(6th International Conference on Chinese Linguistics) have taken up the offer. You can find them at:

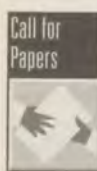
<http://iias.leidenuniv.nl/host/>

The section on links to other institutes concerning Asian Studies has been expanded greatly:

<http://iias.leidenuniv.nl/institutes/>

25 > 28 JUNE 1998
NOORDWIJKERHOUT, THE NETHERLANDS
IIAS / AAS CONFERENCE

First International Convention of Asia Scholars



The first International Convention of Asia Scholars will be held from 25-28 June 1998 at Noordwijkerhout in the Netherlands. This convention is patronized by the AAS and the ESF Asia Committee. The IIAS will organize the conference in conjunction with the AAS.

We hope that perhaps 400-500 scholars of Asia from all over Europe, North America and the rest of the world will gather to listen to each others research and learn some new perspectives. Participation is open to everyone with a scholarly interest in Asia - all disciplines, faculty and students and professionals and independent scholars alike.

Most of the content of the convention will be based on proposals from the field. The deadline for panel, roundtable, paper and poster proposals is 1 September 1997. Details and forms will be included in the next

issue of the IIAS Newsletter and made available on the AAS and IIAS web sites. The proposals will be reviewed by a multi-national Program Committee, which will include representatives of the European Asian Studies Associations and the AAS Councils.

The schedule of the conference will be similar to that of the AAS meetings, starting on Thursday afternoon, and ending Sunday afternoon. Scholarly panels will be central to the convention. Besides the proposals from the field mentioned above, there will be a few panels organized by the Program Committee and several invited keynote speakers. ■

For more information:

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NVAPS NEWS

4 OCTOBER 1997
UTRECHT, THE NETHERLANDS
NVAPS CONFERENCE

Mobility in Asia and the Pacific



On Saturday 4 October 1997 the Netherlands Association for Asian and Pacific Studies (NVAPS) is organizing its first national conference at the Jaarbeurs in Utrecht. The same day will mark the first general meeting of the NVAPS at which a new Board will be elected and installed. A dinner and a festive evening programme form a fitting conclusion to the conference day.

The theme of the conference is 'Mobility in Asia and the Pacific'. Several keynote speakers will be invited to address the plenary meeting in the morning. In the afternoon parallel sessions on a variety of sub-themes will take place. The following sessions are under consideration at the moment: Circulation of Goods and Ideas in the Gulf of Bengal during the Age of Commerce; the City/Urbanization; Labour Migration; Social Mobility and Demographic Behaviour; Modern Means of Communication; Asian Art and Cultural History; and Tourism.

The afternoon sessions will be either workshops, round table discussions, or poster presentations. Dutch will be the official language used al-

though presentations in other languages are welcome as well.

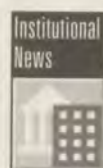
Call for Papers

The NVAPS invites not only well-established academics, but also young and independent researchers, students and non-academics to join the conference and submit proposals. Round table, paper and poster proposals should be sent to the NVAPS Secretariat before **1 July 1997**. There will be room to present individual papers as well as 'alternative' types of presentations such as film, video, CD-i, and so forth. The NVAPS welcomes ideas and plans for other sessions related to mobility in Asia and the Pacific. Please submit session ideas before **1 April 1997**. ■

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European Association for Southeast Asian Studies



EUROSEAS is an Association of European Scholars who want to integrate their work concentrated on Southeast Asia, with that of other European Southeast Asia specialists. Among the ways they wish to achieve this, is by meeting each other regularly and making use of each other's expertise, publications, and libraries. Therefore, the Association forms an international framework for scholars, their studies, and their source materials.

EUROSEAS was founded in 1992. Nineteen experienced Southeast Asia specialists from Great Britain, France, Germany, the Netherlands, and Scandinavia met and agreed that there was an urgent need for structured European cooperation. EUROSEAS was founded to meet that need. The relative lack of an academic infrastructure at a European level, in comparison with the United States and Australia made this initiative an essential safeguard for the reputation of European scholars, and the valuable collections of primary and secondary source materials which are scattered throughout Europe and are often difficult to access. The Association has members in most European countries. All geographical regions of Europe are represented on its Board. With this infrastructure, EUROSEAS is expected to become an essential network for Southeast Asia specialists worldwide. It should also prove an essential medium for establishing contacts with specialists in Southeast Asia itself.

EUROSEAS is a non-profit making professional Association. The activities of its members are funded by subscriptions; grants and public funds are also used to realize the aims of the Association. First and foremost, EUROSEAS sets itself the task of enhancing the position of Southeast Asian Studies in Europe. The Association wishes to put Southeast Asian Studies in a wider European context. EUROSEAS looks after the interests of scholars and institutions specializing in Southeast Asia and draws the attention of international funding agencies and organizations to this branch of studies. Cogently, EUROSEAS encourages contacts between European scholars from different disciplines. The Association stimulates collaboration between the various national institutions concerned with Southeast Asian Studies in order to encourage more interdisciplinary and international research. The Association will also stimulate interregional research within Southeast Asia. Finally, EUROSEAS will provide scholars from Southeast Asia itself and from other areas outside Europe with greater access to European research facilities.

Twice a year, EUROSEAS issues the *European Newsletter of Southeast Asian Studies* (ENSEAS) in collaboration with the Dutch Royal Institute of Linguistics and Anthropology (KITLV). In this Newsletter, all meetings, current research programmes, and the titles of newly published studies relating to Southeast Asia in Europe are announced. EUROSEAS members receive the ENSEAS free of charge. EUROSEAS regularly organizes interdisciplinary conferences on Southeast Asian topics. The active participation

of all is encouraged in order to achieve an intensive exchange of knowledge and ideas. The next EUROSEAS conference will be held in Hamburg in 1998. EUROSEAS also stimulates the publication of books based on papers written for its conferences, and it encourages scholars to organize workshops in between conferences based on themes dealt with in conference panels.

To ensure the full representation of all European nations on the board of EUROSEAS, the founders of the Association have opted for a structure in which there are two board members per geographical region. The ordinary and corporate EUROSEAS members elect the board for a two-year period. Members can serve for only two consecutive terms. The board is advised by a council of scholars from Southeast Asia.

Membership of Euroseas is open to all residents of Europe possessing an MA or equivalent degree in the social, cultural, or linguistic sciences, or who have passed an exam comparable to an MA in a subject relating to Southeast Asia. Scholarly associations, institutions, and other organizations focused on Southeast Asia can also become members of EUROSEAS. To obtain membership, they should send an application to the EUROSEAS Secretariat. They will then be accepted as a corporate member. Members may nominate students for associate membership at a reduced fee. Membership gives scholars an opportunity to meet colleagues from other European countries. In this way each member of EUROSEAS will contribute to the development of his or her field of research. In addition, members receive large discounts on the prices of publications from affiliated institutions and on conference fees. A list of discounts can be obtained from the Secretariat. Members will receive the *European newsletter of Southeast Asian Studies*, ENSEAS free of charge, twice a year. At the General Meetings of EUROSEAS, which will usually be scheduled to coincide with an international conference, all ordinary and corporate members have voting rights. The place, date, and agenda of General Meetings, to which all EUROSEAS members are invited, will be published in the ENSEAS in due time.

The annual membership fees is as follows: Dfl 70,- (ordinary members); Dfl 35,- (MA students); Dfl 140,- (corporate members).

For further information:

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BOARD '95/'97

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2ND EUROSEAS CONFERENCE

Short News



In September last year, the EUROSEAS Board met in Paris in order to discuss the 27 panel proposals that were sent to the EUROSEAS Secretariat for the Hamburg Conference. Theme of the Conference is: Southeast Asia: Looking Forward, Looking Back. This second EUROSEAS Conference will be held in Hamburg, Germany, from Thursday 3 September to Sunday 6 September 1998. Correspondence has started between potential panel convenors and the EUROSEAS Board members in order to produce a list of interesting themes which will offer new angles and lead to stimulating papers. This list of panel topics and convenors will be published in the Spring 1997 issue of the ENSEAS Newsletter. There will be 20 panels with a maximum of 18 papers per panel. Three core panels will be chosen from the list of themes. ■

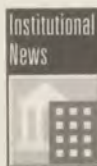
EUROPEAN DIRECTORY

Short News



In 1997, the first issue of the *European Directory of Southeast Asian Studies* will be published jointly by EUROSEAS and the KITLV Institute in Leiden. The Directory lists all European scholars specializing on Southeast Asia. For each scholar listed, the Directory will give their position, country of specialization, publications, and special research interests. It will list over 1,500 European Southeast Asia specialists. European scholars specializing in the field of Southeast Asian studies who have not yet completed a questionnaire in order to be included in this Directory can still obtain a questionnaire from the EUROSEAS Secretariat in Leiden. ■

The European Association of Chinese Studies



Contrary to what has been printed in various documents distributed by the ESF Asia Committee, the EACS is not a 20-year old bride, but a seasoned lady of nearly fifty. It was started in 1948 by a group of young sinologists who had known each other in China, and were annoyed with the conventional and conservatist scholarship and methods of the Congress of Orientalists, founded in 1875.

