

INCLUDING THE  
**Pink Pages**

# NEWSLETTER 18

ISSUE  
1999

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<b>Forum</b> 	<b>People</b> 	<b>Institutional News</b> 	<b>Research Project</b> 	<b>Report</b> 	<b>Programme</b> 	<b>Call for Papers</b> 	<b>Agenda</b> 	<b>Publication</b> 	<b>Asian Art</b> 	<b>Vacancy</b> 	<b>Short News</b> 
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## GENERAL NEWS

Dr Tjeerd de Graaf received an honorary doctorate for accomplishing some unique projects. He financed the reconstruction of linguistic databases from the archives of the Puškinskij Dom, Russian Academy of Sciences in St. Petersburg. Moreover he supplied departments in St. Petersburg with computers for the technical processing of the recorded materials. Cecilia Odé reports. - (p.6)



A scientific and cultural Dutch/Asian/South African project has been developed to preserve and study the mutual heritage that the Netherlands share with countries in Asia and with South Africa. The extensive trading network of the East India Company has left us with a wealth of archival materials, but these documents are only worth preserving if they are appreciated to be of value for explaining a society's past. - (p.10)

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## CENTRAL ASIA

The Tibetan epic 'King Gesar', the longest epic in the world, is still alive among the Tibetan people. It has been handed down for generations and the oral tradition is still very much alive today. Yang Enhong interviewed forty singers. - (p.16)

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## SOUTH ASIA

Ashin Das Gupta (1922-1998) was a fine historian with an international reputation, an exceptional teacher, a beautiful stylist of written and spoken Bengali and English, and a perfect gentleman with a keen sense of humour. He specialized in Indian maritime trade and merchants and stressed the human aspect of history. - (p.18)

The Bhutanese Citizenship Act of 1985 indirectly declared the southern Bhutanese (Lhotshampas) 'non-nationals'. Bhutanese refugees are now no longer prepared to suffer in silence. They continue to hold various demonstrations in Nepal and India and campaign in Bhutan through media or any other means they can find. An article by Rajesh Giri. - (p.19)

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## INSULAR S.W. ASIA

Four hundred years ago the Dutch under the command of Admiral Wybrandt van Warwijck landed on the island of Mauritius. He named the island Mauritius after Prince Maurits of Orange-Nassau. To commemorate this event, the International Institute for Asian Studies and the University of Mauritius organized a seminar on globalization in the South-West Indian Ocean. - (p.23)

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## SOUTHEAST ASIA

For centuries the Iban of West Kalimantan, Indonesia, have made seasonal use of the extensive lakes, today designated as Danau Sentarum Wildlife Reserve. They face challenges such as over-fishing, loss of access to lake resources, and conflict between ethnic groups. Reed L. Wadley studies the Iban's natural resource use in native and colonial histories, which may provide lessons for conservation and development in the area. - (p.25)

The Universities Historical Research Centre, a centre for research on Myanmar history, has an active ongoing programme of collecting documentary and non-documentary, adding constantly to an unrivalled collection on Myanmar history in Myanmar and other languages. The Centre also conducts research, and publishes books, journals, and papers on Myanmar history. - (p.27)

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## EAST ASIA

The main theme of the 6<sup>th</sup> European Conference on Agricultural and Rural Development in China will be 'the factors that will shape China's rural society in the 21st century' is the main theme. A call for papers focusing on the social, economic, and political transformations of rural China, and particularly the interplay between government, local organizations, and market forces. - (p.32)

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## ASIAN ART

The rapid turnover of styles among PRC artists reflects their sudden exposure to Western art, whereas Taiwanese artists were always familiar with the history of Western oil painting. The exhibition 'Inside Out: New Chinese Art' shows work by 58 Chinese artists living in the People's Republic of China, but also in Taiwan, Hong Kong, and overseas. The GATE Foundation reports. - (p.37)



Highlights of current and forthcoming exhibitions of Asian Art.

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FROM: PAINT IT RED! EXHIBITION OF CHINESE PROPAGANDA POSTERS 1949-1999, GRONINGER MUSEUM, THE NETHERLANDS



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# Editorial

■ By WIM STOKHOF

Director of the IIAS

The inaugurating of the Asia-Europe meeting (ASEM) in 1996 was, to my mind, a very timely and essential action. It was Singapore, in a quick reaction to the somewhat uninspired and bureaucratic document produced by the European Commission called 'Towards a New Asia Strategy' (1994), that launched the idea of a first get-together of EU countries and ASEAN members and observers. The initiative came just at the right time: absorbed in its own integration processes and in developing a strategy towards its eastern neighbours, the European Union had simply neglected its relations with Asia for a long time. In the meantime the European Commission had gradually become aware of the unprecedented economic developments in the ASEAN region and of the growing strategic role ASEAN intended to play in that part of the world. For example in 1993 the ASEAN Regional Forum (ARF) was initiated. The ARF was meant to become a multilateral security framework for the Asia Pacific.

Undeniably at the first ASEM in Bangkok quite a lot of ideas for inter-regional co-operation were tabled, but these focused on reinforcing economic co-operation and fostering political dialogue. One of the truly inter-regional activities was the setting up of an Asia-Europe Foundation (ASEF) in Singapore, supported by contributions from Asian and European countries, to promote exchanges between think-tanks, peoples, and cultural groups. France and Singapore are the driving forces in the Foundation. In the period between ASEM 1 and ASEM 2 (London, 1998), apart from the usual ongoing contacts on a bilateral basis, several concrete, multilateral initiatives were executed (e.g. a EU-ASEAN junior executive managers exchange programme; the installation of the so-called Vision Group - a set of prominent Asians and Europeans who are expected to formulate the medium and long-term objectives of ASEM; and the Asia Europe Business Forum meetings, etc.).

One of the most striking aspects of the ASEM summits has been the preponderant attention given to measures promoting greater trade and investment between the regions. In the two Chairman's Statements, only a few paragraphs have been devoted to culture, research, education, and training. However, exchange of staff and students is mentioned. Science and technology are considered important, but only in terms of economic growth. Little interest has been demonstrated for research in the human and social sciences. This is, in fact, nothing new or unexpected. Over the years ASEAN as a whole does not seem to have been overeager to develop high quality research at a national level, nor has it shown a propensity to improve the quality of its universities and research institutes through inter-regional integration and mutual attuning. In some member states, most funding goes to the natural sciences, to technology-oriented work, and sometimes to business schools; social sciences have often been frowned upon and the humanities/human sciences neglected.

It cannot be denied that, if we look at the Fifth Framework Programme (FP5) of the EU, there is an undisguised interest in research. A closer look reveals that this interest is limited to problem-solving work, very much focused on technology and the development of science and uninspired by politics.

The aim of FP5 is defined as 'to help EU companies meet the challenges of the 21<sup>st</sup> century and, through

research, to come up with answers to a wide range of issues that are important for European Society, such as employment, health, environment, communications and mobility' (see <http://europa.eu.int/comm/dg12/fp5/conference.html>).

Consequently, when going through the key-actions list of FP5 it is obvious that, in spite of the endeavours of the European Science Foundation (ESF) and other respectable institutions, the programme does not offer any room for research in the human sciences and very few opportunities for work in the social sciences. A lost opportunity! On a more positive note, we welcome the announcement of the First European Community Framework Programme in Support of Culture. The challenge, of course, is how to convince the managers of this programme that the rich and diverse pools of knowledge on 'non-European' culture is part and parcel of our own cultural heritage and identity.

Perhaps the EU would benefit by shifting its perspective in research-related matters away from a purely economic-based approach. Should the main objective of EU research indeed remain focused on helping European companies, while the focus in European society as a whole remains secondary?

I have the impression that the issues listed by DGXII - such as employment, health, the environment, communications, and mobility are not restricted to European society: they are of a global significance. Consequently, these issues should be studied and handled inter-regionally, not from a Eurocentric perspective in predominantly mercantile terms. Needless to say, human and social sciences must play a role here: they provide the bridge between economic development and society, and could prevent the potential alienation of man from his environment in a high-tech 21<sup>st</sup> century.

ASEM has barely begun to assume an institutional form. A rotating system which entrusts the organization of the biennial ASEM events to a member country is one thing, but it is quite another to prepare, develop, and administer (long and short-term) joint activities. A certain degree of institutionalization is necessary here. A small administrative unit staffed with ASEM workers is the basic condition for the successful, ongoing implementation of the ASEM plans and programmes.

In ASEM we have created a unique mechanism for dialogue between two regional concentrations of a completely different nature and with rather different objectives. It is still a very frail instrument: there is a danger that the momentum built up after ASEM 1 will disappear: as we all know, over time, the rotating EU leadership shows differing degrees of engagement in ASEM. Other factors also play a role, for instance, the cohesion of ASEAN is currently less strong due to political and economic developments.

At ASEM 3 the heads of State should not satisfy themselves with simply airing all sorts of (sometimes even unrealistic) plans. What is needed is a thoroughly prepared agenda with concrete programmes, well-defined objectives, and a clear commitment to support those programmes financially. They should institutionalize ASEM, providing it with an inter-regional, effective secretariat. Multi-disciplinary, co-operative research on topics of interest to regions should be placed high on the agenda. Only then can ASEM develop into a full-fledged instrument beneficial to the rapprochement between Asia and Europe. ■

**RECTIFICATION**

In IIAS Newsletter issue 17 Edward W. Said was incorrectly cited by the editor, in the article Edward W. Said: Scholar and Activist. 'The theoretical side is missing in the Arab world', are not his own words; they are a simplification of his statements. The editor regrets the mistake.

**IIAS**

The International Institute for Asian Studies 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). It is mainly financed by the Ministry of Education, Culture and Sciences.

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 mediator 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 'Schiphof 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 (circulation approximately 20,000 copies) 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 (additional information can be acquired at the IIAS).

In 1997 the IIAS-NIAS Strategic Alliance was established: an international co-operation between the Nordic Institute of Asian Studies (NIAS), 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.

Upon the initiative of the IIAS and in close co-operation with NIAS, a task-force for the encouragement of increased Asia-Europe research co-operation in the Humanities and Social Sciences was set up in August 1997, entitled: Program for European Asia Relation Linkages (PEARL). This network which involves six Asian and six European directors of Asian/European Studies Institutes seeks to enhance Asia-Europe research co-operation and a top level Asian/European presence in the Asia Europe Meeting (ASEM) process.

5 > 7 JULY, 1999  
BANDUNG, INDONESIA

## Atlas-Asia Inauguration Conference 'Entrepreneurship and Education in Tourism'

Call for  
Papers



The Asia-Pacific region is the world's fastest growing tourist destination. Its share of international tourist arrivals increased from 3% in 1970 to 11.5% in 1991, and is expected to reach 18% in the year 2000. The travel and tourism industry in the area is expected to account for more export earnings than any other industry by the turn of the century. Recognition of these economic facts has led to mounting scholarly and professional interest in tourism in the region, with a proliferation of journals, scholarly associations, and tourism studies programmes.

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 integrity of culture. This policy requires considerable investment in education and training for jobs in the

tourism sector. Efforts to improve these areas have to focus not only on vocational training, but also on academic education, to provide the Asia-Pacific region with people who are able to conduct policy development and strategic management in tourism at the highest level.

It is against this background that the European Association for Tourism and Leisure Education (ATLAS) established ATLAS ASIA to offer a forum for scholars involved in tourism research and education in the Asia-Pacific region. The ATLAS ASIA inauguration conference will be organized on July 5-7, 1999, in Bandung, Indonesia. This conference is a collaborative effort by: the European Association for Tourism and Leisure Education (ATLAS); the Department of Leisure Studies of Tilburg University (Netherlands); Vrije Universiteit (Amsterdam, Netherlands); the Dutch Ministry of Education; the Centre for Research on Tourism, Institut Teknologi Bandung (ITB) (Indonesia).

The conference focuses on the relationship between entrepreneurship and education in terms of tourism employment, tourism policy making, and 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 for and threats to tourism employment and industry growth. A comparative perspective on 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. And questions will be raised about what 'counts' as tourism knowledge and the ways in which scholars think about and structure tourism education.

The conference will feature sessions on:

- human resources for tourism development;
- tourism industry perspectives and employment opportunities;
- small-scale entrepreneurship and self-employment;
- tourism education.

Topics to be addressed during conference workshops include: public versus private tourism education; standards of competency and accreditation of tourism programmes; body of knowledge for tourism; advantages and disadvantages of tourism education; grass-roots education, local participation, and community development; education and training needs in the small-scale and medium-size tourism sector (e.g. handicraft production, accommodation sector, souvenir and food vending); the art of mediation: guide training courses; self-employed people in the tourism industry; 'front-line' workers in the tourism industry; subcontracting in the tourism industry; the gendered nature of labour relations in the tourism industry; labour mobility in the tourism industry; and the role of the government in tourism education and entrepreneurship.

The conference will be followed by a two-week 'Summer University' on the theme of 'Challenges in Tourism Management', aimed at professionals in Asian Tourism. ■

### CALL FOR PAPERS

We welcome the submission of abstracts of papers for the workshop sessions of the conference. Abstracts submitted should clearly relate to the theme of the conference, and will be subject to review. If you are interested in giving a paper related to one or more of the themes of the conference, please submit an abstract (not more than 1 page A4) to the conference secretariat. The official language of the conference will be English. Your abstract should include the full title of the paper, as well as contact details of the (senior) author, including e-mail address if available. Abstracts should be submitted before April 15, 1999. Please submit your abstracts on paper and on disk in a standard word processing format (Word, WP). Abstracts can also be submitted via e-mail: c.h.bras@kub.nl.

For further information regarding the workshops, conference fee, registration, and hotel accommodation, please contact the conference secretariat:

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Updated conference information can also be found on the ATLAS homepage: <http://www.atlas-euro.org>.

23 > 25 JANUARY 1998  
KANAGAWAKEN, JAPAN

## Asian Concepts of Comprehensive Security and Their Implications for Europe

By KURT RADTKE



Raymond Fedema (University of Amsterdam) and Kurt Werner Radtke (Leiden University) organized a conference on 'Asian Concepts of Comprehensive Security and Their Implications for Europe' which was held from 23 to 25 January at the Japan Productivity Center for Socio-Economic Development ('International Productivity Center', Shonan kokusai-mura, Hayama-cho, Miura-gun, Kanagawa-ken, 240-01). This conference coincided with a conference on 'Regional New Order in the Asia Pacific - Past, Present, and Future' organized by Akio Igarashi (Rikkyo University) held at the same venue, and the conference schedule was adjusted to allow participants to attend sessions of both conferences.

All participants had completed their written papers before the start of the conference. The conference(s) became a meeting ground for scholars from numerous countries and regions in Asia, Europe, and the United States, in which individual scholars discussed concepts of

security and regional order in an academic and co-operative spirit, taking care not to engage in unproductive exchanges along the lines 'we Europeans - you Asians'. There was a general recognition that concepts of order and security should and could not be imposed by any single power, and that order and security required the conceptualization of societies beyond

■  
'The legacy of the 'Cold War'  
has different meanings for  
different countries'  
■

their purely military, political, and economic aspects to include culture and environmental concerns. Most participants agreed that differences in culture and ideology between indi-

viduals as well as societies as a whole need not stand in the way of co-operation to maintain and strengthen concepts of regional order and security. It was pointed out that some countries preferred national concepts of security, while others opted for a multi-lateral approach. The legacy of the 'Cold War' has different meanings for different countries and continents, and the development of new approaches must take this into account. These would include the building of new institutions designed to enhance transparency, not only in military matters, but also to increase transparency in international currency markets with their formidable impact on the security and individual lives of hundreds of millions of people.

The organizers of both conferences agreed to act as editors of a book on the theme of our conferences, which will include contributions from participants in the conference, and which will be published by Royal Brill Publishers, Leiden.

A list of papers submitted to the conference on Comprehensive Security

can be viewed on the Internet: <http://iiias.leidenuniv.nl/iiasn/18/general/>

We should like to express our particular thanks to Prof. Dr Akio Igarashi (Network Pacific Asia, Rikkyo University, Tokyo, Japan) who provided invaluable academic and logistic support before and during the conference, together with Mrs. Shibuya (Rikkyo University), Prof. Moon Chung-in (The East-West Centre, Yonsei University, Seoul, Korea), and last, but not least Mrs. N. Karthaus-Tanaka (Leiden University) for her unceasing administrative support.

The holding of the conference would have been impossible without the generous support of our sponsors, The Asia Committee of the European Science Foundation, The International Institute for Asian Studies (Leiden), the Research School CNWS of the Faculty of Arts, Leiden University, and the Embassy of the Netherlands in Tokyo, for which we should like to express our deep gratitude on behalf of all participants in this conference. ■

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7 OCTOBER 1998  
SEOUL, KOREA

# Beyond Orientalism

In a post-colonial, post-modern world, what is the intellectual ground on which Asia and Europe can meet and communicate? Historically the meeting place between East and West has often been a place of illusions, mutual misunderstandings, and hostile projections. Have we now at last dispelled the illusions and stereotypes of a previous age? Do we now stand within the global clearing of a single world? What can we hope to gain from the meeting of Asia and Europe on this newly cleared ground?

By JOHN CLARKE



For Edward Said 'Orientalism' was Europe's way of representing the East, involving an attitude of patronizing superiority, the accompaniment to and the valorization of the imperial expansion of the European powers, the affirmation of their global domination. Some believe that little has changed. The hegemony of Europe, they argue, did not end with the lowering of flags of empire, and the imperial mechanisms of power are still just as effectively operated as they were previously by the more overt and formal institutions of empire.

Nevertheless it is arguable that the conditions under which East and West meet have changed drastically in the last decades of the twentieth century. European self-questioning has progressed rapidly. The modernist Enlightenment conceptual framework on which the Orientalist project rested has been shaken to its foundations, accompanied by a world-wide cultural explosion and a remarkable economic transformation in Asia, a transformation in which the current economic crisis may be only a temporary check. This globalizing process means that Europe itself has been superseded by the process of modernizing which it initiated.

These new conditions which now prevail make even more urgent the need for understanding between Asia and Europe, for a diligent cross-cultural inquiry and educational strategy which yet remains conscious of the dangers of Orientalism. We now exist in a global civilization, and we need a global interplay between values and world-views. This implies, in my view, an interactive pluralism which both respects traditional loyalties and identities, yet which is able to set them in creative interaction with each other, a sense of radical toleration which demands, not just grudging acceptance, but willingness to learn from the 'Other'.

The interaction of values and world-views between Asia and Europe has a long history and, far from being uniformly oppressive of the 'Other', as Said once argued, has frequently been transformative to both sides. As Joseph Needham put it: 'For

three thousand years a dialogue has been going on between the two ends of the Old World. Greatly have they influenced each other'. The intellectual and cultural significance of this

'The globalizing process means that Europe itself has been superseded by the process of modernizing which it initiated'

dialogue of civilizations is now even more important than ever and is, I would argue, at the heart of the post-modern, globalized world that we have now entered.

This new post-Orientalist, post-colonial ground on which we meet is not always easy to traverse, however, and there are many dangers and obstacles that lie along the new Silk Road between Europe and Asia. For example, there is the resurgence of nationalism after the end of the Cold War, the revival of extreme right-wing politics in Europe and America, and the growth of religious fundamentalisms. Asian nations have emerged as self-conscious and independent powers, and above all there is the renewal of China's power and self-confidence after long centuries of humiliating treatment by the West. On the European side, there is the development of economic and political union in Europe, with its increasing political integration, which could lead towards an increasing cultural narcissism, particularly if it is drawn into a world economic recession. And at the other end of the Silk Road there is the resurgence of Asian consciousness, the 'Asianization of Asia', riding on the wave of rapid and unprecedented economic and social transformation. The new Silk Road, the new global superhighway, opens up the world, yet simultaneously places barriers along the way.

This paradoxical situation is a reflection of the fact that Orientalism

itself has in the past often been caught in a dialectical tension between the extremes of globalism and universalism on the one hand, and on the other pluralism and particularism: it tends towards a universalistic outlook which transcends cultural boundaries and encourages an inter-cultural convergence, yet it also affirms local and regional differences and tends to nurture the unique particularity of cultures which stand in contrast with each other, even in mutual incomprehension. A brief examination of this tension will help to bring out some of the characteristics of the encounter between Asian and Western cultures.

First universalism. In its various forms it has a long pedigree in Europe. Leibniz, for example, in his pursuit of the 'perennial philosophy' sought to distil into a single system all that was fundamental in the world's philosophies and religions, believing that this would provide not only a solution to the catastrophic religious divisions and wars in Europe, but also a way of building a bridge between European and Chinese philosophy. His thinking in this respect is often said to have led, in the long run, to the establishment of the United Nations, an institution which is founded on the Universal Declaration of Human Rights.

In the middle years of this century, in the face of a different kind of cataclysm, the philosopher C.A. Moore inspired a universalist movement in the late 1930s which sought nothing less than a 'world philosophical synthesis'. In his opening address to the East-West philosophers' conference of 1939 in Hawaii, Moore declared that its purpose was to forge a synthesis of the ideas and ideals of East and West, a purpose which was driven by what he saw as the West's need for a 'wider perspective', one which would be suitable for 'a truly cosmopolitan and international world order, in which diverse basic conceptions and resultant evaluations of the two cultures are combined into a single world civilization'.

More recently still, the universalist model has appeared in the 'end of history' thesis advanced by Francis Fukuyama, in which he announced 'the end point of mankind's ideological evolution and the universalization of Western liberal democracy as the final form of human government'. Allied to this has been the belief in the universal applicability of Western-created economic models, a belief which has been challenged by the articulation of alternative Asian models, and indeed on which recent economic events in Asia and Russia have themselves cast serious doubt.

A particular form of universalism which came into vogue in the middle years of the century, for example in the work of F.S.C. Northrop and C.G. Jung, goes under the heading of 'complementarity'. Here the key to East-West understanding was seen not in the fusion of differences, but

in the recognition of a fundamental reciprocity between the two different civilizations, in particular between the spiritual propensity of the one and the scientific rationalism of the other, and the need to broker a 'mar-

'Dialogue' is a term which has achieved almost cult status'

riage of East and West' in which harmony was to be achieved through the recognition of the unity of opposites.

Universalism has certainly proved highly contentious in recent times. It has been viewed on the one hand as the foundation stone of a universal conception of humanity, and of the establishment of a rationally compelling set of values. On the other hand it has often been criticized as a totalizing metaphysics which obliterates cultural differences, as a way of privileging of Western over Asian values, as a product of what Husserl called 'The Europeanization of all foreign parts of mankind' which he believed to be 'the destiny of the earth'.

The complementarity model has also come in for much criticism of late, particularly from a deconstructionist methodology which characterizes it, not only as simplifying and essentializing East and West, but also as a discriminating form of binary discourse, demeaning to Asian thought in the way that polarized gender language is demeaning to the female sex, the East representing the weak, female, irrational set of characteristics, contrasting poorly with the masculine, rational, and dynamic qualities of the West.

'The interaction of values and world-views between Asia and Europe has a long history'

In spite of these post-colonial critiques we need to recall that the universalistic model has had its advocates amongst Asian intellectuals as well, for example the Indian philosopher and statesman, S. Radhakrishnan, who advocated a particular form of universalism associated with Neo-

Hinduism. Hinduism as such has always been associated with a tolerant, eclectic outlook, a creed based on the spiritual oneness of the universe and of humanity, and Radhakrishnan sought nothing less than the foundation of a genuinely cosmopolitan philosophical and religious discourse in which 'a cross-fertilization of ideas and insights, a great unification will take place in the deeper fabric of men's thoughts', and will lead to 'a world society with a universal religion of which the historical faiths are but branches'.

This leads to a consideration of pluralistic models. As with the universalistic variety, these have often, particularly in the form of multiculturalism, come to be seen as divisive and dangerously conflictual. In recent times there are plenty of examples of the way in which pluralistic outlooks can lead to intolerance and ethnic strife, and on a global stage pluralism has been associated with certain somewhat modish rightist ideas such as those of Samuel Huntington, who dismisses any idea of a single world civilization, and sees the 'clash of civilizations' as an inevitable and key feature of the emerging post-modern, post-Cold War world order.

A now much favoured form of pluralism is associated with hermeneutics and with the notion of dialogue. 'Dialogue' is a term which has indeed achieved almost cult status of late, and its increasing use is seen by some to represent a profound cultural shift, especially evident in the field of inter-faith encounter where, according to the theologian John Hick, we are moving 'from the Age of Monologue to the Age of Dialogue'. Hermeneutical dialogue is viewed by thinkers such as Hans-Georg Gadamer not as a cosy chat but as a challenging encounter of traditions, based not on intuitive insight of the other but on the confrontation between one's own historically-based prejudices and the texts and traditions of other cultures. Gadamer's important insight here is that true communication at whatever level means not the obliteration of differences, but rather their fully self-conscious recognition, and their integration into the process of dialogue. It is the very diversity and plurality of outlook and perspective, not their mutual absorption or melding, which is the necessary condition for understanding of any kind. This sort of pluralism, therefore, is not the mere obdurate antagonism or 'clash' of incommensurable opposites, but rather the creative tension that exists between contrasting voices which are prepared to listen to and debate with each other and share differences as much as similarities.

Continued on page 14

Professors WANG GUNGWU and JOHN CLARKE, both philosophers, delivered the keynote speeches for the PEARL Workshop in Seoul, Korea, on 7 October 1998. For more information on PEARL, the Programme for Europe-Asia Research Linkages, please also see the article by Professor Robert Cribb, on page 41.

7 OCTOBER 1998  
SEOUL, KOREA

# Roads to Progress and Tradition

The habit of thinking in terms of dichotomies of East and West, or Oriental and Occidental, often equates tradition with Asia and progress with Europe. I would like to explore this in the context of research strategies for future Asian and European Studies. The following propositions, juxtaposing the words progress and tradition, are offered as a way to approach the subject: 'Progress means rejection of tradition', 'Progress depends on the best use of tradition', and 'New tradition embraces continuing progress'

By WANG GUNGWU

**Forum**  
The two words progress and tradition are unfashionable and carry a lot of baggage, both philosophical and historical. I shall not try to trace their ramifications here, but limit their meanings to the most powerful images that the two words can conjure up this century in the minds of educated Asians. In general terms, tradition refers mainly to the elite features of The Great Traditions in various parts of Asia, while progress refers to what most Asians consider the major material achievements of the West. These images varied from time to time, but their links with each other are covered by the three propositions mentioned above, for a long time, many leaders in Asia saw this progress as a threat to their traditions, but most of them also recognized that progress was what their countries needed.

The modernizers among the Asian leaders have, since the 19th century, been reading the history and politics of the more successful European countries in search of answers about the nature of their country's wealth and power. They were impressed by European ships and weaponry, and by professional skills in finance, medicine, and law. Eventually, they came to appreciate the ideas behind modern progress and the persistent search for ever more progress.

The Renaissance ideal was the most striking. The idea that intellectual leaders could criticize tradition by referring to an earlier tradition was of particular interest. Even more so was the fact that radically new ideals could be established without discarding the essentials of their tradition. During the Reformation, the role that religion played was also revolutionary. Even with the Counter Reformation, tradition was defended by accepting ideas which were ultimately progressive.

Many came to admire the so-called 'Enlightenment Project' and the secularization of humanistic principles. In particular, the most curious and innovative minds observed the search for universal laws of society, including the rights of man, and were prepared to ask similar questions of their own traditions. Those who read more widely followed the debate between the Ancients and the Moderns, and the development of the Idea of Progress itself.

More recently, Asian intellectuals have noted the path that Europe, and its extensions to North America and Australasia, has taken towards a caring, humanitarian, and welfare-conscious society. In many cases, they are aware that these steps had been inspired by reformed versions of basic Christian tenets that formed the core of deep-rooted European tradition. Thus tradition is preserved and possibly even strengthened by the strong advocates of progress.

Of course, they are also bemused by two uncontrollable developments. On the one hand are the extremes of modernity as represented by individualism and the atomiza-

tion of the family and of society itself. On the other, there is the terrifying power of economic and technological globalization. What is bewildering is the speed at which new inventions have placed the whole world at the mercy of the handful of people who have charge of the levers of financial power.

In the face of such changes, there have been Asian leaders who believe that progress requires the rejection of tradition. The European powers who defeated them regularly had brought the products of modern science to improve communications within and between countries. At its worst, this made many countries in Asia poorer. At their best, modern science, technology, and institutions provided better health and education for the conquered, and gave a higher moral purpose to the conquerors to set good examples for their subjects.

In varying degrees, this was the most challenging idea of progress to threaten the fortresses of tradition, notably in China which had long en-

joyed the status of having been a powerful empire in its own right. The high moral purpose questioned the superiority of China's own cultural and political traditions. This was a new experience for both China and Japan, unlike that for the Islamic world. The Muslims had fought Christian-inspired claims for a thousand years. They had known the mediaeval Christian mind at its least progressive. They had seen the advent of European material advancement, the advocacy of progress, at every stage and were better prepared to deal with the secular transformations that embodied Christian values than either the Chinese or the Japanese. As for South and Southeast Asia, Hindu-Buddhist practices had been followed by Islamic conversions before the arrival of the Europeans. Southeast Asians were, on the whole, exposed to European values earlier than the Chinese and Japanese.

But the sustained and purposeful offering of a higher moral purpose ensured ultimate victory for the Europeans. The victory came from their claim to a higher standard of humanity proven by the victories in war and business, wealth and power. These forces were easy to understand. When the Japanese saw the defeat of the superior Chinese, they saw the need to emulate the progress that the Europeans had brought. Thus the first to accept the idea that progress needed the rejection of tradition were the Japanese. Fukuzawa Yukichi wrote brilliantly about the need to do this, but the tradition they rejected was the Chinese one that they had respected for fifteen hundred years.

The success of Japan was such a contrast to the failure of China that the Chinese came to accept the extreme view that progress required the rejection of tradition. This came in a flood of writings, a flash of delayed enlightenment, all the fiercer because it had been delayed. When the idea of progress was linked to that of Social Darwinism, it really captured the Chinese imagination and produced something that was almost explosive.

Similar responses may be found in Vietnam and Korea, but they produced variations which differed enormously from that of China. This was largely because they were colonies, one of France and the other of Japan, and that experience modified their reactions somewhat. For example, in both countries were people who rejected the Confucian tradition by turning not to faith in progress but to the Christianity brought by the West. The Koreans

were loath to replace Chinese influence with Japanese ways, and many Vietnamese preferred Catholicism to secular culture.

The strongest force that rejected tradition in order to make progress came out of the May Fourth Move-

'Asian experiences over the past century confirm how impossible it is for progress to be achieved without destroying tradition'

ment in China during the 1920s. It ultimately produced romantic revolutionaries like Mao Zedong, against whom the alternative moderate responses to progress did not get much of a chance. Neither the nationalism of Sun Yat-sen, nor the liberal ideals of the returned students from Europe and America who measured progress in terms of freedom and civil rights, could overcome the enthusiasm of rejection. Once the floodgates were opened to let in the most radical programmes available in Europe at the time, there was a kind of Gresham's Law in operation, in which the most radical inevitably drove out the most moderate. China during most of the 20th century, until the economic reforms of Deng Xiaoping, is a good example of how far one could go if intellectual leaders believe that progress required the rejection of tradition.

The longer view of European history suggests that their experience could more readily be interpreted to mean that progress depended on the

'My optimism led me to believe that progress as conceived of originally by Europeans is not incompatible with traditions in Asia'

best use of tradition. This proposition stresses that the relationship between tradition and progress is one of sequence and not one of conflict. Progress occurs when tradition is being improved with change. The

best kind of progress is when each change takes place in an orderly way that enhances tradition, and each stage of change follows seamlessly from the previous one. Japan's Meiji restoration turned towards the new European model while returning to Japanese roots at the same time. Its success provided the example for the rest of Eastern Asia. Even the nationalism that emerged in the region drew strongly from that success.

There were, of course, other sources of inspiration. Jose Rizal in the Philippines was profoundly influenced by his direct experience of radical change in post-1848 Europe. In the Malay world, the writings of Abdullah Munsshi were critical of the failings in his society, but the weaknesses he identified were in the rulers and their courts, that is, in people rather than in tradition. If the people opened their eyes to the progress represented by the British and the Dutch, he thought Malay tradition could have been greatly strengthened. Across the Java Sea, Raden Ajeng Kartini spoke for those of the bupati class who highlighted the need for progress through learning from others. The assumption was that tradition would improve with modification. This approach remained dominant down to modern leaders like Soekarno, Mohammed Hatta, and Sutan Sjahrir, whose anti-colonial nationalism was moderate and whose demands for progress were still drawn from concerns for history and tradition.

Similarly with Kings Mongkut and Chulalongkorn in Thailand, and this can be seen in the writings and reform calls of Prince Damrong. Even the more strident language and colourful displays of nationalist sentiment of King Wachirawut early this century did not depart from the intimate connection between religious and political heritage and modern progress. And that tradition has persisted to the present despite many calls for more radical change, and even revolutionary action.

China was different. For many Chinese, the idea of progress was best found in scientific socialism. After Marx and Engels, the Leninist interpretations offered new life to the idea that progress could be achieved through total revolution. The effect was devastating. Mao Zedong had come to believe that this kind of progress could be advanced by merging Marxist-Leninist doctrines with aspects of Chinese tradition. He thus moved from seeking progress through rejecting tradition, to claiming that progress was attained by revolutionizing select parts of China's own traditions. In short, he thought he could 'scientifically' select the parts of tradition that would promote the progress he wanted. Instead, he revived some of the worst aspects of the tradition of arbitrary power associated with despotic emperors, and thus perverted the progress his country needed.

