



INTRODUCING THE

Pink Pages

NEWSLETTER 13

SUMMER

1997

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GENERAL NEWS

The IIAS is expanding slowly, nationally as well as internationally. Nationally, 1996 was the year of the deepening of the base. IIAS Director, Professor Wim Stokhof, explains how this has been achieved.

The last decade in the run-up to the twenty-first century has been particularly intriguing for its contradictory but concurrent centripetal and centrifugal impulses. As communities grow increasingly interconnected, proclamations of distinctiveness and exclusivity become more pronounced. Lily Zubaidah Rahim goes in search of the 'Asian Way'

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CENTRAL ASIA



Two recently published books about Tibet are highlighted. *Tibet and the British Raj. The frontier cadre 1904-1947* by Alex McKay and *Russia's Tibet File: The unknown pages in the history of Tibet's independence.*

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SOUTH ASIA

According to Aminul Haque Faraizi, development projects 'stink' in Bangladesh. Despite the failure of most development projects to achieve their stated objectives, like poverty alleviation, employment generation, empowering the poor and marginalized people, the development industry has grown even bigger than ever before. Why is this so?

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INSULAR SW ASIA

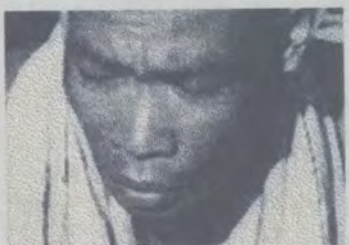
At the time of the French conquest in 1895, Madagascar was already a well-organized political state. When and how was this state born? Dr Rafolo Andrianaivoarivony attempts to answer these questions.

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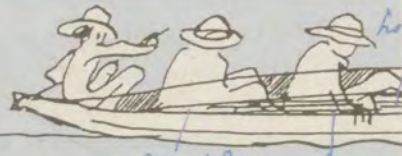
SOUTHEAST ASIA



The collections of the Royal Botanic Gardens, Kew support the institution's work into plants and botany, concentrating on the tropical and sub-tropical regions of the world. Kew has a long-standing and on-going interest in the botanical region of Malesia that covers insular Southeast Asia - the Malay Archipelago - including New Guinea.



Fifty years ago saw the beginning of what became known as the first military action (*eerste politionele actie*), the war in which the Netherlands attempted to restore its authority in the East Indies. Photographers captured these actions on film. Photos which showed the harsh reality of the colonial war were never made available to the public. The historian of photography Louis Zweers has rediscovered these censored photographs.



In 1923 young Harm Kamerlingh Onnes joined his uncle Dolf on a voyage to Indonesia. His letters and sketches give us a glimpse of the colonial world of Indonesia and East Asia in the 1920's

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EAST ASIA



Fengshui, the name of an ancient form of Chinese geomancy, literally means 'wind and water'. Recently this mysterious old subject seems to have attracted the interest of more and more people, achieving a modern revival after being ignored for a long period of time.



Oda Nobunaga, the prime mover of Japan's reunification, has long had a reputation as a brutal warlord. Jeroen Lamers re-evaluates Nobunaga's policies, not by denying their cruelty but by placing them in the comparative perspective of the Machiavellian Prince.

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ASIAN CULTURE



Some highlights of current exhibitions of Asian Art and the Asian Art Agenda in which forthcoming exhibitions and performances on Asian art are announced.

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Editorial

■ By PAUL VAN DER VELDE

Editor-in-chief

As of this edition of the IIAS Newsletter we will feature an institutional news section which is distinguished from the rest of the newsletter by its pink colour, hence the Pink Pages. The institutional section consists of news of institutes and organizations, agendas and information of a purely factual nature. Other Asian Studies newsletters will also make contributions to this section, including the ASEASUK Newsletter and the SEALG Newsletter. The board of the South East Asia Library Group has opted to publish its SEALG Newsletter in this newsletter, primarily to reach a wider audience. In the regional section of this newsletter as usual you will find news and opinions on developments in the field, conference reports, book reviews etc. We hope that this overhaul will go a long way towards increasing the accessibility and readability of our newsletter.

Embattled Asian Studies in the US

On what have already been fairly numerous occasions, reflections have been made in this newsletter on the development of Asian Studies in Europe. In general it is feasible to say that the sense of crisis in Asian Studies in the eighties has disappeared. The realization that Asian Studies should be more internationalized and more embedded in society are leading to a reorganization of the field. It has become clear that no single European country can cover the whole of Asia and therefore co-operation is a prerequisite for the fine tuning of the study programmes and teaching in the field of Asian Studies. In order to be able to structure Asian Studies at a European level, the European community should also be willing to support these endeavours. In short, the pessimistic mood of the eighties has made way for a more upbeat mood.

This picture does not apply to the US. This became clear during the Presidential Panel at the AAS Annual Meeting in Chicago in March of this year which dealt with the 'Future of Asian Studies'. Asian Studies as a regional specialization in the US is under a load of pressure, not to say threatened. The sense of emergency among American Asianists can be gathered from the latest issue of AAS Newsletter, which has so far almost exclusively featured factual information on the AAS and Asian Studies, but now brings six pages of comments from the participants (Asianists with diverging disciplinary and regional backgrounds) in the above-mentioned session. The following paragraphs give a synopsis of their comments, and it is up to the reader to decide whether this debate is a typically American phenomenon.

Area Studies in the US originated during the Second World War born of the wish of the American government to gather information about potential enemies and later on in the Cold War pursued about any place considered of vital importance to US interests. Therefore the study of Asia was incorporated into US academia through institutes for Asian Studies and in general it could be said that until very recently Asian Studies had quite a parochial character. What then are the threats to area studies, in particular Asian Studies, in the US? Basically these are threefold: from within academia; from outside academia; and decreased government and foundation funding.

To start with the last. An explanation of the shrinking budgets constructed by Bruce Cumings runs as follows: at the end of 1980s 'the US government and big co-operations agreed on a program of reducing budgets and promoting markets on a world scale.' One of the targets for budget reduction has been the universities and of course within the universities the blow has fallen harder on the weakest programmes with relatively few students such as Asian Studies. These programmes still rank as exotic in the eyes of the managers of the universities. This situation is not foreign to Europe but

THE IIAS

The IIAS is a post-doctoral institute jointly established by the Royal Netherlands Academy of Arts and Sciences (KNAW), the Vrije Universiteit Amsterdam (VUA), the University of Amsterdam (UvA), and Leiden University (RUL).

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 Co-operation 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 co-operation 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.

Rectification: The article reviewing the book *The International Status of Taiwan in the New World Order - Legal and Political Considerations* [IIASN12, Spring 1997, p. 35] should, of course, have been entitled 'The Republic of China Back in the UN?' and not 'China Back in the UN?' - THE EDITOR

owing to the growing importance of Asia measures were taken to protect these exotic studies at a national level from further budget cuts and now in fact they are no longer considered exotic but an indispensable tool for coming to grips with present-day Asia.

In a completely different vein Harry Haroonian accuses the directors of the area studies institutes of an obsessive search for cash which has displaced thinking about new ways to organize and teach knowledge of areas like Asia, which should indubitably be their primary consideration. He compares the institutes to dinosaurs who will keep viewing the crisis in area studies as a financial problem as long as they are not hit by a shower of meteors. In this context Elizabeth Perry warns against undue outside influence. Because of decreased funding Asianists turn to Asian foundations which she believes have political purposes in mind. This may be the case, but arguably do not all governments and foundations have purposes in mind? Scholars in the field think differently (there were no comments from directors) which is born out by the contributions of the other commentators who blame not only the directors for the crisis but also lift an accusing finger at dangers of a disciplinary nature from within academia.

Dangers from within and without

The threat from inside academia is voiced most sharply by Robert Bates of Harvard University. In a recent essay he stated that 'Area Studies has no place in the university worth respecting, and practitioners of it should not be hired.' He should be considered as a proponent of the Rational Choice Theory in Social Sciences. The President of the AAS, Jim Scott, brands Bates as one of the 'Proponents of the formal theory who aspire to intellectual hegemony in which area studies would be the providers of raw data on which they test their theories.' This threat from the Social Sciences is one leg of what Cumings calls a twin pincer movement of theory; the other leg being the Humanities with their Cultural Studies theory based on a brew of texts and French Post-Modernism. Thongchai Winichikul labels these Global Studies, which she views as 'mixed bag of challenges and diverging views and interests', and points to the limits of Global Studies. These limits are found where global and local confront each other. Global language needs translation and the local transforms the global. Here non-global knowledge such as is supplied by area studies is indispensable.

Although all commentators claim that these theoretical approaches will lead to self-contained scholarship and parochialism which is what happened in Economic Studies with econometrics, they are aware of the growing influence of the theoretical approach in academia. Harootunian points the finger at the failure of area studies to come to grips with the changing world. Area studies still organizes its knowledge as if confronted by an enemy and by a desire to dot all the i's and cross all the t's of the study. The area studies centres have become, Harootunian claims 'immense and permanent organizations in universities, devoted to accumulating a holistic knowledge of an area and serving as the sole distributor of this product.' Regrettably this knowledge has never been integrated into the general curriculum. This step is seen as a solution by Andrew Gordon. 'To integrate discipline based scholarship (theory framed by a coherent method) with often unique perspectives by local or area based knowledge.' As a solution Perry urges Asianists 'not to be content to play the role of passive consumers of theoretical approaches produced by other wings of our disciplines, but we must also become active producers of theory based upon careful, empirically rich research.' Arjun Appadurai wants to strengthen the processual and interdriven sense of the areas in a global context and also stresses the fact that the areas themselves have become producers of images. 'No area is any more an island unto itself.' This point is also brought forward by Scott who finds that 'due to globalization the cultures Asianists have been studying become less distinctive, more cosmopolitan and also the scholarship has become globalized.' What can be construed by parochialist Asianists as a threat is regarded by Scott as an opportunity, because the particular cultures studied have always been a complex mix of other cultures and globalization.

International Convention of Asia Scholars (ICAS)

Scott thus ends on a positive note. The internationalization of Asian Studies is not a threat but an opportunity because Asianists around the world are becoming increasingly aware of each other's endeavours. Therefore he pleads for cross-regional, multi-disciplinary panels at AAS meetings which will do away with self-contained scholasticism. This obviously will make the investigations of the Asianists accessible to a much wider public. The same ideas have been alive for some time in Europe. The initiative taken to organize the International Convention of Asia Scholars (ICAS) by the ESF Asia Committee and the AAS, which is coordinated by the IIAS, is timely and we consider this kind of cross-regional, multi-disciplinary fluidity one of the main characteristics of the Convention. An equally important characteristic will be its more pronounced embedment in society which can be achieved by simultaneously organizing manifestations about Asia to which non-specialists will be welcome. When both the Asianists and their endeavours achieve greater visibility this will enable them to play an important role in the 'cultural rapprochement' inherent in the ASEM process. We can only hope that culture will be high on the agenda of the ASEM in London in April 1998. ■



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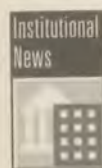
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How International is the IIAS?

Some observations

■ By WIM STOKHOF



If we want to ensure that new perceptions and discoveries continue to emerge in the Netherlands, we have to have an open-minded approach to all sorts of scientific analysis. This can only be done today by adopting the widest possible international outlook. It is the conviction of the board that at this time and in this age, knowledge and expertise should be acquired and processed at an international level, in good consultation between partners from different nations. A focused and well-structured co-operation between other Asian Studies institutions has many positive aspects. Cogently, it may prevent us from inbreeding, introversion, and the tendency to become inaccessible to scholars from other places or paradigms. International engagement and partnerships can help to maintain the high standard of Dutch Asian Studies. International co-ordination of education and research may also be of financial interest; a fully fledged Asian Studies programme is an extremely expensive undertaking. A well-planned exchange of students and teachers will contribute to the broadening of their horizons and could, if professionally organized, reduce the costs of Asian Studies education.

For the Netherlands the benefits of internationalization are obvious. A country too small to play a role of any importance globally should concentrate on those fields in which it traditionally excels: research; logistics, transfer of knowledge; mediation between persons, goods, and ideas. The concentration at the IIAS of foreign researchers from all over the world and of various academic creeds and approaches, on an individual basis or in a co-operative research framework, has proved to be conducive to a higher academic creativity and productivity: an accumulation of academic activities. The amalgamation of foreign researchers and young highly talented Dutch researchers seems to us a successful formula which complies well with the objectives of the IIAS to wit: to serve the Asian Studies internationally, without losing or denying its own national identity.

National Co-operation

The IIAS initiated and co-ordinated the draft of a proposal for a national information technology host, intended to be a general service to Asian Studies. 'Special IIAS chairs in Asian Studies' have been set up: these chairs are meant to stimulate Asian Studies either at universities where Asian Studies do not have a special focus, or to stimulate specific fields of study at universities with a

The International Institute for Asian Studies is expanding slowly, nationally as well as internationally. Nationally 1996 was the year of the deepening of the base. This has been achieved by strengthening our relations with researchers affiliated to the many universities, museums, libraries, archives, and institutes in the Netherlands. Needless to say, this will be an ongoing concern: an institute will only be able to embark on its international mission effectively when it enjoys the support and trust of its national constituency.

well-established reputation in Asian Studies. The 'Platform Asia Collections in the Netherlands' was launched: this is a work group for representatives from Dutch libraries with Asian collections. Aim of the group is to co-ordinate the acquisition of Asia collections at a national level. As a first spin-off, a general description of Asia Collections in Dutch libraries has recently been published. The IIAS is also involved in similar projects for Dutch museums with Asia collections, as well as in an inventory project for film archives relevant to Asian Studies, the latter in close co-operation with the Dutch Film Museum (Amsterdam). A national platform for (the study of) performing arts of Asia was also created.

The Institute played an instrumental part in the foundation of the Nederlandse Vereniging voor Azië en Pacific Studies (NVAPS: the Netherlands Association for Asian and Pacific Studies) which was founded in August 1996, contributing to the networking process of Dutch Asianists as well as to the expansion of the scope of Asian Studies Memoranda of Understanding with important partner institutes in the Netherlands were signed: the Royal Institute for Linguistics and Anthropology (KITLV, Leiden), the International Institute for Social History (IISG, Amsterdam), the Research School CNWS, Leiden (School of Asian, African, and Amerindian Studies), the Research School for Resource Studies for Development (CERES, Utrecht), the N.W. Posthumus Institute (Rotterdam), and the Netherlands Institute for Advanced Study in the Humanities and Social Sciences (NIAS, Wassenaar). These MoUs are seen as tools by which to construct regular, structural co-operation at a national level.

In order to facilitate IIAS fellows and to increase co-operation with the Vrije Universiteit (Amsterdam) and the University of Amsterdam (UvA), the IIAS decided to concretize its plans to set up a branch office in Amsterdam. It is expected that this expansion will boost future co-operation

with important Amsterdam-based institutes such as the Rijksmuseum, in particular the Department of Asiatic Arts, the Royal Tropical Institute (KIT), and many other institutions.

International Co-operation

Internationally the IIAS has worked hard to refine its quarterly newsletter and WWW site. The circulation of the IIAS Newsletter was increased to 20,000 copies and the WWW site information expanded (over 800 pages are now available). As the institute seeks to function as an intermediary between Dutch (and where possible European) Asianists and Asia, we continue to work on the database which contains information on Asianists from Europe. A European directory of Asian Studies is planned for publication in November. It will offer a collection of approximately 1,500 institutes and 5000 European scholars categorized according to (Asian) region, specialty, and homeland.

Two new international long-term co-operative research / facilitation projects were initiated. The first is entitled ABIA; Key to South and Southeast Asian Art and Archaeology Index. The ABIA project concerns the fields of archaeology, art history, natural culture, epigraphy, numismatics, and sigillography of South and Southeast Asia. It will be an 'electronic reference library' to be consulted online and to which newly annotated titles will be regularly

added. The programme will be implemented by ABIA offices in Colombo, Bangkok, and Leiden working in close co-operation with groups from Japan and Indonesia.

The second programme recently launched is called Changing Labour Relations in Contemporary Asia. Responsible for the programme on the Dutch side will be the International Institute of Social History (IISG). Several centres from Asia and the Western world have been invited for an initial preparatory meeting. At present various possible themes for the programme are being worked out and new research links are being considered. In November 1997, themes and possible new partners will be presented and discussed in Manila.

The IIAS has continued to play its role as the secretariat of the Asia Committee of the European Science Foundation (ESF). Together with the ESF office in Strasbourg it facilitated the awarding of Asia Committee fellowships, the sponsoring of the Asia Committee workshops, and the promotion of Asian Studies in Europe and Asia. The institute also took the initiative of setting up a task force for Asian Studies in Europe: directors of the leading institutes discussed the implications of recent developments at a political and economic level: will there be a role for Asian Studies in ASEM and what is our position vis à vis ASEP?

In collaboration with the Nordic Institute of Asian Studies (NIAS, Copenhagen), the IIAS has taken yet another initiative on a European scale by making preparations for the formation of an IIAS-NIAS alliance. In due time, the main institutes related to Asian Studies in Europe will be invited to join this nucleus of what will eventually become a non-exclusive European co-operation. The aim of the alliance is to increase multi- and inter-disciplinary research, as well as to bring Asian Studies in Europe into a cross-national interchange of perspectives. The alliance will rely on the strength of national umbrella organizations for its success. Yet will

advocate regional financing to contribute to the dynamics of younger European Asianists. Expanding on the function of Asian Studies in Europe, the alliance aspires to integrate academic research on Asian Studies into non-academic domains such as business, politics, the media, and among the general public. By reaching outside of the academic arena, this IIAS-NIAS alliance will enable Asian Studies to contribute to policy making and become accessible to society at large.

Colleagues from Germany were invited to Leiden for an informal get together to discuss possible forms of further collaboration at a national level; it was decided to draft a state-of-the-art report on the Asian Studies in Germany and to approach the National Government to discuss a national comprehensive Asia Strategy for Germany. The IIAS functioned as a catalyst for the foundation of a Spanish Association for Asian Studies.

In conjunction with the Association for Asian Studies (AAS, Ann Arbor) the IIAS will organize the International Convention of Asia Scholars (ICAS) which will be held in the Netherlands from 25-28 June 1998 in Noordwijkerhout. The main purpose of the convention is to establish dialogue across borders of nationality, discipline, region studied, or conceptual approach. The Programme Committee consists of representatives of the AAS regional councils and the European regional Associations.

The IIAS calls itself international, on the other hand it is obviously very Dutch indeed. Finding a balance between identity and internationality is not always an easy task. How international is the IIAS? If we take the number of foreign fellows working at the institute for longer or shorter periods of time, the international character can hardly be doubted: approximately 85% of all fellows are non-Dutch. Of every guilder spent on research, facilitation of research, and research management c. 65% is invested in persons and activities not directly related to or affiliated with the Netherlands.

Notwithstanding this, the IIAS still remains a very Dutch institution. It is deeply rooted in Dutch academia. It profits from the well-organized academic infrastructure; the wealth of ethnographic (and also botanic) data, libraries, museums, archives, and photo collections; and the highly developed level of Dutch Asian Studies. The Netherlands are a living repository of all kinds of knowledge on Asia. ■

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

The IIAS aims to serve
the Asian Studies
internationally without
losing or denying
its own national identity

3 > 6 JUNE, 1997
CHIANGRAI, THAILAND

Asia Meets Europe: Science and Technology

The Asia-Europe Meeting (ASEM), which was held in Bangkok in March 1996, marked the recognition of Asia's growing importance in the post-Cold War period, politically and strategically. The main issue stressed was the need for more and closer co-operation between the European Union and Asia. To follow up on the ASEM process, Prometheus-Europe and its Euro-Asian Network, NICAS, organized two conferences: the first was 'Europe meets Asia' about 'The Future of Inter-Academic and University-Company Relations between the European Union and Asia'. (Munich, June 1996. See IJAS 9); The second conference, 'Asia meets Europe', about 'New Trends in Euro-Asian Co-operation in the Field of Science and Technology', was held in Chiangrai, Thailand in June 1997. This conference was organized with the collaboration of the Thai Ministry of Science, Technology,

By YVONNE A. VAN GENUGTEN



The initial objectives of the Chiangrai conference were: (1) to review and follow-up decisions regarding Higher Education, University Co-operation and Technology Transfer made by governments and officials during the ASEM summit; (2) to determine suitable strategies for future European Union programmes concerning Inter-Academic and Research ties, and Technology Transfer between the European Union and Asia; and (3) to present and discuss the further development and management of Euro-Asian Inter-Academic and Research Networks, and University-Company partnerships in the fields of Science, Technology, and Environment.

After the first day of the conference it had already become clear that the objectives were too far-reaching. There was a common feeling of disappointment among the participants, because on the European side there were no representatives of the European Commission, except for the EC delegate to Thailand, who attended the conference in the afternoon of the first day. On the Asian side, the governments of Malaysia and China were not represented. The absence of policy

makers from the Euro-Asian Co-operation programmes offered less opportunities for discussion, especially with regard to the first objective of the conference. There was a common feeling that the organizers must have lost their useful contacts within EC circles. Nevertheless, the conference also produced some positive results.

The ASEM process was reviewed during the conference and several new programmes/projects were highlighted as a follow-up of ASEM:

- The establishment of the *Asia-Europe Foundation (ASEF)* in Singapore to promote better mutual understanding between Asia and Europe through greater intellectual, cultural, and people-to-people exchanges.
- The establishment in Thailand of an *Asia-Europe Environmental Technology Centre for Scientific and Technological Research and Activities*. The Centre is expected to give policy recommendations to governmental institutions;
- A programme of *Post Graduate Technological Studies in Asia (PTS)* is in preparation in collaboration with the Asian Institute of Technology in Bangkok with the aim of fostering the presence of young Europe-

an professionals in the Asian countries and vice versa;

- The establishment of a *Junior EU-Asean Managers (JEM)* programme, with the objective of raising the profile and image of Europe and European business and industries in Asia and stimulating a greater awareness of investment opportunities in Asia among European companies.
- The *Asia Europe University Programme for Academic Linkages*, a Malaysian initiative.
- The *European International Student Exchange Programme (ISEP)* at the Asian Institute of Technology in Bangkok; i.e. one of the existing European Studies Programmes (ESP), alongside the ESP-Philippines and the Chulalongkorn University ESP and the China Higher Education Co-operation Programme. All programmes are carried out by a consortium of universities from Europe in co-operation with (a consortium of) Asian Higher Education Institutions. The general objective of the programmes is to promote a better understanding of the EU and what it stands for among relevant Asian decision makers with a view to strengthening economic ties.
- The *European Southeast Asian University Network (ESA-UNET)*, a network of 5 leading technical universities in the European Union and 5 outstanding universities in the ASEAN Region, of which the main objectives are: a) to develop new concepts for university-industry interactions; b) to stimulate joint interdisciplinary and industry-related research activities, with special emphasis on energy and environmental engineering; and c) to initiate the exchange of guest lecturers, postgraduate students, and scientific information.

One of the main topics discussed during the workshops was the 'Management of Inter-Academic and Research Networks'. It is clear that one of the trends in the new EU-Asian programmes is that the programmes themselves are very large and based on transnational networks. This new way of co-operating poses new problems. Taking into account the remarks and 'lessons learnt' from participants at the conference, who have experience in transnational networking, some suggestions can be made: it is of the utmost importance, that an internal evaluation structure is provided within the network, so that participants know what the network partners think of the functioning of the network. The efficiency of a network is not assured via its co-ordinator. Also, the poorest partner in the network should not be forgotten. Transparency has to be the key element in the network. The management of a network has to

take care of a clear frame of reference with regard to information distribution, decision making, and financial aspects.

Technology transfer

Another topic was the 'Technology Transfer to Asia'. With regard to this topic, the situation in Europe and Asia should be taken into account. In Europe there is an evident lack of efficiency in University-Industry co-operation, but this is counterbalanced by a rapid development of institutionalized offices (e.g., industries liaisons offices) and the development of communication through such bodies as chambers of commerce. The Asian situation is threatened by rapid economic growth allied to the danger of technological dependency. However, there is a growing awareness of the importance of developing indigenous techniques, and there is strong pressure on universities to facilitate the transfer of technology. When transferring technology to Asia it is necessary to be aware of complicating factors, for instance, local equipment is usually of a lower standard than in Europe; trained craftsmen are often unavailable; it is mostly a one-way transfer of technology (there is little or no techno-

logical information going back to Europe).

Finally, some general criticisms of the EU policy on Euro-Asian Co-operation came to the surface. One of the most striking points is that the EU completely ignores the needs and expectations of Asian countries (programmes are not demand-driven). The EU has an Asia-strategy, but Asia does not have a Europe-strategy. The Asian people still have to be convinced that it is worth working with the EU. The needs and expectations have to be matched. 'Cultural rapprochement' (i.e. stressing similarities, while acknowledging diversity) between Asia and Europe is an absolute prerequisite for Euro-Asian Co-operation. ■

Yvonne van Genugten is the general co-ordinator of the Indonesian-Netherlands Co-Operation in Islamic Studies (INIS) project, Projects Division, Dept. of Languages and Cultures of Southeast Asia and Oceania, Leiden University.

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NEW TRENDS IN EURO-ASIAN CO-OPERATION

- Future programmes have to go in the direction of 'equal co-operation' (instead of being a one-way street from Europe towards Asia).
- Existing networks that have proved their worth should be utilized more often, instead of constantly trying new avenues.
- In this light it seems sensible to support more international centres that are able to stimulate interregional co-operation.
- In addition to inter-academic co-operation more thought should be given to academic-company co-operation and academic-local authority co-operation.
- The flow of information should no longer be unidirectional.
- Flexible programmes - i.e. programmes that can be adjusted on the basis of experiences gained during their course - should be favoured over 'classical' programmes that are less adaptable.
- Sustainable co-operation should be striven for from the beginning. More attention should be given to this aspect in the process of defining parameters for new programmes.
- Future co-operation models should, as long as their primary goal is transfer of knowledge, be directed first and foremost towards the receiving party (in this case Asia).
- Future co-operation should be thought of in terms of interregional co-operation instead of bilateral co-operation.
- At a EU level more attention should be given to gender parity.
- The possibilities of electronic networks should be used to the full (to save time and money).

TOKYO, JAPAN

Information Resources Center at the ILCAA

By KAZUHIKO MACHIDA



The Institute for the Study of Languages and Cultures of Asia and Africa (ILCAA), Tokyo University of Foreign Studies is the first institute in Japan to be designated an Inter-University Institution in the Humanities and Social Sciences. The mission of Inter-University Institutions is to promote multi-disciplinary research by means of providing research materials and facilities for scholars who belong to various universities and institutions throughout the country.

The major duties of the Institute have been:

- the implementation and stimulation of research pertaining to the language, linguistics, history, anthropology, and ethnology of Asia and Africa through joint research projects and publications;
- the compilation and publication of dictionaries and grammars of Asian and African languages;

- the sponsorship of intensive courses in those languages.

Since all this began, more than three decades have passed, changing the circumstances of this Institute considerably. There is a strong demand for the construction of new theories which are expected to overcome the limitations of the existing academic systems in the Humanities and Social Sciences. Thanks to the recent progress of data-processing techniques, it has become possible to process not only written materials, but also sound and image formation. Moreover, attempts to integrate this individual information into an information network have been going ahead by leaps and bounds.

Well aware of these needs and circumstances, the Institute underwent a reorganization in 1991, integrating and expanding research sections. Since then, wide-ranging fieldwork, joint research projects, and efforts to integrate information processing have been in progress.

In April 1997, 'The Information Resources Centre' was established as a

part of the Institute, precisely for keeping an eye on the rapid technical innovation regarding information networks. When fully equipped, it will promote collaborative research work and serve to accumulate and process data on Asia and Africa. Efforts are being made to substantiate it and promote research work which will open up original as well as universal fields.

It is hoped that, boosted by its new Centre, the Institute will be a locus for the international academic exchange in Asian and African Studies through the contribution of scholars all over the world.

Any constructive suggestions in these directions are welcome. ■

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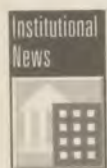
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New Study Programme at Hochschule Bremen

By KERSTIN NAGELS



Although the term 'globalization' recently has been used excessively, I shall begin my introduction of a special study programme at Hochschule Bremen (Bremen College of Higher Education) precisely by referring to the sweeping changes globalization has introduced not only into the business environment but also into academic circles.

There is an increasing awareness that to deal successfully within the international business environment, neither the traditional course of area studies nor the classical courses of 'business management' nor the exclusive reliance on traditional management skills provide adequate preparation. What is needed instead is the combination of all these three components. This is the foundation the study programme of 'Applied Business Languages & International Management' (German abbreviation: AWS) is built upon.

AWS is only one of the twelve international study programmes run by Hochschule Bremen. It was set up as a joint initiative between Hochschule Bremen and various local business enterprises in 1988. After a pilot period of five years, during which AWS

was co-sponsored by the federal government, it became an integrated part of the Hochschule Bremen.

AWS course contents are split equally between general economic and 'regional specific' classes. Along with a general knowledge of business management and international economic relations, the students thus acquire knowledge specific to the region, such as of the business culture, the business organizations structures, decision-making processes in business administration, etc. Intensive training either in Chinese, Japanese, or Arabic provides a solid general language capacity as well as business language skills. Built upon the level of their secondary school main subject course, the students receive additional advanced training in either English or French.

Like most German course programmes, AWS is an eight-semester course of study. Unlike the others, though, the fifth and sixth semester are assigned to acquiring practical skills and language knowledge in the country of the first language (PR China, Taiwan, Japan, or one of the Arab countries). During the first months abroad, students usually attend a special language course at one of the partner institutes (Toyohashi, Beijing, Shanghai, Dalian, Chengdu, Cairo) of Hochschule Bremen. After-

wards, they are required to do an internship, which most students choose to complete in foreign-invested enterprises (joint ventures, representative offices, wholly foreign-owned enterprises). A number of students also spend this period of practical training in non-governmental organizations or local enterprises and consultancies.

In addition to learning about the business environment in the specific countries and regions, all students thereby experience the routine of international, multicultural co-operation. Upon their return to Germany, many of them choose to document and analyse their experience in their graduation dissertation. By displaying a high degree of professionalism in the combination of economic and regional qualification, most of the graduates from AWS have found jobs in relevant companies or organizations. According to a '95 survey, more than 90% of them were employed in jobs in which they could use their skills. ■

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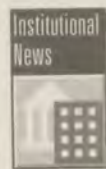
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The Neys-Van Hoogstraten Foundation was founded in 1989 in honour of his parents by the late Dr Karel Neys (1920-1992). Most of his life, Dr Neys worked in various countries in the interest of development assistance for the United Nations. In his last will, he bequeathed his fortune to this Foundation.

The purpose of the funds made available to the Neys-Van Hoogstraten Foundation is to provide financial support to organizations for socio-economic research and development in Indonesia or any other developing country in Asia.

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The Resurgence of Cultural Nationalism in Asia In Search of the 'Asian Way'

The last few decades in the run-up to the twenty-first century have been particularly intriguing for their contradictory but concurrent centripetal and centrifugal impulses. Undeniably, there has been a growing global economic and cultural integration, counterbalanced by a tendency towards cultural and economic exclusivity. As communities grow increasingly interconnected, proclamations of distinctiveness and exclusivity become more pronounced.

■ By LILY ZUBAIDAH RAHIM



Forum
Southeast Asia's deepening integration in the global economy has been facilitated since the late 1960s by the displacement of the nationalist Import Substitution Industrialization Strategy (ISI) by the Export Oriented Industrialization Strategy (EOI) and the general endorsement of the free trade ideology. Yet contradictions remain, exemplified by the Malaysian national car, the Proton Saga, and the planned Indonesian car, the Timor, which have benefited from protectionist policies to safeguard their 'infant' status. Furthermore, the Association of Southeast Asian Nations (ASEAN) has endorsed the free trade edifice, the Asia-Pacific Economic Community (APEC), in the midst of Malaysia's keen advancement of the Pan East Asianist East Asian Economic Caucus (EAEC). As is characteristic of the economic practices of the West, the promotion of free trade co-exists alongside the practices of economic protectionism in Southeast Asia.

At a cultural level, Southeast Asians have long established a syncretic tradition that has readily assimilated Hindu, Buddhist, Arab, and Chinese traditions in a somewhat hybridized form. This eclecticism is arguably one of the cultural strengths of Southeast Asians and allows them to adapt readily to the processes of globalization. Consistent with the tradition of cultural inclusiveness in the region, the history of Western colonialism and its continued economic legacy and technological influence, it is hardly surprising that 'Western' culture has been readily integrated into the social fabric of the region.

Having engineered impressive economic achievements, the political elites of Singapore and Malaysia have embarked upon a programme of cultural nationalism in recognition that high levels of economic growth alone can no longer continue to underwrite their political legitimacy. Indeed, sustained economic achievements may well weaken the logic for continuing authoritarian rule and in many late industrializing countries have tended to give rise to a complex set of socio-political and class tensions. In Singapore and Malaysia, the 'imagined community' is drawn from selected aspects of Confucianism and Islam which have been appropriated to attenuate these burgeoning socio-political and class tensions. It also attempts to satisfy the human spirit's search for a deeper meaning and larger purpose of life.

Asians Look East

The 'Asian Way' cultural relativist discourse is essentially concerned with challenging the dominant Western liberal democratic conceptions of democracy and rights. To its credit, it highlights the important fact we do not exist in a monocultural world and that more than one political model can manifest democratic principles. However, like a double-edged sword, while the discourse can effectively undercut ethnocentrism, promote political pluralism, and cultural awareness, it can also serve as a potent ideological refuge for authoritarian rule. Its nationalist sentiment has been invoked by politicians to justify domestic politics which have been criticised by other nations, international bodies, and non-governmental organizations (NGOs).

The liberal democratic mode of politics has been deemed by Singapore's Senior Minister, Lee Kuan Yew and Malaysia's Prime Minister, Mahathir Mohamed, to be culturally inappropriate to Asians, who are supposed to be more attuned to the communitarian ideals of harmony and consensus. The stress on individual rights in the West is also rejected for undervaluing community rights and responsibilities. As the 'Asian Way' political model represents a form of 'good government' that acts paternalistically in the interests of the collective national entity, liberal democracy's stress on the importance of a vocal and vigilant political opposition to ensure accountability is criticized for impeding the process of 'good government' and high levels of economic growth.

The heightened sense of cultural confidence has been boosted by the reputation of Singapore and Malaysia as the high economic achievers in the Southeast Asian region, with Singapore having attained the distinction of the first Newly Industrializing Country (NIC) in the region and more recently the status of a developed economy by the Organization of Economic Co-operation and Development (OECD). Malaysia is poised to be the region's next NIC and business hub in the twenty-first century. The impressive economic performance of East and Southeast Asia has contributed to a heightened Pan East Asian cultural identity that is thought to possess a unique value system responsible for the economic success of the region.

The 'Western' Human Rights Agenda

The record of the commitment of leading liberal democratic nations to democracy and human rights is fraught with contradictions. When drafting the 1948 Charter on Human

Rights, Western nations, many of whom, practised discriminatory immigration policies, successfully resisted China's attempts to include provisions for equal rights and non-discrimination in the Charter. It is worth noting that the human rights record of the 'West' has been tarnished by a history of colonialism, slavery, and the record of institutional discrimination against women and ethnic minorities. During the Cold War, Western nations did not place democracy and human rights very high on their international agenda. Indeed, a closer scrutiny of the record of nations such as the United States reveals a troubling chronicle of active support of brutal dictatorships who were gross violators of human rights but welcomed foreign capital investment.

In the increasingly competitive economic climate of the post-Cold War era, support for authoritarian regimes has lost much of its utilitarian value for 'Western' economic interests as Southeast and East Asian industries increasingly compete with 'Western' industries for markets. Attempts to impose minimum wages, higher labour standards, and improve democratic practices by the 'West' have been denounced by many Southeast Asian leaders as a means of slackening the economic competitiveness of Southeast and East Asia. Besides this, the conditional attachment of aid and trade to human rights, the rise of protectionist tendencies, and the emergence of trading blocs, coupled with the 'Western' media's critical reporting of events in Southeast and East Asia, have been labelled as pernicious forms of neo-colonialism.

The Return of the 'Rising Sun' to Asia

The emergence of Japan from the ashes of World War Two, to the status of an economic superpower coupled with the ascendancy of South Korea, Taiwan, Hong Kong, and Singapore to NIC status has been a source of pride and inspiration to many Southeast Asians. In particular, the interventionist role of the Japanese and NIC states in masterminding and managing industrialization strategies that have propelled high levels of economic growth have been readily emulated. Impressed by the 'East Asian miracle', the Malaysian government adopted a 'Look East' policy in the early 1980s. This included the favouring of Japanese companies in joint ventures, the promotion of Japanese style in-house unions, and the emulation of the Japanese work ethic. Significantly, the interventionist developmental state model is particularly attractive as it complements the authoritarian and corporatist tendencies of the Singaporean and Malaysian state.

Recent utterances by leading figures from the Japanese corporate and political establishment on the imperative of a 'return to Asia' have served as a morale booster to the cultural nationalist initiatives in Southeast and East Asia. However, Japan's more re-

cent expressions of a 'return to Asia' resound with the same self-interested economic motives as her WWII 'return to Asia' campaign. In response to the growing protectionism in Europe and North America manifested in trading blocs such as the European Community (EC) and North American Free Trade Agreement (NAFTA), Japan has systematically sought to foster greater economic integration with her Asian neighbours. The re-Asianization impulse is also a response to vociferous Western criticisms of Japanese trade policies and extensive non-tariff barriers that are said to hamper imports unfairly.

As the fastest growing economic region in the world, Southeast and East Asia as a unit represents not just profitable manufacturing bases, but also fast expanding consumer markets. Japan's exports to the region have been steadily increasing and in 1994, Asia became Japan's leading trading partner. Significantly, the heightening tension between the US and Japan over trade issues has already resulted in a number of neo-Asianist Japanese bureaucrats and politicians endorsing Mahathir's EAEC concept. However, to date the Japanese government has refrained from accepting a leadership role and its commitment to the EAEC is at best ambiguous. In the final analysis, Japanese geo-political considerations and commercial relations with the United States appear to have taken priority over her Pan-Asian rhetoric.

Spreading the wings of the 'Asian Way'

The ensemble of advocates and adversaries of the 'Asian Way' discourse at the national and regional level is in itself revealing. Nor surprisingly perhaps, its prime advocates and articulators have consistently been those holding power and intent on maintaining the political status quo, while its critics are often those in opposition parties and political activists in civil society.

With the end of the Cold War and the emergence of China as a major economic, political, and military power, relations between China and her Southeast Asian neighbours have moved from strength to strength. The fast growing Chinese economy is perceived as a great source of economic opportunity for the export-based Southeast Asian economies. Indeed, by the end of 1993, Singapore became the fifth largest investor in China. The strengthening nature of Chinese-Malaysian relations is exemplified by the strong Chinese endorsement of the EAEC concept. By and large, the political leadership in all three countries tends to interpret the elevation of human rights and democracy in the international community cynically as a neo-imperial design by the 'West' to undermine Asian economic development.

Importantly, the vacillating human rights stance adopted by the United States towards China's renewal of the

Most Favoured Nation (MFN) status has further reinforced the view of the 'Asian Way' advocates that its economic interests are ultimately more important than any commitment to human rights. Cogently, the US decision to grant China MFN status appears to reflect expediently the geo-political rationale that 'China was too big to punish and too important to isolate'.

Having failed to attain political legitimacy after a humiliating electoral defeat by the National League for Democracy (NLD) in the 1990 elections, Burma's State Law and Order Restoration Council (SLORC) leaders appear to be keen on adopting Indonesia's New Order *dwifungsi* model, which accords the military both a defence and a political role. The attractiveness of the New Order's political system is that it offers the SLORC the semblance of political legitimacy by holding regular elections, even though the President and government cannot be voted out of office because the majority of seats in Parliament is appointed rather than elected. As in Singapore and Malaysia, the New Order political leadership has stressed the sacrificing of individual rights to the higher goal of national stability and economic development.

Concluding remarks

The 'Asian Way' cultural relativist discourse and its neatly dichotomized 'East versus West', 'individualism versus communitarianism' rhetoric fails to capture the complex, dynamic processes of cultural cross-fertilization that have long occurred in Southeast Asia. Its almost obsessive concern with placing community rights above individual rights could be profitably reformulated by a judicious balancing of both rights in recognition that they are both organically interlinked. This approach recognizes that a healthy sense of individual identity, rights, and responsibilities is linked to a healthy sense of community identity, rights, and responsibilities. Such an approach is likely to engender a stronger sense of consciousness and identity that transcends national, ethnic and other socially constructed boundaries.

The globalization of the world economy and the unprecedented flow of information across national boundaries through mediums such as the Internet and CableTV, has increased a nation's transparency and permeability to ideas. It is now harder for governments to conceal human rights abuses from the international community and to restrict the incoming flow of information. In particular, the formation of borderless communities based on common interests by the Internet can have an empowering effect on individuals. This phenomenon is problematic to the development-oriented authoritarian regimes in Southeast Asia, whose strategy of upgrading their economies requires greater emphasis on a ready inflow of information and technology. Having lost their former tighter control over communications, the cultural nationalist discourse represents a means of reclaiming lost ground. ■

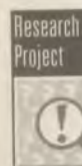
Dr Lily Zubaidah Rahim

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New Migrations in Asia-Pacific region A Deal for Security

Today, there is a phenomenon, which is and will be of particular importance in the Asia-Pacific region, presenting a new deal for the security and economic prosperity of Asian states at the beginning of the new millennium: new migration movements.

By **CARINE GUERASSIMOFF**



Asia has two demographic giants (India and China), and several states with more than 100 million people (Indonesia). Despite this fact, Asia had never been an emigration pole. Conflicts which have occurred since 1945 have induced massive population movements of refugees, but today those flows are coming to end. The major fact of the 1990s is a rise in economic migrations within the Asia-Pacific region. These flows follow a 'diagonal of co-prosperity', as Gildas noted, which runs from Tokyo to Singapore.

There are two major tendencies in these migrations. The first one is an expansion of unskilled migration for which the main origin states are Thailand, Malaysia, the Philippines, and the People's Republic of China. The second major movement is a rapid flow of skilled migrants.

Labour migration represents a potential threat to the climate of peace and prosperity. Security is menaced as are those elements permitting political and economic development, and the question will be how these conflicts may be diverted.

Threats to regional security

Emigration has always had an impact on the social, economic and political climate of states. Some of these impacts can still be observed in Asian emigration states. Let us take two examples. The first looks at the flight of skilled labour, which is commonly known as the brain drain. It confronts the departure states with a lack of skilled labour, which is badly needed for development. These problems entrap the state in a non-development spiral. The Philippines and the People's Republic of China are now increasingly being confronted by this problem. The second major difficulty raised by labour emigration is the economic dependence of the states or regions of origin. This example of emigration impact seems to repeat itself in the case of Thailand, Malaysia, and the PRC.

Japan, South Korea, Singapore, and Malaysia are confronted with other kinds of difficulties in importing foreign labourers. In the long run, these problems can be potential sources of internal conflicts. The first such conflict is that which can occur between the government and the local population. The local labour force frequently reproaches its government for favouring immigrants above local talent. The second kind of conflict is that between enterprises and government. Enterprises (locals or foreigners) reproach the government for not letting them have the labour they want, that is

immigrants. Finally, as happens in Singapore or in Taiwan, some of these enterprises threaten to leave the country, pushing governments to accede to their requests. Arrival and departure states are both confronted with the same difficulties when they have to deal with illegal migration. Lurking behind this phenomenon, are criminal activities like drugs, prostitution, illegal employment, and brokers. These problems are now on the increase in Asia, especially among Filipinos, Thais, and Chinese migrants.

Immigration problems can lead to conflicts between states. The problems caused by migration can give rise to conflicts of sovereignty born of the opposition between arrival and departure migration policies. At the end of the 1990s, Taiwan, the United States, and Japan reproached the PRC for having a 'laxist' emigration policy, favouring Chinese illegal immigration. A second kind of state-level conflict can occur when arrival states do not accord migrants legal protection, allowing them to work in poor conditions, without any rights. No Asian states have yet made any official requests about this. But scandals involving labour migrants are occurring with mounting frequency, notably in Japan and Taiwan. If labour migration movements continue to exist at their present rate of importance, this last kind of conflict may occur even more in the future, linking up with policies which try to integrate migrants. What will be the reaction of departure states?

Asian governments are aware of the importance of finding solutions to these labour migration problems.

The trainee system

The most prevalent Asian governments attitude towards labour migration, is to control it. One way to achieve this goal is the delocalization of production, a solution chosen by Japan and Taiwan. But, this solution generates new problems, like the treatment of local labour by foreign enterprises. The second way to control the flows might be to institutionalize them. In both Asian departure and arrival states, recruitment agencies are flourishing. They select, and check on potential labour migrants furnishing them with a labour contract destination. This is the way that thousand of Koreans and other Asians now live and work in the Gulf states. Their presence gives rise to particular configurations of the labour market which are in themselves an interesting study.

There are some co-operative ways by which Asian labour migration might be controlled. One such attempt is the trainee system. It is often used in Japan, Taiwan and Sin-

gapore. The PRC, Thailand, and Malaysia have reached agreement with these countries on this matter. This system has, in theory, had many positive results: the training of unskilled people, short-term stay in the immigration states, and prospects of return into the local labour market. But, some specialists have denounced the negative sides of the trainee system, accusing local enterprises of exploiting unskilled and cheap labour. Trainees are given a position in the firm and work hard, receiving no training and sometimes forced to submit to bad labour conditions. To escape this situation, they leave their designated employment, becoming ... illegal labour immigrants.

The complexity of the labour migration problem in Asia is also the result of the utilization of labour migration by governments. In fact, some, not to say all of them, seem to encourage the labour migration movements in their efforts to accelerate economic growth and the integration of the region, for example by promoting the mobility of skilled labour in the case of Japan, or by settling returning policies for former migrants, in the case of the PRC. The reactions and policies of Asian states facing these new labour movements are an interesting field for exploration, first off all because they overthrow many well-entrenched elements and secondly because older immigration states, like those of Europe, have not even yet been able to find sustainable solutions to labour migration problems. ■

Dr Carine Guerassimoff is an affiliated fellow with the IIAS, with a grant from French Foreign Ministry, Lavoisier Foundation, working on the topic of 'Chinese migration and security in Asia'.