They started their own informal organization, called the Junior Sinologists, which would meet every two years in one of the sinological centres in Europe. From the very beginning its scope covered the whole of Europe including the Soviet Union, giving European sinologists a half-century's experience of working together. Knowing each other fairly well has helped to launch successful activities, should adequate material means be available.

The association was reorganized in 1975, and is now registered under French law as an association with an international purpose. It holds a general assembly every two years at its general conference. The assembly elects a Board of 24 members, who have to be re-elected every two years and cannot remain in office more than six consecutive years. The Board elects the Bureau, which consists of a president, two vice-presidents, a secretary, and assistant secretary, a treasurer, and two other members. Every country should it so wish, can have at least one representative on the Board, which meets once a year.

Membership

The Association has now grown to a membership of 650, from 23 different European countries. Members are European or European residents with a few non-Europeans living outside Europe, but they cannot be elected to the Board. 550 are fully paid-up members. Another 100 from East European countries pay when they can. The membership includes a very large proportion of bright young people of whom the majority are engaged in studies of present-day China. The membership comprises approximately three quarter of all European academics actively engaged in high level research and teaching on China. Those who are not members are sometimes prevented from joining because of the membership fee, despite its modesty, or prefer not to for personal reasons, which means they usually also eschew their national association.

EACS membership offers a pool of knowledge, scholarship, and experience organized and interconnected at pan-European level for almost half a century, and could be of great potential benefit to European policy on China.

Financial means

The only permanent source of income is the membership fees, now 30 DM per year, providing roughly 12500 DM a year. A grant was received from the ESF in 1995 to help with the travel expenses for the Board meeting. Its renewal would be greatly appreciated.

Over the last three years, the EACS has also had grants from the Chiang Ching-kuo Foundation in Taiwan, which has been the mainstay of our new activities.

Activities

The traditional activity is to hold a general research conference once every alternate year, in one of the sinological centres which is then responsible for the practical organization. The local organizers are in charge of publishing the proceeding. The one before last was held in Prague in 1994. Last year, 1996, it was in Barcelona. In 1998, the conference will be held in Edinburgh.

The organizers and the Board choose a general conference theme, to which a certain number of sessions are devoted. The remaining time is set apart for special panels and reports on current work by specialists.

Attendance usually exceeds 200. Non-European sinologists may attend should they be in Europe at the time. Mainland and Taiwan Academies are kept up-to-date about the conference.

The European Association of Sinological librarians normally holds its own meeting just before or just after the conference.

Publications

A Membership List is distributed to members at each conference.

Occasional Papers including various articles were published in the past. But over the last ten years, resources have been used for other types of publications which seemed of more general interest and more consistent with the goal of the Association.

National or Regional Surveys of Chinese Studies in one or several European countries have been compiled, edited, printed and distributed by the Association using its own financial backing. The surveys include a historical introduction, and detailed institutional, bibliographical, and biographical information on the current state of research, teaching and library resources. So far, the surveys have been published on Italy (1984), France (1988), Germany (1990), the Nordic Countries (1994), Russia and the CIS countries (1996), Central Europe (1996). Further surveys on Belgium, the Netherlands and the United Kingdom are in preparation.

A Bibliography of Recent Publications on China by Members of the EACS was

printed and distributed in 1992, utilizing data from a questionnaire sent out to members. It includes books and those articles published between 1983 and 1990.

Since December 1993, the Association has regularly published a quarterly newsletter, entitled EACS Newsletter, containing professional news, publications, conferences, and grants. It is sent to all members and is now also available on the Internet.

Research and Training Programmes

Two collective research projects are currently being pursued under the EACS auspices, but without any material support from the Association itself. One is *Europe in China*, directed by Prof. Bertuccioli (Rome), Prof. Gernet (Paris) and Prof. Zürcher (Leiden), which studies 330 Chinese texts collected in Leiden, relevant to the reception of European knowledge and beliefs by the Chinese in the period between 1650 and 1685. The other is a digitalized databank of the iconography of Chinese history directed by Prof. Zürcher in Leiden. The bank will be available on-line.

The EACS Bureau serves as a selection committee for the CCK Foundation doctoral and postdoctoral scholarship programme in Europe. Eight to ten fellowships have been awarded each year since 1990. The number of applicants each time usually ranges from 40 to 50.

With a grant from the CCK Foundation, the EACS itself has organized two summer schools for the advanced training of young European sinologists, at doctoral and post-doctoral level. One on urban studies of 20th-century China was held in Lyon (April 1995), the other, on Chinese archival resources, was held in Tübingen and Heidelberg (February 1996).

A major problem for European sinological research is the inadequacy of local library resources. The problem is a lack of funds in institutions which are often fairly small and widely dispersed. It is exacerbated by the huge increase in publications in China and on China, which makes it impossible for even the better equipped and most dynamic institutions keep up with purchases.

In order to alleviate this problem the EACS has launched two programmes, both funded by the CCK Foundation.

1. A Library Travel Grant programme for Sinological libraries in London, Cambridge, Leiden, Paris, Heidelberg. This provides financial support for travel and a one-week stay in order to collect a specialized documentation for a well-defined topic. Since January it has enabled 37 scholars, among whom 27 from Eastern European

countries, to complete research for their work in foreign libraries.

2. A dynamic database of the holdings of Chinese and sinological periodicals in major European collections. This is a pilot project, because every library has its own computerized system, even though the ALLEGRO C software is generally used, and there is a need to create a programme which enables these libraries to import data to make them available on-line on a single system, and to update them regularly. The work was started in January 1996. Collections from 12 centres have now been successfully imported. The major collection of the Sinological Institute in Leiden, which cannot give its data free of charge because of its contract with PICA (Dutch Centre for Library Automation), still presents a difficult problem. ■

European Association of Chinese Studies, EACS

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Introduction

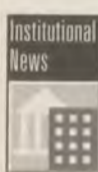
This is the second time the Bengal Studies Newsletter page is formally being published as part of the IIAS Newsletter. Again I invite Bengal scholars to come forward with small articles, announcements, reviews, calls for papers, and discussions. As we are just beginning, not much has been submitted. Nevertheless, we hope that what you find on these pages is of sufficient interest. And please, continue to contribute. Contributions on paper or floppy (WP 5.1, Wordstar, MS Word for DOS or WinWord 6.0) and with the name and the address of the contributor) can be sent to the following addresses:

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Please write on the envelope or the fax *Bengal Studies*.
These pages can also be found on WWW: <http://iias.leidenuniv.nl>

THE NETHERLANDS

IISH, Amsterdam

By WILLEM VAN SCHEDEL



The International Institute of Social History (IISH) in Amsterdam has recently decided to foreground Asia in its activities, and within Asia, Bengal has been selected as an area of special interest. In November 1996, the IISH published a *Guide to the Asian Collections at the International Institute of Social History*. This guide lists archival collections, periodicals, audio-visual resources, etc., which deal with Asia. A leaflet published simultaneously, *Towards a Global Social History: The Middle East and Asia in the IISH*, gives an overview of IISH research, acquisitions, and publications on Asia.

The activities with regard to Bengal focus on acquiring archival and published material, and on developing a research programme which includes Bengal. Two themes in the field of social history are highlighted: a) the history of progressive and emancipatory political movements in the 19th and 20th centuries; and b) the social history of the working classes and labour relations. The IISH has begun building up a library collection which will specialize on books and periodicals in Bengali.

The IISH has just acquired several collections from Bangladesh. Among these is a large collection of political and cultural periodicals from Professor Muntassir Mamoon (Dhaka, Bangladesh). These periodicals in Bengali and English – published in

India, Pakistan, and Bangladesh – cover the period since the 1940s. We have also received Professor Mamoon's unique collection of political pamphlets and posters, produced mainly by students at Dhaka University in the 1970s. Other donations were made by Kamal Pasha Chowdhury (Dhaka; political posters), Shahriar Kabir (Dhaka; political posters, maps), Prof. Mahbubar Rahman (Rajshahi; political, religious and cultural pamphlets, leaflets and posters), and Suborno Chisim (Dhaka; Mandi (Garo) leaflets and pamphlets). ■

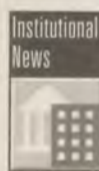
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FRANCE

INALCO, Paris

By FRANCE BHATTACHARYA



Bengali is one of the six languages of the Indian Subcontinent that are taught at the National Institute of Oriental Languages and Civilizations (INALCO), Paris. INALCO is a public teaching and research institution under aegis of the Paris University Rectorate. The other five languages are Hindi, Urdu, Sinhalese, Tamil and Telugu. Tsigane (Romani) is also part of the South Asian Studies department.