Continued on page 14

# Voices of Siberia and the North Pacific Rim

## An Honorary Doctorate for Dr Tjeerd de Graaf

On Wednesday 11 November 1998 at the University of St. Petersburg, an honorary doctorate was awarded to phonetician Dr Tjeerd de Graaf, scientific staff member at the Faculty of Arts, Department of General Linguistics, University of Groningen.

■ By CECILIA ODÉ

People



Earlier in 1998, Dr de Graaf was appointed Knight in the Order of the Dutch Lion for his pioneering research in the field of ethno-linguistics and for his remarkable services in reconstructing and conserving extinct and endangered languages in Siberia, the Far East of the Russian Federation, the North Pacific Rim, and the north of Japan.

The degree of honorary doctor is a recognition of the extraordinary activities in the broad working field of Tjeerd de Graaf (ethno-linguistics, phonetics, physics, astronomy, to mention a few), who has mastered nine languages. From different funds, such as NWO (Netherlands Organization for Scientific Research)

and INTAS (EU, Brussels), he financed a unique project: the reconstruction of linguistic databases from the archives of the Puškinskij Dom, Russian Academy of Sciences in St. Petersburg, and other archives, utilizing the advanced technology now available. These databases consist of linguistic, folkloristic, ethno-musicological, and literary recordings, some historic materials on wax cylinders. The recordings have been copied onto compact discs and digital tapes and now they are preserved and have been made available for study by specialists in the different fields. In interviews in two leading Dutch newspapers, *The NRC* (7/11/98) and *De Volkskrant* (14/11/98), the work of Tjeerd de Graaf is discussed in detail.

Apart from supplying departments in St. Petersburg with computers for the technical processing of the recorded materials, Tjeerd de Graaf also financed scientific visits by Russian linguists to laboratories, congresses, and workshops in Gro-



Dr Tjeerd de Graaf

ningen, Vienna and elsewhere outside the Russian Federation. He was even able to offer some Russian specialists a salary. In the present situation such financing is of increasing importance.

The ceremony in St. Petersburg was a moving event. Both the Rector (herself a phonetician), Mrs. L. Verbickaja, and the Head of the Phonetics Department at the University of St. Petersburg, Mrs. L. Bondarko, showed their respect, gratitude, and love for Tjeerd de Graaf in heartwarming words. (...) What is said by somebody, very often disappears together with that person and even with a whole people. One of the tasks of contemporary science is to try to preserve what has been said, pronounced, because a written text does not fully reflect the life, soul, heart, and history of a people. In that respect, the presence in St. Petersburg at our university of a man like Tjeerd de Graaf can simply be considered to be the finger of Fate and a gift from God. (...) Inside him there is something that softens the soul, that revives one's views, and forces one to see the surrounding reality from a new perspective. I speak in the name of our department where we simply can say unanimously: we love you, Tjeerd. (Fragments from the speech of Mrs. Bondarko.)

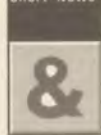
Four times De Graaf had to say yes to questions asked by the Rector about his willingness 1) to contribute to the friendship between peoples; 2) to serve science sincerely; 3) to stimulate young scientists and 4) to accept the degree of honorary doctor. He received a certificate printed in polychrome and gold with the text in Russian and Latin. Then he was dressed in the first beautiful academic gown of a new model. De Graaf paced in a stately tread to the place from which he read a speech on 'Linguistic Databases and Language Minorities around

the North Pacific Rim' (the text can be ordered at the IIAS, ask for Cecilia Odé).

On the Dutch side, Tjeerd de Graaf was honoured by the Dutch Consul, Mr J. Henneman, in a humorous speech. Musicians from the St. Petersburg Philharmonic added greatly to the ambience with their performance of a trio-sonata by Mozart. During the banquet, offered by the Dutch Consulate, a number of speeches was given in an informal atmosphere warmed by many embraces, and the spirit reached a new climax when friends and colleagues reminisced about meetings with Tjeerd de Graaf in the farthest corners of the world and when, finally, songs were sung in minority languages like Yakutian and Frisian. ■

## Training Programme for Asia and Pacific Countries Linked

Short News



The Philippine-based Southeast Asian Center and an international consultancy firm have agreed to undertake joint training programmes and projects in the Philippines and other countries in Asia and the Pacific. A memorandum of understanding confirming this has been signed between the government-hosted Southeast Asian Regional Center for Graduate Study and Research in Agriculture (SEARCA) and the Mandala Agricultural Development Corporation Group of Companies (MADECOR). Signatories to the MOU were SEARCA director, Percy E. Sajise, and MADECOR president, Elpidio Rosario. Witnesses were SEARCA deputy-director Francisco Fellizar Jr., and MADECOR board chairman, Eduardo Sison.

Under the agreement, SEARCA and MADECOR will complement each other in conducting training services and other activities of mutual interest to both parties in the Philippines and in other countries in Asia and the Pacific, by drawing on the institutional network built up by them over the years. The services of SEARCA and

MADECOR have been utilized by Philippine government departments and private and multilateral as well as bilateral assistance agencies in various programmes and projects in the country. As such, the two organizations have developed productive linkages and goodwill with national and international institutions.

SEARCA is one of the 11 regional centres of the Southeast Asian Ministers of Education Organization (SEAMEO), an intergovernmental body founded in 1965 to promote co-operation between Southeast Asian nations in education, science, and culture. SEAMEO member countries are Brunei Darussalam, Cambodia, Indonesia, the Lao PDR, Malaysia, Myanmar, the Philippines, Singapore, Thailand, and Vietnam.

SEARCA maintains a pool of experts in the SEAMEO member countries in the various fields of specialization needed in the planning and implementation of programmes and projects, especially in agriculture and rural development and other related sectors. It provides expert services to governments and their instrumentalities in Southeast Asia, as well as to multilateral and bilateral

agencies in programmes and projects in the region.

MADECOR, on the other hand, provides high quality specialist support in agriculture, forestry, education, the environment, human and natural resources, and integrated rural development areas.

MADECOR's training arm, the Asian Institute of Developmental Studies, Inc., manages and implements specialized short-term training, study tours and fellowships backstopping for research and development projects, private companies, and government and non-government organizations. MADECOR has an effective and functional network with international government and non-government organizations through its well-established national and overseas international network. ■

For further information:

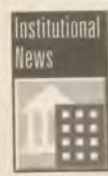
SEAMEO

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# The Centre of Siberian Studies in Cracow

Siberian linguistics cannot be studied as an independent, coherent subject at any university in the world. Siberiologists who actively pursue their research are usually more or less autodidacts in their field and they are mostly affiliated to one or another sort of academic institution for Orientalist or linguistic studies.

■ By MAREK STACHOWSKI



No wonder then that complaints about feeling isolated are heard from time to time. No wonder also that living and working as the only representative of Siberian linguistics at a particular university is less interesting and less inspiring than living and working among numerous colleagues.

One of the most important goals of the Centre of Siberian Studies, founded at the Jagellonian University in Cracow in October 1997, was to give the feeling of belonging together to those few young people who were interested in the linguistic history of Siberia.

The main activities of the members of the Centre (five persons at present: Marek Stachowski (the initiator), Elif Dilmaç, Kinga Macius-

zak, M. Gürkan Önal, Marzanna Pomorska) are joint discussions of linguistic topics and the preparation of publications concerning Siberian languages (mostly from a historical and etymological perspective).

Another activity is organizing guest lectures. In the last year three specialists have given their lectures at the Centre. The first of them was Eugene Helimski (at present at Hamburg) who prepared a one-semester series of lectures on different languages and problems such as 'govorka' (Pidgin Russian in North Siberia), the northern sea way in the history of the Russian colonization of Siberia in the light of linguistic data, and so on. Besides, his lectures Helimski was also able to devote his time to writing his excellent monograph on *Die matorische Sprache* which appeared later in Hungary. Another guest of the Centre was Koichi Inoue from the University of

Hokkaido (Sapporo), who gave a lecture on the history of scholarly and personal encounters of two famous explorers of Siberia: Bronisław Piłsudski and Lev Stenberg. The last guest lecturer in the past year was Roy Andrew Miller (Honolulu), who talked about 'Japan, Siberia, and the Altaistics' which was a good, informative introduction to connections between Siberia and Far Eastern languages, as reflected in both earlier and modern research.

Unfortunately, two other guests of the Centre Mehmet Ölmez (Ankara) and Yong-Song Li (Seoul/Ankara) could only visit Cracow in September, i.e. in a period in which most students are away from the city, so that no lectures could be organized. Nevertheless, their visit offered a good opportunity to discuss numerous Siberian-Turkic etymologies.

Our co-operation with Dutch specialists in Siberian Studies had begun even before the Centre was established. One of them is Tjeerd de Graaf (Groningen) who is planning to visit Cracow in the spring of 1999. Our other colleague in the Netherlands is Uwe Blasing at the University of Leiden. It was on his initiative

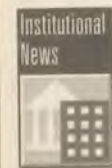
that last year I was invited to Leiden where I read a report on my fieldwork about the Arctic Circle (on the Taymyr Peninsula) as well as to organizing our joint research into Northern Tungus and Russian loanwords in Dolgan, the northernmost Turkic language, this year. The contact with Uwe Blasing is especially interesting because it is thanks to his efforts that courses in different Siberian languages are regularly offered each year at the Leiden University's Department of Comparative Linguistics. It goes without saying, of course, that they provide a reliable basis for educating future Siberiologists. In view of the very good, inspiring atmosphere in Leiden where I have also met other colleagues interested in Siberian topics (P. C. H. Schrijver, Leiden; Nganasan historical phonology) and S. A. Starostin (Moscow; Altaistics), the latter being incidentally a visitor to the same Department of Comparative Linguistics at the same time, I can only hope for the future continuation and extension of our joint projects.

Indeed, there seems to be some indication that Siberian linguistics has a future at our universities. Publish-

ing possibilities are very good because the Centre has good access to at least three journals published by the Institute of Oriental Philology to which it is affiliated: *Folia Orientalia*, *Studia Turcologica Gracoviensia* and *Studia Etymologica Cracoviensia*, the last also founded by the undersigned. As well as the journals, some interesting monographs on Siberia and its adjacent areas have appeared in Cracow in the past few years (apart from my own books on Dolgan and Yakut. This year, a monograph on the Fu-Yu Kirghiz in Manchuria was published by Gundula Salk, who based her study primarily upon her own fieldwork materials. It is also much to my delight to see more and more students from quite different philologies attending our Siberiological lectures in Cracow. ■

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## Students Cross-enrol in Other Countries SEAMEO Programme



While still pursuing his doctorate degree at the University of the Philippines Los Bahos (UPLB), Philippines, Fefix Afable cross-enrolled at Kasetsart University (KU) in Bangkok, Thailand, for research. Looking back now, Afable, who studied at UPLB for his PhD in animal science from November 1992 to October 1995, describes the cross-enrolment scheme as a 'fertile ground for acquiring and exchanging expertise within Southeast Asia.' He stresses: 'It helps to promote co-operation and progress in our region. The vast wealth of human experts in the region cannot be denied. If the region is to maintain its economic growth and prosperity, its experts in academia should share what they know, and their work should be recognized.'

Indonesian Sri Anggrahini, a faculty member of the Universitas Gadjah Mada (UGM) in Yogyakarta, also had a short stint at the Universiti Putra Malaysia (UPM) at Serdang, Selangor, Malaysia. 'I'm very glad that I was able to have the golden opportunity to participate in the Faculty Exchange component of the University Consortium,' she stated. 'Through this arrangement, I was able to interact with my counterparts from neighbouring countries. This interaction between faculty members contributes to and encourages intensive and effective presentation of lectures.'

Afable and Sri Anggrahini are only two among the increasing number of professionals in Southeast Asian countries who have benefited from the programmes of the of the Southeast Asian University Consortium for Graduate Education in Agriculture and Natural Resources which started a decade ago.

The University Consortium is a commitment made between leading Southeast Asian institutions of higher education to share academic expertise and resources to improve the capacity of graduate degree programmes in agricultural and natural resources to keep up with the region's rapid growth and development. It was launched on September 19, 1989, on the initiative of the Los Bahos-based Southeast Asian Regional Center for Graduate Study and Research in Agriculture (SEARCA), one of the 11 regional centres of the Southeast Asian Ministers of Education Organization (SEAMEO).

SEAMEO is an intergovernmental body founded in 1965 to promote co-operation among Southeast Asian nations in education, science, and culture. Member states are Brunei Darussalam, Cambodia, Indonesia, the Lao PDR, Malaysia, Myanmar, the Philippines, Singapore, Thailand and Vietnam. Associate members are Australia, Canada, France, Germany, the Netherlands, and New Zealand. Beginning with five initial members, the University Consortium eventually, evolved into a network linking seven strong

universities in Southeast Asia, Canada, and Australia. The initial members were UPLB, KU, UGM, UPM, and Institut Pertanian Bogor (IPB) at Bogor, Indonesia. Associate members are University of British Columbia (UBC) in Vancouver, Canada; and University of Queensland in Brisbane, Australia.

The consortium aims to provide highly trained manpower in agriculture and natural resources to aid the national development of Southeast Asian countries and promote mutually beneficial co-operation among universities in the region for faster and steadier institutional development. The consortium has five components, namely: student exchange, faculty exchange, professorial chairs, research fellowships, and thesis grants.

SEARCA director Percy E. Sajise said that under the student exchange component, graduate students in agriculture and related sciences in any of the consortium universities can cross-enrol for courses or research at another consortium university where the students' fields of specialization are considered academic strengths in that university. Units earned for courses at the host university are credited to the student's degree programme.

Dr Safise said the consortium students have the advantage of broadening their outlook and professional competence because of the solid educational support gained from the host university. The quality of their

degree programmes is also enriched because of the free exchange of information, facilities, and expertise available within the consortium. As of July 1998, 31 students had cross-enrolled in consortium universities for courses and research.

Under the faculty exchange component, consortium faculty members can visit other member universities for short- or long-term periods. The faculty member may be affiliated with and teach courses in his/her field of specialization and in accordance with the host university's needs. Advisors to students on exchange can visit and confer with their charges and interact with the host university's academic staff. To date, 55 faculty members of the university consortium members have been awarded travel grants for cross-visits. Fifty professorial chairs have also been awarded since the programme was set up.

Funding awarded to a professorial chair must be used to give intensive support to a high priority area of research in which the faculty member's expertise lies. The awardee must also teach at least one graduate course in his/her area of specialization and deliver at least one public lecture on the subject of the research conducted during the period of the award. Qualified consortium faculty members are also given the opportunity to spend a period of up to one year at another member university to do research in an area of mutual interest.

The programme's thesis support component was started in 1995. Qualified thesis/dissertation researches of consortium graduate students are eligible for funding under the University Consortium. These researches should focus on any of the following areas which are highly relevant to SEARCA's thrusts: sustainable upland development, coastal resources management, gender and development, sustainability indicators, research utilization, and food security. Applicants who are nationals of SEAMEO countries are given preference.

As of July 1998, 46 consortium students had availed themselves of the thesis grants programme. The members of the University Consortium pay annual membership fees to sustain the various component activities. Initial funds have come from SEAMEO SEARCA, SEAMEO's Special Funds, the Australian Agency for International Development (AusAID), and the ASEAN-Canada Fund. (SEARCA News and Features) ■

### INNOTECH

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SPAFA c/o National Museum, Taft Ave.,  
Manila Tel. No. 3811310-11  
TROPED c/o UP College of Public  
Health, Pedro Gil, Manila  
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# Small Enterprise Development

On 10-12 December 1997, the Institute of Small Enterprises and Development (USED) in Cochin in collaboration with the Cochin University of Science and Technology (CUSAT), also based in Cochin, organized an International Conference on 'Small Enterprise Development: The international experience and Asian-Pacific imperatives'.

■ By JAN BROUWER



The idea of the conference was conceived by Dr P.M. Mathew (USED) and Prof. M.K. Sukumaran Nair of the Department of Applied Economics at the CUSAT. The organizing committee included Dr K.G. Balakrishnan, Registrar of the CUSAT and Dr K.N. Kabra, Professor of Economics at the Indian Institute of Public Administration, New Delhi. The USED and the CUSAT, the Department of Industries and Commerce, Government of Kerala, and the Royal Netherlands Embassy sponsored the conference. The objective of the conference was to examine the experience of development in small enterprises in the Asia-Pacific region against the background of the changing international scenario. The major thrust areas included (a) the dynamics of small enterprises; (b) strategies for small enterprises development; (c) government and small enterprises development; (d) small enterprises and human resource development; and (e) local economic development and small enterprises.

The main discussions revolved around three areas: policy-oriented studies, external relations of small enterprises, and the internal organization of small enterprises. The organizers were keen to explore the indigenous knowledge component in

the organisation and functioning of small enterprises, particularly in India.

The conference was attended by economists, social scientists, and financial experts from India, Denmark, and the Netherlands, and development workers from the Southern Indian states. Four papers were of special interest for policy studies for small enterprises. Dr K. Ramesha (National Institute of Bank Management, Pune, India) observed that the unprecedented pace of industrializa-

tion, Tilburg University, the Netherlands). He observed that subcontracting based on vertical relations is being taken over by flexible specialization. Dr De Groot concluded that 'increasing mass consumption in low and middle-income countries can lead to a new life for patterns of vertical industrial organization (subcontracting), while more horizontal arrangements (flexible specialization) are mainly found in the segmented consumer markets of the industrialized and Newly Industrialized Countries'. Although the debate remained inconclusive, there was a consensus that research should not start exclusively from one of the two notions.

A few papers dealt with the external relationships of small enterprises. Prof. Pederson (Centre for Development Research, Copenhagen, Denmark) concentrated on the role of wholesalers and trading agents in industrialization. In the process of globalization he foresees an important role for these people in restructuring the small enterprises and their link up with the global economy.

Against the background of the flexible specialization debate, Dr Martin Patrick (Maharaja's College, Cochin, India) argued that the key issue is no longer employment but linkages between micro enterprises and the urban informal sector.

Beside policy-oriented contributions, mainly on the macro and meso levels, there were several papers on the internal organization of small enterprises. Dr Keshab Das (Gujarat Institute of Development Research, Ahmedabad, India) warned that the debate relegated the issue of labour to the background. The vital issue is that competitiveness often derives its strength through engendering a trade-off between profitability and working conditions, almost invariably to the disadvantage of the latter.

The papers of S. Soundaradjane (M.S. Swaminathan Research Foundation, Madras, India) and of Mr. M. Karthikeyan (PRADAN, Madurai, India) reported experiments with alternative developmental paradigms. Soundaradjane discussed the participatory action mode of the Biovillage project, while Kartikeyan's reported experiment was concerned with primary producers groups which developed into business associations.

These and various other contributions provided fresh insights into the technical and administrative problems faced by small enterprises in the overall changing economic scenario.

It became clear that one of the effects of the globalization and liberalization of the Indian economy is not only empirical, but fundamental: a contrast between modern and indigenous economic concepts. Dr Brouwer (Centre for Advanced Research on Indigenous Knowledge Systems, Mysore, India) presented a case study of Small Enterprises in South India

which demonstrated a conflict between modern perceptions and indigenous the small enterprises workplace. In India, the modern and indigenous concepts of money, loan, debt, and project are set on a collision course. He also observed contrasting perceptions of the concepts of 'quality' and 'finished product'. In the modern economy producers and consumers belong to different networks (vertical production), in the indigenous system there is a single network of producers and consumers (horizontal production). The modern survival strategy for small enterprises is based on the concept of the finished product, whereas the indigenous survival strategy is linked to the unfinished product.

These findings added a new dimension to the subcontracting-flexibility and the organization debates. The participants agreed that the indigenous knowledge component needs urgent attention in industry or sector-specific research in a defined cultural region prior to reorganization or adjustments to new scenarios.

■  
*'One of the effects of the globalization of the Indian economy is fundamental: a contrast between modern and indigenous economic concepts'*

■  
*'The indigenous knowledge component needs urgent attention'*

tion in the wake of globalization has been characterized in South-East Asia by a rapid expansion in small and medium enterprises. In these countries, government policies are aimed at labour-oriented and export-driven industrialization. Dr K. Ramesha said that 'the progress in South Asian countries, including India, has been sluggish mainly on account of lack of strategies and policy support'. Dr M.H. Balasubramanya (Dept of Management Studies, Indian Institute of Science, Bangalore) stressed the need to review emerging strategies for small and medium enterprises in the international perspective, focusing on both the current local and on the global environment. To combat the emerging competitive environment, Dr. Balasubramanya emphasizes qualitative performance.

Dr Sujatha (Karnataka State Women's Development Corporation, Bangalore) said that in a country like India, where the reform process is affecting vulnerable sections of society adversely, small enterprise development is a primary instrument towards the economic empowerment of women. Dr Sujatha pleaded for further research into the knowledge based on practical problems and prospects for female entrepreneurship.

The discussions on policy for Small Enterprises intensified during the presentation of Dr De Groot's paper (Development Research Insti-

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# Changing Tax Law in East and Southeast Asia

This book is the product of a symposium held in July 1996 at the International Institute for Asian Studies, Leiden University, on the subject of recent tax reforms in six Asian countries (Hong Kong, China, South Korea, Japan, Indonesia, Taiwan) and the European Union (with particular focus on the Netherlands). The book comprises 9 chapters – six on the individual countries mentioned in brackets, one on EU tax policy, with the remaining two chapters being devoted to the fairness of recent Chinese tax reforms and Chinese tax reforms concerning foreign investors.

By **DR JOHN AZZI**

Reviewing a book of seemingly unconnected country reports is not easy. For one thing, there is the stark difference between the income levels of the countries selected. Also, the countries selected are at different stages of their economic development, which complicates the task even more. However, what emerges from reading a book of this nature is each country's relentless drive to encourage inward foreign investment through manipulation the taxation system.

With this in mind, the value and strength of this book lies in its description of the approaches to tax reforms adopted by some countries where information on tax laws and tax data is not as easily or readily attainable. Students and commentators on comparative tax law would find the chronological account of recent reforms and economic changes in the individual country reports of some benefit. The strength of the book also lies in its exposition of problems confronting countries in the region as they seek to open their economies even more and at the same time account to prevailing global forces of transparency and liberalization.

For instance, Zhang notes that the reform of the Chinese tax system is still unfinished, but it quickly becomes apparent that as a result of increased liberties allowed in investment activities, mounting tax law complexity, and rising taxpayer rights and expectations, China is facing a whole new direct tax avoidance industry which is exacerbated by the non-unified tax system in place. One problem is that in the Hong Kong Special Administrative Region (HKSAR) tax authorities seem to have the system under control, on the evidence of the low incentive for avoidance reflected in low statutory tax rates and an adherence to simple, efficient, and effective means of assessing and collecting tax when developing tax laws.

Most Southeast Asian countries have recently overhauled their tax laws, specifically to deal with international tax avoidance. In 1995, the Korean government introduced robust international anti-avoidance measures (e.g., transfer pricing; thin capitalization, and tax haven rules) and raised the profile of international co-operation between tax administrations largely to preserve the in-

tegrity of its tax incentives regime. Similar rules were introduced in Indonesia at around the same time. Anti-tax haven (i.e., controlled foreign company (CFC)) rules have been recommended for Taiwan.

In other respects, the book provides some valuable insights into the problems encountered with the VAT system, which has been introduced by all of the countries covered in the book, with the exception of Hong Kong. As Zhang observes, a major problem with broadening the tax base by introducing a Western style VAT is the need to co-ordinate it with existing taxes, especially the business tax.

## Discrimination

Another transitional problem highlighted by Zhang is the discriminatory tax-sharing arrangement between central and local governments in China which, he argues, exacerbates the financial gap between the rich (i.e., economically more developed) and the poor provinces because of the absence of an effective financial equalization system and the lack of any real local autonomy. Zhang predicts that the gap between the rich and the poor will inevitably widen as Chinese lawmakers allow people first to become rich ('Xian rang yibufen ren fu qilai') before instituting the strict legal order of the rule of law. Other countries also use fiscal laws to effect economic change. Korea imposed a discriminatory rate of corporation tax on closely held companies in 1975 as a means of forcing the proprietors of these companies to go public. In other instances, deductions for interest incurred in acquiring real estate not needed for the operation of the business were disallowed in order to discourage property speculation.

According to Professor Yan, the pursuit of non-discriminatory taxation has been at the forefront of Chinese policy efforts to encourage and attract foreign investment. Despite Professor Yan's defense of Chinese tax reforms as regards foreign investors, discrimination inevitably occurs where two tax systems operate – one for domestic enterprises and the other for foreign enterprises with Chinese-foreign joint ventures being preferred to foreign direct investment. The dual system has also contributed to the prevalence of corruption. Although surprisingly, according to Dr Vording, non-discrimination is not a very useful concept in China's tax policy.

Discrimination of a different kind is prevalent throughout the region. The Asian countries covered, with the

exception of Japan and Hong Kong, all offer comprehensive tax incentives in the form of tax holidays (e.g., China, Indonesia, Taiwan, Korea), to those carrying out specified tax-exempt economic activities. Depending

'There is an intricate relationship between the success of a tax reform measure and its effective administration'

on the nature of the business conducted in China, a foreign investor may be entitled to an exemption from income tax for 2-5 years with reduced tax rates applying thereafter; 3-5 years in the case of Korea; and in Taiwan, technology-based foreign investors can enjoy a 5-year exemption from corporate income tax.

## Western-style market

Since the enactment of the Foreign Capital Inducement Act in 1966, Korea has progressively introduced a whole host of tax preferences designed to

meet the country's growing demand for capital and technology. Interestingly, the Korea report also provides an insight into the recent structural and financial problems afflicting the country. The account of policy reforms indicates that Korea has had a history of protecting crony capitalism through inappropriate and overly protective measures, which were at odds with the liberalization and modernization of the economy. For instance, during Korea's Third Five-Year Economic Plan (1972-1976), a Presidential decree issued on 3 August 1972, attempted to save the 'precarious capital structure of most businesses'. Loans affected by the new decree amounted to 80 per cent of the money supply (M1) for that year.

Tax reforms in Japan have equally created mixed economic consequences. Professor Fuke observes that the significant increase in public expenditure in response to the oil crisis of the early 1970s, the depressed level of tax revenues generated during this period of slack economic activity, which when coupled with 'fatal defects' in the corporate income taxation system, effectively created a massive 'public finance crisis' but also promoted 'more privatization and deregulation throughout the 1980s and 1990s'. As a means of ameliorating the huge budget deficit, the government introduced the initially unpopular comprehensive consumption tax in 1989.

An important point, raised (to varying degrees) in most of the chapters, is the intricate relationship between the success of any tax reform measure and its effective administration. This point has particular relevance to China as it tries to transform its socialist economy and institutions into a Western-style market economy. Both Zhang and Vording highlight the need for urgent reforms to China's tax administration system, given the break-neck speed at which tax reforms are being implemented and the scope for corruption.

The need for the effective administration of tax laws is not unique to

East and Southeast Asian countries. Even the most advanced European countries need to step up their tax law enforcement efforts to deal effectively with the increased mobility of capital and other factors of production. Vording argues that EU governments would gain most by establishing a supranational authority to enforce a harmonized tax system with national governments retaining tax sovereignty by setting minimum tax rates and tax bases. This is the best instrument to achieve 'neutrality of taxation', although the option of tax co-ordination (i.e. the act of unilaterally harmonizing national tax bases in accordance with EU directives) is regaining its appeal.

In sum, the individual country reports provide a useful historical overview of the fiscal policy priorities that some of the ex-tiger economies were pursuing immediately prior to the East and Southeast Asian economic and financial meltdown. However, as with any book dealing with tax reform measures which, by necessity, are constantly updated, the laws examined have either been abolished or become redundant. Notwithstanding, the book's utility lies in its parallel exposition of the tax systems and reforms in economically, politically and legally diverse countries which are geographically connected (with the exception of the Netherlands and the EU). In this regard, Zhang and Fuke's book is useful but not entirely without its flaws. ■

## CHANGING TAX LAW IN EAST AND SOUTHEAST ASIA TOWARDS THE 21ST CENTURY

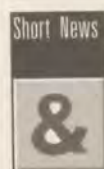
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BARCELONA, SPAIN

## Cultural Insight Asia-Europe

By **PERE TORRENTS**



As Euro/Asian relations embark on a new phase of understanding and co-operation, the cultural sector has a chance to overcome the traditional gap between both continents. For Asian Arts planners and producers, Europe offers a new and more integrated market but also a reference to the cultural interpretation of social and economic development problems. For the European cultural sector, Asia is beyond the usual reach of networks and partnerships; and yet, it offers a unique experience in the link

between tradition and modernisation, including the outstanding performance in the cultural industries.

The seminar 'Cultural Insight Asia-Europe' (25 March – 1 April 1999) aims at exploring the main issues in the Euro/Asian cultural relations with special reference to urban development. The event is an initiative of Interarts Observatory of Urban and Regional Cultural Policies, in partnership with Asia-Europe Foundation (ASEF based in Singapore), the International Arts Bureau (London), and the Spanish Ministry of Education and Culture. The seminar is addressed to high officials in Arts, Heritage and Tourism departments, managers of cultural in-

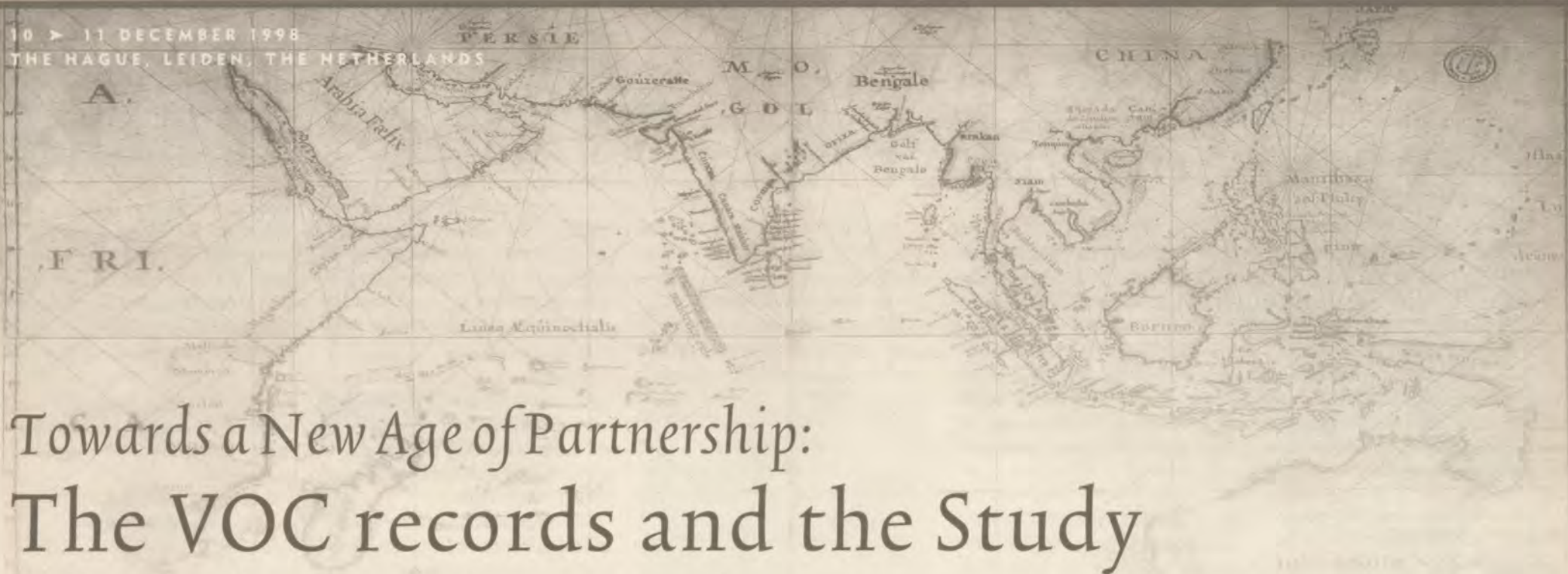
dustries, and directors of metropolitan socio-cultural services.

'Cultural Insight Asia-Europe' will try to bring together a common understanding of new opportunities whilst transferring information regarding programmes and resources of interest towards joint ventures. 'Cultural Insight Asia-Europe' is a training seminar focused on those key issues affecting Asia-Europe cultural co-operation and presents a panel of international experts in the three pillars the seminar is built upon: urban regeneration, social integration and Euro-Asian co-operation. The enrolment fee of EURO 500 covers participation in all plenary sessions, workshops plus accommodation and meals. The seminar will be held in Barcelona or in the neighbouring town of Sitges. ■

For more information, please contact the project manager

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10 • 11 DECEMBER 1998  
THE HAGUE, LEIDEN, THE NETHERLANDS

## Towards a New Age of Partnership: The VOC records and the Study of Early Modern Asia

The first TANAP (Towards a New Age of Partnership) meeting was held in the Netherlands, December 1998, under the auspices of UNESCO, the Dutch Ministry of Foreign Affairs and The Dutch Ministry of Education, Culture, and Science. Professor Leonard Blussé addressed the audience explaining the importance of the TANAP Network. An edited version of his address.