COURSES ON ORIENTALIST RESOURCES FOR INTERNET USERS



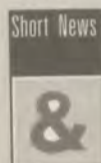
The National Council on Orientalist Library Resources is organizing two courses on Orientalist resources for the Internet user. The courses will take place at Cambridge University Library on 18 and 19 September 1997. The two-day course is aimed at the more experienced Internet user; the one-day course is introductory and is aimed at new users of the Internet with an Orientalist interest.

For more information please contact:

JOHN P.C. MOFFET

National Council on Orientalist Library Resources
East Asian History of Science Library
8 Sylvester Road
Cambridge CB3 9AF
UK
Tel: +44-1223-311545
Fax: +44-1223-362703
E-mail: jpm10019@cus.cam.ac.uk

DEVELOPMENT AND ENVIRONMENT



The International Centre for Development and Environmental Studies (ICDES) was established in 1992. Its work focuses mainly on third world development and environmental issues. The ICDES consists of two units. The Ethnic Minority Research Action Unit (EMRAU) pursues academic and action-oriented research on issues of Race and Ethnicity on a local, national, and international level and the Project Planning and Training Consultancy Services Unit (PTCSU) provides services for project planning and development, project financing, monitoring and evaluation and environmental impact analysis.

ICDES provided a forum for associates to disseminate their research findings and ideas, whilst the Centre's Research Seminar Series offers a platform for both local and international scholars to share current views on development and environmental debate.

ICDES publishes an international newsletter, *Common Ground*, which is funded by the Danish Ministry of Foreign Affairs, and acts as an interface between government and NGOs, aid agencies, and academics.

ICDES currently supports three PhD studentships in the areas of Environmental management in Ghana, the Role of the State and NGOs in Bangladesh; and low-income housing in Punjab. The Centre expects to offer at least two further PhD studentships in the near future.

For more information:

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WORLD ART



The Study Abroad Programme of Leiden University is proud to present 'World Art', a new stream within the Programme. It offers international students two introductory courses in Buddhist and Islamic Art, and two advanced courses in comparative art history (amongst others). Special attention is paid to the spread of art traditions over large areas of Asia, like the art of Buddhist Asia or the art of the Islamic world. Special courses have been formulated to tackle the variety of ways in which cultures have developed their own frameworks of artistic expression and their own aesthetic terminology.

Next to World Art, the Study Abroad Programme, in the field of studies on South and Southeast Asia, China and Japan, offers the stream 'Global Studies'. This is a multidisciplinary stream which offers courses on the culture, history, politics and economy of above mentioned regions.

For more information on the Study Abroad Programme, please contact:

COORDINATOR STUDY ABROAD PROGRAMME

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BCAS ADDRESS CHANGE

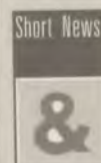
The editorial and administrative offices of the *Bulletin of Concerned Asian Scholars* have

moved from Boulder, Colorado to Oakland, California.

From now on, please send all catalogues and review copies of your Asia and Pacific related publications to:

BULLETIN OF CONCERNED ASIAN SCHOLARS

att. of Tom Fenton (editor)
464 19th Street
Oakland, CA 94612-2297
USA
Tel: +1-510-4511742
Fax: +1-510-8353017
E-mail: tfenton@igc.org



RIOD ADDRESS CHANGE

The State Institute for War Documentation (RIOD) in the Netherlands has moved and

will be officially opened to the public again as of 22 September 1997.

The new address is:

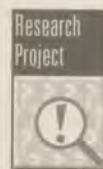
RIJKSINSTITUUT VOOR OORLOGSDOCUMENTATIE (RIOD)

Herengracht 380
1016 CJ Amsterdam
The Netherlands
Tel: +31-20-5233800
Fax: +31-20-5233888
E-mail: info@riod.nl

The Asian Autobiography

The interest in Asian autobiography is gathering pace. This has happened despite the dismissive comments of those who would cry 'What Asian autobiography? There's no such thing and the whole concept is anyway alien to Asian cultures. Where it does exist it is a modern form written in close imitation of Western examples and not representative of any indigenous tradition.' It was certainly this notion which George Gusdorf put forward in a seminal article on autobiography which has inspired much of the new critical thinking on this genre in Western literature.

By **BILL WATSON**



Gusdorf's argument was in two parts, the first being that the kind of introspection and isolation of the self that we find in modern Western thinking is something unique to Western history, and its genesis can be historically traced in the evolution of the autobiographical narratives of Western literature beginning with Augustine's *Confessions* and reaching its 'modern' form in Rousseau's *Confessions*. The second part of the argument is to do with form: Gusdorf implies that when we talk about autobiography we should be confining ourselves to a prose narrative by a writer who an-

nounces that the account which is given is true and the experience described is that of the writer of the narrative. As far as Asian scholars are concerned there may be a willingness to concede the second argument: there certainly seems to be little in the way of a tradition of prose autobiographical narratives in Asian literatures, but to reject the first argument: introspection and a concern with the real self are part of the human condition and not limited to Western man.

Where, though, does self-representation come into Asian literatures if there is no self-evident autobiography? The answer is that it is to be found in other literary forms: lyric poetry, historical writing, letters, diaries and even in obituaries

and memorials. In relation to Chinese autobiography for example this variety of sources of self-representation has been fascinatingly documented by Pei-yi Wu in his book *The Confucian Progress*, and similar descriptions are to be found in the chapters written by contributors to Mineke Schipper's edited volume *Ik is Anders* ('I is Other') on non-western autobiography. Accounts of the self do then exist within Asian literary traditions although they may be disguised in ways to make them accord with what may be regarded as appropriately decorous. It would be useful to explore this notion more extensively along the lines of Yu's book in other Asian literatures and clearly this would make an excellent field for research.

Novel with a twist

When it comes to modern Asian literatures it has to be acknowledged that because of contingent historical circumstances leading to the hegemony of Western political power at the end of the nineteenth century globally there was a borrowing and imitation of Western literary forms throughout the world, the most well-known example of which is the widespread distribution of the novel often written in imitation of the first translated works of European fiction. As far as autobiography is concerned this imitation of the novel takes a twist of its own in modern Japanese literature. The idea

of using the novel, allegedly fiction and therefore absolving the writer of the responsibility for any of the actions and thoughts of the book, was familiar to English novelists of the eighteenth and nineteenth centuries such as, most notoriously, Charlotte Brontë. Modern Japanese novelists ever since the publication of Tayama Katai's famous novel, *Futon* have developed this particular autobiographical form - known as the *shishosetsu* - to a very sophisticated level as recently described by E. Fowler in his prize-winning book *The Rhetoric of Confession* and in Janet Walker's book *The Japanese Novel of the Meiji Period and the Ideal of Individualism*.

In Indonesia too this literary option has been fruitfully explored especially in the period after 1945 where we see the emergence of many first person narratives by among others, Pramoedya Ananta Toer, which are very thinly disguised autobiographical accounts. Autobiographical fiction is, however, simply one form of self-representation in modern Indonesian literature and there is, in fact, a range of autobiographical forms of writing, from Kartini's early letters in which she talks of herself in the third person as a young girl growing up in a Javanese aristocratic family at the turn of the century, to short intellectual autobiographies written by young Muslim intellectuals and published in 1990 under the title *Mencari Islam*

(*Looking for Islam*). A characteristic peculiar to all these Indonesian autobiographies is that implicitly they all engage in a dialogue about what it is to be an Indonesian. As in the case of the USA a century before, the notion of a national, as opposed to a local or ethnic, identity is something new and recent, and individuals, again as in the case of the States, have had to come to terms with this and often do so in the writing of their autobiographies which are thematically organized around the notion of becoming a citizen of the new nation. We see similar themes in modern Indian autobiographies. One by Surendranath Banarjea, for example, is specifically titled, *A Nation in Making*, and the association of the individual and his country's history is made thereby explicit. Again it would be interesting to trace how in other Asian literatures modern autobiographical accounts, and not just those written by political figures, are organized around similar principles of finding one's identity in larger units than the extended family or the local geographical region and culture. ■

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10 > 14 MARCH 1997
MIYAZAKI AND TOKYO, JAPAN

The First Asia-Europe Young Leaders Symposium

Boudewijn Bertsch and Rogier Busser (Erasmus University and Leiden University) attended the first Asia-Europe Young Leaders' Symposium in Japan. Joining Jan-Willem Brummelman, (head of the Asia Desk of the NRC Newspaper), they represented the Netherlands at this first symposium.

By **BOUDEWIJN BERTSCH & ROGIER BUSSEER**



The inaugural Asia-Europe Meeting (ASEM) was held in Bangkok on 1-2 March 1996 and was attended by the Heads of State and Government from ten Asian countries (the seven ASEAN member states, Japan, South-Korea and the People's Republic of China), fifteen European nations and the President of the Council of the European Union. The Bangkok summit forged a partnership between Europe and Asia with the objectives of fostering a political dialogue, reinforcing economic co-operation, and promoting co-operation in various fields, such as environmental issues, cultural affairs, and human resources development. Although the Bangkok meeting failed to institutionalize the ASEM process, it was decided to organize a large number of follow-up activities before the second ASEM summit which will be held in

Britain in 1998. These follow-up activities consist, such things as meetings of economic ministers, business forums for the private sector, the establishment of the Asia-Europe Foundation in Singapore and the establishment of a Asia-Europe Environmental Technology Center in Bangkok.

As one of the initiatives at the Bangkok summit, the Japanese prime minister Hashimoto launched the idea of organizing regular meetings of young scholars, journalists, businessmen, bureaucrats, and artists from the ASEM countries. The objective is to create a platform, where young people can exchange ideas about all issues concerning the future of Asian-European relations. Coordinated by the Japanese ministry of foreign affairs and assisted by the Asia-Europe Foundation (ASEF), the first meeting of the Asia-Europe Young Leaders Sym-

posium (AEYLS) was held at Miyazaki and Tokyo from 10 March-14 March 1997.

Message from Miyazaki

The symposium was opened with speeches of welcome by the former Swedish prime minister, Carlsson, the former South-Korean minister of foreign affairs, Dr Han Sung-joo and Professor Tommy Koh, executive director of the ASEF. All three speakers emphasized the dawn of a new era, in which for the first time Asia and Europe will engage in a dialogue as equals. The speakers attached great value to this meeting because it offered an open atmosphere, in which young 'leaders' could freely communicate without being restricted by any official, governmental, or political position.

The 110 participants from the twenty-five ASEM countries were organized into seven working groups with different topics. These topics ranged from subjects such as 'Identifying ways Asia and Europe can cooperate to the World Trade Organization regime', to 'Asia and Europe in the multimedia world'. Each working group met four times with the aim of formulating a number of statements and recommendations that might

enhance further co-operation between the ASEM countries. In addition to the working group meetings, brainstorming sessions on economics, politics, and culture were organized and some distinguished guests presented their views in breakfast lectures. At the plenary session, held at the United Nations University in Tokyo, the chairpersons of the workshops presented their respective statements and recommendations.

The emphasis of the AEYLS was on facilitating an ongoing dialogue between young Asians and Europeans. In a friendly and open atmosphere, the participants formulated their 'Message from Miyazaki', which emphasized co-operation, mutual understanding, and recognition of differences between the participating countries.

Although organizing a symposium like the AEYLS may easily lead to the conclusion that 'the process is the message', some new ideas and concrete recommendations concerning the role and structure of ASEM emerged. To give a few examples, the final reports mentioned that 'ASEM could move from a consultative forum to a co-ordination forum to co-ordinate some positions on issues that could contribute to the work of

other fora', that 'Europeans and Asians should strive for the enhancement of green and appropriate technologies through a continuing program within ASEM', that 'further progress is urgently needed on the ASEM Investment Promotion Action Plan' and that 'ASEM on security matters, next to the ASEAN-PMC and the ARF is a useful pillar to forge mutual trust'.

The Japanese hosts and sponsors of the AEYLS took great pains and succeeded in making the meeting a success by providing all possible facilities and creating a hospitable atmosphere. In speeches given at the final reception, attended by the Japanese crown prince and princess, the Japanese prime minister Hashimoto, and minister of foreign affairs, Ikeda, once more, emphasized the necessity of continuing a dialogue between young people from Asia and Europe.

The second AEYLS meeting is scheduled for 1998, in Austria. Meanwhile, a network of academics who have taken part in the first AEYLS meeting was established. Anyone interested in further information on the first AEYLS or the network of young scholars, can contact the website of the first AEYLS. ■

AEYLS WEBSITE:

<http://www.mofa.go.jp/aeyls/>

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24 > 25 MARCH 1997
LEIDEN, THE NETHERLANDS
IIAS SEMINAR

Mass Media and the Transformation of Islamic Discourse

By JEROEN PEETERS

Report This IIAS seminar tried to assess the role of the mass media in the transmission of Islamic discourse in countries with sizeable Muslim audiences, such as Egypt, Pakistan, and Indonesia. The point of departure for the discussion was the introduction of television in the sixties. The rise of the electronic media, and the subsequent transformation of the public sphere has had an effect on the transmission of religious ideas in a variety of ways. In the field of Islamic cultural production, this has led to the rise of popular preachers using both television and audio cassettes in what certain commentators have interpreted as the birth of an Islamic culture industry. Although less spectacular than the rise of television and radio audiences, the market for printed materials on Islam has also shown clear signs of growth in the past three decades. Rapid expansion of secondary and tertiary education allied to religious revival among certain sections of the urban middle classes, have resulted in a growing number of Islamic publications and publishers in most Muslim countries. These dynamics of Islamic print culture are not only apparent in the vigour of debates among Muslim intellectuals, but also in the middle or low-brow field of cultural production, where a growing number of publishers concentrate their efforts on publishing Islamic women's magazines or Islamic children's books.

The international seminar was hosted by the IIAS in the Snouck Hurgronje House and intended to bring together a group of scholars committed to the study of the media in the Muslim world. As such the conference venue - as the representative of the IIAS, Professor Dirk Kolff, aptly remarked in his opening speech - reflected both continuity and discontinuity. Despite its setting, the seminar was devoted to contemporary developments and took place in a truly post-colonial context. And yet, Snouck Hurgronje's inquisitive spirit could be invoked, as the eminent Leiden scholar had been one of the first to write about Quranic recitation and the use of the gramophone.

The discussion in the first session was begun by Bob Hefner of ISEC (Boston), who provided a careful depiction of the controversies which have arisen in Indonesia between the

readership of middle-brow magazine *Media Dakwah*, and the more cosmopolitan staff of the Islamic quality newspaper *Republika*. Professor Hannes Kniffka (Bonn), then, set out to analyse letters to the editors (LTE), using the 'ethnography of communication' approach initially developed by Dell Hymes and John Gumpertz. In his paper, a wealth of LTE materials on Islam from two English-language newspapers published in Saudi Arabia were analysed. My own contribution was an overview of Islamic publishers in Indonesia. Borrowing from the sociology of literature recently developed by Pierre Bourdieu, I demonstrated that Islamic publishing has two production cycles, a short-term one that is geared to large editions and instant commercial success, and another long-term cycle, which aims at generating more symbolic forms of cultural capital.

During the second session, the focus shifted from print to the electronic media. Egypt's popular television preacher, Shaykh Sha'rāwī, was the topic of a paper presented by Yves Gonzalez-Quijano (Lyon). In this contribution the early biography of the Shaykh was contrasted to the later construction of the media product 'Sharāwī'. Charles Hirschkind of Johns Hopkins University (Baltimore), talking about cassette-sermons in Egypt, discussed Islamic ethics of listening in a thought-provoking attempt to move beyond a Weberian 'Western' framework, and investigate instead Islamic media processes. The afternoon session was then concluded with a presentation by Walter Armbrust (Princeton). In his paper, the polemic on Islamism in contemporary Egyptian cinema was carefully analysed, using the example of 'The Terrorist', a film released in 1994.

On the second day of the seminar, Fariba Adelhah of CERI (Paris) offered a rare insight into the development of religion in contemporary Iran. Rejecting a strictly political periodization in her detailed contribution, the transformation of religious practices was placed in the larger context of the public sphere bringing into sharper focus both continuities and discontinuities which have occurred since the revolution of 1979. Religious deliberations in the public sphere, but in the radically different context of the Indonesian state, were further elaborated upon by Professor John Bowen (Washington University, St. Louis). Law reviews and processes of Islamic legal interpretation were discussed as typical examples of the top-down approach by which the In-

onesian bureaucracy 'creates uniform centrally-controlled institutions that claim to channel popular enthusiasms'. The discussion about the transformation of the public sphere was neatly rounded off by Professor Dale Eickelman (The Woodrow Wilson International Center for Scholars, Washington D.C.). The only contributor to adopt a transnational framework, he presented a paper which was both general and specific in its discussion of the rise of mass higher education and mass communication in the Muslim world, and its impact on the social distribution of religious authority. This stimulating contribution, which invited a lengthy discussion, was followed by a lunch which was hosted by the Indonesian-Netherlands Co-operation in Islamic Studies (INIS). The final session was devoted to two papers on television by Angela Major (Canterbury) and Zulkiple Abd. Ghani (Universiti Kebangsaan Malaysia, Bangi). Angela Major both greatly informed and amused her audience with a series of tv-clips, illustrating censorship practices in Pakistan. The seminar was then concluded by Abd. Ghani's paper which provided an overview of religious broadcasting by 'Television Malaysia' (TVM), as well as the audience's response to such programmes.

The participants in the seminar all enjoyed in the rare luxury of having the papers distributed well in advance. The upshot was that the discussions during the seminar were characterized by depth and appositeness. This was enhanced even more by the careful time-management of the chair, Professor Sjoerd van Koningveld (Leiden), and the comments of Professor William Roff (Edinburgh) who acted as discussant during several sessions. As the seminar was one of the first academic meetings which focused on the transmission of Islam via the mass media, a general conclusion seems a daunting task. Instead it is hoped that the IIAS seminar would have played a pivotal role in continuing an academic discussion on a topic which is of increasing importance for Islamic studies. ■

Dr Jeroen Peeters was an IIAS Research Fellow until August 1997. He co-operated with other fellows in the programme Changing Lifestyles, investigating 'Islamic Youth Groups in Indonesia: globalization and universalism in a local context'.

6 > 10 APRIL 1997
LEIDEN, THE NETHERLANDS

2nd Colloquium Board Games in Academia

By ALEX DE VOOGT

Report On Sunday evening 6 April 1997 the second Colloquium Board Games in Academia started in style in the 17th-century Snouck Hurgronje House on the Rapenburg in Leiden. Its elegant atmosphere was enhanced by cello and violin music, accompanied by various kinds of drinks. The participants in the previous colloquium in 1995 reunited while many new faces joined the gathering. This evening's animated conversation would last until Thursday 10 April interrupted by interesting lectures and a few bouts of sleep.

Monday was dedicated to new researchers in the field concentrating on draughts, rhythmomachia, Inca, Maya, and Egyptian board games, mainly from a linguistic point of view. Many new books were added to the book display and the exchange of information was more than the organizers had hoped for. After a dinner-party at a nearby restaurant, the conversation was taken to Leiden pubs and continued until midnight.

The next day Dr Eagle (USA), and Dr Finkel (UK) presented their interesting findings followed by Dr Matsubara (Japan) and Mr Averbakh (Russia). The theme of the lectures mostly involved classification and the lectures were concluded with a lively discussion about classification for general purposes directed by Richard Balham. On Wednesday, lectures based on museum and archaeological research were presented. Dr Schädler, known from the previous colloquium, started with new insights into mancala games, followed by Caroline Goodfellow on children's games, and Dr Finkel who presented a paper by the well-known R.C. Bell on Roman graffiti games. Finally, Natalya Ivanova presented slides from the Russian Chess Museum. To conclude the lecture series, Abdu Foum showed the audience the sequel to his previous demonstration of blindfold bao, an East African mancala game.

Thursday was left to discussion. The morning started with Dr Finkel, who apologized for taking the floor for the third time. He presented a progress report on a research project in India, involving the anthropologists who have agreed to make a general inventory of the board games they encounter during fieldwork in India. Since India is the origin of many board games, a general

survey of this area is both promising and necessary for future board games research.

New Journal

Dr Schädler, Thierry Depaulis, Dr Eagle and myself had managed to agree on a concept for a journal of board games research. The previous day, this group of researchers had met with Research School CNWS executive secretary, Dr Vogelsang, and agreed to establish a journal called 'Board Games Studies', which is to be published every year containing new and high standard research on board games. This initiative was welcomed by all participants. Sponsors have even presented themselves, which will allow good quality photo material to be published in the journal.

Furthermore, book reviews and research noted, like the one presented by Dr Finkel, will be included. With a tentative deadline of 1 September 1997 for the journal, the future of academic board games research is guaranteed.

The enthusiasm generated by this colloquium immediately presented a new organizer and location for the next meeting on board games research. Niek Neuwahl agreed to host the next event in Florence, Italy in 1999.

Thursday morning was concluded by a short lecture on Stratego history. The colloquium was concluded with a lunch in the sun and a concert. ■

Dr Alex de Voogt is the editor of 'New Approaches to Board Games Research: Asian Origins and Future Perspectives' (IIAS Working Paper Series 3, 1995) which contains the final versions of the papers presented at the First International Colloquium of Board Games in Academia (Leiden, 9-13 April 1995).

15 APRIL 1997
AMSTERDAM, THE NETHERLANDS

Developments in the Co-ordination of Asian Collections

By RIK HOEKSTRA



The growing amount of literature coupled with dwindling library funds have made it necessary to co-ordinate the acquisition of materials. With this in mind the IAS organized an international workshop on 'Developments in the Co-ordination of Asian Collections', held in Amsterdam on 15 April 1997. It was attended by librarians from major Dutch libraries containing Asia collections, who discussed their experiences with representatives from other countries and explored possible future directions for a more effective Dutch co-ordination in the field of Asian collections.

The workshop was addressed by four foreign speakers from countries with (sometimes long-standing) experience in the co-ordination of Asian collections: Germany (Sondermangelgebiete), Great Britain (British Library), Australia (National Library of Australia) and the United

States (Library of Congress). In addition to the international contribution there were two Dutch speakers. There were circa thirty-five participants, among whom were representatives from all libraries with major Asian collections.

The international part of the workshop revealed that while the organization of the research library system in each of these countries is different, the problems of co-ordinating collections are more or less comparable everywhere. The similarities may be summarized as follows:

- Co-ordinating collections must be done on a voluntary basis, using a step-by-step approach. It is important to start with concrete parts of the collections involved, for example serials or specific regions.
- A strong relationship with the library-user groups may reinforce inter-library co-operation and help to give it direction.
- Collection co-ordination has to be balanced by an adequate, accessible, and fast system of inter-library loan and document delivery.

In addition to national co-ordination, it would be a good idea to look into the possibilities for international co-operation.

The co-operation between libraries in the field of the Natural Sciences has led to a much more efficient system of acquisition as far as serials are concerned. This model could be an inspiration to the Humanities and Social Sciences in the field of Asian Studies. Apart from this step concrete initiatives in collection co-ordination have been scarce.

The stimulating discussion which ended the day left no doubt that the participants felt that starting by co-ordinating serials, as suggested by international experience, would offer the best prospects for results. ■

For more information contact:

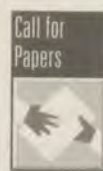
RIK HOEKSTRA

IIAS

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8 > 10 DECEMBER 1998
PENANG, MALAYSIA

Islamic Development Management



The objectives of the conference are to understand the meaning of development management from the viewpoint of the Al-Quran and Al-Sunnah and to conceptualize it accordingly; to deliberate on the theoretical and practical aspects of the Islamic approaches to development management from their diversified global experiences; and to build up strategies to deal with issues and problems of development management throughout the world in the light of Islamic epistemology.

The Conference theme is *Development Management in the Light of the Islamic Epistemology*. Based on this theme, several sub-themes are suggested, such as: Conceptualizing of Islamic development management; Comparative case analysis of development management approaches in the light of Al-Quran and Al-Sunnah; Application of the Islamic development management to contemporary issues and problems of devel-

opment management; Policies and strategies in realizing Islamic development management systems

Submission of abstracts

All papers will be referred to a referee. All writers are advised to observe the deadlines for submission of abstracts: **15 September 1997**

The conference working language is English. All papers accepted for presentation at the conference will be published.

The main organizers of the conference are Assoc. Prof. Muhammad Syukri Salleh (chairman); Dr Nailul Murad Mohd (deputy chairman); Assoc. Prof. Sibly Maros (secretary). ■

All communication must be directed to:

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7 > 10 MAY 1997 / CANTERBURY, UK / ESF SEMINAR

Indigenous Environmental Knowledge

The workshop, 'Indigenous Environmental Knowledge and its Transformations', sought to address critically the ways in which indigenous (traditional and folk) knowledge of the environment has been incorporated into scientific knowledge, caricatured, abused, misused, and misunderstood, repackaged and sometimes re-invented in the context of, first colonial science, then top-down development strategies, and more recently in farmer-first approaches and as part of the contemporary politics of Asian 'indigenous' populations.

By ROY ELLEN



The workshop was organized under the auspices of the East-West Environmental Linkages network which was inaugurated with seed corn funds from the Asia Committee of the European Science Foundation, and subsequently supported by the East-West Center in Honolulu, the University of Oslo, and (for this workshop) an ESF Asia Committee Workshop grant.

The workshop envisaged was very much the workshop which took place. Of those originally invited, only two participants were unable

to attend. It should also be noted that in the case of two multi-authored papers, not all the authors were present, i.e., Denyse Snelder, Chun-chieh Chi, and Michael Hsiao.

The range of themes explored mirrored those highlighted, except that a more explicit attention to the historical relationship between indigenous knowledge and the growth of global science would, I think, have been desirable. Particular attention, among the themes originally announced in the prospectus, was given to knowledge and local identity, the key conceptual differences between 'indigenous', 'folk', and 'tradition', and the repackaging of knowledge to enhance its usefulness, both in pragmatic

context and as part of the discourse of local Asian peoples, NGOs, and governments.

Papers

The following papers were delivered at the workshop: 'Unpacking the 'joint' in joint forest management' by Nandini Sundar (Sociology, University of Edinburgh); 'Claims to knowledge, claims to control: environmental conflict in the Great Himalayan National Park, India' by Amita Baviskar (Sociology, Delhi School of Economic); 'The indigenous knowledge of upland Japan?' by John Knight (IIAS, Leiden); 'Knowledge and perceptions about fire in resource management: local people, scientists, and government officials. A case study from Northeastern Luzon, the Philippines' by Andy Masipiquena (Isabella State University, the Philippines), Gerard Persoon and Denyse Snelder (University of Leiden); 'Articulating indigenous knowledge in Indonesia: conditions and conjunctures' by Tania Li (Dalhousie University); 'Splicing sasi: globalisations, localisa-

tions, and circulations of Moluccan environmental practices' by Charles Zerner (Rainforest Alliance); 'An example of the utility of ignoring indigenous knowledge: the British transfer of rubber from South American to Asia' by Michael Dove (East-West Center, Honolulu); 'National laws and international agreements affecting indigenous and local knowledge: conflict or conciliation' by Darrel Posey (University of Oxford); 'Indigenous knowledge: practice and limitations' by Arne Kalland (Centre for Development and Environment, University of Oslo); 'Traditional versus indigenous environmental knowledge in the Indonesian context' by Henri Bastaman (Ministry of State for the Environment, Jakarta); 'Modernization and indigenous environmental knowledge: its impact on environment in Indonesia' by Oekan Abdullah (Universitas Padjajaran, Bandung); "'We wander in our ancestor's yard': sea cucumber gathering in the Aru archipelago' by Manon Osseweijer (Centre for Environmental Science, University of Leiden); 'Palawan highlander knowledge, Philippines 1970-1997: government agricultural projects and the misuse of knowledge' by Nicole Revel (LACITO-CNRS, Paris); 'A political discourse on the indigenous environmental knowledge of Taiwan: hunting and hunted' by Juju Wand, Chun-chieh Chi, and Michael H.H. Hsiao (National Institute of Technology at Kaoh siung, Taiwan); 'Techniques and sustainable use of fisher-

ies by local communities in Japan' by François Simard (Musée Océanographique, Monaco).

In addition to those presenting papers, the following participated as discussants: Dr Kamal Misra (University of Hyderabad), Prof. Klaus Seeland (ETH Zentrum, Zurich); Prof. Nigel Leader-Williams (Durrell Institute of Conservation and Ecology); and Dr Peter Parkes (Sociology and Anthropology, University of Kent). Dr Ulrich Kratz (SOAS, London) attended as an observer on behalf of the ESF Asia Committee. Alan Bicker (University of Kent) was the workshop administrator.

We plan to publish an edited collection of between 10 and 15 of the revised papers, and this process has already begun. The editorial committee is comprised of the author of the present article, Peter Parkes, and Alan Bicker. The deadline for the revised papers of 30 September 1997.

The next East-West Environmental Linkages Workshop is planned for Laguna in the Philippines and will be co-organized by De Gerard Persoon (University of Leiden) and Dr Percy Sajise (SEARCA). The theme will be 'Local management of Natural Resources in Asia: a comparative perspective'. ■

Roy F. Ellen (R.F.Ellen@ukc.ac.uk) is professor of Anthropology and Human Ecology at the Department of Sociology and Social Anthropology of the University of Kent at Canterbury, UK

Mandala and Landscape

A.W. Macdonald (Ed.)

Mandala and Landscape.
Emerging Perceptions in
Buddhist Studies, no. 6.

D.K. Printworld, New Delhi 1997.
ISBN 81-246-0060-0,
xiv, 460pp,
maps, col. & b/w photographs

By A.C. MCKAY

Since the pioneering work of the great Indo-Tibetanist, Professor Giuseppe Tucci, most of our present Western understandings of the concept of the mandala have developed from studies of art and architecture. Indeed, in recent years there has been a considerable popularization

of two-dimensional mandala paintings in the West, particularly from within the Western Buddhist and New Age movements, and Tibetan monks have demonstrated the art of creating sand-mandalas at various events in the West, such as that of the 'Wisdom and Compassion' exhibition in London and Bonn. Most of us are now familiar with the concept of a depiction of a deity at the heart of a mandala, surrounded by lesser beings, the depiction being used as an aid to visualization of the deity during meditation. Professor A.W. Macdonald, a senior authority in Himalayan ethno-history, has now provided a most welcome volume bringing together specialist studies of the Asian application of the mandala concept to landscapes.

This represents an important development in our knowledge of the subject. In the Asian understanding, the mandala is not solely or even predominantly a two-dimensional artistic feature. Mandalas have a wider function as a means of socially and ritually ordering space, and the primary significance of the mandala is as a cosmological notion, which may include all existence, and be applied to features such as the human body or to sacred landscape. In the latter case, particular mandalas are, over time, projected onto natural landscapes, thus transforming them into sacred sites. These transformations take place in varied geographical contexts and widely differing social systems throughout Asia, as this work indicates. Contributors discuss

the mandalization of landscapes in various settings, from Japan to the Hindu Kush, with an emphasis on the Indo-Tibetan Himalayas. The political implications of such religious claims to territory are, of course, a key feature of many of the articles.

In the opinion of this reviewer at least, the recent trend towards the incorporation of 'coffee-table' production values in scholastic studies of Asia can only enhance the reader's enjoyment of them, and broaden their appeal. This volume is an excellent example of that possibility. Unlike many such collections, it is a high quality and most attractive production, fully illustrated, with both colour prints and maps, along with numerous line-drawings. It will grace the library of all of those with a serious interest in this aspect of Asian religious and historical culture.

The full list of contributions is as follows: 'Mandala and Landscape in Japan' (U. Mammitzsch); 'A Journey to the Depths of a Labyrinth-Landscape: The Mount Fengdu, Taoist

Holy Site and Infernal Abyss' (S. Chenivessé); 'The Great Pilgrimage of A-myes rma-chen: Written Tradition, Living Realities' (K. Buffertille); 'The Creation of the Bon Mountain of Kongpo' (C. Ramble); 'A Guide to the La-Phyi Madala: History, Landscape and Ritual in South-Western Tibet' (T. Huber); 'Beyul Khenbalung, the Hidden Valley of the Artemisia: On Himalayan Communities and their Sacred Landscape' (H. Diemberger); 'A "Hidden Land" in the Tibetan-Nepalese Borderlands' (F.-K. Erhard); 'The Ritual Preparation of a Tibetan Sand Mandala' (R. Kohn); 'Man Between Fairies and Women: The Bipolarity of the Environment of the Kalash Mountaineers of the Hindu Kush' (J.-Y. Loude & V. Lievre); and "And The Lake Drained Away": An Essay in Himalayan Comparative Mythology' (N. J. Allen). ■

Dr A.C. McKay is the editor of the forthcoming volume, *Pilgrimage in Tibet: Proceedings of the 1996 IAS conference*, which will be published by Curzon Press U.K.

(Advertorial)

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Joyce Pettigrew (editor)

Martyrdom and Political Resistance: essays from Asia and Europe.

Comparative Asian Studies 18, Amsterdam: VU University Press, 1997.

Contemporary political liberation movements in post-colonial states and freedom movements against erstwhile empires frequently utilize already existing traditions of martyrdom within their respective societies. This book explores how these traditions perform a varying role in resistance struggles. Drawing on six examples taken from Asia and Europe it considers the place and position of the martyr within violent and non-violent freedom movements.

A number of widely different concrete settings are explored, including those of the Sikhs in the Punjab, the Tamil Tigers in Sri Lanka, and the IRA in Northern Ireland. In some, the role of those given martyr status gives valuable cachet to a resistance struggle, while in others those ascribed martyr

status impede or undermine both the political and military struggle for freedom. Situations ranging from ones in which the martyr is a small part of a disciplined organization to those where the martyr alone, rather than the resistance movement of which he is a part, is of enduring significance are described.

The book's essays share a number of themes in common. All essays consider the ways in which political and guerrilla groups fighting for freedom have coped with the individualism of the martyr; the manner in which local neighbourhood groups and elites may have a role to play in authenticating fighters as martyrs; and how different types of social formation materialize in diverse ways the cultural, religious, and folk traditions of which martyrdom is frequently a component part.

Leo Douw (editor),

Unsettled Frontiers and Transnational Linkages: New Tasks for the Historian of Modern Asia.

Comparative Asian Studies 19, Amsterdam: VU University Press, 1997

Area studies and modernization theory are receding before the advance, since the 1980s, of post-modernism, post-structuralism and post-colonialism. The essays in this volume, while rejecting the premises behind the earlier paradigms, question their present-day alternatives.

Sugata Bose considers how historians can escape from the rigid frontiers imposed by the colonial states and their successors, and how the existence of local cultures can be acknowledged without falling into communitarianism and over-indigenization. Arif Dirlik argues that the Globalism of the 1990s is adhered to by the same hegemonic groups which previously supported area studies, and discusses how it is connected to the present stage in the transnationalization of capital. Willem van Schendel suggests studying the manifold links connecting the people in Asia with each other and with the rest of the world, and exploring Asian perspectives, thereafter theorizing on these links.

The essays were read at the inauguration of Asian Studies in Amsterdam (ASIA), an initiative of the University of Amsterdam, the Faculty of Social Sciences, narrowly connected to the establishment of a revamped Chair for Modern Asian History. ■

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Judicial Review Papers

Zhang Yong (ed)

Comparative Studies on the Judicial Review System in East and Southeast Asia

Kluwer Law International
(The Hague 1997).
ISBN 90-411-0352-X



The papers prepared for the conference *Comparative Studies on Judicial Review in East and Southeast Asia*, held in Leiden, the Netherlands on 31 August and 1 September 1995, have been published by Kluwer Law International as the first volume of their new series on 'Public Law in East and Southeast Asia'. The editor of the volume is Dr Yong Zhang, who was also the conference convenor. The conference was organized by the IIAS, the Van Vollenhoven Institute, and the Faculty of Law of Leiden University.

The book presents a unique perspective on the developments and status quo of judicial review in East and Southeast Asia. It clarifies the differences between the system of judicial review of administrative action adopted by East and Southeast Asian countries and that adopted by Western countries. It also explains the way this system functions in countries that adopt the principle of

concentration of powers and in countries that adopt the principle of separation of powers.

Together with papers on judicial review in the Netherlands and Germany, and references to English law, the legal systems discussed constitute a heterogeneous group of developed and developing economies, continental and Anglo-Saxon systems of law, capitalist and socialist legal order.

The research and comparisons presented here form an invaluable resource for any scholar or lawyer interested in contemporary Asian law, or in the many facets of comparative administrative law. ■

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BOOKREVIEW

Tibet and the British Raj

Alex McKay

Tibet and the British Raj
The frontier cadre 1904-1947
 London: Curzon Press 1997.
 ISBN 0-7007-0627-5

By WIM VAN SPENGEN

Publication Tibetan Studies retains a frontier character', wrote Alex McKay in his lucid overview of recent scholarship on Tibet in the IAS Yearbook 1995. This author has now presented us with a book in the same frontier tradition, having appropriately the *frontier cadre* in the period 1904-1947 as its subject. The latter were a homogeneous group of Political Officers with a distinct institutional identity, serving on the Indo-Tibetan frontier, some of whom eventually succeeded in establishing British diplomatic presence in Lhasa. Ultimately, the book is about 'the character of cadre officers and how this affected their actions and, secondly, the image of Tibet which the cadre constructed'. I have placed this book within the frontier tradition because of its innovative character and the meticulous archival research supplemented by interviews, which together have made for a highly acceptable result.

Tibet and the British Raj fits within the growing but not altogether large body of scholarly books and articles on the political history of Tibet. As the author duly admits he learned a great deal from Alistair Lamb's magisterial *Tibet, China & India, 1914-1950*, a book which really should be read in conjunction with the one under review. Lamb's book lays the foundations as far as the contents of imperial diplomacy are concerned. But McKay's book goes one step further in making the officers who carried out these imperial policies the main focus of inquiry. These men in the 'lean and keen' frontier tradition are analysed, if not scrutinized, for whatever they may have had in common to produce an undivided imperial policy towards Tibet. In effect, this policy boiled down to creating a British-monitored buffer state in between British India and Russia, with the explicit intention of containing as much Russian influence in Inner Asia as possible, if necessary at the price of an ill-defined Chinese suzerainty over Tibet.

What then are some of these officer's common characteristics? According to the author, much of their outlook stems from a shared background of social class and education. Most of

them came from upper middle-class families and were educated in public schools. After that they usually attended Military Colleges or Oxbridge Colleges, finished off by a period of training in the Indian Political Department. The generalists such an education produced were thought to have the breadth of vision to fit the particular circumstances of Anglo-Tibetan frontier service. Essentially, the cadre formed a small meritocracy, but was not beyond occasional interest and patronage.

Some of these officers rose to legendary status: O' Connor for his empathy with Tibetans and his proven knowledge of things Tibetan, Bailey for his 'forward' ideas and secret service background; and last but not least the modest and able Charles Bell as the architect of it all. Cadre members shared a basically pro-imperial ethos matched by an 'in-group' awareness that bordered on the elitist. Some of them thought of themselves as 'the top of the heap' anyway. This perspective on the cadre in the book is nicely blended with the main historical events of the period. Where the cadre was actively involved, such incidents are worked out in detail, even to the extent that new interpretations of known historical events are brought to the fore, as in the case of Bailey's suspected complicity in the attempt at a coup against the thirteenth Dalai Lama in 1924.

As the chapters progress, the focus of the book shifts with growing emphasis to the second question: that of the way in which the perceptions and actions of these frontiersmen helped to create an historical image of a Tibet with a clear and politically useful identity. This politically constructed identity concentrated on a united Tibet as a buffer state sufficiently strong to withstand Russian pressure. The problem with Tibet was, at least according to the British, that it was not a nation-state in the European sense. The indigenous idea of Tibetan identity tended to focus on its Buddhist religion which 'subsumed regional and factional divisions', a unity very different to the sort the British were after. The frontier cadre now found itself entrusted with the supreme task of creating a geo-political unity based on the ideal of the European nation-state. As McKay rightly remarks, 'The British role in the construction of Tibet's historical image is important today because, in the ab-

sence of a viable alternative, their construction became the dominant historical image'. The production of this 'core image' of a strong and united Tibet as a friendly neighbour on India's northern border, did not fail to antagonize the Chinese, despite the latter's granted suzerainty over Tibet. It all ended, much to the chagrin of the officers involved, in the occupation of Tibet by the People's Liberation Army in 1950.

As a narrative, this very readable and nicely illustrated book is capable of gripping the attention of the reader to the very end, which cannot be said of every scholarly book. The present reviewer read it straight through a minor heat wave accompanied by a spell of exceptionally bad weather, not noticing either of the two. This spellbound reading was facilitated by the absence of unnecessary jargon, as well as by the colourful portrayal of the personalities involved in this 'apostolic succession', the latter phrase being used by the Oxford Tibetologist Michael Aris in his Foreword to the book.

If, in the end, this study may be criticized, it is for the following reason. The emphasis on cadre and its supposed unity of historical action throughout the book makes one feel slightly uneasy at times. McKay's 'cadre' in a way is very similar to the economist's 'invisible hand': even after having read the book one does not know for sure whether it exists or not. Seen in this light, an element of reification cannot be ruled out, but is perhaps unavoidable given the research strategy chosen with its heavy reliance on British colonial archives. However, the strengths of this book far outweigh its possible shortcomings, informed as it is by structural considerations and theoretical notions from the social sciences. This is certainly a novel approach to the political history of Tibet. As such, the book should be read by all professionals in the field, as well as by a much larger public bent on understanding the workings of imperial history from a more encompassing viewpoint than the bare political event alone. In that sense, Alex McKay has succeeded in establishing himself squarely within the frontier tradition mentioned. ■

Dr Wim van Spengen

(W.Spengen@frw.uva.nl) is attached to the Social-Geographical Institute of the University of Amsterdam, the Netherlands

The Great Game

Russia's Tibet File:

The unknown pages in the history of Tibet's independence.

Nikolai S. Kuleshov, (Berzin A. & Bray J., eds.).
 Dharamsala, LWTA, 1996.

By A.C. MCKAY

Publication



One of the most enduring of British imperial mythologies has been that of the 'Great Game'; the legendary struggle between British and Russian frontiersmen for control of the Central Asian territory between their two empires. Now a Russian scholar with access to archival material previously unknown in the West has challenged the idea that Russia played this 'game' in Tibet. This slim volume, covering the period from 1900-1915, argues that Russia simply had no interest in influencing or controlling Lhasa.

This is a refreshingly revisionist work, strongly argued. Certainly few scholars would disagree that the principle reason behind the 1903-04 Younghusband Mission was the conviction of Lord Curzon, Viceroy of India, that Russian involvement in Tibet posed a serious threat to British-Indian interests. Curzon thus despatched Younghusband to Lhasa in order to ensure the exclusion of Russian influence and guarantee that British power would predominate there. The author, however, claims that Curzon's fears were entirely without basis.

The central figure in this controversy is the man behind Curzon's fears; Agvan Dorjiev. He was a Buriat Russian Buddhist, who acted as an intermediary between the Russian and Tibetan governments. Although a trusted member of the Dalai Lama's court, Dorjiev remained a loyal Russian, and Curzon and his supporters regarded him as subject to Russian command. But Dorjiev in this account only represented the Dalai Lama's interests, and it was the Tibetan leader who actively sought Russian support against British and Chinese domination. Russia, it seems, was not interested and gave Dorjiev no support beyond vague expressions of goodwill based on the need to pacify their own Buddhist population.

Were the British the only team playing the 'Great Game'? Was the Russian role in Tibet a purely passive one?

Lord Curzon certainly exaggerated the 'Russian Threat' for his own purposes. But we must treat with some caution the claim that 'There is not a single document [in the Russian Foreign Ministry archives] which provides evidence of Russian interest in Tibet from an economic, military or diplomatic point of view.' This statement could almost be made about the British Foreign Office, who were totally uninterested in Tibet, and horrified by the expansionist activities of the Indian frontiersmen whose concern for Tibet endangered Anglo-Chinese relations. The 'Great Game' was fought by frontiersmen on both sides, not politicians and bureaucrats in Euro-

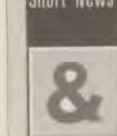
pean capitals. Russian frontier officers, such as Przevalsky and Grombetchevsky were as keen to contest control of Tibet as any British officers were.

Although some footnotes are a little unclear as to their source and the Tibetan scholar Dawa Norbu presents a rather contradictory foreword, this is a very readable, well translated treatise and it is not necessary to accept all of the author's theses to benefit from reading it. It also provides valuable insights into the perspectives of the 13th Dalai Lama, as he cast around for a protector, and the roots of his desire for independence are traced as far back as 1905, earlier than suggested by British records. ■

Dr A.C. McKay is the editor of the forthcoming volume, *Pilgrimage in Tibet: Proceedings of the 1996 IAS conference*, which will be published by Curzon Press U.K.

HISTORY OF CIVILISATIONS

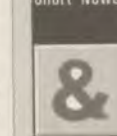
Short News



The third volume of UNESCO's History of the Civilisations of Central Asia has appeared. It is edited by B.A. Litvinsky with Zhang Guanda and R. Shabani Samghabadi as co-editors. It is entitled *The Crossroads of Civilisations: AD 250 to 750* (Paris: Unesco Publishing 1996, 569 pp.). ■

EURASIAN NOMADS CENTRE

Short News



The Center for the Study of Eurasian Nomads (CSEN) was established to preserve archaeological remains and to promote research on the nomadic cultures who lived or are currently living in the vast steppe lands that stretch from southern Russia, through Kazakhstan, southern Siberia, western Mongolia, and northern China. Although the contemporary nomads are limited to specific regions, the steppes as a whole are extremely rich in archaeological remains dating to 4000 BC and earlier. In order to promote such research, CSEN runs excavations, publishes research, and invites foreign scholars to give lectures and meet with colleagues in the US. ■

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 (Source: The PIAC Newsletter, #25, May '97)

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An Official Policy That Went Awry:

The WW II propaganda campaign against the Indian National Congress

Much of the colonial state's Second World War propaganda was aimed towards challenging the Congress Working Committee's characterization of the conflict. Existing historiography has tended to regard this as an inevitable outcome of their political stand-off resulting from Britain's decision to declare India to be at war, without consulting Indian opinion, and ignores the fact that the official public relations exercise to convince the Indian National Congress went through two very distinct phases. In 1939-41 the authorities sought party members' support, while simultaneously countering their criticisms of the 'alien' nature of the war. In 1942-44, when conflict raged near – and sometimes within – the country's fluid eastern frontiers, this policy was replaced by a purposeful campaign to destroy Congress's 'political legitimacy'.

