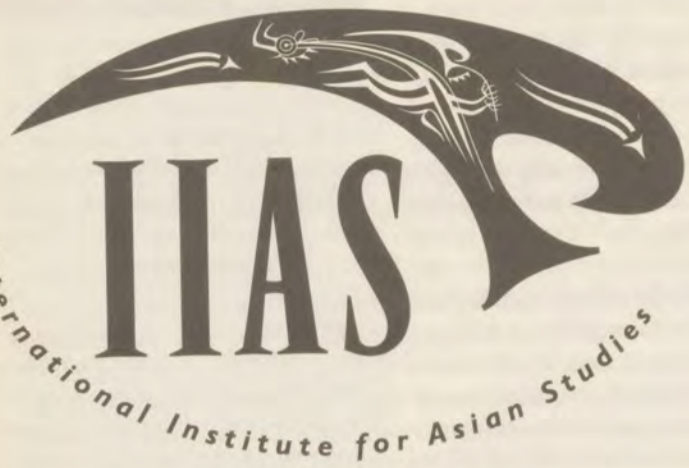


INCLUDING THE
Pink Pages

SUMMER



NEWSLETTER 16

1998

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GENERAL NEWS

Universities and institutes should do more to encourage the study of contemporary issues in the field of Asian Studies. This should be implemented from a comparative point of view, with the ASEM acting as a catalyst. Special attention should be paid to culture, education, training and joint research. Wim Stokhof, director of the IIAS, sets out some points of action for contemporizing Asian Studies in Europe and European Studies in Asia. - (p.3)

During the last decade, Brazil has developed close relations with a number of Asian countries. After the creation of MERCOSUL in 1991, Asian countries stepped up their interest in the region as a strategy to search for alternatives to the growing US hegemony. Paulo Vizentini explores the Brazil-Asia relations. - (p.4)

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SOUTH ASIA

The Bhutanese peaceful Shangri-La dragon kingdom was conveniently left to itself by the world, even by its immediate neighbours, till the 1980s. By 1990, events began to happen which disturbed the Bhutanese idyll: ethnic demands, arrests, demonstrations, trials, convictions, police excesses, assaults, arson, looting, all eventually developing into a full-blown ethnic conflict. A.C. Sinha reports. - (p.15)

Last year October, 55 documentaries were screened in the first-ever festival of South Asian documentaries in Kathmandu. Most films were made by independent South Asian directors and expressed open-minded and sometimes provocative views about the state of affairs on the Subcontinent. A selection of the documentaries from Film South Asia '97 will be shown during the ICAS-conference. - (p.16)

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SOUTHEAST ASIA



The scientific colonial establishment discouraged serious interest in traditional mathematical astronomy in the Indonesian archipelago in the second half of the nineteenth century. Amrit Gomperts explores Sanskrit mathematical and astral sciences in ancient Java. - (p.23)

The host of the 1998 EUROSEAS Conference, the University of Hamburg, looks back to a long history of scientific relationships with Southeast Asia and Oceania. In September 1998, when hundreds of scholars from all around the world will attend the Conference, they will meet at a centre of Southeast Asian Studies with one of the longest scholarly traditions in Germany. - (p.25)

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EAST ASIA

East Asia Research in the field of Chinese historiography is expected to be led along some interesting new pathways thanks to an exceptionally exciting project: the International Project on Chinese and Comparative Historiography. Achim Mittag reports. - (p.30)

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ASIAN ART

Highlights of current and forthcoming exhibitions of Asian Art.



© HARVARD UNIVERSITY ART MUSEUMS, 1998



COURTESY TORCH GALLERY, AMSTERDAM



PHOTO BY MARIAN GERARD / © COLLECTION BAUR

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The IIAS in conjunction with ASEF, Haus der Kulturen der Welt and Visiting Arts, convened a major seminar on the theme 'Touring the Arts of East and South East Asia in Europe'.

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On 19 March 1998, the Malaysia Resource Centre, donated by the Government of Malaysia enriched the KITLV.

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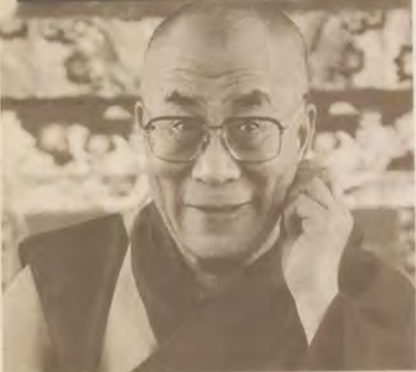
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CENTRAL ASIA



Last year alone, Tibet was the subject of half-a-dozen scholarly works and two spectacular Hollywood films. What is the meaning of this nostalgia? Are these books and films testimonies to a perceived threat of extinction? Amalendu Mista reports - (p.12)

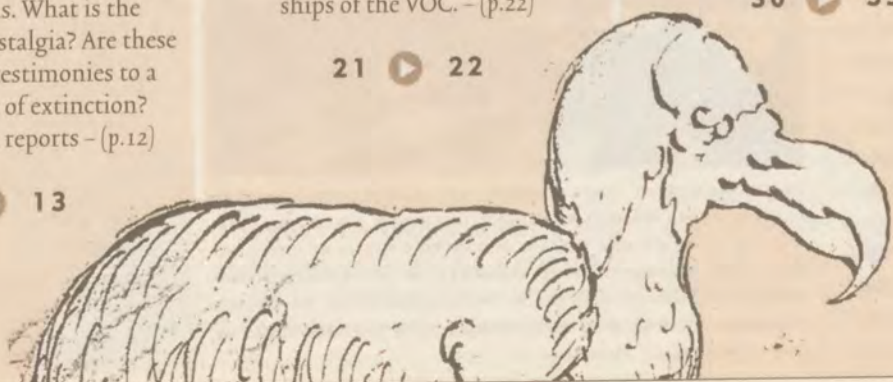
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INSULAR S.W. ASIA

In September 1998 it will be exactly four hundred years ago that a fleet of five ships of the Dutch East Indies Company (VOC) landed on the uninhabited, paradisiacal island of Mauritius in the Indian Ocean.

In 1598, Vice-Admiral Wybrant Warwijck claimed the island as a Dutch possession and named it after Prince Maurice of Orange. Mauritius, being full of sources of food and water and free of diseases, became a refreshment station for outward or homeward bound ships of the VOC. - (p.22)

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56 pages

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Editorial

By PAUL VAN DER VELDE
Editor-in-chief

In the previous editorial it was written that never before had Asia featured so prominently on the front pages of European Newspapers and magazines as it did during the recent financial crisis. Since then reporting on Asia has increased even further due to the crisis having spread into the social and political arenas. In the past couple of weeks security issues took centre stage because of the nuclear testing in India and Pakistan. If this had occurred before the Asia-Europe Meeting (ASEM 2) of Heads of State in London from April 2-4, it certainly would have overshadowed the financial crisis, notwithstanding the fact that India and Pakistan are not members of ASEM. It would have made painfully clear that the membership of ASEM should have been extended to these populous countries instead of waiting until the year 2000. Involving India and Pakistan in the ASEM process will certainly complicate its agenda but at the same time it will add an interregional safety valve to this type of life-threatening crisis.

While security was not high on the agenda of ASEM, culture was not either. Anticipating this omission of culture Visiting Arts (London) took the initiative to organize the ASEM 2 Cultural and Arts Programme in co-operation with the Asia-Europe Foundation (ASEF), the Haus der Kulturen der Welt and the IIAS. It was, for the most part, held at the Institute of Contemporary Arts in London and the main goal of the programme was to heighten awareness and extend the network of those involved in cultural and art fields on both continents (see page 41). That 'cultural rapprochement' is more necessary now than ever before becomes clear in the light of statements such as that of a well-informed researcher, F. Fukuyama, in a recent article (copyright Commentary) in a leading Dutch newspaper, the NRC Handelsblad, on 30 May 1998. Fukuyama claims that 'economic laws are universal'. If we see 'cultural rapprochement' between the West and the East as a process of establishing global values, it is hard to believe that these so-called universal economic laws will not incorporate certain Asian elements in the future.

What can happen when the values of one system are all-pervasive has become manifest in the case of Indonesia's form of capitalism. Being unchecked, it grew into a caricature of itself and caused the social, financial and political upheaval in that country. Electronic communication played an important role in the strengthening of the 'reformasi' movement and thus to the downfall of the government. It turns out that the Internet is very hard to censor and it is clear that it will stimulate a free exchange of knowledge and ideas which is fundamental in the blossoming of the process of 'cultural rapprochement' (see p. 3).

IIAS Gateway to Asian Studies

The Internet is certainly an effective tool in academic life and certainly in the organisation of conferences. This became apparent during the preparations for the International Convention of Asia Scholars (ICAS) which is to take place from 25-28 June 1998 in Noordwijkerhout, the Netherlands (see previous newsletter and on <http://iias.leidenuniv.nl/icas/conferences>). Although the Programme Committee came together for a meeting in November of last year, most communication concerning the 200 panels, posters, and individual presentations was conducted through the Internet. The abstracts of all lectures are available at the above-mentioned address and a book of abstracts can be tailored to one's own needs. The ICAS conference pages have, in the past couple of weeks, been consulted 200 times a day.

The ICAS pages are part of the IIAS Gateway to Asian Studies, which is one of the hubs in an increasingly interactive field of Asian Studies. In the past twelve months, the IIAS WWW site has been thoroughly restructured, rendering it more accessible. The average of visits to the site has risen from 1,000 per week (at the beginning of 1997) to almost 8,000 visits per week in April 1998. Most consulted are the Asian Studies WWW Virtual Library, the IIAS Newsletter and the electronic magazine Oideion: Performing Arts Online. In the next newsletter, one will find both a quantitative and qualitative assessment of the IIAS Gateway to Asian Studies including a comparison to some other major electronic hubs in the field of Asian Studies.

An important development in this respect is the Bibliography of Asian Studies (BAS) produced by the Association for Asian Studies (AAS). Last year a decision was taken to stop publishing the printed version of the BAS. Without

a doubt, the BAS can be labelled a treasure trove for Asianists. Imagine all publications of the past thirty years at our fingertips. There is one drawback: this information is not for free and many students and scholars will consider this as a barrier for the free exchange of ideas. While the Internet in the past has been a relatively free ride, users increasingly will have to pay for the information they retrieve. Is this a strange phenomenon? Do not students in most countries have to pay college fees? If we start to consider the Internet as a tool and want to enjoy quick access to tailored information, we must be willing to pay for it.

In fact the same should go for this newsletter; however, it provides you with information on Asian Studies free of charge because we consider it important to create an accessible platform for Asianists and the IIAS has a budget for it. It can not be excluded that in the future the IIAS will try to involve more partners in its newsletter venture to further internationalize the input and its character, truly deserving to be a 'Newsletter for Asian Studies'.

Dynamic directions

One of the first activities organized in the framework of the IIAS-NIAS Strategic Alliance, which was concluded between the NIAS and the IIAS last year (see IIAS Newsletter 14, p. 41) was the Asia Update. It was held in Amsterdam on May 12 and on May 14 in Copenhagen. Five specialists addressed such topics as the crisis in Indonesia, the economic and political culture in Japan and the impact of the crisis in Asia on employment and labour. The goal of the Asia Update is to inform scholars, businessmen, journalists, and government officials on the latest developments in Asia and to discuss the implications for various parts of society.

The first IIAS Lecture Day took place on 7 May 1998 in Leiden. Four IIAS fellows delivered lectures on a wide range of topics, while moderators were in charge of the discussions evolving from the lectures. The Lecture Day, which will be held once a month, replaces the individual lectures. This new formula is in line with the IIAS policy of stimulating dialogue across the borders of discipline and region. At the same time, it is hoped that the Lecture Day will be attractive to a wider audience.

In order to bring the IIAS Newsletter more in line with the current pulse of academic life, a decision was taken to publish three newsletters each year which will include supplements on specific topics or be of a purely informative nature such as the 'Pink Pages'. In general, more space will be reserved for readers' reactions. Lots of responses to articles written in this newsletter go directly to the author concerned, since his or her e-mail address is included. We ask both our contributors and those who react to relay these comments to us as well. The electronic version of the IIAS Newsletter is also being overhauled in order to make it more dynamic. While earlier we considered the integral electronic version as a kind of archive, now certain elements such as the agenda, vacancies, and factual information will no longer be archived but rendered dynamic since these are updated on a daily basis. We are also making a feasibility study of a book review supplement due to frequent demands of our readers. Such a supplement can only be realized when it is supported by not only the main publishers in the field: smaller publishers should be interested in this project because it would offer them the possibility to draw wide attention to their books. As of the previous issue of this newsletter, Margarita Winkel, a Japanologist, took over from Paul Wijsman as our editor for Japan. We wish to thank Wijsman for all his contributions during the past five years. The next issue of the IIAS Newsletter will be published in November. ■



PARTICIPANTS AT THE FOURTH IIAS ASIAN AMBASSADORS LUNCH IN THE 'PRENTENKABINET' IN LEIDEN ON 25 MAY 1998. THE LECTURE OF DRS J. ZALM, MINISTER OF FINANCE, 'FINANCIAL AND ECONOMIC DEVELOPMENTS IN THE RELATIONSHIP BETWEEN EUROPE AND ASIA', WAS DELIVERED IN ZALM'S ABSENCE BY DRS W.J. OOSTERWIJK, TREASURY-GENERAL OF THE MINISTRY OF FINANCE.

THE IIAS

The International Institute for Asian Studies (IIAS) is a post-doctoral institute jointly established in 1993 by the Royal Netherlands Academy of Arts and Sciences (KNAW), the Vrije Universiteit van Amsterdam (VUA), the University of Amsterdam (UvA) and Leiden University (RUL).

The main objective of the IIAS is to encourage Asian Studies in the Humanities and Social Sciences (the alpha and gamma sciences: ranging from linguistics and anthropology to political science, law, environmental and developmental studies) and to promote national and international scientific co-operation in these fields. One of the tasks undertaken by the IIAS is to play an active role in the gathering, co-ordination and dissemination of information on Asian Studies. The Institute plays a facilitating role by bringing (inter-) national parties together. Situated in a small country of which the political influence is rather limited, the Institute has opted for the flexible role of intermediary on an international level. Furthermore, in keeping with the tradition in the Netherlands of transferring goods and ideas, the IIAS serves as a clearinghouse for knowledge and information.

This entails activities such as providing information services; constructing an international network; setting up international co-operative projects and research programmes; and providing facilities for Dutch and foreign scholars to conduct research at the IIAS (and/or at corresponding institutes in the Netherlands and abroad). Through its so-called 'Schiphol function' the IIAS establishes contacts between Asianists from all over the world.

Research fellows at a post-Ph.D level are temporarily employed by the Institute, either within the framework of a collaborative research programme, or on an individual basis.

The IIAS organizes seminars, workshops and conferences, publishes a newsletter and has established a database which contains information about researchers and current research in the field of Asian Studies within Europe and world-wide. A Guide to Asian Studies in Europe, a printed version of parts of this database was published in 1998. The Institute also has its own server and a Web site on the Internet to which a growing number of institutes related to Asian Studies are linked.

Since 1994 the IIAS has been appointed to run the secretariat of the European Science Foundation Asia Committee (Strasbourg). Together with this Committee the IIAS shares the objective of improving the international co-operation in the field of Asian Studies.

In the first half of 1998 the IIAS-NIAS Alliance will be launched officially: a strategic international co-operation between the Nordic Institute of Asian Studies, Copenhagen, and the IIAS.

The Alliance is set up to enhance research on (contemporary) Asia and to create networks in Asia and Europe with academic and non-academic institutions and actors. Both the Dutch Minister for Education and the Nordic Council of Ministers have contributed to this new form of co-operation.

Contemporizing Asian Studies in Europe and European Studies in Asia

As an academic community in the fields of Asian and European Studies, we have not paid enough attention to the study of contemporary phenomena. We have been too much oriented towards the past and we have been thinking in 19th-century frameworks, not unlike the politicians. Imagine: on the threshold of the 21st century in Asian Studies in Europe and European Studies in Asia, only a very small percentage of these studies is about present-day developments. There is still a lot which the universities and institutes can do to encourage the study of contemporary issues and this should be implemented from a comparative point of view. The Asia-Europe Meeting (ASEM) should act as a catalyst in this context. Although this is so, so far not much attention has been paid to culture in the ASEM process in general and even less to education, training, and joint research in particular.

By W.A.L. STOKHOF



Universities are first and foremost the carriers of culture and they have at least two extremely important objectives which are completely interwoven: teaching and researching. I believe that education and research as such are two indispensable elements in the process of what I call 'de-tribalization'. They will allow us to cross the boundaries of the ethnic group, the province, the state, the region and the disciplines. When education and research are implemented in the right way, they will sensitize and alert us to ideas, attitudes, and concepts of other peoples in different parts of the world. It is for that very reason that we have to pursue our activities, notwithstanding the tendency towards particularism which seems to be ingrained in the policies and strategies of the member states of the EU and ASEAN. This is also reflected in the educational and cultural co-operative agreements which are primarily bilateral in nature.

Detribalization

Although all countries are involved in those types of agreements, we can clearly distinguish the key players in this field: Japan, Taiwan, Korea, Germany, France, and Great Britain. The political objectives of these countries provide a partial explanation. Through their local representatives and institutes, they have developed large and often meaningful networks between their universities and institutes in Asian and European countries. These endeavours obviously serve national goals, not ASEM objectives. As long as these national agencies still view themselves primarily as proponents of their respective national cultures instead of representatives from Europe or Asia, these institutions cannot play a significant role in the detribalized 21st century framework I envision.

These institutions or foundations such as the Goethe institute, the British Council, the Alliance Française, the Japan Foundation, the Korea Foundation, the Chiang Ching-kuo Foundation, and a whole range of smaller national institu-

tions and foundations are remnants of colonial thinking. They were set up in times when international competition at the state level reigned supreme. Their main objective is to attain influence and prestige which is generally done by underlining the uniqueness of their own country and culture. This limitation in focus and scope, based purely on national culture and language promotion, is contraproductive in terms of the interregional ASEM process we are involved in. As I see it, the ASEM process flows from a multi-layered approach wherein, on the one hand people identify themselves with (sub)national entities and, on the other hand, with supranational or even global (professional) groupings which are defined by political, industrial, mercantile, or humanitarian objectives. Contemporizing European and Asian Studies would, to my mind, in the first place imply a rethinking of the national vs supranational opposition. Denationalization of national institutions abroad and reforming them in truly international EU (or even better ASEM) agencies would be an important step forward in the process of the detribalization of Europe. They could become centres where Asians and Europeans could work on a long-term cultural, economic, and academic strategy in the regions.

New approaches in Asian and European Studies

Before I turn to new approaches in Asian and European Studies, I want to give a tentative answer to a question of the utmost importance in this context, to wit: How can we improve the academic quality of research and education at universities and institutes in both Asia and Europe? First of all we should accept the fact that no single country of the ASEM member states is able to generate top quality research and education on all topics in Asian and European Studies. What is needed first is an analysis at the national level of the strong and weak points in Asian/European Studies which can lead to a streamlining at the national level. Once this operation has been successfully completed, programmes can be developed in co-operation with institutes and universities, first in neighbouring countries, and

thereafter or concurrently in the ASEM context.

It is superfluous to say that in order to improve the quality of the academic level, competition between universities at a national and international level is crucial. Differentiation and selection are necessary for the improvement of the academic quality of universities. Competition may enhance the selection of top talent in faculties and from amongst students and it may engender differentiation in curricula and research agendas. Smaller countries like the Netherlands, the Scandinavian countries, and Belgium probably do not have a large enough population to produce sufficient top talent in all specialities and disciplines. The pooling of resources and expertise is inevitable in this case. Contrary to the present tendency which is to strive for a complete set of all possible knowledge in a university, it seems to me much more economical to distribute knowledge over several top knowledge centres in a regional setting. These bilateral or trilateral linkages are the pillars for a future

■

*The contemporizing
of Asian Studies
means to break
through the borders
of the set
scientific categories.*

■

multilateral alliance. By entering into alliances, strong points can be enhanced and weak spots disregarded. In addition, too rigid a delimitation of disciplines organized in faculties will endanger future research. Universities should offer classical studies as well as contemporary studies and in research equal attention should be given to fundamental theory as well as to applied work and vocational training.

A breakthrough in these barriers, a multi-disciplinary approach, combining technology and other disciplines is of untold importance. It is necessary to make serious attempts at linking universities and integrating technology, technical training, research and academic education. Such attempts will be conducive to a sense of community, stimulate di-

versity of academic approaches, help students to work with their fellow students, and will facilitate the free movement and dynamism of faculties and students. Actualization of Asian Studies in Europe is slowly making progress. In many universities, curricula are now being renovated and/or supplemented; classical disciplines like ethnology, customary law, and history, which were often rooted in a colonial past and have consequently showed a certain bias, are now being replaced or supplemented by contemporary topics with broad themes and transnational perspectives. New Asian courses are being introduced, such as comparative Asian law, management, economics, politics, business administration, media, communication and so forth. This development could be an ideal opportunity to bring Asian Studies in Europe and Asian Studies in Asia closer together and at the same may lead to the contemporizing of Asian Studies in Europe. Inherent in a transnational approach is that more attention is paid to global issues such as: changing labour relations, welfare systems, water and energy management, environmental awareness, integration issues, security and regionalization, value systems and cultural heritage, knowledge systems, environment, and transmission of technology.

Before these types of research projects can acquire a truly global dimension, we shall have to successfully complete the intermediary stage we are now passing through in the ASEM framework. But also in a more limited ASEM context they can be extremely useful:

1. to prepare for programmes in a global tripolar (Asia, Europe, America) context;
2. in coming to grips with each other's mutual diversity using cultural diversity as a means of sustainable development;
3. knowing ones' neighbours but also ones' neighbours' neighbours through interregional activities.

I see a future of a loosely, dynamically organized educational co-operation and exchange arrangements encompassing three levels: a. interregional; b. intraregional; and c. bilateral.

This educational co-operation will also be loosely organized in terms of activities: a) on the one hand, broadly defined thematic programmes and, on the other hand; b) focused problem or policy related co-operative activities.

ASEM as catalyst

I am glad to note that with the establishment of the ASEM and Asia-Europe Foundation, both the political and the institutional prerequisites and conditions are now in place and nothing stands in the way of closer co-operation. However, we must remain vigilant and that is ex-

actly why the Programme for Europe-Asia Research Linkages (PEARL) was launched. PEARL first met in Copenhagen in August 1997 and was attended by representatives from leading Asian and European institutes in the field of Asian Studies. The participants were concerned that research might not receive sufficient attention on the ASEM agenda. They believe that a broad-based research partnership encompassing the Social Sciences at the two ends of the Eurasian continent, can deliver enormous intellectual benefits to scholarship at national, regional, and global levels.

The contemporizing of Asian Studies in my view means to break through the borders of the set scientific categories. In the 21st century a fusion between Natural Sciences and Technology and the Humanities and Social Sciences is crucial. Here we must keep in mind that fashionable tendencies should not predominate. Profound knowledge of language, culture, and history is the very basis of every scientific endeavour and should always play a basic role in Asian Studies in Europe. Promotion of this partnership between Natural Sciences and other sciences ought to be an integral part of the ASEM dynamics and a major element in the future activities of the ASEM. The ASEM will support the Asia-Europe Workshop on Research Policy in Asian and European Studies, organized by PEARL and be given the task of drawing up an agenda for future priority action. The workshop will be held in Korea in November 1998. The workshop should come up with durable arrangements in the ASEM process which will make the best expertise in Asian and European Studies accessible to a broader audience and it should devise self-renewing structures which will contribute to creating a Europe-Asia research culture not confined to the Social Sciences and Humanities, but with clear technological input in view of the ongoing digitalization of our societies. The use of new communication technologies will not only speed up this process, it but can also make it significantly cheaper.

It must have become clear that a great deal still remains to be done before we can conduct co-operation in a new, more effective manner. In sum: I want to stress a number of points on which action should be taken, some of which have been developed in this article, others I mention since I believe they too are of relevance. ■

This article is an edited version of the lecture 'Contemporizing Asian Studies in Europe and European Studies in Asia' which Prof. W.A.L. Stokhof delivered at the Asia-Europe University Forum, 17-18 March 1998 in Kuala Lumpur, Malaysia.

Brazil-Asia Relations and their Perspectives

Brazil has 1 million people of Japanese descent and consequently entertains close relations with this country. In the 1970s Brazil launched an important political and economic cooperation with the PR China, and in the last ten years close relations have been developed with the ASEAN nations, South Korea, and India in the field of trade, investments, technological and nuclear projects and in the diplomatic arena. After the creation of MERCOSUL in 1991, Asian countries stepped up their interest in the region, not because of burgeoning economic possibilities, but also as a strategy to search for alternatives to the growing US hegemony.

By PAULO VIZENTINI

What is the importance of the relations of Brazil, a Newly Industrialized Country, situated on the other side of the world, with Asia? Brazil is the fifth country in size and population of the world, and the tenth world economy. It is the centre of the only process of integration in the southern hemisphere. The country has a diversified production basis and has the only complete industrial structure south of the equator. Also important, despite the neo-liberal policies of the present government, the country still has the strong frame of reference of a national project.

Japanese investments

Brazil was a European colony for centuries, but is now geopolitically situated in the North American sphere of influence. For this reason, Brazilian relations with Asia are recent, but important. Diplomatic relations with Japan were established in 1895 and the first Japanese immigrants arrived in Brazil in 1908. Now, this group is the largest Japanese colony outside Japan, with 1 million descendants. Over the years, the Japanese government also made a number of direct investments. As a part of its reintegration in the world economy, Japan set up the Usiminas steel-working complex in Brazil. In the sixties, Japanese companies established a number of subsidiaries all over Brazil: the ship-yard Ishibrás in Rio de Janeiro, the Toyota car company in São Paulo, electronic companies Sharp, Toshiba, and Matsushita, and the motorcycle factories Honda and Yamaha in the free zone of Manaus [Amazonas]. By seizing such advantage, trade between Japan and Brazil, increased from 57 million to 1.7 billion dollars, between 1964 and 1974, and Brazil became the second most important trading partner of Japan.

In the seventies, relations with Japan went from strength to strength and this country began to invest in the Brazilian production bases with the objectives of obtaining component parts and of supplying the Brazilian market. New sectors were developed, including petrochemicals, aluminium, steel, cellulose, and soya beans in the Cerrado region, as a reaction to the US embargo on this last product. From 1973 onwards, with the oil-crisis, under the Geisel government which took office the following year, import-substitution of basic components parts grew by leaps

and bounds with the II Plan of National Development. Japan then provided technology, equipment, financing and direct investments.

Relations with China

Fine though this situation was, the new Brazilian diplomacy now geared to development, as a reaction to the economic crisis, tried also to find new partnerships. In 1974, diplomatic relations with Taiwan were cut off – but not the trade relations – so that the former could be established with the PR China. Within a short while, Brazil became the most important trading partner of China in Latin America, exporting iron ore, primary products, food stuffs and consumer products and importing mostly machines and oil.

Besides the obvious trade perspectives, there was an important political-strategic aspect in this relationship. At this time, China was a growing power and a developing country, a permanent member of the Security Council of the UN and integrated into the Nuclear Club, and last but not least, Beijing was the decisive player between the two super-powers. This way, Brazil gained itself a new autonomy in its relationship with the USA, and a world projection.

In the eighties, the international relations of Brazil would be challenged by the technological revolution, and the subsequent international reorganization of production and trade, and by the foreign debt crisis. In this context, the complementarity between Japan and Brazil declined, because the demand for primary products tended to lose importance, while recession, inflation, and internal problems hampered the development of the internal Brazilian market. However, with the *endaka*, the valorization of the yen, Japan turned to the North American market and invested principally in Mexico and East Asia. Its internal market was even more closed. Furthermore, at a global level, with the crisis of the Soviet Bloc, in Africa, and the Gulf War, Brazilian diplomacy was deprived of a good deal of room for manoeuvre.

While the relations with Japan grew cooler, the exchange with China increased, in spite of the new international pattern. The economic opening up of China and the programme of the four modernizations allowed an accelerated growth of trade, as well as promoting co-operation in scientific and technological areas, including metal-working and nuclear energy, and even joint cultural and

educational projects. Brazilian civil engineering companies started building roads and are participating in the mega-project of the hydroelectric dam of the Three Gorges. All this also led to political contacts and mutual visits at a high level.

Southern Common Market

With the opening of the markets, the adoption of neo-liberal policies and the formation of economic blocs, Brazil had to look for new kinds of relationships in the nineties. Trying to prevent isolation and decline in the new world-order, Brazil grew closer to Argentina, a rapprochement which had already begun in the late eighties. This constituted the core of a larger process of integration, which was extended in 1991 to Paraguay and Uruguay, with the creation of MERCOSUL [Southern Common Market]. This was ineluctably a clear reaction to the North American initiative towards hemispheric integration which would eventually lead to the establishment, as a first step, in 1994, of the North American Free-Trade Agreement, NAFTA.

In 1994, the Economic Stabilization Plan (Real Plan) was launched, to complement all the previous measures taken by the Brazilian government to get Brazil back in the picture. However, while regional co-operation has priority, and an agreement has already been signed between the European Union and MERCOSUL, relations with Asia, the most dynamic economic area of the world, continue to be the principal option for Brazil in its argosy to win a better position in the world order, as an offshoot of the altered relations between Brazil and the USA.

Besides economic opportunities, Brazil is interested in the political and military autonomy which exists in Asia – phenomena made possible by China – and also in a number of elements of the so-called Asian style of development. Because of this, Brazil, through MERCOSUL, has tried to participate in Asian processes of integration such as the Asian-Pacific Economic Co-ordination (APEC) and the Asian Free-Trade Area (AFTA).

Brazilian diplomacy has been getting closer to ASEAN countries, having established relations and recently opened an Embassy in its newest member, Vietnam. In relations with Singapore, Thailand, the Philippines, and Myanmar, Brazil is trying to make use of channels that had been established earlier. Special efforts have been set up with Indonesia, but even more so with Malaysia, a country that has invested in Brazil, established joint ventures, and increased bilateral trade. Brazilian civil engineering companies are participating in the construction of the hydro-electrical dam at Bakun and technological and scientific co-operation between the two countries is increasing.

Another partnership that is being developed is that with South-Korea. In recent years Brazil has received a

significant number of Korean immigrants, about 50,000, making it the fourth Korean colony in the world. Trade has intensified so much that Brazil has become the first trading-partner of Korea in Latin America. The latter has exported cars and household appliances and imported aluminium, steel, primary products, and food stuffs.

Moreover, Korean investments in Brazil have built up in the sectors of metallurgy, software and hardware, household appliances and the installation of a new car-plant in Brazil is foreseen. The expansion in all these businesses with Korea has compensated for the stagnating Japanese investments over the last decade. This relationship has, however, a solely economic basis, which is not the case with India.

Although Brazil has had little contact with India in the past, this country has assumed an increasing importance in Brazilian diplomacy. Both countries support one another in their quest for a seat as a permanent member of the Security Council of the United Nations. In 1996, President Cardoso went to New Delhi and signed an important agreement on scientific co-operation, principally involving atomic technology. The two countries are of the same mind concerning nuclear disarmament, defending the importance of nuclear research for developing countries. Also noteworthy is the co-operation that has been building up around the technology of missiles and satellites, which is important to Brazil, as the country does not have enough resources to work alone in both these areas.

Recent and future developments

In the nineties, co-operation with Japan took off with a new lease of life. The perspectives for this resumption are based on three main lines: the highway to the Pacific, the *dekassegui*, and MERCOSUL. The first point will lead to the establishment of a harbour either in Ecuador or in Peru, linked to Brazil by an Amazonian highway. This project, once finished, will mean a huge reduction in the transportation costs to Asia. At the moment, it is at a stand-still owing to protests by North American and European environmental organizations.

The *dekassegui*, the Brazilian descendants of Japanese immigrants who are working in Japan, have been the channel for another form of co-operation. At the moment, they number about 200,000 and are responsible for remitting two billion dollars to Brazil, annually. Quite apart from their financial contribution, they play a pivotal part in rekindling Japanese interest for Brazil and a number of new projects have been set up.

MERCOSUL as such has been attracting the attention of Japanese businessmen and members of its government, who are considering co-operation between this economic bloc and APEC. Thanks to this, the Committee of Economic Co-operation Brazil-Japan was reactivated in 1992, and the Keidanren stressed the necessity to make use of the economic complementarity with a number of Latin American countries, mostly members of MERCOSUL.

The problem of relations with Japan depends first on a political aspect, the position of whether to acquiesce in, or not, North American strategies for the new world-order. Japan has not yet decided if it is to be the most western frontier of the USA or the most eastern frontier of Asia. Second, the difference in development between the two countries makes an economic rapprochement between the two of them difficult in the actual world circumstances. The situation with China, on the other hand, is quite another ball-game.

Economic co-operation and trade have grown but not yet to their full potential, principally because Brazil is still adapting its economic production to the stabilization plan adopted in 1994, which made this country, with a long tradition as an exporter, suddenly, an importer. But, even so, the co-operation between China and Brazil has achieved positive results and in 1998, two satellites, the result of collaboration, will be launched, to assist in the aerial exploration of earth resources.

Economic relations will not go far without Brazilian diplomatic strategic initiatives. However, as traditionally these initiatives have been more reactions than actions, future opportunities may, again, not be exploited to their full potential. The Chinese and Brazilian leaders spoke of a *strategic partnership* between the two countries, which goes much further than just economic interests. China is the only developing country that finds itself at the heart of world power and has fought against the establishment of new hegemonies after the end of the Cold War. Brasília looks for support from Beijing in its candidature to the UN Security Council, and has concurred on the issues of the environment, human rights and democracy, which both consider determined foremost by national sovereignty. Politically, both countries favour South-South co-operation and the principle of non-intervention in internal affairs.

This is very important because, with the end of the Cold War, Washington's major objectives have been centred on the reorganization of the world system, trying to maintain its hegemony at a low cost, avoiding at the same time the emergence of new powers and politico-economic autonomous blocs. Two future scenarios are possible: the building of a multi-polar and stable international system, or the emergence of an uni-polar order, marked by new conflicts and social ruptures. The winning alternative will depend largely on South-South co-operation, mainly among continental states like China, India, and Brazil, also involving developing countries like South Africa and an enlarged MERCOSUL and ASEAN, if possible, with some European support. In contrast to the past, this new relationship is no longer based anymore on idealist political rhetoric, but on the need for survival. ■

Historian and Political Scientist Prof. Paulo G. Fagundes Vizentini is attached to the Institute of Philosophy and Human Science, Universidade Federal do Rio Grande do Sul, Porto Alegre, Brazil. He was an IIAS Affiliated Fellow from 1 January – 28 February 1998.

9 > 10 JANUARY 1998
AIX-EN-PROVENCE, FRANCE

The Southern European Network of Asian Centres

On 9-10 January 1998 the first meeting preparatory to the Southern European Network of Asian Centres at the Institute for Research on Southeast Asia in Aix-en-Provence was held. The meeting brought together Spanish, Italian, and French representatives from various centres and universities, and was sponsored by the Asia Committee of the European Science Foundation as well as the University of Provence.

By CHARLES MACDONALD

Report
The general aim of the meeting was to establish linkages between the various Asian Studies centres in Southern Europe in order to promote mutual knowledge, better information flows, and future co-operation.

There is a very strong network now established in Northern Europe, SOAS in London, and so forth, but no such network exists for the many centres and/or universities involved in Asian Studies in southern France, Spain, Portugal, and Italy.

The gathering in Aix-en-Provence was preliminary in the sense that only a few such centres have been contacted and that other Asian studies centres, like those in Portugal, should be encouraged to join.

The Italian representatives described and analysed the situation of Asian Studies in Naples, Venice, Milan, Bologna, and Turin. Prof. Collotti-Pischel gave us a very interesting overview of the resource centres in Milan, Bologna, and Turin. Prof. Corradini reminded us that there was a very old tradition of Oriental Studies at the University La Sapienza of Rome. He gave us a very complete picture of the documentary resources

in the university and the other research centres and libraries in Rome, including the Italian Institute for Africa and the Orient, founded in 1995 and he also mentioned the very important activities taking place in Naples, especially at the Institute of Oriental Studies, founded in 1732. Prof. Filippini explained the organization of research in Bologna and Milan, mentioning the various libraries that contained resources on the history of Asia. Professor Gatti gave a presentation of the situation in Venice, especially at the University Ca'Foscari and reminded participants of creation of the Marco Polo Centre in 1997 at the University of Venice. Prof. Samarani explained the kind of teaching and research going on at the Department of East Asian Studies of the University of Venice.

The next day the situation of Asian Studies in Spain were presented by Prof. Rodao, who gave us an extensive survey of the activities taking

place at the Complutense University in Madrid; in Barcelona, where two centres are established for Japanese and Chinese Studies; in Seville, and in Salamanca. He also gave us a glimpse of area studies concerning Asia and Portugal.

Prof. Pelletier, who represented Prof. Henriot, gave a comprehensive picture of the Institut d'Asie Orientale in Lyon, which was established in 1993 and specializes mainly on Japan and China. The author of this article described the activities of the Institute for research on Southeast Asia in Aix-en-Provence, also created in 1993, including its library and research programmes.

Presentations were followed by a general discussion, concerning the differences between France, Italy, and Spain. Professor Collotti-Pischel noted the lack of a national research centre similar to the French CNRS in Italy. Therefore there are fewer resources devoted to full-time research on Asia. The discussion and the presentations also showed that Italy focuses on Japanese and Chinese Studies, with a growing interest on other areas like Southeast Asia. It was particularly clear that the areas of expertise in southern France, Italy and Spain showed a high degree of complementarity.

It was decided to launch a newsletter that would circulate information between the centres in southern Europe. Prof. Gatti proposed that the Marco Polo Centre in Venice could help put together, publish, and circulate this newsletter. The first issue will contain at least a report of the

present meeting in Aix-en-Provence and also carry files containing extensive information about each of the Southern European Asian Centres. English will be the language for all topics of general interest. Topics of a more restricted interest, for instance, the descriptive files on each centre, can be written either in French, Italian, Spanish, Portuguese, etc.

Prof. Filippini proposed creating a website and Prof. Tino Rodao offered to organize a site at the University Complutense.

It was also decided that another meeting should be held at the end of the year. This meeting could serve to establish formally the existence of the southern European Network of Asian Centres. It would also provide a forum for discussion on a topic of mutual interest. Again, Prof. Gatti volunteered to provide a venue and facilities for the next meeting in Venice.

The general theme for the convention will be 'European Models in East and Southeast Asia: successes and failures' ■

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In Memoriam Denys Lombard (1938-1998)

Denys Lombard, one of the world's leading Asianists, has passed away. He died on 8 January 1998, close to his sixtieth birthday. Denys Lombard was with the *École des Hautes Études en Sciences Sociales* (EHESS) where he headed the *Division des Aires Culturelles* until, in 1993, he became director of the prestigious *École Française d'Extrême-Orient* (EFEO). He was in charge of this important post until his death.

By RODERICH PTAK

People
Born into a family with interests in history and Oriental issues (his father was Maurice Lombard) and educated at the Sorbonne, the *École Pratique des Hautes Études* (later EHESS), and the *École des Langues Orientales*, Denys Lombard travelled extensively through many parts of Asia, living in Beijing, and, for the EFEO, in Jakarta for many years. He was fluent in several Asian and European languages and, during his term of directing the EFEO, was able to expand and refine the network of scholarly contacts with many countries and institutions. It was one of his wishes to knit together more tightly the European community of Asianists, particularly

those from Southern Europe. He was especially close to our colleagues from Portugal.

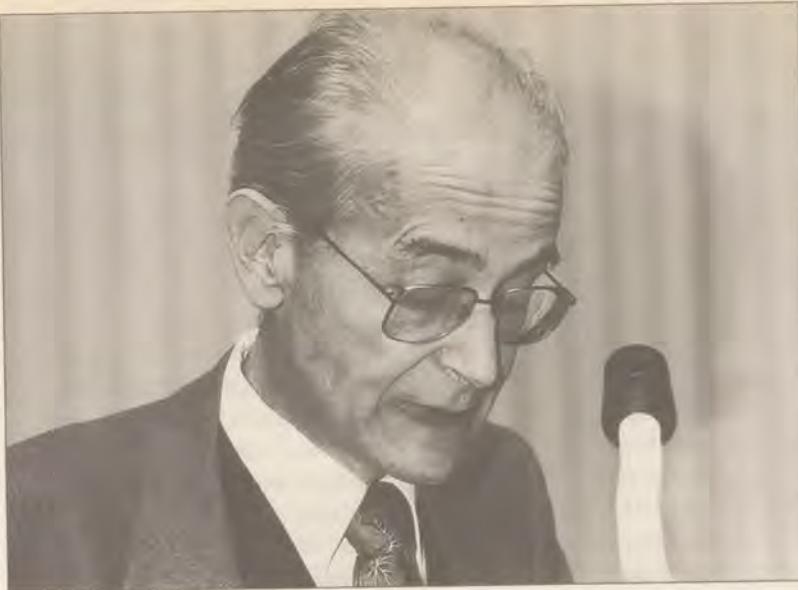
His efforts at effecting co-operation at a broad international level were most successful, not just because he was highly esteemed as a scholar, but as a person, he was eloquent and yet kind, open-minded and tolerant, and an indefatigable worker. He attended an astonishingly large number of meetings and conferences, gave seminars in faraway places like Macao, and counselled students from all over the world.

Several academic fields can be associated with Denys Lombard: Southeast Asian Studies, Sinology, and the history of maritime Asia. Among his works are important monographs (which also earned him his academic degrees), various books

which he edited or co-edited, and a large number of articles and reviews. His *Le sultanat d'Atjeh* (Paris: EFEO 1967) combines local Southeast Asian sources with Chinese and colonial reports and stands in a class of its own. The same applies to his *Le carrefour javanais. Essai d'histoire globale* (Paris: EHESS, 1990), comprising a total of three finely edited volumes, amounting to more than one thousand pages - no doubt the most comprehensive study on Java ever made from a longue durée view. Together with his wife, Claudine Salmont (-Lombard), he published *Les Chinois de Jakarta, temples et vie collective* (Maison des Sciences de l'Homme, 1980) and other works. His *Marchands et hommes d'affaires asiatiques*, edited with Jean Aubin, has become another standard tool for specialists on maritime Asia. Images and views of

the 'Other' form a different (but related) subject in which Denys Lombard was interested, which can best be seen from his *Rêver l'Asie, exotisme et littérature coloniale aux Indes, en Indochine et en Insulinde*, of which he was the chief editor (Paris: EHESS 1993), and from his *Asia Maritima: Images et réalité* (Wiesbaden: Harrassowitz, 1994), a Franco-German project. Recently, he also published the *Mémoires d'un voyage aux Indes Orientales* by Augustin de Beaulieu, an early seventeenth-century account (Paris: EFEO and Maisonneuve & Larose, 1996). In addition there are numerous translations and language-related works - notably the *Spraackende Woord-boek* of Frederick de Houtman, which he edited for the EFEO (Paris 1970).

One of the most successful ventures begun by Denys Lombard was



Denys Lombard

the creation of the 'Archipel' group and its journal, also called *Archipel*, of which there are now fifty-four issues, accompanied by an extra series, the 'Cahiers d'Archipel'. This journal is widely recognized as a leading periodical on insular Southeast Asia. It carries many of Denys Lombard's own articles and reviews (the others appeared in *Bulletin de l'École Française d'Extrême-Orient*, *Arts Asiatiques*, *Annales E.S.C.*, etc.). The latest issue of *Archipel*, with contributions not only by him but also by well-known scholars of the *Archipel* group and others, has the title *Destins croisés entre l'Insulinde et la France*.

Denys Lombard was fascinated by the idea of comparing insular Southeast Asia and the Asian Seas to the Mediterranean. We discussed this on several occasions. The concepts of Braudel were always in his mind and can also be traced through some of his works. In March 1997, pursuing this idea, he organized an international symposium 'La Méditerranée asiatique' - once again a Franco-German initiative.

With Denys Lombard, France and the international community of Asianists have lost one of their most brilliant leaders; many others, including myself, have lost a dear friend and colleague. ■

Prof. Roderich Ptak is attached to the Institute of East Asian Studies of the University of Munich, Germany.

400 Years of Dutch-Japanese Interaction

From 23-25 March 1998, the Netherlands State Institute for War Documentation (RIOD) organized a seminar about contemporary methodologies and shifting perceptions in 400 years of Dutch-Japanese interaction. The following is an edited version of the opening speech, held by His Excellency Mr Tadashi Ikeda, Ambassador of Japan in the Netherlands.

■ By T. IKEDA

■

In Japan,
the Japanese know
very little about
Japan's role and
the facts concerning
the Second World War
in the former
Netherlands East
Indies.

■



The long-standing relations between Japan and the Netherlands are about to reach a unique milestone in history. We are going to celebrate the 400th anniversary of the first Dutch-Japanese contact in the year 2000. These 400th anniversary celebrations offer an excellent opportunity for us to reflect upon the past relationship, while at the same time they provide an important stimulus for future relations. Looking back at the last 400 years of our relationship; it really is a long and unique one. It is so very precious in that we can hardly see a relationship of similar magnitude in the history of exchanges between the East and the West. These days, 'the conflict of different civilizations' is a very popular topic in academic discussion. However, the Dutch-Japanese relations in the Edo period are good examples that different civilizations can co-exist with each other, benefiting mutually from each other, through contacts and exchanges. Yet, the relationship was something like a marriage: we had good days and bad days. We benefited a great deal from the good days, endured the bad days, and our relations are now in excellent shape.

When we look back upon the 400 years relations between the two countries, for the sake of convenience, I would like to categorize our relations into four different stages; namely the first stage is a glorious stage of a very special, unique period, which lasted for more than 250 years. During the Meiji and Taisho eras, the relationship of both countries became less unique. The third stage is the unhappy period of World War II in the Netherlands East Indies; the fourth one is the present period, in which we are witnesses to an excellent development of relations, especially in the field of economics.

Tafel Anatomia

In the first stage, the Dutch played a vital role in Japan's modernization process. During this period, through the narrow channel of Deshima, the Dutch were literally the 'eyes and ears' of Japan. They could provide knowledge and information which the Japanese were eager to acquire. The translation of a Dutch book: *Tafel Anatomia* by Sugita Gempaku in the middle of the 18th century, was a revolutionary event, not only in the history of Japanese medical science, but in the history of the Japanese way of thinking.

The Japanese tried to absorb Western knowledge and civilization through the Dutch connection with medicine, ship building, astronomy, and mathematics, to mention but a few subjects. Of course, of the many historical figures who played impor-

tant roles in Japan's modernization, Dr Von Siebold was one of the most remarkable.

From the Dutch point of view, it may be safe to say that the Dutch could enjoy the privilege of monopolizing the trade with Japan for more than 200 years. And even during the period of the French occupation, Deshima was the only place where the Dutch flag continued to be hoisted. In this way, Japan owes a great deal to the unique connection with the Dutch in its modernization process; and the Netherlands has also benefited substantially from this relationship.

It appears to me that there are not so many Dutch people who are aware of the history of these special Dutch-Japanese exchanges. One of the reasons for this, I suppose, is the fact that Japan was only one of the many trading partners of the Netherlands during the Golden Age.

The other reason could be the strong negative effects of the Second World War on the Dutch people, tending to obliterate the previous fine historical relationship. Needless to say, the relationship of one stage should not be overshadowed by the relationship of another stage.

War victims

It is our good fortune to have enjoyed a long and glorious relationship. However, at the same time we cannot close our eyes to the negative and tragic period in our history, Second World War in the former Netherlands East Indies. If we seriously are to consider further advancement of the Japanese-Dutch relationship, it is important for the Japanese to continue to try to mitigate the harsh feelings toward Japan, which are felt by some people in this country.

Since December 1994, the Embassy of Japan here in the Netherlands has had friendly dialogues with representatives of war victims from the former Dutch East Indies, namely, the Foundation of Japanese Debts of Honour which was established for the sake of claiming compensation from the Japanese government. I, myself, have spoken frequently with representatives from this group since I assumed this post two years ago. It seems to me that a relationship of mutual trust and respect based on frank exchange of dialogue is now developing between us.

While this dialogue was in the process of transpiring, the government of Japan extended invitations to members of the Foundation and other members of war victims groups, to visit Japan, hoping that they would see the Japan and the Japanese people of today. When I first proposed such a visit, they considered this invitation very carefully. I was very much moved to hear them say, 'we will visit Japan as friends of Japan and not throw hatred at the Japanese'. Twenty-two leading members of the Foundation visited Japan in 1997, and last week, a second group, of 27 people, returned from Japan. They were warmly welcomed everywhere in Japan and they returned to the Netherlands with a fa-

vourable impression of present-day Japan. We will continue this programme for several more years.

The position of the Japanese government concerning the war-time compensation is that this was settled by the San Francisco Peace Treaty and the bilateral agreements such as the Yoshida-Stikker agreement in 1956. However, we understand that the emotional aspects of the war issues still remain unresolved. Needless to say, it is impossible to reshape history. What we are trying to do is to reduce these emotions through friendly dialogue and exchange. I have made it clear to the representatives of war victims that I am always ready to listen to whatever matter they wish to raise.

At present we are dealing with the 'Past issues' of World War II in three ways: one is to invite Dutch people to Japan to provide opportunities to become more acquainted with today's Japan and the Japanese people. Not only the war victims, but also museum directors, high school students and other people have been invited. Second, is to assist the research of bilateral history during the Second World War. The Government of Japan is now financially supporting the so-called 'diary project' which will translate Dutch documents into Japanese and publish diaries and documents owned by the National Institute for War Documentation, RIOD, about the former Netherlands East Indies. Third, is to establish a joint committee to take care of the former 'comfort women' in the area of medical and social welfare. This committee is going to be funded by the Japanese 'Asia Women's Fund', which was set up to help those women in Asia and Europe who suf-

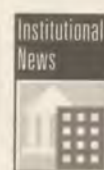
fered deep wounds to their dignity and honour during the Second World War. I hope that within a few months from now, the joint committee will be officially established.

Perception gap

On these matters, there is also a perception gap. In Japan, the Japanese know very little about Japan's role and the facts concerning the Second World War in the former Netherlands East Indies. Taking this into account, the Japanese government is determined to face the past squarely and to ensure that those historical matters are accurately conveyed to future generations. In my own way I will continue to endeavour to promote our relations by meeting with members of war victims' groups with sincerity and compassion. Few people know that even today, they are still demonstrating in front of the Embassy, every month, and they are filing lawsuits at the Tokyo District Court for compensation. However, our talks are open and frank, and most importantly, there are no more taboos between us.

Now as we prepare to celebrate 400 years of Japanese-Dutch relations, it is the ideal time to fill the perception gap between us. As to the fourth stage, namely present relations, which are undoubtedly excellent, this RIOD Seminar and the 400-year celebrations will provide tremendous opportunities to continue and enhance our ties for our future relations. ■

Tuttle Language Grant



Charles E. Tuttle Co., Inc., is pleased to announce that applications are now available for the Third Annual Language Grant of US\$ 10,000 for Asian Language Publication Research.

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The application deadline is **11 November 1998**. ■

For further details and an application, please contact

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13 > 15 NOVEMBER 1997
AMSTERDAM, THE NETHERLANDS

Comparative International History of Dock Labour

The workers who loaded and unloaded ships have formed a distinctive occupational group over the past two centuries. As trade expanded with the international development of capitalist production, so the numbers of specialized dock labourers increased and became concentrated in the major ports in the world. A variety of case studies of these workers in different parts of the globe and at various historical stages have been produced by labour historians, sociologists, and anthropologists.

By LEX HEERMA VAN VOSS



Very broadly speaking, the dock labourer was seen in the literature until the 1960s as an immovable relic of unmodern labour traditions. Since the 1960s the literature has seen the dock labourer also as the embodiment of working class virtues like spontaneous solidarity. In recent years a more ambivalent picture has been drawn, for instance calling attention to cases both of interethnic solidarity among dockers and to cases in which the opposite was true. Most of the studies which have given rise to these divergent images of dockers have been based on one of a small number of ports in industrialized countries.

On 13-15 November 1997, the International Institute of Social History (Amsterdam) organized a confer-

ence on the Comparative International History of Dock Labour. The aim of this conference was to probe beyond these individual studies and develop a genuinely comparative international perspective over a longer historical time-span.

The conference had been prepared in three stages. The first step was the writing of a framework document, which set out in some detail the proposed range of issues to be covered by the conference. The framework document signalled that many historians and social scientists have concentrated their research primarily on dock strikes and trades union. For the purpose of meeting the standards of modern social history, this can be no more than a first step. Taking dock workers (male and female) as a focal point and using a broad social and historical perspective, it is also important to analyse their everyday life (including divisions of gender, race and

class, working, housing and family conditions), as well as the economic structures and organizations that have influenced their working and living conditions. Not all the attention should be concentrated on the classical 'casual age' of dock work and its demise, but the earlier artisanal phase should be examined and analysed.

Port reports

On the basis of this framework document, some twenty-five reports on different ports were collected. These were drawn up by experts on the respective ports, along the lines indicated by the framework document. Among the ports covered were London, Hamburg, Hull, and New York, as well as Shanghai, Mombassa, Auckland, Tanga, and Bombay. The port reports have been published as a research paper by the International Institute of Social History.

In the third and final phase leading up to the conference, a number of participants wrote a comparative discussion paper on aspects of dock labour, basing their work to a large extent on the port reports. Themes covered included the formation and reproduction of dockers as an occupational group, the work process, state influence, and ethnic differences.

The broad comparative approach, both in time and geographical scope, proved very stimulating. Before the casual period, for instance, there often was a guild phase, in which specialized workers were responsible for loading and unloading cargo. Guild as a word may have a European ring to it, but the port reports drew our attention to the fact that guilds or guild-like organizations were to be found all over the world. Typical of the guild configuration is that a particular group has a monopoly on loading or unloading. This can be shaped by technical reasons, for instance, because the harbour cannot be reached by sea-going vessels and goods have to be taken on board lighters first. This situation allowed the lightermen of Madras to operate in a guild-like manner in the second half of the eighteenth century. In other cases guilds were established because the city authorities granted a monopoly to an association of workers. When these were also involved in measuring, weighing of packing of merchandise, it was easier to argue that they should be public officials and have a monopoly.

After this guild period the classical phase of casual dock labour set in. This ended around 1960, some time before containers came into use. It is

interesting to see how global this change was. Even in the African context, where casual dock labour had connotations totally different from those in ports in the industrialized North, decasualization took place. This decasualization was not motivated by the technological demands of worldwide containerization which can be shown by the example of Shanghai. There goods were loaded from containers into lighters before being brought to shore.

The phase of the classical casual dock worker was limited in space and time, and this limitation extended to the social sphere. In many ways dock workers proved to be an integral part of society, the dockers' wages only a part of household income, and dock labour often a transitory phase in the life cycle. All in all, the image of dockers was shorn of some of its exotism, partly thanks to the inclusion of 'exotic' ports in the analysis. ■

Dr Lex Heerma van Voss (LHV@iisg.nl) is senior research fellow at the International Institute of Social History, Amsterdam

11 > 12 DECEMBER 1997
LEIDEN, THE NETHERLANDS

40th Anniversary of JESHO

The aim of this Symposium, entitled 'History, Modernity and Economic/Social Development in the Premodern World: Dialogues across Civilizations' was to celebrate the fortieth anniversary of the 'Journal of The Economic and Social History Of The Orient' (JESHO), a 550-page quarterly publication. The convenor of the Symposium was Dr H.T. Zurndorfer, JESHO's Managing Editor since 1991.

By HARRIET T. ZURNDORFER



JESHO was founded in 1957 by Nicholas Posthumous, the well-known Dutch scholar responsible for the establishment of International Institute of Social History and the National Institute for War Documentation, and became one of the first international scholarly periodicals to focus exclusively on the history of societies outside Europe and North America.