■ By LEONARD BLUSSÉ



As this Millennium draws to a close, the people of the Netherlands are now witnessing an almost uninterrupted series of commemorations which help bolster our national consciousness. At the same time, these commemorations symbolize Holland's relations with its neighbours and with faraway countries with which, to a larger or lesser degree, it shares a mutual heritage. A foreign observer wonders whether the citizens of the Low Countries also keep an eye on current events or the future. Let me assure you we most certainly do. Conscious of being anchored in a mutual past, we believe we should also keep an eye on the future. Commemorations are a useful way to assess and reassess one's position in the global community, certainly in the case of a small nation.

In the year 2000, both Japan and the Netherlands will celebrate the arrival of the first Dutch ship to reach Japan, a fateful visit which laid the foundation for 400 years of Dutch-Japanese relations. During the seventeenth and eighteenth century, the Dutch trading post in Japan, the island of Deshima in Nagasaki, provided the empire of the rising sun with its only link with the overseas world, and kept it informed about political, scientific and cultural developments. The case of the Dutch-Japanese commemoration is interesting because it sheds some light on the issue of mutual heritage in Dutch-Asian relations.

Throughout the year 2000, a wide variety of celebrations will be held both in Japan and the Netherlands. For me as a member of the editorial team preparing the memorial volume, it is fascinating to witness Japanese and Dutch historians, with their different backgrounds, con-

tributing to the book, bringing together dispersed historical data which, if skilfully combined, will fill in the gaps in their respective national memories and may help to establish a mutual memory.

How should we picture such a mutual heritage in the case of Japan? Hardly any architectural traces of the Dutch presence remain, but the original archives of the trading post of Deshima still exist. By studying the Dutch trade reports and diaries from Deshima, Japanese scholars have been able to assess the size of the foreign trade of Tokugawa Japan. Even more importantly they have grown aware of the fact that the trade in tropical consumption goods gradually changed in character and culminated in the importation of objects of western culture, such as books, and instruments. These reports and diaries deal with shared experiences, and thus constitute a mutual heritage of the Netherlands and Japan, whatever their relative importance may be.

With the advent another commemoration, I now come to the heart of this talk. Last October the Dutch Ministry of Foreign Affairs commemorated the creation in 1798 of the Agency for Foreign Relations, which was the outcome of the proclamation of a new constitution after the Batavian revolution of 1795. The proclamation also caused many ancient institutions and organizations to be discarded. One organization, believed to have outlived its usefulness, was the United East India Company, (Verenigde Oost-Indische Compagnie), better known by its abbreviation, the VOC.

Probably because it is inappropriate to celebrate the Company's demise, the Dutch government has chosen to commemorate in 2002 the four hundredth anniversary of the establishment of the VOC. The history of the VOC is not merely the history of a large Dutch business

conglomerate symbolized by many large architectural monuments such as warehouses, meeting halls, or ship wharves. The records of this Company deal with its operations in Asia, and thus shed considerable light on Asian history as well.

We are here to discuss how part of our VOC patrimony in the Netherlands and in Asia can be preserved and made use of not simply as Dutch heritage but as mutual, shared heritage with our Asian and South African partners. The Dutch government feels it has the obligation, if not the responsibility, to participate in any well-organized programme to make the sources in Holland better available. It is also willing to offer assistance to those countries which still house VOC records in their archives, and it is even willing to collaborate in providing copies of records to those countries which do no longer have them, like Vietnam, Cambodia, and Yemen. In Taiwan and Japan complete shadow archives have already been built up on microfilm. We do realize that archival documents are only worth preserving if they are appreciated to be of value for explaining a society's past. Any kind of mutual heritage co-operation should have broadly based support on both sides. It takes two to tango!

Due to the extensive trading network of the VOC, the Netherlands has old historical ties with many countries in Asia. By the middle of the 17th century when the VOC had spread its networks to almost every corner of maritime Asia, its Directorate was able to gather and process all political and economic information that reached them through periodical reports from Batavia, the headquarters in Asia. The letters, ship manifests, and other information received from Asia, were not only meant to inform the directors about the well-being of their affairs but also provided them with information about the social, political, and economic life of the Asian communities and polities with which the Company came into contact. This aspect makes the archives a gold-mine of mutual heritage. The 1200 meters of VOC archival holdings contain a wealth of historical

material on many nations in Asia, but only a handful of archivists and rapidly aging historians in Asia are aware of this.

Together with the archives of the English East India Company, the VOC archives scattered over five different locations in Europe, Africa and Asia, constitute perhaps the sole corpus of archival documents that provide historians with an encompassing contemporary survey of most coastal regions of Asia. The bulk of the Portuguese archives were unfortunately lost during the earthquake of 1755 in Lisbon.

The TANAP programme has been designed to seek consensus between partners from Asia, South Africa and the Netherlands on how to preserve these slowly decaying records, and how to make them accessible for research through the newest information technology by a new generation of archivists and, finally, on how to put them into use by historians to be trained by us together in the next seven years. It is a unique combination of providing mutual services and making use of them in an optimal way.

It makes sense to now briefly discuss how the VOC archives have been utilized by historians since the Company became defunct. At the closing of the 18th century the English and Dutch East India Companies had carved niches for themselves in the Indian subcontinent and the Indonesian archipelago respectively. The character of their regional presence changed over a period of two hundred years from purely maritime trade-oriented enterprises to well-entrenched territorial rulers with specific trading privileges with Europe. It was at this point that the metropolitan governments in Europe felt that the charters they had issued to these companies had become outdated. Because the English parliament as well as the Dutch assembly realized that they could exert little pressure on the Asian administrations of these trading companies, they finally decided to step in. The English East India Company was stripped of its sovereign powers in 1784 and the Dutch East India Company was simply disbanded a decade later.

This historic event gave rise to mixed feelings in the Netherlands. In those days of revolutionary fervour, the demise of the monopolistic VOC represented a symbolic farewell to the ancien régime. Gone were the days that an oligarchy of well-established merchants regulated all traffic with Asia, leaving little for private enterprise. Whatever the cause of the bankruptcy may be, everyone agreed that the chartered trading company with its many privileges and monopolies had outlived itself. It is important to recall this particular mentality, as it resulted in the total neglect of the archival corpus that the Company left behind.

Only in the second half of the nineteenth century, when all nation states in Europe looked back into their own history searching for their political and their cultural roots, and preferably a great past, did Dutch intellectuals rediscover the splendors of the seventeenth century. With a touch of irony we may say they reinvented a heroic past: the Golden Age of painters like Rembrandt, of stubborn admirals like De Ruyter, and of redoubtable empire builders like Jan Pieterszoon Coen. A renewed interest was expressed in the VOC. The mouldy image of a bankrupt idling regent class was now replaced by the image of Jan Kompagnie, the resourceful entrepreneur and empire builder. Statesmen of the nineteenth century observed that this mercantile institution had laid the groundwork for the extended archipelago empire which they were now 'pacifying'.

With ever-greater insistence and persuasiveness the VOC records and history were put to use as a kind of legitimization for Dutch colonial presence in nineteenth-century Asia. It should be understood that this nineteenth century presence was very different from that of the Jaman Kompeni, the Company period, not to mention the fact that the Company had been active in ports spread all over Asia, from Yemen in the west to Nagasaki in the east. This false imagery, whereby the hegemonic modern colonial state projected itself back on the seventeenth and eighteenth centuries, has done great harm to the study that period. Not

only did it saddle generations of Dutch and Asian people with a biased, Eurocentric view of their early modern history, it also caused Company records to be seen as tainted data, only of use to those who were interested in studying an endless succession of governors-general, colonial pacification, or other issues which only represented the viewpoint of the western colonial ruler.

Some fifty years after Europe's colonialism withdrew itself from Asia's shores, historians of Asia are now divesting themselves of the colonial or post-colonial rhetoric. Their students should now be able to put the contact period of the sixteenth through eighteenth centuries into a proper perspective. I say should, because reality tells us that this is not yet the case. Asian universities are not in the position to provide the means and opportunities to develop the linguistic and archival skills necessary for studying the handwritten archival sources of the VOC. That is why Dutch historians are now proposing to their Asian colleagues to join arms and to muster a new generation of historians in Holland, Asia, South Africa, and elsewhere. Only if a network of historians throughout Asia is built up, and only if the archives will replace the trading network of the VOC with its trading agents from Yemen to Nagasaki, only then will a network of cultural agents be able to draw a more complete historical picture of Asian history and of the history of Asian-European relations. TANAP (Towards a New Age of Partnership) then stands for an international brokerage in mutual heritage.

In colonial historiography, the Iberian and Dutch and English penetration in Asian waters used to be narrated from a European perspective as a story of conquest and subjugation. The traditional picture is now in the process of being replaced by a more realistic one, which clearly shows how Asian patterns of production, trade, and even rule continued to play a predominant role in the eventual inclusion of the Asian maritime world in the modern world system.

By the early 1930s, Van Leur already asserted that behind the history of the European trading companies an indigenous history remained hidden, waiting to be discovered by the historian. The search for a periodization which gives coherence to the inner history of the region and at the same time places it squarely within the larger domain of world history, is a rather recent phenomenon and has by no means come to a close.

In the late 1950s, after Van Leur's writings were translated into English, his views were immediately picked up by American historians. John Smail wrote the classical essay on The possibility of an autonomous history of Modern Southeast Asia in which he wondered whether it was possible to write a history of the Southeast Asian region from an angle different from the one the Europeans had used so far. Smail's writings acted as a catalyst for a group of young enthusiastic American authors, who set out to write an historical primer of Southeast Asia. Their handbook *Search of Southeast Asia*

(1972) for the first time pushed the white man's presence in Asia to the background.

Smail discerned four different approaches to Asian history writing: straight colonial history, neo-colonial history, anti-colonial history and, the viewpoint he advocated, autonomous history writing, which should do justice to the history of Asian society. Smail saw in the early modernist Van Leur a pioneer in the sense that he tried to identify the right place of the European element in Asian society. While Van Leur had reached the conclusion that European and Asian powers kept each other in balance until roughly 1800, Smail took exception to this comparison between East and West and looked for an instrument to lift him above Asia and Europe centrism. He felt that there had always been an autonomous history of Asia in which con-

tinuities were not disturbed and where foreign elements were absorbed. Smail felt that a form of history writing could be developed making use of a universally valid methodology surpassing the cultural restraints of Western or Asian historians. As I survey the harvest of historical literature, it has proven very difficult to do away with these culturally-bound moral limitations.

Because of the region's diversity and openness to outside influences, and because of its peculiar geographic setting between the Indian and Chinese culture spheres, Southeast Asia's peoples interacted with a greater variety of external cultures for a longer period of time than probably any other area in the world. These societies were continuously undergoing a process of acculturation, through which they adjusted to their changing environment and

circumstances. It is this new perspective on the area where the VOC was most active, which has enabled VOC historians to look at the records anew and reassess the position of the VOC within this dynamic environment.

It has taken many years to develop a new research agenda for assessing the great changes that occurred during the early modern period. Research has dramatically changed the understanding of the period, and has provided it with a historical depth that has done away with the conventional chronological linking up of the successive kingdoms and sultanates.

But what about the place of early-modern Asia within the context of global history? The coming of the Europeans via the Cape route to Asia did not result in such epoch-making changes in Asia as it did in the Americas. Yet it did lead to a reshaping of trade connections with and within maritime Asia that had been developing for more than a millennium in Asia. The process of the emergence of a world economy has been studied by scholars as Braudel and Wallerstein. Starting from the vantage point of European expansion, they created the persuasive metaphor of a spider that has slowly and gradually spun its web around the globe. This approach has recently been questioned by André Gunder Frank in his book *Reorient* in which he still sees Asia in the early modern period as the motor of the global economy, but one may wonder whether he was addressing the real problem. None of the writers he attacks question the economic importance of the Asian region at that time. They simply seek to explain how European capitalism was able to make Asia's economic systems subservient to the global system.

As far as the Dutch East Company is concerned, it strikes me that historians of Southeast Asia generally feel awkward when dealing with the position of the Dutch, and the VOC in particular, within the archipelago. This is curious, because Southeast Asia, with its many small polities asked for European intervention without effectively becoming dominated by it. By far the most ambitious attempt to analyze the interaction between Company rule and local rulers has been Leonard Andaya's recent study on the history of three hundred years of European and Moluccan interaction. Andaya confronts what he terms 'the Dutch reality' with the Moluccan one and stresses the gap between the European intellectual milieu and the Moluccan frame of reference concerning historical perception, centre-periphery relations, etcetera. It is clear that the last word has not yet been said about the collective forces that made up the colonial system.

I would like to say a few words about typical VOC history. The emphasis of the research of conventional historians of the VOC as a commercial enterprise has been on those parts of the VOC archives which relate to the Company's organization and structure, its manner of operation and what this early modern 'multinational' meant to Dutch society. With respect to the VOC's role as an economic partner, colonial

overseer, and intermediary in the transfer of Western science and technology, the company has already been studied for generations by Asian and South African historians.

In Japan and Taiwan, all of the VOC archival records relating to these areas have been inventoried and duplicated on microfilm. The Chinese inhabitants of Taiwan are now actually discovering through the recent source publication of the diaries of the Dutch governors on that island in the seventeenth century, what Formosa looked like even before they started to immigrate there in great numbers at the end of the seventeenth century. It is fascinating to see how each country has developed its own special interest in the VOC.

Although there are a number of Asian luminaries in the study of the early modern period, including Chaudhuri, Prakash, Lopian, Sartono, Nagazumi, and Ts'ao, these sixty and seventy-year-old scholars have scarcely had the opportunity to gather students in their countries. It is feared that in India, Sri Lanka and Indonesia, the knowledge needed for research in the VOC records will be lost and that the younger generation of scholars will base their research entirely on foreign scholarship. Thus the Early Modern Period in Asian history is increasingly becoming the domain of Western historians who have easier access to language learning facilities and archives. This is because instruction in the study of archival documents in Dutch – a language that is presently scarcely available to young Asian historians – has disappeared since decolonization.

The main goal of the TANAP Project then is to bring the study of VOC records for the writing of Asian history back where it belongs: in Asia. The challenge is to train a new generation of scholars who, jointly advised by professors in the Netherlands and Asia, will acquire the necessary skills to use the VOC materials.

In response to the peculiar situation that European merchants faced in Asia in the 17th and 18th centuries, the American historian Holden Furber has called this period 'The Age of Partnership'. This was a time in which Europeans did not yet have large territorial holdings in Asia or South Africa, but were present as trade partners all along the coastal areas. In this way the TANAP Project 'towards a new age of partnership' echoes a theme already known to Asian historians.

I already remarked that historians as cultural agents are in a way heirs to the Company servants whose records they study. May I conclude as follows. In the framework of the TANAP Project, Dutch archivists and historians and their Asian counterparts should be able to establish a United Asian Company of Mutual Heritage, a company connected by the newest information technology. This is the exciting challenge that is awaiting us. ■

Professor J.L. Blussé van Oud Alblas is a board member of the IIAS and is attached to the working group 'European Expansion' of the Department of History, Leiden University.

## TANAP

### A scientific and cultural Dutch / Asian / South African project

**T**he archives of the 'the world's first multinational', the Dutch East-India Company (VOC) contain an impressive amount of information on the Asian societies with which the company traded in early modern times. The Centre for the History of European Expansion of Leiden University (IGEER/CNWS) and the General State Archives (ARA) at The Hague, have taken the initiative to design a co-operative programme between Dutch and Asian educational and archival organizations under the motto 'Towards a New Age of Partnership' (TANAP).

The TANAP project has been developed to preserve and study the mutual heritage that the Netherlands share with a dozen countries in Asia and with South Africa. The project will be set up and carried out with Asian and South African partners on the basis of a reciprocal relationship and in close co-operation with the UNESCO Memory of the World programme.

The main goal of the TANAP project is to train a new generation of scholars who will be jointly advised by Dutch and Asian professors. Because of the great number of historical similarities between the Netherlands and South Africa – the Afrikaans language, and the presence of a large number of VOC archival documents – his country has also been included in the project.

#### The objectives of the TANAP project are:

- promoting and preserving the Dutch-Asian and Dutch-South African mutual cultural heritage;

- creating links between the countries where the VOC had trading establishments (Asia, South Africa, the Netherlands);
- shaping the policy of the Dutch government with respect to the preservation of the shared heritage overseas;
- strengthening academic co-operation between the Netherlands, Asia and South Africa in the domain of Early Modern Studies.

In order to reach these goals, the following programmes have been developed:

**Development of knowledge**  
Graduate training and research in the Netherlands, Asia and South Africa of a new vanguard of historians. Students will be trained to make an optimal use of the VOC archives for the writing of an 'autonomous', regional or Asian history. Only in this way will the path be cleared for the optimal use of the VOC archives with respect to study of the shared past.

**Informational infrastructure**  
For the purpose of preservation, processing, accessibility, and use of the VOC archives, utilizing modern media (digitalization, Internet, CD-ROM, IT technology) is essential, as well as creating a modern media infrastructure in the participating countries.

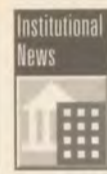
**Transmission of knowledge**  
Yearly workshops will be held in Asia and South Africa as well as an international VOC conference in 2002 in Holland. A television documentary about the project itself is being made.



## Asian Studies Stimulated by MA Programme

Research which draws attention is most often done by established scholars who have been working on a certain topic for a long time. But even these scholars have made a start by writing papers and a thesis in the framework of their educational training. The present contribution would like to draw attention to a number of interesting writings relevant to Asian studies, written by students of the MA Programme in Islamic Studies at Leiden University. I will start by giving a brief description of this MA programme.

By **NICO KAPTEIN**



The Leiden MA programme in Islamic Studies was initiated in 1994 in a joint effort by the Indonesian-Netherlands Co-operation in Islamic Studies (INIS); the Department for the History of Religions and the Department of Languages and Cultures of the Islamic Middle East. In principle, the programme takes one year, but due to certain (in particular language) deficiencies most students study longer. Students who want to be admitted to this programme should hold a Bachelor's degree in Islamic Studies (or relevant field), have a good command of English, and possess a basic knowledge of Arabic.

At the moment we have students from Egypt, Indonesia, Germany, the Netherlands (often with a Moroccan, Turkish or Surinamese background), Sri Lanka, and Armenia. The core staff is comprised of senior lecturers on Islam from these three units of Leiden University. The principal aim of the MA programme is to provide the participants with the methodological tools necessary for conducting research in the field of Islamic studies. In order to achieve this goal the participants have to follow a weekly master class in the methods and principles of Islamic studies, focusing on source criticism and various theoretical and conceptual approaches to historical and contemporary manifestations of Islam. In addition there is a bi-weekly staff seminar, in which established schol-

ars present part of their work, and there are seminars with a regional focus, on Egypt and Indonesia. The most important part of the programme is the writing of a thesis under the supervision of a Leiden specialist, leading to the Dutch degree of *drs* (doctorandus) which, according to Dutch law gives its bearer the right to use the degree of MA, and which gives access to PhD programmes.

Since the start of the programme in 1994, all kinds of topics were chosen for the thesis depending on the interest of the student. This can be, for example, in the field of the exegesis of the Qur'an, the historicity of the Prophetic Tradition, Islamic theology or another more thematic topic. Apart from this, students might also choose a topic in which a certain regional specialization is developed. The students often choose a topic related to Islam in the Netherlands (or Western Europe), or Indonesia, being the country of origin of the majority of the students. However, other regions are also studied, for example Egypt and Turkey. I would like to highlight a few MA theses which are related to Asia.

### Mystical poetry

Many Indonesian students choose a topic for the MA thesis related to Islam in Indonesia. This is understandable from their point of view, since it is interesting for anyone to deepen the understanding of one's own place of origin. Moreover, this choice is very rational because the available source materials about Indonesia in the Netherlands are

abundant. An example of a thesis on Indonesian Islam is the one by Chaider S. Bamuallim, who gained his MA degree on 13 February 1998. This thesis deals with the best known contemporary Indonesian theologian, Nurcholish Madjid. In a very detailed fashion it places the thinking of Nurcholish in its socio-political setting, and provides a very interesting introduction to his work by using two concepts (*hanif* and *fitra*) as keys for interpretation.

Another thesis about Indonesian Islam was written by Amelia Fauzia (Jakarta), who concluded her MA programme in June 1998. This thesis *Ratu Adil Movements and the Search for Justice in the Banyumas Residency from 1870-1920*, is based mainly on archival materials of the former Ministry of the Colonies (kept in the General State Archives in The Hague). The thesis deals with two messianic movements, which occurred in this region: the *Amad Ngisa/Syekh Djumadil Kubra* Movement in 1870-1871, and secondly, the *Raden Mas Hadi/Kyai Sirad* movement in 1919-1920. The work is important because these movements had not yet been studied in detail before. The well-known Indonesian historian Sartono Kartodidjo only mentioned those briefly.

A final example of a thesis related to Indonesia, about to be finished by Jajang Jahroni (Jakarta), is on the well-known Sundanese *panghulu*-scholar hadji Hasan Mustafa (d 1930). Previous work by other scholars focused mainly on hadji Hasan as a historical person or as a literary figure. This thesis for the first time studies the notoriously difficult mystical poetry from the perspective of Islamic studies, analysing its contents against the background of the mystical thought of Ibn Arabi, Al-Jili, Al-Ghazali, and Ibn Fadlillah al-Burhanpuri.

Other regions than Indonesia are also studied. An excellent example is the thesis by Karin de Vries (Leiden)

Amelia Fauzia after her MA graduation ceremony in the Leiden University academy building on 29 June 1998, together with the Board of Examiners.

who graduated in June 1998. The thesis, entitled *Muslim Saints and Shrines in Multan*, highlights the role of saints in cultivation, sedentarization, and Islamization in the frontier area of Multan during the period 1320-1901. This thesis will be elaborated into a PhD thesis at the University of Utrecht.

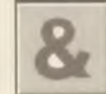
Although it would be possible to continue mentioning other very original student's writings, my point will be clear: it is very rewarding to see how young, enthusiastic students can reach a high standard of academic writing, as the result of an intensive tutoring in a dynamic international atmosphere. This academic achievement opens new opportunities for them for further academic or other functions in their country of origin or elsewhere. I am sure that the most talented of them will make substantial contributions to Asian Studies in the future. ■

Dr Nico J.G. Kaptein is secretary of the Islamic Studies Programme at Leiden University, and co-ordinator of the Indonesian-Netherlands Co-operation in Islamic Studies. E-mail: [projdiv@rullet.leidenuniv.nl](mailto:projdiv@rullet.leidenuniv.nl).

25 > 27 FEBRUARY 2000  
LUCKNOW, INDIA

## Inter Cultural Dialogue

Short News



The 3<sup>rd</sup> Inter Cultural Dialogue (ICD) Colloquium, will be held in Lucknow, India. The main theme will be 'Dialoguing for the Twenty-first Century: Actors and mediators. The subjects that will receive special emphasis are: globalization, nations and small communities, voluntary agencies, the state and international involvement, nuclearization and human rights; indigenous people; information technology and media involvement; the new middle class, literature and society, and language and society. ■

For further information, contact:

**ADITYA CHAUHAN**

International Co-ordinator for ICD

E-mail:

[sovon@jnuniv.ernet.in](mailto:sovon@jnuniv.ernet.in)

## BOOKS RECEIVED

Publication



Beekes, R.S.P.

**EEN NIEUW INDO-EUROPEES ETYMOLOGISCH WOORDENBOEK**

Amsterdam: KNAW, 1998, 28 pp. ISBN 90-6984-214-9

Van Bremen, Jan and Akitoshi Shimizu (eds)

**ANTHROPOLOGY AND COLONIALISM IN ASIA AND OCEANIA**

Surrey: Curzon, 1999, 409 pp. ISBN 0-7007-0604-6

Doornbos, Martin and Sudipta Kaviraj (eds)

**DYNAMICS OF STATE FORMATION INDIA AND EUROPE COMPARED**

New Delhi: Sage Publications India, 1997, 441 pp. ISBN 0-8039-9335-8

Kolkma, Walter

**'WORK IN PROGRESS'**

THE HIDDEN DIMENSIONS OF MONITORING AND PLANNING

Amsterdam: Thela-Thesis, 1998, ISBN 90-5538-035-0

Moree, Perry

**'MET VRIEND DIE GOD GELEIDE'**

NIEUW LICHT OP DE NADAGEN VAN DE VOC

Zutphen: Walburg Pers, 1998, 230 pp. ISBN 90-5730-012-5

Parvizi Amineh, Mehdi

**WERELDORDE, STAAT/MAATSCHAPPIJ-COMPLEX EN SOCIALE KRACHTEN**

KAPITALISTISCHE EXPANSIE, PERIFERISERING EN PASSIEVE REVOLUTIE IN IRAN (1500-1980)

Maastricht: Shaker Publishing, 1998, 565 pp. ISBN 90-423-0039-6

**EINE STUDIE DER IRANISCHEN POLITISCHEN ÖKONOMIE IRAN UND DIE GLOBALE KAPITALISTISCHE EXPANSION (1500-1980)**

Frankfurt: IKO-Verlag, 640 pp. Expected February 1999

Yokota-Murakami, Takayuki

**DON JUAN EAST/WEST**

ON THE PROBLEMATICS OF COMPARATIVE LITERATURE

Albany: State University of New York Press, 1998, 226 pp., ISBN 0-7914-3665-9

UNTIL MARCH 17, 1999  
NORTHEASTERN UNIVERSITY, USA

## The World History Seminar: 'Asia and Europe in the World Economy'

Five seminar sessions will be held Northeastern University presenting recent research and pursuing the debate between André Gunder Frank and David Landes (World History Seminar, 2 December 1998). This debate on the timing and causation of European dominance in the world economy includes all continents between the sixteenth to the nineteenth centuries. To unify the discussion we ask each scholar to devote a portion of his presentation to the general question: 'When and how did European economies gain hegemony over the economies of Asia?'

Short News



The André Gunder Frank/David Landes debate left us with an important question demanding further research. What factors contributed to Europe's rise in the 19th century? Was it a re-

sult of endogenous factors, or as Gunder Frank and Prasannan Parthasarathi suggest, part of a complex set of global interactions and reactions grounded in Asian dominance that led to a new unfolding world order? Gunder Frank suggests some answers and areas demanding fur-

ther research in his book *ReOrient*. Indeed, he may have provided world history with its most important research agenda.

We hope to begin this dialogue at the World History Seminar, sponsored by the World History Center at Northeastern University, with scholars knowledgeable in these areas. Among them are Peter Gran of Temple University and author of *Beyond Eurocentrism*; UC-Irvine's Ken Pomeranz, who has provided original research for Gunder Frank's *ReOrient*; R. Bin Wong, of the 'California School'; Peter Perdue of MIT; Sanjay Subrahmanyam (*Ecole des Hautes Etudes en Sciences Sociales*), and

Prasannan Parthasarathi of Boston College.

In this series we hope to further our knowledge of how Europe was forced to react to a dominant Asian economy and how this contributed to a European response resulting in industrialization and the development of the modern world as we know it. These are big and important issues. The work of scholars, such as André Gunder Frank in the book *ReOrient*, and Prasannan Parthasarathi in his article *Past and Present* past February, have forced us to confront the possibility that the development of industrialism and the modern world may have resulted from complex global interactions rather than from European factors alone. Spawned by the Gunder Frank/Landes debate, this series of presentations may prove seminal in defining world history research. ■

For further information:

**JEFF SOMMERS**

Co-ordinator of the World History Center

E-mail: jsommers@lynx.neu.edu

Professor Patrick Manning

Director World History Center

E-mail: manning@nue.edu

URL: www.whc.neu.edu

**13 January 1999**

Peter Gran, Temple University  
- *The Rise of the Rich: Egypt and the transition from old to modern capitalism, 1760-1850*

**11 February 1999**

Kenneth Pomeranz, University of California, Irvine  
- *A Global Perspective on Early Industrialization?*

**26 February 1999**

Sanjay Subrahmanyam, EHESS  
- *Rethinking Early Modern South Asia within its Indian Ocean context*

**3 March 1999**

Prasannan Parthasarathi, Boston College  
- *New Comparative Perspectives on the British Industrial Revolution*

**17 March 1999**

Peter Perdue, MIT  
- *The Industrial Revolution Seen from China: Early, late, deep, or sudden?*  
R. Bin Wong, University of California, Irvine  
- *Chinese Political Economies of Commercialization and Industrialization in Comparative Perspective*

15 ► 19 SEPTEMBER 1999  
PRAGUE, CZECH REPUBLIC

## 5<sup>th</sup> Annual CHIME Chinese & East Asian Music

The fifth annual conference of CHIME, the European Foundation for Chinese Music Research, will take place from 15 to 19 September 1999 at Charles University in Prague, Czech Republic. The main theme is 'Music in Cities, Music in Villages - East Asian music traditions in transition'. The meeting will focus on musical contrasts between villages and cities in China and East Asia. Generally speaking, in the study of Chinese and East Asian music, urban genres are more widely promoted and more thoroughly studied than their rural counterparts.

Short News



Chinese opera, as it can be heard in major cities, is a popular subject of research. But what about rural opera? How does it compare to the urban traditions? Basically, the same question can be asked about other musical genres. How does rural religious music compare to urban religious music? What about rural pop music versus urban pop music?

Notwithstanding numerous links, the musical worlds of villages and of major cities in Asia can also be far apart from one another in many respects. For this conference, we invite original papers and audio-visual materials that highlight musical traditions in China, Taiwan, Tibet, Mongolia, Japan, Korea, Thailand, Vietnam, and adjacent countries. We expect the emphasis to be on rural or urban perspectives, or - ideally - on a comparison of both. The conference is

open to students and scholars of Asian culture belonging to any related disciplines, such as sinology, anthropology, (ethno) musicology, Korean studies, Japanese studies, etc.

In addition to panels and paper sessions on the main theme, there will be sessions on the following three subsidiary themes, for which we also invite abstracts:

- East-Asian Musicians' Biographies
- Musical Motives in Chinese Literature and Art
- Ancient Chinese Music and Music Archaeology

The conference will feature several concerts of traditional music, including a Chinese Buddhist ritual ceremony with the Beijing Buddhists (special guests at the CHIME meeting), and concerts of zheng, koto and kayagum music with major performers from Asia, Europe and the United States.

The meeting is organized by Charles University, the CCK Foundation for Scholarly Research, and the Acade-

my of Music in Prague, the Czech Republic, in co-operation with the CHIME Foundation in Leiden (the Netherlands). Abstracts for paper contributions (approximately 15 lines) are welcome until 31 March 1999. ■

For further information:

**DR. LUCIE OLIVOVÁ or SANKYA FÜLLE**

International Sinological Center  
Celetná 20, 116 42 Praha I  
Czech Republic  
E-mail: CCK-ISC@ff.cuni.cz

For general information about CHIME:

**FRANK KOUWENHOVEN or ANTOINET SCHIMMELPENNING**  
CHIME Library  
P.O. Box 11092, 2301 EB Leiden  
The Netherlands  
Tel.: +31-71-513 3974  
Fax: +31-71-512 3183  
E-mail: CHIME@wxs.nl

## Grant Opportunity IREX Short-Term Travel Grants

Short News



The International Research & Exchanges Board (IREX) offers travel grants for brief visits to the countries of Central and Eastern Europe and the newly independent states of Eurasia, for projects in the humanities and social sciences only. These grants are for projects that do not require any administrative assistance or logistical support (such as placement or access to archives, housing, visas, travel, etc.). Per diem support is for 14 days only. Grantees' travel may last up to 60 days total, with any additional per diem expenses beyond the 14 days covered

by IREX paid for by the grantee.

Applicants must have a PhD or equivalent professional/terminal degree in the project discipline at the time of application, and must be a United States citizen or permanent legal resident of the United States. This programme funds: individual scholarly research visits to archives, libraries, museums, etc., or to conduct research interviews; presentations at scholarly conferences focused on Central and Eastern Europe and/or Eurasia; and collaborative projects such as joint publications and comparative surveys. All projects should demonstrate that they will advance American public, cultural, and historical

knowledge of the Central/Eastern European and/or Eurasian regions.

IREX also has extremely limited funding available to American scholars to invite an international scholar from IREX's programme countries to the United States for collaborative projects only. The American scholar is considered the applicant, and both scholars must hold a PhD or professional/terminal degree. Projects seeking funding only or primarily for an international scholar's participation in a conference or for an international scholar's individual research will be eligible for consideration. Priority will be given to projects involving international scholars who have not

previously had the opportunity to travel outside of the region for research or conference participation and who are from traditionally underrepresented regions.

Provisions are that grants normally do not exceed US \$3,000, and provide funding for only one person and one trip per application. Funds are provided for transoceanic airfare on a US flag carrier; per diem for up to 14 days, not to exceed \$100 a day; conference registration fee to attend a conference; visa application costs; and some miscellaneous expenses.

Deadline for receipt of completed applications: February 1, 1999 and June 1, 1999. Prospective applicants

should request application materials from IREX in advance of the application deadline. The application consists of an application form; 3-5-page proposal essay; applicant's abbreviated curriculum vitae; and an official letter of invitation for conferences, consultations, or collaborative projects. Notification is made in writing approximately eight weeks after the application deadline.