This article attempts to highlight the principal characteristics of the latter stage of the government's publicity onslaught, re-assesses the effects of the public relations blitz on indigenous opinion, and challenges the widely prevalent view about the Communist Party of India and the Muslim League being willing partners in this official enterprise against the Congress.

By SANJOY BHATTACHARYA



The seeds of the official onslaught against Congress appeared as early as 1940-41, when failed negotiations between the Congress Working Committee and GOI [Government of India] resulted in Gandhi's civil disobedience movement. But the official attitude towards Congress stiffened after Japan entered the war in December 1941, culminating in the police raid on the party headquarters at Allahabad in May 1942. The minutes of the party's national executive meetings regarding India's strategic situation were confiscated for use in official publicity. The Home Department explained, 'we must have our plans ready ... of prime importance is that public opinion in England and even more in America should be prepared well in advance for any strong action we may eventually decide to take [against the Congress].' Consequently, official propaganda highlighted the alleged 'long-term object' of the Congress leadership; to establish a permanent 'Congress-Hindu-bourgeois domination'.

Congress opposition to the war began to be characterized as an attempt to 'bargain by pressure', and was claimed as yet more evidence of their willingness to 'make independent terms with Japan'. Three sets of 'proof' were constantly stressed. The

first of these was Congress' opposition to the 'scorched-earth policy', publicized as a senseless obstruction of defence preparations attributable to the influence of big business reluctant to forego profits from war industries and keen to do 'business after Japanese occupation'. The second 'proof' was the frequent suggestion made by party 'elements' that Japan and India had no mutual quarrels. The third was Gandhi's emphasis on non-violence; represented as belief in 'no resistance at all'.

By late June 1942, the GOI had drawn up plans to arrest the Congress leadership and were preparing 'public opinion' for such 'strong action' by emphasizing how dangerous a Congress-sponsored civil disobedience movement would be. The Working Committee's pronouncements at Wardha on 10 July 1942 prompted Cabinet to embark on a more openly aggressive line. A directive to the provinces argued for 'propaganda to mobilize opinion against the concrete proposals contained in the Congress Resolution and Gandhi as "open rebellion".'

As relations between the two protagonists worsened, the GOI decided to release two sets of the confiscated Working Committee proceedings. The greatest emphasis was on the typescript of Gandhi's draft resolution, since it contained the 'outstanding sentence' declaring that 'if India were freed her first step would

probably be to negotiate with Japan'. Official publicity thus began to brand the majority of the Working Committee as 'appeasers'.

The Congress leadership was arrested on 8 August 1942. The action was publicized as 'preventive', based on 'ample evidence' that its members meant mischief; the evidence took the form of 'full instructions' for the organization of 'violent activities' circulated by the Provincial Congress Committees. Disturbances following the arrests gave a new impetus to the publicity campaign against Congress, with widespread agreement that the party must be 'indicted' by underlining its responsibility for all major instances of violence. As civil disorders continued, the party was attacked for 'exploiting the tragic fate of policemen and other Government servants who ha[d] been brutally done to death for no fault of their own except discharging their duty'. Some Home Department officials supported the argument that 'the most important' propaganda aim was to discredit Gandhi and the rest of the Congress Working Committee, with a view to encouraging a revolt against their leadership.

Even while this was happening, notable changes of attitude were afoot in the highest echelons of power, whose members worried about the levels of criticism against the official publicity campaign. In June 1944 the Home Department released the full correspondence between Gandhi and Linlithgow to counter doubts that certain facts had not been disclosed by the GOI. Subsequent propaganda aiming to 'prove' Congress's responsibility for the disturbances of 1942 gradually began to be toned down. In late 1944, with a new Viceroy – Wavell – at its helm, Government gradually accepted it would be impossible to ignore the Congress leadership in the inevitable negotiations after the war. Tottenham rued, in a private noting, that:

'...the decision ... not to take any definite steps to bring home to the Congress leaders their responsibility for the August rebellion also implies the eventual return to legitimacy of the Indian National Congress itself.'

Thus the propaganda campaign was abandoned in early 1945. Official publicity relating to Congress and its attitude towards the war now comprised denials, and sometimes justifications for, the state's 'repressive' policies between 1942-44.

The effects of the campaign

The aim of the campaign – to destroy the 'political legitimacy' of Congress in the eyes of 'national and international opinion' – remained largely unfulfilled. Although originally successful in encouraging some criticism of its 'Quit-India' resolutions, Congress's credibility remained unimpaired, and the other primary political parties refused to endorse government's attack against the nationalist organization. Instead, the state's propaganda onslaught had an opposite effect to that which was intended, encouraging a broad spectrum of opinion (including those opposing Congress), to criticize the GOI. The discontinuation of the official attack against Congress was largely a result of this phenomenon, as dismayed authorities discovered that none of the established political organizations found it desirable to offer the scheme unabashed support.

Particularly revealing in this regard are the reactions of the Muslim League, the Hindu Mahasabha and the Communist Party to the Home Department's pamphlet, *Congress Responsibility for the Disturbances, 1942-*

The campaign against Congress underlined the widening cracks within the colonial administration and its network of indigenous allies.

43. The League labelled it '...at best the prosecution's case'; while the *Vishva Bandhu*, a pro-Mahasabha paper, declared that all its quotations from the *Harijan* [Gandhi's paper] had 'been torn out of context and used arbitrarily'. The *People's War*, the Communists' English mouthpiece, called the publication a 'miserable stunt', adding that the GOI's 'charge-sheet against the ... Congress ... relies on quoting Gandhiji out of context.' The Communist's repeated refusal to criticise the Congress Working Committee for impeding the war was particularly galling to the authorities. Thus the intelligence community complained that Communist promises of support to the administration had 'proved illusory' and that party cadres had not 'hesitated to impute to Government motives of so scandalous a nature as to be more suggestive of

Axis propaganda than political co-operation.'

The isolation of the colonial authorities, ranged against a variety of nationalist opposition, was powerfully illustrated by the united demand of the Congress and Muslim League in March 1945, urging that the National War Front, an arm of the central Information and Broadcasting Department, be abolished as it was being utilized primarily against the 'popular political parties' rather than the Axis powers. Muslim League representative Yamin Khan proposed the 'liquidation' of the official publicity organization and the resolution was successfully carried, not to impede the war-effort, but as they objected to the 'prostitution of the National War Front by interested people'.

The campaign against Congress underlined the widening cracks within the colonial administration and its network of indigenous allies. Significantly, the Home Department, which favoured the scheme's deployment, was forced to take responsibility for running it throughout 1942-44, because the Indian-dominated Broadcasting Information Department was uncomfortable with it. The difficulties of maintaining the attack were particularly marked at provincial administration lower levels, not least because of local civil servants' dependence on assistance from various 'unofficial' sources, who expected the party to play a prominent role after the war. For instance, reports about the nature of official vernacular publicity material produced in the provinces would complain how reverential honorifics were frequently used to refer to members of the Congress Working Committee, especially Gandhi, in material intended to attack them. Similarly Bihar's Indian Nation published sympathetic reports on the 'Quit-India' movement, despite being subsidized by the government, ultimately forcing the authorities to ban its publication.

Correspondence from officials – especially British – posted in the localities reveals these trends engendered, and reinforced, uneasiness about the fluidity of the political situation. Indeed, military intelligence began to refer to increases in collusion between junior Indian district officials – especially policemen – and local Congress activists. Such developments deeply concerned senior government officials, notably Wavell, whose cataclysmic reports about the rapid erosion of British power were often repeated verbatim in letters to the Secretary of State for India by his successor in Viceregal office, Mountbatten. The failure to isolate the Congress leadership and the resultant GOI insights into the wartime weakening of its administrative edifice contributed significantly to its willingness to negotiate a swift transfer of power. ■

Dr Sanjoy Bhattacharya

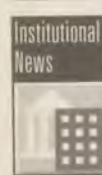
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NEW YORK

Center for India Studies Opened at SUNY, Stony Brooks

On a glorious, sunny Saturday, 600 enthusiastic Long Islanders cheered as India's Consul General in New York, Harsh Bhasin, lighted an ornate brass lamp, symbolically dedicating Stony Brooks new Center for India Studies. 'From now on, there will be two Indian flags in my consular area,' he declared. 'One at the Consulate in Manhattan, the other, the flag of intellect, will fly at Stony Brook.' He pledged full support from the Consulate, including a 100-volume set of the collected works of Mahatma Gandhi and help in offering courses on current affairs in India

By S. N. SRIDHAR



The establishment of Stony Brooks India Center, the first in the State University system, has been hailed as an extraordinary accomplishment considering the climate of severe cutbacks. It is the fruit of a two-year campaign by student activists, professors, and leaders of the Indian community, who worked in concert with Stony Brooks President, Shirley Strum

Kenny, to transform a pipe dream into reality.

The Center, located in the heart of the Stony Brook campus, has a library, reading room, multimedia lab, a research and publications unit, and a development office. It aims to promote a better understanding of India by creating opportunities and resources for studying India. Its goals include teaching credit and non-credit courses, sponsoring research, visiting professorships, study abroad, and community outreach programmes. It is funded jointly by

the university and the community. Student volunteers take turns staffing the Center. The Center's current projects include editing a survey of Indian civilization for the general reader, and a brochure documenting highlights of India's Freedom Revolution, both sponsored by the Association of Indians in America.

Strong Asian Studies programme

Students demanded courses on India, and the faculty and the Indian American community worked with President Shirley Strum Kenny to fulfil this demand. From a marginal or no status in the curriculum, India Studies had grown rapidly to gain campus approval for a Major in South Asia. About six courses are offered every semester, and seven were planned for the summer of 1997. They included Indian Feminism,

South Asian Ethnography, and 6-credit Intensive Language Courses in Kannada, Hindi, and Sanskrit.

According to President Kenny, Stony Brook was committed to building a strong Asian Studies programme, including India Studies. The Stony Brook India Center's pragmatic and integrated vision encompassing the arts, humanities, sciences, medicine, commerce, and technology will make it a leader in the next generation of India Studies programmes. Kenny vowed to make it the best in the nation. She announces that the proposed Charles Wang Asian American Center, which is distinct from, but complements the India Studies Center, will feature state-of-the-art facilities.

Inaugural address

Dr V.S. Arunachalam, former Science Advisor to Prime Ministers of

India and Distinguished Professor of Engineering and Public Policy at Carnegie-Mellon University, delivered the inaugural address on India's progress since 1947. Comparisons with Singapore, Korea, or Japan are misplaced because of 'tyranny of scale' he added. India missed out on the Industrial Revolution and inherited impossible odds, such as its population density and illiteracy. It has not had as much time with democracy as the USA, but it did not adopt totalitarian policies like China or the former Soviet Union. Yet, its accomplishments were impressive, he concluded. The real winners are the people of India, who have preserved democratic institutions.

He compared the India Center's plan to invite visiting professors to the practices once pursued at the ancient centres of learning at Nalanda and Saranath and commended the center's commitment to intellectual pluralism and openness. ■

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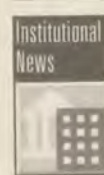
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New MA Degree at the South Asia Department, SOAS

The purpose of this article is to summarize some recent changes in the structure and range of the teaching programmes of the Department of Languages and Cultures of South Asia at SOAS, and more particularly to announce the launch in September 1998 of a new Masters programme in 'South Asian Cultural Studies'.

By MICHAEL HUTT



The Department of Languages and Cultures of South Asia at SOAS at present comprises thirteen permanent academic staff who teach and conduct research in the literatures and cultures of ten different languages: Bengali, Gujarati, Hindi, Nepali, Pali, Panjabi, Sanskrit, Sinhala, Tamil, and Urdu. Active research interests range from South Asian folklore to Indian films, from the poetry of Iqbal to the stories of Tagore, from Islam in South Asia to devotional Hinduism, and from the Himalaya to Sri Lanka.

At present, most teaching in the Department is conducted at undergraduate level, though we also contribute language and literature courses to MA programmes such as 'Comparative Literature (Africa/Asia)' convened elsewhere in the School.

In 1996 we established a single-subject BA degree in Hindi which extends over four years and includes a year in India. From 1997 onward, the first year of all Hindi degrees will feature an intensive 8-hour-per-week course in Hindi language. The intention is to augment student's active

competence in the language, and to acquaint them more thoroughly than has been possible hitherto with the social and cultural contexts of Hindi and its literature. The academic year in India will be spent at centres in UP, primarily Lucknow, with work concentrating on the spoken language and on individual study projects tailored to the interests of the individual student.

We continue to teach the well-established BA in 'South Asian Studies', within which students study one South Asian language alongside a range of courses in literature, culture and religion, and may opt to study a second language. We are also in the process of establishing a 'South Asian Studies' component of two-subject BA degrees that retains optional language courses but can, if a student so desires, consist wholly of courses South Asian culture and literature that involve no language learning. Meanwhile, it is possible to combine the study of any of our main languages with a range of undergraduate syllabuses in the Humanities and Social Sciences: Sanskrit and Study of Religions, Urdu and Management, Hindi and History, and Nepali and Development Studies are a few of the more popular combination.

Reading South Asia

Over the past two years we have designed a new Masters programme in 'South Asian Cultural Studies' that will reflect and utilize our research interests and achievements more fully than is possible at undergraduate level. This is an intensive one-year programme consisting of three courses, one of which is made the basis for a 10,000-word dissertation written under the supervision of one of the teachers of the degree. Part-time arrangements over a two or three-year period can be made for students who are unable to take the degree on a full-time basis.

The new programme centres on a compulsory course, 'Reading South Asia', convened by Javed Majeed. 'Reading South Asia' provides an understanding of the ways in which texts both reflect and are affected by the circumstances in which they are read and created. It examines the categories 'author' and 'text' in South Asia through an analysis of various types of text, including oral and printed texts, manuscripts and lithographs, and sacred and non-sacred texts. It also highlights the role of different kinds of readers - translators, performers, audiences, etc. - and explores the way in which readers' interactions with texts lead to specific interpretations. This opens up perspectives on more general issues, such as the formation of communal and caste identities, cultural and ethnic essentializations, and the construction of gender and nationhood. 'Reading South

Asia' provides a focus for issues and techniques which are explored elsewhere in the degree.

In addition to 'Reading South Asia', students must choose two further courses: one as a 'minor' option and one as a 'major' option (minor options are examined by written paper, major options by written paper and dissertation). Students without prior knowledge of a South Asian language may take an *ab initio* language course as a minor option; those with a basic grounding in a South Asian language may instead take an intermediate language course. Four literature courses (in Hindi, Nepali, Sanskrit, and Urdu literature) are available as minor or major options for those who are suitably qualified in those languages. Each course has different emphases in different years, ranging from directed reading in for example 20th-century short stories to a closer reading of an individual poet. However, each course also provides students with a broad-based critical understanding of the literature they study. Two literature courses are available to students without prior knowledge of a South Asian language: these are 'Literatures of South Asia', convened by Rachel Dwyer, which involves the study of literature in English translation, and 'Introduction to the Sikh Scriptures', convened by Christopher Shackel.

Three further optional courses are available. One involves the study of the 'Hindi' film, taught by Rachel Dwyer, another the study of the cul-

tural context of South Asian music, taught by Richard Widdess. The third, 'Languages and Society in South Asia', is a team-taught course convened by Stuart Blackburn that explores the idea of language as a vehicle for the construction of identity, though political and literary movements at national and regional levels. It includes case studies of the emergence of linguistic identities in South India (Stuart Blackburn), North India (Rupert Snell), the Himalayas (Michael Hutt), and Bengal and Bangladesh (William Radice).

The new programme has been carefully designed to cater for different needs. On the one hand we hope it will be of interest to people who have completed an undergraduate degree in a Humanities subject and who wish to extend their knowledge and apply their skills in a South Asian field, whether or not they wish to learn a South Asian language. On the other hand, we hope that it will appeal to students who have already acquired proficiency in a South Asian language and who envisage using an MA programme as a stepping-stone to research. It is our impression that an increasing proportion of the research conducted on South Asian topics in the Euro-American world lacks a textual basis and is not linguistically-informed; and it is our hope that the provision of the Masters programme described here will enhance skills in this field. ■

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Why do Development Projects 'Stink' in Bangladesh?

■ By AMINUL HAQUE FARAIZI

Development 'stinks' in Bangladesh and yet it does not flag.

Despite the failure of most development projects to achieve their stated objectives, like poverty alleviation, employment generation, empowering the poor and marginalized people, the development industry has grown even bigger than ever before. Why is this so?

This project is an attempt to explain this dilemma by examining the executive culture and its appetite for 'speed money', the relationship between the state and civil society, and the family structure. It shows that most development projects ensure a huge amount of extra legitimate sources of income for the politicians, contractors, bureaucrats, and technocrats. This extra legal income is one of the driving forces keeping the development industry alive.

This paper also examines the legitimization process of the 'speed money'. The thesis is that the ruling collective of politicians, contractors, bureaucrats, and technocrats use the Bangladeshi state to their advantage in the reception of foreign aid. It reveals that the family structure and expectations raised within the family for consumer goods ultimately makes 'speed money' an acceptable social norm.



The development industry is very big in Bangladesh. The country receives over two billion US dollars in foreign aid every year for this industry. This amounts to about ninety per cent of the development budget of the country. The flow of foreign aid continues as the development industry is successful in marketing the image of Bangladesh as a disaster-prone nation (a taxi driver in Amsterdam told me the other day that Bangladesh is afflicted by a plague of floods, cyclones, famines and so on. It needs help). Bangladesh has a long history of being aid dependent. In the early 1970s the former Secretary of State of the United States of America, Dr Henry Kissinger, labelled Bangladesh a bottomless basket. He was ridiculed by many, including local and international academics, consultants, the elite, and bureaucrats and governments, whose own survival depended on keeping the development industry alive. They came up with more ammunition to keep the industry on track in Bangladesh. They made every possible attempt to construct a good image of the development industry. The outcome has been an enormous expansion of the government bureaucracy and the proliferation of over one thousand local and international non-governmental development organizations, commonly known as NGOs.

At the time of conducting research for this project, an international seminar on 'development through micro-credit' (a way of helping the poor!) was held in Washington to boost the industry even further. The prime minister of Bangladesh and the first lady of the United States were among the most prominent organizers of the seminar. At the seminar the president of the United States appealed to the funding agencies to extend their support to the micro-credit programme, a development model for making the poor 'self dependent', which was conceived in Bangladesh by The Grameen Bank.

However, a significant number of the elite, senior bureaucrats, and technocrats admit privately that 'development stinks' in Bangladesh. Currently about seventy per cent of the population live below the poverty line. Twenty-five years ago this figure was much smaller. If development works, they say, how come Bangladesh has become poorer? The fact is that the more development aid Bangladesh receives the poorer it becomes, and as it becomes poorer it receives more aid. Privately they also admit that Dr Kissinger was right. Social scientists, who are doing research on why development fails, rarely venture beyond convention.

'Speed Money', Executive Culture and Reproduction of Corruption

Conventionally most researchers take it for granted that development is meant to alleviate poverty and improve the quality of life. Consequently the questions raised in these researches were directed to the problem of access of the poor to development activities, but poor people stay poor. They rarely ask questions such as 'is development meant to help the poor?'. In reality development projects are initiated by the ruling bodies and they are the first to line their own pockets.

Recently a district administrator, who was responsible for the distribution of relief goods to the flood victims of his area, offered me a can of processed meat 'donated to the people of Bangladesh by Saudi Arabia'. When I declined his offer politely he told me that was of no use to give it to the 'illiterate, uncultured poor villagers', who do not know the real value of it.

Executive culture and 'Speed money'

A large-scale development related infrastructure project, such as the Flood Protection Plan or River Bank Protection Project, involves several stages between its conceptualization and implementation. It involves political decisions, funding, feasibility studies, project design, and the nomination of contractors for implementation of the project. Once a funding agency, such as the World Bank or the EU is found, the 'risky business' of 'Speed money' transactions begins.

Although a formal procedure is followed to nominate a qualified contractor, unofficially the selection of a contractor is made long before the formal invitation is published. There is an informal club whose membership is confined to the rich contractors, consultants, senior bureaucrats, and technocrats. They regularly meet in the bars and restaurants of local five-star hotels, to which ordinary Bangladeshis have no access. There the contractors find out that a big project is underway. The potential contractors start expending 'speed money'. In the initial stage, when more than one contractor wants to get the job, the offering of 'speed money' is confined to expensive dinners and cocktail parties. The dinners and cocktail parties work as base to test which contractor

is going to get the job, but the real game begins at the backdoor. Usually a contractor will try to find an insider within the project implementation authority who will be reliable and able to convince the project authority to give the job to that contractor. This insider works as a 'jimmi', a hostage for the contractor and the decision-making authorities to transfer money from one hand to another. Once a 'jimmi' is found the rest of the job becomes very easy. The contractor pours money into the hole via the 'jimmi' and he gets the work. To complete a project a contractor is required to find several 'jimmis' at several points. Once he is made an offer to construct or execute the project, his work will be supervised by another group of bureaucrats and technocrats. If he does not satisfy them he will not get the bill. If the project is too large it involves a lot of money. The contractors will then have to find a minister who can influence the bureaucrats to clear the bill.

I have heard from a very reliable source that normally a contractor spends more than half of the project costs in 'speed money'. After paying this, he is left with very little to make a profit. The result is that a flood protection development project is never executed to a satisfactory level. The project area will be flooded again and the opportunity to 'reconstruct' the project will come soon.

The state and civil society relations

One of the main reasons why a development project 'stinks' in Bangladesh is that almost none of the parties, the contractors, officials, people, and politicians, who are involved in the project or affected by the project take any responsibility for its implementation. 'It is not our money, the World Bank is too rich, why should we bother about how this money is spent?', says an engineer. When I asked a villager about a flood protection project he said, 'You can see that the embankment is poorly constructed and it is also unfinished. It will be washed away in a few years. I do not bother, because it is not my money.' The Bangladeshi state has grown up in some areas, but it remains very weak in convincing its people to be responsible for spending money borrowed from overseas. As a matter of fact the entire bureaucracy is largely financed by foreign aid. There is a harsh rationality in it. Why should you care about spending other people's money if you feel that you do not have to pay it back? The Bangladeshi state is kept intact by the informal

clubs of ruling bodies, who can use it to their advantage to get the 'speed money'.

The family structure and desire for 'speed money'

In Bangladesh, the urban elite has a growing desire to spend money on conspicuous consumption. The display of wealth to the neighbours and relatives has reached a pinnacle. It is quite common in the urban neighbourhood that wives, brothers, sisters, parents, and even more distant relatives proudly tell others about the wealth of the family. The other day I heard the wife of a middle-ranked bureaucrat saying in a gathering that her husband had bought a Toyota Corolla car, although he was intending to buy a better car. This means they are wealthier than the owner of a Toyota Corolla should be. A sister in the same gathering said, 'I bought this French perfume from Singapore, when I went there with my brother and his wife for a holiday'. The stories of displaying wealth is a way of showing power, both political and social to the other. It brings a family prestige and status, it enables them to establish new relationships, which are very important in urban elite life. Everyone at such a gathering knows each other's legal income limit. They also know that their legal income is just sufficient to survive and not enough to buy a bottle of French perfume. However, there is no shame in displaying wealth which is accumulated via 'speed money'. The members of the families are socialized in the way they that encourage the earning members to get a share of 'speed money'. The desire for 'speed money' is reproduced at the family level. As long as this continues, a development project will never attain its stated objectives.

Finally, the West, which provides funds to development projects, has its own logic. In addition to its guilty feelings about being so rich, it also supports its development-related industries by continually pouring money to the development projects that ultimately 'stink'. ■

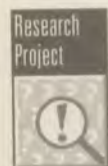
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Raga: The Dynamic Melody

Raga is the melodic basis of the classical music of India, Pakistan, Bangladesh and Nepal. It is the central and predominant concept in Indian music. Raga as understood in contemporary musical parlance eludes a simple and concise definition. Broadly, it can be considered as a melodic mode or matrix that serves as a basic framework for composition and improvisation in Indian music (which is essentially melodic and monodic in nature).

By **SUVARNALATA RAO**



Technically, a raga is a musical entity in which the choice of notes, their order and hierarchy, the manner of intonation, relative duration and their specific melodic approach, are clearly defined. Aesthetically, a raga embodies a specific musical idea which can be uniquely identified with it.

Largely due to the influence of Vedic and Tantric philosophy, many non-musical references and associations such as specific deity, colour, gender, poetic verse (*dhyana*, 'contemplation formula'), time/season for performance and aesthetic sentiment (*rasa*), were attached to raga in the past. During the late 16th and early 17th century, raga images were also portrayed in series of paintings, thus bringing poetry, painting and music into a new relationship. Yet today, the only association that is rigidly maintained is the specific time of day and/or season for the raga performance.

The word raga itself is derived from the root *ranj*, meaning 'to colour'. The first known definition of

raga was given by Matanga in his *Brihaddeshi* (c. AD 500-800):

'By the use and application of particular melodious notes or by combination of different sounds, a certain type of "pigmentation" or "colouration" is arrived at, that is accepted as "raga" by wise men'.

The nucleus of raga as defined by Matanga and his followers can be found in the *jati* (mode), described by Bharata (200 BC - AD 200). Many scholars are also of the opinion that the characteristic tunes of various ragas have been inspired by local and provincial melodies, and the folk songs of various regions.

The Raga Project

Evolved over a period of two millennia, ragas have not remained static. In the fascinating but complex history of ragas, we see that some can be traced back to ancient or medieval times; others originated (or were rediscovered or reinvented) only a few centuries or even a few decades ago. Virtually all ragas, however, have undergone transformations relating to their form, content and even nomenclature, and many of them have fallen into disuse.

Over a decade ago, the Raga Project was initiated with the guidance of the well-known scholar musician Dilip Chandra Veda, when there was not a single available comprehensive work on ragas which also contained recorded examples of contemporary raga performance. To be published under the name *The Raga Guide*, the project now consists of an audio and literary production on the vast topic of North Indian ragas. It has been jointly produced by Nimbus Records Ltd. (U.K.) and the Rotterdam Conservatory, with assistance from the International Institute of Asian Studies, Leiden (the Netherlands) and the National Centre for the Performing Arts, Bombay (India).

Of the hundreds of ragas that exist, a selection has been made of those that are fairly well-established and commonly performed. The seventy-four raga 'sketches' recorded by well-known artists (instrumentalists Hariprasad Chaurasia and Buddhadev DasGupta, and vocalists Shrutti Sadolikar-Katkar and Vidyadhar Vyas) form the backbone of this anthology. The model the four musicians have used traces its origin to the brief 78 rpm discs which were recorded during the first half of this century, in which the great maestros were capable of bringing out the essence of the raga in just a few minutes.

Journey into the origin of raga

In March 1995, I joined the team of researchers that had already begun the task of compiling the written

guide: Joep Bor, Wim van der Meer, Jane Harvey, and Henri Tournier. During the six-month period of my stay in this country in 1995, I contributed primarily by researching and writing the initial version of the text for the main section in the book on raga descriptions, based on a model which had already been developed for the individual ragas.

The specific objective of the final phase of our research project was to further explore the major works written by well-known musicians and musicologists in Indian languages such as Sanskrit, Marathi and Hindi. During the past three months in 1997 that I have spent in the Netherlands, I have been involved in examining the primary and secondary sources in these languages, dating back to the early 19th century. Many of these sources focus on theoretical issues and the musicological treatises in Sanskrit of the pre-Muslim period, which refer to a performance tradition that has largely vanished. The early 19th century is of special significance in the history of north Indian music, since it witnessed the birth of new genres, innovative styles, and musical instruments which had the potential for new expression.

Hence this examination was critical for supplementing our discussions related to the history and performance aspects of the various ragas which were included in the project. It has also been very significant in furthering our understanding of the regional variances observed, with re-

spect to the melodic structure of individual ragas and their interpretations at performance level. Most importantly, this review has enabled us to make some connections between the post-medieval and the modern period in the history of ragas. It was interesting to note how quite a few of the ragas have already changed since the time of these influential reference works.

The journey into the origin, historical evolution, and contemporary performing styles of seventy-four ragas has indeed been very fascinating. More significantly, it reconfirms the need to trace the history of ragas through a detailed and comparative study of both historical literature and oral traditions. Only through such a comprehensive study can we ever hope to understand the evolutionary development of individual ragas.

Inspired by the outcome of this work we plan to undertake yet another, more comprehensive study on ragas. Besides the musicological sources in Sanskrit and in other Indian languages, this study would also include the examination of writings on Indian music in Persian and European languages. Various iconographic and ethnographic sources will also be considered for evolving a clearer understanding of changing performance traditions of the ragas, and the political and cultural contexts that influenced such development. ■

Dr Suvarnalata Rao

was an IAS Senior Visiting Fellow from 10 March - 9 June 1997. He is a Research Scientist and Co-ordinator (Music) with the National Centre for Performing Arts, India. E-mail: ncpal@soochak.nct.ernet.in

26 > 28 DECEMBER 1997
THANE, INDIA

The 2nd Brihanmaharashtra Prachya Vidya Parishad

Call for Papers



From Friday 26 December to Sunday 28 December 1997, the Second Brihanmaharashtra Prachya Vidya Parishad will be held in Thane (near Bombay) under the auspices of the Institute for Oriental Studies, Thane.

Subjects of the conference are: Veda and Avesta; Vedic Literature and Upanishads; Philosophical systems; Buddhism and Jainism; Law; Literature; Linguistics

The last date for submission of papers, in Marathi, English or Sanskrit, is 31 October 1997. ■

For more information:

DR V.V. BEDEKAR

Prachya Vidya Abhyas Sanstha
Maharshi Karve Path
Ghantali
Thane, Maharashtra
India

28 > 30 DECEMBER 1998
CHENNAI (MADRAS), INDIA

1st International Seminar on Skanda-Murukan

Call for Papers



Since late Vedic times in the Sanskritic tradition, and perhaps far earlier among proto-Dravidian and tribal peoples of the South, the vigorous and complex deity Skanda or Murukan has exerted a powerful influence upon Indian literature and religious thought. Even today, his cult continues to command the allegiance of millions in South India, Sri Lanka, Malaysia, and wherever there are expatriate Tamil communities.

The need exists for greater dialogue among scholars of Skanda-Murukan and the community of informed devotees. The Institute of Asian Studies, Chennai (Madras), is pleased to announce the First International Conference Seminar on Skanda-Murukan, to be held in Chennai on 28-30 De-

cember 1998. This event will bring together for the first time scholars of various disciplines from around the world sharing a common interest in the composite Aryan-Dravidian god Skanda-Murukan and will also feature presentations by English-articulate devotees from India, Sri Lanka, Malaysia and other countries.

The conference aims to assemble in a single forum leading scholars and devotees for a wide-ranging exchange of findings and interpretations concerning the god and his cult. Papers presented as part of the proceedings of the conference will also be published in a comprehensive volume of original research articles.

The seminar organizers will accept presentations concerning the historical, literary, religious, artistic, philosophical, anthropological, and socio-

logical aspects of the cult of Skanda-Murukan from earliest times up to the present. Multi-media presentations such as video (edited and less than one hour duration) and photo exhibits will be accepted, and the seminar will also host dramatic performances of *Murukan Tiruvilaiyatal* in the *Bharata Natyam* genre.

Paper Submissions

The organizers invite proposals for original research which are to be written in English or with English translation provided and fully documented with footnotes/illustrations. Please submit a 200-400 word synopsis of the proposed research by **31 October 1997**. Papers accepted by the Seminar Committee will be published as part of the First International Conference Seminar's proceedings, and authors will be invited to give their presentations when the Conference convenes in December 1998. There is no charge for registration; meals and accommodation will also be provided free for presenters of papers. ■

For details, please contact:

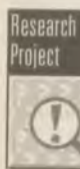
THE INTERNATIONAL MURUKAN SEMINAR COMMITTEE

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Towards a Global Reservoir of Idea-o-Diversity

When considering different approaches to reality, 'Perspectivism' has a solid background both in Western tradition and in South Asian tradition. This fact has so far not received the attention it deserves. The rational philosophical basis for taking seriously the perspectives on reality which the past has so far conserved for us can be presented in a three-step argument. In the present article, Jan Houben will briefly introduce the first two steps (A and B); the third (C) will be discussed in the next issue of the IIAS Newsletter.

By JAN E.M. HOUBEN



In spite of all historical and contextual differences between Western and ancient South Asian and other traditions, there are some universals of the human condition: we perceive objects through our senses, we experience time, we communicate through impulses created by our organs of action, especially through speech created from our vocal cords, tongue etc. Thus, language, thought, and objective reality in their temporal and spatial dimensions are three factors with which any human being has to deal. Therefore, statements on these factors have a relevance to all human beings in any period in history. If such statements implicitly or explicitly claim universal validity, they should survive a confrontation with statements on the same topic from different traditions. Here, we are not just interested in data concerning various fields of social and linguistic behaviour, which we can use to build our own theories – though even in respect of precisely these data South Asia has enormous contributions to make.

It is very important to gain more comprehensive knowledge of how thinkers in the past collected and theorized the data available to them. These thinkers of the past are not just providers of new data for our theories; they also become – perhaps first of all – partners in a dialogue. As in any sincere dialogue, the 'Other' may provide challenging new ideas and insights for our own theorizing. He may also give us insight into the strong points and basic condition of our own successes. Although the past cannot be expected to provide us with instant solutions to the problems accompanying our technological and scientific successes (and blunders), and nowadays presenting themselves in unprecedented urgency and in unexpected dimensions, it can suggest alternatives for and correctives to one-sided developments.

Put differently: just as in order to be able to cope successfully with new biological, medical, and agricultural challenges, it is important to maintain, and make use of, a rich reservoir of bio-diversity, in the same way, in order to be able to deal successfully with new challenges in philosophy and the human sciences, it is important to maintain and make use of, a rich reservoir of idea-diversity. It is

important to remain open to different perspectives on basic philosophical and human problems, and the past – especially also the past of South Asia – has conserved a great variety of powerful perspectives in seed form for us.

The value of Philosophical perspectives in the past

The value of taking past perspectives – especially those of South India – into account can be demonstrated with the help of a few examples.

Turning to the field of philosophical ethics, we see that notions which have nowadays acquired common currency are taken directly from the South Asian tradition, either along with the Sanskrit term for it – e.g., *karma*, *dharma*, *ahimsa* which have a found a place in the recent and compact *Oxford Dictionary of Philosophy* (Blackburn, 1994) as well as in the *Oxford Paperback Dictionary of English* – or with a calque of the Sanskrit term, e.g. 'non-violence' (Eng/French), 'Gewaltlosigkeit' (German), 'geweldloosheid' (Dutch), etc. The fact that these notions and terms which have a strong history in South Asian thought, have found a well-established place in modern English philosophical (and even in common) discourse is a testimony to their general value and relevance.

A quite different example is provided by a book edited by B.K. Matilal and A. Chakrabarti (1994). In this recent publication the problem of how we know and understand from words is addressed with references to both Western and South Asian philosophical contributions. An enormous amount of our daily working knowledge is based on 'linguistic input', i.e. verbal and written testimonies from authors who are removed from us in time and/or space and who have or had at their disposal perceptual sources and/or intellectual skills not available to us. It becomes clear in this book that the Western philosophical tradition has nevertheless dealt only very sparingly with problems of knowledge based on spoken or written words. The South Asian tradition, on the other hand, has dealt with this universal problem area in a systematic and profound way, and contains in this respect numerous challenges to and incentives for modern (Western and non-Western) philosophers.

A more specific example is the following. Since the ancient Greeks, Epimenides, Philetas of Cos and others, and J. Buridanus of the European Middle Ages, etc. the Western tradition of thought has attempted to cope with a family of paradoxes, of which the so-called 'Liar' paradox is best-known. This paradox arises from a statement like 'everything I am saying is false'. These paradoxes have presented crucial problems to Russell and others attempting to establish a perfect language for logic and science. Nowadays they play an important role in logic and semantics. As I have pointed out in a recent publication, the grammarian-philosopher Bhartrhari solved the 'Liar' and related paradoxes in a way which is quite original compared with the attempts the Western tradition has so far produced. Although Bhartrhari is concerned with fairly simple forms of the paradox, his work has interesting implications for the more sophisticated paradoxes of modern logic and semantics. Bhartrhari's approach seems to come closer to an 'Austinian approach' to semantic paradoxes as proposed by Barwise and Etchemendy (1987).

These three examples, incidentally, illustrate an important point hinted before: the past cannot be expected to provide us with complete instant solutions to modern problems. At the most, the perspectives of the past can

a rational approach to truth makes it necessary.

In one approach to truth it can be said that whenever we have conclusive arguments to arrive at the truth on a certain issue, including arguments for accepting certain interpretations of traditional, e.g. Biblical, statements as authoritative, it is no longer necessary to listen to the proponents of opposing views. In this approach our own 'universally valid' truth is threatened by the deviating truth perceived by someone else. Even this person himself may be considered a threat, an aberration which easily leads to verbal or even physical abuse. Unfortunately, it is all too easy to cite examples from centuries of European history of Inquisition and severe penalties for advocating deviating doctrines, victimizing not only preachers and theologians, but also philosophers and scientists like Roger Bacon and Galileo Galilei.

However, there is an aspect of truth which makes it not exclusively dependent on the thing-as-it-is and statements about it, but also on its acceptability to other 'rational agents'. This is the basis of a quite different attitude to truth and rationality. The notion of truth does indeed presuppose a single reality about which some valid statements can be made, but it also presupposes interaction between those who are able to consider something either true or false.

Here I would like to quote Julian Roberts, who remarked in a penetrating study of the 'philosophy of reflection' and of German philosophers of the twentieth century:

"Knowledge 'grows' in discontinuity and dialogical confrontation with the unfamiliar. Monologically, it merely consolidates itself ... In this respect, the 'interest' of knowledge ... lies in the dialogue with other worlds ... 'I' need to know whether 'you' know things that can destroy my universal generalisations, or disrupt my implications ... we could say that any interest in 'truth' presupposes interaction between a plurality of knowledge bearers' (Roberts 1992:286-287, author's emphasis)

In this approach to truth and rationality, attempts to state the truth which deviate from our own attempts are no threat, but they help us to refine and improve our own perception. The acceptance of imperfections in our own perceptions and statements implies a recognition of the value of different perceptions. If the next step is to recognize that these different perceptions must somehow be affected by the different ways in which the perceivers are situ-

ated in the reality about which truthful statements are attempted, the thing of which these statements speak starts to appear in a different light. We have no more a monolithic relation in a simple and straightforward relation with a truthful statement. Reality has become instead a landscape of which different persons may have quite distinct but equally valid perceptions. Although one may try to arrive at a perception of the landscape which transcends the individual difference, any concrete perception of the landscape needs a perceiver located at some point in or near the landscape.

This approach to reality, rationality and truth can be called perspectivist in that it acknowledges beforehand the validity of different perspectives on a given issue. It is true that one may also be eager to know more about different views and their backgrounds on a purely polemical basis, i.e. only in order to refute one's opponents. Moreover, the perspectivist attitude may combine in certain ways with the polemical motivation of wanting to show that one's own perspective is finally the most valuable one. In any case, it is especially a perspectivist approach which not only fosters but even necessitates the serious study of different perspectives.

Perspectivism in the above-mentioned general sense has a solid background both in the Western tradition (in spite of intolerant institutions like the Inquisition) and in the South Asian tradition (where it also had to cope with attempts to establish single monolithic truths), a fact which has so far not received the attention it deserves. Moreover, in both cases it is closely related to the discipline of philology – and threatened by indexing and massive book-burnings. In a sequel to this article in the next issue of the IIAS Newsletter we will argue that both Western and South Asian 'perspectivism' have an inner necessity to take each other seriously although this has so far hardly happened. Moreover, both the Western and the South Asian 'perspectivism' have valuable concepts and tools to offer which make their universalization and the development of global perspectivism possible.

One of the basic conditions for the value and power of these perspectivism is the careful preservation and study of the rich heritage of textual sources which the Western and South Asian traditions have to offer. Of these two, especially the South Asian tradition still contains a large amount of never studied and never edited manuscript material, scattered over numerous libraries and institutions in South Asia and elsewhere – the fragile and constantly endangered physical basis of a precious reservoir of idea-o-diversity. ■

(This is part of a paper read at the seminar 'Past, Present, and Future of Indology', held at Poona, 13-16 January 1997. The full paper will appear in the proceedings of this seminar, to be published by the Sahitya Akademy, New Delhi)

Dr Jan E.M. Houben is attached to the Kern Institute (Leiden) as a Research Fellow of the Foundation for Research in the field of Philosophy and Theology.

The acceptance of imperfections in our own perceptions implies a recognition of the value of different perceptions

have an important catalyzing function. problems in the modern world as well as in modern philosophy are in the final analysis to be solved in the present time. Even if ancient texts come close to directly addressing a number of problems which occupy us at present (e.g. because universals of the human condition are involved), there always remains a final step to be made, namely that of adapting and applying the ancient answers to the modern context.

Reality as a landscape

Which brings us to step B. It is not only because we can point out some occasional instances where past perspectives on certain problems are obviously still available that we should take these past perspectives into account. This we should also do because

3 > 9 JANUARY 1997
BANGALORE, INDIA

Tenth World Sanskrit Conference

■ By JAN E.M. HOUBEN

Report It was only after more than a century of modern, international Sanskrit Studies that the then Indian Government took the initiative of organizing the First World Sanskrit Conference in New Delhi, 1972. The next year the International Association of Sanskrit Studies (IASS) was founded at the Paris session of the International Congress of Orientalists. The Second World Sanskrit Conference took place in Turin, 1975, and from then on World Sanskrit Conferences have been held under the auspices of the IASS every two or three years in different parts of the world. Sanskrit has been taken in the broad sense of the word, as the conferences give room for discussions of research in Pali and Prakrit literature, art and architecture, and other related areas.

This time the host institution was the Taralabalu Kendra in Bangalore, capital of the South-Indian state, Karnataka. The Taralabalu Kendra is not only a centre of learning but, in accordance with its name, also an educational centre for children, and it is associated with the Lingayats or Virasaiva. The latter is an early Hindu reform-movement, which originated c. 12th century AD in Karnataka, and which adhered to the use of Sanskrit but did not want to reserve its use and the accessibility of sacred texts in this language to limited groups and sections of society. The c. 1200 registered participants and many more 'last moment subscribers' gave the organizers an enormous task of which they acquitted themselves in a laudable way. The conference programme provided ample opportunity to dive deep into specific advanced topics of research in numerous fields (divided over 20 sessions), while in accordance with

the educative orientation of the host institution the social programme offered more recreative and popular applications of Sanskrit studies in the form of Sanskrit plays by professionals and by children, modern Sanskrit songs, etc.

The academic programme included sessions on Agamas and Tantras; Art, Architecture and Archaeology; Buddhist Studies; Jaina Studies; Modern Sanskrit Literature; Music and Performing Arts; Philosophy; Sanskrit Scientific Literature; Sanskrit Medical Literature; Grammar and Linguistics, etc. Most of the papers were presented in English, a good number of them were in Sanskrit. The programme also included Pandit-Parisads, 'meetings of traditional scholars', with presentations and discussions entirely in Sanskrit. The next, that is, XIth World Sanskrit Conference is to take place, just like the second one in 1975, in Turin, Italy. ■

Dr Jan E.M. Houben is attached to the Kern Institute (Leiden) as a Research Fellow of the Foundation for Research in the field of Philosophy and Theology.

13 > 16 JANUARY 1997
PUNE, INDIA

Indology: Past, Present and Future

■ By JAN E.M. HOUBEN

Report From 13 - 16 January 1997, the University of Pune hosted a seminar entitled 'Indology: past, present and future,' which was jointly organized by the University of Pune, Department of Sanskrit and Prakrit Languages, the Indira Gandhi National Centre of the Arts (New Delhi), and the Sahitya Akademi (New Delhi). The organizers had invited papers addressing topics like the shift of the accent in Indology from ancient and medieval India to contemporary India, the 'Western' versus 'Indian' discourse in Indology, Neo-Hindu attempts to actualize ancient Indian teachings for the present, etc. In addition, they invited papers dealing with the state of the art in Indology in different countries. The thirty-five participants of this seminar hailed from different

corners of India, and further from Australia, Austria, Bulgaria, China, France, Mexico, the Netherlands, Poland, Russia, Sweden, USA, and other countries. Among the highlights of the seminar were the presentations by some of the eminence grise of Pune-based Indology: A.M. Ghatage discussing philosophical problems with which he was confronted in his lexicographical work, S.D. Joshi with an overview of trends of research in Paninean grammar, and M.A. Mehendale with an overview of Mahabharata research. The proceedings of the seminar with the full papers of the participants will be published in due course by the Sahitya Akademi (New Delhi). ■

Dr Jan E.M. Houben is attached to the Kern Institute (Leiden) as a Research Fellow of the Foundation for Research in the field of Philosophy and Theology.

15 > 16 JANUARY 1997
PONDICHERY, INDIA

The Resources of History Traditions: Transmission or Invention?

A symposium on Indology and the Social Sciences was organized in Pondicherry 11-16 January 1997 by the French School for the Far East (EFEO) and the French Institute of Pondicherry (IFP). The two themes of the symposium were 'Sources and Time. The Destiny of Texts' (11-13 January) under the direction of François Grimal and 'The Resources of History. Traditions: Transmission or Invention?' (15-16 January) under the direction of Jackie Assayag. Below follows a short assessment of the latter part of the symposium.

■ By JACKIE ASSAYAG

Report The goal of the symposium was to examine tradition or the immemorial. This was not done by delineating in it the lines of resistance to change but, contrariwise, to show its discontinuity, its disintegration, and even its reversal. On the basis of some examples in South Asia, the symposium also described the constant modification and readjustment of these traditions which are too often thought to be fixed in an eternal present. This was deemed essential, considering the

established idea that Asia, if not actually immobile, is at least 'retarded by its traditions', in order to provide some depth by assigning its rightful place to the passage of time. In fact, whatever the nature of the extremely varied 'sources' examined by the participants of the symposium may be, the traditions appear to be complex, historical (re)constructions. They certainly do not constitute an unchanging heritage passed on from generation to generation.