The first session of the Symposium was a discussion of five papers printed in the November 1997 issue (volume 40 no.4) by members of the JESHO Editorial Board: 'Modern Features in Old Assyrian Trade', by Klaas Veenhof (Leiden); 'Historicis-

ing "Modernity" in Southeast Asia', by Barbara W. Andaya (Honolulu); 'From Comparative Sociology to Global History: Britain and India in the Pre-History of Modernity', by David Washbrook (Oxford); 'Islamic Revival and Modernity: The Contemporary Movements and the Historical Paradigms', by Ira M. Lapidus (Berkeley); and 'China and "Modernity": The Uses of the Study of Chinese History in the Past and the Present', by Harriet T. Zurndorfer (Leiden). All these papers dealt in one way or another with how the concept of 'modernity' has affected understanding of non-Western societies in prior epochs. The contributors, each in his or her own way, set out to challenge Eurocentric and deterministic conceptions of modernity received from the Western social sciences over the last

century, and to question their provenance and pedigree, and not least, to seek alternative ways of understanding what this concept has meant for his or her area specialization.

The first discussant, Jack Goldstone (Davis, California), commented on the definition of 'modernity' and the specific historical contexts where European and non-European societies may have experienced 'modernity'. He reminded the audience of the particular processes which Europeans may claim have led to 'modernity', but argued that these same transformations may have also happened in regions outside Europe in other historical societies. Peter van der Veer (Amsterdam), the second discussant, challenged the idea of a 'multiplicity of modernities' as expressed in these JESHO articles, preferring a formulation of the concept which would account for only one kind of modernity (grounded in the Western experience). He argued that non-Western societies may have their own histories, but not the history of the singular experience of 'modernity' based on the European Enlightenment project.

During the next two sessions a number of authors presented new studies of particular themes pursued in JESHO's forty year history. Norman Yoffee's (Ann Arbor) paper 'Kish and Tells (in the Old Babylonian Period)' focused both on city-states and issues of gender in the Ancient Near East. 'Javanese Markets and the Asian Sea Trade Boom of the Tenth to Thirteenth Centuries A.D.' by Jan W. Christie (Hull) recounted how the trade linking the seas of maritime Southeast Asia to the Indian Ocean and the South China Sea affected the Javanese domestic economy, resulting in changes in local agricultural practices, patterns of domestic marketing and regional trade, and the state's monetary and tax system. Sanjay Subrahmanyam's (Paris) 'Aspects of State-Making and History-Making in South India, 1500-1800' examined a series of texts originating in Southern India. Subrahmanyam demonstrated that these texts revealed the emergence of a certain historical consciousness expressed in both the Perso-Islamic and vernacular traditions which do

not necessarily displace other historiographical evidence.

And last, Joanna H. Smith (Cambridge, Mass.) presented a study of philanthropic and religious endowment in China, entitled 'Gentry and Merchant Models of Philanthropy in the Late Ming and Early Ch'ing Dynasties'. One of the discussants of her paper, the Islamicist Jean-Claude Garcin (Aix-en-Provence), noted the importance of understanding the relationship between philanthropy and social class; he contrasted state involvement of charity in the Islamic experience with that of giving by private individuals in imperial China.

Besides members of the JESHO Editorial Board, other commentators for these papers included the Leiden-based participants: G. van Driel, Hans de Casparis, Dirk Kolff, and Wim Boot. The first session discussants' comments plus a rebuttal by David Washbrook, and the second session papers, in revised form, appear in JESHO volume 41 no.3 (August 1998).

The Symposium was sponsored by Leiden University's Research School CNWS, the International Institute for Asian Studies, and Brill Academic Publishers. ■

9 DECEMBER 1997
CAMBRIDGE, UK

NCOLR 1997 Conference Cambridge Oriental Collections

The 1997 Conference of the National Council on Orientalist Library Resources was held at Newnham College and the University Library, Cambridge, on 9 December 1997. The theme of the Conference was 'Cambridge Oriental Collections' and there twenty-eight participants attended.

By CATHERINE ANSORGE



The morning session began with a tribute by John Mellwaine (University College, London) to the life and work of Professor Jim Pearson who died in August 1997. Jim Pearson's long career in Oriental librarianship and bibliography began in the Cambridge University Library where he worked for many years in the Oriental Department. In 1950 he became Librarian of the School of Oriental and African Studies in London where he took

charge at a time of a dramatic expansion in the collections. He was a member of the Committee on the Hayter Report on the development of training in Oriental Studies in British universities which was published in 1961.

Professor Pearson was also instrumental in the foundation of professional associations for Oriental librarians including what has now become the NCOLR and in the foundation of the area Library Groups, the earliest of which was MELCOM. The first Oriental librarians' conference was held in 1967 and this later developed into a regular tradition of an-

nual conferences. He was noted for founding the course in Asian and African bibliography at University College, London and for his publications in the field of oriental bibliography which included the *Index Islamicus* and other seminal works in the field.

Dr Kate Fleet, Fellow of Newnham College, then described the Skilliter Centre for Ottoman Studies which is housed and administered within the College. She outlined the history and development of the Centre which was established after the death, in 1985, of Dr Susan Skilliter who was lecturer in Turkish Studies at Cambridge.

Dr Raymond Allchin, former Reader in Indian archaeology at Cambridge and Trustee of the Ancient India and Iran Trust, talked about the founding and develop-

ment of the Trust and its Library. The Trust developed around the core collection on Sanskrit and related Indo-Iranian studies belonging to the late Sir Harold Bailey.

Charles Aylmer, the Chinese specialist in the University Library, Cambridge, gave a presentation on the Library's Chinese collections and their history. He outlined the careers of a number of important Cambridge Chinese scholars including Thomas Wade and Herbert Giles and the relevance of their efforts to the growth of the Chinese collections. He also spoke in some detail about the work of Professor Hopkins and his collection of Chinese oracle bones which is held in the University Library's collections.

During the afternoon session, Terry Barringer, Librarian of the Royal Commonwealth Society Col-

lections, gave a lively description of its contents and of the history of the growth and development of the Library. She outlined the Library's history from its early days when it was housed in Northumberland Avenue in London and also described the problems of its recent move to the University Library in Cambridge, where it is now housed as a special collection. She emphasized the breadth and richness of its contents and also described the present state of progress in cataloguing the contents into the University Library's on-line catalogue.

The final talk was given by Dr Stefan Reif, Director of the Taylor-Schechter Genizah Research Unit, on the Genizah collection which is housed in the University Library. His presentation, which was illustrated by slides, gave a comprehensive picture of the history of the Genizah fragments from the time of their discovery in the Ben Ezra Synagogue in Cairo, their subsequent transfer to Cambridge in 1898, to the conservation and research work which has since been carried out. ■

Catherine Ansonge is the Secretary of the National Council on Orientalist Library Resources (NCOLR)

In Memoriam Masri Singarimbun (1931-1997)

By FRANS HÜSKEN



Still full of plans for new research and busy preparing new publications, Masri Singarimbun, professor of anthropology at Gadjah Mada University Yogyakarta (Indonesia) passed away on 25 September 1997. For several months he had been undergoing treatment for a variety of leukaemia which many hoped he would survive but which finally proved to be fatal. His untimely death at the age of 66, leaves a void in both the Indonesian and the academic community in general as he was among the few Indonesian scholars with an international reputation.

Ever since he established the Population Studies Center at Gadjah Mada University in 1973, he is best known for his work in social demography, anthropology, and development studies. However, being the energetic and enthusiastic person he was, he was an interested observer and analyst of a wide range of social and academic issues. His early work focused on a classical socio-anthropological study of the Karo-Batak kinship system for which he earned his PhD at the Australian National University in 1966 (after having completed his BA in Education at Gadjah Mada in 1959). Subsequently he moved to demography at ANU's Research School for the So-



cial Sciences, until he decided (in 1972) that after more than eleven years in Canberra he should return to his Alma Mater in Yogyakarta. There he became deeply involved in research on birth control and family planning in different regions of Indonesia. On that basis he acted as a critical adviser to the Indonesian government which at the time had engaged in a family planning programme in an all-out effort to solve the country's population problem. Masri's recommendations were not always received favourably as he insisted upon winning the co-operation and acceptance of the programme from local communities, while government agencies were ob-

essed by target figures and quick successes, and in doing so easily resorted to political pressure on the population.

His critical stance also brought him to draw attention to the problem of rural poverty and through a long-term research project, initiated together with David Penny in 1969 in the village of Sriharjo (in the southern part of Yogyakarta province), he was able to show that official figures on poverty eradication in Indonesia were generally overly optimistic. His material on Sriharjo, a village to which he returned many times, provides a *Fundgrube* for the social history of rural Java in the 20th century.

Masri's return to Indonesia in 1972 marked not only the beginning of an impressive academic career but also the start of a highly successful research centre in which several generations of Indonesian social scientists received their intellectual training. The small building from which he started has grown into one of the academic centres at Gadjah Mada University with by far the best-equipped social science library and an open atmosphere where students, staff and (the many) visiting scholars from Indonesia and abroad meet. This congenial world has produced a large number of dedicated researchers who combine social commitment with scientific rigour and open minds. An equally large number of foreign re-

searchers has benefited tremendously from the support and the infrastructure of the Population Studies Center providing them with the intellectual challenges and sharp discussions as well as relaxation from the pressures of fieldwork.

When in 1996, Masri retired from his chair at the GMU's Department of Anthropology, he remained active in the research projects of the Population Studies Center and in supervising theses. He was offered a new chair in research methodology at Atma Jaya University Yogyakarta, and kept on publishing on his research both through academic journals and (very widely) through his columns in the Indonesian press, commenting upon topics as varied as ethnicity, rural poverty, socio-linguistics, sexuality, and AIDS.

Thirty years after he earned his PhD in Canberra, the ANU offered him an honorary doctorate in 1996. Masri felt, of course, honoured by this sign of international recognition of his work, but he was surprised at the same time, not in the least because he, trained as an educationalist and anthropologist, and employed in departments of demography and economics, found himself to be a LLD in the end.

Masri Singarimbun, who is survived by his wife, Irawati, and three daughters, will be missed by his many friends and colleagues around the world. ■

A complete bibliography of the writings of Masri Singarimbun can be found in: Agus Dwiyanto et al. (eds), *Penduduk dan Pembangunan*, Population Studies Center, Yogyakarta 1996, pp. 413-424

Prof. Frans Hüskén is attached to the Institute of Cultural and Social Anthropology, Catholic University of Nijmegen (the Netherlands) and chairman of the Board of the IIAS.

ENDANGERED LANGUAGES

Short News



In co-operation with the Committee on Endangered Languages of the German Linguistic Society, a group of German linguists have founded the independent Society for Endangered Languages. The goal of this non-profit society is to promote the use, the preservation, and the documentation of endangered languages and dialects. To achieve this aim, the Society for Endangered Languages will try:

- to support endangered languages projects and to advise the projects' staff on problems of how to plan, carry out, and evaluate these projects;
- to promote field research, language documentation and other scientific projects that will contribute to the preservation of endangered languages and dialects;
- to initiate and support activities that promote the pursuit of these topics within the curricula of universities and other educational institutions;
- to promote national and international co-operation between scientists who are involved in the preservation and documentation of endangered languages and dialects; and
- to inform, as comprehensively as possible, the scientific and general public about the situation of endangered languages and dialects and about the problems such speech communities face. ■

Further information:

SOCIETY FOR ENDANGERED LANGUAGES

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19 > 20 FEBRUARY 1998
LEIDEN, THE NETHERLANDS

Symposium South-South

The 'Symposium South-South: Recent Developments in Relations Between Latin America and Asia' was held 19 and 20 February 1998, the first day at Leiden University, the second at the Institute for International Studies, Clingendael. It was organized by Prof. Kurt Radtke and Dr. Marianne L. Wiesebron.

By MARIANNE L. WIESEBRON

Report
The symposium addressed new developments in the relations between Latin America and Asia which are based on mutual economic interests but also involve other areas of co-operation such as joint projects in technology, the sciences and the development of energy sources.

es. Strategic aspects also play a role in these new relations. In fact, the theme of the conference, dealing with South-South relations at the present and in a large context, is innovative. Fortuitously, the crisis in Asia made this theme even more actual, as Latin America is receiving more attention, mostly in the economic area, as a consequence of this crisis.

Participants and the public, who included colleagues from this and

other universities, students, members from the Diplomatic Corps and other interested persons, found the different issues which were tackled interesting and this inspired them to be active during the discussions.

The symposium was opened Prof. Frans Hüsken, chairman of the International Institute for Asian Studies. Specialists from the three continents were invited to give their views on these relations and their implications.

Eminent colleagues from Asia included Prof. Narayanan Rangachari (Centre for American & West European Studies, Jawaharlal Nehru University, New Delhi); Dr Mitsuhiro

Kagami (Director of the Development Studies Department, Institute of Developing Economies, Tokyo); and Prof. Kyo Ho Chung Korea (Institute of Latin American Studies, Hankuk University of Foreign Studies, Seoul).

Those from Latin America were Prof. Jaime Silbert (Director del Programa de Estudios Coreanos y del Noreste Asiatico, Universidad Nacional de Cordoba, Argentina); Prof. Hernan Gutierrez (Director del Centro Internacional de Estudios Asia-Pacifico, Universidad de Chile); and Ambassador Samuel Pinheiro Guimaraes (Director do Instituto de Pesquisa de Relacoes Internacionais, Ministry of Foreign Affairs, Brazil), and Prof. Paulo Visentini (Universidade Federal do Rio Grande do Sul, Porto Alegre, Brazil). Prof. Visentini was a fellow at the IIAS during the months of January and February.

The Europeans participants were Dr Bert Edstrom (Centre for Pacific Asia Studies, Universitet Stockholm),

and Jorg Faust (Institut fur Politikwissenschaft, Johannes Gutenberg - Universitat Mainz).

One of the highlights of the symposium was the round-table which was moderated by Dr Pitou van Dijck from CEDLA, Amsterdam, which gave participants the opportunity to debate a number of specific questions. So interesting was it that a number of these issues might be dealt with again in a following symposium. At present there are concrete plans to start work on the publication of the results of the symposium. ■

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24 > 26 FEBRUARY 1998
NEW DELHI-SARISKA, INDIA

Identity, Locality, and Globalization

Organizing a conference can be compared to the process of cooking. One invites conference participants, because one expects them to make solid contributions (the ingredients). However, whether the mixing and blending will result in savoury dishes will only become clear during the meetings of the conference itself. The round-table seminar in Sariska near New Delhi (India) on 'Identity, Locality and Globalization: the Indian and Indonesian Experience' proved to be a rare feast.

By ELSBETH LOCHER-SCHOLTEN

Report
The purpose of the conference was to organize a South-South meeting of Indian and Indonesian scholars who do not have the opportunity to meet on a regular basis, to which some 'outsiders' would be admitted. The material setting of the seminar was organized by the Indian Council of Social Science Research (New Delhi; Mr Suresh Chander) and the IIAS (Leiden, Ms Marianne Langehenkel), while Prof. A.K. Bagchi (Centre for Social Studies Calcutta) and myself (Utrecht University) acted as convenors. Participants came not only from different localities on the globe, they also represented different disciplinary identities. This implied that the theme came close to the skin. Participants had to communicate in different cultural repertoires. That we succeeded to do so, was a stimulating experience as well as a creative process.

Meeting ground was the conference theme itself: the effects of globalization, on Indonesia and India, with its concomitant processes of identity and locality formation. Rarely has a conference theme been more up-to-date. When the subject was chosen in 1996, the economic crisis in Indonesia and the elections in India were completely beyond our

ken. Now they provided the discussions with a sharp edge of timeliness.

Of course a short summary of the main panels does not do justice to the richness of the ideas in each paper. But it may give an impression of the content of the meetings. The conference opened with a panel on 'Models and Globalization'. It offered the opportunity for a discussion of the relatively new notion of the South by Dr Mary John (Centre for Women's Development Studies, New Delhi); for the introduction of the econometric debate on wages in a global setting by Prof. Sugata Marjit (CSSSC Calcutta), and of a first view of the modern Indonesian economy by Prof. Sunanda Sen (Jawaharlal Nehru University, New Delhi). The afternoon session remained focused on the Indonesian economy, in the broad context of processes of economic integration in East and Southeast Asia (Prof. A.K. Bagchi, CSSSC, Calcutta), in an evaluation of the New Order economic performances (Dr Thee Kian Wie, LIPI, Jakarta), and in a broad analysis of the globalization of the modern capital forces and their search for short-term results (Dr Marc Beeson, Asia Research Centre, Murdoch University). Panel and discussion showed the many faces of this crisis. No agreement could be reached about its causes and origins:

the specific patterns of the Indonesian economy; the Indonesian political order; the changed character of the financial markets worldwide; the hegemonic financial discourse; or the capitalist system itself, characterized by regular crises in the past. The concluding panel of the day on 'Religion and Politics' turned minds and thoughts in a completely different direction: the politicization of (Hindu) religion in India since the 1980s (Peter van der Veer, Amsterdam University) and Indonesian Islam as a cultural product of global influences and local characteristics (Prof. Cees van Dijk, KITLV, Leiden).

The second conference day was devoted to the all morning panel on 'Globalization, Gender and Bodies'. The papers on Indonesia (Dr Yulfitia Rahardjo, LIPI, Jakarta and Prof. Anke Niehof, Agricultural University Wageningen) and India (Prof. Jasodhara Bagchi, Jadavpur University, Calcutta) illustrated how globalization, implying the institutionalization of universal concepts of health and wellbeing, has touched women in their reproductive qualities. The globalization of Hindu nationalism to other locales such as Trinidad, a forgotten spot in the Indian diaspora, was highlighted by Dr Kalpana Kannabiran, (Asmita, Secunderabad). The panel on 'Globalization and Space' (papers by Dr Stig Toft Madsen, Roskilde University, Denmark and Dr Satish Deshpande, Delhi University) drew attention to the importance of the notion of space in the discussion on globalization and to the still limited participation of the rural population in globalization processes.

The last day's programme contained three panels, on 'Political Identities' (papers by Dr Taufik Ab-

dullah, LIPI, Jakarta and Dr Ignas Kleden, independent scholar, Jakarta); on 'Local Values and Human Rights' (papers by Dr. Mulya Lubis and myself); and on 'Pop Cultures' (papers by Dr Krishna Sen, Murdoch University; Mainak Biswas, Jadavpur University, Calcutta; and Rangan Chakrabarty, Sussex University). All papers shared and proved the assumption of culture as a (political) creation or as an expression of political discourse and power.

Contributions and debates focused more on analyses of the dialectic between identity, locality and globalization than on theoretical frames. In line with the liberal tendencies in present-days globalization processes, monolithic definitions of globalization were lacking. Globalization was thus defined as a neutral term indicating a new period in time; as a process of transnationalisation, brought about by new technologies which compress or collapse time and space; as the institutionalization of universal values; or even more neutral as a process of internationalization. In spite of this diversity, most papers dealt with one of the two domains, particularly affected by globalization: economy and culture. Most papers had their starting point in one of these two fields, returning to politics and politics when necessary.

Specific themes kept reappearing during the conference. All participants agreed, for instance, to the normative view that, however negative the effects may be, globalization can no longer be avoided. Easy moral evaluations were passed over, likewise easy generalizations. More than once the pertinent question was raised, whose globalization we were discussing? Which classes, groups or gender are affected or passed by?

The relationship between globalization and the nation-state was another recurrent issue. That the nation-state is a concept of the past and that we should turn to transnational phenomena (cities for instance) proved to be point of vivid debate. The transnational presupposes the national; nation-states are still the localities which formulate the translation of global values in their national

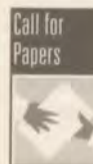
idiom as the economic crisis in Southeast Asia, reproductive policies in Indonesia and India, and the human rights question illustrated. Even though nation-states may have to share their power with other institutions, impinging on their sovereignty, to most of their subjects without direct global connections they are still the first to address such problems as the distribution of welfare. In one example (the analysis of the recent Indonesian film 'Madonna of Sumba'), the state proved to be so powerful that intellectual protest against it took the form of global imagery (the star Madonna) in a local or regional setting, excluding the national level.

A third theme concerned globalization and history. When one defines globalization as the processes of socio-economic, political, and cultural internationalization, which have (had) their effects on national, regional, or local structures, as well as on the construction of identities at different levels, globalization is not a process of the present, but clearly has its roots in the past. Historians at the conference looked for its nineteenth-century origins in modern imperialism and colonial rule. In search of cultural repertoires, which provide the syntax for the construction of local identities in a time of globalization, others looked at what history had made available, whether in communal rights (India) or human rights (Indonesia). For all agreed: identities and localities are present-day constructions, composed of the cultural heritage available for political or personal reasons. Abundant examples from both India and Indonesia illustrated this point.

In conclusion one might say, that this conference, although unable to resolve the major crises of the global system (who had expected to do so anyway?) was a worthwhile scholarly endeavour looking at the origins of globalization and its breadth, its causes and effects in the socio-economic, cultural, and political arenas of the two countries involved. ■

14-16 DECEMBER 1998 -
BANDUNG, INDONESIA

Entrepreneurship and Education in Tourism



The Asia-Pacific region is the world's fastest growing tourist destination. The growth in tourism has to meet requirements of sustainability: tourism is supposed to raise both the national income and the people's standard of living without degrading the natural environment and threatening the cultural integrity. This policy requires considerable investment in education and training for jobs in the tourism sector. Tourism curricula originate from many disciplines and practices. Transnational and local enterprises and educational institutes in both the public and private sector contribute to the knowledge which is shaped into the curriculum, while operating under governments, both local and central,

which may have developed policies to promote tourism as a source of overseas revenue and to generate employment.

The conference focuses on the relationship between entrepreneurship and education that is currently being provided for people who take potential jobs in the tourism industry, in tourism policy making, and in tourism training and teaching, both vocational and academic. The purpose is to map the field of tourism education and to compare different educational practices and experiences in Europe and the Asia-Pacific region, to explore the needs for education and training among large-scale and small-scale entrepreneurs, and to discuss opportunities and threats of tourism employment and industry growth.

Abstracts

The organizers welcome contributions regarding issues of human resources for tourism development, the body of knowledge, the proficiency in obtaining information, management and marketing skills, employment opportunities, entrepreneurial culture and the need for further training. A comparative perspective between Asian and European countries will be welcomed. Questions will be asked about the sustainability of tourism enterprises, both small and large, and their contribution to tourism development. To which extent do employees and entrepreneurs in the different branches of the tourism sector need training? What are the differences between the training needs of government officials involved in tourism policy making, teachers and

lecturers in the field of tourism studies and hospitality training, both academic and vocational, employees in the tourism industry and self-employed people? Questions will be raised about what 'counts' as tourism knowledge and the ways in which scholars think about and structure tourism education. As many educational programmes are designed in Western countries, the issue of their impact has to be examined. How comfortably does Western education fit into the lives and culture of Asian students? Does vocational and academic education empower and enrich people working in the tourism industry, or prepare them for a predetermined place in society?

The deadline for submission of abstracts is **1 September 1998**.

The conference will feature representatives of international and national tourism organisations and government agencies, and distinctive scholars in the field of tourism, education and labour relations.

This conference, which will be held at the Institut Teknologi Bandung (ITB) in Bandung, is a collaborative effort of European Association for Tourism and Leisure Education (ATLAS), and in particular its ATLAS-ASIA section, the Department of

Leisure Studies of Tilburg University (Netherlands), the Dutch Ministry of Education, the Centre for Tourism Research and Development of the Institute of Technology Bandung (Indonesia) and the International Institute for Asian Studies (Leiden, Netherlands). ■

For further information about the content of the conference please contact:

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Arabian Seas: a Garland of Stories

R.J. Barendse

THE ARABIAN SEAS, 1640-1700

Published with the joint support of the IIAS and the Research School CNWS, Leiden 1998, 500 pp.
ISBN 90-5789-009-7
Price: Dfl. 60,-

By **J.C. HEESTERMAN**



Although the title seems to suggest straight maritime history, this volume offers far more. It deals not only with the seas bordered by the coastal zones of the Red Sea, the Gulf, and Western India, but also, and more particularly, with relations between the coastal zones and their vast hinterlands held by the agrarian empires of Mughals, Safawids, and Ottomans. The variety of the regions involved and the changes occurring in each of them over time defy the unity which the interconnecting ocean promises. And so the author, refusing to impose a tight unitary structure on this study, felt he could do no more than present what he calls in the words of G.S. Graham 'a garland of loose stories, connected by thin lines of oceanic sand'.

Yet, for all the obvious differences between regions or localities - lovingly depicted in his 'garland of stories' - the author manages to bring out the basic unity of the Arabian Seas. Since early times they formed an area of increasingly intense traffic, interconnecting the various

coastal zones, their highly mobile seafaring people and, indirectly, the inland areas, markets, and production centres. He does so by focusing on the trading world which is the substance of the two central chapters (Chapter 5, 'The Merchants' World', and Chapter 6, 'The Tide of Trade'). This trading world was not governed by formal institutions, even less by the inland states, however much they might interfere. It consisted of informal, highly personalized and extensive networks of 'credit'. Such 'credit', as the author shows, was not just a matter of loans and interest, but equally involved personal ties of trust, honour, and status. The principal aim was not the maximizing of profit but rather survival by spreading risks and overcoming bad times in an insecure world. The lack of formal institutions, far from being a weakness, made for a remarkable vitality and resilience.

The next chapters deal with the activities of European trade in the area. The Portuguese, notwithstanding some spectacular sound and fury in the initial stage, fitted reasonably well into the indigenous world, even if the royal Estado da Índia hardly profited from it. But even so the Portuguese adapted smoothly to the resilient arrangements of the area and managed to hold their own against concentrated efforts of the Dutch to dislodge them. The Dutch VOC, although in many ways (such as the use of navicerts), imitating the Portuguese, was of an entirely different

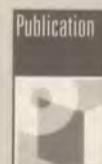
nature. Whereas the Portuguese king gave other captaincies, factories, and other ports as 'beneficia' - their beneficiaries having to make good by and for themselves - the VOC was meant to be a rationalized naval-cum-trading machine with full state power. But, by the same token, it proved to be more vulnerable and significantly less resilient. The English EIC, which did not yet show signs of its coming predominance in the second half of the 17th century, is studied in sequence, while also the irregular forces of privateers, buccanniers, and smugglers receive their not inconsiderable due.

The volume is concluded by 'After Thoughts', discussing recent views and interpretations.

Although the outline of the story is well-known, the difficulty is, as usual, in the detail. On this core the author is at his best. Working with mostly unpublished archival materials - Dutch, English, Portuguese - he shows an uncanny capacity for picking out telling incidents and details that not only enliven his treatise but often shed new light on circumstances and developments, deepening our understanding of the area and the incipient spread of European expansion. In short, *The Arabian Seas, 1640-1700*, is the work of a dedicated young scholar, endowed with an unusual flair for archival research, a wide-ranging knowledge of the relevant literature, and a critical eye. ■

AsianDOC
Electronic Newsletter

AsianDOC Electronic Newsletter



Following discussions at the ICA-NAS in Budapest (June 1997) a new electronic newsletter has been launched. Its purpose is to support people who are developing electronic resources related to Asian Studies by providing a forum for making announcements, discussing issues, sharing expertise, recording progress, etc. ■

The publication currently has five sections:

- Databases (articles about and announcements of database/website projects),
- Conferences and Meetings,
- Interest Groups,
- Reviews (books, software, websites, etc),
- Technical Corner.

The newsletter will be published quarterly (March, June, September, December). Its URL is:

<http://asiandoc.lib.ohio-state.edu/>

Guidelines for submissions are included at:

<http://asiandoc.lib.ohio-state.edu/about.html>

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Central Asia



27 > 29 NOVEMBER 1997
PARIS, FRANCE

The Lhasa Valley and Tibetan Architecture

An interdisciplinary workshop, entitled: 'The Lhasa Valley: History, Conservation and Modernisation in Tibetan Architecture', was held in Paris, 27-29 November 1997, hosted by the CNRS, Meudon, UPR 299 (Milieux, sociétés et cultures en Himalaya). The initiative for the workshop was taken and its organization prepared by Dr Heather Stoddard, with the assistance of Françoise Robin. Participants came from the Tibet Autonomous Region of the People's Republic of China, USA, UK, Italy, Switzerland, Germany, Norway, and France. Other colleagues were invited from China, Nepal, and India.

By HEATHER STODDARD



With Jerusalem, Rome, Benares, and Mecca, the city of Lhasa is one of the holy cities of the world. The name itself, Lha.sa, meaning 'Land of the Gods' or 'Sacred Place', proclaims its origin in the mid-7th century, but archaeological finds confirm the presence of human habitation in the valley since neolithic times, 4500 years ago. For two hundred years the capital of the military empire of Great Tibet, the city shared this function with that of the 'Sacred Place' of Tibetan Buddhism. Lhasa was also important as a Central Asian city, in historical, cultural, and economic terms, drawing pilgrims and merchants from many parts of Asia. Unique because of its altitude, at 3700 m. above sea level, Lhasa was and still is one of the places on earth that captures the imagination of humankind.

Lhasa is one of fifty protected historic cities of the PRC. Despite this, at present, the whole valley, including the old city, is undergoing a rapid transformation. The very fabric of the heart of Lhasa is in danger. When the workshop was proposed two years ago, 270 sites remained out of the 650 recorded on Aufschnaiter's map in 1948. By the end of 1997, only 180 survived. This is why the workshop sought to concentrate attention on city itself, but did not eschew reaching out to the broader question of Tibetan architecture on the high plateau, and beyond.

An exhibition on Tibetan architecture was organized in Paris and Rome in 1985, by Paola Caffarelli, accompanied by the publication of an important catalogue, *Demeures des Hommes. Sanctuaires des Dieux. Sources, Développement et Rayonnement de l'Architecture Tibétaine* (Rome & Paris 1987). This was a promising begin-

ning but little further research has come out over the last decade. Previously, *L'Homme et la Maison* (edited by Gérard Toffin, CNRS 1981), treated the question on the southern side of the Himalayas, and recently Anne Chayet has published a short survey of the subject in *Art et Archéologie du Tibet* (Picard 1994). At present, the *Lhasa Historic City Atlas* is in preparation by a European team, headed by Knud Larsen of Trondheim University, Norway, and it was this on-the-ground work we have done over the last four years which created the impetus for the present workshop. French Tibetology has also produced a rich and interesting new corpus of materials on Lhasa in the 17th century during the reign of the Great Fifth Dalai Lama, in *Lhasa. Lieu du Divin*, Olizane 1997, edited by Françoise Pommaret.

The workshop was the first specifically dedicated to this subject to be held. Its aim was interdisciplinary, including anthropologists, historians, architects, tibetologists, and sinologists. It was also an experiment, venturing into the sensitive area of cultural heritage conservation, restoration, and development in Tibet.

Discussions

Most of the topics were covered or touched upon by the speakers or in discussion, with the exception of the development of CD-ROM resources. A round table was held at the end of the workshop, during which suggestions on future strategy were discussed. It was concluded that two complementary approaches should be pursued: 1) Research under present existing agreements should be continued, with small on-the-ground projects working with local authorities; 2) The possibility of launching a large-scale international project should be explored.

The round-table discussion was entitled: 'What future for Tibetan Architecture'. Two videos taken in

Tibet in 1997 were shown. One presented a detailed survey of the 17th century Tromzikhang Palace, which is one of the most important remaining historic buildings on the Barkor, and other important sites in Lhasa. The other gave a brief glimpse of a hitherto unknown conical structure made by two Byang.thang nomad tribes for their winter quarters. Including auditeurs, about fifty people attended the conference. Our Asian colleagues had the chance to visit much of the historic city of Paris, and Dr Fernand Meyer gave a delightful guided tour of the Abbey of Royaumont, the historic town of Senlis, and the Chateau de Chantilly.

Future plans

Kegan Paul, London, made an early bid to publish proceedings of the workshop, so all participants have received instructions on formatting, fonts, and illustrative materials. Corneille Jest, Heather Stoddard, and Françoise Robin will be in charge of editing.

The publication of the workshop papers, the studies mentioned, will make available a substantial body of new research on Tibetan architecture. In the meantime, photographic and mapping archives are accumulating and will provide important information for further research and conservation of Lhasa and other sites in the Tibetan world. New contacts were made during the conference with the 'Observatoire de l'architecture de la Chine contemporaine', recently established in Paris, and with 'Patrimoine Sans Frontières'. Ultimately, the aim is the creation of a documentary and research centre for Tibetan cultural heritage, which could be associated with a school of traditional architecture and conservation. A forum on the WWW and a web-page could be set up in the near future.

Funding for this workshop was provided by the European Science Foundation, Asia Committee, Leiden. Further grants were given by the Institut National des Langues et Civilisations Orientales (INALCO) and the CNRS, URA 1229 (Langues et Cultures de l'Aire Tibétaine) Paris. ■

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History of Western Tibet

John Vincent Bellezza
DIVINE DYADS:
ANCIENT CIVILIZATION
IN TIBET

Dharamsala (LTWA) 1997
ISBN: 81-86470-19-0, 497pp.

Robert Vitali
THE KINGDOMS OF
GU.GE PU.HRANG

according to mNga'ris rgyal rabs by
Gu.ge mkhan.chen Ngag.dbang grags.pa,
Dharamsala (LTWA), 1996, 642pp.

By A.C. MCKAY



Our knowledge of the history of western Tibet has been greatly expanded recently by two major specialist works published by the Library of Tibetan Works and Archives in Dharamsala (India). Vitali's translation and commentary of the chronicle of Gu.ge and Pu.hrang sheds considerable light on a largely unknown period of Tibetan regional history, while Bellezza scrutinises the remaining traces of the ancient Zhang zhung empire (absorbed into Tibet after the 7th century) among the sacred lake and mountain complexes of the present day Chang Tang [Byang thang], home to much of Tibet's semi-nomadic pastoralists.

Vitali has translated a text, known only from a single manuscript, with an extensive commentary which draws on the widest possible range of Tibetan and European sources and includes valuable addenda on related topics not covered by the manuscript. This work enables us to fill in details of the religious and political history of the two kingdoms of Gu.ge and Pu.hrang and much of that of their surrounding neighbours, from the 9-15th centuries. It is a work of great and lasting significance which will be an essential basis for any studies touching on this area, while the wealth of detail provided makes this an extraordinary contribution to scholarship. Professor Luciano Petech, whose own contributions to our knowledge of western Tibet form much of the basis of the subject, has heralded Vitali's work in a discursive review article in the latest *Tibet Journal* (Vol. XX11:3), which may also be recommended to the specialist.

Bellezza's work proceeds from an entirely different standpoint. The author (known in the Himalayas as "Jungly John") carried out his researches in six journeys between 1987 and 1995 which involved walking more than 3,000 kilometres through the areas around the Divine Dyads of the title. These Dyads are pairs of mountain and lake deities and this study centres on two specific pairs, the (male) mountains gNyan chen chhang lha and rTa rgo rin po che and their (female) partners, the lakes gNam mtsho and Dang ra gyu mtsho. They form (along with a third Dyad, Gangs ti se and mTsho ma pham, known in the West as Mount Kailas and Lake Manasarovar) part of a sacred geographic tradition associated with the followers of Tibet's Bon belief system and are closely related with the territory of the ancient Zhang zhung kingdom which is traditionally associated with Bon.

Bellezza is primarily concerned to examine the evidence presented by rock inscriptions and paintings, and with recording the oral traditions of the regions, which provide strong evidence for their association with Zhang zhung. He is however, perhaps wisely, wary of suggesting chronological developments or dates for his findings based on such evidence and despite providing a wealth of detail concerning his findings is cautious in his conclusions although they provide valuable evidence for historical developments only hinted at in textual sources.

Both works will be required reading for specialists, may be recommended unreservedly, and will inspire further scholarship, not least to explore the wider theoretical and regional implications which arise from these works. ■

BOOKS RECEIVED



A POISONED ARROW

The Secret report of the 10th Panchen Lama.
Tibet Information Network, London 1997. 192 pp. ISBN 0-9532011-1-2

Alex McKay (ed.),

PILGRIMAGE IN TIBET, CURZON PRESS

Richmond, Surrey, 1998. 228 pp. ISBN 0-7007-0992-4

Tibet in the West and the West in Tibet

When the wild West was finally pacified on the American frontiers, Americans started taking interest in it. When something similar happens in the animal kingdom, we suddenly become protective about a certain species. Our preoccupation with Tibet, interestingly, bears a close resemblance to the above examples. Last year alone, Tibet was the subject of half-a-dozen scholarly works. Added to that were two spectacular Hollywood films which created more awareness about Tibet in the West than all the recent books on this topic put together. Does this mean Tibet is finally sliding into extinction and hence this nostalgia? And are these books and films testimonies to a perceived threat?

■ By AMALENDU MISRA



Tibet has always been an object for fervid imagination: the Shangri-La for the authentic explorers. Its physical inaccessibility and cultural isolation when the rest of the world was busy opening up to new ideas satisfied both Tibetans and all those who treasured exoticism. While the connoisseurs relished this exoticism, Tibetans had to pay a price to maintain it. Geography has been as much a blessing as a curse to Tibetan culture and politics. Perched on the trans-Himalayas and the Kunlun range in the north-west, Tibet occupies a natural niche as a 'no man's land'. While this guaranteed Tibetans their preferred cultural and religious isolation, it nevertheless made them victims of political isolation. Their reluctance to or lack of sagacity about interaction with the outside world or development into a viable modern state in the past appears to have robbed them of the chances of becoming a sovereign political entity.

Though ruled by Dalai Lamas from the seventh century onwards, the actual political status of Tibet has always been subject to the political process beyond its frontiers. In its chequered history it has witnessed complete independence, the status of a vassal, and the loss of sovereignty. The political history of modern Tibet starts from eighteenth century when it was taken under control by the Mongol, Lohabsang Khan, while paying tribute to the Ming emperors of China. Partly owing to its inaccessibility and partly owing to negligence, Tibet's political status in fact remained in limbo as Chinese and Mongol leadership rose and fell in the distant outlying territories. Though still regarded as a part of China, Tibet was enjoying an ambiguous sovereign status when the Qing Dynasty came to an end in 1912. According to a leading scholar, the confusion following the fall of the dynasty allowed Tibetans to expel whatever Chinese officials and troops were stationed in Tibet at the time. For the next four decades (until the Communist takeover of China in 1949), Tibet functioned as a de facto independent nation with firm control on its internal and external administration with no interference from any external actor whatsoever. During this phase it vigorously pursued the policy of isolationism.

Realpolitik in the heydays of colonialism also made an unmistakable contribution towards its unapproachability. A case in point is British India's ambiguous stance on Tibet's political status. Precisely because Tibet served as a buffer between expansionist Tsarist Russia in Central Asia and the British Empire in South Asia, both purposefully allowed it its ill-defined sovereignty. The 'Great Game' between Russia and Britain required that neither claimed this buffer territory and both zealously guarded it from external influences. However, the British and Russian abstinence created an inviting vacuum and the closest territory to Tibet, China, which already had an ancient claim over it, made slow and calculated moves to usurp its sovereignty. But the British would neither allow a complete Chinese hold over Tibet, nor recognize complete Tibetan autonomy, which would perhaps have resolved the matter forever. In the Simla Conference of 1914, the British declared Tibet a 'self-governing dominion under Chinese suzerainty', an agreement from which the Chinese afterwards withdrew.

Contemporary ambiguity

More recently, the political history of Tibet has remained a near-perfect repetition of the past, though the players involved in it are different. India and Britain, the two actors once so closely associated with Tibet, have now turned a blind eye to the developments there. In 1950, when Lhasa appealed to the UN for help to halt the marauding Chinese troop advancement on to its eastern frontiers, both London and New Delhi insisted that the matter not to be considered. Then came the Cold War, which effectively sealed Tibet off from the rest of the world. Since 1959, though India has provided a home to the largest number of Tibetans outside Tibet and Dalai Lama's government-in-exile operates from within its territory, New Delhi has been reluctant to discuss Tibet's claims for fears of a Chinese political backlash.

Another important actor, the United States, has maintained the same ambiguity towards Tibetan autonomy. Interestingly, this policy decision predates the Sino-American impasse of the Cold War years. In 1943, when the Roosevelt administration approached the Dalai Lama to explore the possibility of building airfields in Tibet, it regarded the latter not as the sovereign ruler but as the leader of an ethno-religious community. In the

1950s, the CIA half-enthusiastically assisted the Tibetan nationalists against the Communists but soon gave up the cause. Thirty long years would pass before Tibet would again be mentioned in Washington.

From relative obscurity, Tibet was brought back to the board as a foreign policy agenda in the 1990s. In his first term in office, President Clinton declared protecting Tibet's distinctive religious and cultural heritage to be a precondition to China's most favoured nation (MFN) status. But shortly after, there was a radical shift in Clinton's stance. In 1994, he discounted the use of economic sanctions for the furtherance of political change in China. What is even more startling, the same year the State Department report on Tibet clearly stated that Washington recognized Beijing's sovereignty over Tibet. Though the public opinion in America is strongly pro-Tibetan, the official response is only lukewarm.

The United States has always regarded China as a major power and respected its sensitivity. If in the Cold War years Washington was forced to stay out of Chinese affairs, the Sino-American détente and the end of Cold War has required that the former respect China's internal affairs. So, in relative terms, China as a whole matters more to Washington than Tibet. Now where do Tibetans turn to for a patient, neutral, and sympathetic audience?

Tibet in films and books

The two films on Tibet: *Kundun* and *Seven Years in Tibet* acquaint us with a misty and haunting landscape which no longer exists. Tibet's mediaeval, old-world splendour was lost forever following the Chinese takeover of Lhasa in 1959. The Cultural Revolution of Mao, whose dictum was, 'A good comrade is one who is more eager to go where the difficulties are greatest' sent the most obdurate fanatics to this remote land to make sure that Tibet's architectural, cultural, ethnic, and political heritage was diluted once and for all. While the revolutionary Red Guards busied themselves demolishing centuries-old monasteries and civic buildings to make way for soulless concrete edifices and military barracks, the Han moved in to occupy Tibet's wind-swept valleys. On the cultural front, the compulsory education in Chinese in occupied Tibet has gradually distanced Tibetan youth from their people's earlier insular identity.

Beijing has also driven a wedge in spiritual matters. The Communist government propped up the Panchen Lama (the second most revered spiritual leader after the Dalai Lama), for years, until his death, to legitimize and give the blessing to their occupation of Tibetan territory. Last year Beijing announced that a six-year old boy had been chosen as the reincarnated Panchen Lama much to the anguish of the Tibetan government-in-exile, which has selected another

young boy from the exile community for the said position. Clearly, the Tibet question is becoming ever more complex.

In the West, we have occupied ourselves mostly with a monochromatic image of Tibet. Our fixation with the exotic that Tibet represented or represents has caused to digress from some crucial inquiries. These are: (a) What actually was the political situation in Tibet beyond Lhasa prior to the Chinese occupation? (b) Do all Tibetans (including the ones in exile) view modernization with distrust? If so, would they prefer to put the clock back if and when the Chinese depart from their territory? (c) Is there a consensus among Tibetans about returning to the feudal theocratic order that pre-Chinese occupied Tibet represented? Our response to Tibet is usually a product of our encounter with the exile community and the occasional adventurer escaping Chinese authority to the West. Also, when we talk of Tibet we talk about Lhasa. What do the Tibetans living in Lhasa and in the rest of the territory think about the inquiries stated above?

A problem rarely pondered is that there exists a Tibet, or there existed a Tibet, that was effectively cut off from the mainstream Tibetan culture. Old Tibet represented two classes: the minority, a cultured, aristocratic, feudal, and religio-political elite living in Lhasa and other temple-cities, and the majority, an agricultural and pastoral community which lived in its harsh and remote valleys and mountains where exoticism was confined mainly to physical remoteness. And has anybody ever cared for this majority community's advancement without subscribing to Chinese-sponsored leftist ideologies?

In *The Struggle for Modern Tibet*, the memoir of Tashi Tsering, a commoner who escaped poverty and isolation through sheer good fortune, there are some answers to these questions. A victim of both Chinese and Tibetan distrust, Tsering introduces the West to the other side of Tibetan society. The glimpses of old Tibetan culture we get in his memoir contains all that is vile in any feudal society. Its exoticism is punctured by sodomy, bureaucratic rivalry and corruption, wealth accumulation and not infrequent violence. The last feature well documented by Heinrich Harrer in his *Seven Years in Tibet* (1953). In Tsering's memoir, we also encounter the impossibility of upward mobility for a commoner in the hierarchical order. The system ensured that its members were confined to the existing order. Hence the lowest in the order, the corpse disposer to the highest, the nobility, operated within the set confines for generations.

One good thing about Chinese intervention was the dispensing of social justice. A fact confirmed in two recent works. While Tsering marvels at Chinese dedication to the common good in the form of opening of schools and hospitals for the Tibetan community, Dawa Norbu, a Tibet scholar at Jawaharlal Nehru University, New Delhi, actually mentions the Chinese attempt to redistribute the land following their occupation. Also, Chinese methods of modernizing Tibet overnight, though crude and perilous for the Tibetans, have nevertheless had some positive as-

pects which very few scholars admit or would even entertain. In more recent times, Beijing has been active in implementing a rapid economic development strategy in Tibet, which they feel would integrate it into the rest of China and create a new breed of Tibetans who would be influenced more by market economics than monastic ideals.

The discontent and the panacea

The basis of Tibet's complete autonomy is largely the result of a short-lived independence which Tibetans enjoyed between 1912-51. Though the West is critical of Chinese control of Tibet, it is not prepared to go along with Tibetans demands for independent self rule. Nor does the West distance itself fully from Tibetan affairs, which would be possible if it were to treat Tibet as an internal Chinese matter, which would justify its abstinence. On second thoughts, the West cannot disassociate itself fully from Tibet, if it is guided by an imaginary vision (real or unreal) that Tibet is indeed like an endangered species.

A possible compromise on this deadlock, though it seems remote, is not impossible. The West's involvement in this is absolutely essential. First, it has to make the Tibetans understand the futility of their demands for complete independence. Second, it should approach Beijing and educate the Chinese about the costs of a prolonged violent ethnic conflict in Tibet. Tibetans in the occupied territory have shown little regard for Dalai Lama's pleas for non-violence in recent times. The regular ethnic clashes between Tibetans and Han, expressed in sporadic bomb blasts in Lhasa and frequent riots, validates the fears that a large-scale conflict is imminent in future. In such an eventuality, the West would definitely take sides with Tibetans on ethical and moral grounds. This would not be good either for the Chinese or for the Tibetans. Even worse, the outcome would never be conclusive. To avoid this the belligerent parties must engage in dialogue.

Beijing treats Tibet as an autonomous region and though limited has lately been protective about some of its cultural and religious heritage. Asking Beijing to follow a transparent policy on Tibet and allow it a Hong Kong-like status (one state, two governments), would not appear excessive. But someone has to take this message to the Tibetans and to Beijing. Otherwise the exoticism of Tibet will linger on only in Hollywood films. ■

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State and Tribe in 19th-century Afghanistan

Christine Noelle

STATE AND TRIBE IN NINETEENTH-CENTURY AFGHANISTAN:
THE REIGN OF AMIR DOST MOHAMMED KHAN (1826-1863).

Curzon Press, Richmond 1997

By JOS GOMMANS



Recently it appears that publishers have taken a renewed interest in studies on Central Asia. Curzon Press has proved itself to be especially active in this newly emerging field by publishing at least three thick new volumes in the course of last year. One of these books is Christine's Noelle's *State and Tribe in Nineteenth-Century Afghanistan*. The book sets out to balance two most eye-catching flaws in the existing historiography on the area. Firstly, as Bert Fragner states in the preface, Noelle will retrieve historical fact from the twilight of legends. These legends relate, of course, to earlier, Kipling-esque stereotypes of the proud, rugged, invincible, but at the same time, turbulent and untrustworthy Pathan. In conjunction with this, Noelle also wants to liberate Afghanistan from the still preva-

lent Great Game perspective in which it merely serves as an eccentric bone of contention between imperial Russian and British interests. Taking a completely different tack, this book is to be a thorough investigation of the socio-political circumstances prevailing within the country. To achieve this, Noelle has made admirable use of the neglected work of Afghan historians written in Persian.

The book consists of four chapters and is well equipped with, among other aids, an excellent glossary and appendices containing detailed maps, genealogical tables, and information on local currencies. The first two chapters are fairly traditional histories of political events. Noelle neatly describes how the Amir Dost Muhammad Khan emerges as the Afghan *primus inter pares* from the maelstrom of almost permanent conflict and shifting alliances amongst his relatives and other tribal elites. Chapter Two goes on to

trace Afghan expansion into the Uzbek politics of the north. On the basis of the earlier work of McChesney and others, Noelle begins by questioning the different ethnic and political legacies of the Uzbeks who were connected more closely to Chingizid Central Asia than to Safavid Iran or Mughal India. New and refreshing is Noelle's description of the various Uzbek principalities and the way these gradually gave in to 'Afghanization'. She correctly stresses that even in places where the former Uzbek elite was deprived of its power, Afghan officials, often members of the royal family as well, continued to rely on the co-operation of the next lower echelon of the local leadership for the collection of revenues and the raising of troops.

After these promising and illuminating first two chapters, the book tends to tail off in a rather disappointing decline. Chapter Three deals with the position of the Pashtun tribes in the Muhammadzai state. What is offered is another debate on segmentary tribal systems, mainly based on the earlier research of anthropologists like Barth, Ahmad and others. Those who have missed these debates will find a convenient summary here. Only in the second part of this chapter are we given some interesting new insights into the nineteenth-century political developments among the border tribes and the Ghilzais. Noelle limits herself by merely supporting the earlier findings of Glatzer and many others that the degree of hierarchization within a tribe is directly linked to the intensity of its interaction with the state.

So far,
the orientalist cliché
of the macho,
unruly Pathan
has hardly been
challenged.

After paying attention to the Uzbek north and the Pashtun east, Chapter Four moves on to the fortunes of the Durrani leadership in Qandahar. Here again, Noelle is at her best unravelling the highly complicated and ever shifting political situation of the country. At the same time, though, her analysis in the final sections, in which she explores the nature of Dost Muhammad Khan's administration, is a missed opportunity. It appears that the massive amount of material she has unearthed would properly support a more thorough analysis of Afghanistan's situation during the nineteenth century. The role of the state revenue, trade, and the ulama are treated only at the very end of the

book in less than 30 out of a total of 300 pages. Now and again, the author states that trade had hardly any impact on Afghan society but, while claiming this, she repeatedly proves the reverse. For example, from what is related about the wealthy and ostentatious Mohmands at La'lpura and Qataghans at Qunduz, one clearly gets the impression that even during the period of the decline in the nineteenth century, long-distance overland trade with India and Central Asia mattered a great deal and that it played a prominent part in the strategic considerations of the Amir and the local chiefs. The same goes for the important religious developments of the period which involved not only administrative issues, but influenced tribal configurations as well. We almost forget that the famous Islamic activist, Jamaluddin Afghani, not only claimed an Afghan birth but also served at Dost Muhammad's court. Generally speaking, the political developments of the period still require deeper analysis from a much wider social, economic, and cultural perspective. So far, the orientalist cliché of the macho, unruly Pathan has hardly been challenged. Nonetheless, Noelle's solid political treatment of Dost Muhammad Khan's government is surely to be welcomed as a basic first step in this direction. ■

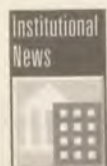
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The International Association for Tibetan Studies (IATS)

The International Association for Tibetan Studies [IATS], the only world-wide organization devoted to furthering scientific study and research on all aspects of Tibetan civilization, was formed almost ten years ago. This year, the IATS is preparing for its eighth international seminar.

By ELLIOT SPERLING



The International Association for Tibetan Studies was formed as one of the fruits of an intimate seminar arranged by Per Kvaerne and Martin Brauen that brought together various young Tibetologists in Zurich in June 1977. Delighted with the success of that seminar and the enthusiasm which it generated, the participants decided to organize a larger conference that would include not only younger students of Tibetan Studies, but the greater international community of Tibetan scholars as a whole.

Michael Aris of St. Antony's College, Oxford undertook to arrange this larger meeting to be held at Ox-

ford University. In July 1979 the largest general gathering of Tibetologists up to that time took place when a week-long seminar was held in Oxford. Assembled for the gathering were scholars from thirteen countries, including very senior as well as relatively young Tibetanists.

Enthusied by the vitality and energy displayed at the meeting, and seeing clearly that the field of Tibetan Studies was entering a period of great progress, the participants resolved to establish an organization - The International Association for Tibetan Studies - to aid this progress through the periodic convening of seminars and the publication of the proceedings of those meetings.

In recognition of the initiative taken by the young participants in the Zurich seminar of 1977, those gathered at Oxford agreed to recog-

nize that meeting as the first seminar of the IATS and the Oxford meeting as the second. The subsequent history of the IATS has more than fulfilled the hopes and expectations of its earliest members. Since 1979 seminars have been held at intervals of (for the most part) three years: in 1982 the third seminar took place at Columbia University in New York; in 1985 the fourth was held in Munich; in 1989 the fifth was convened at Narita, outside Tokyo; the sixth at Fagernes, Norway; and the seventh in Graz, Austria. With each seminar the number of participants has grown, reflecting the dynamic growth in the field of Tibetan Studies as a whole.

During the 1960s and 1970s in particular, the US Library of Congress sponsored the wholesale reprinting of thousands of Tibetan texts gathered from Tibetan communities in India, Nepal and elsewhere. These texts, which were liberally supplied to subscribing American institutions through the US government's PL-480 programme, formed the es-

sential base for the steady growth of Tibetan Studies that began in the 1970s. As a result Tibetologists are now in a position to study such diverse topics as Tibetan art, politics, history, linguistics, religion, medicine, etc., through the use of this massive body of primary Tibetan source materials previously unavailable outside Tibet. Matters have also been improved because the training of young Tibetologists has included an increasing emphasis on proficiency in spoken Tibetan. This, combined with the greater accessibility to Tibetan regions and communities on both sides of the Himalayas, has fostered the growth of a noticeable group of Tibetologists working in the Social Sciences and other fields who are capable of undertaking research work in the Tibetan vernacular in Tibetan-inhabited areas.

Since the earliest meetings of the IATS the group's informal and broadly international character has stood out like a beacon. The main purpose of the IATS has continued to be the convening of periodic seminars and the publication of the proceedings of these seminars. This purpose has continued to be fulfilled through the efforts of those members who have voluntarily taken upon themselves the task of organizing the seminars which have been held to date. This has placed a heavy burden of responsibility on the seminar organizers, but it has allowed the association to function with a minimal amount of bureaucracy. The association has been organized since

1989 with a president and a board of advisors, all of whom serve for terms encompassing two seminars, and a secretary general, chosen by the board of advisors. Local convenors are designated by the president, on the recommendation of the board of advisors, for the individual conferences.

Eighth IATS seminar

The eighth Seminar of the International Association for Tibetan Studies will be held from 25-31 July 1998 at Indiana University, Bloomington, Indiana, USA, convened by Elliot Sperling. The conference is by invitation only and attendance is expected to be close to 200. During the week of meetings, participants can look forward to a diverse programme in which the latest trends and findings in Tibetology will be discussed in formal and informal settings. ■

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South Asia

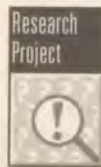


BANGLADESH • BHUTAN
INDIA • NEPAL
PAKISTAN • SRI LANKA

Smallpox in India, 1900-1977

According to one estimate, there were 250,000 cases of and 64,000 deaths resulting from smallpox in India in 1951. This, as in most years, represented over half the smallpox cases in the whole world. The eradication of the dreaded disease was, therefore, not only a triumph for the Indian, but also the international, medical fraternity. At the height of the project, more than 150,000 health workers from over 30 countries involved themselves in the eradication programme. Such a massive campaign, not unnaturally, faced multifarious challenges and difficulties, and ruffled many influential feathers. These, as well as the marked social and political effects of forced vaccination drives, tend to be ignored in an otherwise well-documented eradication programme.