The above programme information is abbreviated. Please see the 1999-2000 application for full guidelines. ■

For more information contact:

**INTERNATIONAL RESEARCH & EXCHANGES BOARD (IREX)**

Denise Cormane,  
Senior Programme Officer  
Ian Turner, Programme Associate  
1616 H Street, NW  
Washington, DC 20006, USA  
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E-mail: irex@irex.org  
URL: http://www.irex.org



Continued from page 4  
**'BEYOND ORIENTALISM'**  
By John Clarke

It might be objected that this 'hermeneutics of difference', as it is called, simply perpetuates colonial, Eurocentric attitudes? Gadamer has been criticized for insufficient awareness of the underlying political interests, racist attitudes, and of ideological manipulation, of the repressed inequalities that are disguised through humanistic talk of dialogue. Is a true hermeneutical engagement possible as long as, in Heidegger's phrase, East-West dialogue 'shifts everything into European'? Is dialogue simply a way of belatedly shoring up the West's collapsing hegemonic status? And, even beyond Orientalism, is true understanding and accommodation possible between cultures with radically different histories, traditions, and languages?

There is no simple answer to these questions, indeed 'knowing the answers' might well be part of the problem. The Enlightenment project which we seem to be moving beyond encouraged us to believe that all questions have answers and these answers, along with their mode of proof, can be expressed in a single, universal, rational frame of discourse. This approach may be useful in the natural sciences, but in the realm of human affairs it is both false and dangerous. In the human

sciences I tend to agree with thinkers such as Isaiah Berlin that it is an illusion to suppose that all knowledge can be unified in a single system of thought under the discipline of a single methodology. There are limits to mutual understanding and to the possible resolution of inter-cultural difficulties.

What follows from the obdurate plurality of cultural traditions is not necessarily anarchy or universal conflict as some conservative voices predict, but rich variety, the very key to life itself in its interactive profusion, a culture-diversity to mirror the biodiversity of the natural world. There are encouraging signs that a renewed East-West encounter - beyond Orientalism - is already emerging, offering us the alluring prospect, not of a homogenized world, but of a creative dialogue arising out of single world of many different centres of culture, value, and thought, different yet co-operating, diverse yet convergent. ■

Professor John Clarke is a reader in the History of Ideas and can be reached at: School of Humanities, Kingston University, Surrey, UK  
[j.clarke@kingston.ac.uk](mailto:j.clarke@kingston.ac.uk)



Continued from page 5  
**'ROADS TO PROGRESS AND TRADITIONS'**  
By Wang Gungwu

My third proposition, of new tradition embracing continuing progress, takes me back to an essay that I had written about the uniqueness of Europe some thirty years ago. I wrote, 'Europe will be denying its own spirit if it merely looked back to its traditions'. I believed that Europe had reached a point when it had forged a tradition of progress, that is, one which embraced continuing progress as a core part of a new tradition.

My optimism led me to believe that progress as conceived of originally by Europeans is not incompatible with traditions in Asia. The classic formulation was to say that we should pick the best (often meaning the most progressive) from the West and marry them to the best in the East (thus preserving and strengthening Asian traditions). This occurs in every Asian language, although the emphasis may be different from one language to another.

After centuries of both confrontation and convergence between Europe and Asia, we may now wonder if the classic formulation is really possible. In the end, as we are discovering, there are common standards for humanity and it is possible for us to devise common criteria for advanced civilization. There are those who de-

spair of this, not least in the West, who are resigned to having a number of strong civilizations in the world that will have to fight one another. There are many Asian leaders and intellectuals who find this idea of the 'clash of civilization's appealing, precisely because Asian experiences over the past century confirm how impossible it is for progress to be achieved without destroying, or at least distorting, tradition. They would therefore favour the position that progress be measured by the successful rejuvenation of original traditions. If what is progressive elsewhere did not lead to that rejuvenation, then it is not progress for them and should not be accepted. In that context, the outcome would be one in which several Asian civilizations would have been strengthened, and some of them may be strong enough to resist 'European' civilization as a matter of pride and cultural self-interest.

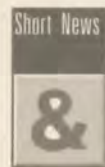
It would be easy to mock this as backward-looking and I resist the temptation to do so. Instead, I suggest that we study the European experience afresh and use the hypothesis that Europe has been progressive over a long period of time (albeit by fits and starts) and that it has produced a new tradition which incorporates a self-correcting mechanism for ensuring continuous progress. I would not go so far as to say that this was intrinsic to the ancient roots of European civilization but suggest that this self-correcting mechanism has become a necessary condition for future progress in Europe.

The new tradition is worth close examination. Gatherings like this might be the place to start, provided we broaden the question considerably, and look beyond the obviously progressive features of science and technology, to matters of cultural traditions (notably literature and the fine arts), to philosophy and religion, to history, even to the heroic efforts to make the social sciences truly scientific. We should do this without the baggage of trying to determine what are Western and progressive values and what are Asian and regressive values.

The role of tradition in various Asian countries has been obscured by political agendas. There is now a great need for systematic comparative research. We need to know if tradition in Asia has contributed to progress in the various countries as European traditions have done for theirs. If we have shared that experience as we have shared in so many others, then Asia and Europe will have another rich dimension of commonality to build our futures on. ■

Professor Wang Gungwu is the director of the East Asian Institute, National University of Singapore, a distinguished senior fellow at the Institute of Southeast Asian Studies, Singapore; and emeritus professor of the Australian National University. He can be reached at e-mail: [eaiwgw@nus.edu.sg](mailto:eaiwgw@nus.edu.sg)

# Asian Studies on the Internet



The Internet provides Asia scholars with relevant information on institutions, archives, and databases.

A selection of Asian Studies resources is listed below.

**ASIAN STUDIES WWW VL**

[HTTP://COOMBS.ANU.EDU.AU/WWWVL-ASIANSTUDIES.HTML](http://coombs.anu.edu.au/wwwvl-asianstudies.html)  
■ The Asian Studies WWW Virtual Library is published by the Research School of Pacific and Asian Studies, The Australian National University, Canberra, Australia, in conjunction with 40 other organizations. New individuals, sites, and institutions are always welcome to join this archipelago of networked knowledge. The Asian Studies WWW VL is a global collaborative project which provides access in bibliographic and in hypertext terms to networked scholarly documents, resources, and information systems concerned with or relevant to Asian Studies.

Provides extensive links to resources on a global, regional, and individual country level.

**ASSOCIATION FOR ASIAN STUDIES**

[HTTP://WWW.AASIANST.ORG/](http://www.aasianst.org/)  
■ The website of the Association for Asian Studies (AAS) provides information on publications, grants and fellowships, conferences, study programmes, and of course on the AAS Annual Meeting. Moreover the site contains links to other Asia Studies Organizations.

**GATEWAY TO ASIAN STUDIES**

[HTTP://IAS.LEIDENUNIV.NL/GATEWAY/INDEX.HTML](http://ias.leidenuniv.nl/gateway/index.html)  
■ The Gateway to Asian Studies provides information on institutes, research, publications and news in the field of Asian Studies, as well as the Agenda Asia, a database of Asian Studies conferences, workshops, and seminars. The gateway is published and maintained by the International Institute for Asian Studies, Leiden and Amsterdam, the Netherlands. Those who wish to link up their website with the Gateway to Asian Studies may send an e-mail to [ias@rullet.leidenuniv.nl](mailto:ias@rullet.leidenuniv.nl)

**THE ASIA SOCIETY**

[HTTP://WWW.ASIASOCIETY.ORG/](http://www.asiasociety.org/)  
■ The Asia Society is dedicated to fostering an understanding of Asia and communication between Americans and the peoples of Asia and the Pacific. A non-profit, educational institution, the Asia Society presents a wide range of programmes including major art exhibitions, performances, international corporate conferences and contemporary affairs programmes. The Asia Society is headquartered in New York City, with regional centres in Hong Kong, Houston, Los Angeles, Melbourne, and Washington, D.C., and representative offices in Seattle and Shanghai. The website provides an overview of the Society's programmes and activities throughout the U.S. and Asia.

Please send information about relevant Internet sites on Asian Studies and related topics to: [iasnews@rullet.leidenuniv.nl](mailto:iasnews@rullet.leidenuniv.nl)

**NORDIC INSTITUTE OF ASIAN STUDIES**

[HTTP://NIAS.KU.DK/](http://nias.ku.dk/)  
■ The Nordic Institute of Asian Studies (NIAS) is an independent research institute concerned with the study of Asian cultures and societies in the humanities and social sciences. The homepage features lectures and seminars, research programmes, scholarships, Nordic universities, and links to Nordic Asian Studies organizations.

**ASIA WEB WATCH**

[HTTP://WWW.CIOLEK.COM/ASIA-WEB-WATCH/MAIN-PAGE.HTML](http://www.ciolek.com/asia-web-watch/main-page.html)  
■ Asia Web Watch: a register of statistical data, edited by Dr T. Matthew Ciolek (e-mail: [tmciolek@ciolek.com](mailto:tmciolek@ciolek.com)). Provides statistical information on Asia sites and Asian Studies on the internet.

(Advertisement)

**Perspectives on the Bird's Head of Irian Jaya, Indonesia**  
**Proceedings of the Conference, Leiden, 13-17 October 1997**

Edited by Jelle Miedema, Cecilia Odé, Rien A.C. Dam  
with the assistance of Connie Baak  
Amsterdam/Atlanta, GA 1999. xv, 982 pp.  
ISBN: 90-420-0644-7 Bound HFL 325,-/US-\$ 168.-

**Communication and Culture**  
**China and the World Entering the 21st Century**

Edited by D. Ray Heisey and Wenxiang Gong  
Amsterdam/Atlanta, GA 1998. xxvii, 370 pp.  
(Critical Studies 12)  
ISBN: 90-420-0454-1 Bound HFL 160,-/US-\$ 88.50  
ISBN: 90-420-0444-4 Paper HFL 60,-/US-\$ 33.-



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# Central Asia



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 XINJIANG-UYGUR

## Dear Editor,

Reading the Kuleshiv / McKay exchange in IIAS Newsletters 13 and 17 leaves me rather flabbergasted. Basically, we either have to revise virtually the entire diplomatic and military history of the nineteenth century or Drs Kuleshiv and McKay are making a basic error at the epistemological level.

Let me clear up this error by making a modern comparison. I have no doubt that a researcher studying files from the State Department in the near future will have no trouble in finding some which argue that the USA had no vital economic and military interest in defending Afghanistan in 1979. What is 'diplomatic interest', by the way? Diplomats represent the interests of a country, so a country can never have 'diplomatic interests' in another country. My presumed hard-working researcher will argue, too, that in 1979 Pakistan was far from being a US-pawn, and that the various anti-communist groups in Afghanistan were following their own, rather than US interests. And that there were few, if any, CIA agents

in Pakistan in 1979 and the Agency was largely ignorant of Afghanistan.

So far, so good. But now our researcher argues that therefore the 1979-1989 war in Afghanistan was not related to any US/Russian conflict. Since that was not the case in Afghanistan, he will go on to argue that there were no conflicting interests in the Middle East either. And that, since that was the case in the Middle East, the entire Cold War was 'rhetoric'.

Now, should we - most of us who have lived through this, certainly Dr Kuleshiv I presume - not say that our researcher is overshooting his target? That he is extrapolating from a single case - in fact a single group of documents - generalities applying to a much longer period, a much larger area, and that even perceived conflicts of interests may turn into a real conflict of interest if they are seen as such by statesmen?

Still, this is exactly what both McKay and Kuleshiv are doing here. Kuleshiv first says that there are no documents to prove that Russia had

any vital interest in Tibet in 1906 - quite so, this seems obvious. He argues too that the few Russian agents in the area were not directly engaged by the state - all right, stands to reason if only since the Russian state had rather more pressing concerns than Tibet in 1904-1906! He then reasons that neither British India nor Russia had any really vital interests in Tibet. Of course, the administration of British India thought that Tibet was threatened by the Russians, but this in the light of documents we know now was wrong. Therefore, if the administration of British India was worried, this was not London's business. But if so, then why was Tibet included in the negotiations leading to the 'Triple Entente'? Or was the 'Triple Entente' not London's 'cup of tea' either?

If I have not grasped this strange argument, now consider the rest. Since here was no 'real' conflict over Tibet, there was no conflict over Central Asia either. But does not Central Asia also include Afghanistan, Mashad, or Marw? In the 1890s the Government of India had good reasons to be concerned that its entire security and alliance system would collapse upon Russia's advance to Marw and, nearly, to Herat. It had even better reasons to be concerned during the Iranian revolution with the risk that Persia would be occupied by Russia. Therefore, it wanted to seal-off the Russians by a cordon sanitaire, of which Tibet was a part. While Tibet was certainly not vital to British India, Persia surely was.

As there was, then, no conflict over Central Asia in 1906, the argument is pursued, there was not, nor had there ever been, a 'Great Game' between London and St. Petersburg. But, actually, the 'Great Game' was pursued throughout a whole century - if as Edward Ingram has argued - in my view convincingly - the 'Great Game' dates way back to the Treaty of Tilsit (1807) and Napoleon's plan for an Indian and Persian expeditions in 1809 (with Russian help). This was not in the eighteenth century, as Dr Kuleshiv writes, and the Government of India had pretty good reasons to be concerned about Russia's advance on Persia in 1807. And it could be argued that this policy was pursued by the Government of India right up to 1923.

For the Great Game was not, as Dr McKay writes, 'a legendary struggle between British and Russian frontiersmen for control of the Central Asian territory between their two empires'. No - as Edward Ingram and Malcolm Yapp, who McKay ought to have considered, have argued it was a policy of the government of India, in the main supported by London, to build up a buffer of smaller - preferably allied - states between itself and the Russian Empire. Either because a direct boundary between Britain and Russia might lead to a war between

LETTER  
 TO THE  
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them, or because this might lead to Indian states siding with Russia. This vitally concerned Persia and Afghanistan, to some extent also Mesopotamia and, much less importantly, Bukhara - which British India more or less recognized as a Russian sphere of influence. Thus the Great Game did not primarily concern Central Asia, it was not an issue of control but a policy of keeping the Russians out and preferably of an empire on the cheap: keeping the British Indian army out too.

Nor was it a frontiersmen struggle, but the central policy of the Government of India (and London as well). And it was not 'rhetoric' or 'legend' but a well-proven line to establish weak buffer-states, the like of which

great powers have been pursuing since Roman times. (McKay might profit from reading Edward Luttwak's classic 'Grand Strategy of the Roman Empire', which deals inter alia with the 'Great Game' between the Sassanids and the Romans fifteen hundred years before). Perhaps all that was 'hoary chestnuts' and 'rhetorical exercises' to side with Kuleshiv, but in that case states have been playing with hoary chestnuts and engaging in 'rhetoric' for at least three thousand years. Well - history is probably all about bunk to vary Henry Ford, but should we admit that loudly? ■

Dr R.J. Barendse is an IIAS Affiliated Fellow, stationed at IIAS Branch Office in Amsterdam, e-mail: r.barendse@worldonline.nl

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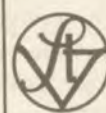
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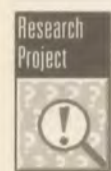
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# The Study of Singing Tradition of the Tibetan Epic 'King Gesar'

The purpose of this article is to offer a brief introduction to studies of the singers of the epic of King Gesar. I shall try to bring up their situation, classification, their forms of chanting and their contribution to the Gesar epic. All of the research materials are from the first hand fruits of the author's investigation of this topic during the 1980s.

By YANG ENHONG



The Tibetan epic 'King Gesar', the longest epic in the world, is still alive among the Tibetan people. It has been handed down for generations and the oral tradition is still very much alive today. The epic enjoys a wide popularity in Tibetan areas thanks to the singing by generations of local singers. Therefore it seems logical that studies of the singers will provide the key to trace the sources and the popularity of the 'King Gesar'. I visited various regions to interview nearly 40 singers in the 1980s, and have drawn a picture of the situation of Gesar singers, including the biography of 26 singers, among whom two are Mongolian and one Monhur (Yang 1995).

According to the survey, there are about one hundred singers in Tibet. The forms of and props for chanting Gesar vary with the regions, as the epic has been propagated in different ways in the process of being handed down.


The Gesar singers can be divided into five groups:

1. Divinely inspired singers (*vbabs-sgrung*), who claim to have experienced a miraculous dream, and then, as soon as they woke up, found themselves able to chant the Gesar epic. From then on they have spent the rest of their lives recounting the epic. Most of these singers are from families famous for chanting Gesar. There are 26 divinely inspired singers still to be found, most of them living in the Nag-chu and Chub-mdo areas of the Tibetan autonomous area, and the Mgo-log and Gyu-shul regions in Qinghai province. The most important tool for divine singers when chanting Gesar is a special singer's hat (*sgrung-zhav*), which endows the singers with magical powers. Before he/she commences, the singer should hold the hat in his or her left hand, stretching out the right hand to point around the hat to tell the origin, the shape, and symbolic meanings of the hat. Only afterwards can he/she begin his/her singing. They say that as soon as they have put on the hat, the story of epic falls into their minds. Most of them are now old and some of them have passed away in recent years.
2. Knowing-from-hearing singers (*thos-sgrung*). They are brought up in surroundings in which the epic chanting is usual. They grow familiar with Gesar by hearing the story over many years and begin to chant themselves. Half the singers belongs to this group.

3. Epic singers (*gter-sgrung*). Singers from this group find the inspiration for the story by taping it from the material world and from the spiritual world, then write this down for chanting. Most of them are from the Rnying-ma-pa school of monks. This follows the tradition of the Rnying-ma-pa who believe that Master Padmasambhava introduced the Buddhist scriptures into the material world and the spiritual world. Only very few people had access to them, and these people were called masters of exploration. One epic-taping singer named Gu-ru Rgyal-mthsan (1967-) was discovered in the Mgo-log area of Qinghai province. He has completed his written epic in about 13 volumes. One of them entitled 'The Pedigree of Gesar and His Place' was published by the Qinghai Nationality Publishing House.

4. Sing chanter (*dan-sgrung*), who boast good voices and the ability to read, so they usually sing Gesar from a text to the accompaniment of a rich melody. The singers of this group live in Gyu-shul in southern

杨恩洪 著



民间诗神  
格萨尔艺人研究

藏族史诗《格萨尔王传》篇幅浩繁，异彩纷呈，素有“东方伊利亚特”的誉称。生活在青藏高原蒙古草原上的荷马式的游吟诗人——格萨尔艺人们矢志不移地为发展继承史诗默默地奉献着自己的全部才智，他们以自己充满激情的说唱给饱经沧桑的民众送去了温暖、慰藉和力量。

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Bsam-grub, a divinely inspired singer.

Qinghai and Sde-ge, in the western part of Sichuan province. Both these places are located in areas which are more open to contact and education is more underspread. There many people who can chant Gesar from texts.

5. Divinely inspired-by-mirror singer (*pra-pa*), who can 'see' the written forms of the Gesar epic in a bronze mirror, from which the epic can be copied out and spread by chanting. Only one singer of this kind,

named Kha-tsha pra-pa nyang-dbang rgyam-mtsho (1913-1992), was found in Ri-bo-che county of the Chab-mdo area. He was not only a divinely inspired-by-mirror singer, but also enjoyed the reputation as a famous diviner among his people. As a pra-pa singer, he copied 11 volumes from a bronze mirror. One of them, entitled 'Tidkar', has been published by the Tibetan People's Publishing House.

Popular Divine Poets: Study on the singing tradition of 'King Gesar' by Yang Enhong

The best singers are divinely inspired singers who live in pastoral areas. Most of them are now elderly and they are illiterate. There are very few female singers. The singers have the following characteristics respectively:

1. They have an extraordinary memory. Most of them are illiterate but can sing one or two dozen, even several dozen or even perhaps hundreds of volumes. At a reserve estimate, an average volume has five thousand lines, 20 volumes would have 100,000 lines or about 1-2 million words if the prose part is also calculated. All this is memorized. The recording of the singer Grags-pa (1906-1986) lasted 998 hours, that of female singer, Gyu-sma (1957-), lasted 859 hours. Bsam-grub (1922-) has completed a recording of 2312 hours and Tshe-ring Dbang-vdus (1932-) 620 hours. And this is only a part of the story in their minds. Thus it would be fair to say that the singers are a living library of the epic.
2. They all have had dreams at various times when they were still young after which they began singing the epic. Grgs-pa at 9, Gyu-sma at 16, Tshe-dbang vgyur-med (1915-1994) at 13, Bsam-grub at 15, and Tshe-ring Dbang-vdus at 13. The plots of the dreams were also different. Some (eg. Tshe-dbang vgyur-med)

dreamed of certain scenes in the epic in which he himself was present. Some (eg. Grags-pa and Agayu-med) dreamed of God or a hero of the epic ordering them to spread Gesar's story by singing the epic. Some (eg. Bsam-grub, an illiterate) read many hand-written volumes of the epic in their dreams and learned to sing the epic this way. Another singer, Tshe-ring dbang-vdus had a series of dreams from which he received the epic.

3. Some of them have been born into singer's families with a father or grandfather who knew the epic. Most of them live in an area where Gesar is well-known. They were immersed in the ambience of the story King Gesar before becoming a new generation of singers.
4. They have all had special social experiences. Oce singers had a very low social status. Most of them used to be forced to wander around the plateau and lived by singing the epic. This meant that their lives were full of rich experiences. As they travelled along, they were also able to enrich their performances by interacting with other singers. This is how they became and still become great singers. The singers mentioned above are typical examples.

Although there are certain volumes of hand-written copies and woodcut copies of the epic recorded by scholars or Buddhist monks, it is still difficult to spread the epic in a written form among the people, for most of them are illiterates. Therefore, the epic King Gesar has been spread by the chanting of the singers for a thousand years.

The singers are the bearers of the Gesar epic, because they have kept so many volumes of the epic by their memories. Their mysterious way of passing on the epic from generation to generation, complete with forms of chanting, rich melodies, old language, and special chanting complexes are valuable materials for scholars who are in search of the origin and circulation of the Gesar epic.

In the past, the status of singers was very low, resembling that of a beggar, living by their chanting. They were forced to spend most of their lives travelling around the plateau. Recently the best of them have been invited to universities and institutes to record their singing, so as to keep the epic alive forever. If such steps are not taken, the epic will be lost once they have gone.

We have a long way to go in this field. ■

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Professor Yang Enhong is attached to the Chinese Academy of Social Sciences and is currently a senior visiting scholar at the IAS. E-mail: yangenh@public.fhnet.cn.net (Beijing), iiasguest12@rullnet.leidenuniv.nl (The Netherlands).



# South Asia



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7 DECEMBER 1998  
PARIS, FRANCE

## Pakistan in International Politics

The second annual international conference on Pakistan hosted by the Centre d'Etudes et de Recherches Internationales (CERI) took place in Paris on 7 December 1998. Based on the theme 'Pakistan in International Politics: Foreign Policy Making and Security Issues', it was organized by Christophe Jaffrelot (CERI/Centre National de la Recherche Scientifique or CNRS).

By AMINAH MOHAMMAD

Among the twelve participants, eight scholars (from France, Pakistan, England, and Switzerland) presented papers all in English, while three other researchers and a former diplomat chaired sessions or acted as discussants. The morning session, presided over by Christophe Jaffrelot and Pierre Lafrance (former French ambassador to Pakistan), focused on 'The Making of Pakistan's Foreign Policy'. Munir Ahmad Khan (former head of the Pakistan Atomic Energy Commission) justified the Pakistani nuclear programme as a self-defence reaction

against what he considers to be the aggressive policy of India, which has been attempting to reach the status of a nuclear superpower.

Ian Talbot (Coventry University) insisted upon the role of the army in shaping Pakistan's policy, this being the result of the country's 'strategic deficit' vis-à-vis India and the consequent emphasis on security issues rather than other aspects of foreign policy. He also recalled how politically suicidal it would have been for any popularly elected government to appear 'soft' on the Kashmir issue, given the emotional attachment to this cause displayed, in particular among Islamist groups and refugees from Kashmir and East Punjab. The paper presented by Mohammed Waseem

(Oxford University) concentrated on the question of the dialectic between domestic politics and foreign policy. It was pointed out that the peculiar pattern of civil-military relations in Pakistan undermined the growth of political institutions, which inevitably kept public input in foreign policy limited. However, the underlying consensus in the society on Kashmir, Afghanistan, India, and the Middle East does furnish the decision makers with legitimacy.

The morning session ended with the paper by Amelie Blom (Institut d'Etudes Politiques, Paris). She underlined the difficulty of assessing the real coherence of the Kashmir politics on Pakistan, the various institutions and groups (army, intelligence services, government, public opinion, Kashmiri groups, etc.) each having their own perceptions and preferences. But, on the whole, even though hostility towards the idea of negotiations with India still predominates in Pakistan, a compromise between the two countries cannot yet be ruled out in the years to come. This will depend on a number of factors, in particular a change in the composition of the army (at a generational and ethnic level) and the economy (currently mired in a drastic crisis, Pakistan may not be able to afford to neglect a market like India).

The afternoon session, presided over by Gilles Kepel (CERI/CNRS) and Jean-Luc Racine (Centre d'Etudes de l'Inde et de l'Asie du Sud/CNRS), was devoted to 'Regional Security Issues: Strategies of the State and Transnational Actors'. Gilles Dorronsoro (Universite de Ren-

nes) started the session with a paper on the Taliban factor in regional politics. He began by refuting the popular conception in which the Taliban phenomenon is merely perceived to be the resurgence of the traditional model of mobilization in Pathan areas, pointing out that the victory of the Taliban is the outcome of a long-term process that has changed the social position of the ulema in Afghan society. Moving on to deal then with the issue of their relations with the Pakistani state, Dorronsoro insisted on the fact that the Taliban are in no way ISI (Inter-Service Intelligence, the Pakistan secret services) puppets, illustrating his point with a few relevant examples. More importantly, the Taliban regime has even emerged as an obstacle to the Pakistani designs in Central Asia.

The regional dimension of sectarian conflicts in Pakistan was then addressed by Mariam Abou-Zahab (Institut National des Langues et Civilisations Orientales, Paris) who recalled that till the late 1970s, Sunni-Shia conflicts were virtually unknown in Pakistan. Since then however, Pakistan has become a primary battlefield for a proxy war with Iran pitted against Saudi Arabia. Pre-existent rivalries have been exacerbated by the Afghan war and, in particular by the rise of the Taliban, leading to the sectarian violence we are witnessing today. The next paper by Gurharpal Singh (De Montfort University, Leicester) underlined the necessity of going beyond the official rhetoric and conventional explanations concerning the question of the Pakistani interference in Indian Jammu and Kashmir and Punjab. The

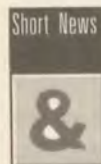
author listed the domestic compulsions making such intervention attractive, these imperatives derive essentially from indeterminate borders and a sense of state insecurity. The fault of India has been its failure to establish regional nationalisms in the border states. This produced the recourse to violence preventing the establishment of a genuine legitimacy. Finally Gurharpal Singh mentioned the role of ethno-nationalist movements on both the Indian and Pakistani sides which also seek to establish secure borders, the irony being that the realization of their claims implies the undermining of the 1947 (disputed) settlement.

The conference ended with Frederic Grare (Institut Universitaire des Hautes Etudes Internationales, Geneva), who presented a paper on the energy problems of Pakistan. Pointing out that energy supplies (oil and gas in particular) will be one of the major challenges facing South Asia in the next century, he then underlined that in the case of Pakistan, its delicate relationships with India, Afghanistan, and Iran, not to mention the increasing political instability in Central Asia, constitute serious obstacles to its energy supplies. However, the emergence of India as a future economic giant could offer Pakistan a chance, which could then negotiate with India on an equal basis thanks to its geographical-strategic position. ■

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3 > 8 APRIL 1999  
TURIN, ITALY

## XI<sup>th</sup> World Sanskrit Conference



After the success of the Tenth World Sanskrit Conference in 1997 in Bangalore, India, the XI<sup>th</sup> World Sanskrit Conference will be held at CESMEO, Turin (Torino), Italy, 3 to 8 April, 2000. There will be one General Section dealing with (1) Sanskrit language and literature; (2) Sanskrit grammar and linguistics; (3) Veda and Vedāngas; (4) epics and purāṇas; (5) religion and philosophy; (6) Hinduism; (7) Buddhism; and (8) Jainism. There will also be five workshops on the following

subject areas: (1) architecture, fine arts and aesthetics; (2) Classical Sanskrit literature; (3) scientific and technical Sanskrit literature; (4) Dharma Śāstra and Artha Śāstra; and (5) Āgamas and Tantras.

The closest airports are those of Turin and Milan (with frequent train connections to Torino, Porta Nuova). April 2 will be the day of arrival, April 8 and 9 the days of departures.

Please note that priority will be given to individual and national members of the IASS, who may par-

ticipate free of charge. The conference fee for non-members of the IASS amounts to US\$ 50.

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# Ashin Das Gupta (1922-1998)

A fine historian with an international reputation, an exceptional teacher, a beautiful stylist of written and spoken Bengali and English, a perfect gentleman with a keen sense of humour – one does not usually come across the combination of all these qualities in one person. Yet, those who knew Ashin Das Gupta would agree with me that he symbolized a rare combination of all these qualities.

By DR BHASWATI BHATTACHARYA

People



Das Gupta was educated at Presidency College, Calcutta University, and Cambridge University, was a fellow at Oxford and taught at Presidency College, Visva Bharati, Heidelberg, and Virginia among other places. Later he became the director of the National Library, administrator of the Asiatic Society, and before he fell ill, vice-chancellor of Visva Bharati. He was awarded the padma-shree, one of the highest honours conferred by the government of India.

Das Gupta was mainly a historian of Indian maritime trade and merchants. Inspired by the writings of the Dutch historians like Jacob van Leur and Mrs. Meilink-Roelofs, (in his classes he would often refer to the latter as jhagrate mahila – someone who liked to argue), Holden Furber in America, and the English historian Charles Boxer, he, along with Sinnappa Arasaratnam (whom he met at the General State Archives in The Hague), Tapan Raychaudhuri, Kirti

Narayan Chaudhuri, Om Prakash and others, used the hitherto unexplored records of the Dutch East India Company. The central focus of his research was the course of Indian maritime trade and the nature of the activity of Indian merchants in the eighteenth century.

Why did he choose maritime history? Answering this query, he said the day he was awarded his MA degree, he was asked by his guru, the historian Narendra Krishna Sinha, to 'get out'. So he got out of Bengal and started working on the coast. His first book on Kerala ('Malabar in Asian Trade', 1967) was based on the research he did at Cambridge under Eric Rich. This book is a marvellous portrayal of the impact of local and international politics on the merchants and trade of Malabar. 'As I started working on the coast, I realized that in order to explain the coast, Indian developments were not enough-you have to go out of India. That was the beginning of my maritime history'. His second book, Indian Merchants and the Decline of Surat, 1700-1750 (1979), in an attempt 'to understand the real reasons and ... actual process of decline' of the port of Surat. The merchants of Surat, according to Das Gupta, had flourished contemporaneously with the great empires of the Mughals, the Safavids, and the Ottomans. There were extremely wealthy merchants in Surat. But whether big or small, all merchants were interested in making as much profit as possible within a short time. They were not interested in long-term investment, a reason why agricultural or industrial production did not benefit remarkably from the increase in their trade. There was no institution to protect



Ashin Das Gupta

the interests of the merchants who remained divided in their pursuit of personal fortunes. They were dependent on the state for their security and consequently, their trade was violently disrupted with the weakening of the great empires. India and the Indian Ocean 1500-1800 (1987), a volume he edited with Michael Pearson, following Fernand Braudel's example of the Mediterranean, tried to see the Indian Ocean region as a unity and brought together essays on different parts of the region by scholars from various countries.

Das Gupta believed in the tradition of narrative history. His book on Surat is an example of his beautiful narrative style. History to him was placing an individual in the context of his times, an attempt to explain the life of a man as part of the society. This human aspect of history, he said, was absent in the works of social scientists, because the social sciences do not say anything about the special contribution, the role of the individual in the society. He was sceptical about the use of statistics and theo-

ries in writing history. He reassured his students about the necessity of being able to think independently and reconstruct the past on the basis of asking questions and answering them in a simple way, grounding themselves on a critical study of the sources.

His method of teaching made his classes very special. He would identify the problem, present the arguments and counter arguments, and analyse them with the help of relevant facts in a simple manner. Whether his lectures were on Gandhi, or the Indian Ocean trade, it was a pleasure to listen to Das Gupta speaking. At Visva-Bharati many people from the campus would unofficially come to attend his classes on Gandhi. He had great respect for Gandhi's ideology. 'But' he would say, 'Gandhi was asking for the impossible. India would always admire Gandhi but India would never follow him. This admiration ... makes Gandhi relevant to India at all times'.

During the last few years we have seen how gracefully he and his wife, Dr Uma Das Gupta, accepted his crippling illness. Friends, students, and well-wishers all were welcome. Ashinda received everyone with a tired but unfading smile. Sitting in the wheel chair he kept on dictating papers, articles, and book reviews, both in English and Bengali, almost till the end. The study of history, specially Indian maritime history, will be poorer without Ashinda. ■

Dr Bhaswati Bhattacharya is a former Ph.D. student of Professor Ashin Das Gupta and is currently attached to the Kern Institute, Leiden University. She can be reached at: [bijlert@letmail.let.leidenuniv.nl](mailto:bijlert@letmail.let.leidenuniv.nl).