In spite of the differences in dealing with the material presented, the participants in the symposium showed how the actors make use of these resources *in situ* which they

argue are elements of tradition, in order to ascribe meaning to the present world and to their own actions. Naturally, the social actors do this by recalling the past in an attitude either of fascination or of revulsion; and such uses are mostly pragmatic and motivated by some specific interest in conformity with the needs of that moment. But they always do this with the help of traditions that they re-invent in order to fulfil certain needs of a particular era which today are focused on forms of identity, ethnicity, and nationalism. A number of contributions offered an exploration of some examples of these general re-configurations of the individual and the family, of the group and the community, of regions and the nation that are found in Hinduism, Islam, and Christianity in particular.

Therefore, these so-called 'traditions' appear today, and certainly more so than in the past, more as processes than states; socio-cultural

dynamics sustained as much by the faculty of forgetting as of recall. However, these traditions give way quite readily to anachronism, that is to say, to a projection into the past of some desire of the present time, the easiest and the most common method of creating a history that is useful to the construction (of the image) of the individual, the group, the community, the region, and the nation. And the agents of history often do this by opposition or by comparison with different forms of 'otherness', notably that of the neighbouring and/or distant 'stranger'.

This enquiry into the fundamental and multiple reality of cultural traditions in South Asia thus helps to find an answer to the uncertainties which arise in the destiny of a society whose actors increasingly consider themselves as a part of a multi-cultural and multi-regional setup, and in an ever growing Asiatic configuration because of intra-national movement and globalization. For in the end these are indeed the social and political questions raised by the evolution, divergence and reversal of traditions: how far will this rise in new constructions of identity, be they ethnic or nationalist, or the powerful emergence of various radical movements, success in destroying the historic heritage of a 'secular' faith which has enabled India, despite the recurrent alarmist forecasts since her Independence in 1947, to be an example of how socio-ideological pressures in the heart of a continent can be handled without leading to civil war or geographic fragmentation.

The proceedings of this symposium will be published in one volume by the EFEO and the IFP in 1998. The symposium was organized with assistance from the Office of International Congresses in the French Department of Foreign Affairs, the French Ministry of Culture, the École pratique des Hautes Etudes, the various services of the French Embassy in India as well as with the support of the Indian Council for Social Sciences Research, the Centre d'études de l'Inde et de l'Asie du Sud (CNRS and EHESS), the French Consulate in Pondicherry and the Alliance Française of Pondicherry. ■

Dr Jackie Assayag is the head of the Department of Social Sciences, French Institute of Pondicherry, India.

16 > 18 APRIL 1997
LONDON, UK
ESF SEMINAR

The Place of the Past

The Uses of History in South Asia

This workshop which was especially planned to take place in 1997, the year which marks the 50th anniversary of Independence in South Asia, was the eighth and last in a series which has been running since 1991 in the Centre of South Asian Studies at the School of Oriental and African Studies, University of London on the theme 'Understandings and Perspectives: Comparative Studies of Concepts'. Below is a report of the seminar by its organizers, Daud Ali and Avril Powell, followed by impressions of one of its participants, Majid Siddiqi.



While the project was at one level historiographical, the underlying intention was to go beyond merely retrospective representations of South Asia's 'past' to try to elicit how the 'past' was both perceived and used at various times and places within the Subcontinent's 'history'. To this end efforts were made to ensure participation from scholars working in the pre-modern period, and in geographically and culturally diverse regions within South Asia. That this was successfully achieved is reflected in the emphasis in the papers on early and medieval, as well as on modern topics, and on South as well as North India.

While approximately a 100 scholars and students attended the various

sessions of the three-day workshop, there were nineteen paper-givers, drawn from a wide range of universities and study centres in Europe, South Asia, and the United States. Presentation and discussion of the papers was divided on broadly regional or thematic grounds into nine panels, but, as had been anticipated, issues first introduced in the early panels re-emerged and were re-debated in the context of subsequent papers.

Problems which surfaced in many papers concerned, among other matters, disjunctions in conceptions of the past; the utility of the concept of 'memory' in understanding the use of the past; problems, either ideological or pragmatic, of the use of the past for retrospective legitimation or the conferral of authority; questions of the institutional context of knowledge

about the past; and the related question, felt strongly by some, of the historian's responsibility (or not) to be concerned with the representation of the past as a citizen or professional scholar. If much of great value has emerged from this workshop about perceptions of the past, including some significant new studies, based on hitherto little-known texts, the uses to which this has variously been put remain difficult to capture in persuasive, all-embracing conclusions which will hold both comparatively and comprehensively. Quite the contrary, the variety of strategies deployed to represent the past in the narratives analysed in these papers suggest that the structural and epistemological conditions which define the past as an object of knowledge have themselves changed significantly over time.

The organizers of the workshop wish to express their thanks to the Asia Committee of the European Science Foundation and to the Ford Foundation for their financial support in making this event possible. A representative of the Asia Committee was also able to be present, whose ad-

vice was greatly appreciated. In the evenings there was considerable opportunity for informal contact and interchange during dinners organized for the participants. If some complained that the conference room was at times overcrowded, we take that as evidence of the interest which the topic generated among scholars of South Asia. For those who were unable to attend, it should be noted that plans are in place to publish the revised papers as part of the Centre of South Asia's series on 'Understandings and Perspectives', several of which are either already published or in process of publication. ■

Daud Ali and Avril Powell,
Centre of South Asian Studies /
Department of History, SOAS, London

IMPRESSIONS

of a Participant

By MAJID SIDDIQI



This short review cannot do justice to each and every presentation made and attempts to highlight those features that appeared particularly outstanding to this discussant.

In the three days of hectic discussion there was, inevitably, as much self-revelation as there was scholastic concern. Eventually the tenor of the conference veered around to turning over again and again the theme of a 'contested past', especially in a context of cultural significance. This was done in a wide variety of ways, ranging all the way between science and polemic.

Another dimension of the conference related to the different genres of historical articulation. Thus travel books, biographies, and memoirs featured strongly in the discussions when scholars sought to pin down exactly how the form of historical study in the past - outside the context of a university - determined the 'imaginary' and the 'real' in the making of social identities as well as of 'territorial' boundaries.

Themes that surfaced again and again pertained to 'race', 'class', and 'nation'. A specially illuminating discussion centred on how the elements of the same myth or myths about the past of a society might be used again and again both by those whose interest such appropriations may have served in the first instance and since, as well as by the opponents of such a myth. In the case of India in the late nineteenth and early twentieth centuries the 'original' Aryan theory of race was revealed, it underlay not just the researches of the orientalist defenders of a Brahmanical social order and, as well, the protestations of those who have sought to oppose and overthrow it. So, if in the many contested histories in South Asia's past higher caste groups underscored fundamentalist cultural biases, lower caste groups asserted new identities that have, since, dove-tailed into a continually changing kaleidoscope of the politics of affirmative action in contemporary India. Paradoxically, and ironically, these struggles for social and cultural suprema-

cy have drawn for succour on the same mythic substances, such as the Aryan invasion of India, the number one original myth.

Inevitably the discussions that followed the three opening papers reviewed the processes of the cultural construction of mythic identities in the above-mentioned light. Prominent were papers that reflected the historian's concern with biography and history in many different ways. The biography of a protonationalist Tipu Sultan could be recounted from the bric-a-brac of episodic and highly tainted accounts in which the imaginary co-mingled effortlessly with the strictly historical images to produce a lasting iconicity of representation - 'Tiger Tipoo'. A leading communist theoretician and political worker, one of the papers argued, redeployed his cultural moorings in the Brahmanic tradition not only to rationalize the historicity of his own persona to himself but also, in a simultaneous biographical moment, his understanding of the social history of the region to which he belonged. In other papers, traditional practitioners of medicine were seen to have articulated a history of past practices in an idiom and nationalist impulse while these very features that often determined the cognitive and the conceptual in the region of social history were seen in other, following, discussions to have blunted the edge of perception in universalistic 'science' as represented in the context of colonialism.

Towards the end of the conference the question of the effectiveness of rhetoric in the uses of the past came up, in an engaging discussion of the layering of memory and history in alternating and tantalizing combinations of the past and the present in the making of communalist and other identities.

As the participants of the conference rushed to the airport to catch their flights home, the organizers, Dr Avril Powell and Dr Daud Ali must have returned home happy in the knowledge that their fellow participants went back richer at least in memory if not in history. ■

Dr Majid Siddiqi is Professor of
Contemporary History at Jawaharlal Nehru
University, New Delhi

11 > 13 APRIL 1997
BATH, UK

International Conference on South Asia

Coinciding with the fiftieth anniversary of Indo-Pakistani independence, the International Conference on South Asia, held on 11-13 April 1997, turned out to be a representative, joyful, and inspiring event. The preparations for the Conference were led by Iftikhar H. Malik, lecturer in history at Bath College of Higher Education. About sixty-five scholars participated in fourteen sessions interspersed with convenient short breaks and informal gatherings.

By IFTIKHAR H. MALIK



The delegates were accommodated on Bath University campus and the proceedings and book displays took place at the College itself. The formal dinners for Friday and Saturday nights were held in the town with a free coach service plying between the three points. Luckily, during all the three days of the Conference, the weather in south-western England remained sunny, balmy, and invigorating, making it a pleasant experience. Scholars from

New Zealand, Australia, India, Bangladesh, Pakistan, Nepal, Sri Lanka, and Britain included a fair number of post-graduate students and visiting fellows. The British Foreign Office, the High Commissions for Bangladesh and Sri Lanka, European Institute for Asian Studies, and the British Academy were also duly represented.

Following the registration on Friday, the first panel heard five papers on partition itself, followed by six presentations on leftist movements in South Asia. The three papers in the third panel were devoted to historical issues in modern Indian History. The Friday evening dinner was held at a

typical English restaurant where Dr David Timms, the Assistant Director of the College, formally welcomed all the participants.

The Saturday sessions were divided into six panels, beginning at nine in the morning. Several papers on subjects such as domestic politics, interstate relations, defence and security, arts and diaspora heard diverse presentations and the inaugural lecture was delivered by Dr David Washbrook, Reader in South Asian History at St. Antony's College, University of Oxford. An eminent historian of British India, Dr Washbrook presented a critique of South Asian historiography, taking care to underline a greater need for multiple intellectual and political initiatives. In his remarks, Dr Terence Rodgers, on behalf of the Faculty of Humanities, welcomed the academics to BCHE, preceded by a vote of thanks by Iftikhar Malik to all concerned. In the evening, the delegates were entertained to a special South Asian dinner at a formal restaurant on the historic Pultney Bridge followed by informal get-togethers at various pubs.

The Sunday sessions included papers on electoral politics, literature, and gender followed by an open-air picnic and photography session by the lake. The University of Manchester was selected as the venue for the 1998 BASAS conference. ■

Dr Iftikhar Malik is a lecturer with the
School of History of Bath College of Higher
Education, UK.

Culture Communication and Power

The Centre de Sciences Humaines (CSH) of the French Embassy at New Delhi in collaboration with the Centre for Co-operative Research in Social Sciences (CCRSS) at Pune held a three-day seminar entitled 'Culture Communication and Power' at the Convention Hall of Jamia Millia University, Hamdardnagar, New Delhi, on 21-23 April 1997.

By JAN BROUWER

Report
The seminar was conceived by Dr Bruno Dorin and Dr Bernard Bel of the CSH and Dr Guy Poitevin of the CCRSS. Besides members of the CSH and CCRSS, the organizing committee included Dr Neshat Quaiser and Dr Biswajit Sad both of the Jamia Millia University.

The seminar which was an attempt to bridge the gaps between the academic world and that of social actors concerned with structural change, was attended by social scientists, communication specialists, representatives of NGOs, and social activists.

The presentations were centred on three themes: (1) 'The Role of Communication in Development Programmes: issues and challenges'; (2) 'Communication Technology: problems and prospects'; and (3) 'Gesture, Speech, and Image: their status yesterday and today'. Each theme was introduced by a perspective lecture.

The first theme was introduced by Prof. Dipankar Gupta (JNU, New Delhi) who focused on the relationship state-society and the role of civil society in the development process. Dr Guy Poitevin's perspective lecture discussed the differences between social work and social action and the role of marginalized people as participants in the development process. He pointed out the rise of people's participation as 'the greater the participation, the smaller the co-operative democratic involvement'. In his view participation should not be 'disguised subservience'.

The third perspective lecture, on 'Culture, Ideology and Contemporary Contexts', was delivered by Dr Kumkum Sangari (Nehru Memorial Museum and Library). She proposed such conventional pairs as nationalism/internationalism be questioned and made a strong claim to break open fixed notions in existing disciplines toward a new transdisciplinary approach. She brilliantly illustrated her point by a discussion of three points: the Disneyland, the Beauty Contests and Television News. We are looking forward to hearing more about Dr Sangari's innovative interpretations.

More than forty papers were distributed over eight sessions. In general, the presentations were of high

quality. Obviously, not all can be discussed here and I will restrict myself to a few from each theme which throw new light on the central concern of the seminar.

The first session opened with a refreshing paper on the emergence of a new paradigm in development communication by Ricardo Gomez (Cornell University, USA). He emphasized that the process of knowledge - epistemology - is now to be included explicitly in the description of social phenomena, the new role of the development sector in the widest sense is a two-way process taking into account indigenous knowledge, culture, and perceptions. In the new paradigm for development, he argued, locally and contextually relevant programmes are implemented to improve the people's material and non-material well-being and increase their participation in the construction of their public cultural trust. The cultural renewal model for participatory development communication is a timely contribution to the debate about the relationship between development, communication, and culture and offers concrete avenues to help operationalize programmes for alternative developments.

The author of this article proposed a Five Knowledge Model as a new vista for development workers and social scientists in India, based on participatory processes in the diagnostic, research, and action phases. This model has the following dimensions: (1) people's participation, in which the needs of the target groups are matched with the possibilities of the projects; (2) local conditions, which refers to the taking into account of the potential beneficiaries' health, self-confidence, social and economic backgrounds, etc.; (3) formal development strategy, which identifies the matching points between the strategies' tactical possibilities and the target groups's susceptibility to intervention; (4) scientific knowledge, for insight into the situation through surveys and feasibility studies; and (5) indigenous knowledge, a mapping out of the concepts behind the practices of the target group with relevance for the project's aim.

In the session on Political Economy and Communication, Deepakanta L. Choudhury (JNU, New Delhi) presented an interesting historical paper on the telegraph in north India. Discussing the communica-

tion of knowledge and the knowledge of communications, he observed that strategic manipulation of knowledge meant in the end the disruption of rational information feedback systems arguably essential to the partly consensual narrativizing of the nation'. During discussions, a parallel was drawn between the introduction of the telegraph in India in the 19th century and the satellite communications in the 20th century, which Choudhury lyrically labelled as 'beyond the reach of Monkeys and Men' - a reference to the overhead telegraph wires.

Two papers of the third session on 'Gesture, Speech and Image' are of special interest. Marie Delpech (CSH) presented a paper on the Gallery between the Village and the City, and the Chaturvedies' paper on Ephemera Communication and the Hindutva. Delpech explored the perception of arts and crafts in contemporary India. Her starting point was the exhibitions of village crafts/arts in the Lalitkala Academy, usually a gallery devoted to modern art. She carefully stated that the classical dichotomy between high (classical) and low (folk) art is replaced by a new, less political dichotomy of urban/rural culture. Although it seems that the new divide is blurred, the rural works continue to be regarded as 'crafty' or 'folksy' objects. Delpech has touched here on a most interesting topic: What does art, in particular modern art, communicate in contemporary India? To which I would like to add: do the artistic expressions of the three Indian traditions (scriptural, practices, and modern) merge or does an old divide reappear in a new form?

The third session also included the courageous papers by the Chaturvedies analysing the Hindutva phenomenon in Uttar Pradesh through a study of pictorial handbills and pamphlets. The authors' analysis which sees contemporary Hindu nationalism being communicated through such original sources as iconographical handbills concludes that 'the ephemera of Hindu Nationalists serves as a potent means of communication' with the people, particularly in the rural areas and 'serves to enhance the power of the rightist Hindu forces'. The analysis also showed how bardic narrative forms of communication serves to create an ambience of renunciation, affectively camouflaging the stark quest for power.

In addition to the scientific sessions, there were a few visual sessions in the evenings such as the outstanding documentary *Wait until Death* by the young Indian filmmaker Supriya Sen. The making of this film began as inquiry into the tragedy of Chinchurgheria (Midnapur District in West Bengal), and is a great achievement.

Those who are engaged in Indigenous knowledge studies as well as practitioners in development activities may look forward to the publication of the proceeding by the CSH, New Delhi in early 1998. ■

Dr Jan Brouwer is the director of the Centre for Advanced Research on Indigenous Knowledge Systems (CARIKS) in Mysore, India.

Literary and Oral Traditions in India

An invitation by Professor F. Mallison (École Pratique des Hautes Études, Paris) to present a lecture in a joint session of various *équipe de recherche*, provided an interesting opportunity for Thomas de Bruijn to meet French specialists on medieval poetry and other scholars who are working on literary and oral traditions in North and South India. His visit to Paris was made possible by an IAS Travel Grant.

By THOMAS DE BRUIJN

Report
The seminar, entitled *Regards Croisés, Figures emblématiques, Identités, Oralités* was held on Wednesday 7 May and comprised six presentations by tyro and more advanced researchers. These scholars are attached to various research groups: *Les Constructions Identitaires en Asie du Sud* (CEIAS-EHESS); *Inde Médiévale et Moderne, Texte et Contextes* (EPHE); and *Centre de Recherche sur l'Oralité* (INALCO).

The contributions to the seminar, which was chaired by Prof. J. Racine, dealt with various aspects of national and regional identity in the context of oral 'texts' and literary traditions, mainly from the south of India. Christiane Pilot-Raichoor discussed the problems of determining the linguistic and cultural boundaries and the foundations of the oral Badaga tradition in the Nilgiri district. In her lecture she discussed remarks on the composition of the population and the formation of the Badaga identity by writers such as P. Hocking. Claudine Le Blanc discussed the problems of classifying and using oral 'historical' narratives in the form of epic stories that claim to describe the history and geography of a certain region. The in the sources she referred to were oral epics from Karnataka, in which the struggle between two royal heroes for the domination of the region is portrayed.

Daniel Negers showed how elements from the rhetorical and narrative structure of the tradition of the *burakatha* in the Andhra region could be used to connect national and regional identities. He also described how this narrative was used, by local rulers, such as the Nizam of Hyderabad, to depict aspects of the relationships between Hindus and Muslims.

In my own lecture, entitled *The worldly ruler and his spiritual opponent, the pir, in Muhammed Jayasi's poetry in Avadhi: suprarregional and local traditions of Islam in North India*, I tried to show how the conceptual framework of Islamic mysticism is translated to the local religious and political circumstances in the 16th-century North India. This reformation of the meaning of the mystical concepts from the tradition of monistic Sufi

speculations (the *wahdat al-wujud* theories) is the background to the poetic art of the poet Muhammad Jayasi. His position as a Sufi poet forced him to mediate between both the local religious scene, in which the *pir* had become a figure of religious prestige for both Hindus and Muslims, local traditional Islam, and the local courts as patrons of the Sufi centres.

In an interesting exposition Gilles Tarabout showed how the tradition of the *Teyyam* performances in Kerala is slowly being 'nationalized' and converted from a living tradition into a tourist attraction and a marker of regional identity. Martine van Woerkens concluded the seminar with a lecture on the representation of 'national' history through the medium of the mythological film, such as the film made on the story of the ideal king *Hariścandra*. She showed how the representation of the narrative in the film aimed to present the modernity of national history.

The encounter with many different approaches presented in the lectures and the contacts with the participants and others attending from various disciplines was very inspiring and helpful in shaping my ideas for future research projects.

Besides the seminar on 7 May, I had the opportunity to attend various classes given by members of the *équipes* such as Prof. F. Mallison, on new meanings of the *topos* of the Last Judgement in the context of Gujarati poetry, and Prof. C. Champion, who discussed the cultural setting of oral epics in North India. These occasions allowed me to discuss my own research plans on medieval devotional poetry by bhakti and Sufi poets.

The many contacts with South Asia scholars in and around the seminar *Regards Croisés* have made this visit to Paris a valuable experience. The short but effective encounter with the French 'scene' of South Asia studies, where the study of medieval and modern languages is at the heart of the academic study of Indian culture, was refreshing and inspiring and will prove to be of great benefit to my current and future research work. ■

Dr Thomas de Bruijn is a free-lance researcher on languages and literatures of India.

17 > 21 MAY 1997
BLAUBEUREN, GERMANY

Charisma and Canon: The Formation of Religious Identity in South Asia

By VASUDHA DALMIA

Report

In the nation-states of South Asia, as elsewhere in the world, religion continues to play a central role in public life and religious movements of various hues and vintages continue to offer vital sources of personal and collective identity. Recent academic discussions have concerned themselves with the contemporary fundamentalist trends which have come to dominate politics, but they have also not neglected readings against the grain, that is, with the plurality of religious traditions which have existed, even proliferated, on the Subcontinent. It was in order to focus analytically on the nature of this plurality that the Institute for Indology and the Comparative Study of Religions at the University of Tübingen organised a symposium on 'Charisma and Canon: The Formation of Religious Identity in South Asia' in Blaubeuren from 17 to 21 May 1997.

Indian Studies in Tübingen have

been linked to, if not rooted in, the comparative study of religion since the foundation of the chair of Indology in 1848. The present symposium meritoriously continued this *paramparā* tradition, and it paid ample attention to the more recent discussions which found an initial forum in the international symposium held in Tübingen in 1990. The majority of the papers presented at this symposium, published in the widely discussed volume 'Representing Hinduism, The Construction of Religious Traditions and National Identity' (1995), focused on the nineteenth and twentieth centuries.

While retaining the multi-disciplinary approach, the present symposium, organized as a Festsymposium with and for Professor Heinrich von Stietencron, set out with slightly different aims and with the focus widened to include the non-Hinduistic religious traditions of the Subcontinent. Indologists and scholars specialized in modern political, sociological, and cultural studies were invited to collaborate in an attempt to analyse how modern movements

linked themselves anew to those older traditions which they considered their own. Though prompted by contemporary concerns, an attempt was to be made not simply to carry present queries into the past, but instead the present was to be viewed with past conflicts in mind.

Charisma and canon were the two key terms which were to help in this analysis; not so much as absolute concepts defining what constitutes religious tradition and individual and collective religious identities, but rather as often present constituents and important points of reference. They were to help by opening new perspectives on the specific potential involved in the legitimation of canonized traditions and of the authority of charismatic religious specialists. Questions of religious as well as social and political authority, of legitimation, of periodical renewal, of contemporization could thus be directly addressed.

There could be no question of an exhaustive survey, only exemplary case studies of some strands of religious traditions could be attempted. It was hoped that juxtaposing these in given epochs could lead to an analysis of the interdependence and interaction of these movements, of their overlapping, of their particular selection from the same storehouse of key-texts, of later appropriations but also sharp demarcation from neighbouring traditions. At a given point in time, what constituted the main stream, who was projected as the Other? The exercise was somewhat akin to finding and fitting together some of the pieces of a giant jigsaw puzzle, spanning several centuries.

In the course of discussions which followed, it became apparent that in fact it was difficult to regard even the Vaiṣṇava, Śaiva, Śākta traditions as unitary strands, since the individual *sampradāyas*, who could in retrospect be seen to constitute these strands, in turn regarded themselves as exclusive.

The first set of papers dealt with the powerful *sampradāyas* which emerged in the early medieval period. The tensions to be observed here were between the Āgamic and Vedic traditions, between questioning *varṇāśramadharmā* and accepting it in modified form, while negotiating at the same time the relationship between the devotional and the ritual.

In considering the great North Indian devotional traditions of the fifteenth to seventeenth centuries, which continue to attract strong affiliation even today, it became apparent that both charisma and canon could be kept alive by liturgy and festivals. Apart from key texts such as the *Bhāgavata Purāna*, whose own authoritative stance was analysed in some detail, the one literary genre which at an early date came to play an enormous role in the preservation and recreation of charisma was the hagiography, which could in its turn often achieved canonical status. A set of three papers considered the charismatic figure of the *acarya* or guru of later tradition who, thus hagiographically inscribed, could continue to forge and hold together community.

The great Vaiṣṇava, Śaiva and Smārta traditions were still exclu-

sive in the 19th century. Despite this exclusivism, there were, as always, strong syncretic forces at work. The various devotional, yogic and Śūfi traditions continued to interact and mingle.

The early twentieth century was characterized by attempts to purify and homogenize religious tradition. This could be observed in Sikh tradition, and was also prominent in various ways in Indian Islam, as an overview of the making of canons, charismas, and identities in modern Islam made abundantly clear. Twentieth century concerns necessarily also coloured the evolution of Tibetan Buddhism, as a consideration of the Tibetan Tulku tradition and the problem of religious authenticity demonstrated.

Religious discourse was not to be kept out of politics. Yet, the contrast between the two leaders, Gandhi and Ambedkar, who for all their differences are often lumped together, could be observed clearly if they were viewed in the context of the nature of their charismatic appeal: Gandhi, as a secular leader whose very title had religious dimensions, and Ambedkar, as a religious leader who remained secular in his appeal.

The final group of papers dealt with present day Hinduism, with its hegemonic claims but also with resistances to it. The discourse of Rāmāyāna, the relationship between canon and the types of innovation that have occurred within the Rāmāyāna tradition in relation to caste, gender, and regional identity, were some of the topics discussed. The central organization of Hinduism as sought by the Vishwa Hindu Parishad was seen to be more effective in terms of popular mobilization than in actually penetrating Hindu institutions. What then was its appeal? The very notion of *Hindutva* as secular modernist movement in which religion was seen as instrumentalized for political ends alone, could be questioned, were it located within the larger processes of cultural and institutional transformations within modern Hinduism.

The organizers hope to get this rich crop of papers ready for publication soon. ■

GONDA ADVANCED STUDY GRANTS

Short News



The J. Gonda Foundation established by the Royal Netherlands Academy of Sciences in 1992 with the legacy of Prof. J. Gonda, the former San-

skritist of Utrecht University who died in 1991, has as one of its main aims the financing of Indological publications. It also has some other objectives concerning the advancement of Indological scholarship.

Its newest initiative aims at the promotion of Indology in Central and Eastern Europe, where in the past, and even now, the lack of facilities (e.g. regarding the required acquisition of recent literature and international contacts with colleagues) has hampered progress in a field of research which always has had some excellent participants.

The new project is called Gonda Advanced Study Grants. It will give Indologists from Central and Eastern Europe the opportunity to spend time in the Netherlands Institute of Advanced Study in the Humanities and Social Sciences (the NIAS at Wassenaar) for a period of 2 to 5 months. During this short stay, projects culminating in a publication may be set up or finished. NIAS will afford the visiting scholars all the facilities required for this. The Gonda Foundation will finance the programme is grateful for the opportunities offered by the NIAS.

Though no strict limits of age will be imposed, applicants below the age of forty have a preference. There is a limited possibility of being accompanied by partners.

The selection will be made by the Gonda Foundation. The availability of rooms depends on the planning of NIAS. Further information can be requested from, and applications with research proposals can be sent to:

THE GONDA FOUNDATION

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of Sciences
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P.O. Box 19121
1000 GC Amsterdam
The Netherlands

INTERNATIONAL JOURNAL OF HINDU STUDIES

Short News



The International Journal of Hindu Studies (ISSN 1022-4556) published three times a year through World Heritage

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Dr Vasudha Dalmia teaches Hindi literature and Modern Indian History and Religion at the Seminars for Indology and Comparative Study of Religion, University of Tübingen, Germany.

Armed Resistance in Colonial Bengal

By VICTOR A. VAN BIJLERT



On 15 August 1997 it was fifty years ago that British India dissolved its political bands with Great Britain. Independence turned the British Indian empire into two independent republican nation states, viz. India and Pakistan. The fault lines along which these two nations broke up were primarily political and cultural. The violent Partition was perhaps the greatest tragedy in the final leap towards freedom. And yet the momentous political and social event of independence itself was a cause for pride too, as it was the outcome of more than half a century of anticolonial struggle, a struggle in which the Indian nation had continuously tried to mould itself into its own form of modernity. Nationalism in the colonial empire meant anticolonial activism and the coming into its own of the nation. In the nineteenth century, Indian nationalism began as cultural self-definitions; around the turn of the century, nationalism became militant; and ul-

timately, between the two world wars, moved into mass-action and final success.

The early militant phase – when the patriots were fewer and almost invariably recruited from the urban middle classes – seems almost insignificant in comparison to Gandhi's ability to mobilize Indian masses. Yet this early phase of Indian nationalism already inspired some of the issues that were later adopted by the Gandhian movements: the need for uncompromising political action; striving for full independence; pressing for social reform; democracy. In hindsight the early phase has been the hothouse of the many different approaches to Indian nationalism: secular Gandhism; Nehruvian socialism; bottom-up social movements; and also religious fundamentalism; militancy; and exclusivism. This makes the intellectual history of the early phase such a challenging intellectual enterprise.

The following recent publications are no more than a few (but fairly indispensable) tools towards that end:

Terrorism in Bengal:

A Collection of Documents.

Compiled and edited by Amiya K. Samanta, director Intelligence Branch. 6 Volumes. Calcutta: Government of West Bengal. 1995. Set Rs. 2000.

This important publication contains in six volumes (more than thousand pages each) most of the documents that were compiled for the 'Home Department Political' of the Government of India between 1907 and 1939. These documents were circulated confidentially among high police officials in order to inform them about the persons and organizations in Bengal that were involved in revolutionary and militant nationalism. These volumes give a wealth of information on what the colonial secret services and the police knew about Bengali revolutionaries and their influence on the other provinces (such as the Punjab, the United Provinces, and the Bombay Presidency). This publication not only reveals many hitherto secret documents but also a wealth of translations of articles that appeared in the Bengali press and were considered to be seditious by the

Government. As a rule such material was proscribed and all the copies were seized and destroyed. Only a few copies were kept for the police archives at Calcutta and a copy was sent to London. These Indian colonial police archives had been stored in the Writers' Building in Calcutta for at least fifty years and were till recently regarded as confidential or secret (in spite of the fact that since 1947 much about the revolutionaries was already public knowledge). Dr Samanta thought it important to rush this archival material through the press. Unfortunately the publication has had to be prepared in great haste and therefore the texts show quite a number of printing errors which were not there in the originals. But the historical importance of this publication of sources cannot be underestimated, especially in view of the rarity and secret nature of the documents involved and the fact that the originals in time may get lost. This publication is of particular interest to disciplines such as history, cultural studies, sociology, and political science. ■

Barindra Kumar Ghosh.

ATMAKATHA. (My story).

Calcutta: Papyrus. 1996. Rs. 40. 117 pp.

'My Story' is an autobiography in Bengali by Barin Ghosh (1880-1959), the younger brother of Shri Aurobindo. In this book which was first published in 1931, Barin Ghosh describes his life as a revolutionary. This important personal document has now been reprinted for the first time. ■

Bharater Svadhinata Andolane 'Yugantar' Patrikar Dan, ba Shri Arabinda o Banglay Biplabbad. (*The Gift of the Paper Yugantar in the Indian Independence Movement, or, Shri Aurobindo and Revolutionary Thought; in Bengali*).

Edited by Uma and Haridas Mukhopadhyay. Calcutta: Firma KLM. 1996. 2nd ed. ISBN: 81-7102-066-6. Rs. 70. X + 202 pp.

This book in Bengali is a long overdue reprint. The first edition, published in 1972, has been long unavailable. Bharater Svadhinata complements *Terrorism in Bengal*. In Bharater Svadhinata the editors have collected the most important articles from the Bengali revolutionary periodical *Yugantar* – started by Aurobindo's younger brother and co-revolutionary, Barin – which appeared between 1906 and 1908. Shri Aurobindo (1872-1950) was one of the ideological forces behind it and many of the contributions were written by him.

Part of the material reprinted in this book has already been published in 1906 as a revolutionary pamphlet by Abinash Chandra Bhattacharya (manager of *Yugantar*) under the title *Mukti Kon Pathe* (Which Road leads to Freedom?). A publication which of course was proscribed by the Government of India on the grounds of inciting to sedition. This reprint is a welcome addition to the stock of primary sources on early stages of revolutionary nationalism in Bengal and the way it was propagated in the vernacular press. ■

Short

NEWS



GOONDAS

The Goondas:
Towards a Reconstruction of
the Calcutta Underworld.

Suranjan Das and Jayanta K. Ray.
Department of History:
University of Calcutta,
Monograph 12.
Calcutta: Firma KLM. 1996.
ISBN 81-7102-056-9.
Rs. 175.00. v + 105 pp.

This book consists of overviews of 123 confidential Calcutta Police files on 'Goondas' compiled between 1946 and 1971. The term goonda loosely refers to all kinds of social deviants ranging from thieves, smugglers, gamblers to drug dealers and even political activists. In his introduction, Suranjan Das sketches the various social backgrounds of goondas. He contends that historical scholarship on this phenomenon in India is still in its infancy. On the basis of the police files themselves, Jayanta K. Ray gives summaries of the actual cases. This preliminary 'database' is meant for the reassessment of the relationship between crime and society in modern Calcutta. The book offers a first tool for research into the social history of crime in an Indian metropolis. ■

INFORMATION REQUEST

Desperately Seeking Sources to Put
Bengali Terracotta Figurines into an
Historical Perspective

Although the highly naturalistic terracotta models of people and 'genre scenes' of rural India, that were produced in Krishnanagar and elsewhere in Northern India throughout the 19th century, were extremely popular with European collectors of the late 19th century, surprisingly little research has been done to investigate the cultural and historical implications of the substantial collections at present held in many European museums. This study is an attempt to explain the significance of these collections of 'folk types' today, based on the assumption that their existence reflects a more complex cultural phenomenon than the existing classification as 'toys' suggests. What needs to be investigated is the extent to which 19th-century Bengal society and culture are reflected in the collections; and how their history in European museums is an expression of the prevailing attitudes and assumptions characterizing early 'scholarly collecting'.

Plagued by insufficient sources available at present, I hereby introduce this problem to an audience of specialists. In this way I hope to receive some advice about where to look for further sources, e.g. archival material, publications or exhibition documentation. I am also interested in corresponding with individuals



Washerman

working on a similar topic, and I welcome any information that is useful in putting the Bengali terracotta figurines into an historical perspective.

Information can be (E)mailed to:

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Albert-Ludwigs-Universität
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SOUTH ASIA RESEARCH

The May 1997 issue of *South Asia Research* is specially devoted to Bengal Studies. Three of the four papers were presented to the 'Bengali Sensibility' panel at the Modern South Asian Studies conference in August 1996: Jeanne Openshaw, 'The Radicalism of Tagore and the Bauls of Bengal'; Mario Prayer, 'Sadhana and Nationalism: yoga, sakti, and des seva in Subhas Chandra Bose'; and Arild Engelsen Ruud, 'Of Novels and Dramas; engaging with literature in Bengal and the making of a modern village leader'. The fourth paper is by Dhruba Gupta: 'Why Meer Mo-sharrat Hossain?' There is also an extended review by Clinton B. Seely of Sudipta Kaviraj's distinguished book on Bankim, and further reviews of Jeffrey J. Kripal's controversial book on Ramakrishna, David Kopf's novel about Bengal ('Scratches on Kali's Mind'), the translations of Tagore's 'The Post Office' by William Radice and Krishna Dutta / Andrew Robinson, and Kalpana Bardhan's translation of 'A River called Titash'. Finally there is a survey by William Radice of the publications to date of the International Centre for Bengal Studies.

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BENGAL STUDIES

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SEYCHELLES



Madagascar was thought originally to have been uninhabited by human beings. The island was gradually populated by people of both African and Asian origin. The Afro-Indonesians, who originally came from southeast Borneo (7th-9th century), had probably spent considerable time on the East African coast, thereby initiating the perfect symbiosis of Austronesian and East African cultures now visible on Malagasy soil. More Indonesians came in the centuries that followed, and they too were influenced in varying degrees by Bantu civilization. From the 9th to the 13th centuries Islamized groups from the African continent also settled in Madagascar. The most important of these groups were the 'Antemoro-Anakara' ('People of the Coast') who knew the Sorabe (Arabic) script and used it to transcribe the Malagasy language in Arabic letters before the adoption of the Latin alphabet by King Radama I (1810-28) in 1820.

The newly established groups brought with them their own perceptions on social and political organization, but despite this did not develop an elaborate system of socio-political organization, choosing mainly to live in small household units. It was only in the 12th and 13th centuries when the size of these groups had expanded to such an extent that it was necessary to adopt an organized political system and a supra-ethnic authority. The concept of the state was probably introduced by the Islamized migrants and by Indonesians. This supra-ethnic organization of the different groups first became visible in the city-states of the northern coast and in some of the early kingdoms.

City-states

What could be called the period of kingdoms in Madagascar occurred between the 12th century and the end of the 18th century. It was the period of the formation of stratified societies concomitant with the emergence of hierarchies. In the course of time, a group would settle down in a territory which it made its own, giving rise to an individual ethnos and ethnicity. The self-identification of each group was stimulated by their claim to having a specific descent and living area, this was underlined in their group names which referred to the environment they lived in: 'those-of-rocks' (Antakarana), 'those-of-thorns' (Antandroy), 'those-of-the-coast' (Antemoro) etc. We can concur with P.-C. Timbal (1979) who stated that the idea of a nation appears first in an ethnic group of which the members are conscious that they belong to the same

Formation and Development of the State in Madagascar

At the time of the French conquest (1895), Madagascar was already a well-organized political state. When and how was this state born? What follows is an attempt to answer this question.

By DR RAFOLO ANDRIANAIVOARIVONY



One of the places of residence of Merina king Andrianampoinimerina and his successors: Ambohimanga



group: so the ethnos evolves into an 'ethno-national group' with certain manifestations of unity, cultural features, institutions, and specific areas. At this level - and it is still visible among the Malagasy today - the most important link is the place of residence i.e. one's native soil. First and foremost, people claim to come from a particular region, the regional identity, before being Malagasy, the national identity. This enshrines the antique concept of 'patria', that is their father's land, the territorial community which the Malagasy identify as their native region, their ancestor's land: the 'Tanindrazana'.

In the next stage of which the origins can already be traced in the 11th century, state structures including a defined ethnic group began to appear in Madagascar. This was represented by the Malagasy kingdoms and the city-states of Antaloatse. A very good introduction to the problem of the Malagasy kingdoms is that by F.V. Esoavelomandroso (1985); some families benefitting from a stratified society with a hierarchy, seizing the opportunity to monopolize power and

authority. Such families have left their traces and many archaeological sites, particularly in the Central Highlands.

In the northeast and northwest city-states, which were firmly founded on trading and which shared many similarities with the Swahili-speaking cultures of the East African coast and the Comoros Islands, power was exercised by a 'king', assisted by a diviner and a council (Vérin 1992). The political situation in the kingdoms was not radically different, except that the area administered was far greater.

This change in political organization, i.e. the adoption of an elaborated system and structured power extending beyond the narrow confines of the group, did not occur simultaneously in all regions of Madagascar:

- the 11th-12th centuries were characterized by the rise of Islamized city-states in the northeast and northwest;
- the 12th century saw the emergence of small kingdoms in the southeast. In the other regions of the country diviners founded powerful dynas-

ties (descended from the 'Zafiraminia') in many of the regions of Madagascar, particularly in the south and the west;

- in the 13th-14th centuries small kingdoms appeared on the Highlands;
- in the 15th-18th centuries the Betsileo, Sihanaka, and Tanosy kingdoms emerged.

Structured royal complexes and geographically vast kingdoms began to emerge in the 16th century. Some even undertook attempts to achieve territorial unification on a regional scale (the 'Betsimisaraka Confederation', 18th century) or at the national level (Sakalava kingdoms, 16th-18th cs.; Merina kingdom, 18th-19th c.).

When the French arrived in Madagascar in 1895, only a few regions had not reached this stage of a politically structured organization in the form of a kingdom, e.g. the areas of Tsimihety or Tandroy.

State formation in Madagascar was the work of kings and their closest advisors. From the second decade of the 19th century, one of these many Malagasy kingdoms, the Merina kingdom, which began in the region of Antananarivo, acquired a national character and little by little a structured state emerged capable of sustaining the nation.

A Structured Modern State

The expression 'the Kingdom of Madagascar' was one which began to be used in the second half of the 19th century. It was established in the French-Malagasy treaty of 12 September 1862 and the English-Malagasy treaty of 5 December of the same year, which brought recognition of the Malagasy state by foreign countries. But the embryonic form of this state had already begun to take shape in the first decade of the 18th century under Andriamasinavalona, the first king, the unifier and organizer of Imerina (1675-1710?).

It was Andriamasinavalona who achieved the territorial unity of the different regions around Antananarivo and forged them into a viable kingdom; he organized the kingdom into the royal domain (the Menabe) and fiefs (the Menakely); he initiated a far-reaching restructuring of the society by ordering a reclassification of the nobility and instituting the 'fokonolona', i.e. assembly of citizens managing their own domestic affairs, not as members of the clan as in former days but as inhabitants of the same area. According to P. Boiteau (1958) this organization of the nationals of the country is one of the first characteristics of a state. Finally King Andriamasinavalona organized and developed economic exchanges by creating 'fihonana', i.e. markets.

The second stage of state construction was accomplished under Andrianampoinimerina (1787-1810), who strengthened state power particularly by:

- dividing up the inhabitants of his kingdom according to the territory occupied, spread over six areas;
- establishing one system of policing by organizing the army, the law

courts, and jails, and the instigation of an administration of unpaid civil servants: the 'vadin-tany' and 'andriambaventy' who were both governors and judges, transforming into military chiefs in wartime; - establishing systems of taxation and levies on capital and manpower, subjugating the inhabitants, forming them into citizens. His reforms gave rise to the 'hasina/vola tsy vaky', a kind of poll tax paid in homage to the ruler; the 'isampangady', land tax; the 'fadin-tseranana', customs dues; the 'haba', trade tax; the 'vola amidy basy', national defence tax to enable the state to buy weapons.

The periods which followed saw the consolidation of the 'Kingdom of Madagascar' strengthened by experience and reinforced by the state machinery, due to:

- international recognition of the kingdom of Antananarivo (English-Merina Treaty of 1817 with Radama I [1810-1828], designated king of Madagascar);
- adoption of the Latin alphabet and the use of printing press ensuring a well-read administration, at once more powerful and more efficient (printed edicts, correspondence, transcript of rules...);
- the establishment of a professional army with uniforms, bands, and instructors;
- territorial inspection and supervision by means of regional garrisons and military posts.

Under Ranavalona I (1828-1861), the Malagasy State and its structure was brought up-to-date. It consisted of the ruler (the queen) and the territory (two-thirds of Madagascar) and its inhabitants (the Malagasy). There also was a prime minister (first Rainiharo, died in 1852, then his sons, Rainivoninahitriniony [1852-1864] and Rainilaiarivony [July 1864-September 1895]), a commander-in-chief, ministers, governors, a law court with judges, an army, taxes, an administration run by civil servants, maintenance of law and order by a corps composed of former soldiers: the 'Sakaizam-bohitra' in 1878 and the 'Antily' (army veterans reformed to control of the territory) in 1880 and, finally, the introduction of public utilities such as hospitals and health-centres, and free education after June 1876. Under Rasohery (1863-1868), until the French annexation of August 1896, real power was exercised by the prime minister and by the commander in chief. In fact, the country was already a constitutional monarchy by then. From this period, Madagascar can be said to have already had something in common with the nation-state which we find again with the return of independence in 1961.

Today the state form is well and truly entrenched (the Republic of Madagascar), but the island is experiencing quite a number of difficulties, coping with political disintegration and the growing number of inhabitants living under the poverty line. The origins of these complex problems can be traced in both past and present, and merits future scientific attention. ■

Dr R. Andrianaivoarivony is attached to the University of Antananarivo, Madagascar

7 APRIL 1997
LEIDEN, THE NETHERLANDS

Workshops on Madagascar

To mark the visit of Dr Rafolo Andrianaivoarivony to Leiden from 15 January 1997 to 15 April 1997, Leiden University, the African Studies Centre, and the International Institute for Asian Studies organized three workshops on Malagasy history, linguistics, and anthropology on 7 April 1997.

By SANDRA EVERS



Dr Rafolo Andrianaivoarivony is a historian and archaeologist at the University of Antananarivo. He was invited to the Netherlands by Leiden University, the African Studies Centre, and the IAS within the framework of the co-operation programme that these Leiden-based institutes concluded with the University of Antananarivo in Madagascar in 1994. During his three months visit to Leiden Dr Andrianaivoarivony elaborated on his research on the development of the state in Madagascar.

Dr Andrianaivoarivony presented the results of his scientific work in Leiden during the first workshop entitled: 'L'apparition de l'idée de nation et le développement de l'état à Madagascar'. In his contribution Dr Andrianaivoarivony analysed the interactions between the development of the state and the nation in Madagascar. This subject was dealt with from a historical perspective but the current situation was also discussed. After his introduction the 21 participants of the workshop had the opportunity to engage in discussions on ethnicity, identity, nation and state formation but also comparative cases were brought before the foot-light.

In the second workshop in the afternoon Dr Andrianaivoarivony held a lecture accompanied by slides on his favourite subject: the archaeology of religious legitimization of the state in Madagascar (19th century). He stresses the importance of the Rova in Antananarivo, the palace of the Merina kings that dates from the 17th century was almost completely burned down on 6 November 1995. In 1996 Dr Andrianaivoarivony was responsible for the archaeological investigation of the remains of the Rova and advised national and international agencies about the reconstruction of the Merina palace and the royal tombs, which were also heavily damaged.