Until recently Bengali was taught only at the diploma, higher diploma, and DREA levels. But from October 1996, the French Ministry of Education has sanctioned a Licence (BA honours) and maîtrise (MA) in Bengali Studies. These courses are the first ever of their kind given in Europe and, possibly, anywhere outside the Indian Subcontinent. Students who have obtained a diploma in Bengali (DULCO) after two years of study or its equivalent may register for the Licence. The licence and maîtrise in Hindi are courses which have been given at INALCO for a number of years. The department of South Asian

Studies hopes to create this possibility for Tamil too.

The syllabus comprises courses in language, linguistics, literature (both medieval and modern) as well as civilization. 'Civilisation' includes history, social and religious history, geography, economics, anthropology, and politics. At the level of MA, besides writing a thesis, the students must take courses in language, literature and linguistics. They can choose between courses oriented towards Bangladesh and the Islamic component of Bengali culture, or Indian Studies in a broader sense. The syllabus for licence and maîtrise in Bengali includes some courses common to the students of licence and maîtrise in Hindi, Sanskrit, linguistics and civilization.

The number of students is small but the courses, if sufficiently publicized, may even attract students from outside France. At present the Bengali section has three teachers: Priitha Khondkar (Rajshahi, MPhil) doing a PhD on family relationships in Bangladeshi novels; Dr. Philippe Benoît (PhD in 1994 on a comparison between Valmiki and Krittibas's Ramayan); and Prof. France Bhattacharya. There are three students for the Licence.

A few years ago, a workshop on literary translation from South Asian languages into French was commenced at INALCO. It is organized by Prof. France Bhattacharya. Several participants translate from Bengali into French. So far, in France, there are few translators from any Indian language, except Bengali. The workshop plans to publish a collection of short stories translated from various South Asian languages. In order to raise the interest of senior students and specialists, we will include the translator's strategy for each story and a presentation of specific problems in translating.

Last October, Anne France Aumond, an ex-student of Bengali at INALCO, was awarded a DEA (MPhil) at the University of Paris III for her research thesis *Tradition and Modernity in Indian Theatres: The Yatra of Bengal*. She joined Paris III to do research under the Indian theatre specialist, Mad. Lyne Bansat-Boudon. Anne France Aumond will now prepare a PhD thesis on the evolution of Bengali performing arts. ■

For more information, please contact:

INALCO
2, Rue de Lille
75343 Paris Cedex 07
France
Tel: +33-1-492 64 200
Fax: +33-1-492 64 299

New Books

Rabindranath Tagore:

The Post Office
Translated from the Bengali by William Radice.
Set as a play-within-a-play by Jill Parvin.
London: The Tagore Centre UK. 1996.
ISBN 0-9513368-4-3.



The production of this charming little book has been funded by The Barrow and Geraldine S. Cadbury Trust and The Arts Council of England. This new edition of *The Post Office* (published in Bengali in 1912) contains not only an excellent fresh translation by William Radice, but also includes the text of a modern play, produced in 1993, into which *The Post Office* has been inserted. This new play commemorates the production of Tagore's play by the Polish Jew, Janusz Korczak, in the Warsaw ghetto in 1942, a week before the Nazis deported 38,000 Jews to Treblinka. Korczak's cast included many Jewish orphans who were in his care. The book includes texts written by Korczak himself and information on the present 1993 production. A must for everyone who is interested in intercultural encounter. ■

Bankim Chandra Chatterjee.

The Poison Tree: Three Novellas
Translated by Marian Maddern and S.N. Mukherjee.
Penguin Books India.
ISBN 0-14-025219-3. Rs. 200



Good translations of Bengali literature into European languages are still quite rare. Even rarer are good translations of influential authors like Bankim Chandra (1838-1894). Maddern and Mukherjee are well-known translators. The latter is also acclaimed for his studies on the urban history of Calcutta. The introduction written by Mukherjee traces the origins of the Bengali novel as a vehicle for a new Bengali middle-class morality and explains Bankim's role in this. For this book Marian Maddern translated the *The Poison Tree* (Bishabriksha, 1873) and *Indira* (1893 version), and S.N. Mukherjee translated *Krishnakanta's Will* (Krishnakanter Will, 1878). These novellas had been translated into English in the last decade of the nineteenth century but nowadays are extremely difficult to find, even in specialized libraries. This new publication offers excellent fresh renderings in very readable modern English. These translations are of enormous interest to social and literary historians for they show Bengali middle-class family-life as it was seen and commented upon by the most popular and able indigenous novelist of nineteenth century Bengal. ■

Jan Parmentier.

Shunyagarbha Kompani:
Banglay Belgiumer Aini ebam
Be-Aini Banijya 1720-1744.
Translated from the Dutch original into Bengali with an introduction by Bhaswati Bhattacharya. Dhaka: International Centre for Bengal Studies. 1996.
ISBN 984-8127-08-9. Taka 125



Parmentier's study of the Belgian East India Company in Bengal, *De Holle Compagnie* (The Hollow Company) published in 1992 has been known among Dutch reading historians specialized in East India Company trade. This engaging book describes the vicissitudes of the shortlived Ostend Company in Bengal. The Dutch and the English East India companies ranged themselves against the interests of Belgium. In spite of the opposition from these companies, De Schonamille was able to maintain the Belgium factory in Bengal till long after the Ostend Company had ceased to exist. This was possible because the employees of the Dutch, English, and French companies undermined the activity of their own organization and joined hands with De Schonamille in the pursuit of their private interests.

This work is obviously of interest to a Bengali reading public. Hence the International Centre for Bengal Studies (ICBS), an international network with branches in and outside the Subcontinent, commissioned a translation into Bengali. The translation has been very ably done by Dr Bhaswati Bhattacharya, herself an expert on Dutch East India Company (VOC) trade.

A full catalogue of ICBS publications can be had at: ICBS, Room 1107, Arts Building, Dhaka University, Dhaka 1000, Bangladesh. ■

THE GATE FOUNDATION IS AN INTERNATIONAL ART FOUNDATION DEVOTED TO PROMOTING INTERCULTURAL EXCHANGE OF CONTEMPORARY ART. THE GATE FOUNDATION AIMS TO STIMULATE KNOWLEDGE AND UNDERSTANDING OF CONTEMPORARY ART AND ARTISTS, EMPHASIZING NON-WESTERN AND MIGRANT CULTURES.



THE GATE FOUNDATION
Herengracht 344
1016 CG Amsterdam
PO Box 814
1000 AV Amsterdam
the Netherlands
Tel: +31-20-620 80 57
Fax: +31-20-639 07 62

CINQUANTENAIRE MUSEUM,
ROYAL MUSEUM FOR ART AND HISTORY

Asian Art in Brussels



Head of Buddha, Afghanistan. Stucco.



The Cinquantenaire Museum in Brussels houses an important collection, providing an insight into different civilizations from all around the world. The Museum surveys the history of Man from prehistoric times to the present, across five continents (excluding Black Africa). The task of the Museum is the collection, preservation and study of the evidence of these civilizations, as well as to show the material accumulated to the public. The Cinquantenaire Museum has a large collection of Asian art.

Entry to the China and Korea collection is heralded by a poem of welcome, written by a modern Chinese artist in vertical calligraphy. A seated wooden Bodhisattva (12th century) in front of a monumental black lacquer screen wel-



Monk with hands in anjali. Thailand 16th-17th century. h: 69cm. Lacquered, gilded bronze.

comes the visitor. Turning into the main room, another Buddhist sculpture presides over a pool, a standing Bodhisattva of the same Shanxi origin and period. Apart from the religious sculptures the visitor will also find archaeological collections, such as the neolithic ceramics at the entrance to the room. Then come finely-worked jade and bone objects (10th-3rd century BC) and the bronze collection which includes ritual vessels of various types as well as weapons, harnesses and furnishings. The collection of mirrors and belt buckles is remarkable for the richness of its variety. The archaeology of the Han period (206 BC - AD 220) is represented by tomb furniture from the Henan, discovered by Belgian doctor, Fernand Buckens, in 1913. This includes various domestic vessels and carved miniature grave-goods such as cooking stoves, domestic pets and models of buildings. One also gets a general view of Korean ceramics with beautifully inlaid celadons, as well as bronze artwork from the Ordos, region. The second room contains a loom made of wood and bamboo from Nanking. It was used for weaving

satin brocade. A number of items of clothing from the 18th and 19th centuries, some of which belonged to the Emperor, are exhibited with other garments made of embroidered satin and theatrical costumes. The collection of paintings from the 16th to the 20th centuries can be seen in a gallery specially built in the same room. Returning to the main room, the visitor crosses a corridor where a series of lead-glazed sancai or 'three-colour' wares can be found, as well as elegant Tang burial figurines and Song and Yuan stoneware and porcelain (10th-14th centuries).

The small octagonal room at the end of this section has an exhibition which illustrates daily life in the twilight of the Empire. Noteworthy are the large alcove bed in carved and lacquered wood, domestic objects, and interior decorations, including the notorious opium pipes which so disastrously blighted the history of 19th century China.

Master Mahavira

The India and Southeast Asia collection, begun by the Museum in 1845, is displayed in seven new rooms. The various cultures and civilizations of this large Subcontinent are arranged geographically and chronologically to aid the visitor.