28 MAY 1998  
AMSTERDAM, THE NETHERLANDS

## Femina Mystica

Femina Mystica was a special event in 'Come to your senses', International Conference on Sense, the Senses and Sensuality. The theme of this programme of dance, music, narration, dialogue, and new electronic media of representation was devotion in India.

By R. DE GROOT

Report



Femina Mystica focused on female devotees to the Divine, in particular the South Indian devadasis (female dancers dedicated to the service to God in temples, active until 1947 when their way of life was forbidden by law) and the North Indian mystic Mirābāī (16th century, who is still very popular in present-day India reaching across caste, religion, and gender). The form in which God is worshipped by these devotees is that of Lord Kṛṣṇa (devadasis also know other forms). Since God is worshipped in an often very beautiful form, the senses play a key role; the sensory and sensual being sanctified by this very devotion.

'Femina mystica' was a special event at the international conference 'Come to Your Senses', organized by the Amsterdam School of Cultural Analysis, Theory, and Interpretation

(ASCA), Cornell University, and Felix Meritis. The event was made possible by the financial support of the International Institute of Asian Studies (IIAS), the Board of Governors of the University of Amsterdam, and the Musicology Department of the University of Amsterdam. It was a public performance, also open to people who were not participating in 'Come to Your Senses'.

The programme was also a contribution to the celebration of the 50th anniversary of India as an independent state. At the same time it underlined the importance of practising both research and performance at a university, to the mutual reinforcement and amplification of the one by the other.

'Femina mystica' presented traditional Indian arts combined with both new multimedia and Western contemporary music. As a bridge between the two, Saskia Kersenboom performed a puja ceremony.

The programme was performed before a full house, and was well received by the public and the board of ASCA (see enclosed letter).

'Femina mystica' was composed of the following items:

Dance and multimedia. Saskia Kersenboom conducted a tour through the South Indian Brhadisvara temple by means of her recently released CD-ROM Devadasi Murai: 'Remembering Devadasi', while she danced the appropriate devadasi dances herself.

Music. The soprano Lucia Meeuwssen, the clarinetist John Anderson, and the viola player Elisabeth Smalt performed a composition by Rokus de Groot on texts by Mirābāī 'I Have Torn off the Veil of Worldly Shame'. This composition highlights various aspects of Mirā's life as a mystic.

Discussion. Burcht Pranger and Rokus de Groot carried on a dialogue about the lives and contexts of female mystics in Western Europe and India.

Exhibition and video. Miniatures of Kṛṣṇa and his devotees were exhibited in the café of Felix Meritis. A film of Mirābāī's life by Gulzār (1979), featuring the renowned actress Hema Malini, and Saskia Kersenboom's CD-ROM 'Devadasi Murai' were played on video.

About the organizers: Prof. Rokus de Groot studied ethnomusicology with Frank Ll. Harrison and contemporary music with Ton de Leeuw. As a composer he is mainly self-taught. He conducts research on the aesthetics and techniques of contemporary composition. His PhD dissertation Composition and Intention of Ton de Leeuw's Music: From an evolutionary to a cyclical paradigm deals with the transformation of concepts from Indian classical music traditions by a Western composer. He teaches musicology at the University of Amsterdam and holds a personal chair at the University of Utrecht, 'Music in the Netherlands since 1600'. He has given guest courses and

lectures at universities and conservatories in Western Europe, the USA, Mexico, Russia, India, and South Africa. His recent compositions are based on Mirābāī's poetry. He published the book 'Verliefd op de Donkere. Leven en liederen van 7 Mirābāī' (1998). Dr Saskia Kersenboom has performed widely in Europe and America, and her professional debut was conducted by Smt. Nandini Raman in Madras. She has taught at conservatories in Holland, Poland, and the USA, and was a visiting professor at the Sarojini Naidu School for Performing Arts and Communication in Hyderabad. Her books on the temple dancers of South India (Nityasumangali, 1984, 1995) and their art (Word, Sound, Image, The Life of the Tamil Text with Compact Disc interactive, 1995) underline her commitment to this tradition. At present she is Associate Professor of Linguistic Anthropology at the University of Amsterdam and International Consultant to The Indira Gandhi National Centre for the Arts (New Delhi). She has her own dance school, Parampara, in Holland. ■

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# Bhutanese Refugees: Middle of Nowhere

According to the 1951 UN Convention Relating to the Status of Refugees, a refugee is someone who has left his or her country because of a 'well-founded fear' of persecution for reasons of race, religion, nationality, social group, or political opinion. As countries started to gain independence, the problems of refugees and statelessness have become a multidimensional, worldwide phenomenon. By 1995, there were some fifteen million refugees and worldwide. Since 1989, even the tiny South Asian nation, Bhutan, has surprisingly been forcing its own citizens out of the country.

By RAJESH GIRI

The kingdom of Bhutan is currently ruled by King Jigme Singe Wangchuk. The 'official statistics' show that the current population of the country is 600,000. Drukpas (Tibetan descendants) form approximately 20% of the total population and occupy the northern part of Bhutan. They speak Dzongkha (an offshoot of Tibetan) and practise Himalayan Lamaist Buddhism. The king himself belongs to this group. Sharchhops of Indo-Burmese origin, in the eastern region, constitute around 30% of the population. They speak Sharchhopkha which is similar to the language spoken in the Arunachal Pradesh state of India. They practise Himalayan Lamaist Buddhism too. The Nepali-speaking people of Indo-Aryan origin, the Lhotshampas, make up about half of the population. Since the late 1800s they have been migrating from Nepal. They have tended to dominate the south and up to the present have retained their Nepalese culture and language, which differs greatly from those of the Drukpas.

With the intervention of the British in 1907, Bhutan established a hereditary monarchy. Since then it has been ruled by an absolute monarch. There is no independent judicial system and no written constitution. Other than members of the ruling feudal class, no person may become a member of the National Assembly. The king appoints all ministers who remain in office at his pleasure. The right to form political parties and unions, a free press, and freedom of speech and of assembly are denied. There are no social or cultural rights nor is there a right to seek justice. Nevertheless, by the mid-1900s, the late king Jigme Dorji Wangchuk, the father of the present king, implemented various policies aimed at modernizing Bhutan and raising it from the status of an economic backwater.

In 1958 Bhutan's first Citizenship Act was introduced. Ethnic Nepalese who had been in the country for at least ten years and owned agricultural land were granted Bhutanese citizenship. Before that the Nepalese had all been aliens. Meanwhile, an increasing number of Bhutanese people were being exposed to the West. Both Drukpas and Lhotsham-

pas travelled abroad and brought back the Western ideology of political democracy and leadership. Consequently, they began criticizing the monarchy as dictatorial and despotic. The attempt to modernize Bhutan economically created opposition rather than support for the monarchy.

## Non-nationals

The present king then put an end to the economic development programmes in 1985. All opposition to the monarchy was suppressed and contact with foreign countries was cut off. The king also dismantled most media programmes. Most regrettably, the Lhotshampas were identified as a threat to the Drukpa monarchy. The king introduced a new Citizenship Act in 1985 and directed a national census be held in

were not alone in condemning this inhuman behaviour by the Bhutanese government, they were joined in their criticism by the US State Department.

For Nepalese immigrants to document their presence in Bhutan prior to 1958 is a nearly impossible requirement in a country with widespread illiteracy, which only recently adopted administrative procedures. Furthermore, the Drig Lam Namsha Code of Cultural Correctness was passed which compelled Lhotshampas to adopt Drukpa culture. They were forced to wear Drukpa costumes and women had to cut their hair short. On many occasions, even the king himself spoke Nepali but he ordered a ban on the speaking and teaching of Nepalese language at school or even its use in public places. These demands were particularly difficult for the Hindu community of Lhotshampas, because they interfere in their cultural practices. The king of Bhutan also introduced a 'green belt policy' turning farms (of these Lhotshampas) in to forestland. Resentfully, the Lhotshampas opposed these laws and organized demonstrations calling for their repeal. Just for this reason, all of a sudden, the majority of the Lhotshampas were classified as illegal immigrants.

The Lhotshampas saw these laws as violations of their human rights and reacted by openly defying the code. Consequently, after a century, mutual peace and harmony between the Drukpas and the Lhotshampas came to an end. People's resentment and anger finally exploded and the demonstrations began with the popular demand for political reform, human rights, and democracy to replace the current absolute monarchy. The government cracked down on the demonstrations by using the army and the police forces. The crack-down involved arbitrary arrest and detention, torture, extra-judicial killings, rape, plunder, confiscation of lands, properties and citizenship documents, demolition of houses, and forced evictions. Accordingly, the first refugees (individuals and whole families) fled to Assam in India. The local Indian authorities refused to provide any assistance, forcing them to move on instead.

## Demands

Frightened and desperate, Lhotshampas were driven towards Nepal, which became a reluctant host to a rapidly growing refugee population. Currently one-sixth of the total population (i.e. more than 100,000 people) of Bhutan has been stripped of their citizenship, exiled, and rendered stateless simply for demanding their political and human rights. Over 90% of these are housed in the eight camps in eastern Nepal and the rest are fending for themselves without assistance outside of the

camps both in Nepal and in India. Most political leaders representing Lhotshampas are being jailed in Bhutan. More than 100 political prisoners including scores of monks have been imprisoned without any trial. This violation of human rights has made it almost impossible for Lhotshampas to lead a life of dignity.

After waiting for eight years, the refugee community in Nepal has come to the conclusion that the bilateral negotiations are just waste of time. Certainly, since 1990 several talks have been held between the governments of Bhutan and Nepal, but these talks have resulted in absolutely nothing. Citing the false allegations, the king of Bhutan continues to refuse to accept the refugees' return. He has not allowed any concerned groups, journalists, or any international organizations (especially the Amnesty International) to visit southern Bhutan. The main reason is that the whole region has been pillaged and currently the king has deployed the military force there. To a great extent, the Lhotshampas are frustrated by the inconsistent policy of the Nepalese government towards the refugee issue. Refugees are no longer willing to rely on endless rounds of diplomatic negotiations and have started a peace march back to Bhutan. India, one of the largest democracies in the world, could play a vital role in resolving the problem of Bhutanese refugees. Instead of that marchers have been held back by the Indian security forces. On the recommendation of the Bhutanese king strong law enforcement has been laid on in anticipation of the activists. As a result, many activists have been arrested and over a thousand of them sent to jail. In April 1996, Rongthong Kuenley Dorji, the leading figure for pro-democracy or the leader of the United Front for Democracy (UFD), was arrested. Along with many others, he is still confined in the infamous Tihar Jail of India. The main reasons are that since 1949, India has controlled Bhutan's foreign and defence policy and over 90% of Bhutan's foreign trade so that it wants to wash its hands of the problem.

After years of stagnation the Lhotshampas have lost their patience. No matter what, refugees are no longer prepared to suffer in silence. They themselves have continued to hold various demonstrations in Nepal and India and to campaign in Bhutan through media or any other means they can find. They have repeatedly insisted that the Nepalese government internationalize the problem. For over a year, two Bhutanese pro-democracy organizations Druk National Congress (DNC) and United Front for Democracy (UFD), have organized a peaceful, a non-cooperational movement in Bhutan demanding the institution of a constitutional monarchy with multi-party democracy. They have demanded fundamental human rights in keeping with the universally accepted provisions of the United Nations and the unconditional and immediate release of Rongthong Kuenley Dorji.

However, so far, the crisis of the Bhutanese refugees has not attracted any positive attention. Even though the problem of Lhotshampas has been seen as a bilateral issue between Nepal and Bhutan, it has extended well beyond such concerns and interests on the grounds of legality, rationality, and humanity. Some experts even have argued that the failure of the talks was mainly due to India's refusal to mediate. But it is not surprising that one of the world's largest democracies has turned a deaf ear to such a matter. As things stand, questions like how long the refugee crisis will continue to be a problem and how long Nepal will be able to provide asylum remain unanswered. ■

'So far, the crisis of the Bhutanese refugees has not attracted any positive attention'

'Refugees are no longer willing to rely on endless rounds of diplomatic negotiations and have started a peace march back to Bhutan'

1988, which was slanted against the majority Lhotshampas. The Act states: 'A person permanently domiciled in Bhutan on or before 31<sup>st</sup> December, 1958, and whose name is registered in the census registration maintained by the Ministry of Home Affairs shall be deemed a citizen of Bhutan by registration.'

However, in reality, only the southern Bhutanese (Lhotshampas) were declared 'non-nationals', a direct violation of Article 15 of the United Nations Universal Declaration of Human Rights with regard to arbitrary deprivation of nationality. Even those who showed all the mandatory certificates could not claim Bhutanese citizenship because the authorities immediately burned their certificates. The Lhotshampas

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# Tools for Research

Michelangelo forged his own chisels and went down to the quarry to select his own block of marble. My research into the religious movements of the 15-17th centuries in North-India over the last 25 years has resulted in critical text-editions and translations of beautiful texts, but that required that I spent a lot of time searching for manuscripts and making my own tools.

■ By WINAND M. CALLEWAERT

Publication



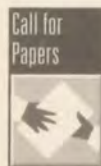
After AD 1000 an important change took place on the religious scene in India. With the arrival of the Muslims and the establishment of the Muslim governments in Delhi and elsewhere, Hinduism was confronted with a powerful religious tradition supported not only by military strength but also endowed with a strong tradition of mysticism. Along with this double challenge, India was invaded by a language, Persian, that became the official language of the court.

From 1300 onwards a remarkable phenomenon changed the religious history of India. Popular mystic reformers appeared, reacting vehemently against both Brahmanical ritualism and corruption in Islamic practices. They preached a monotheistic religion, without caste-distinction, stressing very personal devotion and giving their message in the vernacular languages, not in Sanskrit. The disciples of these gurus organized themselves into groups and exerted a strong influence on the development of religion, an influence which has continued up until the present day.

The gurus and their disciples, as well as families of professional singers, travelled from village to village, from one region to another and sang their hymns of Bhakti, or strong devotion. Only from AD 1600 onwards were these hymns written down. Depending on the period when the initiating guru lived, these hymns were thus passed on from generation to generation and are still very influential today.

■  
‘The challenge lies in the fact that few ‘hymns of strong devotion’ have been critically edited’  
■

## Call for Papers Ladakh Studies



The 9th Colloquium of the International Association for Ladakh Studies (IALS) will take place from August 25-29, 1999 at Leh, Ladakh, India. IALS colloquia have been held regularly, usually every other year, since 1981, and are intended to bring together people from many disciplines interested or engaged in Ladakh studies. At this time, the organizers are inviting proposals for papers and/or panels and wish to gauge interest in participation.

Anyone interested in participating is requested to pre-register before 1 May 1999 and – if applicable – to submit a short (250 words) abstract for a paper, preferably by e-mail.

Only those who are pre-registered can be sure to receive future communications regarding the conference, accommodation, etc. We are expecting that the conference participation fee will be around USD 50. ■

Send all communications to:

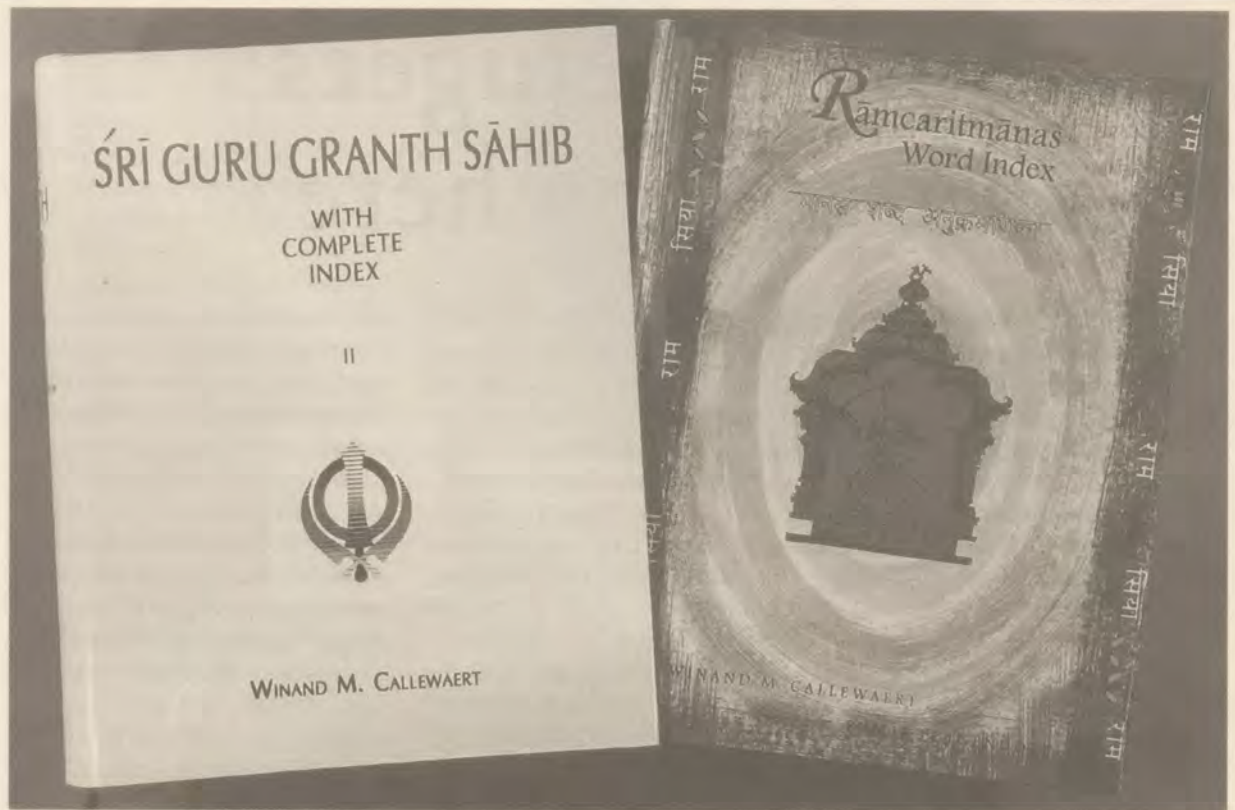
**JOHN BRAY**

Hon. Sec. IALS, 55B Central Hill  
London SE19 1BS, Great Britain  
E-mail: miyoko@jblon.win-uk.net

Participants from South Asia may prefer to contact the Leh Organising Committee directly:

**ABDUL GHANI SHEIKH**

Hon. Membership Sec, Ladakh  
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Leh-Ladakh 19410, India  
Fax: +91-1982-52631



The challenge of research in this area lies in the fact that little of this literature has been critically edited and is only accessible in manuscripts and that these Bhaktimystics used different regional language forging a new lingua franca. Consequently, in my research I have paid attention to the following areas: searching for manuscripts and copying them on microfilm creating computer facilities to prepare critical editions in the original Hindi script and thereby helping the creation of huge databanks of Bhakti literature; making available a databank of Bhakti literature in order to facilitate a comparative study; and preparing critical editions and English translations.

Chisels had to be forged and I should like to introduce two of them here. The Adi-granth (respectfully called Sri Gunu Granth Sahib) is not only a highly venerated divine presence for the Sikhs, it is also an immense treasure trove for the student of the religious movements in North India. Originally written in the Gurmukhi script, reprints of the 1430 pages of the text are supposed to respect the layout of the original manuscript. As a result, the hymns which in fact follow a strict metrical pattern are printed in such a way that each page starts with the first letter of the original text and ends with its last letter and runs continuously from the beginning of the line to the end.

It is impossible to make an index of such a text. Because of its immense importance, our team typed the text of the Adi-granth into the computer and printed the 1430 pages (in the Devnagari script) in such a way that the metrical pattern of the hymns could be seen, and each line could be given a reference number at the beginning of the line (vol. 1). In order to respect the sacredness of the scripture, this reference system was clearly separated from the text itself by a thick line and was printed in italics. Vol. 2 includes a long introduction and analysis of the text, and a complete word index. It is published by Motilal Banarsidass, in Delhi.

Beyond any doubt it can be said that the Ramcharitmanas of Tulsidas is one of the most popular and influential literary works in Indian

literature. Millions have been and are enchanted by the beauty of its poetry and are influenced by the depth of its religious message. But Tulsidas lived five centuries ago and, although for a Hindi speaker it may be not too difficult to understand the Avadhi language in which the Manas is written, the text is becoming more and more inaccessible to many readers and listeners. Scholars too are at a loss because no adequate word index is available. It is the purpose of the Ramcaritmanas Word Index by Winand M. Callewaert and Philip Lutgendorf (Manohar Publications, New Delhi, 336 pp.) to give easy access to parallel passag-

es in this enormous poem of Tulsidas. Both devotees and scholars may use this index for a study of the contents, while linguists may find it useful for a study of the grammatical and lexicographical forms. ■

Professor Winand M. Callewaert is attached to the Leuven Catholic University, Belgium. E-mail: winand.callewaert@arts.kuleuven.ac.be.

## BOOKS RECEIVED

Publication



Abeyratne, Sirimal

**ECONOMIC CHANGE AND POLITICAL CONFLICT IN DEVELOPING COUNTRIES WITH SPECIAL REFERENCE TO SRI LANKA**

Amsterdam: VU University Press, 1998, 243 pp. ISBN 90-5383-606-3

Bhargava, P.L.

**RETRIEVAL OF HISTORY FROM PURANIC MYTHS**  
New Delhi: D.K. Printworld, 1998, 146 pp. ISBN 81-246-0100-3

Chatterjee, Mitali

**EDUCATION IN ANCIENT INDIA**  
New Delhi: D.K. Printworld, 1999, 303 pp. ISBN 81-245-0113-5

Kolhatkar, Madhavi Bhaskar

**SURA: THE LIQUOR AND THE VEDIC SACRIFICE**  
New Delhi: D.K. Printworld, 1999, 218 pp. ISBN 81-246-0114-3

Mollinga, Peter Paul

**ON THE WATERFRONT**  
Water distribution, technology and agrarian change in a South Indian canal irrigation system  
Wageningen: PhD thesis, 1998, 307 pp. ISBN 90-5485-927-X.

Nürnberg, Marianne

**DANCE IS THE LANGUAGE OF THE GODS**  
The Chitrasena School and the Traditional Roots of Sri Lankan Stage Dance  
Amsterdam: VU University Press, 1998, 282 pp. ISBN 90-5383-524-5

Senaratne, Jagath P.

**POLITICAL VIOLENCE IN SRI LANKA, 1977-1990**  
Riots, Insurrections, Counterinsurgencies, Foreign Intervention  
Amsterdam: VU University Press, 1997, 169 pp. ISBN 90-5383-524-5

Vannucci, Marta

**HUMAN ECOLOGY IN THE VEDAS**  
New Delhi: D.K. Printworld, 1999, 344 pp. ISBN 81-246-0115-1

# Bankimchandra's Religious Thinking

Efforts to deconstruct Orientalist essentialisms and reifications of the Other often threaten to become an exercise in stripping that Other posthumously of a sort of 'colonial straight-jacket' and afterwards leaving it exposed to the elements. Such 'vulgar deconstructionism' is insufficient when, for instance, it comes to forming an accurate picture of the Bengali nineteenth century.

By HANS HARDER



Especially at the beginning of the nineteenth century, agency and reaction cannot simply be assigned to the colonizers and the colonized respectively. Both the reformist and the revivalist trend were fuelled by various factions which all, in one way or the other, had their share in the construction of essentialisms and intercultural perceptive patterns. When, in the latter half of that century, Indian nationalism evolved, those interconnections between colonial and native discourse added to turning nationalist self-delineation into a complicated, multidimensional affair, which a study of Bankimchandra's writings, for instance, can teach us.

The present thesis, Bankimchandra Chattopadhyay's 'Shrimadbhagavadgita': Translation and Analysis (accepted in 1997, to be published in 1999), is an attempt to re-examine Bankimchandra's religious thinking in the context of this period of colonialism and cultural contact. Written in instalments between 1886-88, his little known commentary on the first four chapters of the 'Bhagavadgita' is a key text of nascent modern (or neo-) Hinduism. The mediation

between East and West, science and religion etc., and the implicitly nationalist assertion of a Gita-based Hinduism as a universal and superior religion are its most important features.

The analysis of the conceptual dimension of the commentary demonstrates the way in which Bankimchandra employs paradigms of nineteenth century Biblical criticism in order to legitimize an eclectic reading of the BhG. Besides this, it shows how his use of central terms oscillates between broad and narrow or 'normative' and 'empirical' definitions. Dharma, which had by then become the established equivalent for 'religion', is thus, with the aid of Seeley and Max Müller, interpreted as the most universal formulation of religion, and its development is attributed exclusively to the Hindu tradition. Bankimchandra's apology for image-worship is constructed in a similar way: its existence, along with 'higher' forms of worship and its sanction in the BhG, gives Hinduism the bonus of being the most complete plus the most tolerant of all religions.

The nationalist intention of the commentary is equally evident in its communicative set-up, as the second part of the analysis tries to demonstrate. The different treatment

dated out by Bankimchandra to the ancient Indian commentators of the BhG and to the modern Western ones is especially telling. The former are mostly irrelevant to his interpretation, but quoted extensively; in cases of incompatibility with his opinions, they are 'politely dismissed'. Western Indologists, however, are treated very ambiguously: either as an endorsement to his own reading of the BhG, or, whenever possible, as instances of utter incompetence. In-group formation is at work here; Bankimchandra's aim is to take the authoritative discussion about Indian culture out of Orientalist hands and back to India. At the conclusion of the thesis, the interplay of intentions and constraints in Bankimchandra's thinking to integrated into a larger-scale assessment of his concept of Hindu-Indian identity and cultural self-assertion; and these, again, are set in relation to his personal, colonized life.

Historically, Bankimchandra must indeed be regarded as one of the founders of 'Hindu nationalism' and an influential 'essentializer', despite the fact that the complexity of his thought would have allowed quite a different reception. Many of his interpretations (popularized by Vivekananda, Aurobindo and others) have evolved into standard neo-Hindu positions.

The term 'neo-Hindu', by the way, was apparently first used by Bengali authors of Bankimchandra's time. Bankimchandra himself uses it (along with 'modern Hindu') in his 'Debtatva o hindudharma', and it reappears later as a technical term in

the Bengali discussion. The term has met with criticism because of its alleged implication of unauthenticity and external (Indological) provenance. It seems, however, that the term can justly claim the status of an 'indigenous category', and if used in a value-neutral way, may not be as ill-suited for what it denotes as is usually assumed. ■

Hans Harder

**BANKIMCHANDRA CHATTOPADHYAY'S 'SHRIMADBHAGABADGITA'**  
TRANSLATION AND ANALYSIS  
PhD thesis in English, Halle 1997;  
main supervisor: R.P. Das.  
Awarded the 'Forschungspreis der DMG 1998'.

Hans Harder

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

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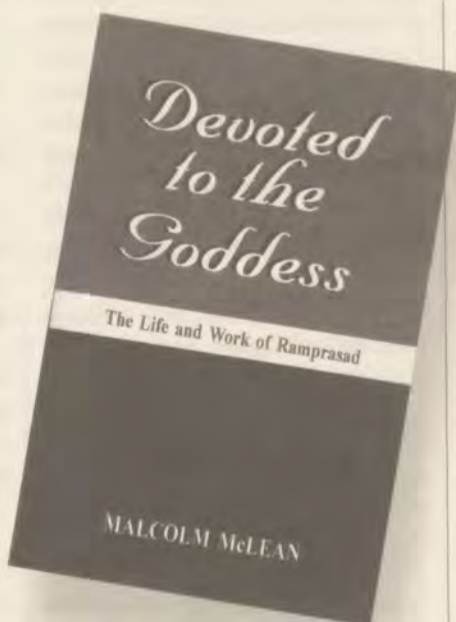
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## New Books

Malcolm McLean

**DEVOTED TO THE GODDESS: THE LIFE AND WORKS OF RAMPRASAD.**

Albany, New York:  
State University of New York Press  
1998. Pp. XIX, 205  
ISBN 0-7914-3689-6 (hard cover)  
ISBN 0-7914-3690-X (paperback)  
Paperback \$19.95



By VICTOR A. VAN BIJLERT



Ramprasad Sen was an 18<sup>th</sup>-c. Bengali poet, whose songs in praise of the Goddess Kali did much to popularize the cult of the Mother Goddess in Bengal. In this lucid study, McLean brings a deconstructionist approach to bear on the textual evi-

dence of the life and the compositions of Ramprasad. Avoiding fruitless searches for the 'real truth' about this poet, deconstruction reveals to McLean the way the story of Ramprasad's life and the poems attributed to him, 'worked' within and even outside a Shakti milieu in nineteenth-century Bengal. We eagerly await a follow-up study which would trace Ramprasad's influence down to the present. ■

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# 15<sup>th</sup> Conference on Modern South-Asia Bengal Studies Panel

Bengal Studies started as a separate panel at the 14<sup>th</sup> Conference on Modern South Asia in Copenhagen and has already become something of an institution. Even though some scholars on Bengal had entertained doubts about the viability of a separate panel, these doubts ought now to have been dispelled in view of the success of the present panel and the participants' explicit intention to keep it alive. It will reappear in Edinburgh in 2000.

By VICTOR A. VAN BIJLERT

■  
'Bengali culture  
— forming an  
integral part of  
South Asian culture —  
offers many sources  
of inspiration for  
the creation of  
new ethics'  
■



As was said during the plenary session at the end of the conference by William Radice, the convenor: which other occasion would allow a gathering of mostly European scholars on Bengal to chat with each other, in fact to engage in 'pucca adda' with each other, in Bengali? For this reason alone, the panel deserves continuation.

The topics of the papers that were being presented ranged from literary analysis, to novel management ethics, from ethnography and anthropology to feminism and globalization, as befits Bengal Studies. William Radice (SOAS, London) opened the panel with a paper on indeterminacy in Rabindranath's songs (rabindra-sangit). Indeterminacy is used here to indicate a special quality of elusiveness in many of these song texts. In English aesthetic theory indeterminacy refers to a sense of awe and inability to express adequately the grandeur of e.g. God or nature. Indeterminacy is found among other authors in the English romantic poets. Rabindranath's indeterminacy does not arise from obscurity but derives from precise paradoxes. Radice argues a proper understanding of this quality of Rabindranath's songs determines the manner in which they ought to be performed. At present performances often leave much to be desired. In fact, they should emulate the established traditions of performance of e.g. Schubert songs. Radice opposes the vulgarization of Rabindranath's songs and music.

Sonita Sarker (Macalester College, St. Paul MN, USA) spoke on Rokeya Sakhawat Hossain and global feminist activism. She discussed the fact that in global feminist discourse, Western women alone are often mentioned as pioneers in this field. For South Asian feminist authors like Rokeya Hossain (1880-1932), it is much more difficult for their writings to gain recognition as part of the feminist canon. And yet Hossain wrote important works both in English and Bengali. Sonita Sarker exemplified this point with Hossain's 'Sultana's Dream', a vision of a feminist utopia in which the traditional gender roles are completely reversed. Indubitably this little work antedates many Western feminist utopias with similar themes. Hana Prein-haelterova (Charles University, Prague) dealt with Hindu concepts of death as exemplified in the novel

'Pratham pratishruti' (First Promise) by Ashapura Debi. There are two types of death: ominous death and proper death. Proper death arrives after a life lived decorously in accordance with the rules of behaviour prescribed for the four stages in Hindu life. Premature death is portrayed in the novel as ominous, attributed to sin and karma. The main example of this is the female character, Shankari, a child widow, of whom the villagers thought fate had caused her to 'devour' her husband and parents. Female literary archetypes was the theme of Blanka Knotkova-Capkova (Charles University, Prague). Following the typology of Annis Pratt, Blanka Knotkova differentiates three archetypes: (a) homebody, (b) alluring type, (c) destructive type. Looking at Bengali literature in this context, Knotkova takes two representative authors: Tagore and Sunil Gangopadhyay. In Tagore's poetry, the female represents beauty, but does not raise questions of female identity. Sunil Gangopadhyay is neither outspoken about women, nor pathetic, but tries to feel the position of a woman.

## Devil

Hans Harder (Martin Luther University, Halle) spoke on the Sufi cult of the Majj Bhandaris of Chittagong. Harder distinguishes two layers in this cult: (a) established Perso-Arabic Sufism expounded in the hagiographies and theological texts and (b) a popular form with Tantric traits found in the Bengali songs. An interesting trait in this cult is its inclusivism which is perhaps not the same as syncretism. Syncretism is in any case a problematic term as it implies measuring a religious phenomenon against a pure, original model which may never have existed. Syncretism of sorts also figured in France Bhat-tacharya's (INALCO, Paris) paper on Saiyad Sultan's 'Nabi Vamsha'. In this Bengali work written in pancali form, Saiyad Sultan (17th century) included a lengthy description of Hari (ie Krishna) as one of the 140,000 prophets who came between Ibrahim and Musa. France Bhattacharya explored the process of acculturation of the Hari figure in a presumably like the 'Nabi Vamsha'. It seems that Saiyad Sultan wished to show how a prophet's message is forgotten in the course of time and how a prophet can be misled by the devil. Saiyad Sultan's writings show him to have been very learned, also in the Sanskrit tradition from which he partly derived his narrative of the prophet, Hari.