■ By SANJOY BHATTACHARYA



On 23 April 1977, an International Smallpox Assessment Commission declared India to be completely rid of the dreaded scourge. This triumph, rightly portrayed by many as being Herculean in character, was a culmination of almost three decades of official initiatives and striking international co-operation during a period of heightened 'cold war' animosities. However, the process was not a smooth one. Indeed, some of the troubles that punctuated the efforts of the diverse governmental and international medical workers were serious enough to cause facets of the campaign to seem, albeit in hindsight, strikingly disjointed. In fact, seen in this light, the eradication project can be said to be made up of a series of independent initiatives, some of which came to an inglorious end. Nonetheless, it is impossible to question the cumulative value, and ultimate significance, of a multifaceted smallpox eradication programme in the South Asian context.

A recent grant by the Wellcome Trust to Sheffield Hallam University has allowed the initiation of a major endeavour to analyse and re-assess the history, as well as the political and social aspects, of official attempts to prevent the spread of smallpox in India between 1900 and 1977. An examination of the medical initiatives launched in the colonial period – especially during crises like the Bengal Famine of 1943 and the Second World War – provide a useful backdrop to the Smallpox Eradication Programme launched by the independent Indian government approximately a decade after the British withdrawal from South Asia. As in other aspects of governance, colonial medical and health records very often supplied Indian administrators insights into the organization

and the possible impact and the efficacy of initiatives to counter epidemics. In notable, but rarer, instances, the administrative repositories of the Raj left indelible imprints in the organization of specific governmental projects. Therefore, a detailed study of the nature and the debates surrounding colonial health measures dealing with smallpox outbreaks remains significant, not merely because they provide us with insights into colonial mindsets, but also as this allows contemporary researchers to locate post-Independence health measures more effectively.

The current project also hopes to re-assess the developments between 1958, when the Indian Ministry of Health appointed a 'Central Expert Committee' to suggest means for the eradication of smallpox, and 1977. In doing so, the researchers hope to move away from the valuable – but rather triumphalist – description of the campaign provided by the published reports released by the World Health Organisation. Whereas the extremely important role played by the WHO – and other organizations like the Centre of Disease Control and U.S. Aid – in the eradication programme is never ignored or belittled, greater sensitivity is shown towards the social and political costs of the campaign not only in the urban centres, but also the rural expanses of India. The concepts of 'State power', 'intimidation', and 'coercion' are examined, sometimes re-defined and utilized to understand the far-reaching, and often culturally invasive, effects of the eradication programme on a linguistically and culturally heterogeneous society.

An attempt will also be made to identify the various practical difficulties encountered by the health workers attached to the eradication programme and the measures utilized to overcome them. A good example of this was the defective reporting apparatus, through which

dependable feedback about the effectiveness of the programme – came in irregularly for most of the campaign. The problem was tackled by involving ever-greater numbers of bureaucrats, and also soliciting civilian assistance in the discovery, reporting, and limiting of smallpox cases through the provision of very generous cash awards. Another interesting tactic was to encourage school children to report on smallpox cases within their community!

Ayurveda

In addition, local – and 'traditional' – medical attitudes towards smallpox, and its eradication, will also be examined. This will not only allow us to investigate the clash of disparate medical beliefs, but also the not infrequent interaction between knowledge systems like ayurveda and Western allopathic practices. In unravelling this aspect of the eradication programme, a wide range of vernacular sources will be put to use. Local records – written in indigenous languages and dialects – and an ambitious programme of interviews with officials, as well as civilians, will also be used to elucidate the class, caste, and gender based provision of health benefits in independent India. It is in this context that the complex inter-relationship between national, regional, and local political practices, and a centrally organized health campaign become very obvious. Indian politics, particularly in the rural areas, have always had a very marked parochial flavour. The reactions towards the eradication programme were thus extremely, sometimes maddeningly, diverse: it provided some politicians with the excuse to complain about requisite health measures in their localities; it caused others to complain against forcible vaccinations. In other cases, confrontations violent or otherwise occurred between village leaders and spokespeople and health workers. An investigation into these facets of the eradication programme will form an integral part of the current project, and a concerted effort will be made to uncover examples of the anti-vaccination propaganda produced in the localities. Such an expansive focus, it is hoped, will allow for a more comprehensive and nuanced history of one of greatest medical triumphs of the twentieth century to be written. ■

Dr Sanjoy Bhattacharya

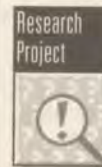
(scl@mrc-lmb.cam.ac.uk), a Wellcome Post-Doctoral Fellow, stationed at the Department of History, School of Cultural Studies, Sheffield Hallam University.

NEW RESEARCH PROJECT AT SOAS

South Asian Life-Histories

The Centre of South Asian Studies at SOAS (London) has recently launched a new research project on 'South Asian Life-Histories'. The multidisciplinary, collaborative project is coordinated by Stuart Blackburn (Chair, Centre of South Asian Studies) and David Arnold (Professor of History). Over a period of six years, the project will involve a series of major international conferences as well as one-day workshops held at different research centres in England.

■ By STUART BLACKBURN



The Project has three broad goals, the first of which is to identify, document and analyse the various representations of South Asian life-histories. The obvious literary forms – biography, autobiography, and hagiography – will be studied, in both written and oral forms, as well as oral life-histories in the form of biographical patterns in legends and folktales, plus oral histories. Visual representations of personal lives, such as sculpture, painting, scrolls, and films, will also be included, as will other traditional methods of recording, predicting and defining personal lives, such as genealogies, horoscopes, and life-cycle rituals.

Questions

In analysing this wide variety of representations, the Project will ask a series of questions: What elements constitute the genre of 'life-history'? How is life-history distinguished from other literary and historical modes of expression? Is 'truth-value' a central distinction? What 'authority' separates life-histories from other more 'fictive' genres? And how is that authority established and perceived?

Individual lives

The second goal of the Project is to investigate the significance of these various life-histories in South Asian society. In this respect, the Project seeks to challenge the paradigm of 'collectivity' that has historically dominated the study of South Asia. Collective identities (caste, religion, and kinship) have been 'written into' most scholarship on the region from its Indological beginnings and have rarely been subjected to critical debate. The research supported by this Project will challenge this assumption of collectivity by investigating the role of individual lives in South Asia.

Social levels

Third, the Project will study life-histories at different social levels and from a wide spectrum of groups, rather than just well-known texts written by famous men. Histories of women's lives are important here, as well as life-histories of refugees, migrants and others who fall beyond the normal boundaries of writing about the 'self'. The Project will study life-histories not only in South Asia but also in the diaspora.

The first event of the Project is a one-day workshop in November 1998 at SOAS, at which Professor Partha Chatterjee from Calcutta will be a specially invited participant. ■

If you wish to participate, or for more information about the project, please contact:

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Bhutan: Threats to Shangri-La Security

The Bhutanese peaceful Shangri-la dragon kingdom was conveniently left to itself by the world, even by its immediate neighbours, till the 1980s. By 1990, events began to happen which disturbed the Bhutanese idyll: ethnic demands, arrests, demonstrations, trials, convictions, police excesses, assaults, arson, looting, all eventually developing into a full-blown ethnic conflict.

By A.C. SINHA

Forum

The Drukpa theocracy which was replaced by Wangchuk dynastic rule ninety years ago continues to provide the ethos, identity, and rationale behind the existence of Bhutan as a distant Lamaist polity. Since it was deposed, four rulers have each tried to introduce some elements of secular dimension into the body politic with a view to bringing it into line with other political systems. For example, the medieval monastic authority was replaced by a feudal system, enthusiastically supported by the British colonial rulers. With a view to generating the required economic surplus for the 'State', a number of steps were undertaken in consultation with the British. One such step was to encourage ethnic Nepalese to clear the unhealthy Duar (Southern Mountain Passes) forests and plant cereals and cash crops on the land this gained. These hundred-year old Nepalese settlements on the southern frontiers (Lhatshampas) developed into an organized, compact agrarian system on the model of the Hindu kingdom of Nepal. Once the Wangchuk principality decided to transform itself into a nation state, it found itself confronted by the problem of ethnic identity posed by the Nepalese settlers.

To be fair to the Bhutanese rulers, they have never been in doubt about their national character and ethnic identity. The Drukpa theocracy, the Buddhist world view, and Bhutanese traditions and history have always provided the sheet anchor of their political culture. It is a Buddhist country, ruled by a Wangchuk king, who is advised by a quasi-elected assembly, not necessarily based on the principles of democratic participation. Furthermore, all the gazetted bureaucrats are nominated members of the policy-framing national assembly. It is a protocol-prone, feudal structure in which royalty effortlessly integrates itself with commoners. Whenever the ruling elite needs to introduce a new institution for the state structure, they look back to their past and then identify, discover, interpret and adapt what is suitable from their theocratic fold. Needless to say, the contribution of the Lhotshampas to the legitimate ordering of the Bhutanese polity is virtually nothing.

By its own definition Bhutan is not a plural society, not a democracy, and not even a constitutional monarchy. To look for plurality, democracy and a written constitution in Bhutan passes the comprehension of the ordinary Bhutanese.

It may not be correct to claim that only after the 1949 Indo-Bhutanese treaty did Bhutan achieve an international persona. The moment it tried to have the world take note that there was a Buddhist Kingdom in the Himalayas, it faced its first ethnic conflict. The Bhutan State Congress, a forum of the Lhatshampas, started a movement in 1953 for the establishment of a popular government, the abolition of feudal privileges, and the merger of Bhutan with India. Because of the limited support base in Bhutan, and even more because of the non-existence of a democratic political culture, this movement for a Nepalese share in the body politic of Bhutan failed utterly. The third Bhutan King, who is rightly credited with providing the structural foundation for the emergent Bhutanese state, evolved a policy of integrating the ethnic Nepalese into the polity. Accordingly, the teaching of Nepali and Sanskrit was introduced. Nepalese students were sent abroad for higher education. A cash reward was granted for inter-ethnic marriages between Drukpa and Lhotshampa, and the Nepalese were given representation at the rate of 14 per cent in the state structure ranging from the village to the Royal Advisory Council.

All these steps elicited a happy response from the Nepalese in Bhutan. They took advantage of the provisions and many of them rose high in the state structure. The best trial of the ethnic integration in Bhutan was the detached response of the Nepalese during 1964-1974, when two serious efforts were made to oppose the continuation of the monarchy itself. They first occurred when Jigmie Dorji, the prime minister of the country and the royal consort's brother, was shot dead in 1964 at Phunsoling in southern Bhutan and the country was plunged into an internal conflict. The second, when the present king was to be crowned, a mistress of the third king and her associates tried to up-stage the succession in 1974 and supported an alleged illegitimate son of the former king to be crowned as the king. Similarly, occasional searches to find and consecrate an incarnation of the Dharmaraja by a section of the Drukpas did not find favour with the ethnic Nepalese in Bhutan. The 1970s was a period of smooth transition in Bhutan in more than one sense. Bhutan became a member of the UNO; the third king passed away; the present king took over the reins of the administration and Bhutan began to diversify its economy and reluctantly play her role in the community of nations. The ethnic Nepalese (Lhotshampas) joined their Drukpa brethren in such endeavours and in the process enriched them-

selves. Many of them began to feel confident enough to take up any role and eschewed the insecurity complex of an ethnic minority.

It is a profitable exercise to see the presence of ethnic Nepalese in Bhutan in the context of the Nepalese settlement in the Himalayan foothills since 1817, from the Sutlej River in Himachal Pradesh in the west to the Arakan hills in Myanmar in the east, as a British defence strategy. Needless to add that the nerve centre of such an extensive ethnic presence lay primarily in the Kathmandu valley. Outside Nepal itself, Dehradun, Varanasi and Darjeeling emerged in course of time as significant supplementary Nepalese centres in course of time. The last quarter of the 20th century has seen the Brahmaputra catchment areas (or the eastern Himalayan foothills) embroiled in all types of turmoil. The Nepalese of the region could not remain aloof from such agitation. As a precaution to protect their country from any spill-over effects of the ethnic agitation afflicting India, the Bhutanese took some legal and administrative steps to screen the Lhotshampas in the late 1980s. The enlightened, educated, and ambitious Lhotshampa were shocked and reacted fast in an unplanned reflex. What resulted was an ethnic panic and socio-economic turmoil leading to a Nepalese exodus to refugee camps in Nepal. While the Lhotshampa leaders began using democratic and revolutionary idioms in their statements, the Bhutanese felt for a while that they had solved their ethnic problems by evicting the trouble-shooters. It was not to be. Nepal took up the cause of their ethnic cousins in the camps. Since then there have been seven rounds of talks between Nepal and Bhutan without any settlement being reached. Under these circumstances, this most peaceful and open border between India and Bhutan has now turned into a zone of ethnic strife.

The southeastern area of Bhutan bordering on the sea - growing Bodo tribal districts of Assam of India - was once remote from the hub of the Bhutanese cultural and political life. The region is known for its precious forest products, agrarian cash crops and amicable ethnic relations (known as the Kurma system). All these have been shattered, firstly because of the Lhotshampas desertions and secondly by the presence of the Bodo (Bodo Security Force/ Bodo Liberation Tiger Force) and Assamese (United Liberation Force of Assam, ULFA) insurgents since 1993. The insurgents have no respect for the traditional relations and tranquility and they are armed with the latest sophisticated weapons. It is not clear how far the Lhotshampa dissenters and the India insurgents are in league with each other, but one thing is clear, there is no longer an effective Bhutanese administration in the region. Of late, the insurgents have attacked Bhutanese installations and officials. They have been able to establish a local support sys-

tem by offering financial inducements and inflated prices for the goods and services provided to them. And right on the insurgents' heels, the Indian armed forces have moved in the Bhutan hills to flush them out as part of their counter-insurgency drive.

Foreign policy

Whether Bhutan likes to it or not its ethnic conflict has become an international issue. Nepal is an active adversary of Bhutan, taking the part of the dissenters. International forums for refugee rehabilitation and human rights groups as well as investigative journalists appear supportive of the refugees. The Bhutanese establishment has mounted an effective and aggressive diplomatic move all over the world to project their point of view successfully and counteract the claims made on behalf of the refugees. These moves and counter-moves have generated an interest in the affairs of Bhutan. Therefore over the last couple of years concerned scholars have met in London, Berkeley, Delhi, Jaipur and elsewhere to debate on the affairs of Bhutan.

Undeniably the touchstone of the Bhutanese foreign policy is its friendship with India. The Bhutanese of all persuasions make it a point that their friendship with India has stood the test of time and it has worked in their favour admirably well. Furthermore, the limited diplomatic exposure the Bhutanese have had at multi-lateral and regional levels, has been skillfully utilized to project its avowed objective of presenting a Shangri-la image of an endangered existence. Undeniably, Bhutan has been able to win ample sympathy for its cause; but there are problems as well. For example, the Indian friendship may appear a solid edifice at the top, but the basic reality at micro-level may be at variance with the national leadership. Aware of their being a land-locked nation, the Bhutanese have cultivated West Bengal and Assamese provincial authorities in the interest of fostering a cordial neighbourly relationship. However of late a serious problem in the form of rebel hide-outs on the tri-junction of West Bengal, Assam, and Bhutan has emerged in the Indian province of Assam. The Bodo and ULFA rebels have not only disturbed the local ethnic and socio-economic equations, they have posed a serious administrative challenge to the small, ill-equipped Bhutanese security forces. To exacerbate the situation, the Indian armed forces have started pressing the rebels in the Bhutan hills as a part of their counter-insurgency move adding to the dimensions of the ethnic conflict. Bhutan has had no experience in handling this unprecedented development in armed insurgency. All in all, these are ominous symptoms for Bhutan at its juncture.

As a part of her regional aspirations, Bhutan tried to open a trade corridor with Bangladesh across In-

dian province of West Bengal. Fruit, timber, stonechips, leather etc. were identified as the Bhutanese export to and consumer goods as the imports from Bangladesh. Because of the limited consumer market in Bhutan the trade between the two countries was in favour of Bhutan. The Bhutanese tried to buy jutebags at an affordable price from Bangladesh to off-set trade imbalance, but this did not work to the satisfaction of either party. Bhutan has practically no trade with Nepal. Similarly, it has no trade relations with her northern neighbour, Tibet (China). Bhutan's major trading partner has been India.

The SAARC summit at Male (Maldives) on 14 May 1997, decided to transform the region into a South Asia Free Trade Area (SAFTA) by 2001. The summit also endorsed the proposal of 'the growth quadrangle' formed by India, Bangladesh, Bhutan, and Nepal in specific projects such as energy and water resources. These potentialities are yet to be tapped. It seems promising but regional co-operation in harnessing energy and water resources is not easily achieved because of the political distrust among the strategic elite of the SAARC countries. And there lies the positive role of the diplomacy.

To sum up, Bhutanese foreign policy is addressed to safeguarding Bhutanese national interests. Any attack, dilution, or efforts to undermine Drukpa political culture is seen as a threat to the very system of Bhutan. Inevitably the Bhutanese Shangri-la image of an endangered existence revolves around this. The strategic elite of Bhutan are determined to preserve it at all costs. The ongoing ethnic conflict should be seen in this context. The issues of a constitutional monarchy, a written constitution, responsible government, democratic decentralization, etc. fall outside the scope of their traditional political culture. The choice of introducing certain alien institutions in the body politic of Bhutan should be seen as part of an intricate balance between traditionalism and modernizing forces. The foreign policy of Bhutan has a limited role in this context. In fact, it is used more and more in the context of international trade and human resource diplomacy. One must admire Bhutanese achievements in these chosen endeavours and they have been able to canvass sufficient support in favour of their Shangri-la. But it looks as though this euphoria will be short-lived. The uninvited armed insurgents from India have posed a new challenge to the Bhutanese establishment. The way they negotiate this new challenge will determine the survival of Drukpa destiny in the days to come. ■

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25 ► 28 OCTOBER 1997
KATHMANDU, NEPAL

Film South Asia '97

From 25-28 October 1997, fifty-five documentaries on Bangladesh, India, Pakistan, Nepal, and Sri Lanka were screened in the first-ever festival of South Asian documentaries in Kathmandu. Most films were made by independent South Asian directors. Not restricted by government agencies or television networks, many of the films expressed open-minded and sometimes provocative views about the state of affairs on the Subcontinent.

■ By BERT VAN DEN HOEK, ERIK DE MAAKER, DIRK NIJLAND, & BALGOPAL SHRESTHA



Report
Film South Asia '97 was organized by Mr. Kanak Mani Dixit and other members of the editorial staff of the magazine *Himal South Asia*. The 11-year old journal is enjoying a steadily increasing popularity. Being based in Kathmandu, *Himal South Asia* often addresses issues transcending the disparities dividing the Subcontinent.

The festival Film South Asia '97 was organized from that same perspective: its purpose was to present documentary films on the South Asian region as a whole, addressing political, social, and cultural issues. A total of 135 films and videos were submitted, of which fifty-five were selected for screening. Of these, fifty-one competed for two prizes. Four films were screened *hors concours*. The jury consisted of the Indian documentary film maker, Pankaj Butalia, the Sri Lankan journalist, Nalaka Gunawardene, and the Pakistani actor and director, Salman Shadid.

Of the fifty-five films selected, thirty-six dealt with India, eight with Pakistan, four each with Bangladesh and Nepal, two with Sri Lanka and one with (Indian immigrants in) Thailand. A rough classification of the themes of the productions reveals that about twenty films were social and (inter) cultural commentaries (with gender issues being particularly prominent), while ten

were ethnographic portrayals, nine could be called visual biographies, another nine dealt with environmental issues, and the remaining seven with history-related subjects.

The festival opened with *Sacrifice of Serpents: the Festival of Indrayani in Kathmandu, Nepal*, an ethnographic video film made by ethnographer/filmer Dr Dirk Nijland, indologist Bert van den Hoek (both of Leiden University, the Netherlands) and anthropologist Balgopal Shrestha (Tribhuvan University, Kathmandu) about the annual Indrayani festival. The screening drew the largest audience of the whole festival into the auditorium. The fact that the film's main characters, the 'ritual king' of North Kathmandu, Mr. Badri Raj Malla, and his team members were present at the screening and were ready to answer the audience's questions afterwards, was acclaimed in the newspapers the next day. Basanta Maharjan, commentator in the Newari daily *Vishvabhumi*, published a long review of the film and praised it as an excellent presentation of Newar cultural life. He urged for the production of a version of the film with a Newari narration, making it accessible to a wider Nepalese (Newari speaking) audience.

The films were screened in two parallel sessions and included many interesting films. For a list and a short description, see elsewhere on this page.

Awarded the first prize (2500 US\$) was *The Spirit Doesn't Come Anymore*, an intriguing ethnographic film by the Nepalese-Tibetan film maker, Tsering Rhitar. In 38 minutes Rhitar portrays the lives of the eminent 78-year old Tibetan spirit healer, Pao Wangchuk, and his son and heir, Karma. Rhitar explores both the father's successful practice and the family drama unfolding owing to the son's inability to communicate properly with the spirits.

The second prize, also of 2500 US\$, was shared between Farjad Nabi's *Nusrat Has left the Building... But When?* (about the famous Pakistani singer Nusrat Fateh Ali Khan), *Meals Ready of Surajit Sarkar and Vani Subramanian* (on cultivation and trade in rice in South India), and Anand Patwardhan's, *Father, Son and Holy War* (dealing with the psychology of Indian communal violence). Special Mention was given to Tareque and Catherine Masud's *Muktir Gaan* (*Song of Freedom*) about the freedom songs which inspired the freedom fighters during the 1971 Bangladesh Liberation War.

The Nepalese media paid lavish attention to Film South Asia 97. Nepal Television and prominent English, Nepali, and Newari dailies and weeklies gave special coverage of the inaugural and concluding sessions of Film South Asia 97. Regrettably only the opening documentary on Newar culture drew a massive Nepalese public; the rest of the programme was only incidentally visited by local residents, in spite of the wide media coverage given. In any case, Kathmandu, as a venue that is relatively free from regional sensitivities, will again host the next (1999) Film South Asia festival. A selection of the documentaries from Film South Asia '97 will be shown in the Netherlands during the ICAS-conference in Noordwijkerhout from 25-28 June 1998. ■



Acte de presence of the makers and the two main characters after the première of 'The Sacrifice of Serpents'. F.l.t.r.: Dirk Nijland, Badri Raj Malla, Balgopal Shrestha, Kedar Karmacharya and Bert van den Hoek.



International Convention
of Asia Scholars

FILM

SOUTH ASIA
AT THE ICAS

Films that have an area or theme in common will be screened in blocks. Panel members will be invited to participate in forum discussions after the screenings. As chairman, Kanak Mani Dixit will preside over the programme in its entirety, and relate the various topics with each other. Four of the film makers who contributed to Film South Asia '97, will be present to answer questions arising from the public.

Film South Asia at the ICAS is supported by the NCDO (National Committee for International Co-operation and Sustainable Development); the Dutch Ministry of Education, Culture, and Science; and the IIAS.

- *A la Khate* — Kathmandu's street boys rummage and ruminate. Morten Nielsen 1997. 24 minutes. Nepal.
- *Aan Poove* (Male Flower) — How, in a northern Kerala village, gender relationships are redefined in the life of Seethalakshmi as she is 're-born' a boy, named Sridharan. P. Balan. 1995. 20 minutes. Kerala.
- *Achin Pakhi* (The Unknown Bard) — A search for the persona and mystic philosophy of Lalon Fakir, a baul singer of Bengal who lived in the last century. Tanvir Mokammel. 1995. 67 minutes. Bangladesh.
- *Ajit* (The Unconquerable) — Through the story an eight-year domestic help in a Calcutta household, the film articulates the failure of the social system to provide the poorest with the basics. Arvind Sinha. 1996. 28 minutes. West Bengal.
- *Alif Be* — Girl from shanties overcomes odds, goes to school. Nandini Bedi 1997. 40 minutes. India.
- *Amrit Beeja* (Eternal Seed) — Traditional methods used by women farmers of Karnataka are better than those of the modern seed companies. Meera Dewan. 1996. 43 minutes. Karnataka.
- *Aur Woh Raks Karte Rahi* (And She Dances On) — Chronicling the life and times of dancer Tehreema Miha, and the role of traditional Hindustani and modern dance in the contemporary Pakistani society. Shireen Pasha. 1996. 60 minutes. Sindh.
- *Ashgari Bai: Echoes of Silence* — The 86-year-old singer, once nationally acclaimed and the last living exponent of the Dhruapada genre, today lives in penury. Priti Chandriani and Brahmanand Singh. 1997. 45 minutes. Madhya Pradesh.
- *Bereavement* — Sinhala and Tamil sorrow in civil war. Sharminj Boyle 1995. 30 minutes. Sri Lanka.
- *Darubrahma* — Detailed portrayal of the making and consecration of a new statue for the god Jagannath (Puri, Orissa). Sudheer Gupta. 138 minutes. India.
- *Dry Days in Dobbagunta* — Women unite against alcohol in this tiny village of Andhra Pradesh and succeed in turning the tables in their favour. Nupur Basu. 1995. 10 minutes. Andhra Pradesh.
- *Fate Worse than Tragedy* — Breaking flood stereotypes in Bangladesh, Bihar, and Nepal. Bjorn Vassnes. 48 minutes. Bangladesh.
- *Father, Son, and Holy War* — An exploration of the relationship between machismo, political chauvinism, and communal violence in contemporary India. Anand Patwardhan. 1995. 120 minutes. All India. (Awarded second-best film prize at FSA '97)
- *Himalayan Herders* — A Nepali Helambu village studied over a span of 25 years. John and Naomi Bishop. 76 minutes. Nepal.
- *I Live in Behrampada* — Why was one of Bombay's neighbourhoods cast as a villain in the 1993 riots? Madhushree Dutta. 46 minutes. India.
- *Kahankar: Ahankar* — Maharashtrian adivasis, external myth making. K.P. Jayasankar and A. Monteiro. 38 minutes. India.
- *Ka phor Sorat* — Documentation of a Lynggham funeral ritual. Raphael Warjri. 33 minutes. India.
- *Lepchas of Sikkim: A Vanishing Tribe?* — Portrait of the Lepchas, an intriguing ethnic group of Sikkim. Kesang Tseten. 20 minutes. India.
- *Living Together* — In some parts of Sri Lanka, Sinhals and Tamils live together peacefully. Anoma Rajakaruna. 24 minutes. Sri Lanka.
- *Marubhumi* — The story of how water was harvested from the desert to supply historic Jodhpur, and the movement to rehabilitate the system. Amar Kanwar. 1995. 52 minutes. Rajasthan.
- *Meals Ready* — Explores the rice market in South India and uncovers the social and economic factors that influence the growing and selling of the grain today. Surajit Sarkar and Vani Subramanian. 1996. 46 minutes. Tamil Nadu. (Awarded second-best film prize at FSA '97)
- *Mr Jinnah: The Making of Pakistan* — The creator of Pakistan has long been a controversial figure. The film tries to unravel his personality with interviews and footage never before aired. Christopher Mitchell. 1997. 90 minutes. Pakistan.
- *Muktir Gaan* (Song of Freedom) — Captures the spirit of the the Bangla liberation, profiling a musicians troupe. Uses recovered footage of the 1971 War. Tareque and Catherine Masud. 1995. 80 minutes. Bangladesh. (Earned Special Mention at FSA '97)
- *Nusrat Has Left the Building . But When?* — A tribute to Nusrat Fateh Ali Khan going back to the days before he became the Nusrat Fateh celebrated by the West. Farjad Nabi. 1997. 20 minutes. Pakistani Punjab. (Earned second-best film prize at FSA '97)
- *Pastoral Politics* — The ecological debate on deforestation in Himachal as it relates to the sheep-herding Gaddi community. Sanjay Barnela and Vasant Saberwal. 1996. 29 minutes. Himachal Pradesh.
- *Sacrifice of Serpents* — Ethnographic account of Kathmandu's Indrayani festival. Dirk Nijland a.o. 108 minutes. Nepal.
- *The Selling of Innocents* — Tracing the trade of young woman from Nepal's hills to Bombay's brothels. Rajesh Bedi a.o. 47 minutes. Nepal.
- *The Spirit Doesn't Come Anymore* — For 13 generations, Pao Wangchuk's ancestors have been Tibetan faith healers, but his son is not interested. Tsering Rhitar. 1997. 38 minutes. Nepal. (Awarded the prize for the Best Film at FSA '97)
- *Teyyam* — Ethnographic account of a yearly village festival in Kerala. Erik de Maaker. 56 minutes. India.
- *Tantra Mantra* — Tamang rinpoche from Kalimpong has zest. Alex Gabbay. 74 minutes. India.
- *Tu Zinda Hai* — Female activism in Madhya Pradesh. Shabnam Virmani. 49 minutes. India.
- *Veiled in Vapour* — Documentary on the steam locomotives of the Thar desert. G. Loreaux & M. Mangalik. 26 minutes. India.

The complementarity between academic writings and audiovisual representations will of course offer a general theme for discussion throughout the course of the film programme. It should not be forgotten that documentaries, like articles written, offer a certain, possibly contested, view on society. The selection of "Film South Asia" contains fine examples of fresh and provocative views.

5 > 7 DECEMBER 1997
TÜBINGEN, GERMANY

Indian Music in Germany

By JENS ECKERT



Indian Music in Germany – Present and Future was the title of an interdisciplinary symposium that was hosted by the Institute of Musicology of the University of Tübingen from 5–7 December 1997. The concept for the symposium was developed by the Saraswati-Projekt, a loose network of practitioners of classical South Asian music and dance traditions in Central Europe.

The symposium was organized by the Deutsch-Indische Kulturgesellschaft Tübingen (DIKG – not to be confused with the Deutsch-Indische Gesellschaft or DIG with its nearly 30 branches all over Germany) with support by the Indian Embassy Bonn and the Seminar of Indology of the University of Tübingen.

The symposium's general aim was to draw up a rough picture of the present state of Indian music in Germany and its possible developments in the near future. It consisted of five, theme-oriented panels, a future-workshop (Zukunftswerkstatt),

and two concerts. The panels were entitled 'Indian Music in Comparative Musicology', 'Practice of Indian Music', 'Distribution Media of Indian Music', 'Indian Music in contact with other Music Cultures', and 'Indian Music in the Context of other European Countries'. The concerts were given by vichitra-vina player Gianni Ricchizzi (Italy) and young sitar virtuoso, Purbayan Chatterjee (Calcutta) on the first evening and by the world-famous sarod Maestro, Ali Akbar Khan, accompanied on tabla by Swapan Chaudhuri, on the second.

Participants included performing musicians, music teachers, (ethno-)musicologists, indologists, concert promoters, music journalists, culture politicians, students, and interested laymen.

It was generally agreed that South Asian Music has put down substantial roots within the German cultural context in the course of the last two to three decades. It occupies its own cultural niche in concert life, media presentation, and the CD

market. It also has a considerable number of active practitioners, both German and South Asian, who study, teach and perform. Nevertheless, it seems to be in a phase of stagnation at present owing to some of the following reasons: lack of institutional support; lack of qualified teachers; lack of co-operation amongst practitioners and organizers; lack of scientific reflection; lack of integration into the cultural mainstream.

Further perspectives

Participants agreed upon the need for establishing regular working meetings, developing a raga database, and publishing the proceedings of the symposium. Working groups have been formed to tackle each of these issues. The next symposium is going to take place at the Institute of Musicology of the University of Göttingen in mid-October 1998. Its stated aim will be establishing an organization for research on, education in and promotion of South Asian music. The papers at Tübingen will probably be published (plus some further external contributions on the theme) by Philipp-Verlag in winter 1998/99.

Keeping in mind the general aim of stimulating the integration of South Asian music into Central European cultural life, the symposium can be seen as a complete success. It has initiated an important move towards the further professionalization and co-operation. The way is long, but another step has been made. ■

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The Making and Unmaking of British India

Lawrence James

THE MAKING AND UNMAKING OF BRITISH INDIA

Little Brown & Co (UK), London 1998. ISBN 0-316-64072-7

It may well be an euphemism to call Lawrence James's *The Making and Unmaking of British India* a historian's nightmare, especially if the historian happens to be an Indian. One would have thought that the days of such books are over. That even after 50 years of Indian independence such stereotypical meganarratives of the British empire can be conceptualized, written, and priced at £25, points to the existence of a market where 'curry and rice' are still palatable. Not surprisingly, the book has been found to be a 'thumping good read', a 'masterpiece' for its 'range, sweep and verve' by various critics in the United Kingdom.

By DAMAYANTI DATTA



The context of writing in which *The Making and Unmaking of British India* is set has been established for many years. Ever since the first British-Indian contact, the traits and stories of British-Indian life, sketches of India written for 'fire-side travellers at home', histories of British-Indian settlements, travel literature, memoirs and biographies developed as a popular literary genre. Part of the charm of these writings came out of the formidable jumble of notions, legends, dreams, and romance that was associated with India in Britain and which these writings addressed; part of it emerged out of a self-congratulatory awareness of Britain's role in India.

James's storyline is simple, but has all the necessary spices. He would have us believe that in the wake of the Mughal twilight, a series of emergencies transformed the East

India Company into the British Raj. Almost in a fit of absentmindedness the British conquered India. But the 'conscience of Britain was troubled' by the despotism which was being created in its name. The result was a government which 'balanced firmness with benevolence, and which had as its goal the advancement of India'.

There was resistance, but millions of Indians 'collaborated with their new rulers and made possible the government of so many by so few'. The British knew that the situation rested ultimately on the 'goodwill of Indians', which was why the pressure for self-government was met with a mixture of composure and sternness. The imperial government, outwardly so monolithic and magnificent, was actually 'an exercise in altruism'. James is convinced that British rule taught Indians to see themselves as Indians. From railways, roads, canals, schools, universities, hospitals, law to a universal language, habits of thought, and government – Britain made modern India.

Spices have been added to this narrative. In keeping with the demands of this genre, India comes out as 'the other' of Europe in every way. There are tales of exotic Indian wealth; of the intricate marble works, jewelled inlays, durbars and the peacock throne; stories of the early British nabobs, who had amassed 'lacks and crowes (sic) of rupees, sacks of diamonds'; and of the rajahs of princely states whose pageantry, banquets, ram fights and fireworks stunned the British.

There are sections which play on the popular stereotype of India as a land of adventure and mystery, offering an excitement not to be found in the West: James elaborates how India offered the libertine abundant and varied sexual experiences, and gives details of the British encounter with Indian prostitutes and mistresses.

There's religion too for the spiritually inclined: graphic descriptions of the 'horrors and abominations' of Indian religious practices and rituals which the British encountered in India serve as titillating peepshows for today's readers into the 'bizarre', 'barbaric', 'superstitious' and 'irrational' Indian mind.

Race stereotypes too have not been spared. Thus we find Indian soldiers to be 'instinctively timid', the western-educated Indians wily, and the villagers to be essentially loyal, prostrating themselves and kissing the ground whenever the British royalty visited India. In keeping with this mood, chapters too sport colourful headings: 'The sahib paid no attention', 'Like elephants on heat', 'Strong passion', or 'Was it too quick?'

The attractions of books like these is that so far as British readers are concerned, they work as romanticized, back-slapping exercises. They offer a chunk of time and a nicely packaged portrait of the British themselves. At best, they give the British the chance of saying, as the *Times Literary Supplement* does: 'Having largely, if often inadvertent-

ly, selfishly or ham-fistedly, engineered the world we live in, we need the courage now to face up to our record as coolly and intelligently as Lawrence James.' At worst, they tickle the popular western mind with race pride and the feeling that British imperialism was after all a 'bit of a good thing'. The British did possess



the virtues necessary to dominate the world, didn't they?

But then, outside a charmed circle of the uninformed Western audience, a book like *The Making and Unmaking of British India* will not meet with such an enthusiastic response. It is sure to meet resistance from non-Western countries where anti-imperialism thrived. So far as the academic world is concerned, the premise from which it is written has already been challenged. Ever since the mid-20th century, especially after World War II, the Eurocentric way of looking at empire has been undermined. There has been a growing attempt among scholars to look at imperialism either from a non-European perspective or as a consequence of industrialization and national conflicts within Europe itself. The rise of various schools of history from within the colonized worlds, and especially after Edward Said's *Orientalism*, has given such a

view the final push. There's simply no longer any space for such a book, especially if it claims to be history.

Does the book fall into the category of history? Going by the topic, span and the bibliography, it does claim to be what the history of the British empire was all about. James vaguely follows the Cambridge school and generously peps up the ongoing research on British imperialism. It is quite obvious that Kenneth Ballhatchet's research on race, sex, and class in British India has given rise to the chapter named, 'Hearty desire', while David Arnold's research on colonial medical knowledge has inspired 'Robust bodies and obstinate minds'.

Moreover, the book takes advantage of the recent historiographical interest in expatriate societies to try and market old wine in new bottles. James has also painstakingly consulted 11 libraries and archives, gone through manuscripts, private papers, letters and correspondence, official files and proceedings, scores of contemporary books, journals, pamphlets, newspapers, over and above some recently released official and private papers on Louis Mountbatten. There is no way a non-historian can tell that the book has nothing new to say, that it has not come up with any new sociological insight and that it has ignored much of the research that has been going on all this time on the making and unmaking of the British empire. Moreover, the book reads well, looks grand, and uses lovely pictures. All the more reason why it should attract the non-historian lovers of history.

Time for the Third World historians to think up ways of fighting such nicely packaged pop histories. ■

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Damayanti Datta was an affiliated fellow at the IAS from 5 April – 2 May 1998. She is also the assistant editor (Features) of *The Telegraph*, Calcutta.

The History of North Indian Music

This symposium had been in the planning stages for several years, and it was thanks to the sponsorship of IIAS that it could get off the ground. The original aim was to include the history of South Indian music as well. However, due to the broad nature of the task in hand it was decided to split the symposium into two separate gatherings, and hold the part on South Indian music history in Chennai (Madras), in the year 2000.

■ By JANE HARVEY



Report
Ashok Vajpeyi framed his keynote speech with the observation that 'History, as it is broadly understood in the West, is comparatively a recent and new concept in the Indian tradition and, therefore, in the realm of Indian arts, particularly the classical arts. Since the musical culture of India, whether for conservation, transference or performance, has been an oral tradition, the first problem one encounters at attempting a history of the art is how to go about putting it together.'

To make a start on this project, the presentation and discussion sessions during the three-day event, essentially set up as a workshop, were organized into panels by theme. They covered 'Changes in Concepts, Forms & Lyrics'; 'The Indo-Persian Heritage and 'Musical Instruments'; and 'The Modern Period' and 'Indian Music

and the West'. The anthology which is planned as a result of the symposium also follows these themes. The working title for the publication is currently 'Essays on the History of North Indian Music, 14th-20th Centuries.'

Twenty-two scholars from India, Europe and North America attended and presented their papers on chosen aspects of the historical period under review. Topics had in fact been pre-selected by the organizers, and participants were requested to write on a specific subject (or a related one), according to the research they were engaged in. In addition to the speakers, there were up to twenty-five observers present each day of the symposium.

The first day's papers and discussions concentrated mainly on the technical side of music history, the content of music and musicological issues. Harold Powers presented his article on modernized raga-ragini

schemes; Emmie te Nijenhuis talked about musical forms in medieval India, and N. Ramanathan addressed the gathering on the changing concept of tala in North India. After lunch, we heard Suvarnalata Rao on 'Shruti: An Unresolved Enigma'; Richard Widdess on the emergence of alap and dhrupad and Françoise Nalini Delvoye on collections of lyrics in Hindustani music.

The panel for the next morning concerned the Indo-Persian heritage. Madhu Trivedi spoke on court music patronage from the 13th to mid-19th centuries; Amina Okada showed us many beautiful slides to illustrate the theme of music and musicians in Mughal iconography; and Regula Burckhardt-Qureshi talked about the Ma'adan-al musiqi of Muhammad Karam Imam Khan. Sulochana Brahaspati spoke on the history of Rampur as a centre of music, and gave us many delightful vocal illustrations, as she herself is a renowned performer of Hindustani classical vocal music. Later, we were given a historical overview of the sarangi and other Indian bowed instruments by Joep Bor, and an account of early historical sources concerning the sitar, sarod and related instruments by Allyn Miner. Concluding the afternoon, James Kippen spoke about the history of tabla.

Day three covered aspects of the social, educational and to some extent the political history of Hindustani music. Joep Bor and Allyn Miner presented their general paper on the modern period, c. 1740 to the present day; Daniel Neuman posed the question 'Where did all the Dhadhis go?' and showed us a video on music communities in Rajasthan; and Ashok Ranade talked on music and music drama in Maharashtra in the 19th and 20th centuries. With the aid of slides, Charles Capwell introduced his paper on representing Hindu music to the colonial and native elite of Calcutta, and Michael Rosse spoke on music schools and music societies in late 19th and early 20th century Bombay. Aspects of Indian music and the West were discussed, with Gerry Farrell outlining his historical overview and Ian Woodfield presenting his paper on English keyboard instruments in India: 'A Harpsichord on the Banks of the Ganges,' and the collection of 'Hindustannie Airs.' Neil Sorrell talked about two early western pioneers in the field of Indian music, John Foulds and Maud MacCarthy.

The presentations were followed by lively and pointed discussion, aided in no small measure by the incisive questioning of well-known historian Sanjay Subrahmanyam,

who joined us as co-chairman. Finally, a concluding session was held to discuss the publication of the proceedings. The symposium made a strong impact on all those present, due to the well-researched, in-depth papers. And as one of the senior participants remarked, unlike in other conferences, he didn't even fall asleep once! ■

Jane Harvey is attached to the World Music Department of the Rotterdam Conservatory, the Netherlands

The Calf became an Orphan

Robert J. Zydenbos

THE CALF BECAME AN ORPHAN:

A STUDY IN CONTEMPORARY KANNADA FICTION

Institut Français de Pondichéry & École Française d'Extrême-Orient.

Publications du Département d'Indologie - Hors série.

Pondichéry: Institution de Pondichéry, 1996. xviii, 301 pp.

■ By JAN E.M. HOUBEN & A.G. MENON



Publication
Before independence Indian literature was very much dominated by moralistic and anti-colonial themes, a tremendous increase in publications in the regional languages was seen in the 1950s. In these publications, themes of social, cultural, and recently also political problems, take an ever more prominent place. Robert J. Zydenbos has now researched the contemporary literature in one of these regional languages, namely, Kannada, in which such themes are clearly reflected.

The Jnanpith Award, India's most prestigious literary award, has been given no less than six times to Kannada authors. Among the modern Indian languages, it has one of the oldest literatures (the first literary specimen dates from ca. 450 CE, the oldest available integral text, the Kavirajamarga, dates from the ninth century, (Zyd., Calf-Orphan:6), and

in terms of the number of speakers, it is the third largest of the Dravidian languages (the main language of the state Karnataka), and the eighth largest language of India (ibidem).

Nevertheless, 'What J.F. Fleet, a nineteenth-century colonial civil servant who was one of the rare early researchers in the field of Kannada language and literature, has expressed about the state of Kannada Studies in his time still holds good today: "the study of its literature has been sadly neglected not only by foreign scholars but also by Indian scholars outside the Kannada-speaking state of Karnataka". This quotation from the Foreword of Robert Zydenbos' *The Calf became an Orphan* indicates that we have here a pioneer work on an academically neglected language and literature. In addition, this seems to be 'the first dissertation dealing with culturally specific themes in a modern Indian literature from a literary point of view'.

The book now published at the French Institute of Pondicherry, India, is a revised version of a doctoral dissertation which was submitted to the University of Utrecht in the Netherlands in 1989. It is a study of thirty-five Kannada novels and short stories by twenty-four contemporary Kannada writers which have appeared in print since India achieved Independence. The novels and short stories have been selected according to five major themes which are culturally specific to Indian and especially Kannada literature. These themes, in other words, relate to questions which are raised in Kannada (and some in Indian) writing but which are not known, and therefore not dealt with, in major Western literatures. The five themes are: Indian womanhood; confrontation with other (non-Hinduist) faiths; the caste system; the world outside Karnataka; Kannada authors and the cultural change associated with modern social, political, and economic developments.

In a discussion of the thirty-five works, Zydenbos' study lets the contemporary Kannada writers speak for themselves and for their part of India, in their own voices, in their own words. Thus the study may also serve partly as a corrective or supplement in a time when Western and Western-educated social scientists,

who usually cannot even speak the language of the people who are supposedly the subject of their studies, increasingly assume the role of interpreters and intermediaries between India and the rest of world. This does not mean that the study does not take a critical look at what the writers say. Just as writers elsewhere, Indian and Kannada writers can voice prejudices, traditionally established 'common knowledge', and wishful thinking: all of which in themselves can be quite interesting. With his broad Indological background, the author has given his views on how we should understand and evaluate such statements.

The book also contains fairly lengthy summaries of the works that are discussed, so that the reader can follow in detail the reasoning which has led the author to draw his conclusions about these writings and the issues that have been raised in them. And since Kannada literature is as yet little known outside its home region, these summaries at the same time serve as an introduction to a number of major modern writings in this literature. The introductory chapter gives general information about the Kannada language and its literature. The study is rounded off by a bibliography of primary and secondary literature and an index.

At present the author is working on a comprehensive history of Kannada literature from its beginnings to its most recent developments, and he is translating some works of Kannada literature into European languages. ■

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Semantics in Four Linguistic Traditions

Wout van Bekkum, Jan Houben, Ineke Sluiter, and Kees Versteegh

THE EMERGENCE OF SEMANTICS IN FOUR LINGUISTIC TRADITIONS HEBREW, SANSKRIT, GREEK, ARABIC

Studies in the History of the Language Sciences 82

John Benjamins, Amsterdam/Philadelphia: 1997. 322 pp

By **THOMAS DE BRUIJN**

Reflections on the connection between speech-acts and the world outside the realm of language is not either an exclusively Western or a modern phenomenon. The present book shows in detail and with reference to a large number of sources how the meaning of linguistic expressions emerged as a topic in exegetical and philosophical discourses in four major cultural traditions. The interpretation of sacred or revered texts had brought the problem of meaning to the attention of grammarians and other linguistic specialists, and consequently presented itself to the authors as a good starting-point for their descriptions of the development of semantic concepts in four linguistic traditions.

Van Bekkum shows how the debate on the primacy of the 'obvious, literal meaning' and rabbinic interpretation of Hebrew scriptures influenced the development of the linguistic treatment of meaning in the theories of Saadia Gaon and Maimonides. In a lucid and detailed exposition on the complex Indian linguistic tradition Houben shows how meaning and semantic concepts played a role in the exegesis of the Vedas and subsequent texts, but was discussed in a much

more fundamental way by grammarians such as Panini and Bhartrhari. Panini's exclusion of meaning from the formal aspect of language and Bhartrhari's focus on the epistemological and logical value of linguistic expression, in response to challenges to the ontological 'validity' of Brahminical discourse by Buddhist and Jaina philosophers, led to a functional but systematic analysis of semantic concepts.

In the Greek tradition, meaning occupied a central place in linguistic theory from its earliest beginnings. In a clear and comprehensive article Sluiter shows how language and meaning were important topics in the philosophical works of Plato and Aristotle and also intrigued Hellenistic philosophical traditions such as the Stoics and the Epicureans. The prominence of the study of Homer and other ancient poets made the study of meaning, alike with that of the logical value of language, a dominant feature of Greek linguistic theory. Versteegh describes how early interpretative studies of the Koran text developed into to a full-grown syntactical analysis of the Arabic language. The exclusive attention paid in most of the early grammatical theories to the formal characteristics of language led many linguists, such as al-Gurgani and Ibn Haldun, to attempt to incorporate semantics into their descriptions of language.

Finally, the four authors compare the development of semantic concepts in a concluding article, attempting to distinguish common characteristics in the four traditions that give evidence of the major influence the interpretation of sacred texts had on the analysis of meaning in linguistic and philosophical analysis. Each article is well researched and gives abundant references and suggestions for further reading, thereby providing an excellent synopsis of the current state of the field concerned. As the intended reader is not likely to be an expert in all of these traditions, the book offers both a sound overview of a familiar field as well as a good introduction to other linguistic traditions.

The comparative approach, taking the exegesis of sacred texts as a point of reference, lends an interesting perspective to the complex topic of semantic analysis. However, the comparison makes it very clear that the traditions described in this book differ greatly in their attitude towards sacred texts, even though three of them – the Hebrew, Arabic, and Greek – to some extent share the same cultural realm and that their approach to meaning is related to specific, often highly scholastic discourses. The theories produced in this context refer to ongoing theological, exegetical, or philosophical debates, which can be an obstacle in comparing the concepts used in these discourses and in projecting semantic concepts and theoretical insights from modern linguistic studies on these traditions.

In their analysis of the emergence of semantics, the authors of the present book stress the importance of exegesis of sacred texts as a driving force behind the development of the semiotics of the verbal sign as medium of '...communication between mankind and the divine...' (p.286). It is supposed to have evolved out of a more primitive semiotics of '... a baffling and terrifying world ...' (p.286) which enabled man only tentatively to know and communicate with divine powers through reading signs like rain, lightning, or solar eclipses. The focus on religiously inspired (written) language in early linguistic theories seems inevitable as the sources, as they are presented here, provide little information on other, non-religious, uses of language. Yet, even when the divine is not dealt with through language, knowing and using it well is an essential survival skill in a world which demands sophisticated social organization and reality testing. The early linguistic theories were biased towards the primacy of the religious use of language and leave many other fields of human existence uncovered, such as non-textual communication with the divine and the use of non-formalized (non-textual) languages. Some caution is therefore called for in drawing general conclusions on the basis of this material.

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Publication



Prithwindra Mukherjee and Colette Estin
CONTES ET FÊTES DU BENGAL
Le Conte et la Fête 2, Beauchesne, Paris 1991.
254 pp. ISBN 2-7010-1236-8

K. Natwar Singh
PROFILES & LETTERS
2nd edition, Sterling Publishers, New Delhi 1998.
260 pp. ISBN 81-207-2066-0

Shanta Serbjeet Singh and Jyoti Sabharwal (eds.)
**THE FIFTIETH MILESTONE.
A FEMININE CRITIQUE**
Sterling Publishers, New Delhi 1998.
331 pp. ISBN 81-207-2035-0

Jörg Zimmerman
**KLEINPRODUKTION IN PAKISTAN.
DIE EXPORTIERENTIERTERTE SPORTARTIKELINDUSTRIE
IN SIALKOT/PUNJAB**
Abhandlungen Anthropogeographie,
Institut für Geographische Wissenschaften,
Frei Universität Berlin, Band 57,
Dietrich Reimer Verlag, Berlin 1997.
331 pp. ISBN 3-496-02625-1

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These comments are only intended to show how this study provides a stimulus to further exploration of the interdependency of language, culture, and religion in a comparative perspective. The richly detailed and lucid descriptions of semantic concepts in four major linguistic traditions and the issues touched upon in the conclusion make this study a solid introduction to a new and important field of research. ■

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

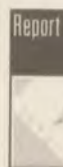
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ICBS Workshop on Regional Studies in Translation

By VICTOR A. VAN BIJLERT & BHASWATI BHATTACHARYA



Observing an increasing demand for scientific books in Bengali translations, the International Centre for Bengali Studies, Calcutta and Delhi chapters, organized a two-day workshop to brainstorm the problems involving translation from Western languages into Bengali and vice-versa. The ICBS chose the peaceful atmosphere of the 'Ramakrishna Mission' Institute of Culture in South Calcutta as the venue for this international enterprise. A major force behind the preparations of the workshop was Abhijit Dasgupta (Delhi).

In his word of welcome, Jayanta K. Ray (Calcutta) stressed the need to match Western material sciences with what Indian spirituality can offer. Willem van Schendel's address landed the participants in the middle of the major questions to be discussed. The ICBS had started translation work through small but concrete projects. It is important to make available in Bengali new scholarly writings in European languages on Bengal. This is especially necessary as Bengali students increasingly study through their mother tongue rather than English. Translators often face the problem of having to invent Bengali words for new West-

ern sociological terms and concepts. Van Schendel mentioned the following problems to be solved: How to innovate academic Bengali; How to deal with regional variations in the language; Can there be guidelines for the future; What about the quality of the existent translations; New standard transliteration for Bengali needed?

The keynote address by Sisir Kumar Das (Delhi) referred to the remote past of India, when Indian works had been translated or trans-created by foreigners into their own languages. In modern times 'the responsibility of translation of our works' lies with the intellectuals in the Indian Subcontinent itself.

Reproduction of meaning and fidelity of translation.

U.N. Singh (Hyderabad) gave a long and fascinating paper on translation as manipulation. One of his thesis is that the history of translation is the history of creative changes in the receiving society. Manipulations in translation have creative and productive effects on the reader. Singh illustrated his contention with numerous examples taken from poetry and literary prose in Indian languages, including Sanskrit, Maithili, Hindi, and Bengali.

Subhendu Dasgupta (Calcutta) posed questions: does the translator

create the reader? and will the reader understand the translator? Subsequently Dasgupta asserted that the translator cannot take any freedom as far as the subject is concerned. But he can choose words which might fit in the particular sociological context that makes sense to the reader. Since the languages used by the author and the translator are not the same, the latter can assume some freedom in the act of translating.

Jiben Sidhanta (Calcutta) argued that 'the actual indeterminates of linguistic meanings vis-à-vis the logical positivist's meaning-criterion' are reviewed by examining them in the light of deconstruction and its counter position, structuralist semiotics. This is to justify interpretative freedom in translating. Sidhanta concluded by saying that the translator must ensure maximum fidelity compatible with communicative ease.

The discussant, K. Sen (Calcutta) suggested regarding translating as a separate literary genre oscillating between rendering and reproduction.

Regional studies: Bengal

Victor van Bijlert (Leiden) argued that whereas economic globalization means the hegemony of Western models, cultural and communications globalization offers ways of resistance to Western cultural dominance. Translations from non-West-

ern cultural capital such as Bengali culture are the very beginnings of a process of resistance and true global communication subverting Western dominance.

Carolyn Brown (Iowa) presented herself mainly as an able and sensitive translator of Bengali poetry into English. By showing good examples of Bengali poems she had translated, she illustrated the various problems faced by translators. The dictionaries cannot be relied upon entirely. One has to assume that the right word is somewhere just around the corner, but not in the dictionary as such. In order to translate poetry it is necessary to think in images rather than mere words.

Meghna Guhathakurta (Dhaka) enumerated the unifying ecological elements of Bengal as part of Eastern India and set them against the political divisions which had been created three times in this century. Especially the Partition of 1947 had caused many changes in political and educational outlooks.

The discussant Abhijit Dasgupta (Delhi) posed some questions with regard to the papers: How do we bridge cultural gaps in a globalizing world? What is the image of the East of India? How does one deal with Bengali cultural hegemony?

During the discussion it was observed that translators at present are more concerned with literary texts than scientific texts and texts on social science. The latter two genres would pose less difficulties as science has universal pretensions.

Special issues in translation

Speaking as an historian and as a translator from Dutch into Bengali for the ICBS, Bhaswati Bhattacharya (Leiden) stressed the need for sufficient and reliable linguistic tools for the translator. As far as Bengali is concerned, these are virtually non-existent and leave much to be desired. The problems of translation into European languages other than English would perhaps not be much different from those in translating into English. Bengali linguistic tools for Dutch do not yet seem viable as the market for them is too small. However, better dictionaries and grammar books for Bengali are necessary.

Swapna Bhattacharya (Calcutta) discussed her difficulties when translating a work on social history or political science from German into Bengali for the ICBS. The first problem is the construction of sentences in German, the second has to do with choice of Bengali expressions for German technical terms like 'state' and 'political systems'.

Madhav Prasad (Calcutta) distinguished between rewriting and translating. With the advent of Bible translations, the emphasis has always been on fidelity. This and modern concepts like authorship and

Contributions to this Bengal Studies page as well as letters with suggestions can be sent on paper, diskette, or through e-mail (ASCII format) with the name and the address of the contributor to the following address:

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copyrights prevent us from translating as rewriting. Translations from Indian languages are still dominated by Indological prejudices.