The Himalayan art room attempts to create an intimate atmosphere to initiate the visitor into the mysterious, closed world of ritual prayer objects and thank-ka (scroll paintings). About two hundred scroll paintings are exhibited in rotation and give a representative picture of the complex iconography of Tibetan Buddhism. The crowded pantheon, comprising hundreds of Buddhas and various protective and terrifying deities as well as historical figures, is also to be seen in the bronzes (sometimes gilded) and in a Nepalese manuscript from the 16th century.

The architecture of the building plays a crucial role in the arrangement of the South Asia collection. Sculpture is the dominant art form and is the medium most strongly represented in the collection. The museum has a number of terracotta and stone animal figurines, stylized female figures, seals, spindles and ceramics, from the early urban cultures which developed in the Indus valley from 2500 BC. Many of these were excavated by the Museum in 1935 near Peshawar in what is now Pakistan. Buddhism was the main source of inspiration for the creation of Gandhara art, which flourished in Northern India, Pakistan and Afghanistan. This art, whose formal language developed around the figure of Buddha, is represented by stucco heads of Buddha, and schist sculptures and reliefs with figures in draped costumes, inspired by Hellenism, curled hair, and expressive facial features.



Thank-ka. The eight Dhyānibodhisattva. Tibet. Watercolour on cloth. (part of the Verbort collection)

Representing the Hindu world of the gods, there are a number of large reliefs depicting the gods Shiva and Vishnu, as well as a group of five beautiful Jainist pieces, including a large statue of the Master Mahavira. Four large, late 18th century wooden temple columns from Kerala in southern India help to recreate an atmosphere round the 13th century bronze Shiva Nataraja from the Cola period and a stone lingam (phallus), the symbol of the god Shiva. A display case with bronze figurines of deities pertaining to the cults of Shiva and Vishnu, as well as a number of typical items in daily use, bear witness to the great skill that still survives in India today. A slide-show is provided to give some idea of the traditional architecture of Historical India.

Opium Weights

The Museum has an important collection of Vietnamese ceramics, offering a general view from the neolithic period to the 17th century. There are over 3,000 items in all, mostly collected on site. Some are shown in rotation in a separate room, with thirteen large bronze kettledrums dating from 200 BC to 1860. These bear witness to the enduring tradition of rain drums in an area stretching from China to Laos. A large stone Buddha, a rare bronze Champa water jug, bronze artefacts, fragments of architectural decorative elements, and a number of bronze figurines complete this collection.

The collection of Khmer art is small but of very fine quality. The seven large Brahmin and Buddhist statues date from the 9th to 12th centuries and were acquired locally in 1938. A number of small sculpted pieces and ceramics are exhibited in one of the display cases. The collection from Thailand and Burma is

fairly limited but nevertheless includes a series of valuable pieces bearing the typical features of both cultures: a series of 19th-century Thai paintings illustrating the former lives of Buddha, some elegant gilded bronze and wooden statues of Buddha in which the fingers terminate in an S-shape, with a pointed fire-crown on the head; an 18th-century illustrated manuscript describing the former lives of Buddha, Burmese opium-weights and a votive plate, as well as a number of valuable ceramics and wood carvings.

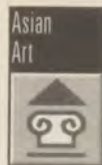
The two rooms featuring the Indonesia collection are arranged thematically. All the islands, which show wide diversity in the formal language of their imagery, are linked by their strong ancestor cults, which leave their mark on every item. The Museum has a number of typical pieces including weapons and statues from the Bataks in Sumatra, sculptures from Java, stone statues from Nias, wooden carvings from Leti and Tanimbar, models of houses and some jewellery, objects for magic and adornment, smokers' requisites, and traditional betel cutters. A large wall display-cabinet contains the most delicate pieces, such as typical Indonesian textiles like batiks and ikats, including shrouds from Sumba, basketwork, Balinese paintings and drawings. On the landing and in the small, last room there is a shadow-puppet theatre with an accompanying gamelan orchestra. Here are dolls carved of solid wood and puppets of boiled leather from India and Java, as well as wooden masks used for performing stories from the Hindu heroic epics of the Ramayana and Mahabharata. ■



Pot with lid. Thang-hao. Stoneware. Vietnam, 11th-12th century. Collection Huet.

Royal Museums of Art and History
Cinquantenaire Museum
Jubelpark 10
1000 Brussels
Belgium
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Fax: +32-2-7337735
Daily 10am - 5pm, closed on Mon.

21 DECEMBER 1996 > 9 MARCH 1997
KUNSTHAL ROTTERDAM, THE NETHERLANDS



The focal points of the exhibition are paper vestments – articles of clothing intended for gods and ancestors. These were burned as offerings during religious festivals and burials. The paper objects are beautifully hand-painted and are thus of major artistic as well as cultural value.

Rescued from the fire

According to Chinese tradition, the descendants of deceased ancestors must provide them with all they may need in another world. All basic necessities – clothes, shoes, money, and these days cars, mopeds, irons and videorecorders too – are made of paper or depicted on paper and ‘sent’ to the ancestors during the ritual. This is done by burning them. The burning ritual has come down from the even older custom of burying the dead with real grave goods, but because of the costs involved, later generations changed to using paper objects which are burned after the ritual. Regrettably, because of the non-durable nature of the material, few tangible objects have been preserved which can illustrate the customs related to Chinese burials and religious festivals. The collection of paper objects which Leo Haks has literally saved from the fire is unique in the world in its size and quality. It illustrates the practice of the worship of the gods, the dead and the ancestors which was customary at all levels of Chinese society in past centuries.

Celestial Treasures from China Gifts for the Gods and the Dead



‘Dragon Robe’.
Sacrificial robe,
paper. 1930s

COLL. LEO HAKS, AMSTERDAM



Chinese doll. 1920-60.
Various materials.

COLLECTION LEO HAKS, AMSTERDAM

Opera for the Gods

The Haks Collection also includes many traditional opera costumes. The opera plays an important role in the rituals of a religious festival. The performances of various scenes from Chinese opera receive scant attention from the bystanders, and are put on primarily to please the gods. When a ‘company’ which specialized in taking care of performances during festivities in temples closed down, Haks seized the opportunity to buy up the equipment and add it to his collection.

As he had become a famous collector in Singapore by then, Haks was constantly being offered new objects to buy, such as silk temple cloth,

The exhibition

‘Celestial Treasures from China’ in the Kunsthal Rotterdam presents over 1000 unique artefacts from the Leo Haks collection.

In the course of his long residence in Singapore, Haks collected more than 4000 rare Chinese religious artefacts.

Many of these objects were made from paper, intended to be burned in a traditional rite. Haks thus describes his collection as ‘one-time art objects’ or ‘art to burn’.



Opera costume. 1930s



Sacrificial Robe, 1920-60, painted paper.

Paper shops

The core of the collection consists of some 300 paper articles of clothing or paper coats, the most impressive of which are the large hand-painted garments for the gods. The collection also includes altar sets, animal figures and idols made of paper-maché, embroideries, lanterns and masks. Most of these artefacts were made between 1930 and 1960 in the province of Guangdong in south-east China.

Haks collected the objects primarily from a purely aesthetic point of view – he simply found the hand-painted works beautiful. He bought most of the objects, which he collected over more than sixteen years, in so-called Paper shops. Such shops sold idols and tablets for domestic altars, but also a wide assortment of ritual objects, many made of paper. The use and production of the wide variety of

religious articles has been rigorously suppressed and even forbidden since the communists came to power in 1948, and particularly during the Great Leap Forward in the mid-1950s.



In addition, paper was scarce in this period. To make larger pieces, such as tablecloths, people pasted pieces of paper together and covered the surface with a thick layer of paint so that the table-cloths appeared to consist of a single sheet of paper.

Today, the Chinese community in modern Singapore considers the hand-painted costumes and objects old-fashioned and prefers to use the ready-printed versions from Bangkok. Haks obtained almost a hundred of the old costumes in his collection by gaining the confidence of paper-shop owners so he could draw on their old supplies. In this way, He acquired a large number of artefacts from a tradition which has all but died out.

Incense burners. 1970s

altar stones, coffins and shrouds. He refused to buy altar stones and coffins, as he found this disrespectful and they did not fit into his collection, but he did buy shrouds and silk cloths. The shrouds often consist of as many as thirteen layers of fabric: undershirt, overshirt, morning clothes, work clothes, evening clothes, and a kind of gala costume on top. These shrouds have broadened, deepened, and complemented Haks’ total collection. ■

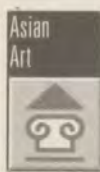
Kunsthal Rotterdam

Westzeedijk 341
3015 Aa Rotterdam
The Netherlands
Tel: +31-10-4400300
Fax: +31-10-4367152
Daily: 10am – 5pm, Sun. 11am – 5pm

16 JANUARY > 6 APRIL 1996
ASIAN ART CO-ORDINATING CENTRE, DENVER, USA

New Art from the People's Republic of China

Adventures of Three Travel-Weary Loafers



Travelling through these exciting, if uncertain, times in China are the three Travel Weary Loafers: Wei Dong; Lu Peng; and Liang Changsheng. The styles of contemporary Chinese artists are no longer dictated by government policies or traditional painting guidelines, nor are they dominated by Western oil painting techniques. Instead, Wei

Dong, Lu Peng, and Liang Changsheng have all had the opportunity to study traditional Chinese painting, as well as Chinese folk art, plus a wide variety of historical and contemporary Western art, and then have selected elements which would best serve their own personal and highly individualistic approaches to art.