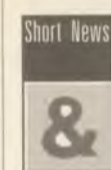
Frank Korom (fjkorom@nm-us.campus.mci.net) talked about 'personal experience narrative' as a new genre of ethnography. He collected such narratives on personal experiences of the god Dharmaraj in Goyalpara near Santiniketan. There

are remarkable similarities between contemporary personal narratives and medieval textual sources about Dharmaraj. Personal experience narratives seem to reinforce the belief in Dharmaraj. Korom calls the relationship between experience and belief a chicken and egg relationship. Giving examples of such narratives, Korom emphasized that the ethnographer should exercise caution not to interpret the narratives tacitly himself. Korom was only able to collect stories from males. A female ethnographer would be required to gather narratives of experiences by women.

Victor van Bijlert (NIAS, Copenhagen) spoke on the possibilities which globalization of information offers to disseminate non-Western concepts of ethics. As an example he analysed some ethical concepts of

South Asian origin, concepts which challenge Western modernity and facilitate the development of latent human potentials, away from the snares of materialism. This could be developed into a new ethics for business and administration. Bengali culture — forming an integral part of South Asian culture — offers many sources of inspiration for the creation of such new ethics. ■

## Bengal Links on the Internet



The Internet provides Asia scholars with information the regions of their interest. A selection of Internet resources the Bengal region is listed below.

### BENGAL ONLINE

[HTTP://WWW.SITEMARVEL.COM/BENGALONLINE/BENGAL.HTML](http://www.sitemarvel.com/bengalonline/bengal.html)  
■ General information and links to West and East Bengal sites.

### WELCOME TO WEST BENGAL

[HTTP://WWW.GL.UMBC.EDU/~ACHATT1/WBENGAL.HTML](http://www.gl.umbc.edu/~achatt1/wbengal.html)  
■ Cultural and touristic information, also poetry, and links to newspapers.

### WEST BENGAL HOME

[HTTP://WWW.WESTBENGAL.COM/](http://www.westbengal.com/)  
■ For art, business, and travel facts.

### BENGAL NATIONAL CHAMBER OF COMMERCE AND INDUSTRY

[HTTP://WWW.WESTBENGAL.COM/BNCCI/](http://www.westbengal.com/bncci/)  
■ About the Bengal National Chamber of Commerce and Industry and its services.

### WEST BENGAL ASSOCIATIONS

[HTTP://WWW.BIOLOGY.UALBERTA.CA/MDAS.HP/WBI-ASSOCIATION.HTML](http://www.biology.ualberta.ca/mdas.hp/wbi-association.html)  
■ Websites and e-mail addresses of West Bengal associations and societies throughout the world.

### BENGALI ASSOCIATIONS

[HTTP://WWW.ASKINDIA.COM/ASSNS/BENGALI.HTM](http://www.askindia.com/assns/bengali.htm)  
■ Bengali associations and links to various sites on publications, Hinduism, festivals, etc.

Please send information about relevant Internet sites on Asian Studies and related topics to: [iasnews@rullet.leidenuniv.nl](mailto:iasnews@rullet.leidenuniv.nl).

# Insular SW Asia



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21 > 23 SEPTEMBER 1998  
RÉDUIT, MAURITIUS

## Globalization and the South West Indian Ocean: Mauritius & Neighbouring Islands

Four hundred years ago the Dutch under the command of Admiral Wybrandt van Warwijck landed on the island of Mauritius. He named the island Mauritius after Prince Maurits of Orange-Nassau. To commemorate this event, the International Institute for Asian Studies and the University of Mauritius organized a seminar on globalization in the South-West Indian Ocean. The event was funded by the Netherlands Ministry of Foreign Affairs and given a historical continuity by the visit of the present-day Prince Maurits and Princess Marilène of Orange-Nassau-Van Vollenhoven.

By MOHAN K. GAUTAM



A series of socio-cultural events to mark the celebrations were the fruits of a joint effort by the governments of the Netherlands and Mauritius. The international seminar was multidisciplinary in approach, participants coming from The Netherlands, Britain, France, Italy, India, South Africa, Madagascar, Mauritius, Réunion and other countries.

In his opening speech Prof. Mohamedbha, Vice-Chancellor of the University of Mauritius, welcomed the guests of honour, Prince Maurice and Princess Marilène. Prof. Stokhof, Director of the IAS, elaborated on the scope of the theme of the Seminar by emphasizing the 'globalization process' of academic exchange. The inaugural address was delivered by Drs P Moree (Royal Dutch Library, The Hague). His specially written book *A Concise History of Dutch in Mauritius (1598-1710)* was launched, as well as two books on *Dodology* published by the Royal Society of Arts and Sciences of Mauritius.

Dr Ross (Leiden) started the session on Dutch maritime history with his paper on the role of the Dutch as globalizers in interlinking the trade from South Africa, Madagascar, Mauritius with that of India and the Indonesian islands. Chan Low (Mauritius) made it clear that others had also made their contributions to Mauritius. D'Unienville (Mauritius) explained that, even after the Dutch occupation, not only the Dutch maps but also the Dutch names in the geographical landscape were preserved by the French. Dr Sleight (Cape Town) looked at the second Dutch occupation (1664-1710) of Mauritius. A degree of self-sufficiency was achieved, but the marriage alliances which the Dutch contracted with the slaves and concubines created problems of social hierarchy. Prof. Worden (Cape Town)

went further by suggesting that, with the growth of the Cape Town under the VOC, Mauritius counted for little as a colony. With sixty per cent of the city's inhabitants non-European, Cape Town developed a multi-lingual and multi-religious character.

In another session Rouillard established the first source on Mauritius fauna as Van Neck's second book (1601) which depicts the Dutch confrontation with the fauna and flora. Dr Staub looked at the controversy of *dodology*. According to ornithologists this bird came from Madagascar or Africa, but whether it was thin or fat remained an issue which lingered on after its extinction. It survived during the first 75 years of Dutch occupation, but it was only after 1865 that George Clark discovered its fossilized bones, and that the dodo came into the limelight.

### Slave trade

Dr Campbell (Avignon) talked about the slave trade in Madagascar. Despite the fact that the Merina kingdom of Central Madagascar agreed to ban slave trade in 1828, under its auspices slaves were exported to Mauritius and Réunion in the 1830s. The slave trade came to an end when the Sakalava kingdom invaded Merina.

Prof. Mosca (Naples) stated that with the European expansion of sea routes the slave trade took on new dimensions. The Portuguese enslaved those people who could not pay the marine tax imposed in Portuguese controlled ports and sold them to the Euro-



Perry Moree presents his book 'A History of Dutch Mauritius' to Prince Maurits and Princess Marilène

pean merchants. Zanzibar always sold slaves to the Eastern countries and to Portuguese, the French and others. When there was a crying need for labour in the sugar islands, the figures even rose to 30,000 slaves per year. But when the winds of political change blew over the sugar colonies, the Indian Ocean Territories repudiated this institution.

Drs Van der Velde's (Leiden) paper was based on a travel diary kept by Jacob Haafner, who visited Mauritius in 1786/87, during the French occupation. He was shocked to observe that Mauritian elite society lived in opulence, but with such a disregard for morals it amounted to depravity. The paper of Dr Bois dealt with about the second half of the nineteenth century, when Madagascar served as the western 'frontier' for immigrants from the Mascarnes Islands. Most of the young people immigrated to the east coast of Madagascar, where the ensuing creolization of daily life continued from 1854 to 1883, until the arrival of the first French military expedition.

The session on 'the Settlement History of the Islands' discussed the formative conditions of the Indian diaspora. Dr Ram (New Delhi)

enumerated the factors which instigated the flight of people of eastern India to the South-West Indian Ocean. It was the Dutch, however, who were responsible for the Indian slave trade. The paper by Dr Gautam (Leiden) was on the settlement of those Indians who landed by chance in two different colonies, Réunion and Mauritius. Since these colonies were influenced by different government policies, the Indians in Réunion were assimilated and made completely French in their outlook, while in Mauritius British 'law' stimulated them to maintain their Indian socio-religious and cultural heritage.

### Unity

On the last day archaeology in the South-West Indian Ocean was discussed. Drs Floore's (Amsterdam) paper rediscovered the archaeology of Dutch-built Fort Fredrik Hendrik. The settlement of Grand Port (Mahebourg) was established in 1638, under its first commander, Cornelis de Gooyer. Conscious of the growth of the colony of Cape Town and of increasing trade prospects with India and other Eastern countries, the VOC deserted Mauritius (1710). Still today in the vicinity of the

Dutch settlement many Dutch artefacts are found.

Prof. Hookoomsing (Mauritius) presented his key-note address on constructing and reconstructing the cultural identities in the case of the Creoles. European colonial enterprise conditioned them into residing in a special Creole category. However, their oral narratives and songs have developed new forms of myths about their identity. Dr Police (Mauritius) discussed the Mauritian individual as the centre of a meeting place of cultural, ancestral, colonial, national and global issues. The behaviour of the Mauritian individual in his multi-ethnic society is in a state of flux because of the presence of two types of models: the colonial cultural model of the past legacy and the contemporary democratic cultural model of an independent Mauritius.

Dr Raharinjanahary (Antananarivo) maintained that the impact of languages, religions, and education of the neighbouring islands has brought the islanders closer to a regional understanding. Dr Razafiarivony's (Antananarivo) paper focused on the role of the Anglican Church as the bridge for constructing the unity of the islands. Mauritius served as the jumping-off point for the introduction of Christianity to Madagascar, but the scene changed when the French took over in 1896. However, from 1973 to 1995, Madagascar, Mauritius, and the Seychelles formed the Ecclesiastical Province of the Indian Ocean. In 1995, for economic reasons, the four Madagascan dioceses reclaimed their independence. The result was not that the Ecclesiastical Province was broken up but it had to be profoundly reorganized in order to maintain its unity.

### Globalization

Having pondered the historical legacies and blessings of the European expansion and various related issues, what can now be done to protect the rich heritage of the five islands the Comoros, Madagascar, Réunion, the Seychelles, and Mauriti-



Continued on next page

1598-1998  
400<sup>th</sup> Anniversary of the Dutch Landing in Mauritius  
JOINT IAS/UM INTERNATIONAL SEMINAR  
GLOBALISATION AND THE SOUTH WEST INDIAN OCEAN  
Réduit - 21-23 September 1998

Continued from page 23

us? Campbell suggested the need for economic mutual relations to provide a barrier against the so-called 'protectionism' of the developed countries. Genuine regional economic co-operation started only after 1990, when the Cold War was over and multi-racial democracy appeared in South Africa. Perhaps the answer to better development in the region lies with the South-South dialogue. Dr Agarwal (Jaipur) stressed that since the geo-economical barriers between the islands are shrinking, the key to an overall development lies in greater regional co-operation and of resource management in the region. She mentioned two types of resources: the living ones consisting of fishery, mangroves, seaweeds, and coral reefs; and the non-living ones consisting of fresh water, sea drugs, marine chemicals, offshore mining, and ocean engineering. Mr Chellapermal (Mauritius) concentrated on the multiple membership of a number of regional organizations, such as, SADC, CO-3 ARC, RIM, and IOC as an asset to the regional development of the islands. The dream of the French governor, Mahé de Labourdonnais (1735-46), of establishing a federation of the Great Mascareignes became true when the IOC (Indian Ocean Commission) was established in 1982. The five member states have consolidated their subregional bilateral co-

operation. The regional co-operation in the South-West Indian Ocean can also create a regional integration.

Globalization was always a factor in the past and now it is needed more than ever to understand the region's own multi-cultural, multi-lingual, and multi-religious heritage and to integrate the five member states into a single economic co-operation. The task of scientists is to identify the areas for future research. In his closing address Prof. Stokhof praised the success of the seminar which had discussed a spectrum of themes covering, ecology, environment, economics, sociology, culture, etc., not as mono-insular points of view but from the regional comparative perspective. It is hoped that this seminar will not end abruptly but that it will lead to the development of a network of research relations and globalize the process of the regional development. Prof. Mohamedbhai thanked the Government ministries, organizers, and scholars and closed the seminar.

The seminar organized by the International Institute for Asian Studies and the University of Mauritius. The papers will be published by the International Institute for Asian Studies and the University of Mauritius. ■

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## The University of Mauritius



The history of the University of Mauritius is closely linked with that of independent Mauritius. It became operational in June 1968, and was inaugurated in March 1972 by Her Majesty Queen Elizabeth II. The University of Mauritius Act 1971 established its fundamental powers and structure and defines its purpose and entity as a legally independent body.

The Act described its goals as follows: 'The objects of the University shall be to provide facilities for and to engage in teaching and research and thereby to promote the advancement of learning and knowledge and, in particular, to provide a University education responsive to the social, administrative, scientific, agricultural and technological needs of Mauritius: to hold out, on such terms as it thinks fit and within the limits of its resources to suitably and academically qualified persons who in the opinion of the University are able and willing to benefit from the facilities it offers, the opportunity of acquiring education benefiting a University of highest standing'.

The Vice Chancellor adds: 'The University started with an essentially national perspective; but is gradually becoming more international. Students come from every part of Mauritius and cover a wide range of social and ethnic backgrounds - an exciting mix of cultures. We have throughout the years welcomed small groups of

students from Africa, Brazil, India, Seychelles, Sri Lanka, and the United States.

The University has five faculties, namely Agriculture, Engineering, Law & Management, Science, and Social Studies & Humanities. Undergraduate courses are offered in these traditional fields, as well as in specialized areas such as sugar technology, horticulture, mechatronics and textile technology. A series of Master's courses are available: business administration, finance, engineering project management, environmental engineering, applied economics and applied mathematics & modelling and it is also possible to undertake research leading to M.Phil or PhD.'

The University of Mauritius, the hub of higher education in the country, has sustained a rapid growth within a short space of time. At present it has around 795 academic and non-academic staff.

The last decade has witnessed a significant enhancement of the University's teaching activities, coupled with a real breakthrough into research. An increasing number of staff and students have registered for MPhil and PhD degrees by research. The latest Compendium of Research testifies to the rich potential of the University as a research institution. Under the Mauritius Radio Telescope project, a joint Indo-Mauritian project, observations are made round the clock for the mapping of the southern hemisphere sky at the frequency of 150Mhz. Consultancies are also con-

ducted by the University upon requests from both public and private sectors. These contribute greatly to decisions and policies of national importance.

In order to maintain a high standard of education, the University has adopted a policy of close interaction with various Universities overseas. Long established links exist already with Universities in Great Britain, France, and India, and currently new contacts are being contemplated with Universities in Australia, the United States, and South Africa. In the same spirit of opening up to the international academic world, the University has become a member of the Commonwealth Universities Study Abroad Consortium (CUSAC) which promotes staff and students exchanges. With the creation of the University of the Indian Ocean, collaboration with Universities in the region will now become a reality. The University is also actively participating in academic activities of the Indian Ocean Rim and, presently hosts the international Chair in Indian Ocean Studies, which is funded jointly by India and Mauritius.

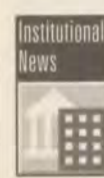
On the threshold of the year 2000, the university is now committed to expansion, and is planning to increase its student population to 5000 in 2000. Increase in both staff and student population will require additional space: plans are underway to extend the existing infrastructure.

Three decades have lapsed, and after jolts and hitches, the University of Mauritius has now reached cruising speed on its journey to academic excellence and is well poised to meet the new challenges of the 21<sup>st</sup> century. ■

(Source: the University of Mauritius 1998 handbook)

University of Mauritius, Réduit, Mauritius  
Tel.: +230-454 1041, Fax: +230-465 6184

## The Mahatma Gandhi Institute in Mauritius



The Mahatma Gandhi Institute (MGI) was set up in 1970 as a joint venture between the government of India and the government of Mauritius. It serves as a centre for the study of Indian culture and traditions and for the promotion of education and culture in general. The Mahatma Gandhi Institute has evolved into a complex institution offering courses at various levels, and is one of the four tertiary education institutions of Mauritius, alongside the University of Mauritius, the Mauritius Institute of Education and the Mauritius College of the Air.

In the context of the broad objective of government to preserve the cultural heritage and foster the Mauritian identity, the Mahatma Gandhi Institute has been given responsibilities at the national level for Indian Studies, Indian performing arts, fine arts, Mauritian Studies, and Chinese Studies. The MGI honours its bipolar responsibilities in the field of education

and culture through a wide range of activities and services. A number of courses are available starting with adult literacy up to diploma and degree programmes (the latter under the aegis of the University of Mauritius). Its cultural commitments include putting on productions in the performing arts, drama, workshops in creative writing, fine arts, organizing exhibitions on major events, giving support to government and socio-cultural organizations.

The MGI has unfailingly encouraged and participated in collaborative research and other academic activities in its own areas of specialization and interest with sister institutions in Mauritius and with other bodies and agencies abroad.

### Centre for Mauritian Studies

The Centre for Mauritian Studies operates within the Mahatma Gandhi Institute. It has the responsibility for research activities in the broad field of Mauritian studies, focusing on Mauritian history, Mauritian lit-

erature in different languages, and social and cultural anthropology. The centre aims at promoting understanding of the processes, historical and contemporary, which define Mauritian society and culture. It also contributes to MGI publications in its fields of specialization.

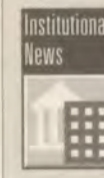
In an effort to bring students to a reflection on Mauritian society, a taught programme has been introduced at diploma and degree levels as from the 1997-1998 academic year including: an overview of Mauritian history (I), literature and society (II), and contemporary issues (III).

The MGI welcomes research proposals in its own areas of interest from established scholars as well as young graduates. ■

For more information:  
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### MEMORANDUM OF UNDERSTANDING

By SANDRA EVERS

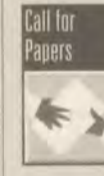


Following the seminar 'Globalization and the South West Indian Ocean' the International Institute for Asian Studies, on the one hand, and the University of Mauritius and the Mahatma Gandhi Institute on the other, have decided to conclude a Memorandum of Understanding (MoU).

The objective of the Memorandum of Understanding is to stimulate research in the Indian Ocean region. The means of implementation of the co-operation are realized through the exchange of information, the exchange of researchers (at PhD level), the establishment of joint research projects, the organization of joint international seminars and the joint publication of research materials.

The International Institute for Asian Studies and the University of Mauritius already have committed to publishing the proceedings of the seminar 'Globalization and the South West Indian Ocean' jointly. ■

### CONFERENCE ON SLAVERY IN MADAGASCAR



The University of Toamasina, Madagascar, is organizing an international conference entitled: 'L'Esclavage et la traite sur la Côte Orientale de Madagascar: les manifestations anciennes et contemporaines'. It will take place in Toamasina from Monday 20 to Friday 24 September 1999.

The Organizing Committee proposes the following themes:

- 1) The International Slave trade and Internal Slavery
- 2) Slavery and Malagasy Society
- 3) The Regional Plantation System of Northeast Madagascar (region Toamasina)
- 4) Contemporary Society and Slavery

Scientists who wish to participate are invited to contact the Organizing Committee:  
Organizing Committee Conference of Slavery  
CEREL - University of Toamasina  
B.P. 591, Toamasina (501), Madagascar  
Tel.: +261 - 20 - 53 324 54  
Fax: +261 - 20 - 53 337 16  
E-mail: cicortmv@dts.mg



# Southeast Asia

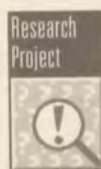


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## Natural Resource Use in Native and Colonial Histories: The Iban of West Kalimantan, Indonesia

Much recent work in Southeast Asia has demonstrated the value of environmental history. It has contributed to our understanding of how natural resource use changes over time and under diverse local, national, and colonial conditions. In my research at the IIAS, I am building one such history on the Iban in West Kalimantan, using a combination of Iban oral accounts and Dutch colonial reports.

By REED L. WADLEY



In West Kalimantan, there is a small Iban population, around 13,500 people. Most of them live in four districts in the Kapuas Hulu regency along the international border with Sarawak, Malaysia. The Dutch colonial presence in this area extended from the 1850s to the early 1940s. Iban oral accounts cover a much wider period, but I am emphasizing those narratives that take place within the colonial years, making use of the extensive oral histories I collected during my previous fieldwork in the same area. My earlier fieldwork, thirty months in 1992-94 and one month in 1996, concentrated on the longhouse communities in one district. The research was ethnographic, but with a special focus on circular labour migration, rice agriculture, and forest resource management.

Several topics are prominent in both sources and provide the focus for this research - population change, warfare, natural resource use (particularly swidden farming, forest product trade, and cash cropping), the influence of Kapuas and other sultanates, and Dutch colonial policy and practice aimed at the region. These topics intersect with issues of political economy and ecology as well as issues revolving around the international border.

Native oral histories tend to focus on the dramatic, such as prominent leaders and important battles, but they also provide valuable information on the movements of people and their reaction to Dutch colonial policy. Conversely, colonial accounts provide valuable clues concerning Iban use of natural resources, particularly related to agricultural practices, trade in forest products, and rubber cultivation. They give some historical depth to older practices such as rice farming and furnish insight into the origin of more recent resources such as cash cropping. Both sources, however, have their own unique weaknesses and biases, and I must take these into account as well. The following section outlines a few topics I am covering in this research.

### Rice, Rubber and Forest Products

Colonial and subsequently national governments have long branded the Iban as prodigal farmers who overuse land for growing rice, forcing them to make frequent moves in search of better farmland and cutting down old forests in the process. This notion stems in part from colonial biases against and misunderstandings of swidden cultivation. But the Iban might also have been moving frequently as a result of the instability and uncertainty produced by warfare, which in turn was exacerbated by the colonial situation. We know from other ethnographic research that at least some Iban of past and present were settled cultivators who farm their available forest land in a long fallow cycle. We also know that Iban manage forest resources in specially preserved



Danau Sentarum Wildlife Reserve, looking north toward the international border

areas. A study of native and colonial accounts can tell us more about past Iban land use practices, how those practices have changed, and what influenced colonial perceptions.

Dutch colonial policy and practice were aimed at controlling native trading patterns. Colonial authorities sought to curb what they regarded as smuggling of trade goods, including forest products. But for the Iban, they were continuing trade along what were long-established native routes. One such route was across the international border which the Dutch and British established between Indonesian and Malaysian Borneo. The colonial and native accounts may reveal further information about native trade in forest products, how it was affected by Dutch efforts to control it, and how the border became significant in the lives of the people it partitioned.

The Dutch also imposed taxes on the local population. In the Iban case it was generally paid in the form of goods and services such as processing ironwood shingles and lumber for colonial buildings. There are Iban accounts of leaders being arrested by the authorities for not paying taxes or refusing to stop raiding. They were brought to regional headquarters and forced to plant rubber as punishment, probably acquiring some essential knowledge about rubber cultivation in the process. In addition, despite Dutch efforts to control the spread of rubber cultivation to smallholders, the Iban quickly adopted rubber after its introduction into the area in the 1920-1930s. The native and colonial sources may tell us more about the Iban reaction to taxes, their adoption of rubber, and their reaction to Dutch attempts to control rubber planting.

Iban have made seasonal use of the extensive lakes within the area, prob-

ably for centuries, along with Melayu and other Dayak groups. Iban have also settled temporarily and permanently within or around the lakes from at least the late 1800s, in part as a result of colonial policy. Today these lakes are designated as Danau Sentarum Wildlife Reserve (DSWR) and face many critical challenges including problems of over-fishing, loss of traditional access to lake resources, and conflict between communities and ethnic groups over such access. The colonial records and native accounts may tell us more about how local people used these lakes in the past and how competition over lake resources was structured.

This research presents a rare opportunity to link colonial documents with already-collected oral histories. With additional fieldwork planned, it will further clarify the environmental history created from these two sources. The findings will have important implications for how and why the local landscape has changed over time. This in turn will provide lessons for conservation and development in the area, particularly in connection with the management of DSWR. This research is very urgent as well, because the Iban elders who know the oral history best are now growing older and dying. The window of opportunity for further data collection and clarification is closing fast. ■

Dr Reed L. Wadley is an anthropologist and an individual research fellow at the IIAS. He can be reached at [rwadley@rullet.leidenuniv.nl](mailto:rwadley@rullet.leidenuniv.nl) or through his web page at <http://iiias.leidenuniv.nl/iiias/research/wadley/>.


Iban women harvesting hill rice with the traditional 'finger' knife



# The Study of Tai Baan-Müang: Present State, Problems, and Directions

Two years ago the SEACOM Southeast Asia Communication Centre Berlin, started a research project on Tai baan-müang systems. The aim was to evolve a multidisciplinary approach to the theme by encouraging researchers from different disciplines to work on or to present their recent works on Tai baan-müang. The problem was that understanding of baan-müang is not uniform, since there are no exact definition or systematic and detailed analysis of the phenomenon of baan-müang. The upshot is that, Tai baan-müang has been studied in the past from very different perspectives. An intermediate result of the project was published as a thematic issue of the *International Review on Tai Cultural Studies* in December 1998.

By OLIVER RAENDCHEN  
& JANA RAENDCHEN

**Publication**  
 Scholars dealing with Tai peoples, have often been confronted with the baan-müang concept and various hypotheses had been developed to expatiate on it. Since the early seventies Vietnamese and (Vietnamese) Tai researchers have analysed the structure of the baan-müang system especially that found among the Tai peoples in northern Vietnam. In their understanding the baan-müang is the most typical type of social organization of the Tai. Unfortunately, the findings of the Vietnamese scholars, with some exceptions, have been published only in Vietnamese and this has robbed them of the proper consideration they should have enjoyed in Tai studies.

Another approach to the baan-müang problem is village community studies, which have been developed, not without controversy to apply to the 'loose structure' model. Although village community studies in general concentrate on the baan and do not tackle the question of the traditional müang, different dimensions and elements of Thai (lands) village communities have been studied and analysed. One major problem in the field of village studies is that the village community is looked at as an isolated model or, in other words, it is seen from the perspective of economic and political history as a unit of the centralized political state. The term müang has often been interpreted as state, meaning the modern political state, which does not adequately cover its original concept.

To resolve the problems of this paradigm, the 'contextualization of the village', which means placing a village community in a total perspective, associated with the idea of integrated micro-macro study, is proposed. Village community studies, whether focusing on the village at micro level or on the village community as an element of a whole (economic, social, political) structure in perspective of the Thai state and globalization, inductably demonstrate that there is 'something' between village and state.

The 'element' which is between village and state has impinged especially on researchers concentrating

on the study of Tai irrigation systems. The management of such systems cannot be reduced to the village level, but must be seen in a wider context which is that of the müang, a consolidation of several villages forming an 'irrigation community'.

Another dimension of village and müang communities has been taken into consideration by Australian scholars. In a thematic issue of "Mankind", they focus on ritual and the position of women within Tai communities. From the analysis of communal cults and rituals, the special relationship between baan and müang can be deduced. This has not only a religious, but also an obvious socio-political dimension.

French scholars have emphasized the perspective of baan-müang administration and political history. Starting from the point that irrigation systems, which function at the village supra-level, need a special form of administration, the inner structures of baan-müang systems have been reconstructed. The model-like reconstruction of the baan-müang system gives answers to many questions far beyond the bounds of Tai socio-political history. It also explains the incorporation of non-Tai communities into Tai müang; the impossibility of having clearly defined borderlines between various müang; and the role of tributary exchange and kinship relations between the müang aristocracies.

The different approaches show that Tai baan-müang systems cannot be looked at from one point of view only. baan-müang are well structured systems of social, political and economic organization, and it is not possible to separate social life from religion, politics, or economy, for instance. It is important to have a many-sided, i.e. interdisciplinary, perspective on baan-müang to understand the structural complexity of the whole system. Another important aspect is to have a historical perspective. Actual societal trends are only explicable if their historical backgrounds are known. For this, the study and translation of original Tai historical sources shares an equivalent importance with the analysis of the developments of the last two centuries as well as present-day matters and transformations.

The study of baan-müang is a problem which cannot be solved by one single researcher or research group.

It needs the collaboration of scholars in different disciplines: anthropology as well as sociology, historiography as well as linguistics and philology. It is also impossible to give a comprehensive analysis or even attempt a description of baan-müang systems in one single book: baan-müang, as one leading scholar in Tai Studies stated, is Tai culture, and knowledge of baan-müang would fill a whole encyclopaedia.

## Interdisciplinary Study

Authors concerned with Tai culture are far from suggesting the compilation of a baan-müang encyclopaedia, particularly the study of baan-müang systems is only just beginning. The thematic issue on Tai Culture is nothing more than an attempt to get a many-sided interdisciplinary and comparative view on baan-müang and to introduce some different approaches to the study of the baan-müang systems of the Tai. The publication focuses especially on three main dimensions of baan-müang, economy, administration, and religion. Another dimension, namely interethnic exchange, and especially non-Tai ethnic influences on and similarities to elements in non-Tai societies with elements of baan-müang, was emphasized by a number of researchers. As a matter of fact, the different dimensions are inexorably interrelated. Irrigation and administration, for example, are interdependent.

To introduce the theme baan-müang, Cam Trong's summary of his long-term research on Tai socio-political systems, as well as contributions on the linguistic backgrounds of baan-müang and the naming of müang have been given pride of place in the publications.

In the section irrigation works and law, a revised version of Vanpen's analysis of northern Thai irrigation management and laws, the interrelationship between water-irrigation, müang administration, and the constitution of law is described. Actual aspects of water resource management and administration are discussed by Attwater and Kumiko Kato. Schenk-Sandbergen concentrates on the role of women in supporting irrigation works in a Lao community. She shows that a gender-specific perspective, up to now largely neglected, is a necessity in the study of baan-müang systems.

In the section Administration and Political History some aspects of formal administration in baan and müang are discussed. Understanding müang is to see it not just as an administrative, but also as a political unit, which never exists in isolation from other political units. Taking this approach, the historical significance of the baan-müang system inevitably takes shape. Nguyen Duy Thieu writes on the administration history of Müang Sing (northern Laos) and especially the interethnic relationships in that müang.

The administrative system in Thailand was transformed almost hundred years ago, when the traditional baan-müang organization was replaced by the more centralized state administration. That administrative transformation was not without problems, as the article by Bilmès shows.

In the third section Cosmology and Ritual new research results on communal cults and their cosmological backgrounds are presented. The müang concept is one of the most significant elements in Tai cosmology. Sithiporn argues, that the naak (Naga) is one of the outstanding, if not the central figure in Tai-Lao mythology, since this figure is believed to be both creator and destroyer. Shamis investigates the naak figure on Tai textiles, taking the possible gender specific meaning of the naak into consideration. Raendchen analyses the ritual and socio-political functions of the lak ('city pillar'), which is a central institution in Tai baan and müang systems. Gogoš's article deals with rituals related to rice cultivation in Ahom communities and once again proves the interrelationship between religion, administration, and economy. Tannenbaum describes the transformed social system of Shan communities in northwestern Thailand.

In the last section on Ethnic Perspectives of Tai baan-müang, Nguyen Xuan Hien compares community structures of the Viet, Tai, and Chinese. Sommai discusses some aspects of Lawa traditions connected with the cult of the lak in Chiang Mai. The question of migration and intra-Tai and interethnic cultural exchange concerns Howard in his analysis of Tai textiles. The thematic issue ends with a selected bibliography of baan-müang studies.

## Why Baan-Müang Studies?

Starting from the point of view that what is called baan-müang in all Tai dialects and languages is one of the basic concepts in the socio-economic and socio-political organization of the Tai, is to begin to achieve a sense of the importance of baan-müang in the space of Tai cultures and societies. The baan-müang concept is also reflected in mythology and ritual practice. Even if ideologically influenced by Buddhism, Hinduism, or Chinese religious beliefs, as it is the case with many rituals of agricultural origin or with cults connected with water irrigation in the lunar cycle, ritual practice right up to today is a matter for the community whether this be at the level of the baan or of the müang.

The study of baan-müang gives an insight into administration, irrigation, society, religion, and cosmology, and it also illuminates many questions about traditional forms of commerce, communication and transportation, as well as the question of ecology. Very importantly, the baan-müang concept is one key factor

for group identity and self-identification.

Although the actual importance of baan-müang is clearly evident, the institution is not without its controversies. This is understandable when it is remembered, that the traditional structures of baan-müang are disappearing, bowing to the growing influence of modern state systems and cleaving to 'globalization' in general. But this cannot be accepted as an argument for neglecting the study of baan-müang.

The research project will be continued, with the aim of producing a second thematic issue of Tai Culture. It is planned to emphasize Tai baan-müang cosmology and the constitution of laws. In preparation for this second phase of the research project, three SEACOM workshops have been held. It is planned to have more workshops and on-line workshops to discuss baan-müang topics. Anyone interested in the on-line workshops should visit the SEACOM website at [www.seacom.de](http://www.seacom.de) ■

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The next regular issue of

## TAI CULTURE: INTERNATIONAL REVIEW ON TAI CULTURAL STUDIES

will be a thematic issue on the theme 'Water Irrigation and Tai Administration: The baan-müang-system'. Editorial Office, SEACOM, Southeast Asia Communication Centre, Ed. Tai Culture, Torstr. 40, D-10119 Berlin, Germany, tel.: +49-30-247 9458, e-mail: [taculture@aol.com](mailto:taculture@aol.com).