In the general discussion the following points were made: Bengali dictionaries and other tools are not responding to the needs of the user. More linguistic codification in both Bengali is needed. In Hyderabad there is a successful computer project on modern Indian languages.

ICBS translation programme

Kunal Chakrabarty (Delhi) focused on common problems the readers of ICBS books are likely to face. Suitable Bengali equivalence of technical terms and standardization of these terms in Bengali is necessary; Uniformity in Bengali usage should be maintained; Use of inverted commas in partial quotation necessary; How to transliterate European names and words into Bengali; Standardization in the use of diacritical marks.

Ranjan Chakrabarti (Calcutta) proposed that the ICBS should enlarge its scope and include translations of nineteenth-century Bengali classics, for this period has been formative for the modern history of the Subcontinent. There should be enough freedom for the translator and not too many guidelines. A translated manuscript should, however, be edited by professional editors to ensure quality control.

Mansur Musa (Dhaka) sketched the history of preparing translations from Indian languages from the early Buddhist period upwards to the planned scientific translation activity in the beginning of the nineteenth century in Bengal, especially at Srirampore College and Fort William College. For the future, Musa predicts the process of translation and intellectual enrichment will continue.

Summarizing the points made, chairman Jayanta K. Ray suggested the problem lies not in the lack of dictionaries, but lack of time and diligence on the part of the translator. Uniformity and standardization may be unimportant as they also do not exist in the case of American and British publications in English.

One of the net results of this inspiring and rich workshop has been the establishment of an informal network on producing a new Bengali-English dictionary. ■

Publication



New Books

S.K. Chakraborty

VALUES AND ETHICS FOR ORGANIZATIONS: THEORY AND PRACTICE

Management Centre for Human Values, IIM Calcutta. Oxford University Press. New Delhi 1998. Pp. x+262. ISBN 0-19-564307-0. Rs. 475,-

Prof. Chakraborty is the founder-convenor of the Management Centre for Human Values, part of the Indian Institute of Management, Calcutta. This Centre derives its inspiration from the ideas and realizations of Swami Vivekananda, Rabindranath Tagore, Sri Aurobindo and Mahatma Gandhi. Since 1995 the Centre has been engaged in disseminating Indian views on human values and their relevance to private and public sector organizations. Prof. Chakraborty adds almost yearly to the growing management literature, with his books on values and ethics. The present work deals with ethics in practice as flowing from values in being. Prosperity ought to be balanced by the perspective of ultimate transcen-

dent good. In view of globalization and economic liberalization this approach is especially pertinent as Western models of leadership and management remain largely instrumental and cannot reach the deeper levels of human existence. ■

Rabindranath Tagore

HUMAN VALUES: THE TAGOREAN PANORAMA

(Translations from Shantiniketan)
Translated from Bengali by S.K. Chakraborty and Pradip Bhattacharya. New Age International (P) Lt. Publishers. New Delhi 1996. Pp. xxii+374. ISBN 81-224-0524-X

Although this important translation had officially been in the market since 1996, it only started to attract major attention in 1997. For the first time the collection *Shantiniketan* has been translated into English. This important collection of sermons, essays, jottings and prose poems had originally been written by Rabindranath Tagore in Bengali between 1909-1916. The present translation represents

about eighty percent of the Bengali originals. The translators Chakraborty and Bhattacharya are well-known for their innovative management-theories and translations of Bengali literature respectively. This book provides untapped sources of inspiration for human values and new forms of responsible leadership. ■

R.C. Sekhar

ETHICAL CHOICES IN BUSINESS
Response Books / Sage Publications, New Delhi, Thousands Oaks, London. 1997. Pp. 265. ISBN 81-7036-620-8.

R.C. Sekhar is Professor Emeritus at T.A.Pai Management Institute, Manipal, Karnataka. Inspired by the same vision as S.K. Chakraborty, Prof. Sekhar tries to wed modern management techniques and business ethics to models and insights derived from ancient and contemporary Indian civilization. Thus his new book contains as many examples taken from Sanskrit and ancient Tamil literature as from present-day business experience to provide the decision maker with choices and awareness of the ethical dilemmas encountered in real life. Although mostly analysing corporate business situations in India, the book is richly international in scope and contributes to the rapidly growing global concern with business and managerial behaviour. ■

Insular SW Asia



MADAGASCAR
MALDIVES
MAURITIUS
RÉUNION
SEYCHELLES

4 APRIL - 1 NOVEMBER 1998

AFRIKA MUSEUM, BERG EN DAL, THE NETHERLANDS

Madagascar: through Past and Present

From 4 April - 1 November 1998, the Afrika Museum in Berg en Dal, the Netherlands, will present the exhibition 'Madagascar: the zebu as guide through past and present'. It will be for the first time in The Netherlands that an exhibition will be devoted to this large island in the Indian Ocean.

By NELLEKE VAN DER ZWAN & SANDRA EVERS



The word Madagascar immediately evokes the exotic nature of the island. Plants and animals, long extinct on the mainland, continued to flourish on this isolated island that drifted from mainland Africa at the end of the Mesozoic era. Interesting as the biological history of the island may be, the Afrika Museum has chosen to focus on the as exciting but far less known socio-cultural history of Madagascar.

The present inhabitants are the descendants of migrants who once came to the island by crossing the seas. Where and whence they came no one knows exactly. The faces of the people today mirror Indonesian, African, Arab and European influences; customs, culture, art, and religion are a melting pot to which many cultures contributed.

Cosmology

The cosmology of the Malagasy may serve as a pertinent example of these external influences. Although Islam is of little importance in the present-day culture, the influence of the Arabic-Islamic philosophy on the Malagasy world-view is still fundamental. In Madagascar the belief in *vintana* (fate or destiny) is very strong and *vintana* rules the calendar: there are birth *vintana*, *vintana* connected with special days, and *vintana* connected with certain periods in a person's life. Days are associated with a multitude of symbols, meanings, and actions and in every enterprise one should take note of the day of the week.

If possible, one takes advice from specialists like the astrologers (*ampanandro*) who can foretell (un)lucky days. Healers or *ombiasy* ('those who speak with the spirits') know how to placate fate and which remedies work against ill fate. They

also prescribe charms (*ody*). Thirdly and lastly, the fortune-tellers (*ampisikidy*) use the *sikidy*-oracle to guide their clients to the most profitable outcome for some achievement. All these functions are nowadays combined in the person of the *ombiasy*. The charms made by the *ombiasy* and his instruments such as the *sikidy*-oracle will be shown in the exhibition

Zebus and ancestors

The Afrika Museum has chosen to centre the exhibition on the zebu. Past and present will pass by as we follow the traces of the zebu. This animal is not only of utmost importance to the cattle-breeding inhabitants of the arid south, it plays an important role overall in the religious life and is seen as intermediary between the world of the living and the world of the ancestors, between the present and the Hereafter.

The Malagasy are convinced that their ancestors play an important role in the lives of their descendants and their approval at important moments of life is absolutely essential. So it is not surprising that sacrificing zebus to make contact with the ancestors is an important element of many rituals, especially funerals. The Malagasy believe that the soul of the deceased can only enter the Hereafter when accompanied by the soul of a zebu. Without the sacrifice of a zebu, the door to the Hereafter remains forever closed.

The many objects with zebu motif demonstrate the importance of this animal. One outstanding example is the *aloalo* burial poles of the Mahafaly in the South. They traditionally carry a zebu sculpture. Many ceremonial objects and utensils are decorated with zebu motifs or are made out of zebu horn, skin or bone, which can be seen in the many beautiful examples on display in this exhibition. Thanks to co-operation of

museums in The Netherlands, Germany, and France, the Afrika Museum can display over 200 objects of the highest quality, most of which are being shown in the Netherlands for the first time. Especially the *Musée de l'Homme* and the *Musée National des Arts d'Afrique et d'Océanie* in Paris have made a large contribution to the exhibition.

The first Dutch journey

The zebu is a very tenuous thread between faraway Madagascar and the Netherlands with its pastures full of Friesian cows, but history has one more connection.

Towards the end of the 16th century, the Dutch merchants tried to take over the 'spice-route' of the Portuguese. In 1592 the brothers Cornelis and Frederik de Houtman were sent as spies to Lisbon to glean information on the spice trade. This venture resulted in the 'Compagnie van Verre' (the Company of Far Away), a forerunner of the VOC (Dutch East Indies Company) sending out four ships on the first Dutch voyage ever to Southeast Asia. Between the Cape of Good Hope and Asia they decided to moor at Antongil, the present Nosy Bora in northeast Madagascar. Adverse winds forced the ships to sail around the island, which took them four months and gave the crew the opportunity to come into contact with the inhabitants of Madagascar.

Crew member Willem Lodewijckz made an elaborate report of these encounters in his ships journal. He describes how the crew traded knives, glass beads, sailor hats, coins, mirrors, tin spoons, and handkerchiefs in exchange for food. The tin spoons and red caps were especially in demand. The journey claimed many victims. An island off the south coast is still called *Nosy Manitsa*, the

Dutch Cemetery, because of all the Dutch sailors buried there.

Frederik de Houtman was later captured by the sultan of Aceh. One of his fellow captives was a Malagasy from the Bay of Antongil, which gave Frederik the opportunity to study the Malagasy language. In 1602 he published the first Malagasy dictionary, which can be seen in the exhibition.

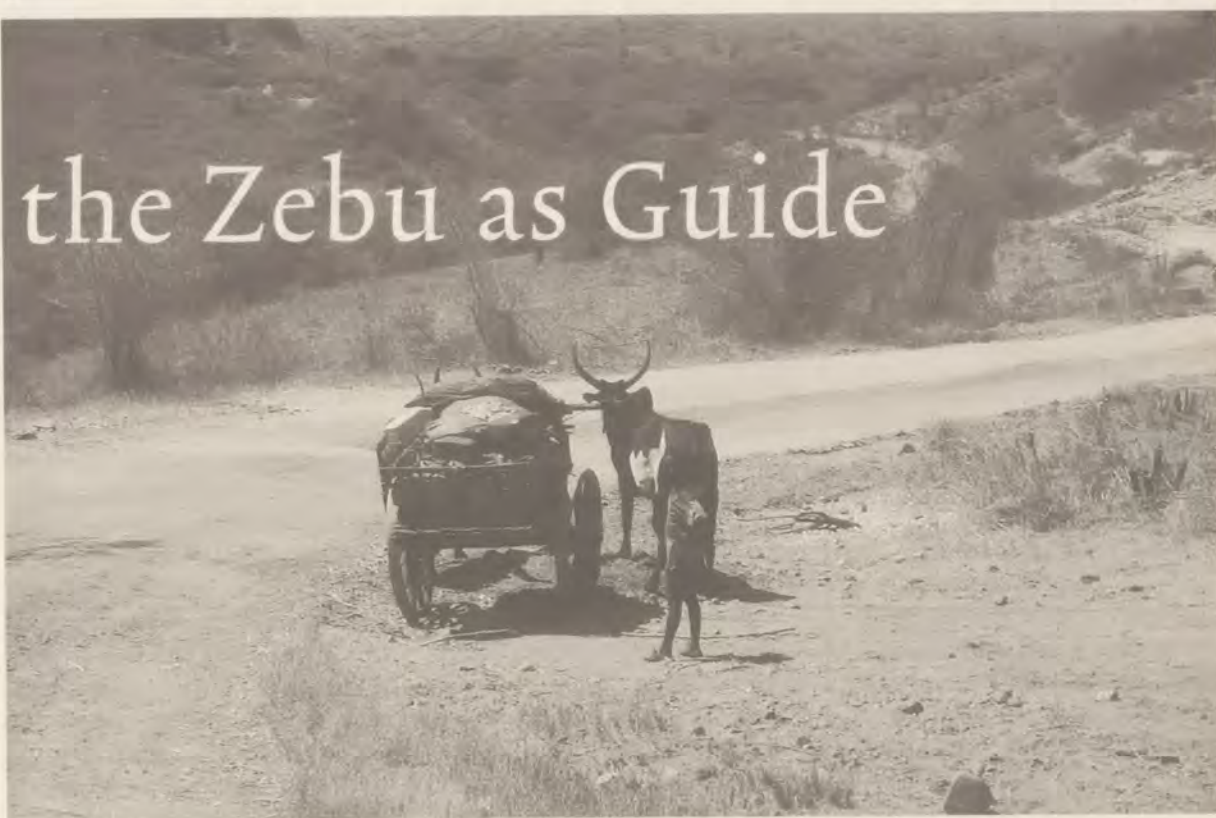
Between 1595 and 1602 the Dutch sailed to Madagascar fifteen times in all. After that they preferred to take a more direct route to 'the East', which for them was Indonesia. This change of course did not mean an end to their contacts with the island. During the centuries to come the Dutch were to play an important role in the slave-trade with Madagascar.

The slave-trade

The Dutch never tried to settle in Madagascar, preferring the uninhabited island of Mauritius as a halting-place on their journeys to the East. Mauritius was used as a *depôt* for the ebony, food, and slaves, destined for Batavia. In Batavia slaves were used mainly for construction work.

But neither ebony nor slaves nor food, salted zebu meat and rice, were available on the island; they all had to be imported from Madagascar. The Dutch bought their slaves at the Bay of Antongil in northeast Madagascar. They even held a monopoly, under an agreement between the king of Antongil and Adriaan van der Stel, the second governor of Mauritius, stating that both parties would sell slaves, rice and other merchandise solely to agents of the Dutch trading company.

Although the Dutch had no intention of occupying the island - they had only seven men stationed in An-



Zebu's are the centre of life for the southern Malagasy.

tongil - they were eager to prevent the English and French from becoming too powerful. When news came that a big fleet from France was on its way to Madagascar, they sent out a ship with arms to distribute among the local inhabitants.

Towards the middle of the 17th century, Batavia lost interest in Malagasy slaves: they lacked stamina and suffered too much from homesickness, and so escaped whenever the possibility presented itself. This did not spell the end to the Dutch interest in the slave-trade, now they bought for the colony at the Cape of Good Hope, founded in 1652. They switched to the west coast of Madagascar to buy hundreds of slaves per year for the Cape colony. They also bought zebus to interbreed with cows in the colony. Towards the end of the 18th century, the VOC lost interest in Malagasy slaves altogether. Little though it is, what is left in Madagascar of the Dutch presence, betrays volumes: the word *basy* for gun seems to be derived from the Dutch word 'donderbus' (blunderbuss). ■

A richly illustrated Dutch-English catalogue is published by the Afrika Museum.

For further information:

AFRIKA MUSEUM

Postweg 6
6571 CS Berg en Dal
(The Netherlands)
tel: + 31 24 6841211
fax: + 31 24 6842922

Opening hours:
Monday-Friday: 10.00 - 17.00 hrs.
Saturday, Sunday: 11.00 - 17.00 hrs.

Mauritius in The Dutch Period Paradise Lost?

In September 1998 it will be exactly four hundred years ago that a fleet of five ships of the Dutch East Indies Company (VOC) landed on the uninhabited, paradisiacal island of Mauritius in the Indian Ocean. In 1598, Vice-Admiral Wybrant Warwijck claimed the island as a Dutch possession and named it after Prince Maurice of Orange. Mauritius, being full of sources of food and water and free of diseases, became a refreshment station for outward or homeward bound ships of the VOC. Perry Moree, a Dutch maritime historian, is currently writing a book on the Dutch period on Mauritius, entitled 'A Concise History of Dutch Mauritius, 1598-1710. A fruitful and healthy land'.

By PERRY MOREE



It was not until 1638 that the Dutch actually built a fort at Warwijck Harbour (presently Grand Port Bay) and stationed a governor with a small garrison on the island. This period of occupation, which saw the introduction of slaves from Madagascar and the cutting down of the ebony forests on the island, ended in 1658, when Mauritius was abandoned by the Dutch. The Cape of Good Hope, founded in 1652 by the Dutch, had by that time evolved as an excellent calling place for VOC vessels, leaving Mauritius a superfluous and costly establishment. Six years later, fearful of European rivals, the VOC again occupied the island. During this second occupation, that lasted until 1710, the population of Mauritius consisted of officials of the VOC, several European

vrijburgers (most of them farmers), and a number of slaves. Some of the slaves succeeded in escaping Dutch rule and lived as refugees in the interior of the island. Seventeenth-century Mauritius already had a multi-ethnic population, a forerunner of the plural society that Mauritius is today. The Dutch the French occupied the island until it was taken over by the British in 1810. In 1968 Mauritius gained its independence.

In September, at the time of the celebration of the 400th anniversary of the Dutch landing by Warwijck, my book entitled *A concise history of Dutch Mauritius, 1598-1710. A fruitful and healthy land* will be published by Kegan & Paul International. The project is financed by the Dutch Ministry of Foreign Affairs and supervised by the International Institute for Asian Studies. Although in the past various authors from Mauritius, like

P.J. Barnwell, A. Toussaint, and A. Pitot, have written histories of the Dutch period, it is curious that Dutch historians have not occupied themselves extensively with this subject. The best Dutch work on this period was published more than a century ago: an article by K. Heeringa on the first period of occupation in the *Indische Gids* of 1895. The image of the Dutch period is fairly negative. So far the Dutch on Mauritius have gone down in history solely as inefficient rulers and the destroyers of ebony forests and wildlife. They are held responsible for the extinction of the dodo. As most of the works on the Dutch period are now antiquarian there is a need for a new book which is widely available. The hope is that it will stimulate research activities both in Europe and on Mauritius. Dutch and South African archives contain a vast amount of historical sources on the island.

Dodo

During the research for this book I discovered some interesting facts about the flightless bird that has become the national symbol of Mauritius, the dodo (*Raphus cucullatus*). It is more or less generally accepted that the dodos became extinct on the island itself during the 1640s. Human hunting activities and the introduction of hostile species like rats and monkeys by European seafarers appear to have conspired to finish off



Dodo (*Raphus cucullatus*), drawn in 1601 on Mauritius by a crew member of the East India ship *The Gelderland*

the walgvogel ('repugnant bird') or *dodaers*, as it was called by the Dutch. There is written evidence that the last few surviving dodos were to be found on the small islands off the south-eastern coast until the early 1660s. In his widely acclaimed book *The song of the dodo*, American journalist David Quammen stresses this point vividly: the last eyewitness account describing a living dodo dates back to 1662 and was written by one of the survivors of the shipwrecked VOC vessel the *Amhem*. I have been researching seventeenth-century archives in The Hague and Cape Town, and have found proof of dodos being alive west of Mahébourg in 1689, during the rule of the Dutch governor, Isaac Lamotius (1677-1692).

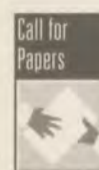
The well-illustrated book will be divided into four parts: Dutch visits to the island (1598-1638), the first Dutch occupation (1638-1658), the period of desolation regained 1658-1664, and the second Dutch occupation (1664-1710). The careers of the governors like Adriaen van der Stel (1639-1645), who introduced slavery to Mauritius, George Wreede (1665-1672), and Roelof Diodati (1692-1703) will be described in detail. ■

Perry Moree

A CONCISE HISTORY OF DUTCH MAURITIUS, 1598-1710.
A FRUITFUL AND HEALTHY LAND
Kegan Paul International, London 1998.

21 > 23 SEPTEMBER 1998
MAURITIUS

Globalization and the Southwest Indian Ocean



From 21-23 September 1998, the Dutch Ministry of Foreign Affairs in collaboration with the International Institute for Asian Studies and the Mauritian government is organizing a seminar entitled 'Globalization and the Southwest Indian Ocean: Mauritius and Neighbouring Islands', to commemorate the Dutch East Indies Company settlement on Mauritius. The Dutch arrived on Mauritius in September 1598 by which time they had already had a trading relationship with Madagascar for three years..

After the Portuguese, the Dutch were the first European traders in the southwest Indian Ocean. They

integrated the isolated islands into the international economic system. In the 19th century the European presence in the southwest Indian Ocean was intensified: Madagascar and La Réunion were colonized by the French and the English took over the French control of Mauritius. La Réunion still is a French overseas department but Madagascar and Mauritius gained their independence in 1960 and 1968 respectively. Whereas in the past decades Mauritius has been able to establish a global economy, Madagascar has deteriorated into one of the poorest countries in the world.

The southwest Indian Ocean has never received much scientific attention. Research on the socio-economic history and the current

socio-economic situation on the islands is now absolutely essential in order to understand the current local and regional socio-economic constellations. This will greatly assist in filling in our scanty knowledge of the position of La Réunion, Madagascar, and Mauritius in the process of globalization in both past and present.

Seminar themes and subthemes

1. Dutch mercantile history in the southwest Indian Ocean: Madagascar and Mauritius.
 - Dutch maritime history of the 17th century
 - trading history and archaeology in the southwest Indian Ocean
 - slavery and the slave trade in the southwest Indian Ocean

2. Settlement history of the islands in the southwest Indian Ocean.
 - the settlement history of European, African, and Asian migrants
 - the current socio-economic configurations of the islands in the southwest Indian Ocean
 - juxtaposition of cultures, language, and literature
3. Current socio-economic developments in the southwest Indian Ocean.
 - contemporary economic history of the southwest Indian Ocean
 - regional integration and international co-operation
 - the past and present: research and development of heritage sites

One day will be reserved for each theme with its subthemes. Scientists from various disciplines will be invited to approach the seminar themes from their own perspective. After having delivered their papers, there will be ample time for discussion.

The seminar will be held on Mauritius. Scholars can register before 1 July by handing in one A4 summary of their proposed paper on a certain Seminar theme. ■

For inscription and information please contact the International Institute for Asian Studies or the scientific co-ordinator Sandra Evers, tel./fax: 31-20-4705860 or e-mail: severs@pscw.uva.nl

PUBLICATION SEMINAR PAPERS



The Institut National des Langues et Civilisations Orientales (INALCO) in Paris recently published the papers of the Seminar (Orléans 11 October 1996) *Autour de Flacourt* in its publication series *Etudes l'Océan Indien*.

In 1642 the French installed themselves in southeast Madagascar. Six years later the French governor, Etienne de Flacourt (1648-1655), was appointed to Madagascar. He was fascinated by Malagasy culture and started writing books that are still quoted today. His most famous publication is undoubtedly *Histoire de la Grande Isle Madagascar* that was re-edited and annotated by Claude Allibert (INALCO) in 1995.

The combined *Etudes l'Océan Indien* publication number 23/24 comprises fifteen papers on southern Madagascar. They deal not only with the French episode in Malagasy history but also with linguistics, religion, and contemporary socio-cultural configurations in the south. ■

For more information:

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Southeast Asia

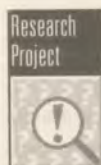


BRUNEI • MYANMAR • CAMBODIA
INDONESIA • LAOS • MALAYSIA
THE PHILIPPINES • SINGAPORE
THAILAND • VIETNAM

Sanskrit Mathematical and Astral Sciences in Ancient Java

For at least three reasons the exact sciences have so far received little attention in Indonesian Studies. First, almost no texts have come down to us. Second, there was no university that taught exact sciences in the Netherlands East Indies in the nineteenth century. Third, the views of the scientific colonial establishment discouraged any serious interest in traditional mathematical astronomy in the Indonesian archipelago in the second half of the nineteenth century.

■ By AMRIT GOMPERTS



The leading Dutch astronomer J.A.C. Oudemans, went to the Netherlands East Indies as head of the topographical service. His accurate mapping of the archipelago was essential to the military during the Dutch expansionist conquests in the second half of the nineteenth century.

Occasionally Oudemans found himself involved in studies in traditional astronomy in the Indonesian archipelago. E. Netscher reported on 8 June 1861 that one of the chiefs in the Lingga and Riau islands – Tongku Haji Ahmad – was able to com-

pute the time of a forthcoming eclipse. According to Tongku Haji Ahmad the solar eclipse would occur on 8 July 1861 at 8 o'clock in the morning with a three-quarter obscuration of the sun's disk. Oudemans commented the following: '... calculation of time and magnitude of a solar eclipse for a certain place requires skills which cannot be expected from the *inboorlingen* (natives) of the Indonesian archipelago' (*Natuurkundig Tijdschrift van Nederlandsch Indië* 23, 1861, p. 483-484). However, this solar eclipse was visible in the Riau Islands at the approximate time on the date computed by Tongku Haji Ahmad. As confirmation, Netscher sent the chief's original computations in Arabic script to Batavia. They were met with patronizing scepticism because the traditional mathematical methodology was incomprehensible to the Dutchmen involved. To my knowledge Tongku Haji Ahmad's mathematical astronomy has since been lost.

Oudemans said much the same about the Javanese thirty years later: '... he was not an astronomer who calculated the moment of the full moon accurately to the minute' (*Notulen van het Bataviaasch Genootschap* 26, 1890, p. 112). European attitudes towards indigenous mathematical astronomy were quite different in India.

Greek influences

The French astronomer, Le Gentil, consulted a Tamil astronomer about the exact time of a lunar eclipse in Pondicherry in 1769. The accuracy of the results were comparable to those of contemporary European astronomical tables. Colonel John Warren repeated a similar question in 1825. The Tamil calendar makers computed an eclipse with an error of 23 minutes. This kind of research set a different tone in the European appreciation of Indian mathematical astronomy and Warren published a large book, *Kala Sankalita*, on the subject in 1825.

The theories of Indian mathematical astronomy have been described in several Sanskrit siddhanta texts. The earliest surviving texts like the *Paitamahāsiddhanta*, *Aryabhata's Aryabhatiya*, and *Varahamihira's Pancasiddhantika* date from the fifth and sixth centuries AD.

In 1807 H.T. Colebrooke introduced the idea that Indian mathematical astronomy was in some ways indebted to that of the Greeks. D. Pingree has shown in various publications in recent years that traditions of Babylonian astronomy and later Greek astronomy before Ptolemy (c. AD 150) found their way to India. The *Paitamahāsiddhanta* introduced spherical trigonometry into India. Important traces of Greek astrology are present in the oldest surviving Sanskrit astrological and divination text, *Sphujidhvaja's Yavanajataka* (AD 269/270). Pingree has also shown that mathematical astronomy was primarily used for calendar reckoning, astrology, and divination in India. These were all closely related textual traditions within the field of *vyotisa*. With the influx of Indian culture Sanskrit textual *vyotisa* traditions found their way to Southeast Asia.

The Cambodian astronomers used methods that were based on *Latadeva's Suryasiddhanta* (sixth century AD). The Greek mathematical astronomical and astrological concept of a zodiac sign in the ascendant (Sanskrit: *lagna*) appears in Cambodian inscriptions as early as the seventh century AD.

Traditions of Indian mathematical astronomy also found their way to Java in the period AD 700-1100. However, the situation in Java and Bali is different. First, no texts on Indian mathematical astronomy have come down to us from Java or Bali. Second, there are no living traditions comparable to that of the Southeast Asian mainland in these islands. Third, Java is the only region in the world of Indian astronomy which is situated in the southern hemisphere. The mathematical theories of Sanskrit siddhanta texts commonly refer to the northern hemisphere. From the mathematical point of view, parts of these theories cannot simply be transposed to the southern hemisphere.

Mathematical astronomy in antiquity used the concept of the twelve zodiac signs as a division of the ecliptic. The positions of the sun, the moon, and the planets in the zodiac signs are concepts of both Indian mathematical astronomy and astrology. Images of Graeco-Babylonian-derived zodiac signs reappear on Indo-Javanese holy water cups (*prasena*) that were perhaps material objects of Indo-Javanese astronomical and astrological cults in East Java in the fourteenth and fifteenth centuries AD.

Indo-Javanese people were aware of the Greek concept of the sphericity of the earth through the Old Javanese version of the *Brahmandapurna* (tenth century AD). In a search for Javanese traditions of Indian mathe-

tical astronomy, the most important sources are the inscriptions AD 700-1500. The greatest obstacle so far has been the computational verification of the astronomical and astrological cycles in the inscriptions. The research has been simplified by using Indian astronomical software and digital Sanskrit text editions available through the Internet.

Sanskrit Divination Texts in Ancient Java

Although it has not been possible to determine the specific Sanskrit siddhanta texts that were used by the Indo-Javanese astronomers, computational verification showed that they closely followed the theories of siddhanta texts.

H. Kern and J.G. de Casparis have already identified several cycles in the inscriptions of Java AD 700-1500 that refer to specific Sanskrit texts. First, the Indo-Javanese astronomers and astrologers used the Indian concept of *muhurta* hours (each 48 minutes) for computing the auspicious time for an undertaking. The Old Javanese names of the *muhurta* hours appear in a rare Sanskrit astrological text the *Atharvanajyotisa*. Second, the *mandala* and the *parvesa* were used for earthquake divination and related to eclipse computations respectively. Both concepts, either directly or indirectly, originate from one of the most popular Sanskrit divination texts *Varahamihira's Brhatsamhita* (sixth century AD).

More details on the identification of the astronomical and astrological cycles appearing in the inscriptions of Java can be found in a forthcoming article by the present author published by Instituut Kern. Furthermore, following his investigation of the Thai and Burmese astronomical records, J.C. Eade (Australian National University) is preparing an extensive publication on the various Indian calendar elements appearing in the inscriptions of Java based on L.C. Damais' publications.



Indo-Javanese Holy Water Cup.

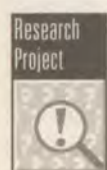
In the bottom row, from right to left, the zodiac signs (*rasi*) Cancer, Leo, Virgo, Libra, and Scorpio have been depicted. The figures in the top row probably represent the Indian-derived solar deities (*aditya*).

Amrit Gomperts
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Research Projects on Southeast Asian Archaeology SEACOR and SEACHART

SEACOR stands for South East Asian Corpus. SEACHART stands for South East Asian Corpus of Historical Architecture and Related Texts. These two research projects are intended to dovetail, SEACOR coming first and leading on to SEACHART. Both projects stem from discussions held in the course of 1997 between Professor Karel R. van Kooij (Leiden) and Professor Thomas S. Maxwell (Bonn) and their colleagues within the framework of a Bonn-Leiden co-operation which they established jointly. Their chief long-term purpose is to concentrate all available primary source material (mainly architecture, iconographic imagery, inscriptions, and texts) concerning the historical past of South East Asia up to the 15th century CE in one programme which relates them to each other in an accessible, manoeuvrable, and modifiable form.

■ By T.S. MAXWELL



This electronic product (CD ROMs and picture-CDs) will be available for use as a fundamental educational resource in schools and universities in South East Asia and Europe, and as a research instrument for scholars and practising architects. In the terms of this project South East Asia comprises Indonesia, Malaysia, Thailand, Laos, Cambodia, and South Vietnam. The project will regard this geographical region as a whole cultural entity, and it will concern itself essentially with the assembly, re-evaluation, and interrelating of concrete source materials, rather than with the repetition of existing theory, reference to which will be restricted to bibliographical indicators.

Theoretical structures generated within the project will derive from the analysis of the archaeological sources themselves. Since the concern of the project is for future education policy and practice, it will be an international, interuniversity, and interdisciplinary project at every stage, run in consultation with the education ministries concerned as well as research scholars in South East Asia and Europe through evaluation conferences.

Historical shrines

The research process begins with SEACOR-1: South East Asian Historical Shrines, which starts in early 1998 at the School of Architecture, National University of Singapore, and at the Seminar für Orientalische Kunstgeschichte (SOK: Department of Oriental Art History), University of Bonn, and will run for two years. Twenty-three temples and shrines located in six South East Asian countries and related inscriptions of the 8th to 10th centuries have been selected for architectural analysis in the first instance, using visual documentation in a multimedia database including colour images and videos, plans, 3-D modelling and text, with concurrent reworking of the original inscriptions in Sanskrit, Khmer, and Old Javanese, text-analysis using sets of informational categories, and new translations into (in the first instance) English and German. The aim at this SEACOR-1 stage is to create a corpus of material in electronic form, database / browse file, and a series of hard-copy articles / reports.

Professor Kamaleshwar Bhattacharya (CNRS), specialist in South East Asian epigraphy and religions, has expressed agreement with the objectives of the project and we hope he will take an active part in it.

Funding for SEACOR-1 was approved in early December 1997 by the

National University of Singapore; the proposal for the German side of the project has been submitted to the Deutsche Forschungsgemeinschaft (DFG: German Research Council); interim support is being provided by the Alice Boner Foundation, Zürich. The people involved are Associate Professor Milton Tan, Director of CASA (Centre for Advanced Studies in Architecture) and the new Head of Singapore's School of Architecture; Professor Thomas S. Maxwell, Director of SOK in Bonn, initiator of the project and Principal Investigator at the German end; Dr Pinna Indorf, Senior Lecturer at the School of Architecture and the project's joint initiator and Principal Investigator at the Singapore end; Dr Karl-Heinz Golzio, Sanskritist, currently lecturing on Khmer Sanskrit inscriptions at Würzburg University; Mr. T.K. Sabathy, Senior Lecturer at the Singapore School of Architecture; and Mr. Loo Kok Hoo, architect and tutor at the School. The CD ROMs and other digital products containing the visual and textual material will be produced in Singapore, which is also the jumping-off point for specific field-research objectives; text production and work on the inscriptions will be undertaken in Bonn. Research assistants and Student assistants will join at both the Bonn and Singapore ends (see Note below).

Multimedia database

The SEACOR-1 results will be incorporated into OASIS, a proposed multimedia database project in CASA at the School of Architecture, National University of Singapore, and into SEACHART, the proposed successor research project of the Bonn-Leiden co-operation. Selection and processing of the visual material for SEACOR-1 has been initiated in Singapore in conjunction with the Bonn-Leiden co-operation by Professor Maxwell and Dr Indorf, whose

SEATAG project on architectural terminology (South-East Asian Traditional Architecture Glossary) will be completed in February 1998; within the existing Bonn-Leiden framework, the database for SEACHART is being prepared by Associate Professor Hedi I. R. Hinzler (Leiden) and Professor Maxwell. The intellectual focus in SEACOR-1 is architecture, the temple or shrine as a three-dimensional structure and Bedeutungsträger insofar as form, iconography and inscriptions permit interpretation of intended meaning and purpose; in SEACHART the focus will switch to cult, the nature and function of the prevailing deities at particular historical moments, within the context of surviving material and literary culture. The experience gained from SEACOR will largely determine the working methodologies for SEACHART.

Both SEACOR and SEACHART proceed on the assumption that the primary source materials for the history of South East Asia have yet to be collated, revised, and presented in usable form as a unified corpus relating to the region as a whole. A further assumption is that the information contained in these materials has not yet been fully extracted or interrelated, partly because the four basic sources (architectural form, iconographic imagery, epigraphy, texts) themselves have until now been largely treated in watertight compartments and imperfectly understood.

Participants in a series of conferences sponsored by SEAMEO's SPAFA (South East Asian Ministers of Education Organization Project for Archaeology and Fine Arts), one of which was held in Singapore in 1994, focused on precisely this problem, the reasons for it, and on possible solutions. After several years, however,

no unified plan or specific project has yet emerged. Parallel to these South East Asia based conferences, South Asianists and South East Asianists in Bonn and Leiden considered the question in a series of conferences organised by Professor Maxwell and Professor Van Kooij. SEACOR and SEACHART are the direct results of these discussions, aimed at providing a clear and rationalized basis for a solution to the problem.

By approaching the situation by the methods outlined here, the projects initiated by the co-operation between Leiden, Bonn, and Singapore propose to provide an accessible, accurate, and impartial basis, in electronic and hard-copy form, for the teaching of South-East Asian History and civilization in Europe, a database for working architects in South-East Asia concerned with questions of identity within their own heritage, and a readily updatable resource for researchers in the 21st century. ■

T. S. Maxwell is Professor of Oriental Art History and Department Director at the University of Bonn.

VACANCY

THE SINGAPORE END OF SEACOR-1 IS IN URGENT NEED OF A

A Research Assistant/ Research Scholar

Applicants should preferably have an Honours degree in Architecture or other relevant subject, but practical experience relevant to the project could outweigh this consideration, in particular

- computer skills (Macintosh as a primary platform with Filemaker Pro, Adobe Photoshop/Illustrator, Pagemaker; Intergraph for 3-D and 2-D constructions; Authorware or other means of low-level programming to build interfaces for multimedia databases)
- ability and interest in working with ideas, concepts and data relating to the history of South Asian and South East Asian architecture, iconography and texts, preferably with working knowledge of a relevant language in addition to English (e.g. Sanskrit, Khmer, Old Javanese, Bahasa Indonesia, Thai, French).

Applicants may contact

Dr. Indorf, School of Architecture, National University of Singapore, Kent Ridge, Singapore 0511, Fax: +65-779-3078

or:

Professor Maxwell, Seminar für Orientalische Kunstgeschichte, Universität Bonn, Regina-Pacis-Weg 1, 53113 Bonn, Germany
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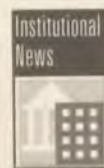
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85 Years of Southeast Asian Studies in Hamburg

The host of the 1998 EUROSEAS Conference looks back to a long history of scientific relationships with Southeast Asia and Oceania. In September 1998, when hundreds of scholars from all around the world will attend the Second Conference of the Association of European Southeast Asianists (EUROSEAS) in Hamburg, they will meet at a centre of Southeast Asian Studies with one of the longest scholarly traditions in Germany.

By ARNDT GRAF



It was in the winter semester of 1912/13 when the first course on the history and the actual conditions of 'Dutch India' (= Indonesia) was given, including lessons on Indonesian languages and literatures. In fact, the literatures were quite well-represented in the following years. The teaching on Old Javanese literature, as well as on poetry from the South Pacific, started in the winter of 1913/14.

These courses formed part of the decentralised framework of the predecessor of the University of Hamburg, the General Lecture System ('Allgemeines Vorlesungswesen'). In addition, from 1912 until its end in 1918, Austronesian languages and cultures from Oceania were also taught in the so-called Hamburg Colonial Institute ('Hamburger Kolonialinstitut') that was supported jointly by the city-state of Hamburg and the central government. These courses included among others languages from Guinea, the Carolines, Ponape, Truk, and Nauru.

First Courses on Malay and Javanese

In 1919, the University of Hamburg was founded officially by a decree of the city state's parliament, becoming the first university in Germany with a genuine democratic legitimation. In the first years Austronesian and African studies formed part of a common institute, the 'Seminar für Afrikanische und Südseesprachen' (Institute of African and Pacific languages). It was in 1931, after the founding father of Austronesian studies in Hamburg, Prof. Otto Dempwolff, had been awarded the degree of *doctor honoris causa* from the University of Hamburg, that the Austronesian Department became an independent institute. The name 'Seminar für Indonesische und Südseesprachen' (Institute of Indonesian and Pacific Languages) continues to be preserved today, despite the fact that nowadays the name 'Indonesia' can be misunderstood as relating only to the modern nation-state. In Dempwolff's time as well as today, however, the focus of the Institute is the whole of Austronesia, including not only Indonesia, but also Malaysia and the Philippines, Madagascar and, of course, the South Pacific.

It is very interesting to see that this comprehensive understanding of the focus of Austronesian studies in Hamburg appeared right at the inception of the new democratic

university in 1919. The old colonial obsessions with the former German colonies in the South Pacific, that had dominated the curriculum up to 1918, had vanished. From then on, the main focus of the Seminar was on Southeast Asia, especially on Indonesia. In 1920, the first course on Malay language was taught, followed in 1921 by the first on Javanese. From that time on, these two languages have been the core languages in the curriculum, making the University of Hamburg the academic centre with the longest tradition in teaching Malay and Javanese in Germany.

Tagalog since 1927

Besides these two pioneering representations, other Austronesian languages of Southeast Asia have been taught in Hamburg since the 1920s. Old Javanese, for example, was given for the first time in 1922, Ngaju Dayak in 1923/24, Minangkabau in 1925, Toba Batak in 1927, Tagalog in 1927/28, Lampung in 1929/30, Old Malay (not Classical Malay) in 1930/31, Rejang in 1931, and Hova of Madagascar in 1935. Over the years, other languages, like Balinese or Manggarai, have followed. Sometimes, the University of Hamburg was the only place in the world where some of those languages were taught at an academic level.

Pertinently, as Germany had no longer colonies since the First World War, these language courses were given mainly for purely scientific purposes. The students should be in a position to do research on the languages studied. This linguistic focus was inspired mainly by Otto Dempwolff, who became the first director of the department in 1919, and of the independent institute in 1931. When he died in 1938, he could look back on the publishing of many important contributions to Austronesian linguistics.

Right from the beginning, in 1920, Prof. Dempwolff was assisted by Walther Aichele who became the first German to give a university course on Javanese in 1921. Walther Aichele's specializations also covered the field of literature, as can be seen by his numerous publications. In addition, he also did research on the language of the Roma and Sinti (who reject to be called 'gypsies', the old discriminative term). This interest and sympathy of Walther Aichele was in these years quite unusual in Germany, but shared by a small band of expressionist intellectuals and artists (like Emil Nolde, Max Pechstein, or Otto Mueller). They likewise were fascinated by the cultures of Indonesia, the South Pacific, and Africa.

Indonesian lecturer since 1922

It is amazing to see from the sources that this unusual interest of Walther Aichele in the culture of the Roma and Sinti was shared by the Indonesian lecturer, Osman Idris, who began working in 1922 and was thus the first Indonesian lecturer in Germany. Osman Idris came from Payakumbuh in West Sumatra. After an adventurous life he taught Malay in Hamburg for a dozen years, up to 1935/6, during which time he married a German student. Osman Idris, like Walther Aichele, seems to have been fascinated by the culture of the Roma and Sinti, as he is reported to have joined them travelling by horse-caravan throughout Europe.

This is quite adequate to show that up to the 1930s, the programme of the Seminar was fairly diverse. This changed in the late 1930s, after the death of Dempwolff in 1938, when Walther Aichele remained to soldier on alone. Possibly owing to the war, but also possibly because of his lack of enthusiasm for Nazism, he was not appointed professor right until the end of the Nazi regime. But he continued teaching. Even in the summer semester of 1945, just weeks before the collapse of the Nazi empire, he was still teaching Malay, Old Javanese, and Toba Batak.

In 1946, when the University of Hamburg reopened under British administration, it was again Walther Aichele who took his place as the sole lecturer of the Institute, continuing his programme as if nothing had happened. His unflagging efforts were finally recognized, when he was appointed full professor in 1949. Unfortunately, because of his age, he had to retire as early as 1954, after 34 years of teaching in the field of Indonesian Studies.

Walther Aichele's successor as professor was the linguist Hans Kähler who held the chair from 1956 to 1979. Being a student of Dempwolff, he had been on research stay in Indonesia when the Second World War broke out. As he was interned as a German national, he used the time to continue his research. This is the reason he was able to publish one book after the other in his later career. To achieve this he founded the series 'Publications of the Seminar of Indonesian and Pacific Languages of the University of Hamburg' (Veröffentlichungen des Seminars für Indonesische und Südseesprachen der Universität Hamburg) that so far comprises more than twenty monographs, including the dissertation and habilitation theses produced by the Seminar.

After the retirement of Hans Kähler, the Dutch scholar Lode F. Brakel became Professor and Head of the Seminar in 1979. Unfortunately, Prof. Brakel died soon afterwards in 1981. Despite of various efforts, it

was not possible to appoint a successor to Brakel until 1990. In that time, the institute was run consecutively by the - then - assistant professors, Rainer Carle and Peter Pink.

Current focuses

Finally, in 1990, Rainer Carle was appointed Professor and Director of the Seminar. His dissertation on the poetry of the famous Indonesian writer, Rendra, had still been supervised by Hans Kähler. Afterwards, he had written his habilitation thesis about the Opera Batak at the University of Cologne. Under Rainer Carle, the institute is intensifying its focus on Austronesian literary studies, especially on the literatures of contemporary Indonesia, Malaysia, and the Philippines. Through various international contacts and cooperations it is now increasingly well integrated in a broader scientific context.

This main focus of the institute is ably supported by the Indonesian lecturer, Drs. Dami N. Toda, who is a well-known intellectual and literary critic. Not only does he give lectures on Indonesian, he extends his expertise to literature and historiography. In doing so, Dami N. Toda carries on the torch of his predecessors. Since the times of Osman Idris (1922-1936), the seminar has been able to profit from the presence of, *inter alia*, Dr Sukeski Adimawarta, Dra, Sri Timur Suratman (both lexicographers of the Pusat Pembinaan dan Pengembangan Bahasa, Jakarta), and Drs Pamusuk Eneste (now at the publishing house Gramedia, Jakarta).

Now, the teaching staff is brought up to full strength by Dr Martina Heinschke (assistant professor) who has worked on the Indonesian literary movement Angkatan 45 and is now specializing in modern Javanese and Indonesian literature. The institute also has a long tradition of working with external and part-time lecturers who, in some cases, are based at other institutes and universities, as well. In this framework, in recent years there have also been regular lectures, from *inter alia* Dr Mary Somers-Heidhues (Southeast Asian history), Dr Francis Zewen and Hans Schmidt MA (Austronesian linguistics), Dr Herbert Jardner (Cultural Anthropology of Eastern Indonesia), Dr H. Kaminsky (Southeast Asian economics and politics), Drs Ichwan Azhari (Islam and classical Malay literature), Divina Gracia-Martens (Filipino), and Dr Arndt Graf (Indonesian language, press and politics).

Centre of Thai and Vietnam studies

Today, the appointments of Prof. Barend Terwiel and Prof. Duy-Tu Vu, mainland Southeast Asia, especially Thailand and Vietnam, is also very well represented in Hamburg. The chair of Prof. Terwiel is a fully fledged chair of Thai studies, which is very rare in Europe. Similarly, Prof. Vu's position is currently the only one in Vietnam studies in the whole

country, making Hamburg also an important centre of Southeast Asian Studies in the field of the mainland. As an anthropologist, Barend Terwiel is very interested in the decipherment of documents, his regional specializations being the languages and cultures of the Thais in Thailand as well as the Ahoms in Assam. The team for mainland Southeast Asian Studies is completed by the Assistant Professor Suteera Nittayananta (since October 1997), replacing Dr Volker Grabowsky who is now lecturing in Laos, and by the Thai lecturer Patcharee Kaspar-Sickermann. Together, they regularly offer full degree courses both in Thai and Vietnamese which is quite unique in Germany. Occasionally, other languages from mainland Southeast Asia are also taught, like Lao and Tai Yai (Shan).

Over the years, the teaching staff of Southeast Asian studies has had to deal with declining student numbers. But now, in both departments there are approximately 120 full-time students and 140 others, among them more than a dozen PhD students. The Southeast Asia network at the University of Hamburg is of special importance to them. This informal network consists of about thirty scholars from various disciplines, including Cultural Anthropology, Political Science, Theology, Geography, and others.

At present, the locations of Southeast Asian studies in Hamburg are still spread all over campus. However, in about three years, all Asianist and Africanist departments will move to the new central buildings of the university, that are now being constructed close to the Dammtor railway station. Visitors of the EUROSEAS conference can have a look at these new locations when they enter Hamburg, although, unfortunately, for the time being they still have to convene in other parts of the university. ■

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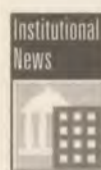
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Dr Arndt Graf is attached to the Indonesian Department of the University of Hamburg.

SEARCA: serving the agricultural and rural needs of the region



The Philippine-based Center for Graduate Study and Research in Agriculture (SEARCA) was established in 1966 to help produce highly trained manpower in agriculture and related fields and to conduct research and development activities to accelerate the development process of SEAMEO member countries.

The Center for Graduate Study and Research in Agriculture (SEARCA) is one of the twelve regional centres of the Southeast Asian Ministers of Education Organization (SEAMEO).

Since 1968-69 SEARCA has been implementing a graduate scholarship programme that enables nationals of SEAMEO countries to obtain their doctoral and master's degrees in selected prestigious universities in Southeast Asia. SEARCA maintains about eighty graduate scholarships every year. A total of 633 nationals of the SEAMEO member

states completed their graduate studies through this programme. Many of them now hold key positions in government agencies and universities.

In 1989, SEARCA initiated the establishment of a Southeast Asian University Consortium in order to enhance graduate education in the region. The Consortium has four features: student exchange, faculty visit, research fellowships, and professorial chair.

The five Consortium members are Bogor Agricultural University, Gadjah Mada University in Indonesia; Agricultural University of Malaysia, UPLB in the Philippines, and Kasetsart University in Thailand. The University of Queensland in Australia and the University of British Columbia in Canada participate in the Consortium as associate members.

SEARCA also conducts specialized short-term training courses to upgrade the skills and capabilities of professionals in the SEAMEO region.



Research and development

SEARCA aims to make agriculture a profitable, co-operative, and environment conserving undertaking by promoting the concept of 'commercialization of research results' with the aim of developing rural enterprises. SEARCA has developed a technology commercialization protocol, which is now being tested on nine postproduction technologies in four Southeast Asian countries. Furthermore, SEARCA sharpens the focus of its work in environment on upland or hilly land development. Research is now being conducted in various

upland communities to field test upland, soil-conserving technologies and cropping systems. And last, but not least, SEARCA incorporates the study of the role of genders in rural development.

Ongoing SEARCA research and development projects are:

- Post Production Research Application Project
- Sweet Potato Chips Commercialization
- Integrated Jalajala Rural Development Project
- Ned Agro-Industrial Development Projects
- Socio-Economic Evaluation of Soil Conservation Technologies for Upland Farming Systems in the Philippines
- Development and Evaluation of Sustainable Production Systems for Steeplands
- Studies on the Utilization of Sesbania Rostrata as Biofertilizer for Corn and Upland Rice

- Gender and Development Project

International databases

- SEARCA provides access to information on agriculture and related topics through three international databases, namely:
- AGRIS, a bibliographical database on completed agricultural research (now on CD-Rom)
- CARIS, a bibliographical database on ongoing agricultural research
- APINMAP, a bibliographical and factual database on medicinal and aromatic plants

A database containing information on both patented and unpatented technologies with a focus on upland agricultural technologies is currently being developed. ■

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SEAMEO



The Southeast Asian Ministers of Education Organization (SEAMEO) has become one of the most enduring and successful human resource development organizations in Southeast Asian in the second half of this century.

The SEAMEO was established as an intergovernmental body on 30 November 1965 to foster co-operation among Southeast Asian nations through activities in education, science and culture. The SEAMEO member countries are Brunei Darussalam, Cambodia, Indonesia, Lao PDR, Malaysia, the Philippines, Singapore, Thailand, and Vietnam. Associate members are Australia, Canada, France, Germany, the Netherlands, and New Zealand.

SEAMEO pursues its activities through the twelve regional centres that it has established in the member countries over the past three decades:

- The Regional Centre for Vocational and Technical Education (VOCTECH) in Brunei Darussalam
- The Regional Centre for Tropical Biology (BIOTROP) in Indonesia
- The Regional Centre for Education in Science and Mathematics (RECSAM) in Malaysia
- The Regional Language Centre (RELC) in Singapore
- The Regional Centre for Archaeology and Fine Arts (SPAFA) in Thailand
- The Regional Centre for Higher Education and Development (RIHED) in Thailand
- The Regional Centre for Graduate Study and Research in Agriculture (SEARCA) in the Philippines
- The Regional Centre for Educational Innovation and Technology (INNO-TECH) in the Philippines
- The Regional Centre for Community Nutrition (TROPMED) in Indonesia
- The Regional Centre for Medical Microbiology, Parasitology and Entomology (TROPMED) in Malaysia
- The Regional Centre for Public Health, Hospital Administration, Occupation and Environmental health (TROPMED) in the Philippines
- The Regional Centre for General and Clinical Tropical Medicine and Tropical Pediatrics (TROPMED) in Thailand

Some of these, like SEARCA and TROPMED, support degree programmes.

Last year, during its 32nd national annual meeting in Manila, SEAMEO approved the establishment of the SEAMEO Regional Center for Open Learning (SEAMOLEC), a proposed centre of expertise on distant education to be hosted by the Indonesian government. The council also welcomed the formation of a new SEAMEO Center in Vietnam. ■

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ISTAR inaugurated

A Vietnamese-Dutch collaboration programme on social-scientific training and research was formally inaugurated on 6 January 1998. Under this three-year programme that aims at capacity building at the National Centre for the Social Sciences and Humanities in Vietnam NCSSH, specific attention will be given to strengthening the training and research capacities of the Department of Urban and Community Studies at the Institute of Sociology, NCSSH.

■ By HANS SCHENK & TRINH DUY LUAN

The programme, called Institutional Strengthening of Training and Research for the urban improvement of Hanoi and other cities in Vietnam (ISTAR), has been made possible and is financially supported by the Netherlands Government. It will be implemented with assistance of the Faculty of Environmental Sciences at the University of Amsterdam and other faculties at various Dutch universities.

Major components of the programme include training and research. At the auxiliary level material support to upgrade library and computer facilities at the DUCS will be provided and a few fellowships for training abroad have been budgeted for. The training programme consists of four one-month courses of lectures each year, consisting on average ten three-hour lecture sessions each. The courses are basically composed of two major groups of subjects. First: staff members of several faculties at the University of Amsterdam will lecture on a variety of urban-sociological, urban-geographical and urban-planning issues, as these have developed in Europe and the United States over the past few decades. Second: other batches of Dutch university staff will pay attention to several aspects of South and

Southeast Asia's urban developments, urban problems, and urban planning and management. Students are to be recruited from the Institute of Sociology and various relevant urban development-oriented departments.

The research programme capitalizes on earlier research on informal housing in Hanoi (known as 'popular' housing) by the DUCS and by graduate students of Delft Technical University and of the Faculty of Environmental Sciences at the University of Amsterdam. As about three-quarters of Hanoi's housing construction takes place on an individual basis along informal lines and without proper state permission and control, it is relevant to acquire a detailed knowledge of the varieties of conditions that govern housing and building, and that condition access to housing, including access to urban land and infrastructural facilities. The programme is designed to introduce a broad spectrum of research methodologies and techniques, and its results will form the basis for one or more development-oriented project proposals. The hope is that teams of Dutch and Vietnamese graduate students will augment the research activities while preparing for their Master's theses.

The programme has a few distinguishing, noteworthy characteristics. It is highly demand driven, not only in the initial choices of the broad subjects of research and teaching, but also at the 'daily' level of requested training topics. Forewarned, Amsterdam staff members going to Hanoi are prepared for a much wider variety of 'teaching input' than the course titles may suggest. The programme co-ordinators have anticipated to this to the best of their ability by preparing a highly flexible teaching programme.

It is hoped that the programme will also be sustainable as the teaching and research activities have not been situated in a newly created 'artificial' institutional set up. In fact, expectations are high that an existing department will be strengthened, and this department will continue to function even after the external support has drawn to a halt. One final important element is that the programme is explicitly 'low budget'. No multiple salaries have been claimed from the Netherlands Government. Indeed, to some extent staff members at the University of Amsterdam have even used accumulated holidays to spend teaching in Hanoi. Daily allowances have been calculated far below the generally applied standard level, by choosing to live in relatively modest accommodation and to follow the local lifestyle. ■

Hans Schenk (University of Amsterdam, Faculty of Environmental Sciences) and Trinh Duy Luan (Institute of Sociology, NCSSH) are the ISTAR co-ordinators.

The Changing Pace of Life in Southeast Asia

By VINCENT HOUBEN

Report
In November 1997, a small group of European, American, Asian, and Australian scholars met under stormy Leiden skies to discuss the multivalent nature of time and time-perceptions in Southeast Asia. The conference was financed by the IIAS and the NIAS (Denmark).

In total ten papers were discussed. Although the participants broached very different sorts of issues, most of them aimed to disclose the ways in which temporal aspects of modernization have been accommodated within the identities of people within a particular region. At the end of the conference the participants felt it was more useful to talk of 'time regimes' instead of 'time' as such. The term 'time regime' leaves no doubt that in important ways time is a construct, its functional characteristics being determined by whom (an individual or a group) or what (a nation, for instance) it has been produced.