The last workshop was given by anthropologist Sandra Evers who currently completes her PhD thesis on migration in relation to inter and intra ethnic differentiation on the Southern Highlands in Madagascar. Her contribution highlighted the socio-economic dynamics of migrant societies on the Southern Highlands

The participants were pleased with the academic results of the workshops since both Africanists and Asianists became aware of their shared interest in Madagascar. Next year Leiden University, the African Studies Centre and the International Institute for Asian Studies hope to invite another scholar from Madagascar. Moreover the co-operation programme with the University of Antananarivo includes the possibility for Dutch scientists to teach and elaborate on their own research in Madagascar. ■

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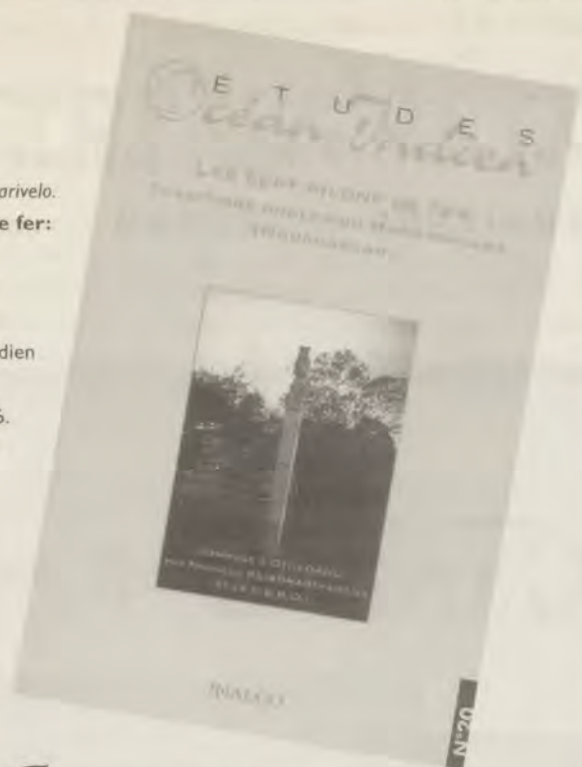
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Rajaonarimanana, Narivelo.
Les sept pilons de fer: traditions orales du Manandriana (Madagascar)

Études Océan Indien
No. 20.
Inalco, Paris 1996.
ISSN 0246-0092



The Seven Stampers of Iron

By SANDRA EVERS



On 11 November 1995, the Madagascar specialist and linguist Professor Otto Dahl died in Stavanger Norway in his 92nd year. Recently the book *Les sept pilons de fer: traditions orales du Manandriana (Madagascar)* by Dr Narivelo Rajaonarimanana was published in homage to Professor Dahl who was very important in putting Madagascar on the scientific map. He had devoted his time to studying the Malagasy language, which he spoke fluently, in the context of other Austronesian languages.

Les sept pilons de fer is the 20th issue of the publication series called *Études Océan Indien* of the Institut National des Langues et Civilisations Orientales in Paris. The fieldwork for this book had already been carried out between 1974 and 1976 in the Betsileo region, Manandriana near Ambositra. It was the first research that reconstructed the history of the region not by using archival material but by interviewing Betsileo and recording the oral tradition. Rajaonarimanana introduces his book with a reflection on his research methods and the importance of oral sources in the reconstruction of Malagasy history today. The book is bilingual: the oral tradition that was collected is presented in Malagasy and its French translation.

Manandriana was one of the Betsileo kingdoms that flourished at the end of the 18 century and the beginning of the 19 century. The title *sept pilon de fer* refers to the rites that the former kings performed in order to unite the different population groups and to stimulate their alliance to the king. Sept (seven) stands for prosperity. The pilon (stamper), the wooden stamper is nowadays used to stamp the rice, the stamper

of iron however was used during the rites to stamp the earth invoking the ancestors, who are buried in it, to give their blessing to the unity of their descendants. Fer (iron) is the symbol of power in Betsileo ideology.

Rajaonarimanana concentrates on the development of the Manandriana kingdom in the 18th century, its socio-political organization and its rulers. By the 19th century the Manandriana kingdom was well-established but nevertheless was unable to resist the Merina who expanded from the Northern Highlands in a southerly direction. At the beginning of the 19th century, around (1820), the Manandriana kingdom lost its independence and was annexed to the Merina kingdom.

Nowadays statues of wood (see cover of the book) in the region around Ambositra still remind the Betsileo of their history. They symbolize the bond between the living and the dead by visualizing the past in the present: the wooden statues are a homage to the Betsileo kings and the ancestors of the people. ■

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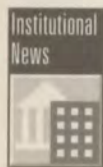
The collections of the Royal Botanic Gardens, Kew support the institution's work into plants and botany, concentrating on the tropical and sub-tropical regions of the world. Kew has a long-standing and ongoing interest in the botanical region of Malesia that covers insular Southeast Asia – the Malay Archipelago – including New Guinea.

The Library & Archives is the more obvious source of information for researchers. The Main Library, including the Archives, is in one of the wings of the Herbarium where more than seven million dried plant specimens are housed.



BRUNEI • MYANMAR • CAMBODIA
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THAILAND • VIETNAM

By NICHOLAS MARTLAND



The Main Library's major holdings relate to plant taxonomy and classification, including a large collection of floras arranged by region, and notable early botanical works. In other collections and branch libraries there are works on travel, exploration, and anthropology; on horticulture; and comprehensive collections relating to economic botany, medicinal plants and ethnobotany.

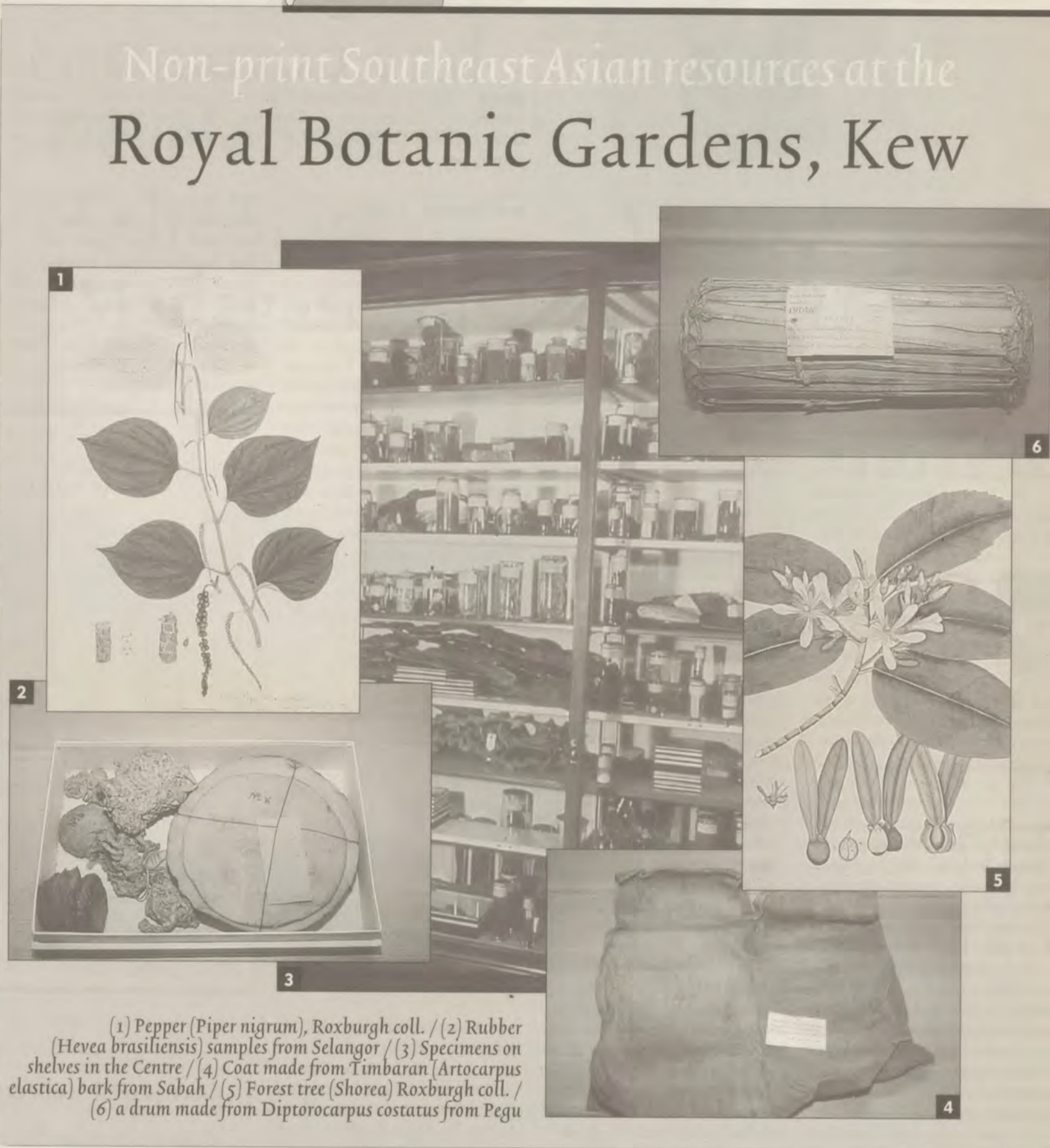
Nineteenth-century material, both published and archival, reflects British imperial concerns so that the Southeast Asian collections are particularly strong on the Malay Peninsula, including Singapore, although less comprehensive on Borneo. There is a substantial quantity of material relating to India, including Burma. Long-standing ties with Buitenzorg/Bogor have resulted in important holdings on the Netherlands East Indies/Indonesia. There is a large collection of miscellaneous reports for Malaya, Borneo and the other regions of Southeast Asia. These reports are bound volumes of correspondence, newspaper articles, government reports, trade statistics and other material relating to their area of coverage.

Although the Library's holdings are predominantly botanical, and more particularly related to plant taxonomy and classification, there are resources in other fields of benefit to historians, biographers, and anthropologists. There are strong holdings on ethnobotany; medicinal plants; economic botany – such as published and manuscript material relating to the rubber industry in Southeast Asia.

The Roxburgh collection

The Archives is the approved Place of Deposit, under the Public Records Act, for the Royal Botanic Gardens, Kew's own files, recording plant exploration, botanical research and garden development over more than 150 years. Diaries, field notes, and sketches of plant collectors are also held in the Archives. In addition there are letters of botanists such as Sir Joseph Banks, George Bentham, Sir William and Sir Joseph Hooker, Charles Darwin and also those with Southeast Asian links such as H.N. Ridley, I.H. Burkill, and R. E. Holttum.

Botanical illustrations, used to help identify specimens, form the bulk of the prints and drawings collections. Individual illustrations are arranged by plant family and genus, as are the herbarium specimens, rather than by geographical region. The Library has some noteworthy collections of original drawings including William Roxburgh's *Icones Roxburghianae*, or drawings of Indian plants (1790-1812?). Roxburgh (1751-



(1) Pepper (*Piper nigrum*), Roxburgh coll. / (2) Rubber (*Hevea brasiliensis*) samples from Selangor / (3) Specimens on shelves in the Centre / (4) Coat made from Timbaran (*Artocarpus elastica*) bark from Sabah / (5) Forest tree (*Shorea*) Roxburgh coll. / (6) a drum made from *Diptorocarpus costatus* from Pegu

1815) went to India in 1776, in the service of the East India Company. He made descriptions of Indian plants and had life-size paintings of many of the plants made by Indian artists. The 2500 water-colours, presented to Kew by the East India Company, include species found in Southeast Asia.

Centre for Economic Botany Collection

Perhaps one of the most fascinating of the collections at Kew that is of interest not only to botanists but to also historians, anthropologists, ethnographers and others, is the Centre for Economic Botany collection. Economic botany is that field of botany covering plants, and plant products, that are of use to humans. The Centre holds more than 70,000

plant specimens and plant products, and items associated with the manufacture or use of plant products. There are 28,000 samples of wood in the collection. Items range from rice grains to herbal toothpastes; betel nut cutters to rattan baskets; wood samples to poison darts; illustrations on leaves to fish-traps; quinine barks to tea leaves; musical instruments to articles of clothing; plant dyes to herbal medicines.

Items are arranged by plant family and genus. There is a computerized catalogue that allows for items to be searched by plant family, genus and species; by common name; by geographical origin; by use and by the donor's name. Descriptions of each item and other notes are also recorded on the database.

Sir William J. Hooker, the first Di-

rector of Kew, began acquiring material for the collection in 1847. Individual as well as institutions have donated items to the collection: Richard Spruce's South American collections were given by him to Kew between 1849 and 1866. Material was donated by the various international and colonial exhibitions held in London and by Colonial and Indian forestry and agricultural departments. The collection of the Pharmaceutical Society of Great Britain was given to Kew in 1983. Although the majority of items in the collection were acquired before the 1930s, Kew still acquires material. The importance of provenance notes, uses and any other information known about the plant or plant product is always stressed to staff who acquire material for the collection. This informa-

tion accompanying the items in the collection is what makes it a particularly valuable resource. ■

This article is based on a lecture given on 17 February at the Southeast Asian Libraries Group Meeting in Hull, UK.

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The Voyage of Harm Kamerlingh Onnes

Recently there has been a revival in interest in travel journals about the former Netherlands Indies. Last year, Peter van Zonneveld's *Naar de Oost* appeared and we have also been witnessing a renewed interest in chronicles like Couperus' *Oostwaarts* and Du Perron's *Scheepsjournaal van Arthur Ducroo*. In the same period, the young artist Harm Kamerlingh Onnes joined his Uncle Dolf, a businessman in Sumatra, on a voyage to Indonesia.

By DIRK A. BUISKOOL



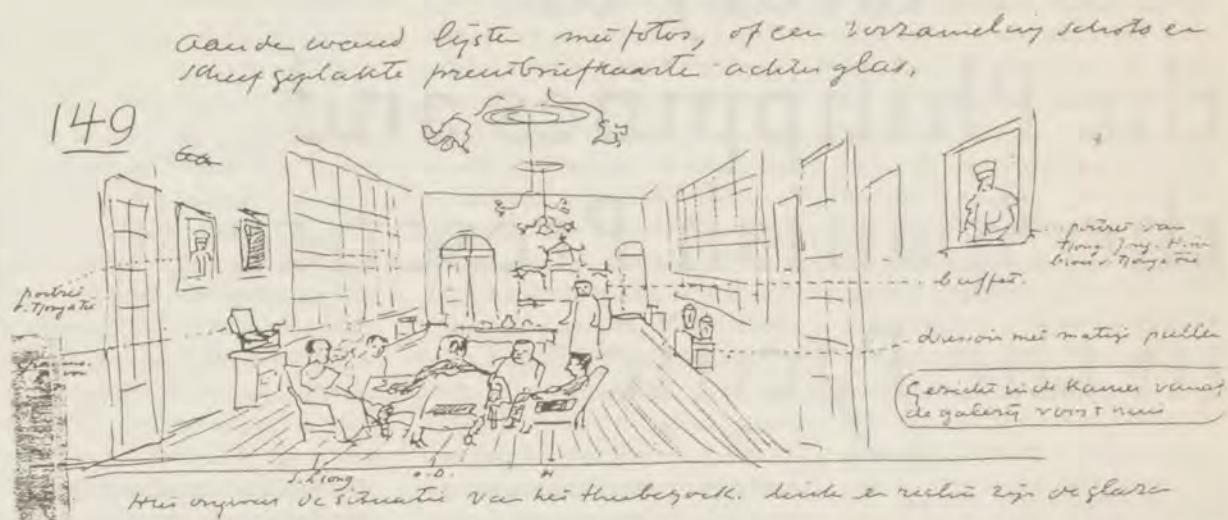
Harm Kamerlingh Onnes wrote long letters to his family in Holland illustrated by numerous sketches. These letters afford us an insight into the colonial world of Indonesia and Eastern Asia at its apogee in the 1920s. The letters provide an added dimension by the glimpse we are given of the business empire of the famous 'Ma-joor der Chinezen', Tjong A Fie in Medan.

In December 1922, Harm and his Uncle Dolf left Amsterdam for Genoa where they boarded the liner 'Vondel' bound for the Netherlands Indies. It was the first time that Harm had made the voyage, but Dolf had made the journey fifteen times before. They sailed via Port Said, through the Suez Canal, Aden and Colombo to Sumatra. During the trip Harm wrote extensively to his family about life on board ship, illustrated by remarkably accurate sketches of his fellow passengers. Harm himself was particularly impressed by Mrs. Tip, enthralled by her delightful piano playing. Three weeks later the ship arrived in Belawan, the

port of Medan, where Harm and Dolf disembarked.

Dolf owned the well-known firm 'Administratie Kantoor Kamerlingh Onnes' in Medan. Besides managing his own firm, Dolf was responsible for the business affairs of the late Tjong A Fie, who had died two years earlier. Tjong A Fie, 'doyen' of the Chinese community and 'one of the most remarkable among the prominent names in these colonies', employed over ten thousand people in his business empire, making him one of the wealthiest and most influential Chinese in the whole of Sumatra. Dolf had been a partner in Tjong A Fie's business and had been generously helped by the latter in his younger years.

In Medan, Harm and Dolf met Tjong A Fie's widow and visited the late entrepreneurs' plantations. The letters provide a good impression of Dolf's business dealings, transactions, financial and legal problems. Harm described his uncle as a kind of business tycoon who won all his cases, which was by and large true. We meet Uncle Dolf's social circle, his friends and bridge partners, and become acquainted with their drinking habits. Harm and Dolf went to many films,



like Charlie Chaplin's 'The Idle Class', 'the Three Musketeers' and other classics of the twenties. They attended concerts, exhibitions, and social gatherings in the city of Medan as well as elsewhere in the region.

After having spent two months there Harm and Dolf left Medan for Penang. From there the two sailed via Singapore to Amoy on the south coast of China where they met Mr. Lim Nee Kar, one of Tjong A Fie's important business contacts. Although the meeting was not very successful, Harm's sketches leave us with a vivid impression. In Swatow they visited the Tjong's ancestral house, which had already fallen into a state of decay. Harm and Dolf also inspected the poorly managed private railway belonging to the Tjong family which ran between Swatow and Chao Chow.

From Swatow they sailed to Shanghai and from there to Peking, where

they met Tjong A Fie's eldest daughter, and her husband Lim King Yin (son of Lim Nee Kar). While in Peking Harm made many side seeing trips to the Forbidden Palace and other tourist attractions of the city with A Fie. From Peking Harm and Dolf left for Japan, to meet other business contacts of Tjong A Fie. After about three weeks in Kyoto, Kobe, Tokyo, and Nagasaki they sailed back to Holland.

Harm never returned to the Far East, nor did Dolf, who retired to Warmond where he lived until his death in 1933. In the 1950s Harm became a painter and ceramist of some repute. He died in 1985.

The publication of the illustrated letters of Harm Kamerlingh Onnes is planned for autumn 1998. The book will be edited by the author of the present article and published by Uit-

geverij Verloren in Hilversum. The research for this publication has been sponsored by the International Institute of Asian Studies, the Prins Bernhard Fonds, and the Dr Hendrik Muller Vaderlandsch Fonds. ■

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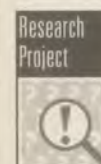
1. The name of Kamerlingh Onnes is a well-known one. Its most famous bearer was Professor Heike Kamerlingh Onnes, Harm's other uncle and elder brother of Dolf, who was awarded the Nobel prize for physics in 1913 after determining the fluid point of helium.
2. (Governor van der Plas, *Mailrapport* 93/17, Min. v. Kol. 1900-'63, Alg. Verbalen, nr. 1719)
3. Queeny Chang wrote *Memories of a Nyonya* in which she described her life as Tjong A Fie's daughter. (Singapore Univ. Press, '81)

Dirk A. Buiskoop can be contacted at e-mail: trijaya@ibm.net

The Dutch factories in Burma in the Seventeenth Century

In April 1939, now almost 60 years ago, it was D.G.E. Hall who wrote: 'Its [the Dutch factory in Burma] history seems never to have been written, though the many references to it that lie buried in the published volumes of the *Daghregister* of Batavia lead one to think that the Dutch archives probably contain more than enough material for such a purpose.' Wil Radelaar examined the research possibilities in the VOC archives in Burma.

By WIL O. RADELAAR-DIJK



Setting myself the target of finding out just how much material pertaining to those factories in Burma lie hidden within the VOC archives at the *Algemeen Rijksarchief* in The Hague, I commenced my search in the summer of 1994. In my naivety I judged a maximum of six months to be sufficient for this task. However, it is only now, three very long years on, that I am finally nearing the end of my quest. From the outset it became clear that my search could not remain limited to Burma itself and the Coromandel Coast under whose jurisdiction it fell, but that I would also need to plough through vast numbers of manuscripts from and

about such diverse locations as Siam, Persia, Japan, and of course, Batavia itself. This test of endurance has yielded a rich harvest indeed. For, from the murky depths of these ancient writings has emerged a colourful and highly fascinating kaleidoscope of details that paints a vivid picture of how a distinct group of foreign traders functioned in seventeenth-century Burma and what was involved in their relationship with the Court of Ava, the capital city of what the Dutch always referred to as the 'Kingdom of Pegu'. Furthermore, the VOC archives also contain detailed eyewitness accounts of destructive internecine wars between Burma and both Siam and China in the seventeenth century; a period in Burma's history suffering from a dearth of information.

The Burma trade route

One might wonder why the history of these factories was never written. Not only has there been no systematic and thorough study of these VOC establishments but, unfortunately, Burma is rarely, if ever, touched upon in Dutch research. One could argue that the factories in the remote 'Kingdom of Pegu' were of no importance whatsoever in the grand design of VOC activities in the East. After all, the Dutch came to the East Indies in search of spices, and Burma was not a producer. However, once they reached the Spice Islands, the Dutch discovered that the celebrated pungent condiments cum medicaments could only be had in exchange for the equally celebrated textiles from the Coromandel Coast. And once there, they stumbled upon the ancient and hugely lucrative trade across the Bay of Bengal. Thus it was rumours of vast profits to be made across the Bay that in turn brought the ever-avaricious Dutch to the shores of the 'Kingdom of Pegu'.

Perhaps the Burma trade as such was not vast or important enough to

Dutch historians to justify a full-fledged research project resulting in a monograph of its own. However, it is Burma's pivotal position along ancient and crucial maritime and overland trade routes that, in the end, will decide the overall importance and scholarly value of the study I have embarked upon. Cogently, the Dutch factories in Burma were stepping-stones along a trade artery that ran from China to India and beyond.

From time immemorial to this very day, Burma has been of critical importance to the Chinese province of Yunnan. From this remote part of China, Burma affords the nearest, easiest, and most direct access to the sea. Through the ages and in all manner of ways, the Burma-Yunnan border has been a crossroads of some consequence to the inhabitants of both sides of this divide. Many a time it was the scene of bitter battles, however, in times of peace, it was and remains an essential corridor through which pass a wide variety of goods and people.

Burma and the VOC

If, in the end, the VOC manuscripts shed some light on this crucial Southeast Asian region and extract it from the seventeenth century murkiness that envelops it, that, in itself, will add greatly to the knowledge we have about this specific trade route during the period in question.

As to the intrinsic value of this particular research in the grand scheme of VOC studies, I might venture to suggest that placing Burma, for the very first time, squarely within the vast and intricate network of VOC trading posts in the East Indies might give us deeper insight into how Batavia, in the seventeenth century, reacted to certain critical events which occurred all along the arteries of its far-flung empire of trade, and, furthermore, how these very events forced the VOC trading activities to evolve over time.

The history of the Dutch factories in Burma deserves to be written. For all too long these remote trading posts have languished as a mere footnote, if that, in Dutch historiography. I do believe, and the results of my research bear me out, that the VOC lodges in seventeenth century Burma deserve to be brought out of the shadows and given their rightful place in the sun. ■

Wil O. Radelaar-Dijk (Leiden University) is a free-lance researcher

19 > 22 MARCH 1997
BARCELONA, SPAIN

The History of the Philippines and the Spanish Presence in the Pacific

■ By FLORENTINO RODAO



In March 1997, a small group of Spanish specialists on the Philippines gathered together at the Universitat Pompeu Fabra in Barcelona for a three-day conference on the History of the Philippines and Spanish Presence in the Pacific. The discussions showed the different policies pursued by the Spanish empire in relation to the Philippine Archipelago and how this differed from the way matters were run in the American colonies, first in Mexico and Peru and, after 1820, Cuba.

There are three main groups in Spain engaged in research on the former colony in Asia, each influenced by the documentation that is most readily accessible. The first is an Andalusian group founded by Lourdes Díaz-Truchuelo and continued at present by Professor Antonio García-Abasolo, from the University of Cordoba, whose research is based on the Archivo General de Indias and deals with 16th-18th century Philippines. A second group which is based mainly in Madrid, usually publishes in the *Revista Española del Pacífico* and focuses on the 19th century Philippines and its international context, using materials from the Archivo Histórico Nacional, Foreign Ministry Archives and other documentation sources.

A third group is based in Barcelona, at the Pompeu Fabra University and deals with two main topics. The first topic, economic history, is covered by a research group that used to focus on Latin America, but has 'jumped' to the Philippines. The members include Josep Maria Delgado, Josep Maria Fradera, and Antonio Alonso, with Arturo Giraldez currently teaching in the US. The second topic, under the leadership of Dolores Folch, focuses on relations between the Philippines and China. They make extensive use of the archives of the company that was the largest in the Philippines until the 1950s, the *Compañía General de Tabacos de Filipinas*, based in Barcelona, but also do research outside their city.

The organizer of the conference was Josep Maria Fradera, therefore the discussions were biased toward economic history. The first day was dedicated to the earliest period, just after the arrival of the Spaniards in

Manila, the attempts to expand alternatively in China or other parts of Southeast Asia, and the difference in the way the natives were exploited through the 'Encomienda' in contrast to the American colonies, a topic extensively researched by Patricio Hidalgo. The discussion centred on the scanty number of Spaniards in Manila and the attempts they made to expand their presence. One participant suggested the idea that for a brief period (1580s-1605) Asia was an 'Eldorado' for Western adventurers (not only Spaniards). This hypothesis was based on the idea that Manila was occupied as a stepping stone towards Asia Mainland and some contemporary references do indeed discuss the need to find occupations for the very large number of Spaniards in the Archipelago who had come from America. The recent publication of the book 'Spaniards in Siam, 1540/1939' prompted a debate on the quantification of migration movements using the Manila Galleon, the annual voyage between the Philippines and Asia and America. Arturo Giraldez pointed to the silverization of the Chinese economy as a central point in the expansion into Asia by Europeans. In his view, they mostly acted as middlemen between the producers and end-purchasers.

The 17th and 18th centuries were discussed the second day. Antonio Alonso, who is directing a research group on 'Costs and Profits in the Spanish Empire' emphasized the importance of those annual silver remittances to the Philippines from Mexico, the 'Situado'. Some data suggest that the quantity carried by these galleons was three-quarters of the total carried by English, Dutch, and the Portuguese 'Estada da Índia'. Josep Maria Fradera underlined the structural changes of Spanish dominion after the British seizure of Manila (and Havana) in the mid-eighteenth century. The monetary core switched from taxes to focus on revenues from monopolies like tobacco or native liquors, and these changes prompted an effective occupation of the islands, something that had not been undertaken before. These changes bore fruit at the time, but the independence of Latin American colonies and the subsequent end of the 'Situado' remittances meant the new incomes remained in the Islands instead of being sent to Spain, which was what the original idea had been.

The final day started with the end of the Galleon, the alternative route attempted by the 'Compañía de Filipinas' to form a direct link with the Peninsula and the aims of the representatives of the Philippines in the Spanish Parliaments at the beginning of the 19th century. Again, the comparison between the situation in America (this time Cuba and Puerto Rico) and the Philippines emerged. The common view of a rich Cuba and a poor Philippines has to be adjusted when analyzing the last decades of the empire. Although Cuba's budget was bigger than that of the government of Manila, Ines Roldan pointed out that Havana was ridden with debt (half the income had to be spent for servicing payment of this debt) but this was not the case with the Philippines. Other researchers pointed out the dynamism in the Philippine economy and its relations with the metropolis just before 1898.

Professors Denys Lombart (École Française d'Extrême Orient) and Peter Boomgaard (KITLV, the Netherlands) also participated. Quite apart from the history a conference was given on the project to microfilm documentation in the Philippines from the Spanish period, run by the Spanish Council for Research (CSIC) and the Philippine National Archives. Forty thousand bundles are to be catalogued and when this is compared to the mere two thousand that can be consulted in Madrid or Mexico, historians can only dream: the history of the Philippines will have to be rewritten. Next November there will be the Fourth Conference of the Spanish Pacific Studies Association at Valladolid, focusing on the Centenary of 1898. There, we will have time to continue our discussion, joined by scholars of many other nationalities. ■

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12 > 13 MAY 1997
BIELEFELD, GERMANY

Lifestyling in Southeast Asia

The workshop 'Lifestyling in Southeast Asia' was held at the Sociology of Developments Research Centre (SDRC) of the University of Bielefeld on 12 and 13 May 1997. The workshop was chaired by Prof. Hans-Dieter Evers, Director of SDRC and Alexander Horstmann, Research Fellow.

■ By ALEXANDER HORSTMANN



In her paper 'New Approaches to Lifestyling, Consumerism and Social Inequality' Dr Solvay Gerke (SDRC, Bielefeld) highlighted some fundamental aspects of her theory of Lifestyling as she applied it to her studies on the new Indonesian middle class. Globalization and mass consumption make available a wide range of expensive, but mass-produced consumer items. Stressing the symbolic value of commodities, Gerke argues that the new, bureaucratic middle class in Indonesia is involved in symbolic consumption as a way of life. The lower middle classes, without the economic means to lead a middle class life, engage in what she calls virtual consumption and lifestyling. Virtual middle classes have to buy fakes to display the referentials necessary for middle class membership. She clearly distinguishes lifestyle from 'lifestyling'. Lifestyle allows for social classification. Lifestylation is a process by which the new middle class is differentiating itself from other, poorer groups.

In his paper 'Consuming Asians: Ideas and Issues', Prof. Chua Beng-Huat (National University of Singapore) drew on his book to be published in a series on the new rich in Asia. Chua made a number of crucial clarifications on the concept and moral discourses of consumerism in Asia. First, improved material life increasingly constitutes the performance criterion for political legitimacy of less than democratic governments in Southeast Asia. Second, consumerism makes apparent the emergence of new class divisions in Southeast Asia. Third, consumerism is seen as Westernization by the older generation. The moral debate is a generational conflict between traditional parents and their 'westernized' children.

Dr Mark Hobart (SOAS, London) gave a most interesting lecture entitled 'A Very Peculiar Practice or the Unimportance of Penguins' which dealt with the ignorance of anthropologists in the field and a new dimension to research as Lifestyling. Hobart deconstructs the ethnographic approach as a practice. The practitioners see the other people as governable, solvable, translatable, transformable, manageable, and saleable. Hobart described fieldwork as a confrontation of anthropologists versus the people. He referred to a large stock of text about the

Western body in the tropics. Fieldwork becomes a matter of survival, voyeurism, dislocation. In short, Hobart sees a growth of ignorance of academics, consultants, and developers towards the unknown, overinterpreted Other. He proposes an alternative ethnography in which the anthropologist learns to listen to the people and be sensitive to the issues the people talk about among themselves.

In a paper entitled 'Lifestyling as Empowerment: Strategies of Social Actors in Time and Space', Alexander Horstmann (Bielefeld) introduced his ethnography on the new rich in the deep south of the Thai Kingdom, on the border with Malaysia. Horstmann provided an empirical example which illustrated many theoretical concepts raised during this workshop. However, his aim is to make for an original contribution to the literature on globalization and lifestyle. The new rich are the lifestyle agents or culture builders who select specific building items from the social fields market and state and mobilize various types of capital in their social and economic behaviour. In southern Thailand, ethnicity is a key strategic resource. Linking lifestyles to larger processes of bureaucratization and globalization, Horstmann attempts to show the way lifestyling will empower respective strategic groups in the social struggle carried out in southern Thailand.

Dr Mark Hobart presented a second exciting paper entitled 'Consuming Passions: Overinterpreting Television-Viewing in Bali' which constituted an attractive start to an additional meeting on media and consumption, on 13 May 1997. Focusing on the notions of agency and practice, Hobart stimulated a lively debate on media and cultural studies. He argues that while the beauty of the media interpreter is reproduced by media studies and anthropologists risk becoming organic intellectuals for business, audiences are largely unknown. Mark Hobart is currently interested in the practices of television viewing in Bali.

In summary, all participants found the workshop enjoyable and plan to meet again at a later stage. The papers are available on demand at the address below. ■

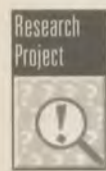
SOCIOLOGY AND DEVELOPMENT RESEARCH CENTRE (SDRC)

University of Bielefeld
33501 Bielefeld,
Germany

In Search of Banned Photographs

Fifty years ago saw the beginning of what became known as the first military action (eerste politionele actie), the war in which the Netherlands attempted to restore its authority in the East Indies. Photographers captured these actions on film. Photos which showed the harsh reality of the colonial war were never made available to the public. The historian of photography Louis Zweers has rediscovered these censored photographs.

By LOUIS ZWEERS



In January 1995 the archivist H. de Graaff of the General State Archives drew my attention to a photograph collection of the Dienst voor Legercontacten (Army Contacts Service, DLC), part of the former Dutch military intelligence service in the Netherlands East Indies. It transpired that the largely 'cleaned up' photo collection of this Service had been shipped to the Netherlands in a number of wooden packing cases on board the motor vessel 'Heinselmans' in March 1950. According to De Graaff, when they were handed over to the General State Archives by the Ministry of Defence in 1962 only the prints were examined. No attention was paid to the negatives. There was no money to inventory and conserve the collection of some six thousand nitrate negatives, ten thousand prints, and the documents pertaining to them. The twenty-five cardboard boxes in which the material was stored were never unpacked.

In February 1995 I began to examine the negatives and the documentation relating to them. I discovered that the army photographer in the Indies usually developed his own negatives on the spot. He then sent this photographic material, including any dud shots, in special DCL envelopes, to the headquarters in Batavia by army airmail. There the (miniature format) negative films were cut into strips and inserted into sheets. The headquarters decided which films would be published. The photographers themselves had no say whatsoever in the matter. There was a very strict control over the (photographic) reporting of the military actions. An initial inventorization showed me that about one-third of the original number of negatives has disappeared. The more than three hundred sheets, arranged according to negative number, contain concise but essential information like place, date, subject, and usually the name of the photographer. The captions which once accompanied them have disappeared without trace. The negatives cover the period from the beginning of 1947 - the Dienst voor Legercontacten was set up in April 1947 - to the withdrawal of the Dutch troops from the Indies at the end of 1949.

Execution?

I had the photographer at the National State Archives, Ferry Wattjes, make contact prints of the negatives covering the second military action. Not just the images themselves, but more particularly their sequence and coherence provide special information. On Sunday morning 19 December 1948, the army photographer J. Zijlstra photographed the surprise air

attack mounted by Dutch paratroopers on Yogyakarta, the Republican political centre. He captured on film the arrest of Sukarno and his ministers at his residence in Yogyakarta and their departure from the airfield Maguwo near Yogyakarta on their way to their exile in North Sumatra. Lieutenant T. Schilling photographed the rapid advance of the Dutch tanks of the V Brigade on Solo, the second princely city in Central Java.

The consecutive series of as yet unknown photos made by army photographer Sergeant F.C. Kellenbach covering the action near the East Javanese town of Magetan shows a Dutch unit which arrested ten or so Indonesian *pemuda* (freedom fighters) in March 1949. Most of the prisoners have their hands bound behind their backs. Their arms, cartridge belts or pouches, captured during an attack, have been hung around their necks. They were transported through the small town of Magetan. Just after this the small group disappears into a wooded ravine where a Dutch soldier stands ready with his bren gun (a kind of light machine gun). Another Dutch soldier on the edge of the ravine gives a sign with his raised hand. Shortly afterwards the man with the machine gun and his mate return without their prisoners-of-war. Was this a 'Sicilian Vespers', a summary execution? Or were there just some warning shots fired over the heads of the prisoners? But where then are the prisoners-of-war on the last photo in the series? I had a number of blow-ups of the photos made. In the extreme right of one of them it is still quite possible to see the point of the violently agitated barrel of the bren gun. Startled, two other Dutch soldiers look behind them in the direction of the bren gunner. Were they shocked by the loud clatter of the bren gun or by something else? The groups of prisoners, who initially stood bunched together, are now scattered out over a wider area. They are barely perceptible. Even on these enlargements it is not possible to determine whether they have actually been hit by bullets. I confronted the photographer Kellenbach, who now lives in Australia, with his action photos. He can no longer recall the incident. He assumes that if indeed there had been an execution, he would certainly have known about it.

Cover ups

Among the DLC documents I come across the correspondence of the head of the Dienst voor Legercontacten in Batavia, Lieutenant-Colonel W.C. Koenders. His letters reveal that the service not only peddled written propaganda, it also dealt in images: the reality was concealed in a very effective manner. The Service made sure that real images of the war were made available to the public as little as pos-

sible. I interviewed five veterans - most of the army photographers are now deceased - and confronted them with their photos. Some of them were seeing this unpublished photographic material again for the first time in fifty years. They provided the essential information about the background to and how these action photos were taken. A pre-publication of six pages of the censored photos of the military actions under the headline 'De vergeten beelden van operatie Kraai' (The forgotten images of Operation Crow) appeared in the weekly *Vrij Nederland* on 12 August 1995, at the time of the state visit to Indonesia by Queen Beatrix. In November 1995 the publisher SDU Uitgevers in The Hague brought out *Agressie II: Operatie Kraai, de vergeten beelden van de tweede*

Restoration Workshop) in Rotterdam. Within a few years the entire negative collection will be preserved and transposed on to a new carrier. My new research into this collection produced a remarkable discovery of more than two hundred so far unknown nitrate negatives taken by army photographer Sergeant B. Huisman. Some of this nitrate material has been spoiled or marred by small flecks and scratches, occasionally the photos are out of focus or overexposed. In the summer of 1947 the young war photographer recorded the fierce clashes in Deli on the east coast of Sumatra (operation Product/Agressie I). At the end of the fifties he emigrated to Australia, where he set himself up as a photographer. He died two years ago. I visited his colleague, A.J.M. Loomans, who

photographed the arrest and interrogation of another young Indonesian nationalist. In the first shot the young man with his hands tied behind his back is being led away by KNIL (the Dutch colonial army) soldiers. In the next shot he is sitting on the ground near a jeep surrounded by armed soldiers. Dutch military men of the special unit, the *Inlichtingen en Veiligheids-groep* (Intelligence and Security Group) or IVG begin the interrogation.

Other unpublished photos show two young Indonesian nationalists being forced to take off their clothes by KNIL soldiers. A senseless action which has no other purpose than to humiliate the prisoners. These less than inspiring images of the fortunes of war were never passed for publication at the time that they were taken. I compiled a selection of these unpublished negatives. This offers an unforgettable and sometimes gruesome picture of the situation in Sumatra about which still so little is known. These

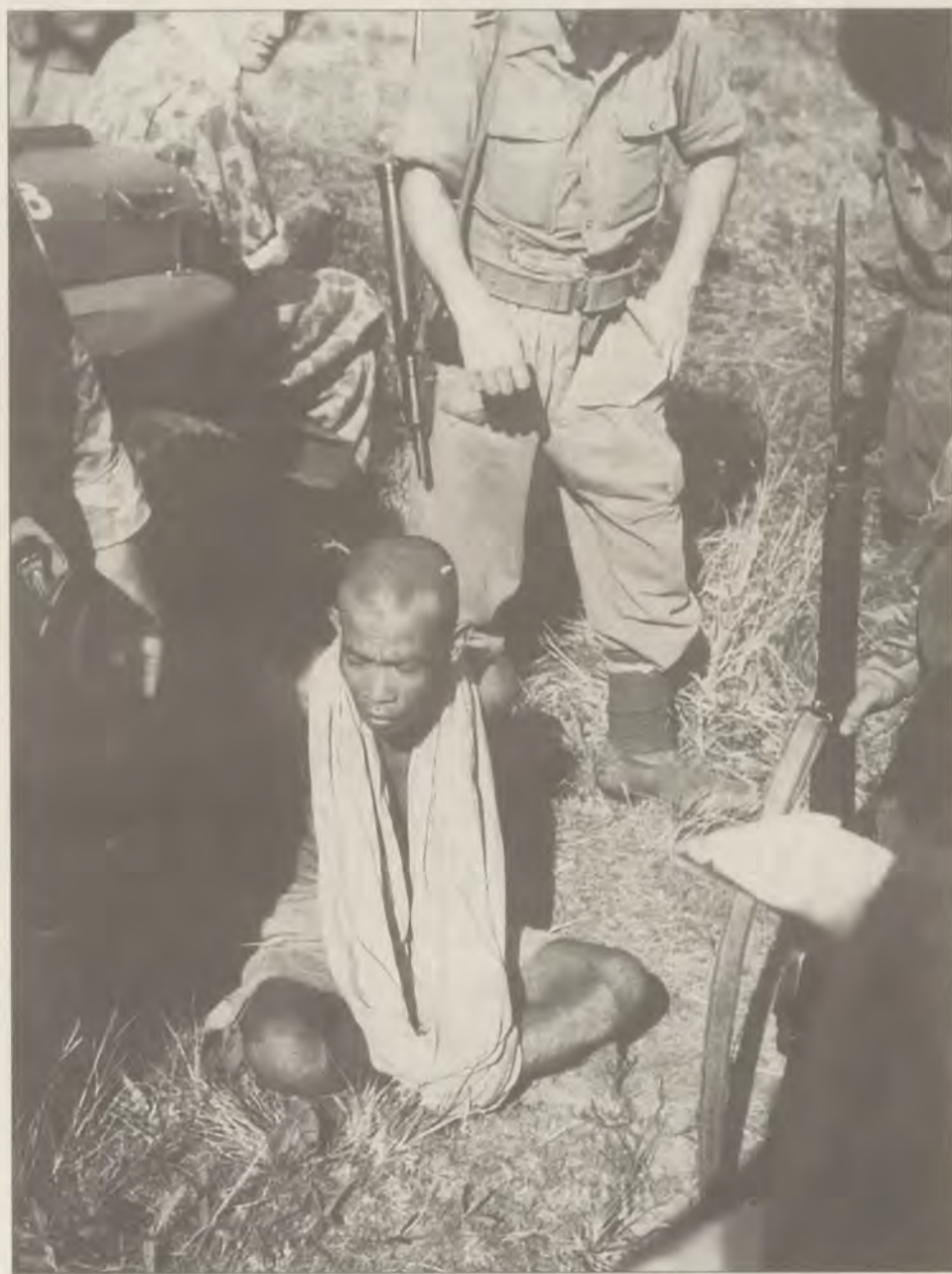
photos provide the essential nuances to the present picture of this painful colonial war. ■

Louis Zweers

Strijd om Deli: Verboden foto's van de eerste politionele actie op Sumatra (The Battle for Deli: forbidden photos of the first military action in Sumatra)
96 p. Walburg Pers

Louis Zweers is a historian of photography and a journalist.

(Translated from Dutch by Rosemary Robson)



Medan/Binjai, east coast of Sumatra, 21 juli 1947. A captured extremist during the first interrogation by Dutch soldiers of the Intelligence and Security Group.

politionele actie (Aggression II: Operation Crow, the forgotten images of the second military action) (2nd edition 1997) to accompany the photographic exhibition of the same name in the Rotterdam Museum for Ethnology.

Deli

At the beginning of 1996 the archivist of the General State Archives, A.M. Tempelaars, compiled an inventory of the photo collection and archival documents of the Dienst voor Legercontacten Indonesie 1946-1950. The National Archives also transferred the highly inflammable nitrate negatives to the National Fotorestaoratie Atelier (The National Photographic

also worked as army photographer in Medan in Sumatra. He described the conditions under which they had to work and what the war was like in reality. This sort of background information is of the greatest importance - 'Before a photograph can be accepted as a document, it must itself be documented', is one of the standing dicta laid down by the English photo historian Beaumont Newhall. Through the very nature of their material photographs provide detailed information. They can add supplementary facts to historical knowledge.

For the first time the photos taken in Deli show the harsh reality of the colonial war, the bitter confronta-

20 > 22 MARCH 1997
AMSTERDAM, THE NETHERLANDS

Crime and Punishment

Criminality in Southeast Asia

A conference on Crime and Punishment: Criminality in Southeast Asia was organized by the Joint Committee on Southeast Asia of the American Council of Learned Societies and the Social Science Research Council from 20-22 March 1997 in Amsterdam. The conference was held at the Centre for Asian Studies, University of Amsterdam, with financial support from the International Institute for Asian Studies, Leiden. Professors Vicente Rafael (University of California, San Diego) and Hendrik Maier (Leiden University) were the conference organizers.

■ By **SHAHBANO ALIANI**



The broad range of questions that the conference sought to address included: When was 'crime' invented in Southeast Asia? How has criminality been conceived in the region? Who historically have been cast as 'criminals'? How do questions about criminality open up to related inquiries regarding the genealogy of legal systems across various regimes? How do notions of criminality furnish relays in the production of modern subjectivity? And, how do juridically determined ideas about self and Other settle and unsettle the borders of so-

cial order in Southeast Asian societies?

The concept of criminality, the organizers argued, furnishes the impetus, both ideological and institutional, for legislating social location and the protocols of deference; sets the occasion for re-citing, performing, and revising the law; legitimizes disciplinary practices of modern policing and the rationalization of property, of ethnic, gender, and sexual relations. Participants, who were drawn from a range of disciplines and countries, were encouraged to explore the contingency and the malleability of the term 'criminality' as it occurs in various historical moments and cultural settings.

Some presentations included: Henk Schulte Nordholt (Cultural

Anthropology, University of Amsterdam) and Margreet van Til (Centre for Asian Studies, University of Amsterdam) who, in their paper entitled 'Colonial Criminals on Java 1870-1910', argue that although after 1830 'law and order' were the cornerstones of colonial ideology, in actual practice Dutch colonial rule in Java was based on terror and intimidation. They contend that as part of its own formation, the colonial state gave birth to criminals, though it was capable of and interested in controlling only some of the criminality it had helped to create. Carolyn Hau (Comparative Literature, Cornell University) presented an essay 'Who Will Save Us From The Law?: The Criminal State and Illegal Alien in Post 1986 Philippines'. In her paper, Hau argues that the kidnapping of Chinese Filipinos is a manifestation of the discourse of the Chinese as alien 'material men' whose virtual nationality within the Philippine post-colonial state remains a politically charged and contested issue.