Untitled. Liang Changsheng, watercolour on paper.



Untitled. Lu Peng, watercolour on paper



Untitled. Wei Dong, watercolour on paper.

Wei Dong (1968) was born in Inner Mongolia and raised in Wuhan. He studied painting at the Beijing Academy of Arts and Crafts and at the Beijing Capital Normal University.

Wei Dong

A combination of three elements distinguishes much of Wei Dong's work: technically stunning brush strokes, a sardonic sense of humor, and thematic material often representing contemporary China's interaction with its cultural past and present. Women are the main subjects in all of his work. Through his female figures paintings, Wei Dong begins to explore several different aspects of contemporary Chinese society, including the influences of pop music, religion, and motherhood.

Both humorous and sarcastic, the titles of his paintings since 1993, reflect in artistic metaphors Wei Dong's assessment of a wide variety of topics such as *Go to America* (dedicated to Chinese overseas students) and *To Help the Bid for the Olympic Games of Beijing Will Have to be Re-built*.

The painting, *Indoor Scenery*, can be seen as a forerunner of Wei Dong's next and, perhaps, most artistically challenging series of paintings. Relying upon his expert skill in copying past styles with pen and ink, Wei Dong drew a medley of fine-lined illustrations of Ming dynasty garden scenes and figures for his 1994 series. Unlike their complacent Ming dynasty counterparts, these Rubenesque figures are depicted actively living in the present, experiencing both pleasure and pain.

He has also been influenced by the New Year's prints from Yangliuqing, located in Tianjin, well-known for its auspicious and colourful images of fish, flowers, and human figures. Wei Dong's newest works combine oversized New Year's print motifs with a single 20th century character in order to examine events in China since the establishment of the People's Republic of China in 1949.

Lu Peng

Ideal versus the real is a recurring theme found in Lu Peng's evocative paintings, and contradictions abound in his work just as they do in China itself. Chinese ink and watercolour on paper has proven to be the



'River Transport'. Yu Yuntian, photograph.

best vehicle for Lu Peng's artistic language, but he often combines these with Western icons, art styles, and techniques to achieve his masterful, yet very personal, reflections on human nature.

Lu Peng (Beijing, 1967) graduated in 1991 from the Capital Normal University in Beijing with a degree in Fine Arts. He then began to teach painting at Beijing College of Pedagogics.

It was as an undergraduate that Lu Peng first began experimenting with various non-traditional methods of using Chinese ink and water on paper, and by 1993 he was combining his distinctive brush work with themes concerning contemporary China. Indeed his most important work from that time is a 30-metre long hand scroll masterpiece populated with a plethora of people. For Lu Peng this highly personal artistic statement, exquisitely executed in ink and paper, mirrors his concerns about life, death, and immortality.

Smaller, arched formats provided the visual backdrop for a series of work dating from late 1995 through 1996. These arches are all lined with painted curtains made of Chinese fabric, giving each painting the illusion of being a small arched window. Through these windows the viewer is initially confronted with a less than optimistic vision of the world. Gone are horizons painted with exquisite traditional-style Chinese landscapes. In their place are a series of grim industrial scenes.

Although Lu Peng is not a practitioner of Buddhism, this religion has been his inspiration for two series of work created in 1996. Sections of script from enigmatic Buddhist texts are combined with various contem-

porary and historical figures, animals and birds on small rectangular formats. Many of these contemporary characters have no eyes or are wearing sunglasses; their ears are covered or have red pipes protruding from them. For Lu Peng these works reveal how people are constrained by both tangible and intangible things in life. Even so, they can relate to one another through their ideology and their spirit.

Liang Changsheng

Surreal, dream-like images, popular folk art motifs and Buddhist subjects are primary elements in the painting and papercuts of multi-talented Liang Changsheng.

Liang (1967) entered the Beijing Professional Art school in 1983. From 1987 to 1990 he majored in decorative design at Peili University.

Of the three artists Liang has probably created the art which is most firmly rooted in traditional China, both in theme and technique. Indeed, Liang has derived inspiration from classical Chinese art and the adjacent field of seal carving, as well as folk art's papercut and New Year's print traditions. Yet Liang translates these conservative art techniques into totally new contemporary forms.

Liang's early papercuts, like his paintings, feature a void background. These works usually feature a single figure which, at times, is complemented by a bird or animal. A dramatic shift occurred in Liang's papercuts created from 1993 to 1996. The format has been enlarged so that each papercut may visually reveal a fully integrated composition, like a painting does. Figures are still the dominant elements in these works,

but they are complemented by images of buildings, flowers, water, and land. Buddhist figures become his primary subjects.

In 1996 Liang returned to painting as his preferred artistic vehicle, but the format size has increased substantially. Liang has broadened his colour palette in these works, which now feature three to four additional areas of colour blocks. Although these works continue to include Liang's penchant for past motifs (Buddhist figures, traditional Chinese chairs, a wide assortment of bizarre humanlike creatures and fantasy animals), he has also included motifs significant in Christianity.

Regardless of media, Liang Changsheng's evocative themes, combined with his innovative approaches to both the Chinese painting and papercut traditions, have resulted in remarkable art. ■

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Fax: +1-303-3296417

Art AGENDA

JANUARY 1997 > OCTOBER 1997

AUSTRIA

Museum of the History of Art
 Maria-Theresien Platz
 1010 Vienna
 Tel: +43-1-52177301
 Daily 10am - 6 pm, closed on Mon.

Permanent collection
 Egyptian and Oriental collection, paintings, coins, and antiquities.

AUSTRALIA

National Gallery of Victoria
 180 St Kilda Road
 Melbourne, Victoria 3004
 Tel: +61-3-92080222
 Fax: +61-3 92080245

Permanent exhibition
 The Asian Gallery features Chinese ceramics and archaic bronzes, plus Hindu and Buddhist art from India, the Himalayan region, China and Japan.

Queensland Art Gallery
 Queensland Cultural Centre
 South Bank, South Brisbane
 P.O. Box 3686
 Brisbane, Queensland 4101
 Tel: +61-7-38407333
 Fax: +61-7-38448865
 Daily 10am - 5pm

Permanent Collection
 The Kenneth and Yasuko Myer Collection of Contemporary Asian Art has some outstanding pieces of Asian art. (see article)

BELGIUM

ROYAL MUSEUMS OF ART AND HISTORY - BRUSSELS

Cinquantenaire Museum
 Jubelpark 10
 1000 Brussels
 Tel: +32-2-7417211
 Fax: +32-2-7337735
 Daily 10am - 5pm, closed on Mon. and Public Holidays

Permanent exhibition
 Important collections regarding China, Korea, India and Southeast Asia.

Chinese Pavilion / Japanese Pagoda
 Van Praetlaan 44
 1020 Brussels
 Tel: +32-2-2681608
 Daily: 10am - 5pm, closed on Mon.

Permanent exhibition
 Important collections of Chinese and Japanese export porcelain

until 7 September 1997
 Samurai
 Exhibition in the Japanese pagoda featuring Samurai swords.

FRANCE

Museum of Fine Art and Archaeology
 Place de la Révolution (Place du Marché)
 25000 Besançon
 Tel: +33-81-814447
 Fax: +33-81-615099
 Closed on public holidays.

Permanent collection
 Fine art and archaeology from non-Western areas.

Musée Guimet
 Place d'Iena 6
 75116 Paris
 Tel: +33-1-47236165
 Fax: +33-1-47238399

Due to renovations the museum will be closed until the end of 1998.

Galleries Nationales du Grand Palais
 Square Jean Perrin
 75008 Paris
 Tel: +33-1-44131717
 Fax: +33-1-45635433
 Daily: 10am - 8pm, Wed 10am - 10pm, Tue closed

2 February - 26 May 1997
 Angkor and Ten Centuries of Khmer Art
 Major exhibition of Cambodian sculpture ranging from monumental works in sandstone to bronzes for rituals. From the collections of the National Museum of Phnom Penh and the Musée Guimet in Paris, which together hold much of the world's greatest Khmer art.

GERMANY

Museum of East Asian Art
 Takustrasse 40
 14195 Berlin (Dahlem)
 Tel: +49-30-8301383
 Fax: +49-30-8316384

14 February - 6 April 1997
 Masterpieces of Japanese Woodblock Art
 Woodcuts by among others Okumura Masanobu (1686-1764) and Suzuki Harunobu (1724-1795)

Museum of Ethnology
 Lansstrasse 8
 D-14195 Berlin
 Tel: +49-30-83011
 Fax: +49-30-8315972
 Daily 9am - 5pm, Sat/Sun. 10am - 5pm

Permanent collection
 Studies of the cultures of the Pacific islands, Africa, America and Southeast Asia.