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# Myanmar Culture and Society

By STEPHAN VAN GALEN

The IAS supported the conference on 'Myanmar Culture and Society: Traditional Spirit and Path to Modernity' in collaboration with Universities' Historical Research Centre, Yangon, Myanmar; the Nordic Institute of Asian Studies, Copenhagen, Denmark, and the Institute of Asian Studies, Bangkok, Thailand. The conference was held at the Institute of Asian Studies at the Chulalongkorn University, Bangkok, from July 22 to 24 1998.

Dr Withaya Sucharitanarugse and the IAS director, Professor Wim Stokhof, opened the conference

stressing the need for an open academic debate on all aspects of Myanmar's history, culture, and society. They both hailed the conference as the first step towards a more frequent exchange of ideas between academics from Myanmar and abroad. The conference provided an opportunity for scholars from Myanmar, Thailand, the United States, France, and the Netherlands to exchange their views and to discuss subjects ranging from archaeology to the performing arts. A selection of the papers presented at the conference is listed below. In the field of archaeology, U Nyunt Han presented a paper on the role of the Department of Archaeology in the reconstruction of various palaces in Myanmar. Dr Eliz-

abeth Moore from SOAS read a paper on the place of the Shwedagon Pagoda in Myanmar culture, past and present. Daw Ni Ni Myint presented the last paper of the archaeology session. She read a report on recent archaeological finds in Budalin township, Sagaing Division. The presenters in the field of archaeology and culture provided those attending with a wide variety of subjects. Prof. Than Tun underlined the value of early Myanmar mural paintings. He described several of the scenes found on the walls of temples and caves and warned against the present-day tendency of pious Buddhists to white-wash old temple walls. The reception and history of Ramayana performance in Myanmar was the subject

of the paper read by the former chief librarian of Yangon University Library, U Thaw Kaung. His presentation was followed by that of Dr Khin Maung Nyunt who gave a very lively paper on Myanmar Folk Performing Arts: Past and Present. His presentation left no room to doubt that he had not only studied folk art, but had indeed immersed himself completely in it! Dr Nlyada Laosunthorn from Chulalongkorn University and U San Lwin (Director General of the Myanmar Language Commission) made valuable contributions on Myanmar literature and linguistics. Dr Nlyada Laosunthorn commented on the Rajadirit in Mon, Myanmar, and Thai literary tradition, and U San Lwin provided the conference with a paper

on recent developments in Myanmar orthography. His paper proved to be very fruitful and a lively debate on the subject ensued. Finally, it was left to U Tun Aung Chain (Myanmar Historical Commission) to read the last paper. Lecturing on the development of the modern state in Myanmar, U Tun Aung Chain discussed the effects of the abolition of kingship and the introduction of a Western concept of the state on modern Myanmar society. The fifteen papers read at the conference never failed to provoke a lively discussion throughout. In Bangkok we met old friends and colleagues and made valuable new contacts. The conference thus laid the basis for a more intense co-operation in the field of Myanmar Studies in the future. ■

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## The Universities Historical Research Centre Centre for Research on Myanmar History

The Universities Historical Research Centre serves as a national centre for research on Myanmar history. Working closely with the Myanmar Historical Commission, its main activities are: the collection of historical source material; research on Myanmar history, and the publication of historical research works. In addition, it undertakes special research projects which are assigned to it as national tasks.

The Universities Historical Research Centre was officially established in September 1991 under the aegis of the Department of Higher Education, Ministry of Education, through the merger of two historical research bodies, the Research Section of the History Department, University of Yangon and the Burma Historical Research Department. The origin of the Centre may be traced back to the establishment of the Burma Historical Commission with supporting research, technical, and administrative staff in January 1955 founded to conduct historical research and to write an authoritative history of Myanmar. At first placed under the aegis of the Prime Minister's Office, the Commission was transferred to the Ministry of Culture in 1962 and renamed the Burma Historical Research Department in 1972. In 1984 it was transferred to the Ministry of Education. Within the Ministry of Education itself, a Research Section was established in the History Department of the University of Yangon in 1972, but its work was limited by staff and budget constraints. The Burma Historical Research Department and the Research Section of the History Department,

### CURRENT RESEARCH PROJECTS INCLUDE:

1. Bagan Project
2. Mandalay Mahamuni Inscriptions Project
3. Anglo-Myanmar Wars Project
4. Struggle for Myanmar Independence Project
5. Biography of Bogyoke Aung San Project
6. Myanmar History (1819-1992) Project
7. Myanmar History (1945-1948) Project
8. Myanmar History (1948-1960) Project
9. Myanmar Economy in Transition (1987-1991) Project

University of Yangon, were merged in March 1986 and officially became the Universities Historical Research Centre in 1991. The Universities Historical Research Centre is headed by the director and supported by 59 staff members.

### Activities

The functions of the Universities Historical Research Centre include: the acquisition of materials relating to Myanmar history from domestic and external sources; the conduct of research on Myanmar history; the publication of books, journals, and papers on Myanmar history; the promotion of historical scholarship; and the provision of assistance to departments, institutions, and individuals relating to Myanmar history.

The Universities Historical Research Centre has an active ongoing programme of collecting documentary and non-documentary materials relating to Myanmar history, adding constantly to an unrivalled collection on Myanmar history in Myanmar and other languages.

The archival and library collection has holdings on Myanmar history in the following categories: books, periodicals, epigraphic rubbings, ink glosses, palm-leaf manuscripts, paper

manuscripts parabaik, microfilms, hard copies, photographs, and cassette tapes.

The Universities Historical Research Centre has an active publication programme covering Myanmar history. Its most recent publication is *The Myanmar Political System in Change (1962-1974)* in three volumes.

Two current acquisition projects merit special notice:

1. The Oral History Project which records on tape the recollections of active participants in contemporary Myanmar history;
2. The Union Catalogue of Myanmar History Project, conducted jointly with the Universities Central Library, which seeks to establish a union catalogue of materials of Myanmar history in holdings throughout Myanmar. ■

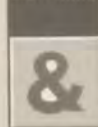
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## Music of Indonesia

Short News



Two new albums have been released in the series Music of Indonesia. The albums, recorded and annotated by Philip Yampolski include:

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# Comparisons of Indonesian and Melanesian Ethnographic Themes 'East Meets West'

The comparison of ethnographic materials from related geographic areas is one of many stimuli that prompt anthropologists to think more deeply about the data that they have gathered in their specific field areas. Although many methods of comparison have been employed historically, we have utilized the approach of searching for commonalities and disparities in particular themes within a defined geographical area. The aim is to explore specific, interrelated topics in order to arrive at a perspective which includes Eastern Indonesia and Melanesia in a single analytical purview.

By PAMELA J. STEWART-STRATHERN & ANDREW STRATHERN

**Research Project**

**M**aterials that were generated by the ISIR project here in Leiden have enriched our analysis on the ethnographic comparison of the literature on a number of anthropological topics: Female Spirits, Sky-Beings, and Cassowaries in mythology; on ideas of Witchcraft; on notions of 'Slavery' and Personhood; and on changing patterns of Kinship systems. These six themes constitute the chapters of a book that we are writing. In addition there will be a chapter on the problems of producing comparative analysis in anthropology.

In our earlier analysis of Female Spirits (who can provide fertility, wealth, and health) in the Highlands of Papua New Guinea, we have proposed a Collaborative Model for gender relations as expressed in ritual

practices (P.J. Stewart and A. Strathern, forthcoming). We argue that these practices are best understood as forms of gendered collaboration that reflect the 'ideal' model of society as seen by the people themselves. We extend this analysis to include the nitu spirits among the Nage of Flores who are primarily described as beautiful women who can be beneficent providers of wealth, if an appropriate relationship is established with them. Nitu are not the keystones of descent, but they are the givers of life and wealth, in many different permutations. The sea-nymph female spirit in the Aru Islands of Eastern Indonesia is yet another example of this pattern. The Sea-nymph provides shells for the male diver, who has a 'marriage' with her, in exchange for a sacrifice of shop-bought white plates. Diving for pearls is a strongly ritualized activity, perhaps because of the risky nature of the undertaking, and thus it requires the protection of a powerful spirit.

### Sea-nymph

Female spirits are often closely associated with Sky-Beings. The realms of Sky and Earth form a convenient vehicle for expressing concepts of dualistic unity that are prominent both in Eastern Indonesia and in Papua New Guinea societies. Myths about the original state of earth and sky include the elements that: (1) sky and earth were originally very near to each other; (2) sky and earth were connected by a cord, seen as a rope, a python, or a kind of umbilicus, so that their powers were joined together; (3) this rope has in some way to be cut in order for the primordial categories of sky and earth to become separate and for social order to be established. The python imagery is common and can be associated both with sky as the rainbow and with earth in its snake form – it is often also connected with kinds of wealth and fertility.

The cassowary is sometimes compared with Female Spirits, but can also be a male spirit. In myths it sometimes appears as the originator of peoples or as a source of material culture. In the Aru Islands the cassowary spirit and the ancestors who belong with him are responsible for the bounty of the pearls which the sea-nymph helps divers to discover and harvest. Cassowaries are also seen to be primal ancestral figures such as among the Ilahita of the East Sepik of Papua New Guinea where The First Male marries a cassowary-woman and

from this union the world is supplied with people. This particular myth is also common in the Bird's Head area of Irian Jaya.

The category of the 'slave' in Eastern Indonesian societies provides an interesting test case of definitions of personhood. We have found that the term covers a wide range of empirical situations, and that institutions of 'adoption' involving the transfer of children, in return for goods, blend in with the processes by which relations of bondage generally come into being. This is a strongly marked feature in the Bird's Head societies, and provides a part of the local basis in terms of which the wider trading of persons for wealth goods such as cloths (*kain timur*) was established. Individuals traded in this way lost aspects of their personhood as defined through kinship, but gained other aspects through being incorporated into the household structures of their owners.

### Witchcraft

Definitions of personhood and personal agency are intimately involved in acts of witchcraft and accusations of witchcraft activity. Throughout Eastern Indonesia and New Guinea witchcraft has and does still today function as a source of instability in relations between persons. Christianity has not displaced the beliefs in witches or in their powers and in some instances as among the Duna people of Papua New Guinea ideas about the approaching millennium and the potential return of Jesus have heightened fears that Satanic forces such as witches are on the increase.

Finally, in our studies of kinship we are looking at forms of marriage as practised in the region, including types of marriage with cousins and sister-exchange marriage and examining how these have historically been altered in the Bird's Head and in Papua New Guinea by colonial con-

trol and the availability of trade goods. In the Eastern Indonesian cases, as Dutch anthropologists pointed out early on, a particular type of cousin marriage has been fundamental to the constitution of local inter-group relations, and the impact of change, including Christian church regulations forbidding the marriage of first cousins, is another topic for study.

Our chapter on comparisons reviews a range of opinions on how these should be done and explains why we have chosen a thematic approach. One reason is that this enables us to stay closely within the framework of ethnographic materials. Another is that we are able to show that similarities exist across major differences of language and prehistory, since our comparisons of Eastern Indonesian cases are made largely with examples from the Central Highlands of Papua New Guinea where the inhabitants are linguistically unrelated to the vast majority of Eastern Indonesian peoples who speak languages known as Austronesian. We find similar structural principles operating across the linguistic divide. We also find that reading ethnographies comparatively assists in the understanding of particular ethnographic cases. ■

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Dr P. J. Stewart-Strathern and Prof. A. Strathern were IAS Senior Visiting Fellows in November and December 1998. They can be contacted at the Department of Anthropology, University of Pittsburgh, Pittsburgh, PA 15260 USA. E-mails: Strather+@pitt.edu or PAMJAN+@pitt.edu.

# Perspectives on the Bird's Head of Irian Jaya

By DICK VAN DER MEIJ

**Publication**

**E**ven though it was true up to a few years ago, it can no longer be said that the Bird's Head Peninsula of Irian Jaya, Indonesia, is a neglected area in New Guinea Studies. A special programme called ISIR, Irian Jaya Studies – a programme for Interdisciplinary Research – is devoted to the interdisciplinary study of the area. As a result of this programme a number of publications have appeared of which the following deserve special attention:

Gert-Jan Bartstra (Ed.)  
**BIRD'S HEAD APPROACHES**  
Rotterdam/Brookfield:  
A.A. Balkema, 1998  
ISBN 90-5410-683-2  
X + 275 pp.

and

Jelle Miedema, Cecilia Odé, Rien A.C. Dam (eds) with the assistance of Connie Baak,

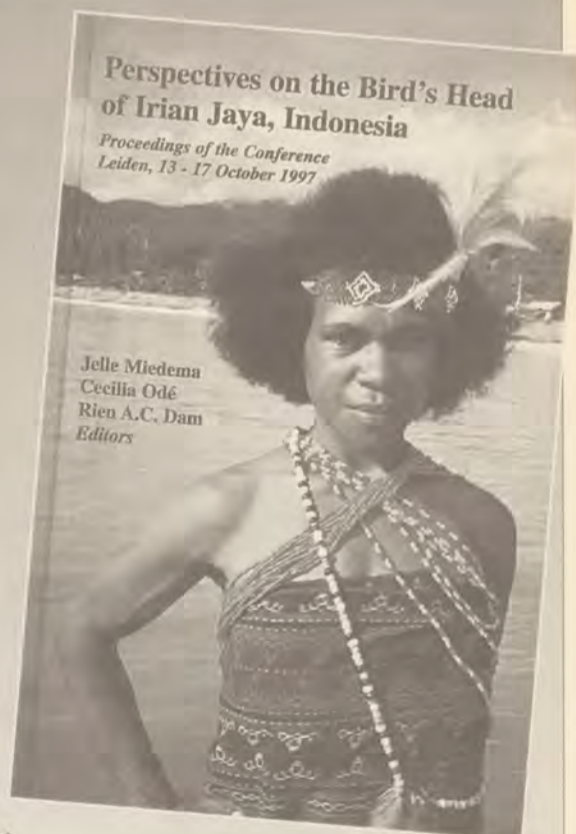
**PERSPECTIVES ON THE BIRD'S HEAD OF IRIAN JAYA, INDONESIA**  
PROCEEDINGS OF THE CONFERENCE  
LEIDEN, 13-17 OCTOBER 1997  
Amsterdam, Atlanta, GA:  
Rodopi, 1998  
XVI + 982 pp.  
ISBN 90-420-0644-7  
NGL 325 / US\$ 180,50

In the fall of 1997 the First International Conference entitled Perspectives on the Bird's Head of Irian Jaya, Indonesia was organised in Leiden by ISIR, in co-operation with the Indonesian Institute of Sciences (LIPI) and the IAS. It hosted seventy scholars and students from all over the globe and resulted in the book *Perspectives on the Bird's Head of Irian Jaya, Indonesia*. The volume contains 42 contributions which were presented during the conference. They feature a wide range of subjects from the following

disciplines: (ethno)botany, demography, development administration, geology, and linguistics.

The book is divided into six parts: Social Sciences and Humanities; Natural Sciences; Anthropology, Demography, Ethnohistory: from inland to coast; Bird's Head Anthropology and Related Areas: inland, coast, and beyond; History; Linguistics: Bird's Head, and beyond; and Geology, Botany, Archaeology. The book is an indispensable tool for scholars interested in Bird's Head studies and New Guinea Studies in general. It forms the outcome of interdisciplinary research which can act as an example for other interdisciplinary research in the area and in other parts of New Guinea. It is hoped that this first conference will have its successor and that yet another volume of this kind may be published in future. ■

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'The book is an example for other interdisciplinary research in Irian Jaya and New Guinea'

# A Sprachbund of Languages in the North Moluccas and the Bird's Head of Irian Jaya

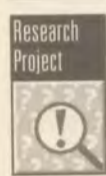
The languages of the Bird's Head and surrounding islands, such as the North Moluccas and in the Cenderawasih Bay, show a remarkable similarity in their morpho-syntactic configuration. Based upon lexical comparisons in addition to a few typological features, various authors have traditionally maintained that the languages of North-Halmahera and the Bird's Head were Non-Austronesian, forming the so-called West-Papuan phylum, with Hatam, in the eastern Bird's Head, constituting a separate phylum. Languages in South-Halmahera, the Raja Empat islands and in the Cenderawasih Bay belonged for the most part to the Austronesian group.

It is not easy to say to what extent Austronesian languages have influenced the original Bird's Head languages. The structural similarities indicate that the so-called WPP was indeed originally a group of Papuan languages, which have adopted an Austronesian syntax to a large extent. So one could say that on the Bird's Head and in North-Halmahera there are Papuan languages with basically an Austronesian syntax. The lan-

into the Bird's Head) in exchange for women, many children grew up, learning their mother's language, while having to communicate with their father's linguistic group. But presumably there were a number of different mother's languages in such a community. The great number of foreigners in any linguistic group started to calque on their own system, so that grammars of the languages were simplified and equal-

■  
'For centuries there have been intensive contacts between Austronesian and Non-Austronesian languages of Halmahera, the Bird's Head and Cenderawasih Bay'  
■

■ By GER P. REESINK



The picture of such a dichotomy is by no means clear, however. Although the bulk of the lexical material in the Bird's Head and North-Halmahera languages is Non-Austronesian, each language has a number of lexical items that are most likely of Austronesian origin. Some structural properties can be identified as typically Papuan, others are diagnostic for Austronesian heritage. For example, the Subject-Object-Verb word order in the clause and the concomitant Possessor-Possessed in the possessive phrase, as found in North-Halmaheran can only be attributed to a Papuan origin. The gender distinction in North-Halmahera and the western half of the Bird's Head is also Non-Austronesian.

On the other hand, the inclusive-exclusive opposition for first person plural is definitely an Austronesian feature. The dual in a number of Bird's Head languages is most likely due to Austronesian influence. These latter two features have about the same distribution. Although Biak-Numfor has the canonical Austronesian order of Possessed-Possessor, its relative Wandamen has the reversed order. Whereas North-Halmaheran has preserved the Subject-Object-Verb order, all other languages of the West-Papuan phylum (WPP) have adopted Austronesian Subject-Verb-Object, marking the subject as a verbal prefix.

Let us assume that there were Papuan speakers living in the Bird's Head, at least since 10,000 years BP (as the archaeological findings in Aymaru suggest). They may have had one language of which the present languages are remote descendants, showing just a handful of cognates and similar sets of pronouns. The general consensus on the basis of archaeological and linguistic comparative evidence is that Austronesian speakers arrived in the Moluccas (and Cenderawasih Bay) approximately 4,000 years ago. Various sources have mentioned intensive contacts between Tidore, Raja Empat islands, the Bird's Head, and the Cenderawasih Bay in historical times. The trading (and raiding) relationships of the Tidorese and their



allies were not restricted to the north of the Bird's Head. Since centuries they have influenced the south coast and the Bomberai peninsula as well. And why wouldn't they have extended their influence to the neck of the Bird's Head, i.e. the area of the Windesi-Wandamen? Also, Biak-Numfor people travelled along the north coast of the Bird's Head and have had settlements further to the west, on the Raja Empat islands, Halmahera and Seram. It would not be unreasonable to assume that these contacts did not just start in the fifteenth century, but that they had existed for a long time, perhaps even since the arrival of the Austronesians in the area.

In this connection it may be significant that the Biak term keret for 'family, clan' is most likely a Biak version of Salawati jilet 'family', just as Biak sansun 'clothes', which found its way all over the Bird's Head, probably originated in Austronesian languages of the Raja Empat islands or South-Halmahera. In other words, for many centuries, perhaps even longer, there have been intensive contacts between Austronesian and Non-Austronesian languages of Halmahera, the Bird's Head and Cenderawasih Bay, and perhaps even further away.

languages distinguish themselves in their lexicon, while syntactically they are so similar that it would be rather easy for people to be multilingual, as in fact many of them are. They only have to learn a new vocabulary on an existing syntax, not uncommon in areas of linguistic diffusion. These languages may well exemplify what R. M. W. Dixon in a recent book (*The Rise and Fall of Languages*, Cambridge: University Press, 1997) has called a period of 'linguistic equilibrium'. A number of political groups, roughly equal in size, life-style and beliefs and status, but each with its own dialect or language, its own set of traditions, and social organizations, would exchange all sorts of cultural traits. There will be diffusion of linguistic properties with the result that the languages become more and more similar. This characterization explains the similarities in many morpho-syntactic features, but the wild divergence of vocabularies still poses a problem.

My scenario suggests that because of the many interlinguistic marriages throughout the Bird's Head, either as a result of raids in which women were forcefully captured, or thanks to friendly negotiations aiming at accumulation of kain timur (pieces of cloth from eastern Indonesia introduced

ized. They were heavily influenced by the dominant Austronesian languages surrounding the area. At the same time, to maintain group identity, or perhaps more important, in order to be able to speak a 'secret' language during negotiations with other groups about women, kain timur or food, each group kept its own vocabulary, with just some loan words from their neighbours. The result is a large area in which languages are spoken which defy easy genetic classification: a Sprachbund of mixed languages. ■

For more data from a number of different disciplines on the Bird's Head peninsula of Irian Jaya, Indonesia, see: Jelle Miedema, Cecilia Odé, and Rien Dam (eds) **PERSPECTIVES ON THE BIRD'S HEAD OF IRIAN JAYA, INDONESIA: PROCEEDINGS OF THE CONFERENCE LEIDEN, 13-17 OCTOBER 1997.** described by Dick v.d. Meij on page 28.

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Miedema, Jelle, Cecilia Odé and Rien A.C. Dam (eds) **PERSPECTIVES ON THE BIRD'S HEAD OF IRIAN JAYA, INDONESIA**  
Proceedings of the Conference Leiden, 13-17 October 1997  
Amsterdam / Atlanta: Editions Rodopi, 1999, 982 pp. ISBN 90-420-0644-7

Reynolds, Craig J. and Ruth McVey **SOUTHEAST ASIAN STUDIES: REORIENTATIONS**  
The Frank H. Golay Memorial Lectures 2 and 3,  
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1998, 70 pp. ISBN 0-87727-301-4

# Airlangga The Threshold of the Second Millennium

Our knowledge of the life of king Airlangga is based on the text of the 'Calcutta' inscription, thus called because it was transferred to India at the beginning of the 19th century and placed in the Indian Museum at Calcutta. It is one of the very few bilingual texts known in Indonesia with one side in Sanskrit verses, the other in Old Javanese prose. Though both sides are concerned with the foundation by Airlangga of a hermitage south of present Surabaya they give lengthy introductions in which Airlangga's struggle is explained. In fact, these preliminaries occupy the major part of both texts as though Airlangga's main consideration was that they should present an autobiography emphasizing the motives, course and results of his struggle leading to the foundation of a strong East Javanese state.

■ By J. G. DE CASPARIS



The inscriptions have been published by Kern in 1885 (the Sanskrit verses) and 1913 (the Old Javanese prose text) with introductions, translations, and notes. Since then Kern's edition has become the basis of a number of critical historical discussions and corrections by scholars such as Poerbatjaraka, Krom, Stutterheim, Damais and others, but no new edition has appeared, although this would be desirable.

An important correction of the chronology of the course of events explained in the text was recently proposed by L. Ch. Damais. The text, after an elaborate genealogy of Airlangga in the Sanskrit version, first describes the complete destruction of the capital during a raid, in which also the king, Dharmawangsa Teguh, and his principal assistants lost their lives. Airlangga, a sixteen-year old Balinese prince who had married one of Teguh's daughters, escaped and sought refuge in a hermitage. According to Kern's reading this raid took place in the year 928 of the Saka era, corresponding to AD 1006/7. Subsequently, again according to Kern, Airlangga received a delegation from the ravaged capital in 1010/11, requesting him to re-establish the state that had been split into a number of rival principalities.

The correction proposed by Damais applies to the date of the complete destruction. Kern's reading of 928 was corrected to 938. Actually, below the figure read as 2 by Kern one can distinguish some kind of curl, which could transform the numeral to 3. A few years ago, I studied the excellent estampage in the Fakultas Sastra U.I. at Depok, together with Ms drs Nini S. Yulianto. I got the impression that the 'curl' noticed by Damais is not a part of the numeral but is a mere scratch in the stone, so that Kern's identification as a 2 still stands. Damais would have withdrawn his attempted correction if he had also consulted the Sanskrit

version. The latter gives the precise date of the request by the delegation from the capital in verse 10. In this connection I may quote Kern's transcription with my own remarks:  
śākendretha "locanāgnivadane yāte mahāvatsare  
māghe māsi sitatrayodaśa-tithau vāre śaśinyutsukāih /  
āgatya pranatair janair dvijavarais sāśvāsam abhyarhita-  
ś śrī lokesvaranīralanganrpatih pāhy utāntān kṣitim //

Apparently Kern had some difficulty reading this verse, for he left one short syllable open. On the estampage of the Fakultas Sastra, however, the correct reading is beyond doubt, it should be: śākendre śaśalānchanāgnivadane, i.e. 'in the year of the Śaka king moon (lit. having a hare as its mark), i.e. one, fire (three), mouth (nine) or Śaka 931 = AD 1009/10. In other words, this happened three years after the destruction of the capital, when prominent people there were in despair at the chaos and therefore appealed to Airlangga to re-establish normal order ('Protect thou the entire earth up to its end!'). The text makes it clear that Airlangga accepted this proposal and then started his reign officially, but he required many more years (up to 1035) to deal with his numerous enemies.

### Protect the earth

If we had adopted Damais' reading of the date corresponding to 1016/7 the visit to the hermitage by a delegation from the capital would have made no sense, as it would have taken place before the destruction of the capital! We should therefore return to the earlier reading according to which the raid took place in 1006/7 and the official beginning of

Airlangga's reign in 1009/10, or rather, the beginning of 1010 when Airlangga was twenty years of age.

A few other remarks may not be out of place. It has often been suggested that the attack of 1006/7 attributed to a certain hadji Wurawari, was inspired by Śrīvijaya, bent on

avenging the Javanese raid of about 995. For the Sumatranese empire 1006/7 was a favourable time for such an adventure, because it had just concluded a treaty with the Čōlas leading to the foundation by the Sumatranese king of a vihāra at Negapatam. For this reason Śrīvijaya had nothing to fear from the Čōlas at that time and had its hands free to sponsor retaliatory action against Java. Ten years later it was a different matter since relations with the Čōlas had deteriorated, leading to the well-known Čōla raid of 1023/4.

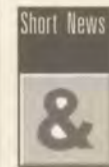
Finally, the just quoted verse from the Calcutta inscription is interesting for two other reasons. In the last pāda we read the words pronounced by members of the delegation: pāhyty=utāntān=kṣitim, 'protect thou the earth up to its end!' For those familiar with Indian epigraphy these words remind one strongly of almost the same words addressed by the dying Candra Gupta I to his son Samudra Gupta in the Allahabad Pillar Inscription in northern India (viz. nikhilām pāhy evam urvim iti, 'Protect thou thus the entire earth!'). This happened in about AD 330.

A similar example can be noticed at the accession of king Harsha of Kanauj (c. 606-647) in Uttar Pradesh, India. In the account by the Chinese pilgrim Hsüan Tsang it is told how Harsha, after the death of his brother-in-law Grahavarman and his elder brother Rājyavardhana, was approached by a delegation of nobles of Kanauj requesting him to mount the throne. After an oracle in which the bodhisattva Avalokiteśvara gave him the same advice in a dream, Harsha finally decided to accede to the throne.

It is clear that in both examples from Indian history the accession of both Samudra Gupta and Harsha was contested so that special steps had to be taken before they were able to reign as lawful kings. This strongly suggests that Airlangga's succession too, was contested. This is hardly surprising if one looks at the genealogy presented in the Sanskrit part of the Calcutta inscription where Airlangga traces his ancestry back to king Śiṅḍok for three generations and along a fairly tortuous line. Presumably Śiṅḍok had numerous descendants, some of whom with equal or stronger claims to the throne. If this is correct it would show that the Indonesian pundits responsible for the elaborate charters were well acquainted with details of the history of India. ■

Professor J. G. de Casparis is a guest researcher at the Projects Division, Department of Languages and Cultures of Southeast Asia and Oceania, Leiden University.

# Southeast Asian Studies on the Internet



The Internet provides Asia scholars with relevant information on institutions, archives and libraries, and on their specific areas of interest. A selection of Southeast Asian Studies resources is listed below.

### SOUTHEAST ASIAN STUDIES CENTRES

[HTTP://WWW.NIU.EDU/ACAD/CSEAS/CENTERS.HTML](http://www.niu.edu/acad/cseas/centers.html)

■ Links to Centres and Associations for Southeast Asian Studies mainly in the USA, but also in Asia and Europe. The site is part of the homepage of the Center for Southeast Asian Studies, Northern Illinois University, USA.

### UNIVERSITIES IN SOUTHEAST ASIA

[HTTP://SUNSITE.NUS.SG/SEALINKS/UNIVERSITY.HTML](http://sunsite.nus.sg/sealink/university.html)

■ Links to universities in Indonesia, Malaysia, the Philippines, Singapore, and Thailand. Maintained by SunSite, the National University of Singapore.

### SOUTHEAST ASIA WEB

[HTTP://WWW.GUNUNG.COM/SEASIAWEB/](http://www.gunung.com/seasiaweb/)

■ 'Internet Resources for scholars, researchers and friends of Southeast Asian Studies', maintained by Stephen Arod Shirreffs. Clear distinctions are made between informative and just-for-fun pages.

### SOUTHEAST ASIAN ARCHIVE

[HTTP://WWW.LIB.UCI.EDU/RRSC/SASIAN.HTML](http://www.lib.uci.edu/rrsc/sasian.html)

■ The University of California Libraries, Irvine, USA provides the UCI Southeast Asian Archive Newsletter online as well as links to other web pages on Cambodia, the Hmong, the Lao and Vietnam.

### DIGITAL ARCHIVES

[HTTP://WWW.LIBRARY.WISC.EDU/ETEXT/SEAIT/](http://www.library.wisc.edu/etext/seait/)

■ Search the digital archives of the Southeast Asian Images and Texts Project (SEAIT), created at the University of Wisconsin, Madison, USA.

### INTERNET RESOURCES ON THE PHILIPPINES

[HTTP://WWW.LIBRARY.WISC.EDU/GUIDES/SEASIA/PHIL01.HTM](http://www.library.wisc.edu/guides/seasia/phil01.htm)

■ Internet Resources on the Philippines: general information, newspapers and journals, history, government, politics, human rights, economics and business, statistics, education, language and literature, health, science and technology, arts and recreation, travel, internet discussion lists, and other internet sites.

Please also refer to the Gateway to Asian Studies at <http://ias.leidenuniv.nl/gateway/index.html>. You may send information about relevant Internet sites on Asian Studies and related topics to: [iasnews@rullet.leidenuniv.nl](mailto:iasnews@rullet.leidenuniv.nl).

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### ASIAN STUDIES ON MICROFICHE

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SOURCES FOR THE STUDY OF COLONIAL INDONESIA  
IMAGES OF EAST AND WEST: MAPS, PLANS,  
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THE SARVODAYA MOVEMENT IN INDIA, 1950s

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# East Asia

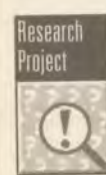


P.R. CHINA  
JAPAN  
KOREA  
MACAO  
TAIWAN

## On Chinese Discourse *le*

The particle *le* is one of the most elusive elements in Chinese grammar. Viewing discourse as social interaction in a pragmatic functional framework, a joint NWO (the Dutch National Science Council) project, undertaken by Dr Marinus van den Berg and Dr Guo Wu, has produced a number of findings concerning the particle and its discourse function, and this new approach itself has theoretical implications.

By GUO WU



The particle *le* is one of the more frequently used and discussed, but least understood, elements in Chinese grammar. While *le* regularly features in everyday discourse, traditional studies have focused mainly on its role in the sentence without paying adequate attention to the interactive social context in which it is used. The collaborative research project 'On Chinese Discourse *le*', undertaken by Marinus van den Berg and Guo Wu is an effort to approach this old problem from a new perspective. The overall goal of the project is to develop a pragmatic, functional framework which will allow for the description and explanation of the various functions of the particle *le* in an interactive context. The approach can then be extended to other particles and various grammatical processes employed by the Chinese language so as to produce 'A Chinese Discourse Grammar'.

### Theoretical framework

This project has developed a discourse model on the basis of discourse as social interaction and linguistic forms as clues and cues for the cognitive construction of the situation and ultimate understanding of discourse. It rejects sentence logic and holds that 'there are many important things about language that can never be understood by constructing sequences of words that begin with John and end with a period, and asking oneself whether or not they are sentences ...' (Chafe 1994:8). As revealed by studies in mental spaces: 'Expressions do not mean; ... the words themselves say nothing independent of the richly detailed knowledge and powerful cognitive processes we bring to bear' (Turner 1991:206). Therefore, to understand a piece of discourse is to apply in context the partial grammatical instructions provided by its linguistic form to reconstruct the situation, and make an appropriate response to it. And in order to reconstruct the situation one needs to activate selectively his/her knowledge on the typifications of everyday situations to fill in the gaps between the linguistic clues and cues.

### Situational changes

Chinese discourse particle *le*, as treated in the project, typically represents such a cue, which serves as an indicator of situational changes to the addressee and a signal for him/her to react to it accordingly. The signal is very partial and underspecified. It may be used in situations where the event involved is going to start, or has started, or has finished and the event may be habitual or specific. When isolated, a *le* sentence may be ambiguous in many ways, but there is no confusion in context – the signal is contextually efficient. The project argues that the essence of *le* is inchoativity. It is from this inchoative meaning that *le*'s function of indicating a currently relevant state has derived. By signalling the inception of a state in a sentence-final position, *le* effectively asserts the current existence of that state at the speech or a certain reference time. And the very fact that the speaker chooses to use *le* to point to a certain state of affairs as emerging in an ever-changing world reflects the speaker's intent in communication and implies relevance between what he says and the situation.