One category of papers tended to focus on the production of time rather than its reception. Thongchai Winichakul (University of Wisconsin-Madison) tackled the problem of how the Thai measured the degree to which they had advanced in the term 'siliwai' (a trope containing a culture specific modification of 'civilized') both inside Siam, for instance in relation to the forest people of the mountainous border regions, and in relation to the West. Siwilai was essentially a temporal scheme by which the Thai elite tried to negotiate its identity towards an envisioned future. Vincent Houben (Passau University) tried to show how different time orientations were set up during successive periods of modern history in Java. Until the middle of the nineteenth century time was above all 'inscribed', so that history was perceived of as a deliberate prefiguration of a particular present or future. Around 1850 the manifestations of Western technological advance provoked both awe and negation, but from the start of the twentieth century the notion of progress had been internalized by the Indonesians to such an extent that it became a powerful vehicle against colonialism. During the Revolution and under the Old Order the rapid passage of time was promoted, whereas the New Order has frenetically tried to freeze time and return to inscription.

Robert Cribb (NIAS Copenhagen) discussed the ways in which time was measured in Indonesia. The history of telling the time of day, in particular, was not only determined by technological development (from the sundial to the European clock) but also by socio-political entities.

For instance, the colonial state preserved local times for a very long time until the introduction of a limited number of standard time zones only. What started as uniformization of time reckoning ultimately resulted in the integration of the Archipelago into the modern world.

Andrew Turton (SOAS London) produced an ethnography of embassy, in which the time dimensions to which British diplomats visiting Thai states from the 17th until the 19th century were submitted were outlined. Unlike the Dutch imposing Western time on Indonesia, the delays or re-routing the British diplomats had to endure functioned as a kind of time warp imposed by the Thai, although over time the rate and volume of transcultural contact taking place as a whole accelerated. Stein Tønnesson (NIAS Copenhagen) looked at the pace of political life in Indochina as this was represented by the French political police between January 1946 and May 1947. The thinking of the Sûreté was based on the false premise that extremists could only temporarily disrupt normalcy and that the majority of the Vietnamese population longed for the restoration of a normal pace of life. Helen Creese (University of Queensland) tried to analyse how the past of Bali is being recreated in modern media. She illustrated that contestation exists between national identity on the one hand and the assertion of Balinese regional identity on the other hand. A substantial production of textual and audio-visual media, often linked to ritual performance practice, testify that a dynamic, continuous reinterpretation of the Balinese past is going on.

The other participants in the conference were engaged more with certain qualities of the reception of time or, to put more precisely, the way in which time can simultaneously be shaped and experienced by groups of people. Chan Kwok Bun (National University of Singapore) looked into factors that determine work stress among professional workers in present-day Singapore. Established professionals such as physicians and lawyers tend to possess monopolized expert knowledge and high social-economic returns, whereas emerging professionals (engineers, nurses, teachers and life insurance agents) lack these benefits. Although many dissimilarities characterize the various professional groups, stress proved to be generated not only by work-related performance pressure but also by an increasing amount of clashes between work time and time spent with the family. Professionals with more autonomy over their time schedule were less stress affected than professionals working in hierarchical organizations.

Jörgen Hellman (University of Gothenburg) studied time perceptions of a middle-class student theatre group in Bandung trying to revitalize traditional Longser theatre. While submitting to the metanarrative of 'development', they in fact see their endeavours as 'transitional' i.e. somewhere between traditional and modern, while during their performances 'no time' is being constructed. Two time concepts thus evolve, progress and punctuality, whereas flux could be linked to the social situation of the lower middle class. Juliette Koning (University of Wageningen) looked at generational differences in the appreciation of rapid social change over the past few New Order decades as experienced in a village on the north coast of Java. Dissimilar frames of references and separate identities of various generations produce tensions on issues such as the use of money, marriage, outward appearances, and work. Personal, social, and mechanical dimensions of time tend to diffract as the pace of transformation has stepped up enormously.

Gwyneth Overland (University of Oslo) drew upon her experiences with Khmer war refugees in their effort to integrate into Norwegian society. Having lived through the bitter Pol Pot years and a subsequent period in refugee camps, their once public past has turned into a privatized present, living in virtual segregation. A very important vehicle by which to rediscover a personal identity after traumatic experiences proved to be the performance of traditional rituals. Also, the creation of a private sphere of social life within the own subgroup proved to be a powerful instrument to rebuild their own identity.

Although covering a wide range of periods and localities, the direct and informal nature of the discussions between this small group of scholars coming from various disciplines proved to be very refreshing. The topic of time construction and time perception appeared to be in need of further exploration. It was agreed that the papers should not yet be published but that further activities in this direction, such as the results of the workshop on Time and Society to be held at the Nordic Institute of Asian Studies from 18-20 June 1998, should be incorporated. ■

Professor Vincent Houben is attached to the University of Passau, Germany

The Arabs in Southeast Asia (1870-1990)

From 8-12 December 1997 the Royal Institute of Linguistics and Anthropology (KITLV) in Leiden hosted its 12th International Workshop on Southeast Asian Studies. The workshop, which was organized jointly with the International Institute of Asian Studies (IIAS) and convened by Prof. Kees van Dijk, was devoted to the Arabs in Southeast Asia (1870 - c. 1990).

By HUUB DE JONGE

Report
Throughout history thousands of Arabs, in particular inhabitants of the Hadhramaut in South Yemen, have migrated to regions around the Indian Ocean. Until the middle of the nineteenth century most migrants settled along the East African or South Indian coasts. After the opening of the Suez Canal in 1869, however, the English Straits Settlements (Singapore, Malacca and Penang) and the Netherlands East Indies took precedence as the most important destinations. Only recently has this Arab diaspora drawn scholarly interest. In the past few years, several studies on the Hadhrami in Africa and India have been published but relatively little is still known about the vicissitudes of the immigrants in South-East Asia. Studies about the Hadhrami (or Arabs as they are always called) in this part of the world pale into insignificance in comparison with those about other minorities, such as the Chinese and the Indians. The main reason for holding this workshop was to begin to fill this gap.

The workshop was attended by participants from Malaysia, Singapore, Indonesia, Japan, Germany, Great Britain, the USA, Australia, and the Netherlands. In five sessions fifteen papers were discussed. The first two sessions, chaired succes-

sively by Kees van Dijk and Frans Hüsken, concerned the role of Arabs in religion and education in South-East Asia. In the third meeting, chaired by Henk Maier, the emphasis lay on the political aspects of the presence of Arabs in the region. The fourth session, chaired by Huub de Jonge, centred on the shifts in identity of the immigrants in their new environment. The fifth session, chaired by Thomas Pritzkat, dealt with the development of the relationships between the Hadhramaut and South-East Asian countries in the colonial and post-colonial periods.

The workshop was most fruitful. In the papers, presentations, and discussions new facts and new ideas were brought forward which in turn led to new questions for research. The meetings left no doubt that research on the Arabs in Southeast Asia is still in its infancy, as the history of the minority has only been written about in general terms. One enormous hiatus is that data concerning the place of this group within South-East Asian countries during post-war years is almost totally lacking.

At the closing business meeting Nico Kaptein and Huub de Jonge were entrusted with the publication of the proceedings of the workshop. Propitiously, the decision was made to organize a follow-up workshop in South-East Asia itself the next few years. Kees van Dijk and Farid Alatas will take charge of these preparations. ■



The emigrant Hadhrami did not forget their homeland. They gave all kinds of 'prescriptions' to improve the home situation.

13 ► 17 OCTOBER 1997
LEIDEN, THE NETHERLANDS

Perspectives on the Bird's Head of Irian Jaya

As a border area between Austronesian and Papuan languages and cultures, the Bird's Head Peninsula achieved growing importance as a 'laboratory' to test prevailing theories, classifications, and paradigms from both (East) Indonesia and New Guinea Studies. In the early nineties, this consideration led to the creation of the Irian Jaya Studies Project, a Programme for Interdisciplinary Research (ISIR). Since the initial years of the project, which was launched in early 1993, the need for an international, interdisciplinary conference such as this one made itself undoubtedly clear and has finally come to fruition. The conference was organized by ISIR in co-operation with the IIAS, and with the Indonesian Institute of Sciences (LIPI).

■ By JELLE MIEDEMA



In order to accommodate a variety of participants, contributions, and views from the field of East Indonesia Studies and beyond, for the first international conference on the Bird's Head Peninsula, an encompassing central theme had been chosen: 'Perspectives on the Bird's Head'. In several ways the conference formed a (new) stimulus to the Bird's Head Studies, or rather, the integration of the Bird's Head Studies into both New Guinea and East Indonesia Studies.

From an interdisciplinary perspective, the conference was highly stimulating, not only because of the detailed 'individual' research perspectives presented, but also because of the commentaries from both (East) Indonesian and Papua New Guinean research agendas. These generated 'new' views which help to place findings in wider, cross-disciplinary frameworks. Ideas about 'fertility', known from the central western Bird's Head Ayamaru area, for example, had a much wider significance inside and outside the Bird's Head. The insights concerned are just one example of how new perspectives can cross

areal boundaries and integrate results of investigations from the wider – yet administratively and scientifically separate – fields of study focusing on Eastern Indonesia or on Papua New Guinea.

Another discussion point which arose during the conference concerned a concept with a 'double' meaning: development. The conference enabled at least some participants to formulate their contribution to the Bird's Head research programme: more focus on 'historicity', or rather, on 'development' as an indispensable concept for comparison, analysis, and integration of the data. But the afore-mentioned was, as expected, only one notion of development. Representatives of LIPI emphatically reminded participants that, although an orientation towards theoretical research is very important, scientific research should provide practical information to assist development programmes. This point was reinforced by participant the Rev. Jenbise from Irian Jaya, who reminded his fellow participants that the objects of scientific research should not be forgotten, and that it was a common responsibility to keep an eye on current developments: 'The Bird's Head must not become a second Tembagapura'. NB: In Irian Jaya 'Tembagapura' is synonymous for grand-scale, (over)exploitation of natural resources. Earlier, the issue of natural resources was dealt with in a local as well as a global context by Professor Soegiarto (Member Advisory Board LIPI), who recommended that corporations and governments in the industrial world assume more responsibility for ensuring that bio-resources prospecting be done with more legality and with the informed consent of

the communities involved.

The conference resulted in divergent, but not mutually exclusive, discussions and research recommendations in the field of Social Sciences and Humanities, ranging from a focus on local worlds (local forms of Christianity), to a call to expand the scale (time, place) and/or to reconsider scales of comparison. In pre-ISIR times, research was restricted to areas situated mainly in the interior of the Bird's Head. With the advent of ISIR, however, some gaps in knowledge about inland cultures and languages have been reduced, while the diversity and complexity of the peninsula's mosaic increases in and near the coast. This implies that future research must pay more attention to 'urbanization', and also to the 'Sprachbund' character of Bird's Head languages.

The field of (comparative) linguistics formed also an overlap with Natural Sciences, where discussions ranged from a comparison of western Melanesia with the islands to the west, the Philippines and Indonesia, to species and genetic property rights.

One major theme dealt with in the field Social Sciences and Humanities was the dynamics of long-term, inter-regional processes of change (but not excluding short-term, 'local' processes of change). Within some disciplines, these processes are studied through a comparison of correlations between groups of phenomena across the Bird's Head, each phenomenon studied first in its own context of time and space. This comparison of clusters of phenomena is seen as an important tool by which to realize a cross-disciplinary integration of data.

One example of the ISIR Programme's cluster approach concerns (a dis-

cussion of) the rise and distribution of the prevailing ceremonial exchange system (the kain timur system), and its impact on several domains of life. The cluster approach – including the use of a centre-periphery model, to deal with imported cloths – has now been extended to the field of oral tradition, particularly tales about 'trickster-transformer-culture hero' figures. The attempt to integrate the study of patterns in mythology with patterns of mobility and politics is characterized as 'a striking example of how an explanatory order can be brought into what is at first a bewildering array of motifs' (keynote Professor A.J. Strathern). Another example of a cluster approach is presented in the field of linguistics. Especially in the keynote contribution by Professor Foley, a re-orientation towards a detailed study of the ethnography of speaking of a community in a given historical and cultural context, was stressed in order to be able to go beyond the mere classification of a language as 'Papuan' or 'Austronesian'.

The conference was sponsored by ISIR, Leiden University, Research School CNWS (Leiden), and the Royal Netherlands Academy of Arts and Sciences (KNAW). ■

Dr Jelle Miedema, co-ordinator of ISIR, is attached to the Projects Division of the Department of Languages and Cultures of Southeast Asia and Oceania, Leiden University.

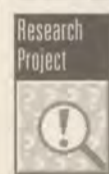
The ISIR project is a Priority Programme of the Netherlands Organization for Scientific Research (NWO) carried out under the auspices of the Netherlands Foundation for the Advancement of Tropical Research (WOTRO).

MAINLAND RIAU

Access to Natural Resources

Mainland Riau is rich in natural resources, but access to these resources is difficult in the swampland of eastern Sumatra. Rivers formed the axes of transport and the major determinant of the human settlement pattern for centuries. A new road from the inland capital of Pekanbaru to the seaport of Dumai, constructed by the oil-company Caltex in 1959, opened the area to successive waves of newcomers. The aim of this research project is to understand how and why various economic actors have gained access to the natural resources of mainland Riau.

■ By FREEK COLOMBIJN



The coastal area of mainland Riau (Riau Daratan) is a typical frontier society. It is rich in natural resources – oil, wood, and non-timber forest products – but the tropical peat-swamp forest, inundated during part of the year, forms an effective barrier preventing easy access to these riches. In this country, rich in potential but poor in accessibility, transport axes are more important than anywhere else.

Rivers formed the easiest, and in fact quite convenient, transport routes for generations. Human settle-

ments were concentrated alongside the rivers. Main markets developed where tributaries branched off, or beyond where ships of a certain draught found that they could not pass and had to transship their goods into smaller vessels. Beyond the confines of the rivers, there were only footpaths and population density was very low.

The rise of the motorcar provided the impetus for a Sumatran road scheme, planned by the central colonial government. A road from the West coast to Pekanbaru, the inland capital of Riau, was completed in 1929. It greatly reduced travelling time and opened up land for smallholder rubber plantations, but following the riv-

ers, did not alter the direction of the transport axes.

The Riau economy entered a completely new phase with the exploitation of oil. The California Texas Oil Company (Caltex) discovered the first oil field in Riau in 1940, and, disturbed by the Second World War, could finally start production in 1952. From then on, oil-mining in Riau has been a success story with its peak in 1970, when the province produced 84 percent of all Indonesia's oil export.

The bulk good posed new transport problems. Caltex found a radical solution to this through a whole new outlet with the construction of a deep sea port at Dumai and a 150-kilometre pipeline along a new road. In 1959 the whole road, from Pekanbaru to Dumai, was completed. At first it was a dirt road with ferry-crossings of rivers, but gradually the whole road has been up-graded with an asphalt surface, bridges replacing ferries and side roads.

The road opened the area for successive waves of other users. The first to enter the forests through the new road was the timber industry. Once the loggers had cleared the jungle, there was room for plantations of rubber and oil-palm, transmigrants (state-sponsored migrants coming from the overpopulated island of Java), and spontaneous migrants. The fast economic development along Riau's transport axes and the massive immigration have had profound demographic consequences. The eco-

nomie growth has also brought about ecological stress.

Many of the economic, social and ecological changes come together in Pekanbaru in a condensed form. Since its founding in 1784, Pekanbaru has always been a transportation hub, but did not really take off until Caltex began to invest in the urban infrastructure. The road and bridge built by Caltex in 1959 gave the urban orientation a 90 degrees twist: the central axis shifted from the river to the road leading over the bridge, at a right angle to the river. Many public buildings, formerly located near the river banks, have had to find a new site on this road or a parallel road, which has caused pressure on the land market.

The economic development of Riau in itself is something to be applauded, but the rapid economic growth and the massive influx of migrants, all claiming a share of the natural assets, make competition over these assets inevitable. The various actors involved perceive the landscape (with its resources and transport routes) quite differently (Bender, 1993). The competition becomes more intense when the stock of resources declines because of environmental depletion. Here lies the central research question: How have the various economic actors (private, corporate, and state) gained access to the natural resources of Riau Daratan between 1870 and the present? The research will move from a description of the historical process, to understanding underlying forces.

The key word access has two meanings: the opportunity or right to use a certain resource, and the means of getting to the place where that resource is located. Both access in the juridical and geographical sense are relevant in this research, and it is assumed that access in both meanings influence each other.

The concept encompassing the whole research is that of frontier (Turner, 1920). Frontiers have been widely debated for their impact on a democratic spirit, but is only recently that the ecological consequences of the social characteristics of frontiers have begun to be analysed systematically (Pichón, 1996). For an understanding of the pattern of spatial development of roads, social geographers provide theoretical inspiration (Tolley & Thurton, 1995). ■

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Dr F. Colombijn is an IIAS research fellow.

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By JOHN KLEINEN



No shrill tones from the classical chamber music of Hue, nor any archival animation of the Nam Giao ceremony, the Vietnamese emperor's annual offerings to Heaven. The Bulletin des Amis du Vieux Hue on CD-Rom does not start with such fancy embellishments for which other products in this market are known. Instead of video-clips and short sound-bytes, for the first time the interested scholar is offered the complete version of a rarely available magazine from colonial Vietnam. Reputed for its high quality prints and colourful covers, the BAVH, as it became known, is now a collector's item, partly because of its absence in many libraries outside France or Vietnam. Spanning at least six metres of bookshelf, the BAVH is integrally available on compact disc: 12,000 pages, 3,000 engravings and photographs, many of them in full colour, and 558 articles. Would you like to see the art of the Nguyễn dynasty or the Imperial Palace at Hue and the citadel? You just turn to issue 1/2 published in 1919 and you will see the Ngo Mon (Southern) Entrance or the celebrated 'blues of Hue' accompanied by a long article of Father Leopold Cadière, the founder of the Société des Amis du Vieux Hue (AVH) that published the Bulletin des Amis du Vieux Hue (BAVH). Are you interested in the famous Cao Xuân family? You click on the name of Cao Xuân Duc in the index and the obituary of this famous scholar-mandarin and compiler of a famous work on 19th-century geography will appear immediately. A simple search-engine brings you to all the places where the single name of a province or a place has been located.

The advantage of this CD-Rom over the microfilm version, which was produced in the seventies, is, of course, its full-colour reproduction and the search-engines (an Adobe Acrobat-version in French) with indexes on name and subjects, while direct prints of a complete article will enable the user to read it at ease. All the pages of the Bulletin are scanned, including the business reports of the Association. Photographs,

drawings, and maps are reproduced on a 72 dots per inch format, which gives a reasonable result to save enough memory to keep the complete series on one single CD-Rom. The scanning of the original subject and author index as it appeared in 1942, covering the period 1914 to 1944, obliged the producers to abstain from 'hyperlinking' Vietnamese words with their diacritical marks and Chinese references. Both appear as images, which are not separately indexed like the other reproductions used in the Bulletin. The reader has to retype these words first before browsing, but then the results are as satisfactory as any other term which can be highlighted to see if it is linked to another document. Although my beta-version of the CD-Rom did not support hyperlinking of the scanned texts, in their companion guide the authors assure users that it will do for all the non-Chinese and Vietnamese words. One hopes that they also will find a solution for the Vietnamese texts, because the price of this disk is high, at least for individual scholars and other interested readers. Only libraries and research institutes can afford to pay 2700 French francs (about 450 US dollars), but if they do, they will be the possessors of a high-quality product which can last for many years (and for many more when copying can be linked to constantly updated technology of CD-players).

The value attached to this CD-Rom derives largely from what the researcher expects from the sources



Ornamented Buddhist monk's rattle, made of wood (BAHV January-March 1919, page 203). The original is printed in light brown and pink.

kept in the Bulletin. Although its value has been proven, it is still possible to wonder what role and position the Association des Amis du Vieux Hue served at the time. Founded in November 1913, the Association was not a scientific institution like the Ecole Française d'Extrême Orient (ESEO), established in 1898. The whole endeavour started as a local folklore group whose members were concerned about the deterioration of the physical remnants of a civilization which they had conquered and partly destroyed. The initiative was taken by Father Léopold-Michel Cadière (1869-1955), a missionary of the French Société des Missions Etrangères, who soon became one of Indochina's most famous ethnologists. No serious scholar doing research on Vietnamese culture, religion, and social relations can do without his extensive writings. Although many of them appeared in the more scholarly magazine of the ESEO, of which Cadière was a correspondent as long as he lived, a number of his best contributions about art and folk religion are published in de BAVH.

The Association he founded was a club of well-informed Frenchmen and some members of the indigenous elite who lived in and around the ancient capital-city of Hue. Like many other French publishing activities in the colonial period, the BAVH certainly was a highly elitist endeavour, which seldom met the norms of public journalism. In spite of its highly qualitative appearance, its tone and content were fundamentally conservative in the sense that the Association and its medium, the BAVH, served a French version of the 'invention of tradition' effort, so well known in other colonies. But like that other entertaining magazine, The National Geographic, the editors of the BAVH seemed to have had as their motto that 'only what is of a kindly nature is printed' about Vietnam and its people. And who cares about the hidden message or the conservative or political background of the members of the Association when one likes to read about the production of ceramics in Binh Dinh, a vivid description of the festivities during Tet or for that matter the growth of swallow nests off the coast of Central Vietnam? Other issues are highly informative about old pagodas around Hue (partly destroyed or severely dilapidated nowadays), about the attitude towards bad spirits in Binh Thuan, or the different ways dragons are used in Vietnamese art. Browsing through the electronic version of the Bulletin des Amis du Vieux Hue is like travelling on a slow boat in an orientalist Vietnam, not yet affected by war and poverty. And although this feeling is deceptive, it offers both the sensation of being in a far country and the sensation of distinctness that exists only in places that possess their own deep-rooted character. ■

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Indonesia: from Colony to Nation-State

Zweers, Louis

INDIË VOORBIJ.

VAN KOLONIE TOT NATIE

Walburg Pers 1998

128 pp. Illustrated.

ISBN 90-5730-010-9 (hc).

Dfl 24,50



Publication

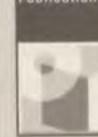


In Indië Voorbij, photo historian Louis Zweers explores the intriguing relationship between images, history, and image formation of the complex decolonization process of the Netherlands East Indies. Zweers provides an insight into the importance of photo-

graphs and film for the writing of the history of the last days of the Netherlands East Indies. The essays in this book, which are accompanied by fascinating images from the Algemeen Rijksarchief, shed light on forgotten affairs as well as hushed-up subjects concerning the turbulent colonial past. ■

BOOKS RECEIVED

Publication



Robert W. Hefner and Patricia Horvath (eds.)

ISLAM IN AN ERA OF NATION-STATES.

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East
Asia

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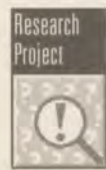
MACAO

TAIWAN

Chinese and Comparative Historiography

In China, history appears to be the 'idée fixe' which has encapsulated the Chinese world views throughout all ages. Thus, the study of the Chinese historiographical tradition is really worth devoting one's time to. Research in this field is expected to be led along some interesting new pathways thanks to an exceptionally exciting project – the 'International Project on Chinese and Comparative Historiography'. Activities carried out this project include a 'Conference on Sung Historical Thinking' and a preparatory meeting for a series of three conferences on 'Chinese Historiography and Historical Culture in a Comparative Perspective'.

■ By ACHIM MITTAG



China is one of the countries with the longest histories in the world', this is the opening sentence of the present Constitution of the People's Republic of China from 1982. Indeed, since ancient times, history has occupied the centre of Chinese thought. This has resulted in a great abundance of historical records in China, which have come down to us and which cover a period of nearly 3,000 years with exceptional continuity. For some modern interpreters, however, the line quoted only sums up what has been going wrong with China both in the past and in the present. They would argue that China is caught in a 'prison of history', leaving little hope for an easy escape because in China [the] pasts and the ways they are perceived ... restrict the present to a greater extent than most other cultures of the world are restricted by their pasts' (W.J.F. Jenner). However debatable this view is, it reminds us that historical thought, far from operating solely at the level of abstract notions, is closely interrelated with the discourse about the socio-political and the everyday world, constantly laying claim to a *Sitz-im-Leben*. Given this, the study of Chinese history writing and the Chinese cultural patterns of remembering the past appear to be especially relevant for a better understanding of the intellectual and cultural traditions of China, and for gaining a deeper insight into the inner machinery of the Chinese traditional world.

Inaugural meeting

Recently, enthusiasm for the study of Chinese historiography has been renewed. This is indicated by a range of research activities undertaken in the last few years, notably a seminal conference 'Chinese Historiography in Comparative Perspective', organized by Susanne Weigelin-Schwiedrzik in Heidelberg March/April, 1995 (see *History and Theory* 35:4 (1996)). With the aim of arousing further interest and of promoting co-ordina-

tion of research work, an International Project on Chinese and Comparative Historiography project was launched. Adding to the campaign, a Chinese Historiography Study Group has been organized under the Association of Asian Studies (AAS), which gives information about its ongoing activities in a newsletter.

The International Project on Chinese and Comparative Historiography was initiated by Thomas H. C. Lee (City College of New York, CUNY) in co-operation with Conrad Schirokauer (Columbia University). Jointly organized by Herzog August Bibliothek Wolfenbüttel, Bielefeld University; the National Taiwan University; and the City College of New York, this international project is directed by Thomas Lee, Conrad Schirokauer, Helwig Schmidt-Glintzer (Herzog August Bibliothek), Jörn Rüsen (Kulturwissenschaftliches Institut, Essen, Germany), Huang Chun-chieh, and Ku Wei-ying (both National Taiwan University).

With an initial grant from the Chiang Ching-kuo Foundation, the core-group of the International Project, joined by various other scholars, held an inaugural meeting at West Point, New York in November 1995, to chart the course of activities. There was a broad consensus agreeing to carry earlier concerted efforts at surveying and evaluating Chinese historical writing a step further and, at the same time, to relate closely to the contemporary discourse on theory and history, which has been stimulated by the radical political changes of the recent post-1989 past and the need for new cultural orientations. It was agreed to lay the emphasis on the comparative intercultural approach, for the purpose of establishing a constructive dialogue between Chinese historians, scholars in Chinese intellectual history, and specialists in Western and non-Western historical thinking. The group committed itself to addressing the methodological problems involved in such an intercultural comparison and to intensifying contacts with institutions and research networks in the field of history and theory, such as the International Commission for the History and Theory of Historiography, which publishes the *Storia della Storiografia*. To achieve this purpose, the group was very fortunate to be joined by three experts in Western historiography: president of the afore-mentioned Commission, Prof. Georg G. Iggers (SUNY, Buffalo/N.Y.), editor of *History and Theory*, Prof. Richard Vann (Wesleyan University), and Prof. Dan White (University of Albany).

Finally, the group decided to explore nine broader topics, namely: 1. notions of time; 2. 'culture historique'; 3. memory and identity; 4. history as texts; 5. institutionalized history; 6. ideology and historical criticism; 7. comparability; 8. forces shaping changes in history; 9. turning points in historical thinking (for further details, see *Chinese Historiography Study Group Newsletter* No. 1).

Conference on Sung Historical Thinking

After a busy year of preparation, the International Project embarked on an ambitious effort to reconsider 'Sung Historical Thinking and Historical Culture' in January this year; the Sung period (960-1279) being considered a turning point in the history of Chinese historiography. The conference, which again was made possible by a grant of the Chiang Ching-kuo Foundation and which was efficiently organized by Thomas Lee, in Nassau, Bahamas, assembled a number of senior and junior scholars in Sung Studies as well as some experts in Western historiography, from the USA, Germany, Taiwan, and Japan. Stimulated by a most enjoyable conference setting beside the beach, the discussions broke new ground in mapping out of what has been termed the evolving multiplicity of histories during the Sung period.

Apart from the intriguing question of what was new in Sung historiography and which new trends developed during this period, the topic of historical identity in the horizon of Sung Chinese people figured prominently in the discussions. As an invaluable document by which to inquire more deeply into this topic, Helwig Schmidt-Glintzer introduced a 12th century historical atlas ([Sung-pen] Li-tai ti-li chih-chang t'u), which was recently reprinted from a copy shipped to Japan in 1151. On the 48 maps contained in this unique cartographic work, China is shown as being an unchanging entity throughout the ages, protected by the Great Wall to the north from time immemorial.

The diversity of approaches and topics researched in the foregoing papers can neatly illustrate the

broad range of Sung historical thinking. All the more will it be difficult to make a selection for the intended conference volume, a task to which Conrad Schirokauer and Thomas Lee have committed themselves.

Conference series

Meanwhile, the Chiang Ching-kuo Foundation has accepted a grant proposal submitted under the auspices of the International Project by the German side. This proposal concerns a series of three conferences to be held in Germany 1998-2000. Broadly in line with the agreed general topics mentioned above, the conferences will concentrate on the following three topics: 1. Collective Identity, Experiences of Crisis, and Traumata; 2. Religion, Ritual, and Myth; 3. Ideology and Historical Criticism. The first of these conferences, organized by Jörn Rüsen, Chang-tze Hu, and Achim Mittag, will take place at the Kulturwissenschaftliche Institut in Essen (Germany), from 17-20 June 1998. A central theme of this conference will be the significant fact that Chinese identity is and continues to be deeply rooted in history, which can also be easily

seen from the ongoing debates in Mainland China and Taiwan about China's destiny and the prospects for preserving her 'Chineseness' in a rapidly globalizing world. The conference will focus on the relationship between collective identity and the specific mode of past-oriented thinking in China, paying special attention to the question of how experiences of crises and traumata were dealt with in Chinese historiography. It is hoped that the conference will result in acquiring new empirical knowledge about Chinese history writing and Chinese historical thought, and that it will generate new conceptual and methodological research strategies in the field of comparative historiography. ■

For further information:

THE CHINESE HISTORIOGRAPHY STUDY GROUP NEWSLETTER

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NAN NUU JOURNAL



NAN NUU is a new interdisciplinary, international journal devoted to studies of gender in China and covering all periods before the twentieth century. It aims to create a forum in which scholars worldwide can communicate and share their interest in gender-related topics. The journal's editors seek manuscripts presenting new research in areas which can range from archaeology to zither performance. Longer papers presenting detailed sinological evidence are especially welcome. Published articles will display full documentation in Chinese and Japanese. The journal appears twice a year and the language is English. All members of the editorial board share in the review and editing of manuscripts that are accepted for publication following external peer review.

NAN NUU publishes original studies related to men, women, and gender in the fields of history, literature, linguistics and language, anthropology, archaeology, art and music, law, philosophy, medicine/science, and religion. The chronological range is from the beginnings of civilization in China to the early twentieth century. In addition, NAN NUU contains a book review section on recent publications concerning gender, in Chinese

or Japanese and in Western languages. The Journal also publishes occasional review articles and reports about important developments in gender studies.

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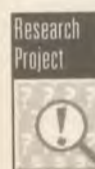
DR HARRIET ZURNDORFER

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The Studies on Qiaoxiang in Fujian

In the original sense, the term Qiaoxiang [QX] refers to the hometown of Chinese emigrants overseas, i.e. their birthplaces. To the descendants of emigrants born in resident countries, it means the motherland of his/her ancestors. However, not all the hometowns of Chinese emigrants can be regarded as QX. If it is to qualify as an object for social science research, the definition of QX should meet two other conditions. The first one is that the proportion of number of emigrants from this district should be taken into consideration. Ten per cent of the whole population of the district is regarded as a standard measure. The second is that the relationship between the emigrants and the district is closely maintained. Therefore, emigrants from a QX should exert considerable influence on the social-economic development of the area. Accordingly, QX study should cover two main issues: the relationships between overseas Chinese and their QX and the social and economic changes affected by this relationship.

By SONG PING



Qiaoxiang in China refer mainly to Southeast coastal areas, particularly the provinces Guangdong and Fujian. According to statistics, up to 1989 the number of overseas Chinese of Fujian origin was 8,840,000, which was 34.5% of whole overseas Chinese (25,640,000) population, or 29.6% of the whole Fujian population (29,850,000). (FDBW, 1992: 27; FJN, 1990: 36).

Qiaoxiang Studies since the 1980s

There are four observations which should be made about QX studies in Fujian: first of all there is the resumption of field studies in QX. During the 1980s, research teams of the history department of Xiamen University undertook field investigations in QX. They have compiled and published a number of reports on their research. While they did this, researchers from Fujian Huaqiao University paid attention to collecting QX family archive materials. Other related organizations such as the Overseas Chinese Affairs office also took part in the QX studies.

Secondly, a number of publications based on the research data has appeared, including 'A Selection of Materials on the Modern History of Overseas Chinese Investment in Domestic Enterprises: Fujian Volume, from late 1950s to early 1960s'; 'Fujian Archives of Overseas Chinese'; and 'Historical Materials of the Business of Overseas Chinese Postal Agencies in Quanzhou'.

Thirdly, a series of annals of overseas Chinese have been published, including 'Fujian overseas Chinese annals'; 'Xiamen overseas Chinese'; 'Quanzhou overseas Chinese'; 'Tonggan overseas Chinese annals'; and 'Jinjiang overseas Chinese'.

Fourthly, a number of academic achievements have been attained in the field. For example, 296 articles on the QX topic appeared in newspapers and journals by 1996. These articles can be subdivided into the following seven categories:

1. The syncretical study and theoretical approach

A few studies focused on syncretical analysis of QX research, such as the impact of emigrants overseas on the modernization of certain Chinese cities

2. The emigrant history of QX

Qiaoxiang have emerged and developed only as a corollary of emigration. In this sense, the study of migration should be a starting point. More than 50 papers focused on Fujian emigrant history. The papers covered questions including the cause, scale, structure, distinguishing features and channels of emigrants. Most of these papers covered the period of pre 1950s.

3. Overseas Chinese and QX Politics

Overseas Chinese were involved in various political activities before 1949. This fact elicited some research attention, but few papers discussed the political relationships between overseas Chinese and their Fujian QX. This could be attributed to the fact that Fujian was not a frontline area during the political struggles such as the 1911 Revolution or the Sino-Japan War. Yet a number of achievements did merit some attention. A few papers dealt with the South Fujian Association of Small Swords which emerged about the middle of the 19th century or the 'Fujian Incident' in 1930s. They indicate that a special political relationship between overseas Chinese and their QX can not be explained by framework of nationalism.

4. Overseas Chinese and the QX economy

Foreign capital, including diaspora capital, was an important focus of the studies collected. A Thirty-five papers referred to this topic. Most of them only enumerated the facts, introduced certain statistic data, and summarized several general features. Others referred to current diaspora investments since the 1980s; the scale, component, capital source, location, method, and amount of the investment; or the investment of Southeast Asian Chinese tycoons in their Fujian QX. Viewed critically, these papers seem to devote themselves too much to pragmatism. Un-

satisfactorily, the figures in these papers differed too greatly from each other.

5. Remittance of Overseas Chinese

Remittances have been a major channel linking overseas Chinese and their QX. The research on this field had already reached a considerably high level during 1930-1940. Since the 1980s, the development of the study is shown by data tapping. Taken as a whole, no new achievement has yet emerged.

6. Overseas Chinese and Public Welfare in QX

Overseas Chinese donations for the public welfare of their hometowns have a long history in QX. Most of the studies have covered the donations in the educational field. These articles can be divided into three types: (1) The individual contribution to the education in QX; (2) the matter of schools donated to a single county or village. (3) a syncretical study on QX education. Generally speaking, the third type of the study has been the most comprehensive.

7. Overseas Chinese and Folk Customs of QX

Work on this aspect has relied basically on the observation of a static state. In the 1930s some attention was paid to the evolution of QX folk customs but nowadays the changes of the folk customs are seldom studied in academic circles.

General Comments and Prospects

Historical issues have so far occupied a considerable proportion in the studies of QX in Fujian. By contrast, contemporary issues have had only a small share in the study on the topic. The way research teams were constituted was thought to have something to do with this tendency. The majority of the researchers have shown a tendency to concentrate on emigrant history, the migrant and revolution, remittances, and biography. While this has happened, a number of fields have still remained a blank, including the dynamic connections between social organization in QX and overseas Chinese. In fact, many issues, such as ethnic Chinese family history, social associations: unions of the aged, boards of trustees and returned migrant unions, need to be studied.

'Love one's motherland and one's hometown' has been a common interpretative framework in Chinese scholarly circle. It has been widely used to explain the various activities

of overseas Chinese in the political, economic and cultural fields. This has been the biggest theoretical error, submitting social science to the exigencies of political propaganda. Because this stifled theory exploration, and it restricted the choice of object and data for researchers. This was one of the main reasons why the subjects of study have been limited.

The majority of Chinese researchers have used traditional methods, i.e. the narrative historical approach. The advantage of this method is to emphasize the cause and effect as well as characteristics of the subject matter. But researchers show a marked tendency to slide off into the mode of causation via this method. This presents a rigid formula, i.e. 'cause-process-result', therefore the object was simplified and then emerged. In order to remedy this defect, we should draw the approaches of sociology, anthropology, psychology and economics into this field to improve research quality and open new insights. Nor should the importance of a comparative approach be forgotten. ■

This is the edited version of a paper presented at the IIAS workshop:

'International Social Organization in the East and Southeast Asia: Qiaoxiang Ties during the Twentieth Century', 28-29 August 1997, Leiden.

CHINA ARCHAEOLOGY AND ART DIGEST



The China Archaeology and Art Digest is an illustrated quarterly that is recognized as an essential guide to all those

following the latest developments in Chinese archaeology and art history. The digest, each issue of which runs to more than 200 pages, contains full and intelligent abstracts in English of articles from more than one hundred Chinese academic journals published in the previous quarter, almost half of which specialize in the field of archaeology and 'cultural relics'. All synopses feature key words, further references and full-form Chinese characters after all proper

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China Archaeology and Art Digest is prepared in conjunction with staff from Beijing University's Archaeology department. An annual subscription costs US\$ 160 which includes airmail postage. For the next three months IIAS Newsletter subscribers can subscribe at the reduced rate of US\$ 144 per annum. To subscribe

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In conjunction with the Qinghai Archaeology Institute, Art Text is also organizing a workshop and fieldtrip to study the Dulan excavations and finds in Qinghai. The workshop will be from 2-7 August 1998. IIAS Newsletter subscribers and AAS members will be given preferential treatment. For further details, contact the e-mail address below. ■

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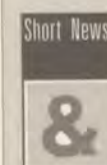
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BIBLIOGRAPHY OF MODERN HONG KONG HISTORICAL MONOGRAPHS



The Centre of Asian Studies at the University of Hong Kong is currently compiling an annotated bibliography of historical

monographs dealing with modern Hong Kong history. In light of the growing interest in Hong Kong Studies, both locally in Asia and abroad, this project aims at providing historians and other scholars working within the field of Hong Kong Studies with a comprehensive list of the most important primary and secondary monographs on modern Hong Kong history, 1840-1997. This project hopes to promote Hong Kong histori-

cal studies throughout the world by making it easier for scholars to conduct research both inside the Hong Kong SAR and abroad. The bibliography will be arranged topically into fourteen different categories—ranging from economic and social history to the history of military, corporate, and political organizations within Hong Kong—and will contain sources in English, Chinese, and Japanese. Upon completion the bibliography will be distributed in a printed and CD-ROM format in order to make it readily accessible to the widest possible range of scholars.

The director of the project, Dr Pui-tak Lee, is looking for assistance in tracking down rare and obscure sources (excluding articles) held in either public or private collections. In addition to welcoming individu-

al citations (viz. title, author, publication, and holdings information), all published or unpublished bibliographies related to Hong Kong history would also be greatly beneficial to the success of the project. ■

All those interested in lending assistance to the project can contact the director or his research assistant directly:

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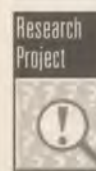
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A Review of Studies on Migrant Labour in South China

One of the greatest and most dramatic impacts of foreign investment in China is the movement of more than ten million migrants from diverse and distant parts into southern China. Migration of labour into the overseas Chinese-invested enterprises in South China has been a phenomenon of intra-China labour migration since the early 1980s. This phenomenon has not only changed the structure of traditional Chinese labour markets, it has also reduced the gaps between urban and rural disparities in the country. Another important impact of this massive labour migration is the rise of a new migrant working class in China. Studies have revealed that most of the migrant workers are young, female-dominated, and of peasant origin. Therefore, labour management and education have emerged as a crucially important issue of the workplace. This is the central theme of this paper.

■ By CEN HUANG



In 1996 alone, China actually utilized foreign investments amounting to US\$ 42.35 billion, of which 70.9%, according to official PRC records, came from overseas Chinese (Chen and Hu, 1997; Zhang, 1997). Some 120,000 foreign-funded enterprises had gone into operation, and most of them were located in southern coastal China. Other studies estimated that more than 20 million people were employed by overseas Chinese invested enterprises (East Asian Analytical Unit, 1995; Huang, 1997). There were 11 million migrant workers in Guangdong in 1996 (Far East Economic Review, 4 April 1996), most of whom had found jobs in the foreign-invested enterprises in the special economic zones and the Pearl River Delta region. A report indicates that eight out of ten workers who worked in overseas Chinese-invested enterprises in Guangdong were migrants, and mainly from interior provinces such as Sichuan, Henan, Hunan, and Yunnan (Che, 1997). In the author's sample of 28,000 workers, 75.6% (21,140) were migrants. In many newly developed industrial towns, migrants made up the majority of the population in the region both in the labour force and as residents. In this study, the term 'migrants' represents migrant workers in overseas Chinese-invested enterprises.

Several research studies have been concerned with migrant labour in South China. Tracy and colleagues (1996) studied labour and the diaspora capital in South China. Gao (1996) focused on labour relations in Taiwanese firms in China. Chen (1997) wrote about the new trends among migrants in China. Scharping and associates (1997) conducted a survey on migrant workers in the cities of Shenzhen and Foshan. Schak (1997) researched labour problems in Taiwanese-funded firms. Huang (1997, 1998) investigated workers organizations in overseas Chinese-invested enterprises in South China. A number of observations of migrant labour can be drawn from these studies.

The purpose of migration

The majority of migrants moved to South China with an undisputed economic purpose, namely to make a better life for themselves and to make money to support their families still in the countryside (Scharping, et al, 1997; Schak, 1997; Huang, 1997). South China provides opportunities of employment because of the booming foreign-invested enterprises which demand high volume of labour force. Large gaps in wages and standards of living between South China and places of origin are also an attractive factor to migrants.

A second reason for labour migration is related to surplus labour in agriculture. According to the Chinese press, China is experiencing a 'tidal wave of rural migration labour'. It was estimated that at present 80 million migrants are causing the largest flow of migrant labour in Chinese history (Chen, 1997).

Composition of migrant workers

The majority of the migrants in the studies mentioned above consisted of a young working population. A report indicates that of the 80 million migrants in China, 60 million were younger than 24 years old (Chen, 1997). Many of them were of peasant origin before migration and had little industrial work experience (Scharping, et al 1997; Huang, 1997, 1998). The majority came from underdeveloped provinces, such as Sichuan, Hunan, Henan, and Yunnan.

In terms of gender proportions, among the migrants in South China, female workers dominate the labour force in the workplace. In the author's sample of the 28,000 workers in 20 enterprises studied, 17,780 (63.5%) were female. This gender proportion reflects the nature of work, such as the garment and shoe-making industries, which as a rule employ mainly female workers.

It was interesting to note that the majority of migrant workers included in the study had a low education level (Schak, 1997; Huang, 1997). However, Scharping's (1997) study found that migrants had a higher educational level overall than their non-migrant counterparts in Shenzhen, the special economic zone in China, where strict government policies controlled unskilled migrant labour.

Channels of labour migration

The studies revealed that the information about the possibility for migration came mostly from the relatives (48.2%) and friends (41.9%) of migrants (Scharping, et al, 1997). These two groups of people provided the basic social network not only for the chain migration from the place of origin, but also for finding and changing jobs in the places of settlement. Because of the help of relatives and friends, the majority of the migrants could find jobs immediately on their arrival in South China. This kind of social network ensures both emotional and economic assistance for migrants. Huang (1997) found that most migrants spent their free time with people with whom they shared a common origin. They all kept close contacts with relatives and friends at home by visiting home regularly and sending remittances.

Impact of labour migration

The trends in migration observed in South China cannot be explained by changes in the labour market alone, other economic and social factors also play a role. From an economic perspective, remittances sent to rural families have greatly benefited both migrants' families and their communities. Money sent home has helped families solve financial difficulties and subsidized their daily lives. Remittances have also played an important role in the development of places of emigration in the region. In some sending places, migration for employment had been treated as part of a medium-term development strategy. For example, five million emigrant workers from Sichuan province sent home remittances, amounting to RMB20.2 billion in 1996, which equalled the total financial revenue of the province in the same year (Chen, 1997).

From a social development perspective, for the majority of the migrants, who are young and single, and planning to return to their original places after a couple of years, hardship and risk are acceptable sacrifices in return for what could be translated back home as substantial savings. It is difficult to say at this stage whether these savings are to be used by the migrants to raise the consumption levels of the family, as a foundation for setting up their own families, or invested into more productive agriculture or perhaps used to set up small industrial ventures on the model of what they will have learnt in South China. Indubitably, the experience of migration and the work skills developed in the enterprise could be invaluable not simply for the migrant's personal development, these are also beneficial to the society as a whole. Studies have revealed that the movement of investing back in one's own hometown has already emerged among migrants in some sending places (Chen, 1997).

The history of labour migration in other countries suggests that at least some of the migrants are likely to remain more permanently and that, if they do, they will be likely to demand a greater share of the value of their products as well as decent working conditions and more secure employment (Tracy, et al, 1996). Should this be the case, the emerging migrant working class will move rapidly from passive and victimized status to high levels of class consciousness and play an active role in the workplace and surrounding communities. This will have a significant impact on the reconstruction of China's labour force.

Another interesting finding has been the change in migrants' personal values. Scharping and associates (1997) found that wanting to be rich and wealthy, to be successful, and to be self-realized were the top personal values of migrants. While, the avoidance of risks, personal conflicts, and responsibilities were also found to be highly valued in his study. This set of personal values reflects a contradictory characteristic of migrant workers. Migrants really wanted to change for better positions economically, but they were hesitant to take risks and make the efforts necessary to achieve this change. This may be a result of their non-contracted employment in the enterprise.

In conclusion, the phenomenon of massive labour migration into south China has had significant impact on China's labour markets, as well as affecting other economic and social factors since the 1980s. Remittances sent to places of origin have greatly benefited both the migrants' families and their communities. The experience of migration and work skills developed in the enterprise are invaluable to the migrants' personal development and are beneficial to the society as a whole. Another important impact of this massive labour migration is the rise of a new migrant working class in China. This review has indicated that much research attention in the above studies has been given to the purpose, processes, and outcome of labour migration in the booming economy of South China. A comparative analysis between female and male, and between unskilled and skilled migrant workers will now be extremely helpful to develop the study even further. ■

Dr Cen Huang is an IIAS research fellow working within the research programme International Social Organization in East and Southeast Asia: Qiaoxiang ties in the Twentieth Century.

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Common Knowledge and Scientific Discourse: Kaibara Ekiken (1630-1714)

The three-day symposium entitled 'A medium for Common Knowledge and Scientific Discourse: the Case of Kaibara Ekiken (1630-1714)', organized by B.W. Ringger (Paris) and W.J. Boot (Leiden), brought together some twenty researchers from a number of different disciplines and countries. The issue was to understand how and from which sources knowledge is formed, to describe its modes of circulation, to draw up a list of principal vectors, be they human (literati, scientists, publishers, local politicians) or material (books, bookshops, institutions), and to examine what the end-users actually do with it.

By B.W. RINGGER

Report
Some people might be surprised about the choice of Kaibara Ekiken as the topic. Despite the production of over a hundred titles (not counting innumerable letters, notes, journals etc.) covering all manner of subjects (philosophy, education, health, pharmacopoeia, natural sciences, geography, etc.), Ekiken has not generated much interest. At least, not in the way he has been studied up till now. Other than the odd exception proving the rule, the main endeavour has been to paint the picture of a philosophical profile that marked posterity, or to pinpoint an ontological or metaphysical (if possible original) form of thinking. Ultimately, however, the vocation of neither the man (profoundly moral) nor the work (indebted to its neo-Confucian heritage) was to stand apart from its intellectual heritage.

Why is it that some of his works, such as the *Yōjōkun*, a manual of day-to-day health precepts, are read and enjoyed even now (to the great displeasure of certain doctors who find it merely irrational)? Why is Ekiken considered one of the driving-forces behind the Japanese pre-scientific movement? Question such as these can only be understood by a dramatic change in scientific perspective. Examining the *Yōjōkun* (The Book of Life-nourishing Principles), we soon realize we are not dealing with an innovative work (in terms of content), but a composite work assimilating extant traditions (Taoist, neo-Confucian or even, albeit implicitly, Buddhist). And this is where the interest lies: his particular way of assimilating the classics. According to Mugitani Kunio (Kyoto Jinbunken): Ekiken explains his theories in the most minute detail and in simple Japanese (...) he constructed his own theories by picking and choosing from the Chinese corpus that which fitted the climate, society, and cul-

ture of Japan (...). For Tsujimoto Masashi (Kyoto University), the *Yōjōkun* contains a sort of purely pedagogical project: 'Ekiken wrote a kind of story on (Confucian) scholarship in which the main target was people; Ekiken's major contribution was without doubt the dissemination of his discourse on scholarship amongst people'. Here, we find two related mechanisms: on the one hand, a gradually increasing class of literate people, who studied Ekiken's published books on their own, and thereby stimulating Ekiken's writing, and on the other, the actual existence of Ekiken's texts invited a growing number of ordinary people to study, and hence contributed towards the diffusion of literacy and a kind of cultural awareness amongst laymen.

Thanks to the work of Yotoka Fuyuhiko (Tachibana Jochi University, Kyoto), we know even more about the reception that Ekiken's books were given. By studying the diaries and book catalogues in a stratum of village officials and rural merchants in the village society of Ekiken's day (late 17th, early 18th century), Yokota showed that 'many of these people possessed collections of several hundred volumes on almost any subject'. Confucian medical books were present as both Chinese books (not different from the original) and in the form of annotated books, translations, commentaries, etc. To para-

phrase Yokota, there could be said to have been an 'intellectual way of reading books' very similar to Ekiken's taste. 'The way in which Ekiken wrote books - producing annotations and commentaries of Chinese books on Confucianism, medicine, *yōjō* (nourishing life), natural history, etc. - corresponds very nicely with the intellectual temper of this time'. It is worth noting that Ekiken sometimes actively followed these trends by publishing in collaboration with publishers such as Ryūshiken.

As a mediator within the literary world, and between this social group and the layman, Kaibara Ekiken was also partly responsible for what one could call the outcome of pre-scientific knowledge (mostly in the natural sciences, geography, etc.) This tendency can be illustrated by the *Yamato Honzō* (Japanese Materia Medica). Based on an extensive analysis of some of its most textual aspects (language, rhetoric, drafts, etc.) and not overlooking its classification, George Métaillé (National Museum of Natural Sciences, Paris) underlined the differences between the *Yamato Honzō* and its forerunners, especially the *Bencao Gangmu* by Li Shizhen (1518-1598): although there are many different forms of text (...) producing a progressive shift of interest from mainly materia medica towards natural products per se. Looking at the concept of common

knowledge, a scientific discourse cannot be understood in abstracto, without paying full attention to printing equipment and book diffusion (Mayanagi Makoto, University of Ibaraki) or a serious study of some of the agents playing the role of knowledge-transmitter, such as Geertz for Japan (H. Beukers, Faculty of Medicine, Leiden) or Rousseau for Europe (R.P. Visser, Faculty of Sciences, Utrecht).

What thus comes over as the main goal of the symposium - and one, we hope, which will generate further matter for debate - is nothing less than the possibility of opening up new approaches to knowledge in the history of Japan and Europe. By merely switching the research perspective from isolated content analysis to a study of practical knowledge as process (of production, diffusion, and reception), we would like to think that the IIAS symposium will allow many of its participants to develop new interdisciplinary and international research in the field of the Humanities and Social Sciences.

For information about the Digest or about the workshop, please contact the editors at E-mail: atext@public3.bta.net.cn

Dr B.W. Ringger (Paris) was a Senior Visiting Fellow with the IIAS in March 1998 Hong Kong

Chinese Merchants and Confucianism

Richard John Lufrano

HONORABLE MERCHANTS:

COMMERCE AND SELF-CULTIVATION IN LATE IMPERIAL CHINA

University of Hawai'i Press, Honolulu 1997

241 pp.

ISBN: 0-8248-1740-0

BY HARRIET T. ZURNDORFER

Publication
As interest in the Confucian origins of Pacific Rim business practices continues to grow, historical explanations behind the East Asian success story assume greater importance. Lufrano's book probes among the deepest roots of this phenomenon with a precise examination of some of the merchant manuals used by the Qing dynasty precursors of today's commercial champions. These publications include the 1792 'Guide for Traders and Shopkeepers' (*Shanggu bianlan*) and the 1854 'Essential Knowledge for Trade' (*Maoyi xuzhi*), although *Honorable Merchants* alludes to many more works of this genre.

The merchant manual, a distinctly eighteenth-century literary product, which developed out of earlier family instruction compendia and merchant route books, advised readers how to become both prosperous businessmen and respectable gentlemen (women not having any role to serve either in the publications or in the merchant profession). These commercial handbooks, written by and for merchants, Lufrano claims, purported to teach 'Confucian' morality. Although some merchant-authors composed these works to boast of their literacy to others, and not least, to make monetary profit for their endeavours, their major preoccupation was to demonstrate the commercial class's appropriation of (elitist) Confucian values. These qualities include, according to the 'Guide for Traders and Shopkeepers',

benevolence, righteousness, propriety, moral knowledge, sincerity, and of course, filial piety; and according to 'Essential Knowledge for Trade', caution, moderation, diligence, loyalty, courage, conscientiousness, cultivating one's nature (*xing*), and nourishing one's vital spirit (*qi*).

For anyone familiar with Max Weber's *The Religion of China*, this list of Confucian attributes is a far-cry from the ideological factors Weber considered inimical to China developing capitalism. Thus, for someone, and in particular, someone with a particular urgency to learn how the Confucian-capitalist synthesis came about, Lufrano's book offers few clues. In fact, for those of us like myself who attended graduate school in the late 1960s and remember how Mao Zedong was revered for helping to modernize China, the Confucian recipe here is a strange concoction indeed.

The problem with Lufrano's thesis is its monolithic presentation of the merchant-Confucian connection. That Qing merchants engaged in a 'Confucian discourse' on social hier-

archy, status definition, and even respectability, as these manuals testify, may be true. But it is probably just as true that these same persons gambled, cheated, depended on fortune-tellers, treated their less-fortunate inferiors with contempt, and prayed to a variety of local gods, in order to carry out their business activities. As individuals, they might have also been unreliable, slothful, timid, selfish, and ostentatious.

Like other scholars such as the America-based Yu Yingshi whose work he admires, Lufrano maintains there is a connection to be found between merchant manuals and the broader philosophical developments of the late imperial era (roughly 1550-1900). He also subscribes to the doctrine endorsed by another America-based China scholar, Tu Weiming, who in a series of publications has avowed the importance of 'self-cultivation' to Confucian moral development. Lufrano in his book utilizes Tu's idea of self-cultivation, the practice of one informing on every act and decision to assure appropriate behaviour in every situation, and

sees this concept as the basis of merchants 'internalizing' Confucian values. He proposes on page 61 that there was [only] a "short leap" for merchants to link 'self-cultivation' with their own business routines. But this jump, minor as it may have been, is non-sequitur: there is not sufficient evidence to link prescriptive morality texts with economic dynamism, or the lack thereof.

In sum, while *Honorable Merchants* may fail to convince the reader of the connection between religious/intellectual belief and 'progressive' economic development, this book is full of interesting details about merchant manuals and the cosmopolitan world of late imperial markets and cities in which they were utilized.

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23 > 25 MARCH 1998
AMSTERDAM, THE NETHERLANDS

Japan-the Netherlands: Old Relationships, New Sources

Old Relationships, New Sources: Contemporary Methodologies and Shifting Perceptions in 400 Years of Dutch-Japanese Interaction. This was the title of the two-day seminar held by the Historical Research Programme on Relations between Japan and the Netherlands through its bureau, the Netherlands State Institute for War Documentation (RIOD), which was financed by the Government of Japan. The Research Programme commenced giving financial support for research and documentation projects representative of the 400 years of relations between these two countries, which is due to be celebrated in 2000.