Museum of Indian Art
 Lansstrasse 8
 D-14195 Berlin
 Tel: +49-30-8301361
 Fax: +49-30-8316384
 Daily 9am-5pm, Sat/Sun. 10am-5pm

Permanent Collection
 Archaeological objects from India; terracotta, stone sculptures and bronzes from India, the Himalayan countries and Southeast Asia; miniature paintings.

July 2 1996 - March 31 1997
 Animals and their Symbolism in Indian Art

Rautenstrauch-Joest Museum
 Ubierring 45
 50678 Cologne
 Tel: +49-221-3369413
 Fax: +49-221-22114155
 Daily 10am - 4pm, first Thursday in the month 10am- 8pm, closed on Mon.

Permanent collection
 Collections illustrating non-European cultures.

China Gallery
 Schwanderstrasse 46
 90596 Schwanstetten
 Tel: +49-91707454

Permanent Collection
 Modern heavy colour chinese painting (Yunnan school) by the artist Liu Shao Hui (born 1940 in Changsa, Province Hunan), one of the founders of the Yunan School.

Linden Museum
 Hegelplatz 1
 70174 Stuttgart
 Tel: +49-711-1231242
 Fax: +49-711-297047
 Daily 10am - 5pm, Wed. 10am - 8pm, closed on Mon.

Permanent collection
 World-wide ethnographical collections. Chinese and Japanese lacquer-ware.

GREAT BRITAIN

Fitzwilliam Museum
 Cambridge University
 Trumpingtonstreet
 Cambridge CB2 1RB
 Tel: +44-1223-332900
 Fax: +44-1223-332923

14 January - 16 March, 1997
 Hiroshige: Views of Edo
 Japanese Prints by Utagawa Hiroshige (1797-1868)

25 March - 11 May, 1997
 Masterpieces of Japanese Printmaking
 Prints by major artists like Haranobu, Utamaro, Hokusai, Kunisada

The Burrell Collection
 2060 Pollokshaws Road
 Glasgow G43 1AT
 Tel: +44-41-6497151
 Fax: +44-41-6360086
 Daily 10am - 5pm, Sun. 11am - 5pm

Permanent collection
 Art objects from the ancient civilizations of Iraq, Egypt, Greece, Italy, the Orient and from Medieval Europe.

British Museum
 Great Russelstreet
 London WC1B 3DG
 Tel: +44-171-6361555
 Fax: +44-171-3238480
 Daily 10am - 5pm, Sun. 2.30pm - 6pm

Permanent collection
 Antiques from Egypt, Western Asia, Greece and Rome. Medieval, Renaissance, Modern and Oriental collection, prints, drawings, coins and medals.

Until 18 May 1997
 The Reverend Ernest S. Box: An Englishman's Collection of Chinese Coins

Camden Arts Centre
 Arkwright Road
 London NW3 6DG
 Tel: +44-171-4352643
 Fax: +44-171-7943371

31 January - 16 March, 1997
 Parisien(ne)s
 (See article at page 47)

Percival David Foundation of Chinese Art
 53 Gordon Square
 London WC1H 0PD
 Tel: +44-171-3873909
 Fax: +44-171-3835163

Until Spring 1997
 Earth, Water and Fire: Chinese ceramic technology exhibition

TO BE CONTINUED

★ ★ ★ HIGHLIGHT ★ ★ ★

Exotic textiles in the Netherlands

28 March - 14 September 1997, Rijksmuseum (South Wing), Amsterdam

Textiles from distant lands have always appealed to European imaginations. During the Middle Ages people wrapped the bones of saints in silk from Asia Minor or China. Rulers and popes decorated their palaces with Turkish carpets. From the end of the 16th century the globalization of trade turned Oriental textiles into an essential element of European culture, especially in the Netherlands. The Dutch acquired an international reputation for shipping and imports as a result of their East India Company, VOC.

The Chinese exhibits include embroidered bed hangings that were specially produced for European beds. One set of such bed hangings from the 18th century that has hardly been used comes from Twickle Castle near Delden (Overijssel) and belonged to the Wassenaer family.

many items come from India: beautiful bedspreads, colourful fabrics embroidered with stems of flowers and medallions from Northwest India, embroidery and yellow silk from Bengal, a padded silk men's coat (the vogue in the Netherlands during the 17th century). A special chintz spread from Northwest India is also on display, painted with elegant stems of flowers in yellow, green, red, and gold. Finally, there are some beautiful woollen shawls from Kashmir, which were primarily worn by fashionable ladies during the 19th century. ■



Woollen Shawl, Kashmir, 1st quarter 19th century, Rijksmuseum Amsterdam

Rijksmuseum, South Wing
 Hobbemastraat 19
 Amsterdam
 The Netherlands
 Daily: 10am-5pm

Chinese Silk (detail), 18th century, Rijksmuseum Amsterdam.



Art

AGENDA

JANUARY 1997 > OCTOBER 1997

HONG KONG

Alisan Fine Arts Limited
315 Prince's Building
10 Chater Road
Tel: +852-25261091
Fax: +852-28453975

Until March 1997

Works in relation to spring: from traditional Chinese painting on rice paper to contemporary paintings on canvas. Artists include: Chao Chung Hsian, Walasse Ting, Cui Zifan and Chen Jun De.

April 15 - 27, 1997

Beyond Abstraction
Abstract works by Chinese artists who left their homeland to settle in other parts of the world.

INDIA

Gallery Chemould

1st Floor, Jejangir Art Gallery
Bombay-400 023
Tel: +91-22-2833640/2844356
Fax: +91-22-2836058

Permanent collection

Exchange between Indian and Australian artists, entitled 'Fire and Life'.

Sakshi Gallery

Synergy Art Foundation
Raaj Mahal 33
Altamount Road
Bombay-400026
Tel: +91-22-3821533/3870830
Fax: +91-22-3643540

1 March - 20 March, 1997

Manjit Bawa (b.1941, Punjab)

22 March - 12 April, 1997

Rekha Rodwitty (b.1958, Bangalore)

INDONESIA

Cemara 6, Galeri Kafe

Jalan Cemara 6
Jakarta Pusat 10350
Tel: +62-21-324505
Fax: +62-21-325890

Permanent Collection

Paintings by more than 40 Indonesian painters.

Cemati Art Gallery

Jalan Ngadisuryan 7a
Yogyakarta 55133
Tel/Fax: +62-274-371015

March 1997

Photography by Layung Buworo and Toto Raharjo, two modern Indonesian photographers.

JAPAN

Museum of Contemporary Art Tokyo

4-1-1 Miyoshi, Koto-ku
Tokyo 135
Tel: +81-3-62454111
Fax: +81-3-62451140/1141

Permanent collection

The history of contemporary art in Japan and other countries after 1945.

12 April - 1 June, 1997

Art in Southeast Asia 1997

Tokyo Tower Bowling Center IF

4-4-13 Shiba-koen, Minato-ku
Tokyo 105
Tel: +81-3-54737722
Fax: +81-3-54737723

27 March - 1 April, 1997

Nicaf
An art fair with works of more than 100 Japanese and overseas galleries.

THE NETHERLANDS

Rijksmuseum

Hobbemastraat 19
PO Box 74888
1070 DN Amsterdam
Tel: +31-20-6732121
Fax: +31-20-6798146
Daily 10am - 5pm

Permanent collection

The new South wing of the museum houses a permanent exhibition of Asiatic art.

28 March - 14 September, 1997

Exotic Textiles in the Netherlands
★ (See highlight on page 53)

Tropenmuseum

Linaeusstraat 2, 1092 CK Amsterdam
Tel: +31-20-5688418
Fax: +31-20-5688331

Semi-permanent exhibitions about the life of people in the tropics, including a special Southeast Asia department.

24 January - 19 October, 1997

Irian Jaya
Historical photographs from the museum's collection and traditional wooden objects of animals made by the Papuans from Irian Jaya

Museum Bronbeek

Velperweg 147
6824 MB Arnhem
Tel: +31-26-3840840
Open: Tues-Sun, 11am - 5pm

Permanent exhibition

Visualisation of the Dutch colonial past, emphasising the history of the Dutch Colonial Army (KNIL).

Indonesië Museum Nusantara

St. Agathaplein 1
2611 HR Delft
Tel: +31-15-2602358
Fax: +31-15-2138744
Daily 10am - 5pm, Sun. 1pm - 5pm

Permanent exhibition on Indonesian cultures

Empire of Treasures Nusantara (Schattenrijk Nusantara), a presentation of ceremonial objects, dance masks etcetera.

Groninger Museum

Museumland 1
P.O. Box 90
9700 Groningen
Tel: +31-50-3666555
Fax: +31-50-3120815
Daily 10am - 5pm, closed on Mon.

Semi-permanent exhibition

'Geldermalsen' porcelain from the Far East in the Philippe Starck pavilion, especially relating to the period of the VOC (Dutch East Indies Company).