Peter Zinoman's (History, University of California, Berkeley) paper

'The Colonial Prison in Indochina: Comparative and Methodological Considerations', follows north Vietnamese scholarship in depicting the metamorphosis of colonial jails into revolutionary schools. Zinoman departs from the line and accounts for the transformation of the colonial goal being not solely due to the 'iron determination' of the communist party. He chooses to emphasize enduring institutional features of the prison system itself. He explains that outmoded architecture and surveillance, confused systems of penal labour and classification, allied with idiosyncratic methods of administration and provisioning are crucial structural components in any understanding of how the Indochinese prisons served as training grounds for revolutionaries.

In 'A New Criminal Type in Jakarta: Counter Revolution Today' James Siegel (Anthropology, Cornell University) states that though criminality generally takes its definition from the law, in Indonesia *kejahatan* (criminality) exists without reference to the law. This criminality, he argues, is an effect of counter-revolution, which is not the restoration of colonialism, but the continued repression of forces that would have launched a class revolution had they been allowed to succeed. In his essay entitled 'The Usual Suspects: Nardong Putik, Don Pepe Oyson, and Robin Hood' John Sidel (School of Oriental and African Studies, University of London) questions the portrayal of criminality in the Philippines as a form of societal 'resistance'

to injustice unpunished or perpetrated by predatory agents of capital and the state. Sidel argues that as with the legend of Nardong Putik and other supposedly Robin Hood-like gangsters in the Cavite province, the myths propagated by and about local politicians locate the source of power in the outlaws' intrinsic personal qualities, obscuring the derivative nature of power - its origin in the predatory state and its role in the process of capital accumulation. These and other conference papers are now being prepared for publication.

Other conference participants included: Joshua Barker (Anthropology, Cornell University); Daniel Lev (Political Science, University of Washington-Seattle); Rudolph Mrazek (History, University of Michigan); Hendrik Maier (Southeast Asian Languages, Leiden University); and John Pemberton (Anthropology, Columbia University). Itzy Abraham (Social Science Research Council); Benedict Anderson (Government, Cornell University); Vicente Rafael (Communications, University of California-San Diego); Laurie Sears (Southeast Asian Languages, University of Washington-Seattle); and Patsy Spyer (Anthropology, University of Amsterdam) served as discussants for the conference. ■

Shahbano Aliani is attached to the Southeast Asia Program of the Social Science Research Council, New York, USA

24 > 27 MARCH 1997
SINGAPORE

Tribal Communities in the Malay World

In the last decade or so, there have been numerous grand assemblies of scholars and specialists who have gathered to discuss the Malay World.

Nonetheless, under the aegis of four sponsoring institutions - the IAS (the Netherlands), Institute of Southeast Asian Studies (Singapore), Centre for Environment, Gender and Development (Singapore) and Westfälische Wilhelms-Universität (Germany), the International Conference on Tribal Communities in the Malay World, held in Singapore, 24-27 March, covered new ground and provided new perspectives.

■ By **JAMES COLLINS**



By shifting the vantage point away from the 'canonical' centre of the Malay World, that is away from Malay palaces and Malay ministries, the convenors of the conference, Cynthia Chou and Geoffrey Benjamin, succeeded in making the participants hear other voices and understand different concerns.

The twenty-three papers prepared for the Singapore conference comprised an unusually large assemblage of quality papers related to the theme of tribal communities. Ten papers discussed diverse Orang Asli (indigenous) groups in the Malay Peninsula, both in Malaysia and Thailand. Three papers concentrated on the Orang

Laut, the so-called sea people of the Riau-Lingga area and the islands of Sumatra's east coast. Moreover, there were two papers which compared Orang Asli and Orang Laut groups. Thus fifteen of the conference papers described or analysed tribal communities in the Malay Peninsula or its nearby islands. There were five additional papers on three ethnic groups of Sumatra: the Petalangan communities of the Kampar River basin of eastern Sumatra, the Siberut forest dwellers of the Mentawai islands off Sumatra's west coast, and, somewhat surprisingly, the Karo Batak farmers of northern Sumatra. (Surprisingly, because the 'tribal' status of the Karo Bataks must be historical, rather than contemporary, unless 'tribal' simply means indigenous but not Muslim). The remaining two papers were about

ethnic groups in Borneo, that is Lahanan communities in Sarawak (Malaysia) and various 'Dayak' groups in Kalimantan Barat (Indonesia).

The programme drawn up by the indefatigable convenors recognized five categories of presentations: Ethnology; Material Culture and Development; World View; Ethnogenesis; and Inter-group Relations; and History and Politics. However, as is often the case, many papers did not fit smoothly into these categories; overlap and interfit describes the conference ambience. In fact, most of the papers were anthropological, both descriptive and developmental. Exceptions to the anthropological emphasis of the conference were the papers by Nik Hassan Shumaimi Nik Abdul Rahman, which provided an archaeological overview of the relationships between Malays and Orang Asli, and by J. Collins, which looked at the linguistic evidence for distinguishing between 'Malays' and 'Dayaks' in Kalimantan Barat. Some papers, like R. Dentan's study of violence and Orang Asli religious beliefs, shared the distillation of decades of fieldwork and analysis; others, like N. Porath's com-

parison of communities in the interior of southern Thailand and in the coastal islands of eastern Sumatra, provided fresh glimpses of recent fieldtrips. Other papers, like L. Lenhart's and Tenas Effendi's, dramatically sketched the symbolic and economic relationships of a community to its territory, in the one case Orang Laut maritime territory and in the other Petalangan forests and stands of sialang trees. The impact of recent commercial exploitation of these territories and their resources sparked lively and concerned discussions.

Development and related socio-political issues were dominant in the presentations of C. Nicholas on the tribal communities of Malaysia as well as Wan Zawawi Ibrahim's reflections on Orang Asli art and culture in an increasingly inhospitable social milieu. Strikingly, S. Howell demonstrated that development and culture shift need not be irreversible; from her two-decade perspective, the Che-wong of Central Pahang seem to have flirted with motorcycles and steady cash incomes but backed out of a full betrothal in favour of re-creating their traditional lifestyles, their traditional selves. G. Persoon's contribution on Siberut adjustments to commerce and tourism also offered a ray of hope that inter-group relationships can even be beneficial to and supportive of traditional lifestyles, provided a *deus ex machina* (in this case the president of Indonesia) intervenes to secure the survival of the tropical forest environment. The bipolarity and ambiguity of that environment in the Siberut (Mentawai) culture led R. Schefold to new ways of looking at

canonical Malay literature, where common, ancient Austronesian themes provide a key to such texts.

Even in the face of the massive environmental destruction which is now (literally) exploding in Batam and the nearby Riau islands, C. Chou, Raja Hamza, and V. Wee described tactics, training programmes, and strategies to cope with this social and ecological disaster. N. Maeda Tachimoto's paper dealt with mechanisms and structures to maintain diversity with harmony among three ethnic groups on Selayar island between Lingga and Singkep islands. J. Edo described strategies and patterns of harmony-building between the ruling family and some Orang Asli families of Perak (Malaysia). Indeed, G. Benjamin's opening presentation emphasized the variety of typological relationships that can obtain between tribal and Malay communities in Southeast Asia. The wide range of topics and concerns enunciated in these conference papers - only a small number of which have been mentioned here - verifies Benjamin's insistence on the diverse forms of relationships between tribal communities and the 'others'.

The participating scholars await the successful completion of the editing process, now under way in Leiden. A selection of the conference papers to be edited by G. Benjamin and C. Chou will be published jointly by the International Institute for Asian Studies, the Institute of Southeast Asian Studies and Keagan Paul (London). ■

James Collins is attached to the Universiti Kebangsaan Malaysia.



Excursion to the Riau Archipelago

The organizers of the workshop, 'Tribal Communities in the Malay World', offered the participants an excursion to the Riau Archipelago in Indonesia on 28 March, following the four day international conference in Singapore. The whole idea behind the excursion was to become familiarized with various important historical sites in the Malay world. Gerard Persoon reports.

By GERARD A. PERSOON

Report
A fast ferry boat, resembling an oversized speed boat, transported us from Singapore to the fascinating 'water world' of the Riau Islands. Dotted this part of the maritime world were also boats and ships representing various marine traditions ranging from tiny fishing boats, small cargo vessels to large container ships and oil tankers. The trip from Singapore to Riau is a popular journey undertaken by many Singaporeans eager to experience a different rhythm of social life. Shopping for shellfish at the local market is yet another reason for Singaporeans to hop over to Riau.

The excursion itself consisted of visits to two settlements of historical significance. We first called at Senggarang, an island opposite Tanjung Pinang. Senggarang, one of the oldest overseas Chinese settlements in the world, first housed fishermen from Southern China many centuries ago. Even now, Senggarang is still a fishing village. Chinese boat-building and fishing remain important income-generating activities for its inhabitants. The island is now also noted for an important complex of Chinese temples. It is highly evident from all the ongoing construction work that this island is not only of great importance to the Chinese community in Senggarang, but also to the many visitors who come from much further af-

field. Apart from the three temples there, known as Tsao, the complex is also an entertainment park depicting scenes and figures from Chinese folklore stories and myths.

Penyengat

The highlight of the excursion was the next stage of our trip to the island of Penyengat, a site of great historical importance in the Malay world. Upon arrival, we were welcomed into the house of Raja Hamzah, a local inhabitant. One of the workshop organizers, Dr Vivienne Wee, provided us with a vivid and detailed account of the intriguing history of the region. She related stories about the various groups of settlers and migrants to this area and the relationship between the sultanates and kingdoms of Palembang, Pagarrayung, and Langkat. In the 19th century, the island of Penyengat became of the centre of Malay culture. In the period before that, the Dutch had tried to defeat the Malay king with the help of the Buginese. Later, the Buginese were incorporated into the Malay kingdom through instituting the position of a Buginese viceroy under the Malay sultan. When the kingdom of Riau-Lingga was dissolved in 1913, the Malay king left Penyengat as he no longer wanted to be ruled by the Dutch colonial administration. Despite his departure, the island retained its relevance as a focal point for the Malay world. In spite of its limited area, Penyengat remains a very important site for the Malays in the region. Many other historical sites, such as

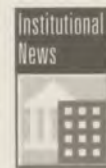
the graves of notable aristocrats of the Malay royal houses can be found on this island. Famous examples including the graves of Raja Ali Haji and Engku Putri Raja Hamidah, who was given Penyengat as a wedding gift in 1804. Another source of attraction is the Sultan Mosque built around 1844, and where numerous books of historical value are kept. The mosque and many of the graves looked well-maintained, shining with fresh coats of paint. Elsewhere, reconstruction work was still going on. Some of this work of renovation on Penyengat can certainly be attributed to the elaborate official October 1996 celebration on the island to commemorate Raja Ali Haji, who had worked and ruled as viceroy on the island in the 19th century.

This excursion not only provided us with insights into the history of the region, it also enabled us to gain a better understanding of the current political and socio-economic linkages between the Riau Archipelago and Singapore. We discovered that the region not only exports food commodities to Singapore, but that it also literally transports islands to Singapore! Shiploads of rocks, stones, and sand extracted from little islands in the Riau waters are used to expand the total land mass of Singapore. Changi Airport in Singapore, for instance, was constructed using Indonesian soil. In the near future, Singapore has plans to build a dam on an island in the Bay of Bintan as a catchment area for fresh water to meet the demands of the island state.

Although there were relatively few 'tribal' elements in the excursion to the Riau islands, the main focus on the historical interactions and clashes between the Malays, Buginese, Chinese, and Dutch in the region, added an interesting dimension to a well organized and highly enjoyable conference. ■

Web-site Tribal Communities in Southeast Asia

By ANNETTE HAMILTON



As one outcome of the Conference, 'Tribal Communities in the Malay World', it was decided to support the establishment of a site on the World Wide Web. The Department of Anthropology at Macquarie University in Sydney, Australia will host the site, tentatively to be called, 'Tribal and Indigenous Communities in South East Asia: Research and Information Network' (TICSEARIN). The site will include information arising directly from the conference, including names and contact numbers of participants, abstracts of papers, summaries of relevant issues arising in discussions, and similar material, while over a longer term it will be developed to provide up-to date information on all aspects of current research and developments among the many minority, tribal and indigenous groups in Southeast Asia. The site will also provide links to other sites of interest to researchers and teachers concerned with such issues.

The potential for using internet linkages to further the aims of academic and scholarly research is huge, but still little developed. For example, there is no data-base or single source of information about previous, current or planned research projects in the region. Much needless duplication of effort, and frustrating overlaps, could be avoided if new (and recent) projects were announced in an open forum where others interested could respond. Many other benefits to research can arise from the kind of connections which electronic networking can provide.

It is intended that the site also provide a list of recent publications together with sources for purchase of these, and a list of 'classic' references on indigenous, tribal and minority peoples in Southeast Asia together with sources.

The problem of access to this material for those not linked to Internet services was addressed briefly at the Conference in the final discussion session. Over time it is hoped that the utility of such a network will become established. The possibility of providing hardware, software, and training to people in their own communities will be explored in more detail as an aspect of the new Network's activities.

Contributions and information to add to the Web-site will be gratefully received and acknowledged. If you have any material you would like to contribute now, when the site is at its early stages of develop-

ment, please contact me at the address below (e-mail or fax for preference). All contributions will be fully acknowledged. Any other information, suggestions or advice will likewise be welcomed. ■

SITES WORTH VISITING

<http://iias.leidenuniv.nl>

This is a link to the International Institute for Asian Studies in Leiden, the Netherlands, which offers facilities, resources, and institutional networking possibilities for research not only in tribal and indigenous communities, but also for Asian Studies in general.

<http://www.halcyon.com/FWDP/help.html>

This is the site for the Centre for World Indigenous Studies, which sponsors the Fourth World Documentation Project. Although this site is largely oriented towards North American Indian issues, it is interesting for comparison. You can find information about how to access the Fourth World Documentation Project archives through:

[http://bioc\[.uthscsa.edu/natnet/archive/nl/9408/0011.html](http://bioc[.uthscsa.edu/natnet/archive/nl/9408/0011.html)

<http://www.ics.bc.ca/ica/membert.html>

This is the site for the Indonesia Canada Alliance NGO Partnerships. These projects focus on education, institution building, and people-to-people partnerships to improve the well-being of marginalized people in Indonesia and Canada.

<http://www.pip.dknet.dk/~pip1917/publicat.html>

This is the site for the IWIGA (International Work Group for Indigenous Affairs) and links you to published documents, newsletters, the magazine 'Indigenous Affairs' and also provides the ability to download a database.

<http://web.icppgr.fao.org/links/2.html>

This is the link-page for the site 'Traditional and Indigenous Knowledge' and provides you with a list of 22 other sites which you can click onto concerning aspects of indigenous peoples' affairs.

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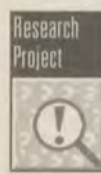
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Phonetics and Phonology of Prosodic Systems in the Languages of Indonesia

On 1 September 1997 a research programme will begin to study prosodic systems of the languages of Indonesia. The programme is a joint venture of the Leiden Department of Linguistics (including the Phonetics Laboratory) and the Centre for Non-Western Studies CNWS and, in Jakarta, Indonesia, the Fakultas Sastra of the Universitas Indonesia and the Pusat Pembinaan dan Pengembangan Bahasa. The research programme aims to provide compact characterizations of melodic and rhythmic structures of a representative sample of languages in the Indonesian area. Such structures include intonation, stress, and accent. Both the (abstract) phonological structure of these phenomena and their manifestation in the acoustics and perception of the speech signal (phonetic aspects) will be researched.

By VINCENT J. VAN HEUVEN & ELLEN VAN ZANTEN



In the tradition of linguistic fieldwork and descriptive linguistics it has been customary to work in *extenso*. The output of a descriptive research project is usually a grammar of a language, covering its phonology, morphology and syntax, and often includes a representative part of the lexicon plus sample texts. Restricted by the breadth of coverage and the limited (time) resources available to the researcher, such studies do not normally provide the results of acoustical measurements or controlled listening experiments. The research that we propose here aims to supplement existing descriptions of Indonesian languages with more detailed studies of one small part of the grammar, i.e. the prosodic component. The prosodic component of a grammar characterizes the melodies and rhythmic patterns of a given language, and enables a principled comparison with other languages. One important task of the programme is therefore to provide detailed, explicit, and controlled descriptions of the prosody of selected languages; a second objective is to establish experimental techniques and procedures that can be applied efficiently in a fieldwork situation.

From the c. 800 languages spoken in the Indonesian area (both Austronesian and Non-Austronesian) 30 will be selected such that optimal geographic and linguistic-genetic dispersion will be secured. Languages will only be selected if global linguistic descriptions are already available in the literature. The basic descriptive research will be carried out by a team of young researchers (five PhD candidates, two from The Netherlands, three from Indonesia), aided by two part-time post-docs, each of whom will also be responsible for methodological background studies. The programme will yield five doctoral dissertations: two in Leiden, three in Jakarta.

Organization

The research programme was initiated in close collaboration with Prof. W.A.L. Stokhof (Professor of Austronesian Linguistics/IIAS), Dr C. Odé (Senior Researcher ISIR Priority Programme on Irian Jaya languages), and Dr H.G. van der Hulst (assoc. professor of phonology at the Linguistics Department). The programme will be funded by the Royal Academy KNAW (Scientific Co-operation The Netherlands-Indonesia). In Leiden, it is a joint venture of the Dept. of Linguistics (including the Phonetics Laboratory) and the Centre for Non-Western Studies CNWS. The latter research institute represents a unique concentration of expertise on Non-Western languages. The programme is directly in

centration of theoretical linguists and phoneticians have been working on word prosodic phenomena, in both Western and Non-Western languages, in the latter case in close co-operation with experts on Non-Western languages in the Centre for Non-Western Studies. Van der Hulst and his co-workers have been an international centre of word prosodic studies, coordinating an exhaustive survey of the stress systems of European languages, but diverging into Non-Western languages on many occasions. The word prosodic characteristics of a large number of languages, both Western and Non-Western, are specified in the so-called StressTyp database.

The main line of experimental phonetic work at the Leiden Phonetics Laboratory concerns the melodic and temporal organization of Western languages (predominantly Dutch and English) and its function in accentuation and prosodic phrasing of sentences. Part of the experimental phonetic research effort at Leiden has been concentrated on the Non-Western languages since the late seventies.

Indonesian partners

The Indonesian partners are the Fakultas Sastra of Universitas Indonesia (FSUI), Jakarta, and the Pusat Pembinaan dan Pengembangan Bahasa (Pusat Bahasa, PPPB), the national institute responsible for language planning. The Indonesian programme coordinator is M. Laksman, who took her PhD in experimental phonetics at the Université Stendal, Grenoble, France on the phonetic realization of Indonesian stress in isolated words and in phrasal/sentence context. Universitas Indonesia are in the process of setting up a phonetics laboratory, under the direction of Laksman.

The Pusat Bahasa is currently involved in a large scale linguistic survey, whose primary purpose is to document lexical relationships among the languages in the Indonesian area. The survey is being carried out for no fewer than 7,000 villages across the entire area, and will be run between 1992 and 2006. Pusat Bahasa will be able to advise in locating suitable languages and language varieties for our phonological and phonetic survey, and to provide from their files names of suitable language consultants.

Aims and methods

The present programme will study word prosodic properties in a selection of languages in the Indonesian area. By prosody we mean the ensemble

of melodic, temporal, and dynamic properties of language and speech. These comprise relatively slowly varying properties of speech that are characteristic of linguistic units above the level of the segment (i.e. individual vowel or consonant). The phonetic components of prosody are

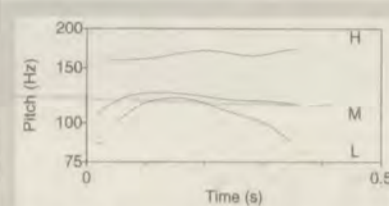


Figure 2 – Lexical tone phenomena are widespread in the languages of Irian Jaya. This figure shows the speed of the vocal cord vibration (the determinant of perceived pitch in speech) for three isolated words /bel/ in Mpur, a language of the Bird's Head area. The difference in pitch between high (H, 'but'), mid (M, 'in'), and low (L, 'fruit') lexical tones is easily observed in the figure. [Recordings made by Dr Cecilia Odé]

(i) variation in pitch, as determined by the repetition rate of the vocal cord vibration, (ii) variation in loudness, as determined by sound intensity and spectral balance due to differences in vocal effort, (iii) variation in quality (timbre) due to articulatory precision, and (iv) timing variations

The inseparability of phonological theory and phonetic realization is essential to our research methodology. [figure 2 and 3]

The long-term goal of the present project is to provide a full specification of all the languages in the Indonesian area in terms of their prosodic properties. For the mid-term this ambitious goal will be narrowed down to a study of word prosodic properties in a small selection of languages. For any language to be selected for the sample, published descriptions must be available in the literature. Claims that have been made with respect to phonological structure will then be verified on the basis of examples encountered in the publications, and checked against the judgment of native language consultants. The resulting information will be interpreted in terms of a number of structural parameters, which have been selected such so the word prosodic system of any language can be characterized compactly and adequately. This part of the research will be stored in the StressTyp database, a computer-readable collection of data that – eventually – specifies the prosodic parameter settings for all the world's languages. This database will be an important research tool for language typology studies. To determine the perceptual adequacy of prosodic descriptions testing tools will be developed which can be applied in fieldwork situations.

At the end of the project, the research can and will be continued and extended to include as many of the remaining languages as is felt necessary to map out the entire Indonesian area prosodically. Bahasa Indonesia has been introduced as the national

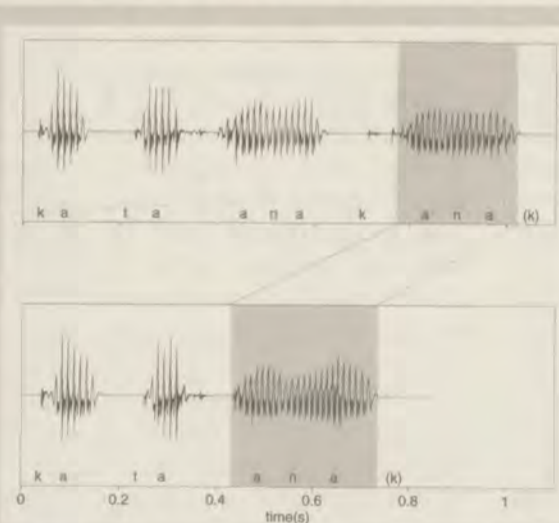


Figure 1 – An oscillogram is a graphical representation of the variation of air pressure with time caused by the vocal organs during the production of speech. The waveforms allow highly accurate segmentation of the stream of speech into the constituent vowels and consonants. The two oscillograms presented here show the duration of the morpheme 'anak' (child) as (the final) part of a longer word 'anakan' (children) and as a single word by itself. The data show that sounds in longer words are pronounced faster – all else being equal – than in a shorter word. Note that the temporal organization of the preceding word 'kata' (word) is unaffected by the length of the word following it, indicating that the effect is a word-level rather than a phrase-level phenomenon. Note also that the sentence-final /k/ is not exploded; earlier /k/-sounds, however, do show clear explosions.

line with the goals of the institute, viz. the multidisciplinary studies of Non-Western areas from the vantage point of various disciplines, including – among other topics – linguistics (e.g. phonetics) and social sciences (e.g. psychology and psycholinguistics).

In the Leiden Linguistics Department, and in a wider sense the Holland Institute of Linguistics, a con-

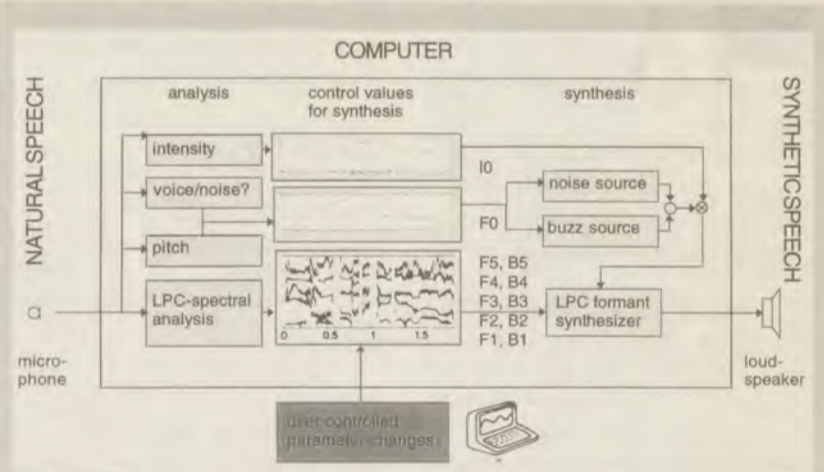


Figure 3 – Schematic representation of an analysis & resynthesis research tool based on Linear Predictive Coding of the speech signal. The speech signal is digitized (10 kHz, 16 bits) and converted to parameters (one set for each 10-ms time slice), i.e. intensity (in decibels), pitch (in hertz, 0 Hz indicates voiceless speech), centre frequencies and bandwidths of first five resonances ('formants'). The parameter values can be changed interactively by the researcher, and the result of the manipulations can be converted back to speech for perceptual evaluation.

due to acceleration and deceleration. Linguistic distinctions that are contingent on these parameters include tone, intonation, accent, stress, and rhythm. [figure 1]

Melodic and rhythmic structure can be studied, in terms of its organizational principles at an abstract level, a task undertaken by phonologists. In experimental phonetics, on the other hand, these properties are studied at a rather more concrete (physical and/or psycholinguistic) level, such that melodic and rhythmic descriptions of a language can be converted into audible utterances, and tested for perceptual adequacy.

language, and is rapidly replacing regional languages. From a linguistic point of view, it is of the utmost importance to document the disappearing languages before they die out, and – to the extent that they do not – monitor their change under the influence of the national language. The present programme would then only be the seed of a much larger, long-term undertaking to be carried out in the next century. ■

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Dr Ellen van Zanten are both attached to
the Dept. of Phonetics of Leiden University.

International Review on Tai Culture

Founded by the Southeast Asia Communication Centre SEACOM (Berlin) in June 1996, and issued twice a year under the general editor Oliver Raendchen, the new journal *Tai Culture International Review on Tai Cultural Studies* (ISSN 1431-1240) represents the first forum for international and multilingual discussion on Tai Studies.

By HEIKE LUU

Report
SEACOM was founded in 1994 by concentrating the creative power of scholars specializing in Southeast Asian Studies, interpreters of Asian languages, anthropologists and pedagogues who joined fieldworkers to form an innovative centre of scholarly exchange. Soon SEACOM became an important intermediary between interpreters and academics. By giving courses on Southeast Asian Studies and languages, leading scientific colloquia, organizing public presentations and cultural events like intercultural children's days, SEACOM has risen to be an indispensable platform for scientific discourse, research, and understanding.



ers of the area today called Thailand, but also in certain parts of Myanmar, China, Laos, Vietnam, and even India, the geographical area covered by this journal is very wide. The institutional aims are to provide a forum for international and interdisciplinary communication, to encourage plural viewpoints, and to establish fruitful co-operation between institutions, scholars, and field researchers. Moreover, *Tai Culture* should serve as a stepping-stone allowing graduate students to publish their excellent results in concise articles. Another point of special interest is the linguistic aspect: because of the many interpreters contributing to *Tai Culture*, the general editor has started a challenging discussion by proposing a general transcription system for all Tai languages.

Every edition of *Tai Culture* includes illustrations, maps, and exclusive photographs taken at related conferences or while doing research. The principal language is English, although other contributions are

written in French or German. The past three issues amounted to an average of 150-200 pages each.

Tai Culture is there to inform the reader of recent results in scientific research as well as to draw attention to rediscovered sources and material ignored by past collectors. In 1998 *Tai Culture* intends to edit a special issue on the *baan-muang* system of the Tai: Water Irrigation and traditional Tai administration. Other thematic issues will follow.

Because translations of original Tai sources into Western languages rarely get published - although they are important primary sources for further research in different disciplines - they will be considered more extensively in the following issues. Short reports about conferences or reviews of recently published books or articles, especially concerning the forthcoming issue on the *baan-muang* system are welcome. All future contributors are invited to send their articles to the editorial office to keep the discussion alive. ■

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SEA WORKING GROUP OF GERMAN GEOGRAPHERS

Short News



At the end of 1996, a Southeast Asia Workinggroup has been established within the German Geographical Association (Deutsche

Gesellschaft für Geographie) in Bonn. About eighty members, working in all Southeast Asian countries, in various disciplines (such as cartography, urban geography, social economy, agricultural geography, fishery, tourism, nature conservation, forest ecology, biology, soil science, and geomorphology) intend to co-ordinate their research activities and to exchange their experiences.

Chairpersons are Dr Frauke Kraas, Prof. Dieter Uthoff, and Prof. Wolfgang Werner from the universities of Bonn, Mainz, and Heidelberg. In June a workshop on economic dynamics in Southeast Asia was held. Other planned workshops are 'State and perspectives of geographical Research in Southeast Asia' (9 October 1997 in Bonn), and 'Forest Ecology and Economy in Southeast Asia' (May 1998 in Rauschholzhausen). ■

The correspondence address is:

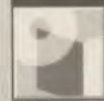
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Music of Indonesia

Publication



Philip Yampolski informed us that new volumes have appeared of the *Music of Indonesia* series issued by Smithsonian Folkways. They contain music from the areas of Biak, Irian Jaya (number 10), Sumatra and the Riau Islands (number 11) and Gongs and Vocal Music from Sumatra (number 12). ■



Melayu Music of Sumatra and the Riau Islands 11

MUSIC OF INDONESIA 10 Music of Biak, Irian Jaya



MUSIC OF INDONESIA 12
Gongs and Vocal Music from Sumatra

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Südostasien aktuell

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Informationsauswertung über Südostasien

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und veröffentlichen die verarbeiteten Informationen über diese Länder für Interessierte in Politik, Medien und Wissenschaft leicht abfragbar in der alle zwei Monate erscheinenden Zeitschrift "Südostasien aktuell".

Wir informieren Sie im jeweiligen Berichtszeitraum über zusammenhängende Ereignisse in Südostasien allgemein, in den ASEAN-Ländern und über die Rolle Japans in der Region. Danach folgen Länderinformationen über Thailand, Malaysia, Singapur, Indonesien, Brunei, die Philippinen, Myanmar (Birma) und Papua-Neuguinea sowie ein Informationsteil für Laos, Kambodscha und Vietnam.

Wichtige Entwicklungen und Zusammenhänge werden in speziellen Artikeln analysiert. Ein Anhang enthält wichtige Gesetze, Erklärungen usw.

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7th International Conference of EurASEAA

Call for Papers



The 7th international conference of the European Association of Southeast Asian Archaeologists will be held in Berlin from 31 August to 4 September 1998. The Museum of Ethnology will host the conference.

Scholars are invited to participate and contribute a paper on any aspect of Southeast Asian archaeology, including proto and early history, art history, epigraphy, and traditional material culture. In accordance with

the aims of the association, the presentation of recent research and the discussion of new data are particularly welcome. The official language of the conference is English. ■

CHINA • HONGKONG

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Fengshui and Ancient Chinese Landscape

Fengshui, the name of an ancient form of Chinese geomancy, literally means 'wind and water'. It was first introduced to the West by the Italian missionary Matteo Ricci at the beginning of the 17th century. In 1883, the first Western classic book on fengshui was published in London, making its author, Rev E.J. Eitel, the first European authority in this field.

■ By PAN HAUYUAN
& ZHAO CHUNLAN



Recently this mysterious old subject seems to have attracted the interest of more and more people, achieving a modern revival after being ignored for a long period of time. The first reason for its new-found popularity may be attributed to the legendary ability of fengshui to bring individual benefit. As everyone knows, the great influx of emigrants towards Europe and America that began in the 1980s is now turning into a wave of home-buyers in the 1990s. Among them, the Chinese are the most particular, ever willing to consult certain fengshui practitioners to make sure that their houses have good fengshui. For example, a house should not open onto anything with sharp angle and should never open directly onto a street if the house is right on the street.

Gaining attention

Taking advantage of the reform and open policy, in mainland China fengshui is staging a comeback after being officially banned for over forty years. The ever-resilient fengshui practices are growing more common throughout the vast countryside; while in cities, a rising number of businessmen are beginning to take fengshui factors into account when they build their office buildings or when they choose a real estate site. It is traditionally believed that good luck could be coaxed into a person's life, business, and even be inherited by his descendants because of the good fengshui of his house, which could be ensured by site selection and adaption of buildings to natural surroundings (p.e. orientation and lay-out). Bad fengshui could bring catastrophes in its wake.

One such story is based on a sensational event which took place in 1995. It was reported that the former member of the Central Committee and mayor of Beijing, Chen Xitong, was forced to leave his office because of bribery committed in some capital construction project. One of his vice-mayors committed suicide during the investigation period. According to some experts on the history of the planning and construction of the capital, their bad fortune can be at-

tributed to the damage they inflicted to an ancient underground river, which is regarded as the underground dragon vein of Beijing (a very important part of the capital according to fengshui). The construction site is in such a position that the basement blocks the river. When he first heard about the coming project in 1993, one of the experts had even predicted that trouble would surely befall anyone who destroyed this underground river, which is indeed what happened.

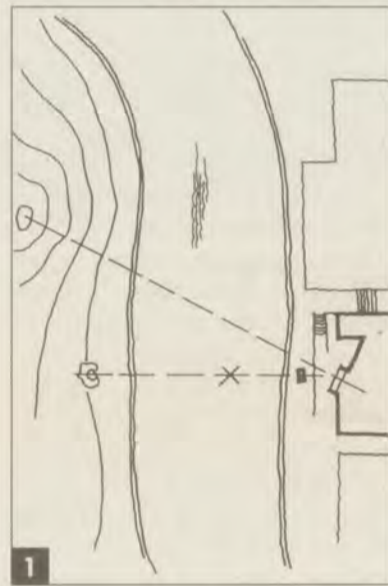
The second reason for its current revival leads directly to the heart of the subject – the public benefit, which can best be learned from a perusal of various kinds of classical Chinese landscapes. It is the great artistic achievement and harmonious atmosphere produced by ancient fengshui masters in these surviving examples that fascinate planners, architects and others, prompting them to investigate their basic inclinations to deliberate principles of the interaction between human society and nature, and the possible application of this traditional discipline in a modern sense.

Fengshui in practice

Mountains, rivers, and even rocks of particular shapes are usually considered to be pregnant with special meanings, those which are beneficial should be introduced into the build-

ing and those which are harmful should be excluded from people's field of vision. The Xingshi Principle has been widely adopted as a prevailing method for exterior space design in fengshui practice in large-scale building groups in order to produce perfect visual perceptions. Usually roads, gates, doors, windows, and trees are all potential elements which can be carefully designed to reach this goal.

For example, in a village in southern Anhui province, one of the families ensured that their door purposefully opened in the direction of a gracefully shaped peak on the far side of a river. It was explained this was done to keep a grotesque-shaped rock which used to stand on the opposite bank out of sight. At the same time, they also set up a symbolic stone (which is called *tai-shan-shi-gan-dang* in Chinese) in front of the door to block the unlucky currents emanating from that rock. Today, that terrifying rock has been removed to another location by the villagers who wanted to make sure that it will never visit any ill-fortune on the people there. [Fig. 1]



In imperial places, the same idea was introduced and carried out on a grander scale, with even more attention paid to design. The neatly shaped and graceful mountain on the southern side of the Qing East Tombs, which is called Golden Star Hill in deference to its rounded shape corresponding to the Five Elements, is obviously the focus of attention along the central axis [Fig. 2 and 3]. Similarly, the axis of another tomb points directly to the gap between a twin-peaked hill nearby [Fig. 4]. Among the Eight Outer Temples in Chengde, the Pu-le Temple was built especially with an orientation towards a unique rock in the east which is suggestive of reproduction and prosperity [Fig. 5]. One of the two main branches of fengshui, the Xingshi School, also known as the Earthly Forms School, is in fact the dominant principle adopted in these examples. This school stresses that natural shapes in the landscape tend to affect the characters and destinies of those living within the sight of them. In addition to this, the more direct feeling one may receive is of the balanced visual effect of the genial design and the deep admiration of nature shown by our ancestors, through which the memorials and the royal ambiance were produced harmoniously, transposing them from a space of gods to a space of men.



Fieldwork carried out at imperial tombs, gardens and palaces of the Qing Dynasty and several typical vernacular settlements in China leads to the conclusion that the most interesting places in China have almost always been good fengshui sites in their time. For instance, the site of Qing East Tombs was chosen by several well-known fengshui masters, employed by the emperors, and the planning, design, and construction were all carried out according to certain fengshui theories. In southern China, it is easy to find that those villages with good reputations are all recorded as having been built under the guidance of local fengshui practitioners. From a metropolis to a village, from a royal palace to an ordinary house, and even from a bed to a decoration, the entire spatial order of this ancient empire was astonishingly influenced in its dispositions and designs by fengshui.

The common feature shared by all these examples is that they are all located in the ideal lay-out of fengshui where mountains meet rivers (the hub of yin and yang) [Fig. 6] – to form an inwardly enclosed place embellished by its beautiful surroundings. The idea is to keep the energetic qi within the building site in order to maintain and promote the evolution of life. This ensures that people are in the best possible relationship with nature – which means that a sacred meaning can then be attached to this place. The most important part of this plan-



ning is that architecture should be matched to the environment as a mediator between human beings and nature, so that the environment (the natural ecological system) can be drawn into the buildings (the artificial ecological system), and the two systems can work together as an integrated whole, through which the spirit of a distinct place can be expressed and amplified.

Mysticism or Science?

Interesting though it may be to Westerners and most modern Chinese, fengshui is probably still too much an equivocal matter to be readily intelligible. Those abstract concepts such as qi, xue, and its esoteric methods – like combing out dragon veins and watching for qi – all seem to be too distant from our world. What is more, the emphasis on man's perception is a topic which proves very hard to explain in terms of modern sciences or to be verified through experiments. As an integrated body, besides those acknowledged parts that relate to astronomy, geography, ecology, and hydrology, which mainly pay attention to the physical relationship between mankind and nature, fengshui is more likely to reflect the dynamic spiritual relationship between man and a specific place. In fact, fengshui which has been closely related to human settlements and construction activities should be regarded as a model in our pursuit of the eternal theme – the ideal dwelling environment.



In Chinese historical literature, fengshui and fengshui masters are sometimes assigned a place under the category of geography or certain technologies, and sometimes listed in the art section, which actually reflected one of its characteristics – an integrated combination of art and science. This feature makes it easy to discover and understand those examples that do not comply with scientific laws but can be explained by aesthetic principles.

'Mysterious space' and 'rational space' have always been used as two opposite concepts parallel to 'perception' and 'rational thought', which ignores their co-existence in traditional examples and denies their possible juxtaposition in modern designs. It is this premiss that makes people suspect that fengshui is eccentric, even ridiculous, at first glance and this gets in the way of their appreciation of its comprehensive at-



attention on the relationship between Human, Architecture, and Nature.

Today, studies on fengshui are based on another, quite different background to those influenced by the religious belief of the age of Ricci and Eitel or by modern rationalism at the beginning of this century. Now we have to face the fact that one can no longer be assured of the overwhelming ability or indeed the ambition of mankind to conquer nature. Explorations and deeper studies of the oriental world have already indicated that something compatible

and compensative to modern technique is expected to be found in these unique cultures with a traditional worship of nature, through which a well-deserved respect and care towards nature can be re-instated.

Here, we would prefer to regard fengshui as a system of people's attitude and beliefs towards the interaction between themselves and their surroundings. It is the deliberate principles and methods of fengshui that helped people in ancient times to solve problems like site selection and construction, and directed them

to follow the Order of Heaven (tian dao), the Order of Earth (di dao), and the Order of Humanity (ren dao), through which it was possible to obtain a certain psychological balance as a part of the organic whole composed of men, buildings, and surroundings. It is also one way to preserve and ameliorate the living earth and all its inhabitants in the name of fengshui in the modern age. ■

PAN HAUYUAN & ZHAO CHUNLAN

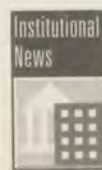
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The Nanzan Institute for Religion and Culture

The Nanzan Institute for Religion and Culture was founded in 1975 for the purpose of promoting 1) the interdisciplinary study of the relationship between religion and culture, particularly in East Asia and more specifically in Japan; 2) mutual understanding between Christianity and other religions; and 3) the training of researchers in these areas. It seeks to promote academic research and understanding that is international, ecumenical, and interdisciplinary.

By PAUL L. SWANSON



There are currently four permanent research fellows at the Nanzan Institute: James Heisig, director (philosophy and psychology of religion), Paul Swanson (Buddhist studies), Watanabe Manabu (psychology of religion), and Robert Kisala (sociology of religion). There is also a constantly shifting mix of Japanese and international researchers, part-time research fellows, and visiting scholars.

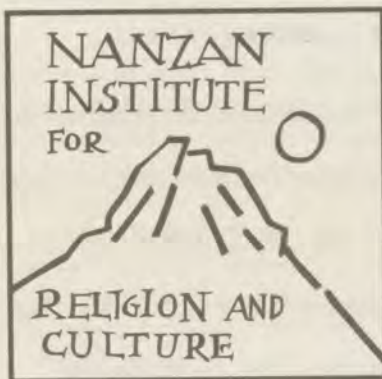
The activities of the Institute can be categorized generally under the rubric of publications, academic meetings, and co-operation with other scholars and academic organizations.

Publications

The Nanzan Institute is involved in the publication of numerous books and journals. The publication of a book through Nanzan demands a long and careful process, including a period of time for the author to work at the Institute on research leading up to publication.

The longest and largest series of publications is 'Nanzan Studies in Religion and Culture' (James W. Heisig, General Editor), a list of almost twenty books made available through a variety of publishers. This series includes Heinrich Dumoulin's two-volume *Zen Buddhism: A History* (Macmillan, 1988-1989); several books related to the Kyoto school (studies by and about Nishida Kitarō, Nishitani Keiji, Tanabe Hajime, and Takeuchi Yoshinori); and other books on Buddhism such as *The Foundational Standpoint of Madhyamika Philosophy* by Nagao Gadjin (SUNY, 1989) and *Mysticism Buddhist and Christian* by Paul Mommaers and Jan van Bragt (Crossroad, 1995).

Another series, 'Nanzan Studies in Asian Religions' (Paul L. Swanson,



General Editor) is a set of six books published through Asian Humanities Press, including *Once Upon a Future Time* by Jan Nattier (No. 1, 1991), *Rennyō, the Second Founder of Shin Buddhism* by Minor and Ann Rogers (No. 3, 1991), and *Religion & Society in Modern Japan*, edited by Mark Mullins, Shimazono Susumu, and Paul L. Swanson (No. 5, 1993).

A new series, 'Nanzan Library of Asian Religion and Culture,' was initiated recently with the University of Hawai'i Press, and currently includes two volumes: *Rude Awakenings: Zen, the Kyoto School, & the Question of Nationalism*, edited by James W. Heisig and John C. Maraldo (1995), and *Pruning the Bodhi Tree: The Storm Over Critical Buddhism*, (1997) edited by Jamie Hubbard and Paul L. Swanson.

A variety of other books, in English and Japanese – on Japanese language study, Jungian psychology and religion, contemporary religion and social ethics in Japan, and so forth – have also been published by members of the Institute. A catalogue of our complete publications is available upon request.

The *Japanese Journal of Religious Studies*, an academic journal focusing on Japanese religions, is edited and published at the Institute. Recent special issues have covered topics

such as 'The Legacy of Kuroda Toshio' (Fall 1996) and 'The New Age in Japan' (Fall 1995). The JJRS is available by annual subscription.

The Institute also prepares annual Bulletins, one in English and one in Japanese. The annual *Bulletin of the Nanzan Institute for Religion and Culture* reports on the activities of the Institute and contains short reports and research results on current religious topics in Japan. Recent issues have, for example, contained up-to-date reports on the Aum Shinrikyō affair. The Japanese-language bulletin also reports on the activities of that year, as well as containing research articles by current residents. The Bulletins are available for free upon request.

Academic Meetings

The Institute sponsors an ongoing series of biennial symposia on inter-religious themes, consisting of three days on intensive presentations and discussions. The series began with a Buddhist-Christian encounter on the theme of 'Religious Experience and Language' in 1976, continuing recently with a dialogue between 'Catholicism and Sōka Gakkai' (1995) and 'What Does Christianity Have to Learn from Buddhism?' (1997). The proceedings of the ten symposia are published in Japanese.

Colloquia are sponsored by the Institute whenever possible as a forum for discussion with prominent Japanese and non-Japanese scholars giving an open lecture. The Institute also sponsors a quarterly meeting of local scholars of religions to present their recent research. The Institute also provides facilities and help for visiting scholars in various ways for longer or shorter periods. A research scholarship has been set up for established scholars from East Asia. The Institute also supports one or two Japanese post-doctorate fellows for up to two years each.

Co-operation with related centres includes participation in Inter-Religio, a network of organizations involved in inter-religious encounter

in East Asia. An Inter-Religio conference is held every three years, the most recent being on the theme of 'Millenarian Movements in Asia' in Kyoto in 1997. The Institute staff also meets twice a year with related institutes in Japan as part of the Ecumenical Group for the Study of Interfaith Dialogue (EGSID); the NCC Center in Kyoto, the Oriens Institute in Tokyo, and the Institute for Oriental Religions of Sophia University in Tokyo. Among its past activities, the Institute was instrumental in bringing about a programme of monastic exchange between Buddhist monks and nuns in Japan and Catholic monastics in Europe.

The Institute also serves as the headquarters for the Tōzai Shūkyō Kōryū Gakkai (affiliated with the Society for Buddhist-Christian Studies), which holds an annual meeting every July in Kyoto. Individual institute members are active in various academic groups, such as serving as the Japanese representative on the board of the International Association of Asian Philosophy and Religion. Plans are underway to sponsor the annual conference of the Shūkyō Gakkai (Japanese Academy of Religion) at Nanzan in 1999.

The Institute members are also involved in their own individual long-term research projects: these include work on developing a long-term and ongoing survey on values in Japan (modelled on the European Value Studies project), and the production of an annotated translation of the *Mo-ho chih-kuan*, a Chinese Buddhist text. Institute members are also active in holding public seminars on topics related to their research.