■ By ROSEMARY ROBSON-MCKILLOP



The initiative for the seminar was taken by His Excellency Mr. Tadashi Ikeda, Ambassador of Japan in the Netherlands, and Professor J.Th.M. Banks, Chairman of the Steering Committee. Much of the practical organization was in the hands of Dr E. Touwen-Bouwsma and Mariska van Bruggen.

The opening speeches, by Ambassador Ikeda (see page ##), Prof. Banks, and by Dr Blom, (director of the RIOD), were followed by presen-

tations of the projects currently being funded and these cover the whole spectrum of the past four hundred years of interaction, illuminating all sorts of aspects of the sometimes tumultuous relationship. The first project under the supervision of Prof. G. Teitler and Prof. K.W. Radtke, is the project to translate extracts from the reports of Col. H.J.D. de Fremery of the Royal Netherlands Indies Army (KNIL). Col. De Fremery was asked by the General Staff of the KNIL, which had been observing the growing military strength of Japan with apprehen-

sion, to make reports on the course of the Sino-Japanese war. In all he wrote twenty-three reports between July 1937 and the beginning of 1939. The making available of these reports will cover an important gap in our knowledge of the period leading up to Second World War.

The next report by Dr F. Steijlen, the head of the Oral History Project on Indonesia in the Netherlands, covered the first year of this project which was launched in 1997. The aim is to collect the life stories of a thousand people who lived in Indonesia or parts of the Netherlands East Indies between 1940 and 1963. The project was established by nine research and documentation institutes and universities and is based at the Royal Institute for Linguistics and Anthropology (KITLV) in Leiden. The 210 interviews already conducted are available at the KITLV for researchers. The material will be recorded on minidisk, which combines digital recording facilities with potential random accessibility.

Closely allied to this oral history project is the Diary Project, which

was outlined by Mariska van Bruggen. The aim of this project is to enable a wider public, especially in Japan, to become acquainted with the traumatic experiences suffered by Dutch war victims in Southeast Asia. This project has three aims. The first concerns the cataloguing, selection, and translation into Japanese of parts of diaries kept by prisoners in concentration and prisoner-of-war camps which are held in the collection of the RIOD. The second part will be to translate into Japanese and publish in Japan Dutch books about Dutch war victims. The goal of the third section will be to produce educational material for school pupils in Japan between the ages of 12 and 18. It will be in the form of written texts in combination with instruction sheets and CD-Rom.

Dr P. Koenders of the General State Archives in The Hague described the production of a new guide on the history of Japanese-Dutch relations being compiled by the State Archives. To ensure ready access to this much-used material, a database model has been developed on the structure of the General International Standard for Archival Description or ISAG(G). The guide, which is in English, is well equipped for future retrieval on the Internet.

The next presentation described two in a series of monographs which are being written to commemorate the anniversary. Ms Kayoko Fujita is preparing a study of the policy measures undertaken by the Dutch East India Company to deal with the transformation of Japan under the Tokugawa Shogunate in the second half of the 17th century. The other monograph, being written by Ms Cynthia Viallé, makes a special art-

historical study of Japanese lacquerware, which remained a top priority item of trade for the 220 years which the Dutch traded at Deshima. Both these studies are being prepared under the supervision of Dr Leonard Blussé.

The topic of the next presentation by F. Groenedijk was Japanese film propaganda during the Pacific War. The newly founded Netherlands Audiovisual Archives will locate and catalogue wartime Japanese propaganda films kept in Dutch archives. The Dutch Film Archives still holds (parts of) about 100 wartime films, produced either in Japan or in Indonesia, but unfortunately their existence is a well-kept secret.

Prof. E. Zürcher and Ms. E. Uitzinger described and gave a fascinating sample of their endeavours to collect, describe, and store in digitalized form visual materials pertaining to pre-1900 Dutch-Japanese relations. The main focus will be Deshima. This project is based at the Japanese Department of Leiden University.

The next two days were devoted to more detailed descriptions of various aspects of the projects. In these distinguished guests from Japan like Prof. Toru Haga of Tokyo University, Prof. Mitsuo Nakamura of Chiba University, Dr Shigemitsu Inaga of the International Research Center for Japanese Studies, and Prof. Tadashi Yoshida of Tohoku University took a leading part.

The open day concluded with a reception offered by His Excellency Mr. Ikeda in the stately new premises of the Netherlands State Institute for War Documentation on the Herengracht. ■

The Politics of Reclusion

Kendall H. Brown

**THE POLITICS OF RECLUSION.
PAINTING AND POWER IN
MOMOYAMA JAPAN.**

University of Hawai'i Press, Honolulu,
1997. ISBN 0-8248-1913-6

■ By J.P. LAMERS



The question Brown sets out to answer in his study is what accounts for the popularity in Momoyama period Japan (1576-1615) of depictions of Chinese hermits such as the semi-historical Seven Sages of the Bamboo Grove and the legendary Four Greybeards of Mount Shang. Hermit-theme paintings not only appealed to the military rulers of Japan who established themselves in this era, but they also found favour with aristocrats and priests who saw their power usurped or nullified by these new military leaders. Traditional interpretations of Momoyama painting cannot explain this widespread acceptance. Why was it, Brown asks, that 'competing social groups' had their residences adorned by identical Chinese-figure subjects? How could the hermit themes cater both to the people in power and to those excluded

from power in late-sixteenth and early-seventeenth-century Japan?

The answer proposed by Brown is that the hermit-theme paintings possessed a 'multivalent meaning', which derived from their Chinese origins. 'The values of eremitism' in China could be either political or personal, involving either the renunciation of public office or the affirmative choice for self-cultivation. In addition, the theme of the Four Greybeards showed 'the duty of good Confucians to withdraw in protest of bad government and, conversely, to serve when good administration was restored'. Although transformed to some extent in the transmission process, 'the original Chinese implications of these subjects' were by and large maintained in Japan. Brown argues that they were still recognized by the Japanese of the sixteenth century. Most Japanese representations of these themes created 'an idealized world where groups of lofty scholars live in communion with nature and where they engage in refined activities'. It was this kind of 'aesthetic reclusion' which made the Momoyama paintings featuring the Seven Sages or the Four Greybeards politically ambivalent: such paintings could be expressions of political legitimation, while they could also be the carriers of

soft-spoken political protest. It all depended on who was doing the reading.

The body of Brown's study is in fact an attempt to 'articulate the Japanese discourse on reclusion'. Chapter Two traces the hermit-themes of the Seven Sages and Four Greybeards from their origins in China to their reception and adaptation in Japanese literature and poetry. He draws our attention to the Chinese sources of Japanese culture, while emphasizing that the Japanese also reinterpreted the Chinese cultural heritage. In Chapter Three the topic of aesthetic reclusion is placed in the Momoyama 'sociopolitical context'. The tea ceremony is analysed as a 'paradigm of eremitism'; like the hermit paintings, it had ambivalent political implications, serving both the purposes of those in and those out of power. Brown draws upon the ideas of the anthropologist Victor Turner and interprets the tea ceremony as 'a ritual antistructure' to normative society. Chapter Four discusses the hermit paintings themselves according to five characteristics of aesthetic reclusion: *Communitas*, scholarly pursuits, appreciation of nature, elegant rusticity, and evocation of the Chinese past. The fifth chapter concludes with the biographical sketches of a number of actual aes-

thete recluses from the seventeenth century. Finally, it overreaches itself by arguing that the idea of aesthetic reclusion functioned as a connection between hermit-theme paintings, tea, and the neo-Confucianism of Fujiwara Seika (1561-1619).

The most obvious objection that can be raised against this book is the way it has been illustrated. Many of the illustrations convey a gloomy and grey impression of Momoyama paintings that are commonly known for their gaudy and brilliant colors.

Another problem is that the entire study rests on secondary literature. Not for a moment does the author give the impression of being intimately familiar with the Japanese classical literature from which he so abundantly quotes. His command of the secondary literature, too, is less than perfect: the elaborate treatment of the wall paintings inside Azuchi Castle, commissioned by Oda Nobunaga (1534-1582) to Kano Eitoku (1543-1590), is based on the *Tenshu sashizu*, allegedly the castle's floor plan. But in 1977 the architectural historian Miyakami Shigetaka had conclusively proved that this floor plan is 'almost worthless' for the reconstruction of Azuchi castle. Unfortunately, the same goes for Brown's interpretation, as it hinges on the positioning of the paintings in relation to each other. Moreover, the author has taken far too little trouble to make his book worthwhile for non-Japanese-language specialists. On page 34 he wri-

tes: 'Kara monogatari mixes the setsuwa format with waka and thus resembles an *uta monogatari*'. I fear that such prose is incomprehensible to readers who are lay persons in the field of Japanese Studies, but are nevertheless interested in the interaction between power and art.

The relation between art and power in Momoyama Japan is a fascinating and attractive topic, but the apparent dichotomy that Brown seeks to explain is a pseudo-problem. New military leaders such as Nobunaga and Toyotomi Hideyoshi (1537-1598) keenly appropriated existing cultural practices, such as the tea ceremony, to enhance their own status. No wonder that they shared the cultural values of the aristocrats and priests they had apparently 'displaced or marginalized'. However, the warriors and the aristocrats of the Momoyama period cannot be separated into clearly defined 'competing social groups'. The noble Konoe Sakihisa (1536-1612), a former imperial chancellor, rose to a position of considerable influence and wealth while Nobunaga was in power. The military hegemon Hideyoshi, on the other hand, joined the ranks of the court aristocracy in order to obscure his lack of legitimacy by descent and translate his power into authority. ■

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Noh and Kyōgen

James R. Brandon (ed.)

NŌ AND KYŌGEN IN THE CONTEMPORARY WORLD.

Foreword by Ricardo D. Trimillos,
University of Hawai'i Press, Honolulu, 1997.
249 pp., illus., cloth ISBN 0-8248-1810-5

By ARNOUD RAUWS



The eight essays collected in this book were originally presented at a conference held at the University of Hawai'i in 1989. Like the conference, the book is divided into three sections, each preceded by an introduction by the editor. The book also contains two interviews with Nomura Mansaku and Nomura Shirō, actors in Kyōgen and Noh, respectively.

The first section, 'Values of Noh and Kyōgen in contemporary society', opens with an essay by Richard Emmert, who addresses the problem of how one can create new, non-traditional Noh performances without losing that which is essential to Noh. In order to define the essence of Noh, he makes the distinction between internal and external elements. In Noh, as in many Asian theatre traditions, the physicality of the performer is of primary importance. The very controlled movements of the actor, sustained by song and instrumental music, create a flow of energy that is basic to Noh. Emmert designates these elements internal. In contrast, he considers elements like masks, performance space, and literary-musical structure external components. It is by changing these external components, Emmert suggests, that Noh could expand in a new direction, as long as its internal elements are not compromised.

The next two contributions, by Arthur H. Thornhill III and Royall Tyler, are less directly concerned with the values of Noh in the present. Thornhill examines the meaning of the aesthetic concept of *yūgen* in the theoretical works of the Noh actor, Konparu Zenchiku (1405-1470?), compared to that in the treatises of his father-in-law, Zeami (1363?-1443), one of the founders of the Noh theatre. Thornhill argues that while Zeami's use of the term *yūgen* is more or less confined to describing an elegant, external kind of beauty, Zenchiku developed a theory in which *yūgen* is transposed from being a mere stage effect, to a spiritual quality of the performer. Royall Tyler tries to arrive at a new appreciation of the role played by the waki, or secondary character, in two of Zeami's Noh plays. The waki's lack of activity on stage has been a source of surprise and speculation. Tyler argues that by taking into account certain concepts of Tendai Buddhism, the waki's role, inactive as it may seem, becomes significant.

This does raise the question of whether the waki in Zeami's time was as silent as the one we see today on the Noh stage. Several Japanese scholars have suggested that up to the end of the first half of the 16th

century the waki not only appeared on stage as a supporting actor, he used to act as the leader of the chorus. This shows how careful one should be in making assumptions based on modern performance practice only.

The second section 'Adaptation of Noh and Kyōgen to contemporary audiences', opens with an essay by Nagao Kazuo who points out the frequent misconception about what is really 'traditional' in Noh. Throughout history actors have tried to return to the essence of Noh. Their experiments have usually resulted in 'highly spiritual' theatre experiments or extremely slow performances, far removed from the actual historical Noh.

Tom Hare's essay also treats the phenomenon of change in Noh. He chooses not to discuss change from an historical point of view, but treats it as an artistic principle, operating in both plays and performances, and in the training of the actor.

Noh is generally equated with what is originally only one specific kind of Noh, the so-called 'dream Noh', a form that emphasizes the internal conflict of the main character. This tendency is also reflected in most of the contributions in this book. Setting the record straight, Dōmoto Masaki correctly observes the fact that, in addition to these dance-like pieces, there are also a great number of plays about external conflicts between two parties with opposing interests. These plays develop dramatically not depending mainly on monologue like dream Noh, but on dialogue. They tend to be less favoured by both the public and the actors, and if staged at all, they are performed at a slow tempo using the abstract acting techniques that were originally devised for the dream Noh variant.

In the third section, 'Encounters with the West', J. Thomas Rimer de-

scribes Noh in terms of transcendentalism and ritual which, in my opinion, are words that tend to mystify rather than to explain its character. Rimer believes that 'Noh's transcendental prerogatives' no longer seem to be accessible to the general public. He concludes, surprisingly, that for Noh to appeal to a contemporary audience, adaptation is necessary, and sets out to describe the different strategies for using elements of Noh observed in three modern theatre productions.

Jonah Salz would call these productions either 'pidgins' or 'creoles'. Salz suggests that theatre theorists could expand their analysis of intercultural experiments by looking at them as processes 'paralleling all cultural contact'. He believes the model used by sociolinguists to describe the several stages in the development of long-term contact between speech communities is the most appropriate pattern for this parallel analysis. Salz applies this model to the process of interaction between Western theatre and traditional Noh and Kyōgen, in particular to the latter. He points out that interestingly 'the ambiguities and accidents that linguistic communication aims to avoid are precisely that which may be the highest value of the creole theatre experimenter.'

Finally, the interviews with Nomura Mansaku and Nomura Shirō, conducted by the editor, give a good insight into the attitude of two contemporary actors towards their traditional arts. Nomura Mansaku relates his experiences in theatre productions outside the tradition of Kyōgen, which have made him much more conscious about acting and about the interpretation of his own art. Nomura Shirō, on the other hand, does not seek inspiration outside Noh. Having taught overseas, both actors agree, that even when performed in English, Kyōgen and Noh can still maintain their original integrity. ■

Arnaud Rauws is a Japanologist (Leiden University) currently specializing in classical Japanese theatre.

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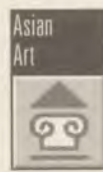
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Ways to Paradise or The Passion for Rocks in China World within Worlds

'World Within Worlds' is a magnificent collection of small rocks, which Chinese scholars used to collect and then admire in their studios. Curated by the Chinese specialist Robert Mowry, the exhibition was launched at the Asian Society in New York, and now it is touring Europe.

By SEBASTIÁN LÓPEZ



The exhibition displays the collection of the American artist Robert Rosenblum, who started collecting passionately after his introduction to the phenomena of scholars' rocks in 1972 by a friend who had just returned from a trip to China. The exhibition presents a large selection of Rosenblum's collection, which now includes more than 250 examples.

Most of the art historical research on Chinese rocks has so far been focused on garden rocks, often in connections with research on the gardens themselves. Placed in the sea of sand, with carefully drawn, silent patterns surrounding them, the large pieces against a whitewashed wall to emphasize their forms, garden rocks suggest a series of mountain peaks, and express the Chinese admiration of nature. Placed in the garden, rocks helped to bring mountains into the urban setting, and create a centre in a domestic environment.



Peaks and Grottoes. Qixia (Jiangsu), 20th c. Striated grayish brown and buff Qixia limestone.

Scholars' rocks

Scholars' rocks tend to be much smaller than garden rocks; they range from miniature examples no more than 2.50 cm in height to large ones that may stand 30 cm. By Song times (1127-1279), these smaller, preferred rocks were taken into the scholars' studies: some were occasionally used as brushrests or inkstones; those in soapstone and jade sometimes functioned as seals; but most served simply as vehicle for contemplation, appreciated more for their aesthetic merits than for their functional possibilities. Like a landscape painting, it is said, the rock represents a microcosm of the universe on which the scholar could meditate within the confines of garden or studio. More than anything else, as emphasised in the catalogue, it was the abstract, formal qualities of the rocks that appealed to the Chinese literati. In this light, the taste for rocks finds kinship with the taste for calligraphy.

The most prized scholar rocks are of limestone so densely structured that it emits a bell-like note when tapped, a feature sought after by traditional connoisseurs. They are dis-

played indoors on a desk, table, or bookshelf; regarded as 'stand alone' objects, they are shown individually and characteristically presented on a carved wooden stand, like a fine bronze or porcelain.

While most scholars' rocks suggest mountainous landscapes, some resemble dragons, phoenixes, willows, or even dancing figures. A few of the mountainscapes recall specific peaks, such as Mount Jiuhua in Anhui province, while others evoke images of the Isles of the Immortals, the legendary islands Penglai, Fanghu, and Yingzhou that are believed to lie in the Eastern Sea. Although a few scholars' rocks were shaped and textured entirely by nature, most show evidence of hand working with chisels, burins, and drills; the extent of such carving ranges from mere finishing, to substantial texturing, to full



Perforated vertical stone in the form of a dancing figure. Zhaoqing (Guangdong), Qing dynasty, 19th c. Off-white Zhaoqing limestone with caramel markings and ivory inclusions.

sculpturing. The creation of scholars' rocks has remained an anonymous tradition, as have most Chinese crafts - bronze, jades, ceramics laquers, and textiles, for example. The names and the inscriptions that sometimes appear on rocks are usually those of collectors, not those of lapidary artists. Since there are no artists' names associated with the creation of rocks, identification of the sources of the stones has become a defining factor, as has determination of the date of first appreciation of the rock as a work of art. The exhibition and the accompanying catalogue focuses on the sources and identifying charac-

teristics, through physical examination of the rocks, meticulous study of descriptions in Chinese texts on rocks, and through scientific analysis of rocks samples and comparisons of the results with data in the literature on the geology of China.

Richard Rosenblum

While the accompanying catalogue provides an erudite account of a scientific and historical research, the perspectives of the collector himself bring a significant twist to the whole enterprise. Rosenblum, a sculptor who recently turned into cybermontage prints, could not avoid making a connection with modern art of Europe and the USA. He accuses modernist artists of 'art blindness' because of their rejection of nature and strong beliefs in the superiority of man. Rosenblum strongly opposes both (artistic) worlds of perception and the ideas of creation of a work of art governing China and the West. The strong contact with and admiration of nature through nature in the Chinese culture, stands in stark contrast to the endeavours of European modernists. Their interest for found objects, echoed in dadaism and surrealism, was to match these with other found objects in order to create 'assemblages', and the transformation they made of their works from natural to industrial materials, as he explains using the example of a sculpture of Brancusi, first made in wood and later transferred to bronze. Rosenblum writes his criticism with only a superficial knowledge about the way some modern works have been made and about the interest in artistic circles in the uncanny nature of nature, in both macro and microscopic perception. This was precisely the goal of the surrealist circle around George Bataille featured in the pages of the magazine Documents between 1929-30. In Document no.7 and later in a sort of manifesto entitled 'Exposition de sculpture moderne' by Carl Einstein, four pages illustrate modern sculpture. These are: a rock found at the beach, with the uncanny resemblance to a human face, from Einstein's collection; a wooden sculpture by Brancusi 'Le premier homme'; a sculpture by Lipschitz; and a decorative bronze from China from the pre-Han period. Bataille and Co. would certainly have welcomed this exhibition, but not the artistic premises on which it is based.

Conclusion

In his enthusiasm to give scholars' rocks a place in art history, Rosenblum commits the fault of bringing them within the very parameters he wants to reject. For him, scholars' rocks are the first found art, environmental and ecological art, without giving consideration to the fact that artistic production is the result of cultural construction and art production needs to be analysed within these parameters. There are no origins, as there is no original, and the Western art historical principle of which did what first is implicitly used by Rosenblum as argument for legitimation. The same argument has been used to subordinate other cultures to a second rank of mere copyists of what Western artists have achieved. However he is right when he complains about the disinterest to which much Asian art is subjected, and the lack of a proper knowledge in the West about the art and culture of Asia when analysing its artistic production. Nowadays the interest for Asian contemporary art is growing, the quiet rooms in which this exhibition is displayed could help us to reconsider our perception of these two worlds. ■



Large rock in the form of a standing phoenix. Lingbi (Anhui), 20th c. Black Lingbi limestone with white veining and inclusions and, on the back, olive grey markings.

17 May - 30 August 1998
World within Worlds. Ways to Paradise
or The Passion for Rocks in China

MUSEUM RIETBERG ZÜRICH

Gablerstrasse 15
CH-8002 Zürich
Tel: +41 1 202 45 28
Fax: +41 1 202 52 01

'This Used to Be My Playground' opened on 25 April 1998 at the Museum of Ethnology in Rotterdam. The exhibition is a personal photo document, created during 1995-1996 by the photographer Yuk-Lin Tang (Amsterdam, 1968). She depicts the mingling of Chinese and Dutch culture, as manifested in the everyday life of her three nieces living in the Netherlands.

By ILSE CHIN

According to the Dutch political journal *Elsevier*, Yuk-Lin Tang is one of the most promising photographers in Holland at the moment. Last April Yuk-Lin Tang opened two solo-exhibitions: 'This Used to Be My Playground' at the Museum of Ethnology in Rotterdam and 'Open Your Heart' at the Torch Gallery in Amsterdam (which closed 23 May 1998).

She was born in Amsterdam, but the family moved to Hong Kong because her father wanted her to have a Chinese upbringing. They lived there until she was fourteen and then moved back to Holland. She is very proud of her Chinese background, but also feels Dutch. The fusion between Eastern and Western ideas and values is one of the main topics in her works. It is also an important part of her photographic search for herself.

Yuk-Lin Tang studied photography at the Rietveld Academy in Amsterdam, graduating in 1994. She could easily express herself with the camera and capture her stories directly on film.

She immediately drew attention with her personal document about young Chinese women and sexuali-



COURTESY TORCH GALLERY AMSTERDAM

Yuk-Lin Tang, 1996. From the series 'This Used to be my Playground'.

The Innocence in the Work of Yuk-Lin Tang

ty. It won her the KBW Stockbank Prize in 1995. In a short time she has received wide recognition of her work. Her graduation work was presented in Art Amsterdam '95 and she participated twice in the Photofestival Naarden (1995 and 1997), where she had one of the best presentations.

Hong Kong

After completing her study she visited Hong Kong and Tokyo and stayed there for six months. She had

not been there for almost ten years. Equipped with her camera she went on a search for her origin, her identity. 'At that time that world was very interesting to me; it's a different world, but on the other hand also very familiar'. Her time in Hong Kong is deeply rooted in her. By making a combination of Eastern and Western values she was able to create an identity of her own.

Innocence

After her return to Holland, she took her work to another level and constructed her photos with set-compositions. She began to portray the female characters in their purest form: nude. 'My nudes dwell on innocence. Innocence is the beginning of all process, a curiosity to find something else. My nudes are proud of themselves, of their body; they stand firm and balanced in front of my camera. That's why I try to take the shame away, to free them of the taboo. In that way it's easier to make contact with the outside world'.

The radiation of blonde serenity that characterizes her composed work is intensified by the technique she applies. She uses flashlight and at the end covers the print with frosted spray. The result is a certain softness that has a very powerful and unique effect.

Influence

If you ask Yuk-Lin Tang which artist is her inspiration, she immediately says Nobuyoshi Araki. Nowadays

Yuk-Lin Tang, 1996. Rijksmuseum Amsterdam. From the series 'This Used to be my Playground'.



Yuk-lin Tang, 1996. Hongkong N.T. From the series 'This Used to be my Playground'

COURTESY TORCH GALLERY AMSTERDAM

This Used to Be my Playground

The photos show the reactions of the young girls to some Chinese events, but likewise to Dutch traditions and scenery, like a day at the beach and visiting windmills in the countryside. Yuk-Lin Tang finds it very interesting to see how her nieces are growing up in Dutch society. Observing how they have identified themselves with the Western world and incorporated the unfamiliar aspects to their own culture. Yuk-Lin Tang tells the story by photographing the reactions of the girls to events, the surroundings, and rituals. She identifies herself with the situation in which the girls' mother introduces Western customs, such as the Christmas tree, especially for the children. Also familiar to her is the teenagers' reaction when they see a nude painting during their first visit to the Rijksmuseum in Amsterdam. Their uncertainty gradually disappears when they accept the phenomenon totally, which they are not accustomed to doing.

Although these reactions are extremely familiar to Tang, they also pose questions: about her own youth and about the known and unknown for those growing up between two cultures. This exhibition is the artist's reaction to the events and surroundings that moulded her into the artist that she has become.



COURTESY TORCH GALLERY AMSTERDAM

the work of this Japanese photographer consists mainly of snapshots of women. 'The women in his work are free, he liberates them. That's the one thing that I like about his pictures. I try to do that in my own way with my nudes. The difference is that my work is softer and more subtle'.

Childhood memories

In focusing on the photo document that Yuk-Lin Tang created 'This Used to Be My Playground' seeks to retrieve a piece of childhood memories that she had imagined was lost. For one year she followed her young nieces during their everyday lives in Zaan-dam and their first experiences of Hong Kong. The lives of the young Chinese girls have much in common with her own story: born in Amsterdam but often returning to Hong Kong. The 40 photographs form a reconstruction of her childhood memories. This is her story, but she also wants it to be recognizable to other people.

Open Your Heart

The exhibition 'Open Your Heart' at the Torch Gallery in Amsterdam, dealt with a completely different story to 'This Used to Be My Playground'. Yuk-Lin travelled to Thailand to photograph young girls. In her position as photographer she does not criticize the prostitution in Thailand, but she portrays the young women involved out of their working environment in their regular daily activities. Their story, told by mainly snapshots, is not so very different from that of other young girls. ■

Until 4 October 1998.
'This Used to Be My Playground'

MUSEUM OF ETHNOLOGY
Willemskade 25
3016 DM Rotterdam
The Netherlands
Tel. +31-10 -41122 01.

Art

PLEASE REFER TO THE IIAS NEWSLETTER WEBSITE (<http://ias.leidenuniv.nl/>) FOR MORE DETAILED INFORMATION ABOUT MUSEUMS WITH ASIAN ART COLLECTIONS

AGENDA

JUNE 1998 > OCTOBER 1998

AUSTRALIA

The Art Gallery of New South Wales

Art Gallery Road The Domain
Sydney, NSW 2000
Tel: +61-2-92251846
Fax: +61-2-92216226

until 21 June 1998

Lion among painters
Exhibition centring on Chinese master Chang Dai Chien (1899-1983)

1 August - 27 September

MOBO MOGA: Modern Boy, Modern Girl: Japanese modern art 1910-1935
A comprehensive exhibition of Japanese art, presenting a cross-section of modern Japanese art: oil painting, Japanese-style painting, sculpture, photography, prints, crafts, and graphics. (see article)

AUSTRIA

Kunsthalle Leoben

Kirchgasse 6, 8700 Leoben
Daily 9am-6pm

until 19 November 1998

Hidden Treasures:
Grave goods of the Han Dynasty
120 Chinese priceless grave goods of the Han Dynasty (206 BC - AD 220) from Xuzhou, including an exhibit of 2,500 jades connected by silver thread.

BELGIUM

ROYAL MUSEUMS OF ART AND HISTORY BRUSSELS

Chinese Pavilion / Japanese Pagoda

Van Praetlaan 44, 1020 Brussels
Tel: +32-2-2681608
Daily: 10am - 5pm, closed on Mon.

until 10 January 1999

Between Tradition and Innovation.
Japan 1842-1912
Overview of the fast cultural changes towards modernisation in Japan during the last century. Lacquer ware, ceramics, cloisonne enamel and engravings.

FRANCE

Musée Cernuschi

Avenue Vélasquez 7, 75008 Paris
Tel: +33-1-45635075
Fax: +33-1-45637816
Daily 10am-5.40pm, closed Monday and public holidays

until 22 June 1998

Henri Cernuschi (1821-1896):
traveller and collector

GERMANY

Haus der Kulturen der Welt

John Foster Dulles Allee 10, 10557 Berlin
Tel: +49-30-397870
Fax: +49-30-3948679

until 21 June 1998

Eastern Spirits
Contemporary art from Korea

27 August - 27 September 1998

The Year of the Tiger

Museum of Ethnology

Lansstrasse 8
14195 Berlin
Tel: +49-30-83011
Fax: +49-30-8315972
Daily 9am - 5pm, Sat./Sun. 10am - 5pm

until 25 October 1998

Water is for Washing: Bathing in Japan and other countries
Exhibition on the significance of bathing in Japanese culture. Focus is on bathing traditions such as social bathing in bath houses and the link between physical and spiritual cleansing.

Museum of Indian Art

Takustrasse 40
14195 Berlin (Dahlem)
Fax: +49-30-8316384

The museum will be closed until June 2000 due to restructuring.

GREAT BRITAIN

Museum of East Asian Art

12 Bennett Street
Bath BA1 2QL
Tel: +44-1225-464640

early June - late August 1998

An Englishman's Collection of Chinese Coins

from 3 September 1998

Myths, Stories and Riddles in Chinese and Japanese Art

From September 1998

The Colour of Ivory

Royal Museum

Chambers Street
Edinburgh EH1 1JF
Tel: +44-131-2257534
Fax: +44-131-2204819
Website: <http://museum.scotland.net>

until 5 July 1998

The Lost Century: Japanese Arita Porcelain 1720-1820
Exhibition presenting an extraordinary range of Japanese export porcelain. Exquisite pieces glazed in blue and white predominate, including several groups made especially for the tea ceremony.

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

until end 1999

Arts of Korea
An overview of Korean art and archaeology, ranging from the Neolithic period to the 19th century. The exhibition is a forerunner of the Museum's new permanent Korean Gallery scheduled to open in 2000.

Percival David Foundation of Chinese Art

53 Gordon Square
London WC1H 0PD
Tel: +44-171-3873909
Fax: +44-171-3835163

from 16 December 1997

For poets and princes.
Fifteen centuries of Chinese celadon.

19 November 1998 - 31 May 1999

Rare Marks on Chinese ceramics
Joint exhibition with the Victoria and Albert Museum. The pieces date from the 15th-20th c. and were made in Jingdezhen, Dehua and Yixing.

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 22 November 1998

Masterpieces in Miniature: the world of Japanese inrō
Since traditional Japanese dress did not include pockets, items of daily use were carried in small, highly decorative, containers suspended from the sash (inrō).

until December 1998

Japanese Masks: ritual and drama
Exhibition bringing together many aspects of the masks of performing arts of Japan: austere masks of Buddhist processions, the formalized characters of the Nō theatre, and the humorous individuals depicted in popular festivals.

Eskenazi Ltd

10 Clifford Street
London W1X 1RB
Tel: +44-171-4935464
Fax: +44-171-4993136

16 June - 4 July 1998

Private Collection of Japanese Netsuke
255 outstanding examples of these carvings, including major classical netsuke from the 18th c. Kyoto School and a large number from the 19th c. Asakusa School.

The Museum of Modern Art Oxford

30 Pembroke Street
Oxford OX1 1BP
Tel: +44-1865-722733
Fax: +44-1865-722573

until - 28 June 1998

Mona Hatoum

Ashmolean Museum.

Beaumont Street
Oxford OX1 2PH
Tel: +44-1865-278009/10
Fax: +44-1865-278018
attn. R.I.H. Charlton
Tuesday to Saturday 10am - 4pm;
Sunday 2 - 4pm

until 28 June 1998

Chinese Calligraphy

4-13 August 1998

Shoji Hamada, Japanese master pottery artist (1894-1978)

INDONESIA

Galeripadi

Jl.Ir.H. Juanda 329
Bandung 40135
Tel: +62-22-2500578
Fax: +62-22-2504229
Tue-Sun 10am-8pm

until 30 June 1998

Self Portrait
Exhibition of contemporary artist Agus Suwage.

Kedai Kebun

Jl.Tirtodipuran 3
Yogyakarta 55133
Tel: +62-274-376114

From March 1998

Drawings by Hendro Suseno

JAPAN

The Museum of Modern Art

2-1-53 Yukinoshita
Kamakura, Kanagawa 248
Tel: +81-467225000
Fax: +81-467332464
<http://www.c-arts.co.jp/mul/kanagawa.html>
(Japanese only)

until 28 June 1998

MOBO MOGA: Modern Boy, Modern Girl: Japanese modern art 1910-1935
Comprehensive exhibition of Japanese art, presenting a cross-section of modern Japanese art: oil painting, Japanese-style painting, sculpture, photography, prints, crafts, and graphics.

Setagaya Art Museum

1-2, Kinuta-koen
Setagaya-ku
Tokyo 157
Tel: +81-3-34156011
Fax: +81-3-34156413

until 18 October 1998

Masks from Sanxingdui Antiquities

31 October - 6 December 1998

Yoshihiko Yoshida
Retrospective exhibition of one of the leading Japanese Style painters.

MALAYSIA

NN Gallery

23 Jalan Jati
55100 Kuala Lumpur
Tel: +60-3-243 3630
Fax: +60-3-241 3631
Monday 10am - 1pm, Tuesday to Saturday 10am - 6pm, Sunday 2 - 5pm

until September 1998

A View from the Mountains
An exhibition with works of the precursors of abstract expressionism in Malaya in the 40's with amongst others Cheong Laitong and Jolly Koh.

THE NETHERLANDS

Foundation for Indian Artists

Fokke Simonszstraat 10
1017TG Amsterdam
Tel: +31-20-6231547
Fax: +31-20-6231547
Daily 1pm - 6pm, closed on Monday,
1st Sunday of the month 2pm - 5pm

23 - 28 June 1998

Art Fair: Bhupan Khakhar

Rijksmuseum

Hobbemastraat 19
PO Box 74888
1070 DN Amsterdam
Tel: +31-20-6732121
Fax: +31-20-6798146
Daily 10am - 5pm

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

until 12 July 1998

Gold Jewellery from Tibet and Nepal
Jewellery of gold and (semi)precious stones from between 1850 and 1950. They show how Hinduism and Buddhism have intermingled in the two countries.

until 16 August 1998

From Siberia to Cyberspace
The journey of the shaman and the quest of the soul is an exhibition about the spread and development of shamanism and the role of the shaman.

until 3 January 1999

Colonial painting in the Dutch East Indies
Historic overview of four centuries of painting in the Dutch East Indies.

The Gate Foundation

Keizersgracht 613
1017 DS Amsterdam
Tel: +31-20-6208057
Fax: +31-20-6390762
Mon-Fri 9am-5pm

31 July - 11 September 1998

Bhupen Khakhar

Leger Museum

Korte Geer 1
2611 CA Delft
Tel: +31-15-2150500
Tue-Fri 10am-5pm; sat, sun noon-5pm,
closed Mon.

3 July 1998 - 28 February 1999

Soldier Souvenirs in Batik 1945-1950

Indonesië Museum Nusantara

St.Agathaplein 1
2611 HR Delft
Tel: +31-15-602358
Fax: +31-15-138744 attn. Mw. Tineke Bal



Clown servant Nala Gareng, a figure from the Mahabarata story. Mid-Java, 1940. From the exhibition 'Puppets and Masks of the Javanese Wayang (II): jesters, monsters and demons'.

until 9 August 1998

Puppets and Masks of the Javanese Wayang (II): jesters, monsters and demons
Exhibition focusing on the many manifestations of wayang and explaining the various styles of play.

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.

until 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.

Galerie Amber

Hooglandsekerkgracht 8
2312 HT Leiden
Tel/Fax: +31-71-5149040



Haiga by Japanese painter and poet Buson (1716-1783). Galerie Amber.

until 28 June 1998

10th Anniversary Exhibition Galerie Amber

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 31 December 1998

Soaps
Multimedia-exhibition centring on nine contemporary soapseries from nine different countries.

until 31 December 1998

A Last Farewell
Funeral and mourning rituals of ethnic groups (a.o. Chinese and Pakistani) living in the Netherlands



Edelman, East Sumba, 1990-1994
Woven World: Ikats from Sumba

until 6 September 1998

Woven World: Ikats from Sumba

until 4 October 1998

This used to be my Playground
(see article)

until the end of 1999

Made in the Pacific
Top items from the internationally renowned Oceania collection of the museum.

De Kunsthal Rotterdam

Museumpark Westzeedijk 341
3015 AA Rotterdam
Tel: +31-010-4400300
Fax: +31-10-4367152

19 June - 26 July 1998

Contemporary Japanese Poster Design

Missie Museum Steyl

St. Michaelstraat 7
5935 BL Steyl/Tegelen
Tel: +31-77-768294
Tue-Sat 10am-5pm; Sun 1pm-5pm

until 1 November 1998

Sumatera in Sight
Exhibition of 19th and 20th century Sumatran objects from the collection of the Nijmegen Museum of Ethnology.

NEW ZEALAND

Govett-Brewster Art Gallery

Queen Street, New Plymouth
Tel: +64-6-7585149
Fax: +64-6-7580390 atn. Gill Winter
Daily 10.30 - 5pm

from October 1997

Artists in Residence: Yuk King Tan and Callum Morton

POLAND

The Asia- & Pacific Museum

24 Solec street, 00-403 Warsaw
Tel: +48-22-6296724
Fax: +48-22-6219470

until end 1998

Ex Oriente Lux
An exhibition of the best artefacts from the Asia-Pacific Museum in Warsaw can be seen in the following three Galleries in Warsaw:

Nusantara Gallery

18a Nowogrodzka Street
Warsaw
Mon-Fri 11am-5pm

Asian Gallery

5 Freta Street
Warsaw
Tue-Sun 11am-5pm

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.

from May 1997

Stories of Goa
Anthropological exhibition about Goa (India) as a cultural area in which Christianity and Hinduism are superposed.

SINGAPORE

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).

SWITZERLAND

Museum der Kulturen

Augustinergasse 2
CH 4001 Basel
Tel: +41-61-2665500
Fax: +41-61-2665605
<http://www.mkb.ch>



Mask for religious dance, late 19th c., wood. Collection Josette Schulman. From the exhibition 'Bhutan, Fortress of the Gods'.

until 27 November 1998

Bhutan: Mountain Fortress of the Gods
Nature and culture in the small Buddhist monarchy of Bhutan in the Himalaya

Baur Collection

8 Rue Munier-Romilly
1206 Geneva
tel: +41-22-3461729
fax: +41-22-7891845
daily: 2pm - 6pm, closed on Monday



Porcelain bowl. Coral inlay. Yongzheng, China. Collection Baur.

Renewed Permanent collection

A presentation in four new exhibitions rooms of rarely shown Japanese and Chinese objects: Satsuma ceramics, stamps, Chinese lacquerware

Rietberg Museum

Gablerstrasse 15
8002 Zurich
Tel: +41-1-2024528
Fax: +41-1-2025201
Daily 10am-5pm, closed Mon.

until 30 August 1998

Ways into Paradise

26 September 1998 - 10 January 1999

Glance of the Orient

UNITED STATES OF AMERICA

Cleveland Museum of Art

University Circle, 11150 East Boulevard
Cleveland, OH 44106-1797
Tel: +1-216-4217340
Website: <http://www.clemusart.com>
Tue-Sun 10am-5pm, Wed, Fri 10am-9pm, closed Mon.

8 August - 27 September 1998

Buddhist Treasures from Nara
This exhibition of works loaned from Japan's Nara National Museum is part of an exchange of exhibitions authorized by Japan's Agency for Cultural Affairs. It is by far the most significant loan of Japanese Buddhist art ever viewed outside Japan.

Kimbell Art Museum

333 Camp Bowie Boulevard
Forth Worth, Texas 76107-2792
Tel: +1 817 3328451
Fax: +1-817-8771264 atn. Wendy Gottlieb / Mary Lees
Tue.-Thurs. 10am - 5pm, Fri. 12-8pm, Sat. 10am-5pm, Sun. 12-5pm

until 23 August 1998

King of the world: A Mughal Manuscript from the Royal Library, Windsor Castle.
Forty-four paintings and two illuminations from the Padshahnama, an imperial manuscript of 17th century India that chronicles the first decade of the reign of Mughal dynasty Emperor Shahjahan builder of the Taj Mahal.

UCLA Fowler Museum of Cultural History

405 Hilgard Avenue
Los Angeles 90024
Website: <http://fmch.ucla.edu>
Wed-Sun noon-5pm, Thu noon-8pm, closed Mon, Tue



T'boli woman's sun hat (s'laong kenibang) with appliqué decoration and added beadwork and horsehair ornaments. Exhibition: 'From the Rainbow's Varied Hue'.

until 23 August 1998

From the Rainbow's varied Hue: textiles of the Southern Philippines
The first of its kind, the exhibition comprises 50 rare textiles and garments from this little-known region. A wide range of genres are surveyed from the large island of Mindanao and the adjacent Sulu archipelago: exquisite ceremonial costumes, tapestry cloths, large silk flags and canopies, and beaded, embroidered, and shell-sequined garments, among others.

The Asia Society

725 Park Avenue, New York, NY 10021
Tel: +1-212-2886400
Fax: +1-212-5178319
Daily 11am - 6pm, Thursday 6pm - 8pm, Sunday 12 - 5 pm.

until 16 August 1998

More than meets the eye
Over forty Japanese works of art from the Neolithic to the early modern period.

15 September 1998 - 5 January 1999

Inside Out: New Chinese Art
see highlight

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

16 September - 15 December 1998

Chinese Snuff Bottles
Over 100 snuff bottles from the Qing Dynasty (1644-1911).

The Metropolitan Museum of Art

5th Avenue at 82nd Street
New York NY 10028
Tel: +1-212-8795500
Fax: +1-212-5703879

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

until 19 July 1998

The Creative voices of reason
The exhibition celebrates the Philippine Centennial.

The Philadelphia Museum of Art

26th St. & Benjamin Franklin Parkway
Philadelphia, Pennsylvania
Tel: +1-215-763800
<http://pma.libertynet.org>

until 28 June

Kuniyoshi (1798-1861):
Heroes and Ghosts

Asian Art Museum San Francisco

Golden Gate Park
San Francisco
Tel: +1-415-3798801
website: <http://www.asianart.org>

13 June - 30 August 1998

At Home and Abroad: 20 Contemporary Filipino Artists
This exhibition brings together for the first time in the United States works by important contemporary Filipino artists from the Philippines, North America, and Europe, and explores themes of politics, identity, assimilation, isolation, and interpretation of the indigenous and the colonial. The exhibition presents the work of twenty artists, emphasizing painting, sculpture, and multimedia installations.

until 6 September 1998

Essence of Style: Chinese Furniture of the late Ming and early Qing Dynasties
Dating from the late 16th to mid 18th century, the 44 pieces in this exhibition have been selected from a private collection of well over one hundred superb examples originally created for members of the most sophisticated and wealthy classes. While the majority are of fine hardwoods, examples of lacquered softwoods are also included.

23 September - 15 November 1998 (Hokusai)

21 November 1998 - 17 January 1999 (Hiroshige)

Hokusai and Hiroshige: Great Japanese Prints from the James A. Michener Collection, Honolulu Academy of Arts

The Honolulu Academy of Arts is most famous for its extraordinary collection of nearly 7,000 ukiyo-e prints, 5,400 of which were donated by novelist James A. Michener. Drawing exclusively from the Michener Collection, this exhibition features the two greatest print series of Japan: 36 Views of Mt. Fuji by Hokusai and 53 Stations on Tokaido Highway by Hiroshige. The exhibition offers visitors the rare opportunity to view original prints including Hokusai's The Great Wave Off Kanagawa and Hiroshige's Rain at Shono.

ongoing exhibition

Chinese Bronze and Sculpture from the Permanent Collection

Nearly one half of the entire Asian Art Museum's holdings—approximately 6000 pieces—are Chinese art. This exhibition highlights several of the museum's exceptional bronzes and sculpture dating from the early Neolithic period to the twentieth century.

ongoing exhibition

Jade: Stone of Heaven
This exhibition will explore the technical aspects of jade production and the Chinese love for the material from the Neolithic period to the twentieth century through approximately 500 jades selected from the more than 1500 pieces in the Avery Brundage collection.

Arthur M. Sackler Gallery

Smithsonian Institute
1050 Independence Avenue SW
Washington DC 20560
Tel: +1-202-3574880
Fax: +1-202-3574911

Continuing indefinitely

The Arts of China
Metalwork and Ceramics from Ancient Iran
Sculpture of South and Southeast Asia
Luxury Arts of the Silk Route Empires
Khmer Ceramics

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 2 August 1997

The Evolution of Chinese Celadon

from 20 September 1997

Japanese Art in the Meiji Period

until 1 July 1998

Crosscurrents in Chinese and Islamic Ceramics

until 7 July 1998

Choice Spirits

Continuing indefinitely

Seto and Mino Ceramics:
An invitation to Tea

The Art Agenda is produced by The Gate Foundation in Amsterdam, the Netherlands. Please send all information with regard to activities and events relating to Asian art to:

THE GATE FOUNDATION
KEIZERSGRACHT 613
1017 DS AMSTERDAM
THE NETHERLANDS
TEL: +31-20-620 80 57
FAX: +31-20-639 07 62
E-MAIL: GATE@BASE.NL
WEBSITE:
<http://www.base.nl/gate>



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IIAS NEWS

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1 > 4 APRIL 1998
LONDON, GB

Touring the Arts of East and Southeast Asia in Europe: ASEM II

By TERRY SANDELL

The IIAS, in conjunction with the Asia-Europe Foundation (Singapore) and the Haus der Kulturen der Welt (Berlin), was a partner with the British arts agency Visiting Arts in convening a recent major conference on the theme of 'Touring the Arts of East and South East Asia in Europe: Exploring Co-operation'.

Indeed another theme was that of using new technology and new forms of communication, such as the web, more extensively and effectively. Several examples and proposals were suggested. The three-volume Visiting Arts Asia-Pacific Arts Directory, a major listing of arts organizations in the region, will be updated and put on the Visiting Arts website. There will also be an exploration of more linking of websites and existing information, in particular of European organizations interested in receiving Asian cultural and artistic product or



British Foreign Secretary Robin Cook and Visiting Arts Director Terry Sandell

Report
The conference, which took place from 1-4 April in the context of the Asia-Europe Summit (ASEM 2) in London, brought together 142 people from 21 of the 25 ASEM countries. Held appropriately and symbolically at the ICA (the Institute of Contemporary Arts), London's major centrally-located, cutting-edge arts venue, the aim of the conference was practical, and in particular, to provide a starting point for looking at the main issues related to the effective touring of the arts of East and Southeast Asia and what should be done to address them.

Running parallel with the ASEM political, economic, and trade meetings, the conference's timing was to ensure that the cultural dimension was not neglected at the Summit and indeed both Derek Fatchett, the British Minister of State for Foreign Affairs responsible for ASEM matters, and Robin Cook, the British Secretary of State for Foreign Affairs, both participated in the conference proceedings with very supportive speeches. Robin Cook, who made an impromptu and witty speech on the importance of cultural matters and launched a cyberlink with a Manila club at one of the conference's lively parties, brought along some of his fellow foreign ministers who mingled with participants with enjoyment before moving on late to their next engagement at Buckingham Palace!

It will be recalled that the first Asia-Europe Meeting, known as ASEM 1, had been held in Bangkok in 1996 where, for the first time, the leaders of the European Union countries met collectively with their colleagues from the ten Asian countries - Brunei Darussalam, China, Indonesia, Japan, Korea, Malaysia, Philippines, Singapore, Thailand and Vietnam - to lay the foundation for a new partnership based not only on regular biennial summits but also on a process. It was intended that this process should involve not only state leaders and politicians but also a cultural dimension including intellectual contacts and people-to-people exchanges aimed at bringing the people of the two regions closer together.

If the cultural aspirations and interests of the ASEM process were to be developed, it was obviously important this was reflected in London. Visiting Arts had therefore developed and stimulated a lively cultural and arts programme running from March to June with two broad themes: the highlighting and showcasing of aspects of the arts and cultures of the ASEM Asian countries and a series of

multilateral conferences and seminars involving participants from both the EU and the ASEM Asian countries.

The Touring Asian Arts in Europe conference was part of the latter and generated a lot of interest, ideas and networking within its formal sessions but even more in the margins where the heterogeneity and complexity of the terms Europe and Asia produced a dynamic in which the Europeans also explored co-operation with Europeans as well as with Asian colleagues. Most of the links and partnerships the conference generated were being formed quite naturally according to the artistic, aesthetic, and intellectual territory individual participants occupied rather than related to region or country of origin.

A lot of ideas, proposals, and initiatives, not to mention relationships are emerging from the conference and the focus is on the future, circulating information and widening the participation. It is worth noting some of the key elements to emerge so far.

One of the constant themes was that, notwithstanding the fact that a lot of information and contacts do exist, even the key and most involved players in Asia-Europe cultural dialogue and arts exchange feel there is not enough. It was generally felt that there was a need to make existing information better known and make a proactive attempt to fill gaps. Similarly, there appeared to be a strong belief that networks between Asia and Europe do not exist and that even within Asia itself, where some fledgling networks are starting to appear, much needs to be done.

Various practical proposals are being explored. The first and most immediate is that Visiting Arts will use its existing website, which already has a lot of ASEM-related information on it, to track and give wider distribution to ideas and developments flowing from the conference. The Visiting Arts website can be found at:

<http://www.britcoun.org/visitingarts/asem2>

collaborating with Asian partners and of what is on offer from Asia. There was also a recurrent request for case study information both in terms of successful and unsuccessful examples of touring and of collaborations.

Related to the information issue was the feeling that while one of the strengths of the conference was that it covered a wide spectrum of art and cultural forms, the next stage should be meetings of smaller, more narrowly-focused groups. It is clear that in certain cases such groups, even when they have very evident shared interests, are not in contact with each other. This seemed to be true, for example, of the museum people attending the conference who seemed to find common goals and the energies to pursue them in London. Of the several ideas which this group discussed, one included sharing experience and practice on using relevant performing arts groups from Asia in museum exhibitions to help contextualize them better.

Although the focus of the conference was practical, major relevant intellectual questions also arose. Two in particular were always not far from the surface. The first was the fact that

most, if not all, concepts of contemporary arts come from Western thinking and it was pointed out by one Asian delegate that even the concept of cultural exchange is a predominantly Western concept. The second was the question of the traditional and contemporary categorization in the arts and especially the nature of 'traditional' arts in Asia, their context there and the problems of transposing them to Europe and to Western presentational contexts. One area of concern was the need to respect the Asian traditional concepts of arts, aesthetics, and thinking and also the living artistic traditions.

There was a significant representation of practising artists at the conference and they, as well as others, focused on the question of collaborations and relationships. There was discussion on the need for attention to be given to longer-term relationships and collaborations, with artistic process being as important as product. The need for such collaborations to be given time and space, to be artist-led, and to be supported by more imaginative and simpler funding mechanisms were other points made.

The diversity, of Europe was matched by the even greater heterogeneity of the Asian participants and this led to interesting differences of opinion including views on the role of government and official bodies. The tendency of many European arts practitioners automatically to play down, avoid or at least be sceptical of an active official role by government was not shared by many Asians, even those who understood the position of their European colleagues.

Looking at the obstacles to a greater flow of Asian arts and touring into Europe, several interesting observations were made, not least lack of knowledge of each other. The language barrier was an obvious example, even at the conference where English was used and with the Asians with an English-language background at an advantage over their Asian colleagues for whom English was very much a foreign language. Asian colleagues quite rightly drew attention to the limited study of Asian history and languages in the European education system, while on the European side there were often comments that in Asia, insufficient research or interest is taken in the latest elements of European culture and arts.

This lack of knowledge about each other also arose in relation to contemporary issues such as the relationship

Continued on page 55

IIAS VISITING EXCHANGE SCHOLAR AT THE ANU

Work among the Tall Poppies

Between September and December 1997, Dr John Kleinen (University of Amsterdam) was a IIAS Visiting Exchange Scholar at the Research School for Pacific and Asian Studies (RSPAS). His research there focused mainly on the relationship between political developments and the emerging civil society in Vietnam. His interest in religious revival in Vietnam, and visual anthropology, however, found an equal response in what Australian scientific institutions offer in this domain.

By JOHN KLEINEN



The Australian National University (ANU) at Canberra, created in 1946, offers an excellent scholarly climate for anyone who likes to spend some time on writing and to participating in scholarly activities.

The ANU houses one of Australia's leading centres of Asian Studies. In addition to the Research School for Pacific and Asian Studies (RSPAS), which is the home of a large number of scholars working in fields ranging from archaeology to Zen Buddhism, the Faculty of Asian Studies teaches a wide range of Asian languages and cultures. Three main libraries, electronically connected to the offices of the staff members and to student hostels and computer rooms, contain more than half a million books on Asia, many of them in the original languages. The different audio-visual sections of some of these libraries with a large stock of video-tapes and

well-equipped viewing rooms were a pleasant surprise. Outside the ANU, the Asian scholar can go to the National Library to look for large collections on India, China, and Southeast Asia and to the National Defence Academy with its own Asia Department. The two Canberra institutions, the National Library and the ANU Library hold 75 % of the total national collection of the estimated 2.3 million Asian and Western language titles on Asia. Southeast Asian materials accounted for more than a half million titles (30% of the total).

The presence of Asian students at the ANU and the University of Canberra not only gives the national capital of Australia an international flavour, it also guarantees a large number of Asian activities ranging from Asian restaurants to Asian films in at least one of the various cinemas the city offers. The proverbial dullness of Canberra, created in 1913 as the Australian Capital Territory (ACT) originates from the specific layout in the 1920s by its chief architect Burley-Griffin whose aim was to create a city

for the future with lots of open space and several centres of population named after the aboriginal areas on which houses and shopping malls are built. The heart of the ACT is the new Parliament House, which replaced the old one in 1980s. Another icon is the National War Memorial where those Australians are remembered (including Vietnam) who paid a high price for the country's membership of the Western club.

The RSPAS

The RSPAS is housed in the Coombs building shaped like an ingenious, but for newcomers disturbing honeycomb. Named after the famous elder statesman H.C. 'Nugget' Coombs, the building now has several divisions and departments among them the Division of Asian and Pacific History, the Divisions of Politics and International Relations, and the Division of Society and Environment. Parts of the two last divisions are the Department of Political and Social Change (Ben Kerkvliet) and the Department of Anthropology (Jim Fox). The Division of Asian and Pacific History comprises four area groups committed to the discipline of history: China, Japan, Southeast Asia, and the Pacific Islands, with a small recent unit devoted to Korean history.

The area group Southeast Asia is best known for its work on Indonesia conducted by outstanding scholars

like M.C. Ricklefs, Jane Drakard, Helen Creese, Ann Kumar, and Robert Cribb. Comparative history is promoted by interdisciplinary groups like the Economic History of Southeast Asia (ECHOSEAS) group directed by Anthony Reid (Southeast Asia in the Age of Commerce volumes). In addition to this, the ANU/RSPAS is seen as one of the three or four most important world centres for the history of Thailand (Craig Reynolds), Malaysia (Leonard Andaya), and Vietnam (David Marr). More importantly, a large proportion of the Southeast Asian historians and many in Malaysia have been trained here (Barbara Watson Andaya and Leonard Y. Andaya, Reynaldo Ito, Wang Gungwu, S. Supomo).

Vietnam

The Vietnam Studies Group (VSG) is a loosely structured network of all specialists working on Vietnam in Australia, but mainly concentrated at the RSPAS. Professors Ben Kerkvliet, David Marr, and Carlyle Thayer constitute the scientific core of this group, but enthusiastic PhD students keep the network going. Every year, the VSG organizes the Vietnam Update, a cross-roads event where science and politics meet and where important guests from Vietnam find a platform to voice their views on important developments. The seminars the VSG organizes regularly are

the best venue for hosts and guests to share recent research findings.