Museum The Princessehof

Grote Kerkstraat 11
8911 DZ Leeuwarden
Tel: +31-58-2127438
Fax: +31-58-2122281
Daily 10am - 5pm, Sun. 2pm - 5pm

Permanent collection

Large exhibition of ceramics from China, Japan, India, Vietnam etc.

Museum of Ethnology

Steenstraat 1
2312 BS Leiden
Tel: +31-71-5168800
Fax: +31-71-5128437
Tuesday to Friday 10am - 5pm, Sat./Sun. 12 - 5pm closed on Mon.

During reconstruction activities a semi-permanent exhibition will be presented: *Japan a.d. 1850*. An exhibition about life in Japan about 1850.

House of Asia

Witte de Withstraat 19a
3012 BL Rotterdam
Tel: +31-10-2130665
Fax: +31-10-4118228
Wed.-Sun. 12.30 - 6.30pm

January 10 - March 5 1997

Printed in China
Review of the development of graphic art in China.

Kunsthall Rotterdam

Westzeedijk 341
3015 Aa Rotterdam
Tel: +31-10-4400300
Fax: +31-10-4367152
Daily: 10am - 5pm, Sun. 11am - 5pm

Through March 9, 1997

Celestial Treasures from China, Gifts for the Gods and the Dead. An exhibition of gifts for gods and the dead. (See article at page 49)

Museum of Ethnology Rotterdam

Willemskade 25
3016 DM Rotterdam
Tel: +31-10-4111055
Fax: +31-10-4118331
Daily 10am - 5pm, Sun. and public holidays 11am - 5pm

until the end of 1999

Made in the Pacific
Top items from the internationally renowned Oceania collection of the museum.

Moluks Historisch Museum

Kruisstraat 313
P.O. Box 13379
3507 LJ Utrecht
Tel: +31-30-2367116
Fax: +34-30-2328967
Daily 1pm - 5pm, closed on Mon.

Permanent exhibition

The lives of people of the Moluccas who came to the Netherlands in the 1950s.

Through February 23, 1997

Agama, Religion in the Moluccan society
Objects, photographs and documents which illustrate the role of religion within the Moluccan society.

NORWAY

Ethnographic Museum

Frederiksgate 2
0164 Oslo
Tel: +47-22-859300
Fax: +47-22-859960
Daily (September 15th to May 14th) 12 - 3pm, (May 15th to September 14th) 11am - 3pm, closed on Mon.

Permanent collection

Art from East Asia, Africa, North America, South America, the Arctic, the sub-Arctic

PORTUGAL

Museum of Ethnology

Avenida Ilha da Madeira-ao Restelo
1400 Lisboa
Tel: +351-1-301526415
Fax: +351-1-3013994
Daily 10.30am - 6pm, closed on Mon.

Permanent collection

Ethnological collections from Africa, America, Asia, and Europe.

SINGAPORE

World Trade Centre

20 Maxwell Road
#07-02 Maxwell House
Singapore 069113
Tel: +65-3241201
Fax: +65-3241203

23-27 April, 1997

ArtExpo '97

National Heritage Bond

(for general information)
93 Stamford Road
Singapore 178897
Tel: +65-3323573
Fax: +65-3343054

Asian Civilisations Museum

39 Armenian Street
Singapore 179939

Permanent Display

This exhibition will introduce visitors to the world of Chinese beliefs, symbolism, connoisseurship, and the Chinese scholar tradition.

April - October 1997

Ramayana, A Living Tradition
Ramayana in Asia through its manifestations in oral, written visual and performing traditions.

The National Museum

61 Stamford Road
#02-01 Stamford Court
Singapore 178892
Daily: 9am - 5.30pm

Through 9 March, 1997

The Hakkas: From 'Guest People' to Citizens The Hakka people and their migratory patterns.

From January 1997

Jade Gallery. This Gallery houses the Haw Par Jade Collection comprising decorative carvings from the Qing Dynasty (1644-1911).

Singapore Art Museum

71 Bras Basah Road
Singapore 189555

31 January - 23 March, 1997

Thomas Yeo: A Retrospective
Retrospective of work of Thomas Yeo (1936) an established second-generation artist from Singapore with 100 paintings from 1950s until today.

28 February - 27 April, 1997

Paintings by Chang Dai-chien

4 April - 8 June 8 1997

Paintings and drawings by Georgette Chen

May 9 - June 22, 1997

Quotation Marks - Chinese Contemporary Paintings. Fifteen artists, including Zhang Xiaogang, Ding Yi, Zeng Fanzhi and Fang Lijun, who are amongst the most representative of the contemporary art scene in China, will display about 130 works.

SWITZERLAND

The Baur Collections

8 Rue Munier-Romilly
1206 Genève
Tel: +41-22-3461729
Fax: +41-22-7891845
Daily 2pm - 6pm, closed on Mon.

The Museum will be closed temporarily from June 26 1995 to Spring 1997 due to the enlargement of the museum and reconstruction activities.

Barbier-Mueller Museum

10 Rue Calvin
1204 Genève
Tel: +41-22-3120270
Fax: +41-22-3120190
Daily 10am - 5pm

Permanent collection

African, Oceanic, Melanesian and American art.

Rietberg Museum

Gablerstrasse 15
CH-8002 Zürich
Tel: +41-1-2024528
Fax: +41-1-2025201
Daily 10am - 5pm, closed on Mon.

Permanent collection

Indian and Tibetan art, art from Africa and the Pacific, Eskimo and Northwest American Indian & pre-Columbian art.

UNITED STATES OF AMERICA

Museum of Fine Arts

465 Huntington Avenue
Boston, MA 02115
Tel: +1-617-2679300
Fax: +1-617-2670280

until 18 May 1997

Beyond de Screen: Chinese Furniture of the 15th and 17th Centuries

Arthur M. Sackler Museum

32 Quincy Street
Cambridge, MA 02138
Tel: +1-617-4952397
Fax: +1-617-4964732
Daily: 10am-5pm, closed on Sunday

15 February - September 1997

Rocks, Mountains, Landscapes, and Gardens: The Essence of East Asian Painting

10 May - July, 1997

Worlds within worlds: The Richard Rosenblum Collection of Chinese Scholars' Rocks

Asian Art Co-ordinating Centre

3003 East Third Avenue
Suite 200-A
Denver, CO 80206
Tel: +1-303-3296417
Fax: +1-303-3296417

16 January - 6 April, 1997

Adventures of three Travel-Weary Loafers: New Art from the People's Republic of China
Featuring the art of three artists
Wei Dong, Lu Peng, and Liang Changsheng. (See article at page 50)

The Newark Museum

49 Washington Street
Newark NJ 07101-0540
Tel: +1-201-5966550
Fax: +1-201-6420459
Daily 12 - 5pm, closed Mon./Tues.

Permanently on view

Authentic Tibetan Altar built in the Newark Museum from 1988-1991 and consecrated by His Holiness the 14th Dalai Lama in 1990.

The Asia Society

725 Park Avenue
New York, NY 10021
Tel: +1-212-2886400
Fax: +1-212-5178319
Daily 11am - 6pm, Thursday 6pm - 8pm, Sunday 12 - 5 pm.

21 March - June 1997

Gods, Kings and Tigers: The Art of Kotah
The first exhibition in the United States devoted to the production from a single Raiput court. The exhibition includes paintings and objects from the Royal Collections of the former state of Kotah, one of the most prolific art centres in north India during the 17-19th centuries.

Art Projects International Inc.

470 Broome Street, New York, NY 10013
Tel: +1-212-3432599
Fax: +1-212-3432499



30 January – 28 February, 1997
Line and Form
 Solo exhibition of drawings by Il Lee, a Korean-born artist.

Pacific Asia Museum
 46 North Los Robles Avenue
 Pasadena, California 91101
 Tel: +1-818-4492742
 Fax: +1-818-4492754

Permanent Collection
 Objects from the Lydman, Spokal and Otto Collections, which includes ceramics from the Han, Tang, Song, Yuan, Ming and Qing Dynasties.

Phoenix Art Museum
 1625 N. Central Avenue
 Phoenix, AZ 85004-1685
 Tel: +1-602-257-1880
 Fax: +1-253-8662
 Daily: 10am-5pm, Wed. 10am-9pm, Sun. 12-5pm

December 1996 – 30 March 30, 1997
 Worlds within Worlds: The Richard Rosenblum Collection of Chinese Scholars' Rocks

Seattle Art Museum
 100 University Street, Seattle, WA 98101
 Tel: +1-206-6258900, 8913
 Fax: +1-206-6543135
 Daily: 11am-5pm, Thurs. 11am-9pm, Sun. 12-5pm

Until 3 March, 1997
 Vietnamese Ceramics: a Separate Tradition

Asian Art Museum of San Francisco
 Golden Gate Park, San Francisco California 94118
 Tel: +1-415-3798800
 Fax: +1-415-6688928

January 27 – April 6, 1997
 Splendors of Imperial China: Treasures from the National Palace Museum, Taipei

Until 20 April, 1997
 Late Works by Korean-born artist Yoong Bae

5 February – 23 March, 1997
 Classical kimono from the Kyoto National Museum
 An exhibition of kimono dating from the 16th to the early 20th centuries.