The Nanzan Institute is located on the campus of Nanzan University in Nagoya, Japan. A residence that houses five guests, as well as up to six full-time residents, is situated at a five-minute's walk from the Institute. ■

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Forum



In Europe of the sixteenth century, Giovanni Maffei (c. 1544–1605) was one of the first Western historians to write on Asia and he was probably the very first to mention the Japanese warlord Oda Nobunaga in a European work of history, the *Historiarum Indicarum libri XVI* (Florence, 1588). Maffei, a much-privileged historian pertaining to the Jesuit mission in Asia and a renowned Latinist, summarized Nobunaga's career as that of a 'Japanese tyrant' (*Japonius Tyrannus*).

For his information on Japan, Maffei relied on the letters that had been written and sent to Europe by one of the prime chroniclers of the early Jesuit mission in Asia, the Portuguese Luís Fróis (1532–1597). Maffei knew Fróis, or his letters at least, well and had high praise for him. In 1569, Fróis had been the first European to meet Oda Nobunaga (1534–1582) in the capital city of Japan, Kyoto, which had fallen into Nobunaga's hands the year before. Shortly after meeting Nobunaga, Fróis wrote the following characterization of the emerging hegemon on 1 June 1569.

'This king of Owari, who would be about 37 years old, is of tall stature, lean, sparsely bearded, with an extremely sonorous voice, given to military exercises, indefatigable, inclined to works of justice and compassion, arrogant, highly sensitive about his honour, very secretive in his decisions, a master of stratagems, hardly or not at all susceptible to the corrections or advice of his subordinates, feared and venerated by all in the highest degree. He does not drink wine, is brusque in his manner, looks down upon all the other kings and princes of Japan and speaks to them with disdain as if to his inferiors, is totally obeyed by all as the absolute lord, has good understanding and sharp judgement, despises the gods, the Buddhas, and all other kinds of idolatry and pagan superstition. Nominally he professes to belong to the Lotus Sect, but openly declares that there is no creator of the universe, no immortality of the soul, no life after death. His buildings are very clean and refined, always in perfect order. He hates delays and circumlocution and not even a prince appears before him bearing a sword.'

Nobunaga dominated the political scene in Japan between 1568 and 1582, as he gradually conquered the central part of the country and set in motion a process of military and political unification. The epithet attached to Nobunaga by most Western historians of Japan is essentially that of Maffei. Nobunaga has been described as 'at bottom and essentially a magnificent savage,' or as a 'cruel and callous brute.' However, one historian of Japan in the sixteenth century, George Elison, has likened Nobunaga to the Machiavellian Prince. Indeed, Nobunaga also carries a tragic aspect like one of Machiavelli's models, Cesare Borgia, as he was murdered on the threshold of true national dominance by one of his ambitious generals. The present article seeks to inquire into the applicability of the comparison be-

tween Nobunaga and the ideal Machiavellian Prince.

When one reads Fróis' depiction of Nobunaga, it is the image of the Machiavellian 'new man' that springs to mind. However, evidence for portraying Nobunaga as a ruler motivated by amoral rationality should not be drawn only from Western source material, but also needs to be compiled from Japanese sources. It may be true that the Jesuit pictures of Oda Nobunaga's character are more vivid than those found in Japanese accounts, yet it would be a fallacy to speak of similarities between Nobunaga and the ideal prince if these resulted only from a common conception of the hero shared by Machiavelli and Fróis; that would mean analogies in description, rather than in the described.

The Machiavellian precepts

Let us look at a few of Machiavelli's precepts for the prince and compare these to aspects of Nobunaga's character, leadership, and policy. On the whole, I think, it is admissible to draw parallels between the Machiavellian (ideal) prince of sixteenth-century Italy and a (real) Japanese hegemon of the late sixteenth century. Machiavelli himself based many of his observations on the political history of antiquity and applied them to the radically different politics of the Renaissance. A multitude of cultural, political, and military differences existed between Renaissance Italy and Azuchi Japan. The comparison of Machiavelli's ideal prince and Nobunaga raises questions about the respective processes of general historical development in Renaissance Italy (or, Europe) and Sengoku (Warring States) Japan. However, it falls outside the scope of the present short article to deal with these complex questions. Nevertheless, *Il Principe* is such a pregnant analysis of power that it is a good tool for studying the Japanese man of power, Oda Nobunaga. Nobunaga and Machiavelli both grappled with the problem of how to establish successful rulership.

Essentially Machiavelli addressed himself to the new prince (*principe nuovo*), i.e., the ruler who had had to establish himself, one who rose from modest beginnings and an insecure base by means of his prowess or good fortune. Men who gain dominance on account of their own abilities, according to Machiavelli,

Oda Nobunaga (1534–1582): A Japanese Tyrant



By JEROEN LAMERS

Oda Nobunaga, the prime mover of Japan's reunification, has long had a reputation as a brutal warlord. The present article aims to re-evaluate Nobunaga's policies, not by denying their cruelty but by placing them in the comparative perspective of the Machiavellian Prince.

■
Nobunaga practised in Japan what Machiavelli preached in Europe.
■

'experience difficulty in attaining power, but once that is achieved, they keep it easily. The difficulties encountered in attaining power arise partly from the new institutions and laws they are forced to introduce in order to establish their power and make it secure.' Machiavelli was respectful of Lady Fortune, but he did not think that she was omnipotent. Fortune, he said, was crucial in assisting able men, for without opportunity 'the strength of their spirit would have been sapped,' but without ability on their part, 'the opportunity would have been wasted' (Niccolò Machiavelli, *The Prince*, Ch. VI, ed. Quentin Skinner and Russell Price; Cambridge, 1988). In Machiavelli's sense, fortune did favour Nobunaga in every possible way: the geographical location of his core domain, i.e., the fertile and strategic Nagoya region; the inertia of his enemies; the prevalent political fragmentation – all contributed towards the initial goal he had set himself, the reunification of Central Japan under his aegis. Indubitably, it was the mark of the 'new ruler' to seize the opportunity when it presented itself, as Nobunaga did.

Both Nobunaga and Machiavelli have generated disgust among later critics: the former as the practitioner and the latter as the preacher of immorality. Few will argue that the sixteenth century in Japan was a golden age for moralists, but even considered in the light of contemporary ethical standards, Nobunaga's list of acts of barbarity is long and horrifying. What is more of interest to us here is that Nobunaga has been condemned for applying what Machiavelli advocated: rational cruelty in the service of government. Cruelty, says Machiavelli, is really a question of how one applies it; it can be used well, or badly. In the application of necessary and unavoidable evil the true prince distinguishes himself. Cruel punishments *pour décourager les autres* can serve to keep the domain quiet and united. More than anybody, the new ruler cannot escape a reputation for cruelty because he needs to secure his newly acquired hegemony. As a prince cannot rule successfully and be loved at the same time, he should aim to make himself feared yet avoid being hated. And therefore, the prince must abstain from unpredictable and arbitrary use of violence, especially against his own populace.

The Japanese practice

The above is a summary of Machiavelli's guidelines. Nobunaga, it can be shown, exemplified these. In the aftermath of the infamous Araki Rebellion, Nobunaga made one, utterly cruel yet effective example. Late 1578, the revolt of Araki Murashige (1535–1586), to whom Nobunaga had entrusted an important province, suddenly presented a major threat to Nobunaga's hold over Kyoto. Thanks to the twisted loyalties of Takayama Ukon, that paragon of Christian chivalry who surrendered one of Araki's key forts to Nobunaga, the direct danger of the rebellion was neutralized within a month. Araki Murashige held out for another year but finally fled his castle of Itami in autumn 1579. In order to save his own skin, Murashige abandoned over 600 men, women, and children to be slaughtered by Nobunaga. The victims – including Murashige's next of kin – were either crucified, shot or stabbed to death, or burned alive.

Surely such an exemplary deed fulfilled Machiavelli's requirement for cruelty to be of such a kind to preempt any revenge strikes (*The Prince*, Ch. III). In order to establish or save his authority as feudal overlord, Nobunaga resorted to extraordinary demonstrations of violence. At the same time, it was as if he kept in mind Machiavelli's maxim that a ruler should not make himself hated by wilful appropriation of his subjects' possessions. In October 1572, Nobunaga openly denounced Shogun Yoshiaki for his infamous and unlawful behaviour. In particular, Nobunaga blamed Yoshiaki for confiscating the rightful belongings of temples and individuals. Such greed, according to Nobunaga's indictment, was totally unbefitting a ruler; fittingly, it had earned Yoshiaki the nickname of 'the evil shogun' amongst the common people.

A third comparison between Machiavelli's work and Nobunaga can be made with regard to the question of military training, leadership, and strategy. As a young man, Nobunaga had already lived in accordance with Machiavelli's precept that a prince 'should have no other objective and no other concern, nor occupy himself with anything else except war and its methods and practices, for this pertains only those who rule' (*The Prince*, Ch. XIV). In his younger days – according to his earliest Japanese biographer – 'Nobunaga had known no other pastime than to go out riding every morning and evening, and to go swimming from spring to autumn.' (Ōta Gyūichi, *Shinchō Kōki* [Chronicle of Lord Nobunaga, c. 1610], Introductory Chapter, Sect. 7.) Nobunaga constantly practised his skills with sword, spear, bow, and musket. To be sure, Machiavelli never suggested that the prince be uncultured as well as amoral. And indeed, Nobunaga had other interests besides war: he was an amateur of tea, dance, and popular song. Other pastimes of his seem to have been inspired by considerations of prestige rather than enjoyment. Nobunaga, the warrior, playing kickball (*kemari*) in a setting of high noblemen seems somewhat out of place. He must have considered such meetings with exalted company

beneficial to his image, and it was indeed of crucial importance for a new ruler to keep up a grand and majestic appearance – whether he be in Japan or in Europe.

Present though they were, Nobunaga's cultural interests did not alter the fact that his main trade was war; and just as Machiavelli had singled out hunting as the military pastime par excellence, Nobunaga too practised falconry with great enthusiasm. He took his ablest marksmen with him on his frequent hawking expeditions and carefully monitored the hunting activities of his vassals. Some of them would be allowed to hunt with firearms, others ordered to abstain altogether. Turning to leadership, Nobunaga adhered to Machiavelli's rule that a prince should personally command his troops in the field (*The Prince*, Ch. XII). Even in the later days of his hegemony, Nobunaga would take over command from one of his generals when a campaign reached its climax. In fact, Nobunaga was on his way to reinforce Hashiba (later Toyotomi) Hideyoshi (1537-1598) when he was slain by Akechi Mitsuhide.

Apart from training, harsh discipline was another of Machiavelli's prescriptions for military success. 'When a ruler is with his army, and commands a large force, he must not worry about being considered harsh, because armies are never kept united and prepared for military action unless their leader is thought to be harsh' (*The Prince*, Ch. XVII). The fact that Nobunaga once, personally and instantly, beheaded one of his soldiers whom he had seen troubling a noblewoman, betrays that Nobunaga's discipline was much like what Machiavelli had in mind. The same can be said about the measures Nobunaga took to secure his hold over newly conquered territory. In the course of his reunification wars, Nobunaga saw himself confronted, amongst other threats, by religious institutions so sacrosanct or powerful that they practically formed what Machiavelli called states 'accustomed to living under their own laws and in freedom' (*The Prince*, Ch. V). The Enryakuji Temple on Mount Hiei to the north of Kyoto was one such institution. Machiavelli advises that devastation is the surest way of controlling areas used to independence. And indeed, Nobunaga's burning of the Enryakuji in 1571 could have been used as an illustration of Machiavelli's teachings on this point.

When it is a hereditary principality that has been conquered, less drastic measures are called for. In such a case, Machiavelli remarks, it is normally sufficient to exterminate the previous prince's family and to leave the country's taxes and laws untouched (*The Prince*, Ch. III). That is just what Nobunaga normally did with domains that he had wrested from other Sengoku daimyo, for instance in 1582 when he conquered the provinces Kai, Shinano, Suruga, and Kōzuke. Their overlords, the Takeda, were wiped out, but all local proprietors who were tractable were left in place and confirmed in their possessions. Nobunaga's Instructions for Kai and Shinano – a document issued to his own vassals newly entrusted with governance over the

various districts – emphatically state that: 'You must treat the local proprietors in a friendly manner.' It was Nobunaga's standard policy that no new or unlawful taxes would be raised by his governors in provinces newly conquered.

One key issue in Machiavelli's eyes was whether a prince ought to honour his word, whatever the circumstances and consequences. Here the former Florentine secretary deferred to 'experience,' which had shown 'that in our times the rulers who have done great things are those who have set little store by keeping their word, being skilful rather in cunningly deceiving men, they have got the better of those who have relied on being trustworthy' (*The Prince*, Ch. XVIII). Nobunaga managed what Machiavelli thought to be absolutely key to success: to be wholly unreliable at times, but nevertheless keep up an aura of compassion and respectability. Deceit had earned Nobunaga a very bad name amongst his enemies, but he still 'knew,' as Fróis put it, 'how to dominate the minds of the Japanese.'

In short, Nobunaga was every inch as crafty, calculating, and cruel as Machiavelli might have wanted his prince, even if, as Fróis would have it, his 'works of justice' were on well-considered occasions tempered with a modicum of compassion. Nobunaga knew when to be impetuous and when to be circumspect and thus embodied the Machiavellian idea of statecraft by 'recognising the force of circumstances, accepting what necessity dictates, and harmonising one's behaviour with the times.'

The comparison between Nobunaga and the Machiavellian prince is appropriate and relevant because this sheds a more rational and sophisticated light on Nobunaga, who is normally discussed only in terms of barbarity and cruelty, especially by Western historians. It is, therefore, elucidating to show that Nobunaga was not as outrageous and, especially, capricious a despot as he has often been made out to be. In any event, it can be shown that what Nobunaga perpetrated was not just oriental savagery, but was theoretically justified by someone with first-hand experience and knowledge of contemporary European practices, in *casu*, Machiavelli. And if we put Nobunaga in this comparative perspective, then it can be argued that the charismatic statecraft of the *Gewaltherrscher* as analysed by Machiavelli was not culturally bound, but rather a universal phenomenon; Nobunaga practised in Japan what Machiavelli preached in Europe. ■

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The Well-spring of Shintō Thought: Watarai Shintō

Teeuwen, Mark.

Watarai Shintō

An intellectual history of the Outer Shrine in Ise

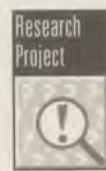
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Shinto, Japan's indigenous religion, has never received the same attention from Western scholars on Japan as the other major religion in Japan: Buddhism. That is even more true of Watarai Shintō, which is generally regarded as the wellspring of Shintō thought, and is the subject of the thesis by Mark Teeuwen.

By MARGARITA WINKEL



The shrines of Ise have always been regarded as the most eminent Shintō shrines in Japan because Amaterasu, the ancestress of Japan's Imperial House, resides in the Inner Shrine. The position of the complementary Outer Shrine, however, was less unequivocal, as the Outer Shrine is the residence of a little known deity called Toyouke. Honouring two different deities, the two shrines were also served by two different priestly clans. This combination of theological inequality and professional rivalry between the shrines was the key factor in the rise of a distinct theology at the Outer Shrine, called Watarai Shintō after the priestly family of the Outer Shrine. Mark Teeuwen's study is the first to follow Watarai Shintō from its birth in the thirteenth to its demise in the nineteenth century. He relates changes in Watarai theology throughout this period to personal religious explorations, and to a complex interplay of intellectual, social, political, and economic developments at both the level of the Ise shrines and of Japanese society as a whole. The three chapters of which the book is comprised describe the process of rise and decline of Watarai theology.

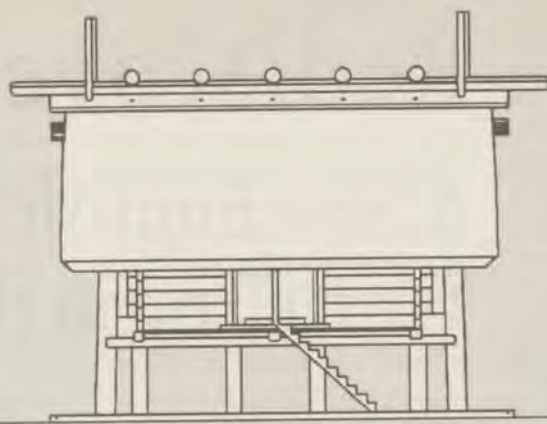
Secret Books

Chapter one begins by treating the early history of the shrine, and the theories which have so far been proposed to explain the emergence of Watarai Shintō in the thirteenth century. Teeuwen argues that the Secret Books, which constitute the core of Watarai theology, show that rather than a Japanese national consciousness or a reaction against Buddhism – the usual explanation – it was the change in the social and economic situation of the Ise shrines that should be regarded as the most

important factor in the emergence of this new school.

The decline of the Imperial court led to a loss of Imperial financial support, and this forced the shrine priests to look for other patrons. The Ise priests adopted a new role: offering and performing rituals for private individuals. Traditionally, the offerings to the gods of Ise had been an exclusively imperial privilege.

Theological renewal occurred in two spheres: mythology and ritual. The origin myths of the Ise shrines were radically revised in order to



give the shrine a status which equalled that of the Inner Shrine. The deity of the Outer Shrine was promoted from being a food deity to the embodiment of the origin of the universe. Inspired by Buddhist ideas, the priests came to consider the deepest significance of their rituals as an expression of the unity with the deity, and thus of the attainment of spiritual enlightenment and salvation.

Pilgrim masters

Chapter two describes the period from the late fourteenth to the middle seventeenth century when Watarai Shintō as gradually forgotten in Ise itself but the ideas of the Watarai tradition spread in intellectual and Shintō circles. This process, apart from its intrinsic value in the history of thought in Japan, was also an important factor in the eventual rise of a new form of Outer Shrine Shintō.

During the Middle Ages, the Ise Shrines became a popular pilgrimage destination. The religious power

in Ise came to rest in the hands of 'pilgrim masters', who acquired the monopoly to serve specific groups of believers. These pilgrim masters were also the instigators of the seventeenth-century revival of Watarai Shintō.

Downfall of Watarai Shintō

Chapter three considers how in the mid-seventeenth century a new school emerges at the Outer Shrine. Although Late Watarai Shintō was based largely on the textual corpus produced in the thirteenth century, there were significant differences between the early and late traditions. The Buddhist ideas on which Early Watarai theology had based itself were replaced by Neo-Confucian concepts in the Late Watarai movement. This reflects a change in Japanese intellectual life in the early seventeenth century, when Buddhism was replaced by Neo-Confucianism.

In Ise, unification with the deity of the Outer shrine now acquired the meaning of uniting with the 'principle' (li) in the 'perfect human nature' (xing), which is contained in the human heart. The goal was no longer enlightenment or salvation, but the attainment of Confucian Sagehood.

Nevertheless, the economic considerations of the pilgrimage remained important. The pilgrim masters of the Outer Shrine stressed the fact that essentially the two shrines were one and claimed the right to collect donations for both shrines. The pilgrim masters of the Inner Shrine protested against this move and even argued their case in front of the highest court in Edo. The bitter rivalry between the shrines and the tainted image of financial gain which came to be associated with the Ise pilgrimage were two of the main causes of the downfall of Watarai Shintō.

The most important cause of the final decline was a change in the Japanese intellectual climate in the fifth decade of the eighteenth century. The Neo-Confucianism inter-

pretation was attacked by a new school of Ancient Studies, which propagated a return to the ancient Confucian texts. The Neo-Confucian stress on individual spiritual perfection was rejected by them as a form of 'Buddhist syncretism'. This undermined the values of Late Watarai Shintō and the movement never managed to recover from this assault on its academic credibility.

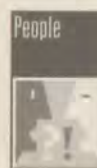
The Watarai ideas retained their function in the relation between the believers and their pilgrim masters. Only when the institution of pilgrim master was forbidden by law in the course of the reforms of 1871, did the last remains of Watarai dogma become completely obsolete. ■

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16 > 19 MARCH 1998
BLAUBEUREN, GERMANY
ESF SEMINAR

Religion and Economy in East Asia (China, Japan, Korea)



The International Workshop 'Religion and Economy in East Asia (China, Japan, Korea)' will be held from 16-19 March 1998 at the Heinrich-Fabri-Institut in Blaubeuren, Germany.

The names of the initiators and the organizing institutions are: Prof. Dieter Eikemeier and Dr Song-Jong Paik (Seminar für Sinologie und Koreanistik, Universität Tübingen, Germany); Prof. Viktoria Eschbach-Szabo and Dr Gerhard Leinss (Seminar für Japanologie, Universität Tübingen, Germany); Prof. Hans Ulrich Vogel and Dr Stephan Peter Bumbacher (Seminar für Sinologie und Koreanistik, Universität Tübingen, Germany).

Title and topics

The workshop will set out to explore the complex mutual influences, both past and present, between religion and economy in the three East Asian regions of China, Japan, and Korea.

The aim is to establish a theoretical framework to be provided by scholars of the history of religions specializing in theoretical aspects of the function of religion within society and in comparative religious studies. Then – based on the theoretical framework – both religious and economic organizations and activities as well as patterns of thought will be investigated comparatively, looking at different historical periods, and in different regions of East Asia.

During the workshop, five special topics shall be addressed:

1 Theory of the function of religion

Scholars specializing in the theoretical aspects of the function of religion – particularly with regard to economic aspects of religion – and in comparative history of religions are asked to present papers on this topic. The distribution of these papers well in advance and the positioning of this panel at the beginning of the workshop will guarantee that a substantial degree of theoretical reflection will find its way into the other contributions to this workshop. Tübingen University has a special department concentrating on *vergleichende Religionsgeschichte* (comparative history of religion).

More cogently, this department has established a research group specializing in the field of the economy

of religion. The results published so far have been obtained mainly in a Western context.

2 Religious aspects of economic organizations

Economic organizations like guilds of merchants, artisans, shop-keepers, and native bankers are permeated by religious life. In this panel, religious thought, worship, rites, activities and their social, economic, political, and cultural functions will be explored. The evaluation of the religious aspects of economic organizations is, for instance, a hotly debated issue in present-day PRC historiography. Moreover, the concept of 'superscrib-

ing symbols', as it was recently adopted in Western studies on Chinese religion, may be fruitfully addressed in this panel. Finally, a special subject would be the religious thought and activities of East Asian merchants in contrast to the Protestant ethic, attributed to specific groups of Western merchants by Max Weber.

3 Economic aspects of religious organizations

This panel will address economic thought and activities of religious organizations, like monasteries, temples, sects, and neighbourhood cult associations. How these religious organizations finance their religious activities by means of donations and returns from landholdings as well as through commercial and financial ventures will be discussed. In how far economic thought was part and parcel of religious practice will be addressed as well. The works by Gernet and Twitchett on economic aspects of Chinese Buddhist monasteries in the fifth to tenth centuries may serve as important starting points. As religious organizations engaged in economic activities and, therefore, were of fiscal importance to the government (both as tax-payers or as being exempt from paying taxes), their relations with the state have to be elucidated.

4 Structures of *longue durée* in economic-religious thought and actions

The central issue of this panel is the question of whether structures of *longue durée* exist in the areas where there were connections between economy and religion. If indications of such structures can be found, clarification has to be sought about whether they are reflecting real conditions or whether they are simply labels or elements used for the construction of an 'orthodox' tradition. It does not stop here as not only structures of *longue durée* but also developments and changes have to be identified. Such developments and changes are often indicative of corresponding developments and changes in the social, economic, political, and cultural realms. Richard von Glahn's article (1991) on the god of wealth may provide an interesting starting point.

5 Sacrifice and its economic-religious meaning

Sacrifice as a subject of research appears to be a bit out of fashion. It has never been much a theme in East Asian Studies, where the term has been used interchangeably with almost any other term understood as meaning devotion or the making of donations to the divine. By equating sacrifice with ritual, the dramatic character of events and actions which require a great deal of moral fibre to sustain them has particularly been missed. Sacrifice qualifies for this because it has to do with the partition of all sorts of material

goods, occasionally even with the abandonment of life. Instead of glorifying sacrifice and making it the mysterious affair it is not, it warrants the effort to probe into the more down-to-earth meaning it may have been having in East Asia as much as it has had it elsewhere in the world.

Scientific objectives

The scientific objectives of this workshop are, first, to enhance and systematize case studies concerning the relationship between religion and economy – both in thought and activities – in East Asia's past and present. Second, comparative approaches focusing on the region of East Asia as a whole are envisaged. And last, but not least, a sound theoretical foundation based on results obtained in the social sciences and in the field of comparative history of religions shall be provided, thus forming the theoretical basis for the case studies as well as for East-Western comparative approaches. ■

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The Hidden Secrets Rediscovered: A New English Translation of Yinfu Jing in the Making

The old Daoist scripture *Yinfu Jing*, or *Book of the Hidden Concord* has remained a riddle since it was first 'discovered' during the Tang Dynasty. A new English translation attempts to shed new light on this old, mysterious text.

By FU HAO



Yinfu Jing, or *Book of the Hidden Concord*, also known as *The Yellow Emperor's Yinfu Jing*, one of the many Daoist scriptures attributed to that legendary father of the Chinese civilization (27th century BC), has remained a riddle since it was first mystically 'discovered' in a rocky crevice in Mt. Song by the Daoist, Li Quan, during the reign of Tian Bao (AD 741-756) of the Tang Dynasty. According to Li, the copy in the form of a scroll was hidden there by the famous Daoist, Kou Qianzhi, of the Northern Wei Dynasty (AD 386-534), 'for the purpose of passing it to kindred spirits in future generations'. This still leaves the question when was it written? Who is its real author? What is its real meaning? Where did the many

commentaries ascribed to the Daoist and non-Daoist sages before Li Quan come from? All these questions have puzzled generations of scholars. Doubtless a forgery as far as its authorship is concerned, the tiny book is nevertheless generally acknowledged to be one of the major Daoist classics containing 'divine secrets'.

Although very short, consisting only of 452 characters, the text proper is pregnant with ambiguities, and therefore to this day has more than 100 different kinds of commentaries which usually diverge from and even contradict one another. For example, Li Quan's contemporary, the legendary Daoist Zhang Guo, contemptuously criticized the former in his own commentary. However, almost all the commentaries date from before this century and few modern scholars have paid the book any serious attention.

Oral tradition

There have been several translations of the classic into Western languages, e.g. the French version by P.L.F. Philastre (1880), the English ones by Frederic Henry Balfour (1881) and James Legge (1891), and the German ones by Franz Huebner (1936) and Alfred Forke (?). Baffled by the ambiguity of the meaning of the original, these translations diverge from one another, following the puzzlement of the many Chinese commentaries, of which not all the translators had made thorough use.

Unlike Confucians, Daoists have had a long tradition of oral transmission of their secret teachings, especially of those dealing with practical techniques. What they have written down are usually outlines of general principles that need more elaborate explanations, as the common word from the titles of many of their scriptures indicates. The Chinese character 'jing' (originally meaning 'warp') might as well be taken to mean 'outline'. Implying

there is normally some space in a scripture to be filled up, so no wonder that Legge thought *Yinfu Jing* was 'in a fragmentary condition, with passages that are incapable of any satisfactory explanation.' Therefore, Li Quan's claim that his commentary was faithfully based on the verbal explanations given by the mythical Old Lady of Mt. Li may not be untrue, though it seems to have added little to its authority.

Working on a new English translation of *Yinfu Jing*, I am trying to place the book in different lights by bringing together some important commentaries of contradictory viewpoints, e.g. those of Li Quan and Zhang Guo, so that the gaps between the lines of the text may be filled in with complementary expositions. Based on a comparatively 'standard' edition out of the collation of several versions, my translation will be well annotated in addition to a glossary concerning generic terms used both in the treatise itself and the commentaries. In the translator's introduction, besides a textual analysis and a critical evaluation, the story of the birth of the classic will be told within a historical context restored by the reasonable employment of relevant literatures, in an attempt to demystify what is hidden in the clouds of mystery. ■

Dr Fu Hao, associate professor at the Institute of Foreign Literature, the Chinese Academy of Social Sciences in Beijing, was a senior visiting fellow at the IAS from 3 April to 3 July 1997. He is now a visiting professor at Middlesex University, London until September 1997, and after that a senior visiting fellow at Trinity College, Dublin, until September 1998.

The National Treatment in Shenzhen

A Necessary Step Toward Internationalization

In order to attract foreign capital, for a long time China has granted foreign-invested enterprises (FIEs) with preferential treatment in the areas of import and export duties as well as tax relief denied to domestic enterprises. Counterbalancing this, FIEs have been disadvantaged by the preferences in market share and resources allocation that are accorded only to domestic enterprises. This has been considered unfair by both FIEs and domestic enterprises.

By CEN HUANG

Since January 1, 1997, Shenzhen, the 'Experimental Ground' of reform and China's opening up, has once again played a pioneering role in national treatment of its foreign-invested enterprises. The implementation of national treatment in Shenzhen has been launched not only as a solution to the contradiction of unequal treatment between FIEs and Chinese enterprises, but with an eye to making Shenzhen into an internationalized economic zone which should attract more foreign investors.

National treatment

The term 'national treatment' first appeared in the General Agreement on Tariffs and Trade (GATT). It refers to the fact that all contracted members of GATT agreed that each party shall guarantee the other party equal treatment for foreign enterprises, individuals, and ships inside its territory, the same as that accorded its own citizens, enterprises, and ships. In other words, national treatment means that the citizens and enterprises of the contracted parties will enjoy treatment equal to that of the other party.

The contents and sphere involved in national treatment are broad. They cover areas of politics, economics, the civil administration of justice and the implementation of law, in which the national treatment of FIEs is an essential item. At the moment, nearly all countries have to deal with FIEs with national treatment of FIEs to a certain extent and within certain limits. However, no countries treat FIEs absolutely as they would treat their own national enterprises. Compared with that in developing countries, national treatment in developed countries places fewer restrictions on FIEs than that of their counterparts, especially in the fields of market share and investments. Adopting national treatment for FIEs and individual foreigners is considered an important way to link China to the international economic practice, an essential step towards economic internationalization (Bin, 1997, p.6).

Shenzhen as guinea-pig

Taking into account that there are comparatively poor industrial infrastructures, weak competitive power of products, and uneven economic development among the various districts in the country, it is impossible to carry out an immediate overall national treatment throughout the whole country. After 20 years of opening up, Shenzhen's market mechanism has been well developed and its legal system pertaining to the market economy is now fairly complete and ranked first in the whole country. Therefore, Shenzhen is most favourably placed to be chosen to be the guinea-pig for the national treatment in China. The implementation of national treatment in Shenzhen is considered to cover the following eight areas: 1) opening up domestic markets to the products of FIEs; 2) opening up the import and export trade to foreign merchants; 3) opening up of overall business fields to FIEs; 4) relaxing the business range of foreign-invested financial organizations; 5) establishing trial foreign-invested tourism agencies; 6) establishing foreign-invested transportation agencies; 7) further relaxing restrictions on the entry into Shenzhen of foreign go-between service agencies; 8) implementing national treatment of service price of foreign citizens in Shenzhen (Shenzhen Municipal City Government, 1996).

Shenzhen is currently practising the national treatment in only two areas: domestic sales and unified service prices (Shenzhen Municipal City Government, 1997). In the past, many FIEs have fostered ambitions to open up their markets in China, but have been restricted by state policy. These restrictions have formed obstacles to attracting foreign investment to Shenzhen. They have also created a unequal competition ground for both domestic and foreign-invested enterprises. It was reported that few foreign businessmen have attended the Shenzhen Trade Exhibitions over the past ten years. One of the reasons that foreign business people have not been interested in participation is that their products could not enter Chinese mar-

kets on equal terms. Once China joins the World Trade Organization, foreign goods will be pouring into its domestic markets. At that time, if the products of FIEs that have been restricted in China have been taxed and created employment and foreign exchange revenue cannot enter domestic markets, it will be very unfortunate. The new policy will allow FIEs more freedom in market choice for their products, which will change the current situation under which FIEs have only limited access to Chinese domestic markets.

China has a history of applying different service prices to foreigners in the areas of transportation, hotel rooms, and hospital costs. Foreigners have been required to pay at least double or triple the price than the local citizens do for the same service. Such treatment means that many foreigners feel that they have been discriminated against as second-class citizens in China. Therefore, the unification of service prices is another important part of national treatment. The new policy allows both FIEs and individual foreigners to enjoy the same standard fees as their Chinese counterparts. This move has been praised by many foreign investors in Shenzhen. They think that the importance of national treatment goes far beyond monetary issues. They are glad that the government is able to treat them on equal terms with the local residents. This policy would help build up their confidence in future investments in China.

Consequences

The implementation of national treatment in Shenzhen has led to many issues being raised. The most obvious one focused on whether national treatment can provide a fair ground for competition for both FIEs and domestic, mainly state-owned, enterprises. In comparison with Chinese state-owned enterprises, FIEs appreciate the supranational treatment they are given in the areas

of rights to the duty-free import of their production materials and the export of their own products. This may be fine but FIEs are also obviously in a vulnerable position when they come to dealing with domestic investment and loan issues. On the other hand, although they benefit from domestic investment policies, Chinese enterprises seem to occupy a precarious position in competition because they are now losing their preferences in the market share and

China has a history
of applying different
service prices
to foreigners

prices of service which they had previously enjoyed. National treatment plays a role in promoting the competitive abilities of Chinese enterprises on the international market. In other words, one of the important impacts of national treatment on Chinese enterprises is an introduction to the competition mechanism which has barely yet developed under the current Chinese market system. In order to ensure that the products of Chinese enterprises are competitive and continue to occupy their place on the existing market, these enterprises must increase their use of technology, enlarge their scale of production, reduce costs and raise the quality and grade of their products. This is a urgent task facing not only domestic but also foreign-invested enterprises in China.

Shenzhen's implementation of national treatment in market sales and service prices has been welcomed by both FIEs and domestic enterprises. Many foreign investors in Shenzhen are hoping to speed up the adoption

of other aspects of national treatment, especially in the areas of the relaxation of the restrictions on the business scope for foreign financial organizations and organizing favourable conditions for loans. More than 20,000 FIEs and several score foreign banks have entered Shenzhen since the 1980s. However, none of them is allowed to deal in the business of RMB at present. Most medium and small-sized joint ventures and foreign-invested enterprises are jointly facing problems of the lack of capital. They are in urgent need of financial assistance from the local government and domestic banks (Bin, 1997, p.7).

An official of the Policy Research Office of the Shenzhen Municipal Party Committee revealed that Shenzhen will gradually implement national treatment in the other six fields. It is hoped that by implementing national treatment, Shenzhen will be able to open up even more to the outside world and to become a member of the internationalized economy. The Shenzhen experiment on national treatment will provide experience for the future overall implementation of national treatment in China. ■

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Dr Cen Huang is an IIAS Research Fellow working within the Qiaoxing Ties programme.

23 > 24 JUNE 1998
MOSCOW, RUSSIA

The 9th International Conference on Chinese Linguistics



The Institute of Linguistics of the Russian Academy of Sciences in Moscow is organizing the Ninth International Conference on Chinese Linguistics on 23-24 June 1998 in Moscow. The conference language will be Russian and English. Abstracts are invited for 20-minute talks on all aspects of Chinese lin-

guistics using any theoretical framework. Main topics of the Conference are current problems in phonetics, writing, grammar, lexicology, language history, Chinese dialects, sociolinguistics, and linguodidactics.

Please send two copies of your abstract before the deadline of 1 January 1998. The volume must not exceed 5 pages. The abstracts will be published. ■

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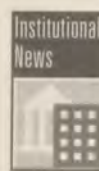
Tel: +7-095-2913448 (Tue and Thu)

Fax: +7-095-2900528

24 > 25 APRIL 1997
ROSTOCK, GERMANY

New Japanese Library in Würzburg

On 11 July 1997, the Hosoya Library at the Institute for Chinese Studies, University of Würzburg was officially opened by the President of the University, Prof. Theodor Berchem. The gift of books, worth over DM 100,000, was thus given an official place in the Japanese Studies library section of the Institute.



The Hosoya Bunko, comprising more than 1400 volumes, is an outstanding collection from the estate of the philosopher, the late Professor Sadao Hosoya. Professor Hosoya (1920-1995) taught at the Tohoku University at Sendai and at the University of Okayama. He became well-known for, inter alia, his translation into Japanese of Heidegger's *Sein und Zeit*. As a token of Professor Hosoya's intellectual affinity with Germany, his widow, Mrs Yoshie Hosoya, his son, Professor Akio Hosoya, and his daughter, Mrs Nobue Mano, decided to present his private library in toto to a public institution for Japanese Studies in Germany. Through the kind mediation of Dr Carow of the Tohoku University and Dr Sotomura, reader in Japanese Studies at the University of Würzburg, the collection was offered to the University of Würzburg. As head of the Institute, Professor Dieter Kuhn guaranteed to make the Hosoya collection of books institutionally available and the University readily offered to pay the transportation costs. These initial steps paved the way for the collection to find new premises in Würzburg in the spring of 1997.

The separate and self-contained availability of the library provides a unique insight into the intellectual understanding of a Japanese scholar the cultural traditions of his native country. The majority of the collection belongs to the category of complete works editions. Sixty writers from the 18th to the 20th century are represented, with an emphasis on modern authors. Thus the complete editions include the works of Nobel Prize winners Kawabata Yasunari (1899-1972) and of Oe Kenzaburō (b.1935). The collection also reflects a broad spectrum of Japanese writing, such as the works of Ueda Akinari (1734-1809) and Chikamatsu Monzaemon (1653-1724). Other famous writers represented are Futabatei Shimei (1864-1909), Higuchi Ichiyō (1872-1896), Mori Ōgai (1863-1922), Akutagawa Ryūnosuke (1892-1927), Dazai Osamu (1909-1948), Natsume Sōseki (1867-1916), Mishima Yukio (1925-1970), and Nogami Yaeo (1885-1985). In addition, the collection contains the writings of film director Kurosawa Akira (b. 1910). Of special interest for research is the poetry section, which is well represented in the library.

In the field of philosophy and intellectual history the following scholars deserve to be mentioned: Tsuda

Sōkichi (1873-1961), one of the co-founders of Japanese critical historiography, Watsuji Tetsurō (1889-1941), whose has received notable attention in recent years in Germany because of the translation of his work *Fudō* and his ethical reflections of human interrelationships, and Kuki Shūzō (1888-1941), whose *Structure of the Iki* was a best-seller in an Italian translation.

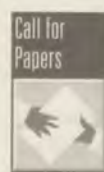
The Hosoya Bunko - a most generous gift - has endowed the University of Würzburg with numerous works which are rare in German libraries and some of which are no longer available commercially. The collection represents a significant addition to the Institute's holdings in the field of Japanese Studies, which will stimulate new departures in academic research. Plans are currently being made to draw the attention of other institutions for Japanese Studies to the existence of this remarkable collection. ■

THE HOSOYA LIBRARY

Institute for Sinology
University of Würzburg
Philosophiegebäude
Am Hubland, 97074 Würzburg
Germany

9 > 12 MARCH 1998
BEIJING, P.R. CHINA

Modernization Processes in Asia and China 1860-1960



A workshop on Modernization Processes in Asia and China 1860-1960 will take place on 9-12 March 1998 on the Beijing University Campus. It is organized by Dong Zhenghua (Beijing University) and Eduard B. Vermeer (International Institute for Asian Studies [IIAS]).

About 30 scholars from China, the Netherlands and other countries will present papers. Each paper will

By MARTINA ZELLMER-BJICK



On 24-25 April '97, the 'Konrad-Adenauer-Stiftung' (Rostock), the 'Institute for Asian Studies' (Hamburg), and two departments of the University of Rostock ('Department of Political and Administrative Studies' and 'Department of Management, Banking and Financial Studies') organized a conference on Hong Kong and China entitled *Hongkong und China auf dem Weg in das pazifische Jahrhundert*. Fifteen speakers and more than one hundred participants met in the Hanseatic city of Rostock.

The topics were presented and discussed in three blocs: 'Hong Kong on the Eve of July 1st, 1997', 'China at the Turn of the Century', and 'China's Neighbours - Attitudes towards the Middle Kingdom'. A great diversity of subjects was presented by academics and politicians from Hong Kong, China, and different parts of Germany. But despite varying interpretations of Hong Kong's future and China's economic and political situation, there was agreement on important issues, which can be summarized as follows:

Most speakers sketched an optimistic scenario for the former Brit-

ish crown colony. The first of July, 1997, when Hong Kong was reintegrated into China, will not be the end of the city's success story. This is due to Hong Kong's role as an international centre for trade and investment and its function as a bridge between East and West. Well aware of this role China does not restrict its expectations to benefiting from Hong Kong's external relations, it wants to profit as well from its internal development. One speaker indicated that Hong Kong's legal system is already serving as a model for China and that some lawyers from the People's Republic are already being trained in common law by colleagues from Hong Kong.

The second message, suggested by several speakers, concerned China and was far less optimistic. Although China's growth rate of eight to nine percent is likely to continue to be stable in the near future, the country faces serious problems: a population growth rate of 13.5 million annually, leading to serious bottlenecks in food supply; insufficient care for the growing number of the poor, ill, aged, and un and underemployed; migration of 100 to 120 million Chinese who are leaving rural areas for the cities in their search for a livelihood; and environmental problems

resulting from the modernization of China's economy.

A sceptical tone prevails among China's neighbours, too. Japan, India, Taiwan, and most of the ASEAN members view China's ongoing economic and military modernization with some concern. Although perceptions are changing, there are more observers in the region who see China as a potential hegemonic power and threat rather than as a benevolent neighbour who can be engaged by rules and preventive diplomacy. Russia is the only neighbour that has been successful so far in upgrading its relations with China, leading to an increased rapprochement and co-operation between the two countries.

All in all, the conference revealed that Europe and Germany are increasingly paying attention to the Asia Pacific region as a whole and to Hong Kong and China in particular. This is certainly due to the fact that in the age of globalization, nations are linked to one another more strongly than ever before, not only economically but also politically and culturally. ■

Martina Zellmer-Bjick, MA

is attached to the Department of Political Science, University of Rostock, Germany.

2) the effects of the opening-up of local socio-economic structures to national and foreign influences and markets, and integration into the national or world economy.

However, other themes may be proposed as well. Suggestions for session topics include:

- the relationship between foreign, national, and indigenous modernizing forces;
- adoption and adaptation of Western ideas;
- universalization of education;
- the formation of representative governments at different levels;
- national armies as modernizing forces in society;
- secularization;
- the replacement of traditional social support systems by state social policies;
- the role of development-oriented programmes by foreigners or new governments.

These phenomena have been studied in many Asian countries. It is expected that comparisons will prove fruitful and illuminative.

All scholars who wish to participate are invited to send a type-written abstract of max. 1 page, a c.v., and

a list of major publications in English to the IIAS, **before 1 October 1997**. The conference organizers will then make a selection of those participants whose travel and stay in Beijing can be subsidized, or may be accepted by Beijing University in some other way. You will be informed about the decisions before 1 November 1997.

Participants should submit their papers in English on floppy disk (Word or WordPerfect) and hard copy **before 31 December 1997**, so that proper translations into Chinese may be made. Papers should be 8,000 to 10,000 words.

CVs and lists of major publications will be submitted to all participants in advance, in order to facilitate exchanges between Chinese and Western scholars before and during the workshop. ■

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Two books on Buddhism in Korea

Edited by Lewis R. Lancaster,
Suh Kikun and Yu Chai-shin.

Buddhism in Koryŏ: A Royal Religion.

(Berkeley, Ca.: Institute of East Asian Studies Centre for Korean Studies, '96)
211p. bibliog.
(Korea Research Monographs, no.22)
ISBN 1-55729-x053-9 (pb US\$20)

Edited by Lewis R. Lancaster
and Yu Chai-shin.

Buddhism in the Early Chosŏn: Suppression and Transformation.

(Berkeley, Ca.: Institute of East Asian Studies Centre for Korean Studies, '96)
222p. bibliog.
(Korea Research Monographs, no.23)
ISBN 1-55729-054-7 (pb US\$20)

By J.E. HOARE

These two collections of articles bring together Japanese and Korean scholarship on Buddhism during the Koryŏ dynasty and on Buddhism's role in Korea following the establishment of the Yi dynasty in 1392. Both volumes benefit from a wide ranging introduction by Lewis Lancaster which make these publications accessible to the general reader.

With Buddhism as state religion during this period, *Buddhism in Koryŏ*, will not only appeal to Koreanists, but will be of interest to the student of religion and of the use of religion to bolster a particular form of monarchy.

Buddhism in the Early Chosŏn studies the fall from grace of Buddhism. Favoured by the court during the Koryŏ period, the Chosŏn monarchs

wished to break this link, and the implication that kingship was the result of karma (fate), preferring instead to encourage neo-Confucian thought, with its emphasis on lineage, as the underpinning of the state. As a result, Buddhism, hitherto a court and aristocratic linked religion, became associated more with the common people. It was not 'debased', but developed new strengths and traditions which have allowed it to survive into the 20th century. Though this volume is at times somewhat technical, Han U-gŭn's essay on the transformation from late Koryŏ to Chosŏn is highly informative and comprehensible to the general reader. ■

J.E. Hoare

is a Research Analyst with the Foreign and Commonwealth Office, London, UK.

(Advertisement)

The Scenic Beauty of Korea

Mark De Fraeye and Frits Vos

Korea

Scenic beauty & religious landmarks

Antwerp: Pandora, 1996. 174p.

ISBN 90-5325-052-2

By KOEN DE CEUSTER



Combining the artistic skills of photographer Mark De Fraeye and the academic erudition of Emeritus Professor Frits Vos, this is a book that will help to redress the paucity of pictorial books on Korea. The target audience for this publication is the interested reader who has no particular knowledge about Korea.

The photos of Mark De Fraeye (1949) are an ideal appetizer for luring people to turn to the text and find out more about this beautiful and, to the layman, enigmatic country. De Fraeye's infatuation with Korea began nearly a decade ago when he visited the country for the first time in 1988. Since then he has been back to Korea on various occasions. He has exhibited widely, both in Korea, Europe, and the US, and has contributed to numerous publications. As is clear from the photos in this publication, his main interest in Korea is with Buddhist monastic life and shamanist ritual. The beauty of his photos bespeak his fondness for the landscape and his enchantment with the rhythm of rural life in Korea.