Australian society cherishes the 'tall poppy syndrome', which means that outstanding people are usually reminded to hide their light under a bushel. Australians like Robert Hughes, Germaine Greer, or Mel Gibson have found fame outside the borders of their home country. The 'tall poppy syndrome' is close to what the Dutch undertake when they try to trim everybody who is showing a tendency to rise above the ground level. Nevertheless, Australians are proud to have distinguished scholars at all their centres of learning. The ANU has an outstanding international reputation for continued excellence in research and in training of graduate students. The pleasant part of it was the complete lack of any feigned distance or upbeat competition, which is sometimes part of academic life elsewhere. The 'tall poppies' are not trimmed, but just measured in a landscape that leaves room and fresh air for everybody. ■

Dr John Kleinen can be reached at e-mail: kleinen@pscw.uva.nl

VISITING FELLOW AT THE IIAS AMSTERDAM BRANCH OFFICE

Labour Relations in India

From 1 October 1997 to 1 February 1998 Dr Karin Kapadia held a Visiting Fellowship at the IIAS Amsterdam. During this period she was involved in research and discussions relating to a number of issues in the general research area of labour relations in India. Her central assignment for this fellowship was to work on the editing of the papers contributed to a very successful International Conference on 'Labour Relations in Rural India Today' that she had organized, in conjunction with Dr Jens Lerche, at the London School of Economics in June 1997. In this article she will focus on other work she was engaged in during this period.

By KARIN KAPADIA



I was fortunate that a major International Conference was held on the general area of labour relations in industrial labour while I was in Amsterdam. This had the title: 'The World of Indian Industrial Labour' and was organized by Professor Jan Breman (of CASA) and Professor Johnny Parry (of LSE). It was a distinguished gathering of international scholars, most of whom were experts in their various subject areas. I learnt a great deal at this unusually interesting and enjoyable Conference, which brought together not only anthropologists but also leading social historians working on

India. My own paper developed the argument that women workers in rural industry, under certain circumstances, can be viewed as belonging to a different class from that of their husbands, depending on their relations to the mode of production. This argument challenges both the Marxist view that members of a household can be regarded as being of the same class and the neo-classical assumption that households have unitary interests.

Apart from this December conference I was also kept busy with three other seminar presentations: one in October 1997 and two in November 1997. First, at a joint IIAS/CASA seminar (28 October 1997), I presented an overview of my ongoing research on processes of rural industrialization

in South India. I emphasized the ways in which macro processes, such as structural liberalization, may have affected micro trends, such as the radically changing structure of the synthetic gem-cutting industry. I also discussed the ways in which it appeared that relations of bonded labour were being replaced by 'free' labour relations, which none the less left workers very vulnerable to dismissal. My interests thus connect with theoretical discussions of the nature of capitalist industrial production in India and the possibility that new forms of labour tying may be emerging. The gendered nature of the changes that are taking place is particularly striking.

Next, at a seminar at ISS, at the Hague (24 November 1997), I discussed the broader trends in patterns of rural development in Tamilnadu, South India. One of the central questions in such research has been the classical agrarian question. This classic question assumes that for non-agricultural employment (NAE) development to occur in rural areas, there have to be transfers of surplus from agriculture to other sectors. My argument was that both my research

and that of a number of other researchers throws doubt on the fundamental assumption that an agricultural linkage always exists as the primary determinant of non-agricultural sector growth. Instead of agriculture it appears that the determinants of NAE growth are twofold: (a) public sector spending, which often results in improvement of overall rural infrastructure and (b) private sector investment, which is in many cases not only urban-based but also mercantile capital, not industrial capital. The implications of these differences are major.

Finally, at a seminar at the Gender Institute, LSE, London (26 November 1997) I discussed recent theoretical developments in feminist studies. Of late there has been a growing recognition in such work of the multiplicity of women's interests and women's identities. This recognition has been long in coming because it creates a very serious problem for feminist politics. The fact that it is no longer possible to posit the global notion 'Woman' and retain a homogeneous notion of women's interests means that the political stance of feminism is, in certain ways, radically weakened. Using my research in

India I showed how separate the gendering and the interests of differing groups of women could be. Thus the gendering and the perceptions of middle-caste women workers in rural industry were radically different from those of landless women agricultural labourers of 'untouchable' caste. This means that it is, potentially, extremely difficult for feminist political organizations to develop across the divisions of caste and class in India, given the radically different social identities of different social sections of women. In short, a recognition of 'difference' is essential before feminist organizers can even begin their work. ■

Dr Karin Kapadia (K.Kapadia@lse.ac.uk) is attached to the London School of Economics and Political Science, Department of Anthropology.

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15 JUNE 1998

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RESEARCH PROGRAMMES AND PROJECTS

- CLARA: 'Changing Labour Relations in Asia'
 (in co-operation with NIAS-Copenhagen, ANU-Canberra, and the International Institute of Social History- Amsterdam as the executing body; Programme Co-ordinator: Dr R. Saptari)
 - 'International Social Organisation in East and Southeast Asia: Qiaoxiang Ties in the Twentieth Century'
 (Programme Directors: Dr L.M. Douw and Dr F.N. Pieke)
 - PAATI: 'Performing Arts of Asia: Tradition and Innovation: the expression of identity in a changing world'
 (Programme Director: Dr W. van Zanten)
 - ABIA-Project: Key to South and Southeast Asian Art and Archaeology Index
 (Project Co-ordinator: Prof. K. van Kooij; Editors: Dr E. Raven and Dr M. Klokke)

1. RESEARCH FELLOWS (POST PHD)

a. individual
 b. attached to a programme, i.e.
 - 'Changing Lifestyles in Asia';
 - 'International Social Organization in East and Southeast Asia: Qiaoxiang Ties in the Twentieth Century'
 - 'Performing Arts of Asia: tradition and innovation; the expression of identity in a changing world' (PAATI)
 - 'Changing Labour Relations in Asia' (CLARA), in collaboration with IISH Amsterdam, NIAS Copenhagen, and ANU Canberra

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

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

Dr Wolfgang Behr (Germany)
 'Forms, Functions, and Foundations of Ablaut in Old Chinese And Beyond', individual fellow.
 Until 1 January 2001

Dr Henk Blezer (the Netherlands)
 'The "Bon"-Origin of Tibetan Buddhist Speculations Regarding a Post-Mortem State Called "Reality as It Is"', individual fellow.
 Until 1 August 2000

Dr Hanne de Bruin (the Netherlands), stationed in Leiden and Amsterdam
 'Kattaikkuttu and Natakam: South Indian theatre traditions in regional perspective' within the programme 'Performing Arts of Asia: Tradition and Innovation' (PAATI).
 Until 15 July 2001.

Dr Matthew Cohen (USA)
 'The Shadow Puppet Theater of Gegesik, North West Java, Indonesia: Memory, tradition and community' within the programme 'Performing Arts of Asia: Tradition and Innovation' (PAATI).
 Until 1 January 2001

Dr Freek Colombijn (the Netherlands), stationed in Leiden and Amsterdam
 'The Road to Development. Access to natural resources along the transport axes of Riau Daratan (Indonesia), 1870-2000', individual fellow.
 Until 1 October 2001

Dr Will Derks (the Netherlands)
 'The Search for Malayness' within the collaborative framework of Changing Lifestyles.
 Until 1 August 1998

Dr Cen Huang (Canada), stationed in Leiden and Amsterdam
 'Structure and Social Organization of Transnational Enterprises and Entrepreneurship in East and Southeast Asia' within the programme 'International Social Organization in East and Southeast Asia: Qiaoxiang ties in the twentieth century'
 Until 1 November 1999

Dr John Knight (Great Britain)
 'A Social Anthropological Study of Contemporary Japanese Forestry: commercial and environmental perspectives', individual fellow.
 Until 1 September 1999

Dr Hae-kyung Um (South Korea)
 'Performing Arts in Korea and the Korean Communities in China, the former Soviet Union and Japan' within the programme 'Performing Arts of Asia: Tradition and Innovation' (PAATI).
 Until 1 January 2001

Dr Reed Wadley (USA)
 'The Ethnohistory of a Borderland People: the Iban in West Kalimantan, Indonesia', individual fellow
 1 August 1998 - 1 August 2001

2. SENIOR VISITING FELLOWS (POST-PHD, NO AGE LIMIT)
 The IIAS offers senior scholars the possibility to engage in research work in the Netherlands. The period can vary from 1 to 3 months. The IIAS will be host to several senior visiting fellows in 1998:

Dr Amri Marzali (Indonesia)
 'The Urang Sisi of West Java. A Study of Peasants' Responses to Population Pressure' (translation to Indonesian)
 16 April 1998 - 15 July 1998

Prof. Yogendra Yadava (Nepal)
 'The Structure of Maithil Verb Morphology'
 5 May 1998 - 1 August 1998

Dr Gauri Viswanathan (India), stationed at the Amsterdam Branch Office
 'Theosophy, Literary Criticism and Cultural Change'
 6 May 1998 - 6 July 1998

Prof. Leonard Andaya (USA)
 'Ethnicities, Identities, Boundaries in the Western Half of the Malay-Indonesian Archipelago'
 1 June 1998 - 15 August 1998

Dr Keith Forster (Australia)
 'A Chinese Province under Reform: the paradoxical case of Zhejiang'
 24 May 1998 - 23 August 1998

Prof. Dai Yifeng (P.R. China)
 'East and Southeast Asian Chinese Capital and Labour Market in Qiaoxiang of South Fujian: in Perspective of Chinese Business Networks'
 21 June 1998 - 15 September 1998

Prof. André Gunder Frank (Germany/Canada), stationed at the Amsterdam Branch Office
 'Real World History vs. Euro-centric World History'
 22 June 1998 - 21 July 1998

Dr Liu Kang (USA)
 'Global Cultural Revolution in the 1960s: radical literary and aesthetic thoughts in China and Western Europe'
 28 June 1998 - 31 August 1998

Dr Anatoly Khazanov (Israel), stationed at the Amsterdam Branch Office
 'Nomads, Sedentaries, and Missionaries: world religions in the Eurasian steppes'
 1 July 1998 - 8 August 1998

Dr Kamran Ali (Pakistan), stationed at the Amsterdam Branch Office
 'Labour History of Karachi, Pakistan Archipelago'
 15 August 1998 - 15 October 1998

Dr Telak Sareen (India)
 'India and Japanese Occupation of South East Asia'
 1 month in Autumn 1998

Dr Chunhee Sarah Soh (USA), stationed at the Amsterdam Branch Office
 'An Anthropological Study of the Comfort Women'
 1 September 1998 - 15 October 1998

Dr John Wolff (USA)
 Preparing a glossary and phonological history of Austronesian Languages
 1 September 1998 - 30 November 1998

Prof. Eddy Masinambow (Indonesia)
 'The Cultural Concept in Studies on Indonesian Societies'
 15 September '98 - 15 December '98

Dr Andrew McWilliam (Australia)
 'Narrating the Gate and the Path: place and precedence in South West Timor'
 1 October 1998 - 31 December 1998 (preliminary)

Dr Christian Pelras (France)
 'Maritime Anthropology and Cultural History of Nusantara: the Bugis/Malay/Bajo connection'
 1 November 1998 - 1 December 1998

Dr Pamela Stewart (USA), Prof. Andrew Strathern (USA)
 'East Meets West: Indonesia' and 'Melanesia'
 November 1998 - January 1999

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

Prof. Fu Pei-jung (National Taiwan University)
 Chairholder of the first European Chair for Chinese Studies until September 1998, is focusing on Chinese Philosophy and Religious Studies.

4. VISITING EXCHANGE FELLOWS (POST-PHD LEVEL)
 The IIAS has signed several Memoranda of Understanding (MoU) with foreign research institutes, thus providing scholars with an opportunity to participate in international exchanges.

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

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

ANU
Dr Fadzilah Cooke (University of Wollongong)
 'Forest Resource Use and Politics in Malaysia'
 1 March 1998 - 30 June 1998

Dr Sanjay Srivastava (Charles Sturt University)
 'Masculinity, Sexuality, and the Body in the Time of AIDS: culture, globalization, and the Pandemic in India'
 1 October 1998 - 31 December 1998

5. AFFILIATED FELLOWS (POST-PHD LEVEL)
 The IIAS can offer office facilities to fellows who have found their own financial support and who would like to do research in the Netherlands for a particular period. The IIAS is host to the following affiliates:

Dr Ken Wells (Australia/NWO)
 'Religion and Social Change in Korea in the 19th and 20th Centuries'
 1 September 1997 - 1 July 1998

Dr Alex de Voogt (The Netherlands)
 'Differentiation-processes of Material culture in Asia: the case of Indonesian mancala'
 1 October 1997 - 1 September 1999

Dr Carine Guerassimoff (France/NATO)
 'Chinese Mainland Migration in Asia and Europe'
 1 January 1998 - 1 October 1998

Dr Angela Schottenhammer (Germany)
 'History of the Overseas Trade of Quanzhou in the Chinese Province Fujian from the 10th to the early 14th centuries'
 15 April 1998 - 15 July 1998

Dr Kathinka Sinha-Kerkhoff (the Netherlands/Asian development Research Institute, India/WOTRO)
 Affiliated to the IIAS for the duration of the WOTRO-sponsored project 'Globalization and the Construction of Communal Identities'
 Until October 1999

6. ESF/IIAS-NIAS FELLOWS
 Selected by the Asia Committee of the European Science Foundation (ESF-AC) and attached to the IIAS, partly within the framework of and financed by the IIAS-NIAS Strategic Alliance.

Dr Achim Mittag (Germany)
 'Chinese Historiography of Qing Scholarship. A Reconstruction of a Key Historical Discourse in China from the Mid-18th Century to the Present'
 Stationed at Research School CNWS in Leiden until 1 October 1998.

Dr Giovanni Vitiello (Italy)
 'Exemplary Sodomites: pornography, homoeroticism and sexual culture in late imperial China'
 Until 1 August 2000

Dr Martin Ramstedt (Germany)
 'Hindu Dharma Indonesia - the Hindu-movement in present-day Indonesia and its influence in relation to the development of the indigenous culture of the Toraja (Aluk Todolo) in South Sulawesi'
 1 December 1997 - 30 November 2000

Dr Evelyne Micollier (France), stationed at the Amsterdam Branch Office
 'Practices and Representations of Health and Illness in the Context of Chinese Culture. Interactions with social facts (illness prevention and Human reality of AIDS)'
 1 July 1998 - 1 July 2000

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

Dr Heidi Dahles (Katholieke Universiteit Brabant)
 'Tourism, Heritage, and National Culture: dilemmas of a Javanese community'
 1 January 1998 - 1 July 1998

Dr Leo Douw (University of Amsterdam, Vrije Universiteit Amsterdam)
 'International Social Organization in East and Southeast Asia: Qiaoxiang Ties in the Twentieth Century'
 September 1998 - March 1999 (preliminary)

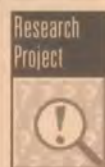
Prof. Rik Schipper (Leiden University)
 'Stele Inscriptions of the Temple of the Easter Peak (Dongyue miao) in Beijing'
 1 September 1998 - 1 March 1999

PROGRESS REPORT

Qiaoxiang Ties Programme

An international joint research project has been launched by Dr. Cen Huang, a research fellow of the IIAS Qiaoxiang Ties Program and Professor Zhuang Guotu, the deputy director of the Research School of Southeast Asian Studies of Xiamen University, China, in December 1997. It is entitled 'The Roles of Qiaoxiang and Overseas Chinese Invested Enterprises in South China: The Jinjiang Case'

By LEO DOUW & CEN HUANG



The purposes of the project are (1) to establish international research co-operation on the topic of qiaoxiang studies; (2) to conduct joint research activities into the research topic and to exchange research data and archive materials that have been collected by both research parties; (3) to produce a series of quality academic publications in Chinese and English on the research topic; and (4) to establish an international network of field work studies among scholars interested in conducting field research on qiaoxiang issues. This joint project is intended to play a bridging role between the IIAS initiatives and Chinese research counterparts.

The IIAS Qiaoxiang Ties Programme was launched in 1995. The programme is concerned with international social organization in East and Southeast Asia with a focus on how qiaoxiang ties (overseas Chinese hometown connections) work and influence the process of social and economic development in both south China and Southeast Asia. The programme places an emphasis on empirical studies and comparative analysis of the research data. Dr Leo Douw, the director of the programme, and Dr Cen Huang, a programme fellow, undertook a preliminary field trip in the Pearl River Delta areas of Guangdong and south Fujian in April 1997. They interviewed overseas Chinese investors, workers, and local government officials.

The field investigation further strengthened the IIAS agenda that is 'to bring the Chinese researchers into the programme'. As a result, international research co-operation was sought to carry out joint field research and data analysis on the topic of qiaoxiang studies.

The Jinjiang Project led by professor Zhuang Guotu, Research School of Southeast Asian Studies, Xiamen University, is one of the most comprehensive and one of the largest in scope of qiaoxiang studies in contemporary China. The research team of the project conducted a series of comprehensive field investigations in areas of social and family change, new immigration trends, overseas remittances, and overseas Chinese invested enterprises in Jinjiang county, a famous qiaoxiang in China. Their investigations covered more than 400 families and 100 enterprises in the region by the end of 1997. In February 1998, the Jinjiang Project carried out further field surveys with 40 more enterprises and 200 migrant workers in Jinjiang. With the numerous data that have been collected, the Jinjiang Project has been looking for partnership for further analysis.

The IIAS Qiaoxiang Ties Programme shares many common interests and research intentions with the Xiamen Jinjiang Project. However, there are different focuses on research questions and methodologies among their research plans. The

joint project will help both research parties to gain a better understanding on the topic in general and on each other's research intention in particular. It is believed that joint research activities between the IIAS Qiaoxiang Ties Programme and Jinjiang Project will set an example of international co-operation on the topic, and the outcome of the project will make a major contribution to the studies of overseas Chinese, qiaoxiang ties, and transformation of transnational economy in East and Southeast Asia during the twentieth century.

The new project is divided into two phases. In Phase I (December 1997-June 1998), joint efforts will be concentrated on analyzing data and materials collected by the Xiamen research team in the past years, and on writing papers on the research topic. An analytical data file on "the Roles of Overseas Chinese in China: the Jinjiang Case" will be compiled and edited. In Phase II (July 1998-June 1999), the Jinjiang database will be expanded by collecting case studies in Fujian and Guangdong with a focus on a comparative study of the structure and social organization of overseas Chinese and local Chinese invested enterprises. A monograph on the research topic is expected to be completed. Since the project is based on first-hand data and careful analysis by international joint effort, the monographs and draft papers should make a major contribution to the field.

Other news:

Dr Gong Xiaoxia has withdrawn her employment position from the IIAS Qiaoxiang Ties Programme.

The second international research initiative of the IIAS Qiaoxiang Ties Programme will be launched soon by Dr. Leo Douw and Professor Dai Yifeng of Xiamen University. The new project will concentrate on Labour Markets and Politics in South China.

Professor Dai Yifeng has been selected as a senior visiting fellowship under the Qiaoxiang Programme from 15 June to 15 September 1998. He will work on the research topic of 'Business Networks and Labor Markets in South China'.

Dr Cen Huang presented a research paper titled 'Management and Education of Migrant Labour in Overseas Chinese Invested Enterprises in South China', at the international conference of 'Labour Mobility and Migration in China and Asia', 17-18 April, Beijing. She also presented a paper on 'Transnationalism and Labour in China' at an IIAS one-day seminar of 'Changing Labour Relations in Asia' in Amsterdam on 24 April, 1998.

The Programme panel: 'Chinese Transnationalism: Cultural and Economic Dimensions' will be held on 25-26 June 1998 in Noordwijkerhout, The Netherlands. Twelve papers were selected to be presented (see IIAS Newsletter #15 for detail). Dr Leo Douw and Dr Cen Huang have been working on the panel organization and publication plans. ■

IIAS AGENDA

JUNE 1998 > OCTOBER 1998

JUNE 1998

25-28
International Convention of Asia Scholars, ICAS
Noordwijkerhout, The Netherlands.
IIAS/AAS/ESF Asia Committee.

JULY 1998

2-3
Workshop 'Nomads in the Sedentary World'
Leiden.
IIAS/NIAS Wassenaar, A. Wink/A. Khazanov.

22-24
Conference on 'Myanmar Culture and Society: Traditional Spirit and Path to Modernity'
Chulalongkorn University, Bangkok, Thailand.
IIAS-NIAS Alliance / SOAS, Dr E. Moore / Chulalongkorn University, Institute of Asian Studies, Thailand: Dr Whitaya Sucharithanarugse.

AUGUST 1998

31
Philippine Day
Amsterdam
O. van den Muijzenberg (UvA), IIAS, Embassy of the Republic of the Philippines.

SEPTEMBER 1998

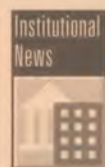
7-9
'Religious Diffusion and Cultural Exchange, from the 14th to the 19th century, in Southeast Asia'
Hamburg University, Germany

16-18
'Local Management of Natural Resources in Asia: A Comparative Perspective'
Lagune, The Philippines
Dr G.A. Persoon / Dr P. Sajise.
ESF/IIAS-NIAS Alliance

OCTOBER 1998

8-9
Workshop 'Asia Europe Research Strategies for the 21st Century in Asian and European Studies'
Seoul, South Korea
IIAS/PEARL/ASEF

IIAS (Travel) Grants



Each year the IIAS makes available a limited number of grants for outstanding (Dutch) scholars, in order to do research abroad.

The grants are given for a maximum of two months and should be used to cover the costs of accommodation, travel and/or research.

In order to be eligible for an IIAS travel grant, an application should at least meet the following requirements:

- Applicant has to be employed by a Dutch institute and/or be the holder of a permanent Dutch residence permit.
- The stay abroad and the activities must be compatible with the aims and the activities of the IIAS (post-doctoral research only).
- Travel costs and costs of accommodation for Dutch scholars can be made available only after the person concerned has obtained partial funding from his/her institute and when he/she does not qualify for other means of funding (NWO/WOTRO). Application forms for the travel grants can be obtained at the IIAS secretariat. ■

Visiting Exchange Fellowships



The IIAS signs Memoranda of Understanding (MoUs) with research institutes in the field of Asia Studies all over the world, in order to stimulate further cooperation in this field, and to improve the mobility of scholars through the exchange of research fellows at a post-PhD level. The period of exchange can vary from one to six months, in some cases 12 months, depending on the relevant MoU.

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

The IIAS has signed MoUs with the following institutes:

1. Nordic Institute for Asian Studies (NIAS), Copenhagen
2. East-West Center in Hawai'i (EWC), and the Research School of Pacific and Asian Studies of the Australian National University at Canberra (RSPAS-ANU)
3. Division of Social Sciences and Humanities, Indonesian Institute of Sciences (LIPI), Jakarta
4. Institut für Kultur und Geistesgeschichte Asiens der Österreichischen Akademie der Wissenschaften, Vienna

5. The Institute of Oriental Studies (IOS) of the Russian Academy of Sciences, Moscow
6. Vietnam National University Hanoi (VNU), Hanoi
7. The University Grants Commission (UGC)/Ministry of Education, Islamabad
8. Shanghai Academy of Social Sciences (SASS), Shanghai
9. l'École Française d'Extrême-Orient (EFEO), Paris
10. Academia Sinica/Program for Southeast Asian Area Studies (AS/PROSEA), Taiwan
11. Korea Research Foundation (KRF), Seoul

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

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

The IIAS can provide you with more information. Please contact

THE IIAS SECRETARIAT

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Fax: +31-71-527 41 62

E-mail: IIAS@Ruliet.LeidenUniv.NL

'Asia: Official British Documents 1945-65 promises to be an extremely valuable documentary source for historians both of Asian affairs and of British foreign policy. It will provide revealing insights into the making of British policy and in addition reveal how British decision-makers perceived the events of the Cold War until the American intervention of Vietnam.'

- Antony Best, *London School of Economics and Political Science*

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December 1998

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CLARA Progress report

The Changing Labour Relations in Asia programme (CLARA) aims to build a comparative understanding of labour relations in different parts of Asia which are undergoing diverse historical processes and experiences in terms of their national economies, their links with international markets, and the nature of state intervention. This understanding will be based on the promotion of inter-Asian co-operation and the co-operation between Asian and non-Asian institutions. Currently, this programme is supported by the International Institute of Asian Studies (IIAS), the main donor, and the International Institute of Social History (IISH), Amsterdam, the executing institution.

By RATNA SAPTARI



After the Manila workshop held in October '96 which aimed primarily to establish the foundations for a five-year collaborative re-

search, steps have been taken to fulfil the various points agreed upon in the workshop. First of all, the institutional foundation has been given substance and form through the setting up of the management, the academic, and the executive committees. The management committee is represented by the IIAS, NIAS, and IISH and supervises the project's financial activities as well as fixing the annual budgets. Day-to-day substantive and administrative leadership is provided for by the executive committee which consists of: Prof. Jan Breman (CASA-UvA); Prof. Marcel van der Linden (IISH); Prof. Jan Lucassen (IISH, Amsterdam); Dr Ratna Saptari (IISH); Prof. Willem van Schendel (UvA/IISH); Prof. Thommy Svensson (NIAS). The academic committee which provides scholarly advice for the programme consists of Prof. Asef Bayat (the American University in Cairo); Prof. Marcel van der Linden (IISH); Prof. Otto van den Muijzen-

berg (UvA); Dr. Irene Norlund (NIAS); Dr Ratna Saptari (IISH); Dr Samita Sen (Univ. of Calcutta); and Dr Binayak Sen (Bangladesh Institute of Development Studies).

The papers from the workshop in Manila and other papers considered important for distribution in a pre-

INTERNATIONAL
RESEARCH PROGRAMME

CHANGING LABOUR RELATIONS IN ASIA

publication format are included in the CLARA Working Paper Series, three of which have come out (Prabhu Mohapatra, Andrew Wells, Samita Sen, *Asian Labour. A Debate on Culture, Consciousness and Representation*; no. 2 Jan Breman, Otto van den Muijzenberg, and Ben White, *Labour Migration in Asia*; no. 3 Jan Breman, *A Study of Industrial Labour in Post-Colonial India*).

Preparations have also been made in the setting up of panels and

workshops. In principle, the programme itself subsidizes two workshops a year, however several panels within larger conferences are also being organized under the programme, as well as workshops that are externally funded or organized in collaboration with other institutions. If the workshops have been geared toward themes ('Economic Crisis and Labour'; 'Changing Labour Laws and Labour Regimes'; 'European and Asian Links in Labour Issues'; 'Women Workers in Industrializing Asia') that are more focused and specialized, the panels so far have been broader (Changing Labour Relations in Asia; Changing Labour Relations in South-East Asia) although still comparative and historically grounded. So far one seminar, two panels (during the ICAS and the EUROSEAS conference) and four workshops have been planned for this year. Although the priority is to have these workshops held in Asian countries (to ensure a large involvement of Asian scholars), some of these workshops will also be held in non-Asian countries because of the nature of the collaboration with the respective institution. The workshops for 1999 are still in preparation but these very probably, will be held in Shanghai and in Taiwan. ■

DR RATNA SAPTARI

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16 > 18 MARCH 1998
NEW DELHI, INDIA

First Annual Conference of the AILH

First Annual Conference of the Association of Indian Labour Historians took place in New Delhi at the Nehru Memorial Museum and Library and at the School of Social Sciences, Jawaharlal Nehru University.

By RATNA SAPTARI



On average more than fifty participants attended the nine sessions in which 29 papers and 3 video films were presented and discussed. Five papers dealt with 'The State, Labour and Regulations' between 1780 and 1940, six with 'Labour Movement and Other Forms of Resistance' in the twentieth century. Transitions between artisanal, industrial, and marginal labour were discussed in nine papers covering the period between 1750 until the present and in three films. International comparisons covering the eighteenth, nineteenth, and twentieth centuries were made in two papers; two other papers under the theme 'Labour Today' were also presented.

The Association of Indian Labour Historians has its roots in the Conference 'South Indian Labour: Local and Global Linkages' held at the International Institute of Social History in Amsterdam from 26 - 28 October 1995. At this conference, the idea

emerged of establishing a more permanent organization for Indian labour historians; on 15-16 December 1996 a meeting at the Jawaharlal Nehru University in New Delhi resulted in the foundation of the Association of Indian Labour Historians. This association supports a broad interpretation of labour history: while the initial focus will be on wage work in the modern era (i.e. since c. 1750), expansion to include earlier periods, household labour, forms of slavery and the like are also possible. The association values comparative analyses. In addition to promoting research, the association hopes to salvage research. ■

For more information contact

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INTERNATIONAL
RESEARCH PROGRAMME

CHANGING LABOUR RELATIONS IN ASIA

JUNE 1998

25-28
Noordwijkerhout,
The Netherlands

Panel:

Changing Labour Relations in Industrializing Asia at the ICAS

Convenor:

Ratna Saptari (IISH, Amsterdam)

Speakers:

Amritta Chhachhi (ISS, The Hague); Karin Kapadia (IIAS, Amsterdam); Rajeev Sharma (Jawaharlal Nehru University); Ratna Saptari (IISH); Sylvia Tiwon (University of California, Berkeley)

CLARA AGENDA

SEPTEMBER 1998

3-6

Hamburg, Germany

Panel:

Changing Labour relations in Southeast Asia at the EUROSEAS Conference

Convenors:

Ratna Saptari
and Willem van Schendel
(IISH, Amsterdam)

Speakers:

Paul and Jenifer Alexander (University of Sydney); Irene Norlund (NIAS, Copenhagen); Amritjit Kaur, (University of New England, Australia); Eduardo T. Gonzalez, (Development Academy of the Philippines); Jonathan Rigg, (Durham University); Ratna Saptari (IISH); Rolando G. Talampas (University of the Philippines); Benjamin White (ISS, The Hague); Peter Wad (DICM, CBS); Rebecca Elmhirst (University of Brighton); Xavier Oudin (ORSTOM); Daniel Arghiros (University of Hull)

DECEMBER 1998

2-3

University of New England,
Armidale Australia

Women Workers In Industrializing Asia

Convenor:

Prof. Amritjit Kaur
(University of New England)

Speakers:

Amritjit Kaur (University of New England); Leslie O'Brien (Australian National University); Howard Brasted (University of New England); Samita Sen (Calcutta University); Denis Wright (University of New England); Debapriya Bhattacharya (Dhaka University); Tessa Morris-Suzuki (Australian National University); Xin Meng (Australian National University); Kunio Hisano and Yuji Endo (Kyushu University); Amritjit Kaur (University of New England); Lai Ah Eng (ISEAS, Singapore); Loh Lee Lee (University Of Malaya); Ratna Saptari (IISH, Amsterdam); Juni Thamrin and Indrasari Tjandraningsih (AKATIGA, Indonesia); Malcolm Falkus (University of New England); Pawadee Thonguthai (Thammasat University, Thailand); Myat Mon (Assumption University, Thailand and University of New England)

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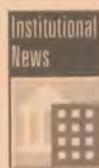
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INTERNATIONAL
RESEARCH PROGRAMMECHANGING
LABOUR
RELATIONS
IN ASIA

Labour Relations at Other Institutes

SCHOOL OF LABOR AND
INDUSTRIAL RELATIONS
(THE PHILIPPINES)

The School of Labor and Industrial Relations of the University of the Philippines (SOLAIR) was founded in 1954 as the Labor Education Center (LEC) with the objective of educating Filipino workers and trade union leaders about their rights and responsibilities. In 1958, LEC was transformed into the Asian Labor Education Center as it extended its training services to cover workers in other Asian countries. By 1975, ALEC offered graduate studies in the field of labour and industrial relations. In 1988 it changed its name to SOLAIR.

SOLAIR now has 350 graduate students (who include some foreign students) enrolled in the Master of Industrial Relations (MIR) programme. Various symposia have been organized by the school. On 14 March 1998 'The State of Labor Relations and Employment in the Philippines' was held which resulted in a consensus on the need to revise and amend the Philippine labour code (laws), and to provide for protection to victims of labour market flexibility. On 25 March 1998, a symposium on 'Public Sector Labor Relations' was held in which union leaders in the government agencies and participants emphasized the need for amendments to the laws covering public sector labour relations, to allow for disputes settlement, an agency to review and recommend compensation adjustments for government employees, and provisions for the exercise of the right to strike. On 28 March 1998 a forum on 'Saving Jobs, Downsizing and the Currency Crisis' was held in Cebu City. The Mactan Export Processing Zones have increased employment in general, but individual firms are downsizing. Participants were mostly interested on searching for legally feasible solutions to the consequences of downsizing.

Apart from these symposia, SOLAIR organizes ongoing seminars on 'labour relations and collective bargaining'.

By May or June 1998, the 1997 issue of the *Philippine Journal of Labor and Industrial Relations*, a SOLAIR journal, will be off the press. It contains articles about the industrial relations aspects of the privatization of the Metro Manila Waterworks and Sewerage system, employee stock option plans in the Manila Electric Company, labour management co-operation schemes in a shipping company, non-union policies at the Mactan Export Processing Zone, an article about 'convergence on labour policies in South Korea and the Philippines'. This particular issue is supported by the Friedrich Ebert Stiftung of Germany. ■

For more information please contact:

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THE SCALABRINI
MIGRATION CENTER
(THE PHILIPPINES)

Established in the Philippines in 1987, the Scalabrini Migration Center (SMC) is a research institute dedicated to the study of human mobility. SMC attempts to meet this objective through its research programme, specialized publications, a documentation and resource centre, and the holding of conferences and other educational activities. The most recent research completed by the Center, in co-operation with the International Migration Organization, was on 'Pre-Departure Information Programs for Migrant Workers' (December 1997). The publication programme includes the *Asian and Pacific Migration Journal*, a scholarly quarterly; *Asian Migrant*, a quarterly magazine targeted at policy makers and advocates; and special volumes and research reports on different aspects of migration. The most recent initiative in information dissemination on migration is the *Asian Migration News*, an electronic posting sent bi-monthly to scholars, policy makers, advocates, and students of migration. Over 2,000 volumes and 40 periodicals are housed at the documentation and resource centre. Through its various activities and programmes, the Center has established links with academia, NGOs and other organizations in Asia and worldwide.

On 14-15 May 1998 The Center will hold a research conference (in co-operation with the ILO, the IOM, the UNEFA and others) concerning the migration implications of the economic crisis. Invited speakers are researchers from ten countries: Malaysia (+Sabah), Indonesia, Singapore, Thailand, the Philippines, Hong Kong, Korea, Japan, Taiwan, and Bangladesh. The proceedings will be published in a special issue of *APMJ*, plus there will be a booklet which we will publish within a month. We will keep you posted. We have also produced a primer on the Rights of Migrants and their Families (including a poster on the ratification of Asian countries of UN and ILO conventions related to migrants). ■

For more information please contact:

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Website: <http://www.sequel.net/~smc>

NORDIC INSTITUTE
OF ASIAN STUDIES
(DENMARK)

The Nordic Institute of Asian Studies has several larger research programmes which have been investigating various types of industrial development, and part of this research has focused on labour relations and human resource development. A number of researchers have been engaged in studies which are related to labour studies in various ways.

In Denmark, one of the research projects carried out by Peter Wad at the Department of Intercultural Communication and Management, Copenhagen Business School, concerns the dynamic efficiency of enterprise unions in comparative perspective. The project specifically analyses the development in Malaysia, South Korea, and Japan. A pilot project has been undertaken in co-operation between the same institute and the Centre for International Studies at Aalborg University under the title of 'Business in Development'. Among other studies, Peter Wad will investigate the motor industry in Malaysia.

At Roskilde University, there is a programme entitled 'Institutions and Industrial Development'. Also this programme has a broader focus than labour studies. The focus is the industrial development strategies, but includes studies of industrial organization as well. One of the themes is the division of labour inside and across the firm. Daniel Fleming and Henrik Soeborg are particularly concerned with investigating the human development in foreign enterprises in Malaysia, Indonesia and other Southeast Asian countries, and Laurids Lauridsen has investigated the labour institutions in Taiwan and Thailand.

At the NIAS a project has been carried out by Irene Nørlund to investigate the role of trade unions and the labour regime in Vietnam. Other researchers at NIAS are partially involved in labour studies and are linked with researchers all over the Nordic countries.

Gothenburg University has a very well-established section for labour studies at the Department of History, headed by Bernt Schiller. Thommy Svensson has recently returned to the department and will follow up on activities related to labour studies. The main focus used to be the Scandinavian and European countries, but now studies of non-European societies have been started. In 1996, the '5th Nordic Conference of Working Life' was held. Currently plans are being made to organize a workshop at the end of the year on labour legislation in collaboration with the the Institute of Social Change and Critical Inquiry, University of Wollongong. ■

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THE INSTITUTE OF
SOCIAL CHANGE AND
CRITICAL INQUIRY
(AUSTRALIA)

The Institute of Social Change and Critical Inquiry in combination with members of the Faculty of Commerce and members of the University of Newcastle (in NSW, north of Sydney) have submitted a National Key Centre for Research and Training application. It is designed to research and teach social transformation in the Asia-Pacific Region. Labour markets, labour regulation, migration, and science and technology policy are its central concerns. Funding is at \$AUD 400,000 per annum for four years. Wollongong (and Newcastle) University have had to commit similar amounts in staff time and facilities.

A \$AUD18,500 UMAP Grant (University Mobility in Asia Program) has also been obtained to support staff and student exchanges with the University of Indonesia. The institute's links are with FISIP (Social and Political Sciences Laboratory, UI) and the Australian Studies Centre at UI. The institute has been reorganizing Research Programmes in the Institute to bring together its labour and social historians and its Asia-Pacific scholars; consisting of a team of about 12 scholars (and 6 PhD students) with industry and or country expertise. Seminars in 1998 will be held to ensure that people from different traditions and disciplines work together co-operatively. This research programme 'Asia-Pacific Labour and Social History' (ASPLASH) has \$AUD25,000 funding for 1998 with possibly an additional \$5-15,000.

The Institute is also funding a research programme on Migration and Citizenship under the leadership of Professor Stephen Castles and Dr Ellie Vasta. This programme also co-ordinates the UNESCO-MOST (Management of Social Transformation) project.

A working paper series has been established in each research programme of the Institute and currently the Institute is negotiating a book series with an Australian publisher (Halstead Press). The first volume will specifically look at the relationship between traditional Australian Labour Historiography and that in Southeast Asia. ■

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The ESF Programme in Asian Studies

In Autumn 1997, the European Science Foundation decided to continue its programme in Asian Studies for another three-year period. Launched officially in 1995 and reviewed in 1997, this programme will continue to address research topics considered relevant to the relationship between Asia and Europe. It will in particular encourage disciplines in the Humanities and Social Sciences so as to study developments in contemporary Asia against their cultural and historical backgrounds. The most important goal of this programme is to acquire a better knowledge of developments in Asian countries and cultures and, to achieve this purpose, to strengthen the European research community dealing with Asia.

■ By MAX SPARREBOOM

The European Science Foundation is an association of 62 major national funding agencies devoted to basic scientific research in 21 countries. The ESF assists its Member Organizations in two main ways: by bringing scientists together in its scientific programmes, networks, and European research conferences, to work on topics of common concern; and through the joint study of issues of strategic importance in European science policy.

The scientific work sponsored by ESF includes basic research in the natural and technical sciences, the medical and biosciences, the humanities and social sciences.

The ESF maintains close relations with other scientific institutions within and outside Europe. By its activities, ESF adds value by co-operation and co-ordination across national frontiers and endeavours, offers expert scientific advice on strategic issues, and provides the European forum for fundamental science.

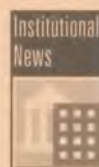
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Institutional News

In a recent strategy paper (1997), the Asia Committee, which was in charge of the Asian Studies programme during the past three years, presented a view across the field of Asian Studies, giving a broad indication of the issues that should be addressed in the future. Besides this, an external review panel has evaluated the work done in the first three years and made suggestions to the ESF for future activities, pointing out among other recommendations that more emphasis should be placed on contemporary issues of cultural, scientific, economic, and political relevance. The ESF Standing Committees for the Humanities and the Social Sciences endorsed the views expressed by the reviewers. The Asia Committee was asked to present three items: a statement on the research topics it was planning to address, a research prospectus serving as a mission statement, and a guide to the work of the second three-year period. This document aims to fulfil that purpose. Practical aspects of the Asia Committee's work, such as issues of membership, modes of operation and reporting arrangements, are dealt with elsewhere (arrangements for the second mandate period of the ESF Asia Committee, September 1997) and are not repeated here. The following sections focus on the academic themes at issue. The themes chosen are broad and general enough to allow creative and individual approaches to the topics from the work floor, on the other hand the themes are sufficiently specific for researchers and research councils to recognize an academic agenda of work to which researchers in the Social Sciences and the Humanities can contribute. Although most themes fall within these two fields, there are important connections to other disciplinary domains such as the Technical and Life Sciences. In the strategy paper, interdisciplinary approaches are labelled a strength of European research on Asia. Where useful, and if possible,

such interdisciplinary co-operation will be pursued, but the choice of topics implies that, where these prove adequate, there is also room for mono and multi-disciplinary approaches. Throughout the range of subjects the idea is that researchers from Europe and Asia work together on topics of common concern.

The central issue in the topics enumerated below is the regional shaping of globalization and its interaction with regional and local identities. In the West globalization is perceived largely as a process of Westernization, but is that what it is? What effect does this globalization have on the economies, on the political organization of the regions, on demography, and on the lives and cultures of minority groups? Another thread running through all the issues is the necessity to compare the European and the Asian perspectives and experiences. Whether this is in the area of state-building, management of the environment, or financial markets, the comparative aspect is of interest to researchers, politicians, and companies in both Asia and Europe. The selection of issues is therefore determined by considerations of European added-value and relevance to the understanding of developments in contemporary Asia.

A number of the topics listed below have been initiated in workshops for which proposals were submitted by researchers, responding to open advertisement. These themes (1, 3, 5, and 6) will continue to be addressed in the coming years by groups of European and Asian researchers. For the other themes (2, 4, 7, and 8) new initiatives will be started. A tender for workshop proposals is one good way forward to identify, select, and co-ordinate further initiatives in these areas.

1. Welfare systems and models of social security

Historically, East and Southeast Asian societies have been more egalitarian than often assumed, especially when compared with their counterparts in Africa and Latin America. Informal ways and means have developed to spread incomes and resources through patronage, kinship, village solidarity, and subtle restrictions on abuse of power. These age-old systems have now changed as a result of the rapid growth of Asian economies, resulting in the rise of new middle classes and new patterns of consumption. It is, however, a fairly small segment of the total population that has so far benefited

from the expanding economy. Poverty has decreased, but since the beginning of the 1990s this decline has come to a halt or has even been reversed. The on-going process of privatisation implies that state-driven systems of social security have not shared in the expansion. On the contrary, the formal sector of the economy, with the concomitant security of employment and social provisions, seems to be decreasing rather than increasing. The costs of health, education, and housing have gone up. The absence of formal schemes of social security is particularly frightening for the very large segment of the work-force, both rural and urban, which has to survive on low wages. Informal systems of social security, based on kinship, religious, or localized networks are no longer operative. This problem, the decline of the formal sector, coinciding with the breaking up of local networks, needs to be tackled.

Hence, the state-run social welfare arrangements in Western European societies, which were established to create social peace and stability during the industrialization process, are at present being carefully studied by Asian countries. In Europe, on the other hand, there are strong voices heard urging the need to dismantle the costly welfare institutions and state insurance systems in favour of privately organized security arrangements and Asian-style kinship and familism.

These two contrasting approaches to social security are seemingly melting together in the globalization process. The direction of the fusion is of the utmost importance for the way the world will be organized in the future, and an urgent field for joint Asian-European research at both macro and micro levels.

2. Demographic change

Asian cities are growing in size and population numbers at an unprecedented rate. Whereas in 1950 one in six Asians lived in cities, by the year 2000 it will be one in three; and while in 1950 most of the million cities were found in Europe and North America, at the end of this century most mega-cities (with over 10 million inhabitants) will be in Asia, including Tokyo-Yokohama, Shanghai, Bombay, Jakarta, and Manila. Net immigration from rural areas has usually been a greater contributor to urban growth than natural increase. The opportunities Asian cities offer to its residents are different. Many rural migrants find it difficult to make a living in poorly paid

and uncertain industrial jobs or the self-employed informal sector, but, in contrast, businessmen and professionals can afford a luxurious life. In lay-out and architecture the cities both follow global trends and yet have various indigenous Asian models based on old traditions.

The extremely rapid urban development offers a wide range of research topics. One cluster of questions concerns the globalization of architectural trends, the applicability of European models of city planning in Asia, and the international competition between cities for investors through the creation of imaginative, high-quality urban space. An ongoing issue within particular cities is the conflict over space between various actors, public and private, big and small. Attention paid to this conflict over urban space can revitalize the study of the survival strategies of the uprooted masses. Finally, the urban environmental problems, in particular of the mega-cities, growing ever more pressing. These problems include traffic congestion and air pollution, groundwater extraction exceeding natural refilling, solid waste, and industrial pollution of surface water.

Besides the study of urbanization processes, other kinds of demographic change can also be fruitfully studied through European-Asian co-operation. The problem of ageing, which exists in big cities but in Asia is most pressing in the rural areas, can be approached usefully from a comparative perspective. This item is closely linked to that on social security (Theme 1).

3. Security and regionalization

The competition for resources such as oil, gas, water, and wood takes on new forms in the face of the predicted population growth in some areas, notably China. Examples are the problems in the South China Sea and the investments of big companies in Central Asia or in Irian Jaya. Another example is the Japanese policy of monopolizing Southeast Asian markets and securing its trade. Asia looks rather askance at Europe with its long history of forming and breaking regional political, economic, and military alliances. What will be the future role of organizations such as ASEAN and SAARC (not to mention APEC and ASEM)? By what kind of regional agreements is stability and security served best?

European and Asian approaches towards security differ, and so does the scientific conceptualization of security in the wider sense. In contrast to a specifically European approach towards security, developed in the context of détente, the different political, social, economic, and security structures of Southeast and East Asia have engendered a new ap-

Continued on the next page

proach towards security which has become widely known as comprehensive security. It recognizes that stability in the region does not rely only on a legally underpinned balance structure, but is also contingent on the overall social, political and economic stability which in turn must take into account the discontinuous diversity of history and culture of societies in the region.

4. Value systems and cultural heritage

Asia is the birthplace of a number of world religions and value-systems such as Hinduism, Buddhism, Islam, Taoism and Confucianism. Religions and value-systems from the West are also widely spread in Asia. The co-existence of these systems has been unproblematic in many instances but there have also been violent clashes between adherents of the different creeds, especially between Hindus and Muslims. A range of research questions relevant to present day society can be formulated on the basis of this.

How do these religions and value-systems react to a changing economic environment? How does this impact upon the attitudes and behaviour of the adherents of the different religious communities? What is the role attributed to these beliefs and cultural values in the perception of identities? Does economic growth promote secularization and is this identical to loss of traditional values? Can the rise of various kinds of fundamentalism be predicted, and if so, what are the developments in society that kindle these anti-modernist movements? What conditions

govern the peaceful co-existence of different beliefs? What is the role played by religions and value-systems in the redefinition of new cultural identities?

The exchange of cultural goods between Asia and Europe predates the colonial period. Texts and ideas, arts and crafts have always flowed in both directions. Europe is a vast repository of cultural goods from Asia. Here rests an important responsibility of European research, to make accessible to research and for the wider public, what is stored in European museums, libraries, and archives.

Asian archives also contain valuable European source materials on

the local histories of Asian countries. Only through a jointly ventured Eurasian effort can these historical, art-historical, and archaeological sources be made fully available.

5. Changing labour relationships in Asia

One of the effects of the trend towards globalization is a rapid change in labour relationships. The basic question here is whether the Asian countries have chosen or will choose trajectories similar to or different from the Western economies. At a macro-level the debate has focused on the East Asian countries. But the cultural and religious contexts in

the different regions are very diverse, giving rise to different trajectories in the global market, currently under severe pressure from global financial institutions and the ever more transnationalized large companies.

Labour relations are changing radically in Europe. Labour and its collective organizations are under pressure, labour market legislation has opened up, unemployment is growing. European and American industry see this as a means to increase global competitiveness and refer to the hitherto successful models of East and Southeast Asian industrialization, which have been inspired by the West but built upon endogenous

cultural, social, and political dynamics, challenging existing theories on labour relations and working life, which so far empirically rest only on studies of Western Europe, North America, and Japan.

Systematic comparative research is needed to address contemporary as well as historical perspectives and link macro and micro levels of analysis. Five interrelated themes seem to be of strategic importance: the labour process, labour mobility, labour consciousness, labour legislation, and the gendered nature of labour relations. The theme is clearly related to Theme 1 on 'Welfare systems and models of social security' and Theme 8 on 'Asianization of politics, democracy and human rights.'

6. Knowledge systems, environment, and transmission of technology

This theme focuses on the role that East-West relations play in global environmental issues. What is the structure and content of environmental relations between Asia and Europe / North America, and what are their impacts on the global ecosystem? How are global environmental issues affected by - and in turn affect - relations between Asia and Europe/North America? Over-exploitation of natural resources threatens global biodiversity. It has forced millions of people to leave their homelands, creating a new category of environmental refugees. And it is increasingly responsible for political conflicts. Many of these

Continued on page 55

WORKSHOPS

SELECTED FOR FUNDING

BY THE ESF ASIA COMMITTEE

7-9 SEPTEMBER 1998

Hamburg, Germany

Religious Diffusion and Cultural Exchange
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11-13 SEPTEMBER 1998

Aix-en-Provence, France

First International Workshop on
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16-18 SEPTEMBER 1998

Isabela Province, the Philippines

Local Management of Natural Resources
in Asia: A Comparative Perspective
Sponsored by the IIAS (Leiden) and
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ESF ASIA COMMITTEE FELLOWS

Dr Cristina Eghenter (Jakarta)

Stationed at: Centre for Southeast Asian
Studies of the University of Hull, UK
Period: June 1997 - June 1999
Topic: The Use of Migration and Trading
Routes in the Interior of Borneo

Dr John Hutnyk (Manchester)

Stationed at: Institute for Ethnology of the
University of Heidelberg, Germany
Period: June 1997 - June 1998
Topic: Selling South Asian Popular Youth
Culture: music technology and televi-
sion for export

Dr Cecilia Milwertz (Copenhagen)

Stationed at: Institute for Chinese Studies
in Oxford, UK
Period: August 1996 - August 1999
Topic: Establishing Civil Society in the
People's Republic of China

Dr Joachim Mittag (Bielefeld)

Stationed at: CNWS, Leiden,
the Netherlands
Period: September 1996 - September 1998
Topic: Chinese Historiography
of Qing Scholarship

Dr Martin Ramstedt (München)

Stationed at: IIAS, Leiden, the Netherlands
Period: December 1997 - December 2000
Research topic: Hindu Dharma Indonesia -
The Hindu-Movement in Present-Day
Indonesia and its Influence in Relation
to the Development of the Indigenous
Culture of the Toraja (Aluk Todolo) in
South Sulawesi

Dr Giovanni Vitiello (Rome)

Stationed at: IIAS, Leiden, the Netherlands
Period: August 1997 - August 2000
Research topic: Exemplary Sodomites: Por-
nography, Homoeroticism and Sexual
Culture in Late Imperial China

Dr Ines Zupanov (Paris)

Stationed at: School of Oriental and Afri-
can Studies London, UK
Period: November 1996 - November 1998
Topic: Jesuit Missions in India (16th-18th
Century). Ethnography, Theology and
Social Engineering

Dr Evelyne Micollier (Aix-en-Provence)

Stationed at: IIAS, Amsterdam,
the Netherlands
Period: July 1998 - July 2000
Topic: 'Practices and Representations of
Health and Illness in the Context of
Chinese Culture. Interactions with so-
cial facts (Illness prevention and Human
reality of AIDS)'

FAQs about the European Institute for Asian Studies, EIAS

Willem van der Geest, Research Director of the Brussels-based European Institute for Asian Studies (EIAS) answers some of the frequently asked questions about the Institute, such as: What is the EIAS? What does it do? Who supports it?

By WILLEM VAN DER GEEST



The European Institute for Asian Studies (EIAS) is a Brussels-based policy and research think-tank supported by the European Union (EU), which aims to promote understanding and co-operation between the EU and Asia.

What are the origins of the EIAS? The EIAS was set up in July 1989 as a non-profit association by a group of individuals, including members of the European Parliament, civil servants, trade union representatives, and Asian journalists based in Brussels. They had two overriding motives: first to highlight the importance of Asia in future external relations with the European Community; and second, to develop a centre of expertise on contemporary Asian affairs and on EU-Asia relations. The Institute's founding members were aware that Asia was consistently bottom of the league in the EU's external relations priorities. Pertinently, at that time, Brussels had no research centre specializing in Asian affairs.

What are the EIAS objectives? The Institute has taken on three main objectives:

to act as a 'think-tank' on issues involving EU-Asia relations through research;

to provide a forum for those in European Institutions, the academic world, and the private and public sectors, in which to discuss contemporary issues of EU-Asia relations;

to offer concise, up-to-date information on important developments in Asia to the wider public.

What does the EIAS do? The EIAS undertakes research and organizes briefings, seminars, and conferences. It publishes research results in the form of Occasional Papers and Briefing Papers, and a monthly news digest of EU-Asian affairs, the *EurAsia Bulletin*. The EIAS also has a key advisory role - undertaking specialized briefings, providing information, advice and policy-making support - to senior decision makers in the European institutions. The EIAS is also involved in relations-building activities, for instance the creation and maintenance of EU-Asia networks via the Internet, as well as disseminating information on contemporary Asian affairs to a wider public.

Who supports the EIAS? Though an independent association, the EIAS is closely connected to the European institutions: the Council, the Commission, and the Parliament. The second provided the Institute with

its own line in the EC budget in 1990. The European Parliament has shown its continuing support for the Institute by gradually increasing its funding, although never beyond very modest limits. Equally significant, many Members of the European Parliament have played an active role at EIAS meetings, which has contributed to the growing reputation of the EIAS as an important forum for Asia-Europe exchanges.

How does the EIAS function as a think-tank? As a think-tank, the EIAS provides readable, substantive analyses and policy proposals to the right people, when it matters most. One example is the research study 'Understanding Asian Values'. This eminently readable report was prepared for the Venice Forum, which was a Track II meeting in the run-up to the first Asia-Europe Meeting (ASEM) bringing together Head of States at a summit in Bangkok in 1996. A detailed, academic version of the research findings is being published by Curzon Press from London as *Asian Values: an encounter with diversity* (forthcoming June '98). The editors are Josianne Cauquelin, a philosopher working in Paris, Birgit Mayer-König, an indologist working in Hallen, Germany, and Paul Lim, a sociologist and senior researcher at the Institute. They worked on this topic for well over a year supported by a vibrant group of European and Asian scholars, who were commissioned to write papers on the various philosophical traditions and how these are reflected in exchanges today. The researchers came together for a series of research workshops in Brussels.

Another major study was economic in its choice of theme and approach: trade with Asia and its impact on European employment. It is often alleged that the low wage economies of Asia are a threat to jobs and wages in Europe. Such statements are only too often a precursor to a call for policy interventions of a protectionist bent. This study looks at both sides of the coin: jobs are lost through competing imports, but equally, jobs are also created because of exports to, and investment in Asia with its rapidly growing markets. What the study points out is that there are bound to be losers and winners in these structural changes. Macmillan will publish the study entitled *Global Trade and European Employment* edited by Paul Brenton and Jacques Pelkmans (forthcoming August 1998).