16 April – 18 May, 1997
 Joy under the Blossoms: Lacquer picnic sets from the Osaka Municipal Museum
 Twenty lacquer picnic boxes from Osaka dating from the 18th and 19th c.

16 April – 15 June, 1997
 The art of Chao Shao-an

The Bowers Museum of Cultural Art
 2002 N. Main Street
 Santa Ana, CA 92706
 Tel: +1-714-5673600
 Fax: +1-714-5673603
 Daily 10am-5pm, closed Mon.

Until March 1997
 Seeking Immortality: Chinese Tomb Sculpture from the Schloss Collection

Smithsonian Institute of Art
 Freer Gallery of Art
 1000 Jefferson Drive at 12th street SW
 Washington DC 20560
 Tel: +1-202-3572104
 Fax: +1-202-3574911
 Daily 10am – 5.30pm

Through early 1997
 Seto and Mino Ceramics

National Gallery of Art
 4th Street & Constitution Avenue
 NW Washington DC 20565
 Tel: +1-202-7374215
 Fax: +1-202-8422356

26 January – 6 April 1997
 Splendors of Imperial China: Treasures from the National Palace Museum Taipei.

Ming's TM Asian Gallery
 10217 Main Street
 Old Bellevue
 Washington 98004-6121
 Tel: +1-206-4624008
 Fax: +1-206-4538067

6 February – 16 March, 1997
 Destiny: The Twelve Signs
 Each animal from the zodiac, from Rat to Pig, will be represented in a variety of medium including bronze and cloisonné figures, wood carving, ceramics, amber and unique special chops and seals.

10 April – 18 May, 1997
 The Brush: A Portfolio of Art

VIETNAM

Red River Gallery
 71A Nguyen Du Street, Hanoi
 Tel: +84-4-229064

Permanent collection
 Work of such Vietnamese painters as Khuc Thanh Binh, Thah Chuong, Dao Tanh Dzuy, Pnam Minh Hai, Dang Xuan Hoa, **Tran Luong** (see photo's), Pham Hong Thai, Boa Toan, Truong Tan, Do Minh Tam.

Art Gallery Hien Minh
 1st Floor, 44 Dong Khoi Street, Distr. 1
 Ho Chi Minh City
 Tel: +84-8-224590

Permanent collection
 Work of the Vietnamese painter Nguyen Thi Hien.

'Under the Water' (1993), Tran Luong.
 Oilpaint on cloth, 106 x 158 cm



'Lotus' (1992) Tran Luong.
 Ink and watercolour on paper

Tran Luong

Galleria Vinh Loi
 49 Dong Koi Street, Distr. 1
 Ho Chi Minh City
 Tel: +84-8-222006

Permanent collection
 Among other items the work of the Vietnamese artist Bui Xuan Phai (1921-1988).

New World Hotel
 76 Le Lai Street, District 1
 Ho Chi Minh City
 Tel: +84-8-8228888
 Fax: +84-8-8230710

15 February – 7 March, 1997
 Contemporary Vietnamese Painting
 An exhibition of 40 artworks of 20 contemporary artists.

Hotel Equatorial
 242 Tran Binh Trong Street
 District 5
 Ho Chi Minh City
 Tel: +84-8-390000
 Fax: +84-8-390011

12 April – 12 May, 1997
 Kim van Kieu Exhibition



Tran Luong

The Art Agenda is produced by The Gate Foundation in Amsterdam, the Netherlands. Please send all information with regard to activities and events relating to Asian art to:

THE GATE FOUNDATION

HERENGRACHT 344

1016 CG AMSTERDAM

THE NETHERLANDS

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FORUM

- Dramatic changes since the 1991 Independence: The Social and Academic Position of scholars in Kazakstan (Central Asia) 12
- International Relations: A Concerted Approach towards Myanmar (Southeast Asia) 22
- Pilgrimage in Tibet (Central Asia) 14
- Reflections on Asian and European Studies in Europe: The Third Dimension to Asia-Europe relationships (General News) 3
- Vietnam's Hue Prepares For a New Onslaught (Southeast Asia) 24



PEOPLE

- Interview with Dilip Chandra: Promoting Indonesian Studies in India (Southeast Asia) ... 30
- Mgr. Geise: a Bishop among the Baduy (Southeast Asia) 29



INSTITUTIONAL NEWS

- Asian Studies at the Australian National University (General News) 4
- Asian Studies in Egypt (General News) 6
- Doctoral Dissertations on Asia in Europe (IIAS News) 39
- IIAS (Travel) Grants for Asia Researchers (IIAS News) 39
- IISH Offers a Home to INDOC Collections on Labour (Southeast Asia) 27
- Kegan Paul: Asia in Tradition and Transition (General News) 6
- MA degrees at the East Asia Department, SOAS (East Asia) 31
- The French Centre on Contemporary China (CEFC) (East Asia) 32
- The IIAS presents: Dutch Publishers on Asia (IIAS News) .. 41
- The State of Chu and Yu Xiong (East Asia) 31
- News from the ESF Asia Committee (ESF News)
- (Tele)communications Policies in Western Europe and S.E. Asia (ESF News) 44
- European Association for Southeast Asian Studies (EUROSEAS News) 46
- IISH, Amsterdam, France (Bengal Studies) 48
- INALCO, Paris (Bengal Studies) 48
- The European Association of Chinese Studies (EACS News) 47



RESEARCH PROJECTS

- A comparative study of the Dutch Indies and British India: Science and Colonization (General News) 7
- An Unjustly Forgotten Facet of the Second World War?: The Allied Army in India (South Asia) 15
- Archival Material on the Philippines: Money and Crops (Southeast Asia) 26
- Economic Policy between China and the Asia-Pacific Region (East Asia) 36
- European Food Aid and the Indian Dairy Market (South Asia) 16
- From Chinese Cripples to Chinese Champions: Footbinding, Freedom and Femininity (East Asia) 34
- Industrial Decentralisation and Urban Development in India (South Asia) 17
- Railways and the Making of Modern South Asia (South Asia) 16
- The Modern Chinese Sonnet (IIAS News) 40



REPORT

- 4th Gonda Lecture by Heinrich von Stietencron: Hindu Religious Traditions and the Concept of 'Religion' (South Asia) 18
- Business Networks in Late-Colonial S.E. Asia (Southeast Asia) 28
- Chinese Women in the Past (1000-1800) (East Asia) 35
- European Chinese and Chinese Internal Migrants (ESF News) 44
- Hong Kong: Policy, Society, and Economy under Colonial Rule (East Asia) 35
- Indian Music and the West (South Asia) 19
- Oral Literature in Modern China (East Asia) 33
- Orientalist Library Resources: Annual Conference of the NCOLR (General News) 8
- The Centennial of the 1896 Philippine Revolution (Southeast Asia) 27
- The Conduct of Relations between Societies and States: War and Peace in Southeast Asia (Southeast Asia) 28
- The Second Himalayan Languages Symposium (South Asia) 18
- The Tenth 'Deutschsprachiger Japanologentag' (East Asia) 36
- XXIXth International Conference: Sino-Tibetan Languages and Linguistics (General News) ... 8

INTERNET

- Asian Studies Virtual Library (Internet) 45
- IIAS Internet Update (Internet) 45
- IIAS server Welcomes project groups (Internet) 45



CALL FOR PAPERS

- The Third Himalayan Languages Symposium (South Asia) 18
- First International Convention of Asia Scholars (AAS News) 46
- The 3rd Euroviet Conference (Southeast Asia) 28



AGENDA

- International Conference Programme (General News) 10
- Art Agenda (Asian Art) 53
- IIAS Agenda (IIAS News) 39
- Mobility in Asia and the Pacific (NVAPS News) 46



PUBLICATIONS

- Bengal Before Colonial Rule (South Asia) 21
- Hinduism, Jainism, Sikhism: A Russian Dictionary of Indian Religions (South Asia) 20
- Micropublishing important Asian Collections: MMF Publications and Asian Studies (General News) 9
- New Books (Bengal Studies) 48
- Ryōkan: The Great Fool (East Asia) 37
- The Flaws in Japanese Justice (East Asia) 37



ASIAN ART

- Asian Art in Brussels (Asian Art) 49
- Celestial Treasures from China: Gifts for the Gods and the Dead (Asian Art) 50
- New Art from the People's Republic of China: Adventures of Three Travel-Weary Loafers (Asian Art) 52
- Parisien(ne)s (Asian Art) 51



VACANCIES

- 1 Research Fellow (IIAS News) 41

LIST OF ADVERTISERS

- Asian Rare Books 7
- Charbo's Antiquariaat 5
- Gert Jan Bestebeurtje 29
- Harrassowitz Verlag 32
- Hurst & Co. (insert)
- Kegan Paul International 6
- MMF Publications 9

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