Looking beyond the charm of De Fraeye's skilful pictures, one discovers a particular appreciation of Korea. De Fraeye's work seems to be pervaded by a sense of nostalgia for Korea's lost traditions. His interest lies with Korea's countryside and what can still be found there of 'authentic' Korean culture. Korea as an urbanized society in flux where living traditions adapt to ever-changing circumstances is of less



interest to him. His photographic work responds in that respect to the demands of the tourist eager to trail the path of exotic traditions, demanding the comfort of air-conditioned hotel rooms, but eager to see 'authentic' culture; in a sanitized environment of theme parks and other folk villages. On his trips to Korea, De Fraeye leaves the beaten track to trace the

remnants of unspoiled tradition which he captures in beautiful pictures and thereby brings a dream of authenticity and mystery to his readers.

Mystery is not what Frits Vos (1918), the founding father of Korean Studies at Leiden University has to offer. Instead, his contribution whets the appetite of the reader for more information. His text is Korea minus the mystery, but with all the more fascination. The text is well-structured, with highly informative and very readable introductory chapters on Korea's language and names, geography and people. More problematic is the general outline of Korea's history. As this is an inevitably long drawn out chapter, it is too general to be of much use to the general reader and not balanced

enough for the expert. Though Vos partly succeeds in overcoming the tediousness of such a general outline by interspersing his text with eloquent literary references, this outline becomes problematic when he turns to the colonial period and beyond. He ignores the role of the socialist movement in the independence struggle, and thereby fails to explain the domestic origins of the Korean war. The Korean war is dealt with only from a military historical point of view, just as the post-Korean war history is hardly more than an enumeration of elections dates and names of presidents.

Even if this one section has to be judged tedious, one does not read this book for its historical chapter. Vos shows himself at his best in the final two chapters on Korean mythology and Korean religion and philosophy. The mythology sections gives the translations of and short comments on different foundation myths which were found on the Korean peninsula. The religion and philosophy chapter situates Korea's respective traditions within the wider East-Asian context. Especially the section on Buddhism is captivating in its scope, and the text maintains a high degree of readability. Taoism and Christianity are touched upon briefly, while the pantheon of shamanist deities is reviewed in depth. Unfortunately, when Vos deals with Confucianism, he is so engrossed in an expert explanation of its philosophical intricacies that he has no more space left to deal with the remarkable development of neo-Confucianism in sixteenth century Korea by such thinkers as Yulgok and T'oegye.

This is a beautiful book which will appeal to a wide audience. It has the potential to entice a general public into seeking deeper knowledge about this still largely unknown country, clenched between the dominant cultures of Japan and China as the proverbial 'shrimp among whales'.

Koreanists will be particularly intrigued by the handful of photos from the collection of the Ertzabtei St. Ottilien reproduced in this book. Hopefully Mark De Fraeye and his wife, the potter Bie Van Gucht, will succeed in gaining full access to this collection of turn of century photographs made by missionaries from St. Ottilien. This collection would be a useful supplement to the all too scarce photographic material on daily life in traditional Korea. ■

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Transformation & Modernization of Shanghai

Y.M. Yeung and Sung Yun-wing (eds.)
Shanghai. Transformation and Modernization under China's Open Policy
 Hongkong: The Chinese University Press 1996.
 583 pp. ISBN 962-201-667-7

■ By **CHRISTIAN HENRIOT**



This volume is presented as the companion to *Guangdong: Survey of a Province Undergoing Rapid Change* (Y.M. Yeung and David K.Y. Chu, eds., Hongkong: The Chinese University Press 1994). It follows the same agenda: to provide the reader with a broad coverage of a wide range of issues and topics related to the transformation of one place – Shanghai in the present case – since the reopening of China in 1978. The book is organized into four parts (political dimensions, economic development, urban and social infrastructure, topical perspectives) with the goal of giving a coherence to this collection of twenty papers. The quality of the papers varies from one author to the other.

Although most contributors emphasize the numerous qualities of Shanghai, they also point out its weaknesses. Wong Siu-lun convincingly argues that the entrepreneurial spirit which made the success of Hong Kong is still lacking in Shanghai. Institutional and political obstacles as well as thirty years of the 'freezing' of social autonomy form stumbling blocks to the emergence of an 'enterprising Shanghai as a community'. Peter T.Y. Cheung examines the fate of the city under its successive mayors since 1949. He argues that although the priority given to Shanghai is not solely related to the rise of a 'Shanghai bang' in Peking, Shanghai's position might be jeopardized should there be a political realignment. Lam Tao-chiu's original contribution studies the interaction between local leaders and intellectuals in their common endeavour to articulate their arguments towards the centre. Although it brings to light the relative complicity between political elites and intellectuals at the local level, it also shows the limits of this exercise: the role of intellectuals has been instrumentalized by a leadership which does not respond to any constituency.

Two papers offer more provocative views. Ho Lok-sang and Tsui Kai-yuen provide a balanced analysis of fiscal relations between Shanghai and Peking which should have inspired the other contributors to the volume. In the absence of truly reliable data, the analysis is partly tentative, but it claims that on the whole Shanghai may not have suffered a net outflow of capital before 1978. This is a much

more complex issue that the fiscal drain on the city's resources. It also shows that under the new tax system, Shanghai will have a definite advantage if it develops its service sector.

Sung Yun-wing offers the reader the only radically critical view of the role of Shanghai as the 'Dragon Head' of the country, or even just of the Yangzi region. It is a very useful and thoughtful piece that runs against conventional views put forward by national and local leaders, as well as local and foreign academics. Sung's paper may be slightly biased sometimes, but there is no doubt that the author is relying on hard figures to construct a dynamic view of the processes under way, rather than just reiterating the common litany of impressive but meaningless statistics (i.e. the huge population of Shanghai's hinterland does not make sense unless the city is well connected to the most remote places by an efficient transportation network).

Shanghai's urban issues

The other contributors focus on more specific topics. Rupert Hodder's paper is a careful analysis of industrial location in the city and its consequences. It clearly demonstrates that little has changed since 1978 in spite of the official policy of removing the large, polluting industries from the urban area. The move is made difficult by the lack of financial resources available among industrial plants to pay for the acquisition of new land and the cost of resettling the equipment in a new location. K.I. Fung has written a very clear and documented paper on the satellite towns of the Shanghai municipality. Although these places did not develop according to the plans laid out in the late 1950s, they nevertheless contributed significantly to the economic growth of Shanghai, and to a lesser extent to that of their adjacent areas. In spite of their limitations, they also helped relieve population pressure in the urban districts. Rebecca L.H. Chiu's paper is well documented and provides a vivid picture of housing conditions in 1985 and 1993. She delineates the geography of housing in terms of density, housing types, and community facilities. She also traces the tremendous pace of construction since the early 1990s and the growing trend toward the commercialization of housing.

Grace C.L. Mak and Leslie N.K. establish that Shanghai ranks first in the field of education in terms of number and quality. Primary and junior secondary schooling is almost universal and 21 per cent of an age class go to university. Nevertheless, the authors emphasize the contradiction between the objectives of the municipality and the resources made available to educational institutions.

They also highlight the gap between a rigid political system and an open economy. Educators are at pains to provide Shanghai youngsters with adequate moral values. Lam Kin-che and Tao Shu deal with pollution, a major issue of concern for Shanghai. The current situation is appalling, even though the municipality has started to tackle environmental problems in earnest. Only the removal of industrial plants, the installation of modern recycling equipment, and the adoption of 'clean technology' can improve the conditions radically. So far, financial constraints have put severe limits to the actions of both government and industries.

Kerrie L. MacPherson's paper is a welcome contribution that sets the urban development of Shanghai in a historical perspective. It emphasizes a certain continuity in the process of urban expansion since the mid-1920s, paying particular attention to urban design and master plans. This approach, however, has its weakness as it tends to overlook political history without which these plans, whatever their inner qualities, are given undue importance. The author's emphasis on continuity leads her to twist the reality. It is erroneous to establish a direct connection between Sun Chuanfang's 1926 scheme and the city government established by the nationalists in 1927. Excessive enthusiasm for the Pudong project also leads the author to attribute a 'Great Port of Pudong' to Sun Yat-sen. Sun never used any expression other than that of 'Great Port of the Orient' (*Dongfang dagang*).

The editors are to be commended for preparing such a volume. Nevertheless, they should have been more selective so as to eliminate a few contributions that do little to provide anything substantial to our understanding of Shanghai. It is unfortunate that the only paper on Pudong is hardly more than a commentary on official documents. The organization of the volume is also problematic. The last section is not convincing. Kerrie MacPherson's paper comes too late. Many papers have the same kind of introduction or review of the pre-1949 or the pre-1978 period, some are marred by unfortunate historical blunders. To avoid an impression of repetition, the general picture could have been drawn once and for all in an introductory chapter.

The editors have failed to check and homogenize the figures cited in the various papers of the volume. Some authors provide contradictory statistics (pp. 173 and 537, pp. 181 and 200). Moreover, many names of Chinese institutions, committees, etc. are cited in English without a proper reference to their original name either in pinyin or in Chinese.

These critiques notwithstanding, Y.M. Yeung and Sung Yun-wing's *Shanghai* is a very good volume that provides valuable information. It is indispensable for students, scholars, and even entrepreneurs who wish to have a broad and accurate view of Shanghai under reform. ■

Christian Henriot is the Director of the Institut d'Asie Orientales (Institute of East Asian Studies), Lyon, France and a fellow of the Institut Universitaire de France. (Christian.Henriot@mras.fr)

MODERN CHINESE POETRY

Recently a delayed special issue of *Modern Chinese Literature* (Vol. 9, No. 2: Fall 1996) appeared, edited by Howard Goldblatt and, as special editor, Michelle Yeh. The bulk of the volume is constituted by selected papers from the IIAS 'International Workshop on Modern Chinese Poetry', organized by Dr Michel Hockx (IIAS) and Prof. Michelle Yeh (UC Davis) in September 1995.

For orders, contact:
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CHINESE FOR ECONOMISTS AT WÜRZBURG

The Faculty of Economics in collaboration with the Institute for Chinese Studies of the University of Würzburg has set up a pilot project entitled:

'Chinese for economists'. The educational goals of the project lie primarily in the field of language acquisition. However, important historical, cultural, and geographical information as well as an introduction to the Chinese mentality are also provided. The students receive a thorough grounding in modern Chinese which is intended to enable them to read economic texts and understand spoken broadcasts. They are also introduced to economic terminology. Particular emphasis is put on the vocabulary relevant to important areas of current Sino-German co-operation, such as joint ventures for the opening up and adaptation of the Chinese market. The project involves a two-year period of study.

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MODERN TAIWANESE POETRY

Sylvia Marijnissen studied Sinology and General Literature Studies in Leiden. She has been very active in translating Chinese poetry into Dutch.

She has recently published 'Als ik met vuur denk' ('When I think with fire'), and album of modern Taiwanese poetry. This broad-covered album contains over 20 poems by four Taiwanese poets, both in Chinese and the Dutch translations. The album is part of a series called the 'Slibreeks', published by the Stichting Kunstuitleen Zeeland. ISBN 90-6354-084-1.

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DIRECTORY OF KOREAN STUDIES IN EUROPE

For years the Korean National Commission for UNESCO has been in the forefront of the promotion of Korean studies as publisher of the academic quarterly *Korea Journal* and the French biannual *Revue de la Corée*. Responding to the increased demand for and interest in Korean studies abroad, and in particular in Europe, the commission has taken the initiative to compile a *Directory of Korean Studies in Europe*. This 'Who's Who in Korean Studies in Europe' should be completed by the end of this year.

All those wishing to be listed in this directory are requested to contact the *Korea Journal*, providing their professional affiliation and academic degree, their field of interest, C.V. and list of publications.

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LC PUBLICATION FROM JAPANESE SECTION

The Library of Congress recently published *Pre-Meiji Works in the Library of Congress*, a bibliography of books in Japanese from the Library's Japanese section. The bibliography contains works of literature, linguistics, drama, and music dating from the early 17th century to 1867, the year before the Meiji restoration.

The book's entries include some of the Library's most valuable Japanese works, including special pieces previously unknown to the public and to many scholars. Among the many rare items mentioned in the book are the Library's edition of *The Tale of Genji*, which is the only known complete set of that particular edition and a volume in *The Tale of Heike* that indicates the way in which the text should be chanted during a performance.

Containing 628 entries arranged alphabetically by their romanized titles, the bibliography also includes a glossary and name index. Each entry consists of an entry number, title, author, and statement and is usually accompanied by an annotation.

The book was compiled by Shojo Honda, a former senior reference librarian in the Japanese section from 10961 to 1992 and annotated by Jin'ichi Konishi, president emeritus of Tsukuba University and member of the Library's Council of Scholars.

Pre-Meiji Works in the Library of Congress (ISSN 0731-3527) is available for US\$ 16 and may be purchased from:

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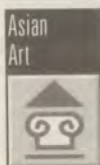
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24 OCTOBER 1997 > 7 JANUARY 1998
SINGAPORE ART MUSEUM

Tryst with Destiny - Art from Modern India (1947-1997)



'Goddess on a Tiger',
by Manjit Bawa.
Oil on canvas (1993)



In 1947, the year of Independence, came a break with the colonial past. The Revivalist Bengal School of Painting of the early 20th century, reflecting a national struggle against colonial bondage now gave way to an art expressing a new socio-political order. As a result, a generation of young artists probing towards modernity emerged.

The Threshold

The four prominent names which feature from the immediate Pre-Independence period are Jamini Roy, Ram Kinkar Baij, Binode Behari Mukherjee, and Sailoz Mookherjee. All four played a crucial role in the process of evolution of visual art in post-Independence India. Jamini Roy, based in Calcutta, found his inspiration in Folk Art of Bengal, while Ram Kinkar and Binode Behari worked from Santiniketan (near Calcutta) under the inspiration of the Nobel Laureate Poet, Rabindranath Tagore. Sailoz Mookherjee spent most of his creative phase in New Delhi. Their importance lay in their ability to break away from the turn of the century Bengal Revivalist mould and create a dynamic modern vocabulary which paved the way for the next generation of artists of the 1940s.

The Modernist Assertion

Among the many groups of artists that emerged in the 1940s was 'The Calcutta Group' which was formed in 1943. Paritosh Sen who founded the group was one of its leading members. There were many others who were part of this movement. Almost simultaneously in the late forties, another group of painters who introduced themselves as the Progressive group emerged in Bombay. Leading figures among them were F.N. Souza, M.F. Husain, S.H. Raza, V.S. Gaitonde, and Krishen Khanna. Ram

Kumar was one of the artists who worked closely with the above. Following the footsteps of these radicals were young artists like Akbar Padamsee and Tyeb Mehta, who together ushered in the modernist trends of the time. Having travelled widely in Mexico, Satish Gujral worked independently to create his own mural language. What is crucial in this respect is the fact that many of the above painters who travelled and trained abroad wearied of the romantic, sentimental, and nationalistic message of the Bengal Revivalist School and listened to the more dynamic and forceful voice of the West in their quest for directions.

The Quest for Identity

From the late 1950s, N.S. Bendre and Sankho Chowdhuri worked independently to set up the Baroda School of Art in the western region of India. Along with others of their generation,



'Indira Gandhi' by Bikash Bhattacharjee. Watercolour (1984)

namely Jeram Patel, K.G. Subramanian and J. Swaminathan, they formulated a new visual identity for the late 50s and 60s. Swaminathan later initiated the famous group '1890' which gave the contemporary Indian art a

'Text De-Texted',
by J. Swaminathan.
Mixed media
(1993)



new direction. Instead of westernization the above group began to work towards a new set of values based on indigenous identity, while G.R. Santosh, Biren De, and K.C.S. Panniker turned to more traditional Indian concepts and ideas of Tantra. These artists collectively paved the way for the next decade which is perhaps one of the most dynamic phases of the post-independent India.

Modernist Eclecticism - A New Pluralist Vision

The 1960s marked an exciting phase in contemporary Indian Art. Young and more senior alike, by now accustomed to freedom and firmly ensconced in democratic ideals and values, created a new identity for themselves imbibing the spirit of optimism and boldness current in the air. From a closed captive mind they moved towards a freer form of self expression. The creation of Bangladesh, the political upheaval in Bengal, and the effect of Nouvelle Indian cinema added further impetus to the act of this period. At the same time, keeping abreast of changing times, the art colleges improved their programmes and laid greater stress on technique, innovation, and introspection. The upshot of all this change led to a period of hectic exploration such as had never been seen before.

The search was finally over and a new vision emerged - a vision of perfect balance between the East and the West. Jyoti Bhatt, Ganesh Pyne, Gulammohammed Sheikh, Jogen Chowdhury, Himmat Shah, Bikash Bhattacharjee, Manjit Bawa, Arpita Singh, and Bhupen Khakhar

are a few among the many artists who played a dynamic role in shaping this period.

Towards A Global Village

By the late 1970s the period of identity crisis was over. In a post-Modern context, each artist in the 80s strove to fulfil his own creative aspirations creating new and daring visions. Vivan Sundaram explored various mediums viz. installations, while Mrinalini Mukherjee and Ravinder Reddy turned to new indigenous expressions in the field of sculpture. Prabhakar Kolte on the other hand, explored the world of abstraction. The 90s ushered in concepts of global vision. Full tribal and popular culture merged with high art creating an exciting language as seen in the works of young artists namely Jayashree Charavarty, Paresh Maity, Valsan Kolleri, N.N. Rimzon, Arpana Caur, and Sudarshan Shetty and many others.

The Curators in-charge of the exhibition are Ms Karen Lim (Assistant Curator, Singapore Art Museum); Mrs Rakhi Sarkar (Director, Centre of International Modern Art); Mr Siva Kumar (Reader, Department of Art History, Kala Bhavan Visva Bharati University, Santiniketan Senior Art Historian) ■

THE SINGAPORE ART MUSEUM

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The exhibition Tryst with Destiny - Art from Modern India (1947 - 1997) portrays the exciting experimentation that has evolved during the last five decades and illustrates emergent trends of Indian Contemporary art against the backdrop of the art historical perspective of post-Independent India. The exhibition is co-organized by the Singapore Art Museum and the Centre of International Modern Art, Calcutta, in association with the National Gallery of Modern Art, New Delhi.

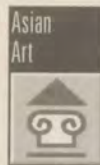
Celadon cup and stand.
Koryŏ dynasty 12th century.



THE BRITISH MUSEUM
FROM 11 JULY 1997

Arts of Korea

Arts of Korea will present an overview of Korean art and archaeology, ranging from the Neolithic period to the 19th century, and will include loans from the National Museum of Korea, the British Library, and several private collections. The exhibition will be a forerunner of the Museum's new permanent Korean Gallery scheduled to open in 2000, funded by the Korea Foundation of the Korean Foreign Ministry.



One of the highlights of the exhibition is a royal gold crown from the Silla kingdom dating to the 5th-6th century AD, on loan from the National Museum of Korea. It is the first of the six such crowns known to have been found in the Silla royal tombs in Kyŏngju, previously known as Kŭmsŏng or City of Gold. Silla, in south east Korea, was famous for its sheet-gold and known by Arab travellers as a land rich in precious metals. The tree and antler-shaped projections on the crown suggest influence from Scytho-Siberian shamanism, whilst the jade embryo-shaped hanging ornaments are similar to those found in early Japan.

Piety and devotion to the Buddhist faith was all-important during the Koryŏ dynasty (918-1392 AD). Buddhism was introduced to Korea from China and then carried from Korea across to Japan, where many of the early works of Buddhist art were made by immigrant Korean artists and their descendants. In this exhibition a 14th-century illuminated manuscript of the Amitabha Sutra, painted and written in gold and silver, demonstrates the elegance of Koryŏ Buddhist painting, most examples of which are now in Japanese temples and museums and rarely in the West. The refined and subtle shapes of Koryŏ ceramics are also evidence of the extravagant life-style enjoyed by the court and aristocracy at this time. Celadon tea-bowls, wine ewers, cupstands, cosmetic boxes, pillows, pomade bottles, and vases were produced for Buddhist ritual use.

Confucianism

From the 15th century onwards, Korea adopted a strict Confucianism, much stricter than that practised in China. Emphasis was placed on heredity and lineage, through the male line. The influence of Confucianism can be seen in the art of the long Chosŏn (Yi) dynasty (1392-1910). Buddhism was persecuted and there was a great increase in the painting of official portraits, mostly of high-ranking men. Landscape painting was rejuvenated in the 18th century by the Real Place landscape movement (the painting of real Korean landscapes as opposed to idealized, Chinese-style ones) and by the genre painting movement (paintings of the everyday activities of ordinary people). Ceramics of the Chosŏn dynasty were technically greatly in advance of those produced in Japan at this time and greatly admired by the Japanese who imported them for use in the



Portrait of
a Confucian scholar.
Ink and colours on paper.
Chosŏn dynasty,
late 18th-19th
century AD.

tea ceremony. This exhibition shows examples of rice bowls long treasured in Japan and repaired with Japanese lacquer compared with those in Korean taste. Also included are a rare hand-painted, illustrated, royal ritual manuscript on loan from the British Library together with other examples of early printed books, following the development in Korea of metal movable type in 1234, the earliest in the world. ■

THE BRITISH MUSEUM

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NATIONAL MUSEUM OF ETHNOLOGY, LEIDEN
26 SEPTEMBER 1997 - 3 AUGUST 1998

Into Tibet with Tin Tin

The National Museum

of Ethnology and

the Belgian Foundation Hergé

have joined forces to present

the major exhibition

Into Tibet with Tintin.

For almost a year the entire

museum will be devoted

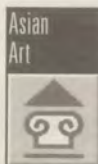
to the theme of Tibet.

The exhibition is based

on the popular cartoon album

Tintin in Tibet,

published in 1960.



In the book *Tintin in Tibet* the world-famous cartoon hero travels to the roof of the world and the reader learns all about the fascinating culture of Tibet. The exhibition will include some of the original drawings by Hergé, the spiritual father of Tintin, and a collection of objects which illustrate life in Tibet. Some of these exhibits are from the Museum's own collection and others have been borrowed from various international museums. It is an exhibition that will appeal to both Tintin enthusiasts and people with an interest in Tibetan culture.

Tintin is the guide (sherpa) on the visitor's journey of discovery through Tibet. The first room contains the original drawings by Hergé (pencil, ink and colour). It is the first time that these very special works have been on public display. Tintin can be seen again at various other places in the museum. Each room is introduced by an enlargement of a scene from the comic strip. The exhibition looks at several different facets of life in Tibet. For example, visitors will learn more about the landscape and history of Tibet, with its inaccessible mountain peaks, heroic travellers, and fabulous wildlife. The intrepid explorers whose footsteps were followed by Tintin, such as Alexandra David Neel, Bacot, and Harrer, will

receive their share of the limelight, along with other topics like rural and urban Tibet, the Tibetan house and religious art. Photographs richly illustrate the more recent history, including the invasion by Mao's armies in 1950, the flight of the Dalai Lama, and the revolts.

Contemporary Tibet is depicted by means of portraits: the faces of children, adults, and old people, looking serious or happy, or showing the characteristic Tibetan smile. An electronic newspaper gives information about current developments.

An extensive programme of activities will accompany the exhibition (including films and lectures). A special museum newsletter containing background stories and many photographs will be available from October. The catalogue *Into Tibet with Tintin* is on sale in the museum bookshop, which also has a selection of Tibetan handcrafts and Tintin merchandise. ■

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Art

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1010 Vienna
Tel: +43-1-52177301
Daily 10am - 6 pm, closed on Mon.

Permanent collection

Egyptian and Oriental collection, paintings, coins, and antiquities.

Museum of Ethnology

Heldenplatz, Neue Burg
1014 Vienna
Tel: +43-1-534300
Fax: +43-1-5355320
E-mail: voelkerkundeMuseum@magnet.at
Daily 10am-4pm, closed on Tuesday

Until 2 November 1997

Oleographic Gods
Oleographies from 1890-1970 which were made to popularize iconography in India.

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.

27 August - 28 September 1997

Living Culture
Commemorating the 70th anniversary of the Sogetsu school of Ikebana by Sofu Teshigahara, the exhibition will examine evolving styles of modern Ikebana schools.

11 October - 1 February 1998

Recent International Photography from the Collection
The Gallery's international photography collection will be the focus of this exhibition, which will feature many works by artists from the Asia-Pacific region.

BELGIUM

ROYAL MUSEUMS OF ART & 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,

BRASIL

Visual Arts State Institute

Andradas 736/3° CEP 90020-004
Porto Alegre
Fax: +55-05-122109561/2274427

6 August - 14 September 1997

Mapa Mundi
Asian artists are invited into the 'cadavre exquis' game.

CANADA

Art Beatus

M1 888 Nelson Street
Vancouver BC V6Z 2H1
Tel: +1-604-6882633
Fax: +1-604-6882685

Permanent collection

Contemporary international art with a special focus on Asian art.

CHINA

Red Gate Gallery

Level 3, China World Hotel
Jianguomen Wai
Peking 100600
Tel: +86-10-65322286
Fax: +86-10-5324804
Daily 12 - 6pm

20 September - 8 October 1997

Zhang Yajie Oil Paintings

11 October - 29 October 1997

Qin Yifeng Paintings

1 November - 19 November 1997

Tan Ping Engravings

22 November - 10 December 1997

Su Xinping in conjunction with Contemporary Chinese Art

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 Cernuschi

Avenue Velasquez 7
75008 Paris
Tel: +33-1-45635075
Fax: +33-1-45637816

Daily 10am-5.40pm, closed Monday and public holidays

Permanent collection

Art and archaeology of China from the neolithic to the 13th century AD

26 September 1997 - 4 January 1998

Chinese Jades from the San Francisco Asian Arts Museum. Jades from the Avery Brundage collection

6 March 1998 - 22 June 1998

Henri Cernuschi (1821-1896): traveller and collector

Galerie nationale du Jeu de Paume

1, Place de la Concorde, 75001 Paris
Tel: +33-1-47031250

13 November 1997 - 4 January 1998

Lee Ufan: sculptures and paintings
Twenty-six paintings and five sculptures by Korean-born artist Lee Ufan

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. Part of the collection will be presented in the following places:

The Buddhist Pantheon

19 Avenue d'Iena
75116 Paris
Tel: +33-1-40738811

Permanent exposition of Japanese and Chinese works of religious art

Musée d'Ennery

59 Avenue Foch
Paris
Tel: +33-1-40738811

Permanent exposition of Asiatic antiquities from 18th and 19th centuries

GERMANY

Museum of East Asian Art

Takustrasse 40
14195 Berlin (Dahlem)
Tel: +49-30-8301383
Fax: +49-30-8316384

Permanent Collection

Fine and decorative art from China, Japan, and Korea, emphasizing the genre of painting. The collection of Asian graphic art, primarily Japanese woodblock prints, is one of the finest and most important in Germany.

12 June - 2 November 1997

The White Gold of the Far East
The porcelain bridge between East-Asia and Europe in 16th and 17th century.

24 July - 9 September 1997

Ando Hiroshige (1797-1858)
Japanese coloured woodblock prints

15 August - 26 October 1997

Nurimono Contemporary Japanese Lacquerware
Nearly 100 objects from twelve artists give the visitor comprehensive information on the high artistic and technical standard of this traditional craft.

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.

Rautenstrauch-Joest Museum

Uberring 45, 50678 Cologne
Tel: +49-221-3369413
Fax: +49-221-3369410
Daily 10am - 4pm, first Thursday in the month 10am-8pm, closed on Mon.

Permanent collection

Collections illustrating non-European cultures.

Museum of East Asian Art

Universitätsstrasse 100, 50674 Cologne
Tel: +49-221-9405180
Fax: +49-221-407290

24 September - 7 December 1997

Masterpieces of Japanese Coloured Woodblock Prints:
The Otto Riese-Collection presents one of the most important European private collections of Japanese woodblock prints on loan.

Kassel Documenta X

Friedrichsplatz 18, 34117 Kassel
Tel: +49-561-707270
Fax: +49-561-7282724

21 June - 28 September 1997

Documenta X
One of the objectives of this major art manifestation is to show the multiplicity of contemporary 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 lacquerware.

GREAT BRITAIN

University of Durham Oriental Museum

Elvett Hill, Durham DH1 3TH
Tel: +44-91-3747911
Fax: +44-91-3743242
Monday to Friday 9.30 - 1 pm and 2 - 5pm
Saturday and Sunday 2 - 5pm

Permanent collection

Art objects from among others ancient and Islamic Near East, India, Tibet, Southeast Asia, China, Korea and Japan.

Royal Museum of Scotland

Chambers Street, Edinburgh EH1 1JF
Tel: +44-131-2257534
Fax: +44-131-2204819

18 April - 1 October 1997

Shibata Zeshin: Masterpieces of Japanese Lacquer from the Khalili Collection

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.

The British Library

96 Euston Road
London NW1 2DB
Tel: +44-171-4127111
Fax: +44-171-4127268

Permanent Collection

Items ranging from one of the earliest Japanese printed books (c. 1170) to examples of early colour printing from the mid-17th century onwards.

British Museum / The Museum of Mankind

Great Russel Street
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 7 September 1997

The Ceramic Art of Sawada Chitoin / Styles of Japanese Pottery and Porcelain

Until 13 September 1997

For Eastern and Near Eastern Greenwares
This exhibition is organized in co-operation with the Oriental Ceramic Society.

16 September 1997-7 December 1997

From Persepolis to the Punjab Coins and the Exploration of the East

Until 31 December 1997

Stairways to the Sky
Rice and Life in the Philippines. (Museum of Mankind)

Until 31 December 1997

Pottery in the Making
World Ceramic Traditions. (Museum of Mankind)

Until 31 December 1997

Striking tents
Central Asian Nomad felts from Kyrgyzstan. (Museum of Mankind)

25 September 1997 - 4 January 1998

Ogawa Tashu
Modern Japanese calligraphy

Until end 1999

Arts of Korea

Royal Academy of Arts

Burlington House
Piccadilly London W1V 0DS
Tel: +44-171-4397438
Fax: +44-171-4340837

3 July - 28 September 1997

Hiroshige
Images of Mist, Rain, Moon and Snow

Victoria & Albert Museum

South Kensington
London SW7 2RL
Tel: +44-171-9388500
Fax: +44-171-9388264
Daily 10am - 5.50pm, Mon, 12-5.50pm

Until 2 November 1997

East Meets West
Display examining the relationship between the arts of Asia and Europe, particularly in the realm of metalwork.

Ashmolean Museum

Beaumont Street
Oxford OX1 2PH
Tel: +44-865-278009/110
Fax: +44-1865-278018
Tuesday to Saturday 10am - 4pm; Sunday 2 - 4pm

Until 28 September 1997

Indian block-printed Textiles in Egypt
Textiles from the Newberry Collection, Department of Eastern Art.

HONG KONG

Alisan Fine Arts

315 Prince's Building Chater Road
Hong Kong
Tel: +852-25261091
Fax: +852-28453975

8 - 20 September 1997

Figures
A group show of various Chinese artists depicting figures of women. Among the artists are works by Mary Chuang, Chang Jin and Pun Yin.

TO BE CONTINUED

Art

AGENDA

AUGUST 1997 > AUGUST 1998

INDIA

Gallery Chemould

Jehangir Art Gallery, First floor
M. Gandhi Road
Bombay 400023
Tel: +91-22-2833640
Fax: +91-22-2836058

Permanent collection

Exchange between Indian and Australian artists entitled *Fire and Life*.

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.

JAPAN

Hiroshima City Museum of Contemporary Art

1-1 Hijiyama-koen
Minami-ku
Hiroshima
Tel: +81-82-264-1121
Fax: +81-82-264-1198

2 August - 15 September 1997

Art in Southeast Asia: Glimpses into the future

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.

Setagaya Art Museum

1-2, Kinuta-koen
Setagaya-ku
Tokyo 157
Tel: +81-3-34156011
Fax: +81-3-34156413

Permanent Collection

Display of the Shioda Collection. Work by Kitaoji Rosanjin

Until 31 August 1997

Painting What the Eye Sees: The human figure

First exhibition of the permanent collection of figurative expression by a variety of artists from Japan and other countries.

6 September - 30 November 1997

Reading paintings
Exhibition of paintings that need reading and interpreting.

30 August - 19 October 1997

American Stories; Amidst Displacement and Transformation

This exhibition focuses on the current conditions of immigrants in the United States. Contemporary self-expressions of fifteen artists of diverse cultural backgrounds.

29 October - 7 December 1997

Toshio Yodoi
Modern Japanese sculpture.

Tokyo Station Gallery

1-9-1 Marunouchi, Chiyoda-ku
Tokyo 100
Tel: +81-3-3212 2763
Fax: +81-3-3212 2058

Permanent collection

Photographs, poster art, architectural design and Japanese modern artists.

MALAYSIA

NN Gallery

23 Jalan Jati, 55100 Kuala Lumpur
Tel: +60-3-2433630
Fax: +60-3-2413631
Monday 10am - 1pm, Tuesday to Saturday 10am - 6pm, Sunday 2 - 5pm

During September 1997

A View from the Mountains
Works of the precursors of abstract expressionism in Malaya in the 40's with amongst others Cheong Laitong and Jolly Koh.

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.

Until 14 September 1997

Exotic Textiles in the Netherlands

Until 23 June 1998

The Chinese porcelain collection of the Rijksmuseum
Large collection of Kangxi porcelain, Yongzheng porcelain and Chine de Commande

Tropenmuseum

Lineausstraat 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.

Until 28 September 1997

Pasar Gambir. A photo exhibition from the historical files. (In the Gallery)

Until 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

1 November 1997 - 25 January 1998

Tradition and Change
An exhibition related to 50 years independence of India: traditional art dedicated to the Goddess Kali and work by Gogi Saroj Pal, Shambhavi, Mona Rai, Jay Ganguly and Madvi Parekh.

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.

26 September 1997 - 3 August 1998

Into Tibet with Tintin
Exhibition, based on *Tintin in Tibet* (1960). Original drawings of Hergé alongside objects from the collection of the Rijksmuseum are presented. (see highlight)

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.

Museum de Stadshof

Blijmarkt 18-20
Zwolle
Tel: +31-38-4232616
Fax: +31-38-4231036

3 May - 28 September 1997

Out of India
Artist Jangarh Singh Shyam (1962) and Indian Folkart (see highlight)

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.

From May 1997

Stories of Goa
Anthropological exhibition about Goa (India) as a cultural area in which Christianity and Hinduism are superposed.

SINGAPORE

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.

Until October 1997

Ramayana, A Living Tradition
Ramayana in Asia through its manifestations in oral, written visual and performing traditions.

from November 1997

Calligraphy from the Tareq Rajab Museum Kuwait

The National Museum

61 Stamford Road
#02-01 Stamford Court
Singapore 178892
Tel: +65-3309552
Fax: +65-3309568
Daily: 9am - 5.30pm

from January 1997

Jade Gallery
This Gallery houses the Haw Par Jade Collection comprising decorative carvings from the Qing Dynasty (1644-1911).

19 September 1997 - 5 April 1998

Myths and Legends
Popular myths and legends of the region.

Singapore Art Museum

71 Bras Basah Road
Singapore 189555
Fax: +65-2247919

Until 14 September 1997

Originals and Original Copies: Paintings in the Chinese Tradition
Authentic and 'fake' scrolls of traditional Chinese paintings from the Song Dynasty to the present.

24 September - 16 November 1997

The Liu Kang Exhibition
Fifty works spanning the career of Singaporean artist Liu Kang.

24 October - 7 January 1998

Tryst with Destiny: Art in Independent India. (See article at page 43).

HIGHLIGHT



Fatima Khour. Sand and mud on paper (1996)

Out of India

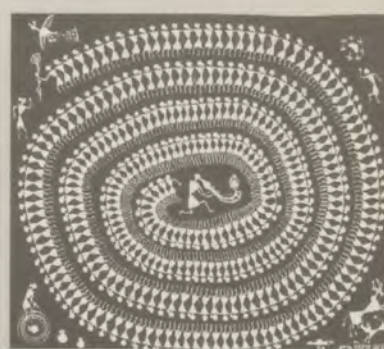
Museum de Stadshof, Zwolle
3 May - 28 September 1997



The exhibition 'Out of India' has been organized by the Foundation for Indian Artists, Amsterdam, in co-operation with Museum 'De Stadshof'. It is focused on Jangarh Singh Shyam Shyam, who belongs to the tribe of the Gonds in Central India. Works by several Indian tribes are on view in the exhibition.

Shyam still uses the figurations of his tribe but he has developed a style that is independent of the traditions of festivals and rituals. He is inspired by tribal gods, scenes from Hindu mythology and memories of his childhood.

In former times such images were painted on the walls and floors of the huts of the tribes. But since the artists have been introduced to paper, the paintings have been finding



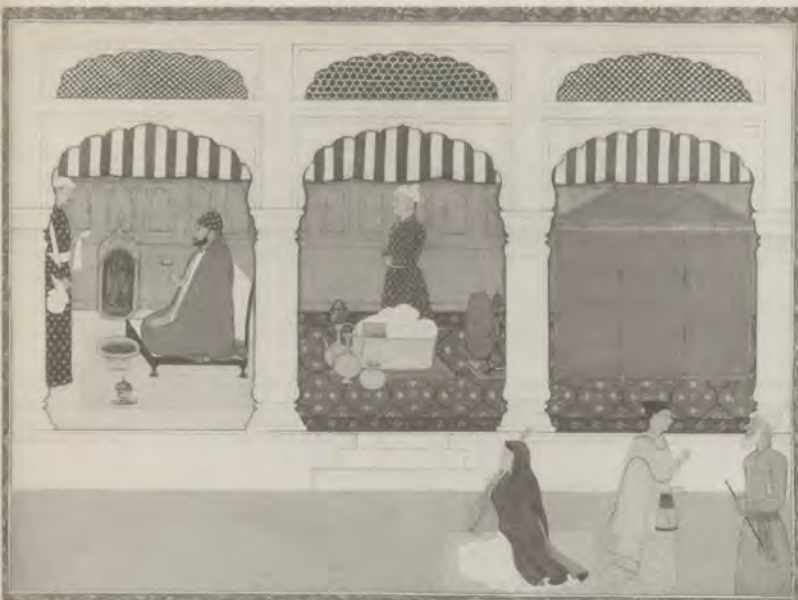
Warli. Linen

their way to galleries, museums, and to private buyers. The exhibition presents paintings by members of the Warli tribe, the Gonds, Madhubani, Santal, and the women of Hazaribagh. ■

MUSEUM DE STADSHOF

Blijmarkt 18-20
Zwolle
The Netherlands
Tel: +31-38-4232616
Fax: +31-38-4231036

ASIAN ART



Until 27 October 1997

The Ceramic tradition of Asia
Highlights of the Honolulu Academy of Arts collection.

Until 21 January 1998

Hiroshige Tokaido: Steps on a modern pilgrimage.
A Tribute to Ando Hiroshige (1797-1858).

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 - 5pm.

24 September 1997 - 4 January 1998

Mandala: the architecture of enlightenment
Over fifty mandalas drawn from the traditions of Tibet, Nepal, China, Japan, Bhutan, and Indonesia

Until 3 May 1998

Ancient cities of the Indus Valley
Eighty objects from Indus Valley civilization that flourished between 3000 and 1500 BCE in the area that is now Pakistan.

China Institute

125 East 65 Street
New York, NY 10021-7088
Tel: +1-212-7448181
Fax: +1-212-6284159

from October 1997

Kilns and Collections: A tour of China for connoisseurs

The Metropolitan Museum of Art

5th Avenue at 82nd Street
New York NY 10028
Tel: +1-212-8795500
Fax: +1-212-5703879

Until 5 October 1997

No Ordinary Mortals: The Human or Not So Human Figure in Japanese Art

from 22 May 1997

Chinese Galleries Reinstallation

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, Snukal and Otto Collections, which includes ceramics from the Han, Tang, Song, Yuan, Ming and Qing Dynasties.

Until 13 October 1997

King of the world: A Mughal Manuscript
Forty-four paintings and two illuminations from the 'Pdshahnama' an imperial manuscript of 17th century India that chronicles the first decade of Shah-Jahan reign.

Freer Gallery of Art

Smithsonian Institute
1000 Jefferson Drive at 12th street SW
Washington DC 20560
Tel: +1-202-3572104
Fax: +1-202-3574911
Daily 10am - 5.30pm

from 1 March 1997

Korean Ceramics
Thirty works from the Three Kingdoms period (1st - 7th century) to the Choson period (1392-1910).

from 1 March 1997

Ancient Pottery and Bronze in China

Until 1 February 1998

Chinese Gardens in the Painter's Imagination

From 2 August 1997

The Evolution of Chinese Celadon

from 20 September 1997

Japanese Art in the Meiji Period

Continuing indefinitely

Seto and Mino Ceramics: An invitation to Tea

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, 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.

Galleria Vinh Loi

49 Dong Khoi 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).

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:

New Address, New Website!

THE GATE FOUNDATION

KEIZERSGRACHT 613

1017 DS AMSTERDAM

THE NETHERLANDS

TEL: +31-20-6208057

FAX: +31-20-6390762

E-MAIL: gate@base.nl

WEBSITE:

http://www.base.nl/gate

SWITZERLAND

Museum der Kulturen

Augustinergasse 2
CH 4001 Basel
Tel: +41-61-2665500
Fax: +41-61-2665605

Barbier-Mueller Museum

10 Rue Calvin, 1204 Geneva
Tel: +41-22-3120270
Fax: +41-22-3120190
Daily 10am - 5pm

Permanent collection

African, Oceanic, Melanesian and American art.

Collections Baur

8, Rue Munier-Romilly, 1206 Geneva
Tel: +41-22-3461729
Fax: +41-22-7891845

15 November 1997

Reopening of the Baur Collection

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 North-west American Indian and pre-Columbian art.

24 October 1997 - 8 February 1998

Nainsukh of Guler:
Nainsukh (delight of the Eye) was India's most appraised painter of the 18th century. His new pahari style influenced the art of the entire mountain region of Northern India. For the first time ever excerpts of his oeuvre will be presented.

23 November '97 - 8 February '98

Indian painting from Rajasthan
The most magnificent paintings from the collection of the Maharaja of Kota.

Völkerkunde Museum

Pelikanstrasse 40, 8001 Zürich
Tel: +41-1-6349027
Fax: +41-1-6349050
Tuesday to Friday 10am - 13pm and 14 - 17pm
Saturday 14 - 17pm
Sunday 11am - 17pm

Until 19 October 1997

Tibetan Bardo Mandala
A state of mind presented by a three-dimensional Bardo-Mandala in the shape of a Buddha.

UNITED STATES OF AMERICA

Arthur M. Sackler Museum

2 Quincy Street
Cambridge, MA 02138
Tel: +1-617-4952397
Fax: +1-617-4964732
Daily: 10am-5pm, closed on Sunday

Until 14 September 1997

Rocks, Mountains, Landscapes, and Gardens: The Essence of East Asian Painting

'Raja Balwant Singh relaxing in front of a fireplace'. Ascribed to Nainsukh of Guler. c. 1755-60.

FROM THE EXHIBITION NAINSUKH OF GULER, RIETBERG MUSEUM, ZÜRICH, SWITZERLAND. FOTO BY WETTSTEIN & KAUF

The Art Institute of Chicago

Michigan Av. & Adams Street
Chicago, IL 60603
Tel: +1-312-4433600
Fax: +1-312-4430849

2 August - 26 October 1997

A collecting Odyssey
Indian, Himalayan and southeast Asian Art from the James and Marilyn Alsdorf Collection.

Dallas Museum of Art

1717 N. Harwood
Dallas TX 75201
Tel: +1-214-9221200
Fax: +1-214-9540174
Tuesday, Wednesday and Friday 11am - 4 pm; Thurs 11am-9pm; Sat, Sun 11am-5pm

Permanent collection

Art from Africa, Asia, and the Pacific. Specifically mentioned are the Japanese gallery, Chinese gallery, and the South Asian gallery.

Denver Art Museum

100 W 14th Avenue, PKWY
Denver CO80204
Tel: +1-303-6402295
Fax: +1-303-6405627

Until 14 December 1997

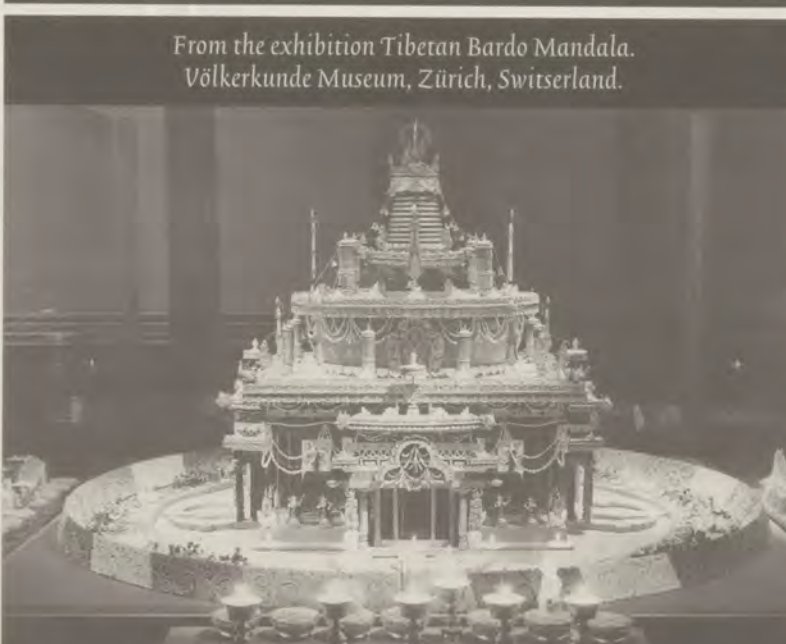
Tribal Metalwork of Eastern India
Objects for the Home, Shrine and Bazaar

Honolulu Academy of Arts

900 S. Beretania Street
Honolulu, HI 96814-1495
Tel: +1-808-532 8700
Fax: +1-808-5328787

Continuing exhibition

Taisho chic
Japanese works of art and everyday items which show modern design elements of the Taisho period (1912-1926).



From the exhibition Tibetan Bardo Mandala. Völkerkunde Museum, Zürich, Switzerland.



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