The Institute also publishes a series of Briefing Papers on topical political and economic issues. These are written by academic experts, with Van der Geest and Lim as series editors



Recent EIAS Publications

- *EurAsia Bulletin* (50BEF)
Editor: Mr Dick Gupwell;
Deputy Editor: Pascal Michaux
Vol. 1, No.'s 1-11 (Jan - Dec. 1997)
Vol. 2, No.'s 1-3, (1998)

EIAS Briefing Paper Series (200BEF)

- Series Editors: Dr Willem van der Geest and Dr Paul Lim
- BP 97/01 - *Rewind, Pause, Fast Forward: Viewing the Ongoing Political Transition in Indonesia*; 1996-97. Dr. John Sidel, March 1997
 - BP 97/02 - *Burmese Economy and the Withdrawal of the European Trade Preferences*. Dr Stefan Collignon, April 1997
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 - BP 97/04 - *Emerging and Maturing Economies of East and South East Asia*. Prof. Brian Van Arkadie, June 1997
 - BP 97/05 - *Hong-Kong at the Threshold of History*. Prof. Yash Ghai, June 1997
 - BP 97/06 - *Direct Foreign Investment in China: Opportunities and Pitfalls*. Prof. Dr. Sylvain Plasschaert, November 1997
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 - BP 98/01 - *Slowdown or Bust: Causes and Consequences of the South East Asian Financial Crisis*. Prof. Rajah Rasiah, January 1998
 - BP 98/02 - *Peace and Security in Contemporary South Asia*. Dr. David Taylor, February 1998

EIAS Occasional Papers (350BEF)

- May 1996 - *Understanding Asian Values*, EIAS Task Force, ed. Malcolm Subhan (112pp)
- Oct 1997 - *ASEM: How promising a partnership?* eds. Jacques Pelkmans and Hiroko Shinkai (186pp)

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The EIAS publishes the monthly *EurAsia Bulletin* which presents what has been happening in the European Institutions with regard to Asia in a nutshell and also covers major developments inside Asia which affect EU-Asia relations

As a discussion forum, the Institute organizes monthly luncheon briefings, as well as regular seminars and conferences. In 1996, these included seminars on ASEM, on APEC as well as the annual EIAS Conference on trade between Europe and Asia in the context of the WTO. In 1997, the Institute Conference discussed 'What political role for Europe in Asia?', and a host of other interesting topics was covered in its briefings and seminars throughout 1997. The topics included such issues as Pakistan's elections, Thailand's economic problems; emerging and maturing economies in Southeast and East Asia; China's WTO accession; the crisis in North Korea and transparency in Asia. In 1998 the Institute seminars will tackle the Asian financial crisis and its impact on Europe, a seminar on communicating with China, held at the European Parliament, and briefings on the Indian Ocean Rim initiative, on Thailand's economic problems, on Indonesia's political developments, and the foreign policy of India after the Cold War.

Does the EIAS have a political orientation? The Institute is interested in promoting economic and social progress, democracy and human rights, in Asian countries through its various activities. In common with think-tanks and research foundations the world over, the EIAS has no affiliations with political parties and does not accept funding for political activities. Its members reflect a broad spectrum of views and experiences. Its independence is ensured by its internally elected Administrative Board which includes Asian as well as European specialists from a variety of disciplines and professions.

Does the EIAS use the Internet? The EIAS launched 'Cyberforum on EU-Asia'. The Cyberforum is a facility on the Internet to encourage a moderated discussion on topical issues regarding economic and political events in Asia and/or Europe-Asia relations. This EIAS initiative has attracted a great deal of interest among both European and Asian leaders who are keen to wake their views and visions, known to a larger public. The scope of using Internet is tremendous and is given a high priority in the Institute's work programme. Please have a browse at our website:

<http://www.net7.net/eias/cyberforum>

What does 'Asia' include? The Institute was originally called the Institute for South and Southeast Asian Studies and it adopted a statute which is particularly concerned with

developing the EC's relations with the countries of South and Southeast Asia which have grouped themselves into the South Asian Association for Regional Co-operation (SAARC) and the Association of Southeast Asian Nations (ASEAN). In 1996 the Institute adopted its current name, the European Institute for Asian Studies, so as to expand its geographical scope of activities to the other regions covered by the EU's New Asia Strategy, in particular East Asia. Hence, the Institute now covers all the major part of Asia, spanning from Kabul to Kyoto.

What are the areas of expertise at the EIAS? The EIAS can draw on the knowledge and experience of its staff, the office bearers and its growing membership. The Institute's Chairman is Dr Oscar Debunne, who has been the international secretary of the Socialist Party of Belgium and the Vice-President is Prof. Ludo Cuyvers, an economist at the University of Antwerp. The Secretary General is Dick Gupwell; previously at the European Parliament with special responsibility for 'Asian Affairs'. Malcolm Subhan, a journalist, has been covering the EU for Asian newspapers and magazines since the 1960s. The Institute's staff is headed by the research director, Dr Willem van der Geest, and consists of one senior research fellow and three research fellows, as well as a publications officer and administrative staff. Besides this, some people work at the institute on a secondment basis, one example is the manager of the Cyberforum, Raymond Le Ruyet, seconded by the French government

How can I keep in touch with the Institute? The EIAS briefings, seminars, and conferences, usually in Brussels, are open to the interested public. A regular newsletter, *EurAsia News* provides detailed information about the Institute's activities and includes summaries of the Briefing Papers and the proceedings of the briefings, seminars, and conferences. It can be obtained from the Institute free of charge by writing to its publications officer, Ron Nath Mukherjee. ■

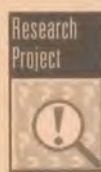
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Brokers of Capital and Knowledge

The Centre for Asian Studies Amsterdam/Amsterdam School for Social Science Research University of Amsterdam - Vrije Universiteit Amsterdam announces a new research programme entitled: 'Brokers of Capital and Knowledge: Producer Services and Social Mobility in Provincial Asia (Malaysia, Philippines, Indonesia and India) 1960-2000'.

By MARIO RUTTEN



Asia's economic 'boom' and recent economic crisis have drawn attention, once more, to the connections between global processes and local transformations. In unprecedented ways, global economic integration, widening communication networks, and government policies supportive of private enterprise are changing opportunities for accumulating wealth, status and power, and redefine the avenues of social mobility. This process is accompanied by the development, throughout provincial Asia, of highly sophisticated services enterprises (such as banking, insurance, accountancy, consultancy, law firms, and business schools) which provide access to resources required for a profitable connection to the wider world. Much of the discussion on this 'reshaping' of Asian societies is dominated by political scientists and economists who trace changes in the distribution of capital and power at the national level, and by anthropologists who study local effects of entrepreneurial and technological change.

This programme will take a different track. It will focus on the key role played by producer services in channeling the widening (and recently: contracting) access to markets, capital, and commercial knowledge, and thus in shaping new business arenas and new patterns of social mobility. Geographically, it will focus on the provincial bridgeheads of this process - provincial cities that are centres of commercial and industrial activity. Concentrating on the activities of producer services enterprises at the provincial level, and their personnel, offers a unique vantage point from which to analyse changing linkages between provincial societies and the global economy, and the effects of these changes on social mobility. Specifically the programme will focus on:

(1) the central role of the producer services enterprises as brokers of capital, knowledge, and commercial connections, which may contribute in vital ways to the rise of new entrepreneurial categories and/or the demise of existing ones;

(2) opportunities for social mobility within the expanding services sector itself, which may contribute to the development of new professional classes in provincial societies.

Assessing the role of producer services as gate-keepers governing access to fundamental resources such as land, capital, labour, and knowledge demands an understanding of the manifold institutions and networks

active in Asian cities under various political and economic regimes. It is within this context that the social impact of new challenges and opportunities must be placed. Knowledge, like the more tangible bases of production, must also be seen as a scarce resource, the control of which can generate both power and wealth. We distinguish at least two sorts of valuable knowledge - professional information and expertise, that enhances performance, and "insider" knowledge, essential to getting things done in a given political and social environment. Access to such knowledge is influenced by existing power structures, but its successful use also depends on the capacity for fast and flexible response to changing circumstances. Access to these resources is fundamental in deciding 'who gets what', but increasingly international markets impose new disciplines and reward new skills.

In particular this programme will explore the following hypotheses:

A) The impact of the services sector on mobility within the business community:

- 1) a 'polarization' hypothesis: established businessmen with contacts and capital are relatively quick to recognize the need for and benefits of new forms of access, and consolidate their position, thus creating a 'two tier' system of increasingly wealthy innovators versus increasingly isolated small business men; or
- 2) an 'open economy' hypothesis: declining emphasis on political patronage or ethnic networks, a more open market working with more neutral 'global' forms offers new men and women the chance to create their own connections and gain access to capital, markets and knowledge.

B) Mobility within the services sector:

- 1) the 'elite continuity' hypothesis: the successful personnel in this sector have moved from an already favoured position in terms of family background to dominate these new opportunities; or
- 2) the 'new opportunities, new people' hypothesis: the sector offers an avenue for upward mobility by relatively unconnected people.

The programme consists of the following research projects:

- Project 1: Brokers of human capital and high technology: FIRE (finance, insurance and real estate) and APS (advanced producer services) in Asia, 1960-1998
- Project 2: Brokers of industrial land: real-estate enterprises and the

channelling of economic opportunities in industrial export zones in Metro Cebu, Philippines, 1960-2000

- Project 3: New opportunities, old faces?: Non-banking financial companies and the business community in Ahmedabad, India, 1960-2000

- Project 4: Bankers, networks, and patronage in an East Indonesian provincial town: finance and the business community in Ujung Pandang, 1965-2000

- Project 5: Access and innovation: economic strategy and ethnic preference in Penang, Malaysia, 1960-2000

The research group that co-ordinates and supervises the programme (which will be carried out by two postdocs and three PhD candidates) consists of:

Participating members:

- Dr P. Post, Section Culture, Organisation and Management of the Department of Cultural Anthropology/Sociology of Non-Western Societies, Faculty of Socio-Cultural Studies, Vrije Universiteit Amsterdam.
- Dr M.A.F. Rutten, Centre for Asian Studies Amsterdam, Amsterdam School for Social Science Research, University of Amsterdam.
- Dr R.A. Rutten, Department of Cultural Anthropology/Sociology of Non-Western Societies, Faculty of Political and Socio-Cultural Sciences, University of Amsterdam.
- Prof. H.A. Sutherland, Section Non-Western History of the Department of Cultural Anthropology/Sociology of Non-Western Societies, Faculty of Socio-Cultural Studies, Vrije Universiteit Amsterdam. ■

PROF. O.D. VAN DEN MUIJZENBERG

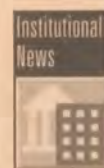
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Oudezijds Achterburgwal 185
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The Netherlands
Email: muysot@mail.euronet.nl

LEIDEN, THE NETHERLANDS

Malaysian Resource Centre

On Thursday 19 March, 1998, Leiden was enriched by one more important research centre, the Malaysian Resource Centre. The donor was the Government of Malaysia and the official recipient was the Royal Institute for Linguistics and Anthropology (KITLV), but the Centre is intended not only for the Institute, or even for Leiden University, the idea is that it can be accessed from all over Europe.

By ROSEMARY ROBSON-MCKILLOP



This Malaysian Resource Centre is only the second of its kind and the decision to open such a facility in Europe was prompted by the success of the first, that for the USA and Canada, which is stationed at the University of Ohio.

The opening was of itself a formality as, for several years, the Royal Institute has been receiving copies of all the books published in Malaysia on the Humanities and Social Sciences. The project was officially inaugurated in December 1995. For a more detailed account of this see the interview with Dr Roger Tol, Chief Librarian of the Royal Institute in IIAS 8 (1996).

Why Leiden?

For the almost 150 years of its existence the Malay Peninsula has been one of the main fields of interest for the Royal Institute. Therefore, it now has a fine collection of books on this part of the world, ranging from priceless classics to the most up-to-date information. The gifts which are now received from Malaysia will ensure that this collection will continue to grow from strength to strength. Added to this was the fact that, at the time the plan was first mooted some six or seven years ago, Professor Muhammad Haji Salleh was the first incumbent of the Chair of Malaysian Studies, then just established at Leiden University by courtesy of the Malaysian Government. He worked enthusiastically to plead Leiden's cause, also pointing out that such a Centre would be an appropriate back-up to his chair. As negotiations intensified, the torch was taken over by the most recent

incumbent of the chair, Professor Jaacob Harun. He has worked with dedication to ensure that relations between the Royal Institute and the National Library of Malaysia ran as smoothly as possible and it was he, in conjunction with Datin Mariam and H.E. Mr Ganapathy and the First Secretary, Raja Nazrin, who worked tirelessly to bring the whole project to fruition.

What is a Malaysian Resource Centre?

Its basis is a depot library in which the Malaysian Government deposits all publications which the National Library considers to be relevant to strengthening knowledge about Malaysia abroad. Of course, in this day and age, economics is the topic which springs most readily to mind, and indeed businessmen will be well served by the facilities, but the context is far wider embracing the Performing Arts, Music, the Plastic Arts, the Social Sciences, Education, Modern Media (cinema, television etc.), Law, Language, Literature, Religion, Architecture, and, besides food for the mind, food for the body - there is a large component on Malay cuisine, which fits perfectly into the acquisition profile the Institute has maintained for the last century and a half. The Institute will also receive copies of two major Malaysian newspapers, the English-language *New Straits Times* and the Malay-language *Utusan Melayu* on microfilm, beginning from 1990. It is hoped that, as in America, the fame of the Centre will grow and an ever-increasing stream of interested people will be able to avail themselves of all sorts of information about this important and fascinating country. ■



From left to right: Prof. Muhammad Haji Salleh, Datin Mariam Abdul Kadir, Prof. Jakub Harun, and Dr Roger Tol.

RESEARCH SCHOOL CNWS:
SCHOOL OF ASIAN, AFRICAN, AND AMERINDIAN STUDIES
LEIDEN UNIVERSITY

Advanced Master's Programme



The Research School CNWS (the School of Asian, African, and Amerindian Studies), Leiden University, is responsible for the supervision of the research of more than 140 senior researchers, and some 90 junior researchers (PhD students). The aim of the Research School is to encourage Asian, African, and Amerindian studies in the Arts, Law, and the Social Sciences. The Research School forms part of Leiden University.

On 1 October 1998, the CNWS will launch an Advanced Master's Programme. The nine-month programme will provide an opportunity to study a wide variety of topics under the close supervision of CNWS scholars and to profit from the rich collections in the archives, libraries, and museums in the Netherlands. The course has been designed for students who want to embark on an academic career in Non-Western Studies. As part of the Advanced Master's Programme, students are

offered assistance in writing a fellowship proposal for a PhD dissertation, which can subsequently be presented to the CNWS or another institute in the Netherlands or abroad. Successful completion of the course leads to an Advanced Master's degree.

Dutch as well as foreign students are invited to enrol. The language of communication is English, but special facilities are provided for foreign students who want to attend Dutch language courses.

Teaching programme

The programme includes general and optional courses, and individual training under supervision. Most of the general courses are scheduled for the first two months of the programme. The optional courses, which run throughout the academic year but mainly between February and May, are selected by the student and his/her supervisor(s). The selection will be made after mid-December, when the students have completed a research paper.

- The general courses give an introduction to basic problems in the study of the languages and cultures of Non-Western societies.
 - The optional courses focus on specific topics and areas and are intended to go much deeper into specific problems than the general courses.
 - The individual training is the most important part of the Master's Programme. It provides the students with the opportunity to develop their research under close supervision of senior researchers.
- The general and optional courses are concluded by a paper or another test. By the end of the Programme, students are expected to finish an academic paper, which may take the form of an article for publication.

Applications

To qualify for the Advanced Master's Programme students should have an MA degree in Non-Western Studies. The closing date for applications is 1 September 1998. Students will hear within four weeks whether they can attend the Programme. Ap-

plications should include:

- a letter by the applicant outlining his/her motivation to apply, and the specific area of research
- xerox copies of university certificates
- a curriculum vitae
- a letter of reference by a member of the CNWS
- MA thesis or any other written academic paper

Foreign students should be proficient in spoken and written English, and present written evidence to this effect. The letter of reference by a CNWS member should refer to the commitment of the referee to supervise the student's training. If necessary, the CNWS secretariat will help interested students in obtaining information about the CNWS members who could act as supervisor and referee.

Tuition fees

The tuition fees for the full nine-month programme is Dfl. 10,000. In specific cases tuition fees may be waived. An applicant who wishes to be exempted from paying the fees should clearly indicate why the tuition fees provide an obstacle to participation.

Fellowships

The CNWS also awards a limited number of fellowships, the sum of Dfl. 12,600 per person for nine months, plus Dfl. 10,000 tuition fees. Applicants for a fellowship should apply before 1 September; students will be informed before 21 September 21 about the outcome of their application.

Partial programme

The Advanced Master's Programme also offers facilities to students to attend one or more courses, or to enjoy individual training by one or more of the CNWS academic staff. The tuition fee is Dfl. 1000 a month or Dfl. 300 per credit, to be paid in advance. Those who successfully complete a partial programme will receive a certificate.

Facilities

Students admitted to the Advanced Master's Programme enjoy the following facilities:

- admission to university libraries
- admission to all university teaching programmes
- assistance with insurance and housing, etc.
- computer, xerox and e-mail facilities

More information

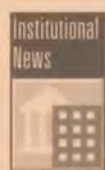
Students and university staff who want to receive more information are asked to contact the CNWS secretariat. A brochure with the complete Programme will be sent to you upon request. The text of this brochure will also be found on Internet. The address of the CNWS homepage:

<http://oasis.leidenuniv.nl/interfac/cnws/>

Applications, and requests for information, should be directed to:

RESEARCH SCHOOL CNWS
PO Box 9515, 2300 RA Leiden
The Netherlands
Tel: +31-71-5272171
Fax: +31-71-5272939
E-mail: CNWS@Rullec.LeidenUniv.NL

Verbal Art in the Audio-Visual Media of Indonesia (VA|AVMI)



VA|AVMI, a PIONEER research programme funded by the Netherlands Organization for Scientific Research (NWO) and the Research School CNWS (School of Asian, African, and Amerindian Studies) at the University of Leiden, started in 1996 and will run for four years. The programme aims to gain insight into the cultural roles of literature, drama, and other forms of verbal art in the Indonesian audio and audiovisual media - radio, television, and the audio cassette in particular. The research is discourse-focused and the so-called regional languages (Javanese, Sundanese, Minang, etc.) are the point of departure. The genres and media in question are investigated in international and intercultural comparative perspective.

A nine-month research scholarship is available from 1 October 1998, enabling VA|AVMI to include a mainland Southeast Asian component.

Scholarship

The successful candidate will participate in the Advanced Master's Programme of the Research School CNWS, which commences on 1 October 1998. The programme comprises training in general disciplines (c. 3 months) and training in specific skills pertinent to the student's research as well as individual supervision (c. 6 months).

During the latter period, the candidate will conduct research in the framework of VA|AVMI with a focus on verbal art, broadly defined, in the audio or audiovisual media of a nation or region of mainland Southeast Asia. The research is to result in one or more publishable scholarly articles and a proposal for doctoral research.

The scholarship is for a period of nine months.

Candidates should possess:

- A good MA degree (or equivalent) in Southeast Asian languages and cultures or another relevant discipline;
- Fluency in a national language of mainland Southeast Asia and preferably a regional language;
- Willingness to participate intensively in a transdisciplinary research group

Applications should include

1. a succinct research proposal (c. 1500 words maximum) which defines the field of research in terms of region and discipline(s) and indicates the aims of the research and the materials needed for it;
2. transcripts of MA courses followed;
3. a curriculum vitae;
4. a copy of the MA thesis and, if applicable, relevant publications;
5. two references from scholars familiar with the candidate's work.

A scholarship will be awarded to the amount of Dfl. 12,600, on which income tax may be payable. If the doctoral research proposal that is to result from the scholarship is judged to be of sufficient quality and the research feasible, it may lead to the subsequent award of a doctoral studentship for a maximum duration of four years, which is to yield a thesis to be defended at Leiden University.

Inquiries

VA|AVMI's current activities are described on the World Wide Web at the location <http://ias.leidenuniv.nl/host/va-avmi/>. Informal inquiries regarding the scholarship may be addressed to the programme director:

PROFESSOR B. ARPS

Tel: +31-71-527 2921 (office)
Fax: +31-71-527 2918
E-mail: vaavmi@rullec.leidenuniv.nl

Applications

Applications are to be addressed to:

MS. C. ABELS

VA|AVMI secretariat
Nonnensteeg 1-3
Leiden University
P.O. Box 9515
2300 RA Leiden
The Netherlands
Fax: +31-71-527 2918.

Closing date for receipt of applications:

14 August 1998.

Women are encouraged to apply.



NEW BOOKS ON ASIA
PUBLISHED BY
THE RESEARCH
SCHOOL CNWS

- Vasudha Dalmia and Theo Damsteegt, *Narrative Strategies. Essays on South Asian Literature and Film*. ISBN 90-5789-007-0 (in press)
- George van Driem, *Dzongka (Languages of the Greater Himalayan Region, Vol. I)*. ISBN 90-5789-002-X. Leiden 1998. Hardcover, xvi + 489 pp., with 3 compact disks. Price: Dfl. 115. (in press)
- Don van Minde, *Malayu Ambong. Phonology, Morphology, Syntax*. Leiden 1997. ISBN 90-73782-4-5. 399 pp. Price: Dfl. 50
- Arjan Taselaar, *De Nederlandse koloniale lobby. Ondernemers en de Indische politiek, 1914-1940*. Leiden 1998. ISBN 90-73782-97-X. 627 pp. Prijs: Fl. 70
- Wenxian Sanjjiao, *Matériaux pour l'étude de la religion chinoise. Vol. 1*, 1998. Leiden 1998. ISBN 90-73782-96-1. 90 pp. Prix: Fl. 35

The above books can be ordered directly via the

CNWS SECRETARIAT

P.O. Box 9515
2300 RA Leiden
The Netherlands

The First NVAPS Congress: Mobility in Asia

The Netherlands Association for Asian and Pacific Studies (Nederlandse Vereniging voor Azië en Pacific Studies NVAPS) aims to facilitate the discussion between Asianists working on a wide range of disciplinary and regional specializations. Having been founded in 1996, the association organized its first congress, which was attended by approximately 150 Dutch and Flemish scientists, in Utrecht on 4 October 1997

By HANS GOOSZEN & MARLOES BEERS

The congress started with a forum about the future of Asian and Pacific Studies in the Netherlands and Flanders. Several prominent speakers from the Netherlands and Flanders commented on questions such as: Whether there is a specific Dutch (language) contribution to be made to the study of Asia and the Pacific, or if this is more to be found at a European level? And how can the institutes and schools of research together contribute to the knowledge of Asia and the Pacific? Of course, these questions were asked in connection with the way in which the NVAPS works. After the forum meeting more than thirty-five papers were presented in eleven panels.

Forum:
From 'grand tour' to 'tour de force':
The future of Asian and Pacific studies
in the Netherlands and Flanders'

In response to the question of the specific Dutch (language) contribution to be made to research on Asia and the Pacific, both Prof. Vande Walle (KUL) and Prof. Fasseur (CNWS) think that such a Dutch/Flemish contribution is useful only when the Dutch language is needed for a study of sources. This would be efficient in view of an international division of labour.

On the question of the usefulness of an organization such as the NVAPS opinions differ. The NVAPS should not, it was argued, deprive other recognized institutes and schools of research of their grounds for existence. Rather it should, as Prof. Van den Muijzenberg (IIAS) stated, be an independent institute unencumbered by a complicated hierarchical governing body, working alongside or, if necessary, opposed to other organizations. It was very important that the individual membership of the NVAPS should be emphasized. Most of all the organization should facilitate Dutch and Flemish experts in the exchange of their knowledge and experiences. Such an exchange forum is needed not only at the level of academical research. Experts from the media or other parts of the society should also take part. Dr Rutten (CASA) and Van den Muijzenberg pleaded for an active contribution by the NVAPS in attracting the attention of transnational matters in reference to Asia and the Pacific. It might be desirable, they ar-

gued, to avoid the sub-regional specialization divisions altogether in order to obtain a recognition of general Asian and Pacific themes. Finally it was stated that the NVAPS as an independent organization should have a kind of 'signal function' in relation to the research policies of the institutes and funding agencies. It should not be an advisory body, Sparreboom argued, the NVAPS should instead reflect the approaches and methods applied by researchers.

Panel:
Cultural and intellectual
property rights

The recognition of indigenous cultural and intellectual property rights has the potential to shift the power balance between indigenous peoples

Panel:
Local perspectives on global tourism
Co-ordinator:
Toon van Meijl (KUN)

In recent years tourism has grown significantly in the Asia-Pacific region. International tourism is not simply an outcome of the globalization process and its associated mobility; it is one of the main reasons for the high economic growth in the region. For that reason, too, studies of tourism in Asia and the Pacific focus mainly on the impact of tourism development on the environment and local socio-cultural circumstances. This workshop examined the reasons local people in the Asian and Pacific 'pleasure periphery' of the West are often receptive to tourism development in their communities, and how they shape the changes in their cultural lifestyle that are consequent upon the growth of international tourism in their society. The seven papers presented in this workshop have provisionally been accepted for publication as a special issue of 'Pacific Tourism Review', an international journal published by Sage.



and the wider society. Cultural heritage is also swiftly moving towards the centre stage in the struggles over the worth and identity of the indigenous peoples of Australia and New Zealand. Australian Aborigines, for instance, have been urging for the repatriation of cultural objects and human remains kept in European museums.

In this session cultural and intellectual property rights issues were discussed not only with regard to the cultural heritage arena and empowerment, but also with regard to the implications for anthropological research. Also explored in the discussion were questions such as to what extent abstract geometrical designs can be claimed as cultural property and the effects of codification on cultural dynamics and established practices of cultural borrowing.

Panel:
Islamization in the regions surrounding the Bay of Bengal (c.1200-1850)
Co-ordinator:
J.J.L. Gommans (RUL)

In this session four scholars from various disciplinary backgrounds and working on different geographical areas had a lively debate on the issue of Islamization in the regions surrounding the Bay of Bengal. The Leiden indologist Jan Heesterman attempted to relate the process of Islamization to the phenomenon of the frontier. Referring to the Roman limes and the Chinese wall, Heesterman claimed that frontiers should not be seen as closed boundaries but rather as highways facilitating close interaction between sedentary and nomadic societies. The Indian process

of Islamization should be analysed from this perspective. Martin van Bruinessen of Utrecht University reviewed some existing theories about the Islamization of Southeast Asia. Mirjam Coelen, also from Utrecht, paid attention to the 18th-century Sufi network in Tamil Nadu. Finally Dick Kooiman from Amsterdam presented a more recent example of Islamization by focusing on the changing role of Islam in the post-Independence state of Hyderabad. The lively debate during the session showed that our understanding of the process of Islamization may be considerably improved by liberating it from the exclusive grasp of separate disciplines and area studies.

Panel:
Freelance research: between hobby
and commercial enterprise
Co-ordinator:
Hans Gooszen (NVAPS)

Discussions in this session centred on an important question for many students who have specialized in Asia and/or Pacific studies: 'How do I find a job which suits my abilities, expertise, and research interests?'

Arjan Bos of Maastricht University started the session with an account of the results of his research into the professional careers of students in the Arts and Social Science disciplines in the Netherlands. The prospects of finding a job are rather bleak: 8.6% of his 1500 respondents (who majored between 1986 and 1996) were unemployed, while many of those who did find a job reported the feeling that it did not fully suit their abilities and interests. Some had succeeded in finding a more suitable job, mainly by means of networking.

Two non-profit service-organizations were presented, 'Historisch Platform' and NEDWORC. Historisch Platform supports historians in their professional career by giving lectures and organizing courses. Besides these services the platform gives special support to freelance historians through the acquisition of projects and advising about contracts, fees, salaries, publication rights etc.

NEDWORC is an organization of independent professionals in development co-operation. Its members have to do their own acquisition of consultancy projects. They have established a corporation for administrative assistance. To create the possibilities for networking and to improve professional abilities, lectures and training courses are given. To conclude the session, Professor Van Dusseldorp of Wageningen University elaborated on this last-mentioned theme in an interesting lecture about the ethics of social scientific research. ■

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INTERNATIONAL CONFERENCE AGENDA

JUNE 1998

25-28 JUNE 1998
Noordwijkerhout, the Netherlands
 First International Convention of
 Asian Scholars (AAS / IIAS)
 Helga Lasschuijt, IIAS, P.O. Box 9515,
 2300 RA Leiden, the Netherlands,
 tel: +31-71-5272227,
 fax: +31-71-5274162,
 e-mail: nvaps@rullet.leidenuniv.nl

25-28 JUNE 1998
Pattani, Thailand
 International Seminar on Islamic Studies
 in the ASEAN Region
 Dr Isma-ae Alee, Director, College of
 Islamic Studies, Prince of Songkla
 University, Pattani 94000, Thailand,
 tel: +66-73-331305, fax: +66-73-335128,
 e-mail: colinter@bunga.psu.ac.th

JULY 1998

1-8 JULY 1998
Melaka, Malaysia
 The 16th Congress of Indo-Pacific
 Prehistory Association
 Dr Peter Bellwood, Dept. of Archaeology
 and Anthropology, ANU, Canberra ACT
 0200, Australia, tel: +61-6-2493120,
 fax: +61-6-2492711, e-mail:
 Peter.Bellwood@anu.edu.au,
 website: [http://www.alang.ukm.my/
 kamal/ippa.htm](http://www.alang.ukm.my/kamal/ippa.htm)

2-3 JULY 1998
Leiden, the Netherlands
 Nomads in a Sedentary World
 Marianne Langehenkel, IIAS,
 P.O. Box 9515, 2300 RA Leiden,
 the Netherlands, tel: +31-71-5272227,
 e-mail:
 langehenkel@rullet.leidenuniv.nl

5-10 JULY 1998
Helsinki, Finland
 41st Permanent International Altaistic
 Conference (PIAC)
 Secrettary General, PIAC, Goodbody Hall,
 Indiana University, Bloomington,
 IN 47405, USA, fax: +1-812-8557500,
 e-mail: sinord@indiana.edu

10-12 JULY 1998
Steyning, UK
 Hong Kong: Signposts to the Future
 Wilton Park Conference, Wiston House,
 Steyning, West Sussex, BN44 3DZ UK,
 tel: +44-1903-815020,
 fax: +44-1903-815931

11-12 JULY 1998
Sapporo, Japan
 Humans Communicating in the 21st
 century: Asia Pacific and Western
 Perspectives
 Dr Ronald D. Gordon, Dept. of
 Communication, University of Hawai'i
 at Hilo, 200 W. Kawili St., Hilo, Hawai'i
 96720-4091, USA,
 e-mail: rgordon@hawaii.edu

14-17 JULY 1998
Hanoi, Vietnam
 Vietnamese Studies and the Enhancement of
 International Co-operation
 Dr Nguyen Xuan Thu, conference
 co-ordinator, 52B Nguyen Khuyen
 Street, Hanoi, Vietnam,
 tel: +844-8248371, fax: +844-8433224,
 e-mail: rmitvn@netnam.org.vn

AUGUST 1998

26 JULY -1 AUGUST 1998
Williamsburg, VA, USA
 14th International Congress of
 Anthropological and Ethnological Science,
 ICAES
 Dr Tomoko Hamada,
 Dept. of Anthropology, College of
 William and Mary, Williamsburg,
 VA 23187-8795, USA, tel: +1-757-2211060,
 Fax: +1-757-2211066,
 e-mail: icaes@facstaff.w.edu

31 JULY - 20 AUGUST 1998
Taipei, Taiwan ROC
 The 1998 Seminar on China Studies
 for International Youth
 Overseas dept., China Youth Corps,
 219 Sung Chiang Road, Taipei, Taiwan,
 ROC. tel: 02-25025858 ext 356,
 fax: 02-2502-8178

AUGUST 1998

31 AUGUST -
 4 SEPTEMBER 1998
Berlin, Germany
 7th International Conference of
 the European Association of Southeast
 Asian Archaeologists
 Dr Wibke Lobo, Museum für
 Völkerkunde, Arnimallee 23-27, 14195,
 Berlin, Germany, fax: +49-30-8315972

SEPTEMBER 1998

1-4 SEPTEMBER 1998
Steyning, UK
 Japan and Europe: How Can the Link
 be Strengthened?
 Wilton Park Conference, Wiston House,
 Steyning, West Sussex, BN44 3DZ UK,
 tel: +44-1903-815020,
 fax: +44-1903-815931

3-6 SEPTEMBER 1998
Hamburg, Germany
 Second EUROSEAS Conference:
 Southeast Asia:
 Looking forward, looking back
 The EUROSEAS Secretariat: Ms Ageeth
 van der Veen, KITLV, P.O.Box 9515,
 2300 RA Leiden, the Netherlands,
 fax +31-71-527 2638, e-mail:
 euroseas@rullet.leidenuniv.nl

7-9 SEPTEMBER 1998
Hamburg, Germany
 Religious Diffusion and
 Cultural Exchange
 Dr B.J. Terwiel, University of Hamburg,
 Seminar for Language and Culture of
 China, Dept. of Thailand Burma and
 Indochina, Von-Melle-Park 6,
 20146 Hamburg, Germany,
 tel: +49-40-41233675,
 fax: +49-40-41233106,
 e-mail:
 or4A011@rz2-cip-1.rtz.uni-hamburg.de

8-12 SEPTEMBER 1998
Prague, Czech Republic
 15th European Conference on Modern
 South Asian Studies
 Institute of Indian Studies, Charles
 University, Celetná 20, 116 42 Praha 1,
 Czech Republic, e-mail:
 southasia@cuni.cz

25 SEPTEMBER 1998
Meudon, France
 First Annual Workshop of
 the Himalayan Studies Network
 EBHR, UPR 299, CNRS, 1 pl. A. Briand,
 92195 Meudon, France,
 e-mail: himal.res@cncrs-bellevue.fr

Agenda



10-14 SEPTEMBER 1998
Edinburgh, UK
 12th EACS Conference. Festival:
 the Chinese at Work and Play
 Prof. Bonnie S. McDougall, Scottish
 Centre of Chinese Studies, Dept. of East
 Asian Studies, University of Edinburgh,
 8 Buccleuch Place, Edinburgh EH8 9LW,
 UK, tel: +44-131-6504229 / 4227,
 fax: +44-131-6511258, e-mail:
 bonnie.s.mcdougall@ed.ac.uk

11-13 SEPTEMBER 1998
Aix-en-Provence, France
 First International Workshop on the
 Hmong/Miao in Asia
 Dr J. Michaud, University of Hull,
 Centre for South-East Asian Studies,
 Hull HU6 7RX, United Kingdom,
 tel: +44-1482-465758,
 fax: +44-1482-465758,
 e-mail: J.Michaud@seas.hull.ac.uk.
 Dr C. Culas, IRSEA - CNRS, 389,
 Avenu du Club Hippique,
 13034 Aix-en-Provence, Cedex 2, France,
 tel: +33-442-951650, fax: +33-442-208210,
 e-mail: irsea@romarin.univ-aix.fr

13-18 SEPTEMBER 1998
Urumqi, Xinjiang, China
 CoDoCa II: Strategic Considerations on the
 development of Central Asia
 CoDoCa organising committee,
 P.O. Box 347, 1400 AH Bussum,
 the Netherlands, tel: +31-35-6934266,
 fax: +31-35-6935254,
 e-mail: 101651.1370@compuserve.com,
 website:
[http://ourworld.compuserve.com/home
 pages/codoca](http://ourworld.compuserve.com/home

 pages/codoca)

16-18 SEPTEMBER 1998
Isabela Province, the Philippines
 Local Management of Natural Resources
 in Asia: A Comparative Perspective
 Dr G.A. Persoon, Centre of
 Environmental Science, Leiden
 University, P.O. Box 9515,
 2300 RA Leiden, the Netherlands,
 tel: +31-71-5277474, fax: +31-71-5277496.

16-18 SEPTEMBER 1998
Mauritius
 Globalization and the South-Western Indian
 Ocean: Mauritius and Neighbouring Islands
 Sandra Evers, Burg. van Leeuwenlaan 72,
 4h, 1064 KZ Amsterdam

25 SEPTEMBER 1998
Meudon, France
 First Annual Workshop of
 the Himalayan Studies Network
 EBHR, UPR 299, CNRS, 1 pl. A. Briand,
 92195 Meudon, France,
 e-mail: himal.res@cncrs-bellevue.fr

28 SEPTEMBER -
 3 OCTOBER 1998
Bonn, Germany
 27th Conference of German-Speaking
 Orientalists
 Prof. Stefan Wild, Institute for Oriental
 Studies, University of Bonn,
 Regina Pacis Weg 7, 53113 Bonn,
 Germany, tel: +49-228-737462,
 fax: +49-228-735601

OCTOBER 1998

1-4 OCTOBER 1998
Heidelberg, Germany
 4th CHIME Conference:
 Barbarian Pipes and Strings
 Chime Foundation, P.O. Box 11092,
 2301 EB Leiden, the Netherlands,
 tel: +31-71-5133974, fax: +31-71-5123183,
 e-mail: chime@worldaccess.nl

4-9 OCTOBER 1998 -
Melbourne, Australia
 3rd Forum UNESCO:
 University and Heritage
 Professor William Logan, Vice-president
 Forum UNESCO, Deakin University,
 221 Burwood Highway, Burwood,
 Victoria 3125, Australia,
 tel: +61-3-92443904, fax: +61-3-92443905,
 e-mail: wl@deakin.edu.au

7-8 OCTOBER 1998
Pune, India
 Reconstructing the World: Dr Babasaheb
 Ambedkar's Understanding of Buddhism
 Johannes Beltz, e-mail: e23@ix.urz.uni-
 heidelberg.de; Surendra Jondhale,
 e-mail: jondhale@unipune.ernet.in

8-10 OCTOBER 1998
Venice, Italy
 6th ESCAS conference: Central Asia:
 A Decade of Reforms, Countries of Memories
 Dr T. Atabaki, Dept. of Oriental
 Languages and Cultures, Utrecht
 University, Drift 15, 3512 BR Utrecht,
 the Netherlands, tel: +31-30-2536132,
 fax: +31-30-2536138

17-19 OCTOBER 1998
St. Petersburg, Russia
 VI International Scientific Seminar
 Integration of Archaeological and
 Ethnological Researches
 Nikolay A. Tomilov, Dept. of
 Ethnography and Museum Research,
 Omsk State University, Pr. Mira 55a,
 Omsk 64077, Russia, tel: +7-3812-664515,
 fax: +7-3812-641201,
 e-mail: korusen@univer.omsk.su

23-25 OCTOBER 1998
Chicago, USA
 Asian Ceramics - Resolving the Enigmas
 of the 15th Century
 Asian Ceramic Conference,
 Anthropology Department, The Field
 Museum, Lake Shore Drive at Roosevelt
 Road, Chicago, IL 60605, USA,
 tel: +1-312-922-9410 ext. 832,
 fax: +1-312-427-7269,
 email: ho@fmppr.fmnh.org

NOVEMBER 1998

4-8 NOVEMBER 1998
Lisbon, Portugal
 Vasco Da Gama:
 Men, Voyages, and Cultures
 Núria Perez, National Commission for
 the Commemoration of the Portuguese
 Discoveries, Casa dos Bicos, Rua dos
 bacalhóiros, 1100 Lisbon, Portugal,
 tel: +351-1-8884827, fax: +351-1-8873380,
 e-mail: congressos@cncdp.pt

5-6 NOVEMBER 1998
Poitiers, France
 Fifth International Euro-Asia
 Research Conference
 Asia's Changing Economic and Financial
 Dynamics: Implications for Business
 Strategy and Management
 Barbara Merigeault, I.A.E.,
 20 Rue Guillaume VII Le Troubadour,
 B.P. 639, 86022 Poitiers cedex, France,
 tel: +33-549454489, fax: +33-549454490,
 e-mail: euroasie@iae.univ-poitiers.fr

16-19 NOVEMBER 1998
Steyning, UK
 China at the Millennium
 Wilton Park Conference, Wiston House,
 Steyning, West Sussex, BN44 3DZ UK,
 tel: +44-1903-815020,
 fax: +44-1903-815931

21-23 NOVEMBER 1998
New York City, USA
 The Culture of Convents
 in Japanese History
 Institute for Medieval Japanese Studies,
 Columbia University, 406 Kent Hall,
 New York, NY 10027, USA,
 tel: +1-212-8547403, fax: +1-212-6788629,
 e-mail: medievaljapan@columbia.edu

23-27 NOVEMBER 1998
Jakarta, Indonesia
 International Symposium
 on Nusantara Manuscripts
 Prof. Achadiata Ikram (Manassa),
 Fac. of Letters, University of Indonesia,
 Depok 16424, Indonesia,
 tel: +62-21-7270009, fax: +62-21-7270038,
 e-mail: suparta@makara.cso.ui.ac.id

26-28 NOVEMBER 1998
Göteborg, Sweden
 NIC Symposium on Intercultural
 Communication
 The organizers of the 1998 NIC
 Symposium, Dept. of Linguistics,
 Göteborg University, Box 200, 40530
 Göteborg, Sweden, fax: +46-31-7734853,
<http://www.ling.gu.se>

30 NOVEMBER -
 1 DECEMBER 1998
Stockholm, Sweden
 Interdependence in Asia Pacific:
 a multidisciplinary perspective
 Dr Bert Edström, Center for Pacific Asia
 Studies, Stockholm University, S 106 91
 Stockholm, Sweden, tel: +46-8-162897,
 fax: +46-8-168810,
 e-mail: bert.edstrom@orient.su.se

DECEMBER 1998

7-9 DECEMBER 1998
Pune, India
 4th Himalayan Languages Symposium
 Dr Suhnu Ram Sharma,
 Dept. of Linguistics, Deccan College,
 Pune 411 006, India, tel: +91-212-668858,
 fax: +91-212-666104,
 e-mail: deccan.college@gems.vsnl.net.in

7-11 DECEMBER 1998
New Delhi, India
 9th International seminar on Indo-
 Portuguese History on Discoveries
 The coordinator, History of Science
 programme, Indian National Science
 Academy, Bahadur Shah Zafar Marg,
 New Delhi 110002, India.

8-10 DECEMBER 1998
Penang, Malaysia
 The First International Conference on
 Islamic Development Management
 Secretariat, Islamic Development
 Management Conference, School of

Social Sciences, Universiti Sains
Malaysia, 11800 Minden, Penang,
Malaysia, tel: +60-4-6577888 ext.
3904/2284/3632/3443, fax: +60-4-6584820,
e-mail: idmp@usm.my

14-16 DECEMBER 1998

Bandung, Indonesia

Entrepreneurship and Education in Tourism
Dr Heidi Dahles, c/o IIAS, P.O. Box 9515,
2300 RA Leiden, the Netherlands,
E-mail: H.Dahles@KUB.nl

28-30 DECEMBER 1998

Madras, India

International Seminar
on Skanda-Murugan
International Murukan Seminar
Committee, Institute of Asian Studies,
Sholinganallur, Chennai 600 119, India,
e-mail: ias@xlweb.com,
fax: +91-44-4960959, tel: +91-44-4961662

1999

7-11 APRIL 1999

Hamburg, Germany

1999 AKSE Conference
AKSE Secretary, Prof. Werner Sasse,
University of Hamburg, Dept. Korea,
D-20146 Hamburg, Germany,
tel: +49-40-41233296,
fax: +49-40-41236484,
e-mail: or5a007@rz.uni-hamburg.de

12-15 MAY 1999

La Paz, Bolivia

'Alternative' Histories & Non-Written
Sources: new perspectives from the South
Sephis secretariat, Cruquiusweg 31,
1019 AT Amsterdam, the Netherlands,
e-mail: sephis@iisg.nl

5-8 JULY 1999

Amsterdam, the Netherlands

7th International Conference on Thai Studies
(ICTS-7)
IIAS Branche office, Oudezijds
Achterburgwal 185,
1012 DK Amsterdam, the Netherlands,
fax: +31-20-5253658,
e-mail: thaistud@pscw.uva.nl

28 JUNE-2 JULY 1999

Moscow, Russia

11th ECIMS: The Indonesian and Malay
World: Milestones of the Second Millennium
Dr Eugenia Kukushkina, Institute of
Asian and African Countries,
Lomonosov Moscow State University,
11, Mochovaya St., Moscow 103009
Russia, fax: +7-95-9547622

5-9 JULY 1999

Leiden, the Netherlands

15th International Conference
on South Asian Archaeology
European Association of South Asian
Archaeologists, Prof. K. van Kooij,
Fax: +31-71-5274162,
e-mail: iias@rullet.leidenuniv.nl
(please mention SAA 99)

20-28 AUGUST 1999

Bangkok, Thailand

The 65th IFLA Conference: Libraries as
Gateways to an Enlightened World
Prof. Khunying Maenmas Chavalit,
president IFLA 1999 Organising
Committee, c/o SEAMEO-SPAFA,
headquarters Building,
81/1 Sri-Ayuthaya Road, Sam-sen
Theves, Bangkok 10300, Thailand,
tel: +66-2-2804022-9, fax: +66-2-2804030,
e-mail: exspafa@external.ait.ac.th

ASEM II

Continued from page 41:

between 'culture' and mass-mediated entertainment and how Asian/Euro-
pean perspectives differ, through to
the perennial question of whether
European promoters and presenters
should be dealing with westernized
contemporary art or 'real' Asian art.

One session of the conference itself,
in which Paul van der Velde of the
HAS appropriately took a major lead,
was devoted to the way arts practi-
tioners and academics who are Asian
specialists could work more effective-
ly together. It was a useful session and
revealed that it is a wide area for dis-
cussion and one which could usefully
be pursued in the context of other
conferences as there is a potential syn-
ergy which is not being exploited.
There are also some fundamental
questions which might usefully be
addressed. Two of them are worth
mentioning. The first was an observa-
tion that one reason for there being
less collaboration than there should
be was that arts practitioners often
work with modern or contemporary
arts while university syllabuses and
academic interests often end at the
beginning of the twentieth century.
Similarly arts practitioners can some-
times be out of their depth when pre-
sented Asian work (e.g. religion-
based performance), inappropriately
placing it in contexts and venues to
which it is not suited.

Although questions of funding
arose, both in discussion of the recent
economic turmoil in Asia and more
generally, it did not predominate sug-
gesting that while very important,
there are several other issues, such as
information and networking, which
represent obstacles. The need to lobby
to ensure that the cultural dimension
of co-operation between Europe and
Asia is seen as essential as the political
and economic ties was underlined,
and a challenging point was made by
one Asian speaker that a small per-
centage of any European funding
going in to shore up corrupt, failed
Asian financial institutions might be
more usefully invested in cultural
links and activity.

The wide diversity of participation
kept the focus broad and it was useful
for some participants, for example, to
be reminded that cultural linkages
between Europe and Asia exist not
only in high art but also at popular
levels (music, dance culture, comics,
film/video etc.). The problem of Asian
arts being perceived or marketed as
exotic or even presented ideologically
(e.g. an apparent Western fascination
with dissident art) was also raised
clearly.

Another strong thread concerned
the impact of the big cities not only as
a theme in a lot of contemporary
Asian art but also the concept of city
to city cultural contact as opposed to
nation to nation cultural exchange.
This also linked indirectly with the
whole question of hybridization in
cities like London and elsewhere in
Europe where resident Asian immi-
grant communities are now both in-
fluencing mainstream culture and
contributing to new art forms and
new cultures.

The lack of convenient showcasing
opportunities for European promot-
ers wanting to see Asian work was one
identified gap, while on the Asian
side, the lack of opportunity to obtain
a more sophisticated understanding
of how the European 'market' oper-
ates, including festivals and pro-
grammes, was noted.

A short report on the conference,
including information on partici-
pants, can be obtained from Visiting
Arts or found on the website men-
tioned above. ■

THE ESF PROGRAMME

Continued from page 49:

problems are transnational in origin
and are especially acute in Asia. For
example, some of the most impor-
tant marketers of tropical timbers,
and defenders of the trade, are found
in Southeast Asia; whereas some of
the most important timber consu-
mers, and critics of the trade, are
found in Europe and North America.
In these and other issues, the most
strident disagreements are those be-
tween the nations of Asia and Eu-
rope/North America. These environ-
mental issues not only impact both
East and West, they are constituted
as issues by East-West relations.
Topics to be addressed are: 1) the po-
litical-economic study of the inter-
national trade and industry for East-
West environmental relations, the
role of international aid agencies
and bankers in these relations, East-
West green marketing and eco-tour-
ism; 2) how do ideas about nature
and environment flow between East
and West? How is environmental
and political legitimacy created?
What is the role of indigenous
knowledge versus modern science?;
3) the study of natural resource man-
agement and conservation, the rela-
tions between gender and the envi-
ronment and the quality of urban
life and 4) the comparative cross-cul-
tural study of perceptions of nature
and cultural constructs of environ-
mental danger and sustainability.

**7. Institutional frameworks
for industrial development
in Asia**

Industrial development never pro-
ceeds independently of its specific
institutional and historical context.
That is as true of Asian industrializa-
tion as it was true for industrial de-
velopment experiences in Europe.
Therefore, no 'normal' pattern of in-
dustrial accumulation is given. In-
stead, the challenge is to identify a
multitude of industrial pathways or
trajectories, each of which is embed-
ded in the national socio-cultural
and socio-political context. By
means of comparative analysis it is
possible to come up with generaliza-
tions about the relationships be-
tween policies, selected institutions,
and development patterns and speci-
fy the conditions under which these
bounded generalisations are valid.
The overriding aim would be to ac-
quire a better and more systematic

understanding of the interaction be-
tween the institutional frameworks
for policy formulation and imple-
mentation and economic growth
and the various patterns of industri-
al transformation or stagnation ob-
served in the Asian high and lower-
performing economies. A long-term
perspective will be necessary to grasp
the significance of the various types
of state-led and market-led industri-
alization strategies that are pursued.
It would be of particular interest to
focus on the political and institu-
tional preconditions for the sus-
tained high growth rates in some of
the East and Southeast Asian coun-
tries and compare these with the
conditions obtaining and the results
achieved in other countries such as
India. The types and modes of gov-
ernment intervention are indubita-
bly worth considering. Develop-
ments in China would need to be
treated as a special case in this con-
text. With the recent difficulties
faced by several of the high-perform-
ing Asian economies, the research
agenda is likely to shift from the
macro-economic policy framework
and the general institutional ar-
rangements for policy implementa-
tion to a special consideration of the
role of the financial markets and the
institutions and other factors affect-
ing capital flows. There are lessons
to be learned for other Asian coun-
tries from both the past successes of
the high-performing economies and
from the financial crises these coun-
tries have recently faced. Pertinently,
studies of the global repercussions of
past growth and present crises in
parts of Asia are likely to reveal basic
features of international economic
and financial processes which also
impact upon the European econo-
mies.

**8. 'Asianization' of politics,
democracy, and human rights**

During what has been called 'the
third wave of democratization', plu-
ral liberal politics have been estab-
lished in many parts of Southern and
Eastern Europe, Africa, and Latin
America. But only few gains have
been made by the liberal ideas in
Asia. Constitutional democracy pre-
vails in Japan and India. South Korea,
Taiwan, the Philippines and Thai-
land have established, or re-estab-
lished, multi-party systems and rea-
sonably free elections, but their po-
litical systems leave much to be de-
sired in terms of transparency and
division of powers, before they can
be classified as democracies in the
Western sense. Demands for more
political openness have been sup-
pressed by force, most notably in
China, Indonesia, Burma, North
Korea, Laos, Vietnam, and Cambodia.
Singapore and Malaysia have au-
thoritarian political systems with
rigid restrictions on the party sys-
tem and elections have up to now
been largely ritual. From a Western
perspective, Asia is the least demo-
cratic of the world's six continents.
In Asia there has been an intensive
discussion, reinforced by the current
financial crisis, on the applicability
of Western models of democracy. In
many quarters, there has been a re-
jection of these in favour of Asian
versions of governance and human
rights, built on the community
rather than the individual, on con-

sensus rather than opposition, on
strong government rather than plu-
ralism and decentralization. These
ideas and visions have been promot-
ed through various avenues, includ-
ing the joint Asian declaration at the
Vienna conference, the Bangkok de-
claration, and the Committee for a
New Asia.

Asian countries have been claim-
ing to provide an alternative to
Western ways to modernity and
prosperity. As a result of some of
these countries' enormous economic
success, combined with the rap-
prochement between socialist and
non-socialist regimes after the end
of the cold war, these achievements
have been studied and seen as exam-
ples in other parts of the world. His-
tory has witnessed 'the first wave of
Asianization of politics', unfolding
in the part of the world in which the
majority of mankind is living and to
which the centre of economic gravity
has been moving for more than two
decades.

For the future, it is of great impor-
tance to understand and try to pre-
dict the political effects of the cur-
rent financial crisis in East and
Southeast Asia. Will it promote the
development of a more transparent
and democratic rule that is claimed
to be necessary for financial adjust-
ment, or, alternatively, will the
Asian economies come out of the cri-
sis economically and industrially
more competitive than before, with
politics intact?

It is important for Social Science
theory on global processes that Asian
politics and their reactions to West-
ern democracy and human rights are
studied from a comparative perspec-
tive. To investigate these requires a
multi-disciplinary and combined
Asian-European approach, including
studies of the different historical
trajectories, the various institution-
al frameworks, case studies of local
political values and practices, and
conceptual and semantic analyses.

Timing of operations

A new Asia Committee will be con-
stituted for the execution of the re-
search agenda outlined above. The
Research Organizations which are
member of the European Science
Foundation, have been approached
with a request to nominate scholars
for this Committee. These organiza-
tions are also being asked to contrib-
ute financially to the work of the
Committee from 1999 onwards. The
budget targetted for the coming
three years amounts to FF 2,940,000
per year. Countries which did not
participate fully or contribute finan-
cially in the previous mandate peri-
od (Italy, Spain, Portugal, East Eu-
ropean countries), are also being ap-
proached for participation. The bud-
get will be spent on programme de-
velopment, by providing short-term
grants for pilot studies; on interna-
tional workshops and on other activi-
ties, to be decided by the new Asia
Committee. Hopefully the renewed
Asia Committee can start work in
October-November this year. Fur-
ther announcements will be pub-
lished in the next issues of this
Newsletter. ■

Fax us your
business card for
more information!

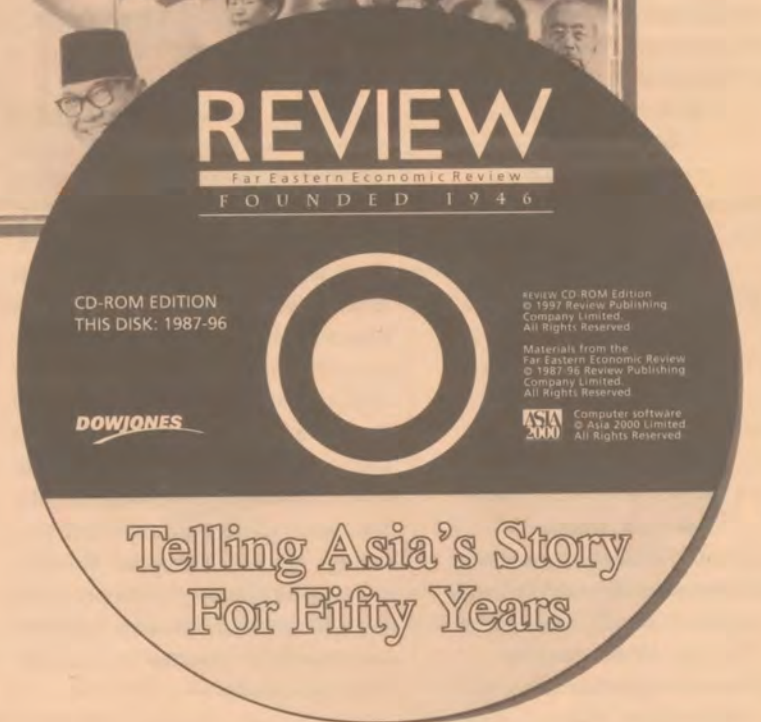
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