The project distinguishes two categories of changes signalled by *le*: objective and subjective. The former involves circumstances, or participants, or states of affairs, whereas the latter is related to the speaker's attitudes, beliefs, or mental processes. As objective changes are more easily recognized, the project especially examined subjective changes and subdivided them into five types: a) deviation from what is normal and usual; b) deviation from what is believed or assumed in the situation; c) new or present realization of the situation; d) variables in a situation; and e) subjective changes in time. While objective changes typically involve changes between different time points in reality, subjective changes, in general, reflect the differences between a state of affairs in reality and that in the speaker's mental world. The extended use of the particle *le* from indicating objective changes to subjective ones is in agreement with the tendencies proposed by Traugott of the main path of semantic changes: 'from external described situation to internal described situation', and towards becoming 'increasingly based on the speaker's subjective belief state'.

### The discourse function of *le*

The project reveals that the particle *le*, interacting with the information status of the content of *le* sentence, has a line-development function in discourse. A *le* sentence opens a line when it initiates a sequence of discourse acts by drawing the addressee's attention to a certain change in the situation. An opening *le* sentence necessarily carries new information, i.e. the change is new to the addressee. It is a signal to the addressee either to do something to respond to the situation, or hold his/her turn for more information to come. When the bulk of the information in a *le* sentence has been given, it may close a line, or a sequence of discourse acts either by summarizing the previous discourse, or by bringing the discourse back to the present scene to wind up one's turn. In the former case, the *le* sentence is often evaluative since the content itself is somehow already given and the shift of discourse orientation to an evaluation mode effectively invites the addressee's opinion. In the latter case, the *le* sentence points to a state of affairs that is either already active in the situation, or represents a temporal closure of activities according to our knowledge of the real world, signaling to the addressee to take on his/her turn or to prepare for a topic shift.

*le*'s opening and closing function lies in its function as a proximal deictic. By relating a certain state of affairs to the speech time, *le* brings the discourse back to the present interaction, or the speech theatre, effectively closing the established discourse world. The closure of the previous discourse world where some change happened, meanwhile, marks the inception of the state of affairs resulting from that change. The two different functions are, in fact, the two sides of the same coin. The closing *le* sentence is 'backward looking' and reacts to the foregoing discourse, creating the space for turn or topic shift, while the opening *le* sentence is 'forward looking', allowing the space for elaboration or the addressee's reaction.

### Sentence-completing function

The interactive perspective and the particle's core meaning and discourse functions established by the project have shed light on the so-called sentence-completing function, which the particle *le* has traditionally been claimed to have. In fact, the term is misleading as if there were sentences out of context. In our view, the so-called independent sentences are those that contain, explicitly or

implicitly, all the necessary elements of a situation: the event, participants, and circumstances. They can stand alone only in the sense they provide enough clues for the construction of the situation in which they occur, but not in the sense they may be used out of context. The fact that *le* can always make an awkward V-*le* O sentence sound natural is because the particle's link with the present (or a reference) time provides vital information about the setting of the situation, which is exactly what the V-*le* O pattern lacks.

### Significance

From a perspective that combines functional and cognitive grammar, the project has made a number of findings concerning the core meaning of the particle and its discourse functions that lead to in-depth understanding of how the Chinese particle *le* operates: when, how, and under what circumstances it is used and its implications and social functions when used in specific situations. The same approach may be applied to the analysis of other particles of Chinese to explore their functions in social interactions, and the results of these studies would provide more data for situation-marking in Chinese. A systematic treatment of such markings would not only advance our understanding of Chinese, but also contribute to typological studies of languages in general. Furthermore, the approach adopted in the project that has merged grammar and pragmatics harmoniously by recognizing the role of our knowledge and cognitive opera-

tions in discourse processing is of far-reaching significance beyond the studies of the particle *le*, or of Chinese grammar, with methodological implications. ■

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Dr Guo Wu, a Chinese linguist, is attached to the University of Western Sydney Nepean, Australia. He was an IIAS Affiliated Fellow from July to January 1999. E-mail address: g.wu@uws.edu.au.

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Surrey: Curzon, 1998, 368 pp.  
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Hamburg: Gesellschaft für Natur- und Völkerkunde Ostasiens,  
1998, 380 pp. ISBN 3-928463-63-2, ISSN 1436-0128

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Surrey: Curzon, 1998, 249 pp. ISBN 0-9666300-0-9

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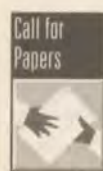
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5 > 7 JANUARY 2000  
LEIDEN, THE NETHERLANDS

# Agricultural and Rural Development in China (ECARDC VI) Shaping a New Rural Society in China



The past two decades in rural China have been characterized by profound changes in state and collective structures, privatization, industrialization, and urbanization. Increased productivity and mobility have led to higher incomes and more differentiation. The problems of Chinese farmers and of the rural population have grown more similar to those found in other developing countries: overproduction, fluctuation of prices and incomes, unemployment, and regional poverty. Economic growth has had its hidden costs in terms of environmental pollution, soil erosion, and loss of social security.

Several themes deserve a closer study: what were the factors behind the rapid growth of Township Village Enterprises (TVE's) and other sectors outside agriculture, and will they continue to drive rural development even in times of economic retrenchment? Which new types of village organization are best suited to the changed socio-economic functions of the village? How will the newly emerging entrepreneurial class translate its economic power into political power, and how will the rural poor be represented? Have the various rural development models of the 1990s diverged or converged, and how diverse has China's countryside become by now?

These and other issues may be treated under a common heading: the factors which will shape China's

rural society in the 21<sup>st</sup> century. Under this broad theme, we invite participants to present papers focusing on the social, economic, and political transformations of rural China, and particularly the interplay between government, local organizations, and market forces. We welcome not only village studies based on original research or technical assistance projects, but also academic reflections on the growing diversity of contemporary rural development and society, and the relations between agriculture and other sectors. In accordance with the tradition of the European Conference on Agricultural and Rural Development in China (ECARDC), papers which fall outside the conference theme may be presented as well.

## Pre-registration

The sixth session of the ECARDC will be hosted by the Research School CNWS (School for Asian, African and Amerindian Studies). The registration fees will be 200 Dfl. per person (approx. US\$ 100) and includes two lunches and a dinner.

Participants are asked to please pre-register before 15 March 1999, so that we know how many people to expect and make our preparations accordingly. For the pre-registration please contact us by e-mail.

## Deadline for the papers

The ultimate deadline for the papers is 31 October 1999. Those who cannot meet this deadline are asked if they would to send one copy of their article to their assigned discussant,

and to bring sufficient copies of their paper to distribute to the other participants at the conference.

## Electronic network / webpage

Thanks to the efforts of Claude Aubert, ECARDC members can make use of an electronic mailing list. All letters and documents sent to the following address: [Ecargc@ivry.inra.fr](mailto:Ecargc@ivry.inra.fr) will be automatically distributed to the respective e-mails of all members registered on the ECARDC electronic mailing list. In addition, at present Wu Kegang of the University of Liverpool, is constructing the ECARDC webpage, where news on the conference and paper abstracts will be posted in the future. ■

<http://www.liv.ac.uk/~kegangwu/ecargc.htm>

## China and her Neighbours

The book *China and her Neighbours. Borders, Visions of the Other, Foreign Policy, 10th to 19th Century* provides the reader with a well-founded and interesting survey on what the Chinese thought of 'foreign' lands, countries, and people during different periods of time, and the practical way in which they dealt with frontier problems or simply with certain 'foreign' persons, be these diplomats, merchants, or just travellers. Every article introduces a different aspect of this general topic.

■ By ANGELA SCHOTTENHAMMER



The designation of China as the 'Middle Kingdom' (Zhongguo) is already an indication that, at least in earlier times when this term came into existence, 'the Chinese' regarded themselves as being located at the centre of the world, a view which was in fact not particularly unfamiliar among people in the Western Christian world. Whether 'China', however, saw itself more as the centre of the universe or as an empire among equals, or whether many of the Chinese people did not really care about such questions, it goes without saying that borders and the existence of rulers beyond Chinese territory were very real and had to be dealt with.

In this context Sabine Dabringhaus and Roderich Ptak introduce eleven interesting case studies on different aspects and time periods from the 10th to the 19th centuries concerning borders, both land and maritime, visions of borders, and concrete interaction in foreign policy. Their leading question was 'the role of borders (boundaries, frontiers, limits) mainly in China's perception and management of other people'. Christian Lamoureux takes the border dispute between the Song and the Liao in

1074/75 as an example to show how differently the borderline was interpreted on both sides, and how the Song government, which eventually appointed Shen Gua, a famous contemporary geographer, as an envoy, found a practical solution to the problem.

In this respect, Lamoureux shows that the negotiations, at least in part, depended on the ability of the Song administration to collect, compare, and analyse historical archival materials from a geographical perspective. Johannes Kurz describes the significance of the Yangzi and the Yangzi region in the territorial disputes over Huainan between the Southern Tang dynasty and its northern neighbours in the mid-10th century, one characteristic of this border being its quality as natural fixed barrier.

Marion Eggert examines different visions of three different quality Korean borders in the eighteenth and nineteenth centuries as they are reflected in contemporary Korean travellers' accounts. She provides several text passages to show depending on their quality and disputability, how the different borders were perceived in a different way: *iji-Fenghuang* was the fixed border, *Paektu-san* tended to be seen as a frontier, a shifting border of hope and threat, and the maritime border, being neither stable nor secure in Korean eyes, was both. Morris

Rossabi investigates the specific foreign policy and relationship of the Ming Court towards the city state, Hami, located in the northwestern border region of China. He explains how the contemporary Ming policy was characterized by a certain realism about the 'Other' and that in this context Hami was supposed to function as a kind of buffer against the peoples of Central Asia.

Gudula Linck provides a concise survey on Chinese frontier poetry throughout the centuries. She presents various visions of frontiers, borders, and foreigners and is able to show that, however much these may have changed, a certain Chinese feeling of superiority was, as a rule, always present. China's border vision of Tibet is the subject of the investigation of Sabine Dabringhaus. After a brief survey on the relations between Tibet and China from the Tang up to and including the Qing dynasties, she discusses how the Manchu rulers of the Qing dynasty instrumentalized Tibetan Lamaism to control this southwestern neighbour politically.

Geoff Wade examines Chinese perceptions of themselves and their neighbours as they are reflected in Ming historiography. The Chinese often depicted themselves as the people who incarnated the correct moral virtues which contrasted with the Barbarian traditions of the 'Others'. In this context, Wade provides examples of how political and military actions against non-Chinese people were legitimated by this kind of manufactured higher ethics and eventually compares this habit with examples in contemporary China.

Roderich Ptak presents the Chinese views on the Paracel and Spratly Islands as they are reflected in geographical works from about 1000 to 1500. Historiographical evidence reveals that, as a rule, Song, Yuan, and early Ming texts do not contain references to these islands. As Ptak shows, this only changes in the 16th and 17th centuries. The islands are, however, rarely referred to as real islands or

even regarded as part of the empire. The failed British occupation of Macao in 1808 is the subject of Antonio Graça de Abreu. He describes in which way the Portuguese Miguel de Arriaga used and played off the British and the Chinese to secure Macao's status as a more or less 'independent' area and eventually successfully repelled the British.

The contribution of Thomas Höllmann introduces some aspects of the contacts of the Taiwan Alishan inhabitants with the Qing government in a region where fixed borders were non-existent. Ng Chin-keong ventures into China's heterogeneous and changing perceptions and treatment of her maritime border throughout the dynasties with the main emphasis on the late Ming and the Qing period.

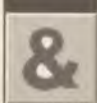
In this respect, he throws particular light on the evolution of the maritime defence policy of the empire and illustrates in which way during these time periods the sea was metamorphized to a natural defence barrier rather than being a means of easy access to lands elsewhere. ■

Sabine Dabringhaus and Roderich Ptak (eds)  
**CHINA AND HER NEIGHBOURS  
BORDERS, VISIONS OF THE  
OTHER, FOREIGN POLICY,  
10<sup>th</sup> to 19<sup>th</sup> Century.**  
Wiesbaden: Harrassowitz Verlag, 1997.

Dr Angela Schottenhammer was an IIAS individual research fellow between April 1996 and July 1998 and is now working as a research fellow at the Institute of Art, Martin-Luther-University of Halle-Wittenberg.

## Eighth Annual Meeting Chinese Linguistics

Short News



The University of Melbourne will host the Eighth Annual Meeting of the International Association of Chinese Linguistics (IACL-8) 5-7 July 1999. The deadline for papers was December 31, but the deadline for pre-registration is May 14, 1999. The conference fee will be A\$60 (A\$40 for students). Late registration fees will be \$15 higher in both categories. Notification of acceptance of papers will be sent out by March 15, 1999.

The University of Melbourne is located in the State of Victoria, Australia. You can find current information about local colleges, hotels, by visiting our website. Registration

forms and accommodation lists will only be mailed to those unable to use internet facilities. Reservations for accommodation must be made by contacting the university colleges and local hotels directly. ■

All communications should be sent to:

**IACL-8 ORGANIZING  
COMMITTEE**

Institute of Asian Languages and Societies, The University Melbourne,  
Grattan Street, Parkville VIC 3052,  
Australia  
Fax: +61-3-9349-4870  
E-mail: [iac1-8@asian.unimelb.edu.au](mailto:iac1-8@asian.unimelb.edu.au)

For further inquiries, or updated information, please visit our website:  
<http://www.IACL-8@asian.unimelb.edu.au>



# Japan's 'Comfort Women'

The term 'comfort women' is a commonly used rendition of the English translation of 'jūgun ianfu' ('military comfort women' in Japanese), and categorically refers to young females of various ethnic and national backgrounds and social circumstances who became sexual labourers for the Japanese troops before and during the Second World War.

By CHUNGHEE SARAH SOH

**Research Project**

The issues involved in the comfort women case are complex, running the gamut from the problem of 'militarized prostitution' to that of sexual slavery based on gender, age, social class, and ethnicity. The coerced sexual labour, i.e., sexual slavery, was inflicted primarily upon lower class young females of colonial Korea by imperial Japan during the Pacific War, but not every former comfort woman had been forcibly drafted. In addition, while women from colonized Korea constituted the overwhelming majority, Japanese women and women of other occupied territories (such as China, the Philippines, Indonesia, Burma, and Thailand) were also used as comfort women during the 15-year war of aggression imperial Japan pursued, starting from the Manchurian invasion in 1931 to its unconditional surrender in 1945.

The estimates of the number of women used as comfort women range between 80,000 and 200,000. It is believed that about 80% of them were Korean and that only about 30%

of the comfort women survived the War. There is no way to determine precisely how many of them were forced to serve as military comfort women. The only document, to my knowledge, that deals with the question is the 1994 'Report of a study of Dutch government documents on the forced prostitution of Dutch women in the Dutch East Indies during the Japanese occupation.' The study concludes that of the two hundred to three hundred European women working in the Japanese military brothels in the Dutch East Indies, some sixty-five were most certainly forced into prostitution, and that 'the majority of the women concerned does not belong to the groups of women forced into prostitution.' If the Dutch experience is in any way comparable to the other ethnic groups, then, the ratio of the women who were forced to serve as comfort women, one may surmise, was approximately one-third of the total number.

The issue of the wartime comfort women for the military of imperial Japan leapt to the attention of the world community nearly half a century after the end of the War, with a series of the United Nations Human

Rights Commission (UNHRC) hearings that began in 1992. Since then, the UNHRC has held a series of hearings and reviewed special investigative reports, and in August 1998 the final report on Wartime Slavery was submitted by Gay J. McDougall, the special rapporteur. McDougall, an American lawyer, regards the comfort stations as the 'rape centres' and recommended concrete measures to resolve the wartime comfort women issue, including the setting up of a new panel of national and international 'leaders with decision-making authority' to help provide state compensation to the individual survivors. The Subcommittee passed a unanimous resolution to support McDougall's report on August 21, 1998.

## Drastic shift

The significance of the series of UNHRC's formal hearings on the comfort women issue is that it has irrevocably transformed the nature of the comfort women debate, from a bilateral dispute over a class action suit (brought about by three former comfort women and other war victims in Korea against the Japanese government in December 1991) to an international human rights issue. In fact, the precedent-setting international debate at the United Nations has resulted in a drastic shift in the paradigm for representing the comfort women. In contrast to the pre-movement view of the comfort

women as prostitutes, the international community has now come to define them as victims of military sexual enslavement perpetrated by the Japanese state. However, in Japan, where licensed prostitution existed during and after the war until mid-1950s, many do not agree with the definition of the comfort women as sex slaves.

As a historical reality, the comfort women issue is complex, interpenetrating the dimensions of gender, social class, ethnicity, and state power. The symbolic representations of comfort women vary in accordance with the perspective of the subject position, as reflected in the variety of the names used to refer to them such as *shakufu* (waitresses, in Japanese), the 'p' (a Chinese slang term for the female sexual organ), and the *chongsindae* ('Volunteer' Labor Corps, in Korean). The success of the comfort women movement is largely due to the Korean women leaders' commitment to seek justice on behalf of the downtrodden comfort women and to change the patriarchal sexual culture, which is characterized by the double standard of sexual behaviour for men and women. The comfort women issue, as I see it, is embedded in the concentric layers of culture, politics, and justice. The categorical representations of comfort women as either prostitutes or sex slaves, I argue, are only partial truths deriving from the narrative frames that reveal and serve the political interests and the ideological stances of the opposing camps, namely, the Japanese state denying its legal responsibility for the survivors versus international

human rights specialists and feminist NGOs in Japan, Korea, and elsewhere demanding Japan's formal apology and state compensation to the survivors in the context of post-Cold War world politics of human rights. The very contestation over the representations of comfort women as prostitutes versus sex slaves underline the multiplicity and variability of 'the truth' inherent in the interpretations of controversial historical institutions such as the comfort system. ■

(A précis of the IAS lecture given at the CASA of the Amsterdam School for Social Science Research, 22 September 1998.)

Dr Chunghee Sarah Soh was a Senior Visiting Fellow at the IAS from 1 September to 15 October 1998. She is currently attached to the San Francisco State University and can be reached at e-mail: soh@sfsu.edu.

# The Study in Japan of Chinese Excavated Materials

Since the 1970s many written materials including various classics lost over two thousand years ago, have been excavated in China, and they have forced us to re-evaluate traditional Chinese written documents and academic studies. In Japan studies of and interests in these subjects have been very active. The use of these excavated materials has become a common practice in the study of ancient China. Lagging behind, European scholars have not yet familiarized themselves with these materials.

By PAULOS HUANG

**Research Project**

Many important ancient Chinese books were lost with the passing of the generations and owing to the lack of knowledge of these classics, many disputes concerning Chinese ancient history have waged, and many such arguments have proved insoluble, since scholars can only adduce their own hypotheses rather than rely on any historical evidence.

Since the 1970s, the situation has changed. Many archaeological finds in China have contributed a wealth of knowledge to ancient Chinese his-

tory. These written material finds include the following different types: 1) manuscripts which were not known before; 2) manuscripts which were listed by Sima Qian or Ban Gu in Han Dynasty, but of which the contents have always remained a mystery; 3) manuscripts which have survived partially as quotations in other works, but these fragments have been treated charily as false for centuries, since they are quoted only by later works; and 4) various previously unknown records of the life, rituals and customs of ancient China. Using these new discoveries as references, some of the old arguments can now be resolved, and the time has come for many of the

old opinions to be re-evaluated. The newly excavated materials have forced us to take a new look at the traditional studies which have dominated the Chinese classics for over two thousand years. Some scholars even argue that the whole section of Chinese academic history dealing with the classics has to be rewritten. Recent Japanese research on Chinese excavated materials is discussed briefly below.

## Seminars

For the past ten years the various seminars held in Japan indicate the interest of Japanese scholars in the excavated materials from China, for example, Ikeda Tomohisa: Mawangdui Wuxing, Jingfa and Zhouyi Silk Manuscripts at Nimsu gakusha and Tokyo Universities; Kudou Motoo: Shuihudi Qin and Baoshan Chu slips at Waseda University; Ikeda: Zhangjiashan Han slips at Chuo University; Ooda Yukio: Shuhudi Qin slips of Calculations of dates at Tokyo Gakugei University;

and Hirase: Zhongshan King Inscription in Institute of Oriental Culture at the University of Tokyo. These seminars have produced many publications on the related topics and have helped the training of many young scholars.

## Society

The Society for Chinese Excavated Materials (of which the original name was Chuugoku Shusyutsu todo shiryō kenkyūkai, changed to the present name in 1998) was formed in Tokyo in April 1995. Scholars of Chinese excavated materials studies from all over Japan have been brought together through this or-

■

'The time has come  
for old opinions to  
be re-evaluated'

■

ganization, and the subjects which members are studying cover philosophy, history, literature, ancient Chinese characters, astronomy, medicine, folk custom, etc. The society also has a fair few of foreign members. At present, it has over two hun-

dred members. The first president of the society was Professor Ikeda Tomohisa, and the second (and present) president is Associate Professor Kudou Motoo of Waseda University.

The activities of the Society for Chinese Excavated Materials include holding conferences and special seminars, publishing a newsletter (three times a year) and the Journal of Studies on Chinese Excavated Materials (Volumes one and two have been published, volume three is now being edited).

Each year three conferences are held. The presentations in 1998 included 1) Professor Tanaka Yuu: The calligraphy of Han slip manuscripts. 2) Matsuki Kika: 'Mai and Jingluo'. 3) Kudou Motoo Ozawa Masato, Iwamoto Metsushi: the computer database project on the Baoshan Chu bamboo slip manuscripts operated at Waseda University. 4) Paulos Huang: 'European Sinology and the Chinese Excavated Materials Studies in Europe'. And he has introduced his researches on the Laozi, Yuzi, Wangshan Chu bamboo slip manuscripts, and the Guodian Laozi. 5) Kondou Hiroyuki: the formation history of the Zhouyi based on the excavated materials. 6) Yoshikai Masato: 'From Seals to see the South Yue World'. ■

Dr Paulos Huang is attached to the Institute of Oriental Culture University of Tokyo. He can be reached at e-mail: pzhuang@ioc.u-tokyo.ac.jp.

THE GATE FOUNDATION IS AN INTERNATIONAL ART FOUNDATION DEVOTED TO PROMOTING INTERCULTURAL EXCHANGE OF CONTEMPORARY ART. THE GATE FOUNDATION AIMS TO STIMULATE KNOWLEDGE AND UNDERSTANDING OF CONTEMPORARY ART AND ARTISTS, EMPHASIZING NON-WESTERN AND MIGRANT CULTURES.

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## Inside Out: New Chinese Art

From September 1998 to January 1999 the Asia Society in New York presented *Inside Out*, an international exhibition of contemporary art from China. The exhibition, organized in co-operation with the San Francisco Museum of Modern Art, will also be held in San Francisco from February 26 to June 1. The two cities have two of the largest Chinese communities outside Asia.

By MARJAN VAN GERWEN



The exhibition shows more than 80 works by 58 Chinese artists, currently living in the People's Republic of China, but also in Taiwan, Hong Kong and overseas. The exhibition includes installations, videos, and performance art as well as the more traditional media, spanning some fifteen years (1984–1998). 'Inside Out' tries to explore the hybrid existence of younger Chinese artists. How are they responding to the modernization of their countries and how do they reinterpret their artistic and cultural traditions?

'Inside out' arrives at a time when the interest in Chinese culture has been sparked off by several recent shows ('Splendors of Imperial China' in the Metropolitan Museum of Art's in 1996 and 'China: 5000 Years' at the Guggenheim in New York). Gao Ming Lu, is guest curator for this exhibition. From 1985 until 1989 he was the editor of 'Meishu' (Fine Art) magazine and shortly before the Tiananmen Square protest, he organized the exhibition 'China / Avant Garde' at the National Gallery in Beijing in 1989. He came to the United States in 1991.

The central issues are modernity and identity and the exhibition tries to show the divergent philosophies that have arisen in response to the political upheavals in mainland China in the past two decades from the last days of the Cultural Revolution to the Coca-Cola materialism of the 1990s. As such, it gives a context to the art, making it more complex and more comprehensible than before.

### Political Pop

The rapid turnover of styles among PRC artists is a reflection of their sudden exposure to Western art. From 1949 until 1979, artists were restricted to a very limited ranges of choices: oil paintings in the socialist-realist mode, folk and popular art forms, or traditional brush painting.

Since 1979 foreign art has gradually begun to be published in magazines such as 'Meishu' (Fine Art), alongside more ideologically correct styles. Many young artists consider the post-1949 period as tradition and their attitudes to that period are surprisingly mixed. In the eighties the Political Pop movement appeared.



This movement, which was perhaps surprisingly, not an anti-Communist movement, was nevertheless considered as such by the international museum world and came in for its fair share of attention after 1989. The triple portrait of Mao by Wang Guan Yi, which caused a sensation in Beijing in 1989, is an example of this move-

ment. The works of Cao Yong and Liu Wei, for instance, show a critical point of view cast at society in China.

### Private emotions

The different road taken by Taiwanese artists stems from the particular circumstances of their island. After the eclipse of foreign colonialism, over the past twenty years the island has experienced rapid economic growth, massive industrialization, and increased political liberalization. Artists travelled abroad, bringing in and adapting Western styles.

The history of Western oil painting was thus always familiar to Taiwanese artists. It is not surprising that no exact parallel to the 'humanist' and 'political pop' trends of the PRC appeared in Taiwan. Two young Taiwanese artists, Hou Chun-ming and Huang Chih-yang are concerned with more private emotions, taboos, fears, and fantasies, than with materialist desire. They employ traditional Chinese brush painting and woodblock techniques, but effectively subvert and criticize conventional practices and beliefs in their work.

In the series 'Zoon', Huang Chih-Yang dissects the human body and reduces it to its most primal and organic state. He tries to explore the relationship between our changing external environment and our internal nature. 'New Paradise', fourteen panels of woodblock prints by Hou Chun-Ming, represent the changing relationship between men and women through their sexual organs. Now women no longer depend on men, men feel rejected.

The concern of Hong Kong artists is with identity and belonging, issues which have been thrown into stark relief in the context of Hong Kong's return to China and the end of colonialism. Reflecting the urgent sense of transition, contemporary art in Hong Kong has shown

new force and inventiveness, particularly within the last two to three years, a fact reflected in the choices of artists in the exhibition. The installation with video by Ho Siu-kee 'Walking on Two Balls' provides metaphors for the difficulty of the idea of passage as both a spiritual and a physical condition.

### Splashed ink

The artists demonstrate that the globalization of contemporary Chinese art is increasing in diversity and richness. Some of the artists who now work outside China consider themselves primarily as contemporary, rather than Chinese, artists. Others, such as Cai Guo-qiang, still draw on Chinese themes but explore them through the distanced perspective of an expatriate catering to an audience that is more often than not non-Chinese. His installation, 'Borrowing Your Enemy's Arrows' takes its name from an ancient Chinese myth. Ren Jian has turned to a commercial kind of pop-art. He has made a massive cosmogony painting called 'Primeval Chaos' on a hundred-foot scroll made of nylon rather than the traditional silk. Several of these artists returned to China to seek materials and inspiration, among them Wang Tianze who created 'Ink Banquet', in which he has splashed a table, chairs, and place settings with ink.

One of the pervasive themes is the interest in exploring the forms and meaning of script. It is no coincidence that script, rather than religious image, constitutes the most enduring aspect of tradition and one in which artists continue to find inspiration. The obsession with pseudo-characters is common to artists from the PRC, Taiwan, and overseas. The work of Wenda Gu and Xu Bing can be read at

another level: the predilection for distorting and dissolving images so that they lie on the border of a meaningless pattern is a hallowed tradition in Chinese art, stretching back through the spatial and semiotic ambiguities of scholar painting to roots in the tantalizing patterns of archaic bronzes. Xu Bing's 'Book from the Sky' seems a reverent homage to the ancient art of woodblock printing. It features dozens of what appear to be Chinese characters, the building blocks of the common script that is the only real unifying principle for the Chinese empire. Every character is in fact a meaningless scribble concocted by the artist. Xu sees it as a statement of the ancient Taoist belief that true knowledge does not come through words but through experience.

Through their diversity, the works incorporate the themes of a culture in transition. Whereas in Hong Kong the question of identity seems to be directed at the future more than the past, in Taiwan and, to a certain extent, in the PRC it evokes a nostalgia for the past. While in Taiwan memories of the family loom large, in the PRC surprisingly the Cultural Revolution is sometimes evoked nostalgically. The catalogue accompanying the exhibition contains nine essays that investigate the critical position of Chinese art in the global arena and the ongoing influence of its heritage. ■

Marjan van Gerwen is Project Co-ordinator of international projects at the GATE Foundation. She can be contacted at the above address.

## Love Forever

Short News

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Thirteen years after the Second World War Yayoi Kusama entered the American art scene. The exhibition 'Love Forever: Yayoi Kusama 1958-1968' opened in Los Angeles in 1998 and will close in the Museum of Contemporary Art in Tokyo, 4 July 1999.

In 1958 Kusama arrived in New York at the age of 29 with 2000 small works on paper, many of which bore the marks of what would soon become her signature motif: a buoyant field of little dots and specks surging in space.

Some of these intimate works, along with sculpture, installations, film and photo documents of performances, are the subject of 'Love Forever', the ten-year retrospective of Kusama's work. The curators, Lynn Zelevansky and Laura Hoptman, claim that the retrospective, beginning with work from 1958 and extending to 1968, covers the period that establish-



es Kusama's rightful position in international and New York art history.

The importance of Kusama for the development of female artists, in the openness which is striking in her narcissistic self-portraits, is undeniable. Kusama has influenced many young artists with her personal and emotional approach. ■

'Love Forever: Yayoi Kusama 1958-1968': Walker Art Center, Minneapolis, until 7 March 1999; The Museum of Contemporary Art, Tokyo, 29 April – 4 July 1999.

# Women in the Realm of Spirituality

The exhibition 'Women in the Realm of Spirituality', in the National Gallery in Jakarta in September 1998, deals with the spiritual life and experiences of sixteen Indonesian women artists: Alce Uly Panjaitan, Astari Rasjid, Hildawati Soemantri, Inda C. Utoyo, Iriantine Karaya, Maartri Djorghi, Marida Nasution, Paula Isman, Ratmini Soedjatmoko, Reni Anggraeni, Reni Hoegeng, Rini Chairin Hayati, Sriyani Hudyonoto, Tris Neddy Santo, Wiranti Tedjasukmana, and Yanuar Ernawati.

By ILSE CHIN

'Women in the realm of spirituality' was curated by Jim Supangkat and Sari Asih Joedawinata. The idea behind the exhibition to become acquainted with the actual realm of spirituality. For each of the artists spirituality has its own meaning and the realm is broader than might be thought as it is not confined to a religious realm. Supangkat and Joedawinata believe that spirituality is part of the human spirit and all the things which are not material in nature.

Following the fundamental premises of feminism, the scope of spirituality within feminist discourse was broadened. The spirituality which eventuated was no longer simply religious spirituality, but was inextricably linked to the ancient polytheistic beliefs in which supreme spirits are held not only to be gods who are male, but also to be goddesses who are female.

Paula Isman's piece *Eva-Maria* displays women's superiority in religious spirituality. In her work, *The Bride: Seven Spirits in Asia*, Alce Uly shows the belief that human beings, men as well as women, are women in the eyes of God.

### Three generations

The sixteen women featured in this exhibition are from three different generations: women in their 70s, 50s,

and 40s. They are not women who would call themselves feminists, although some representations are somewhat radical and display dilemmas, which have a political power to



Spirit of Life

criticize. A critical attitude is reflected in the views of Ratmini Soedjatmoko. Ratmini is a well-known pioneer in many art circles in Indonesia. She even played a role in the creation of the Jakarta Arts Center. Even though she is one of the older participants, her attitude is as radical as that of the younger generation. In 1972 she formed the group of women painters called 'Grup Sembilan' (Group of Nine), including Paula Isman and Wiranti Tedjasukmana. They became an important forum for the emergence of Indonesian women artists. Like many

Yes She Is, which is dedicated to the relationship between women.

### Nature

In Indonesia there is a strong belief that man must be at peace with nature and live in harmony with it. Nature is considered to exhibit equilibrium and, because of that, it is believed that it can become a place for those seeking answers in facing various dilemmas. The works of Alce Uly and Chairin Hayati, which seem to limit women, are representations of their own identities, which still have roots in a belief

in nature. In Indonesia, individual characteristics are believed to be capable of creating spiritual power in the individual. For such an individual, the basic nature of giving birth and the emotional ties between a woman and her children should be seen as a source of spiritual power in the individual women. Chairin Hayati tests this individuality by representing women's relationship with men, other women, children and animals. These relationships differ from one another and their differences lie in the degree of spirituality found within each of the relationships.

### Life force

Most Indonesian traditions are connected with a belief in nature and most believe in balance. Spirituality in the traditional realm of ideas is known to function as something to hold on to and also as the spirit of life. In her work *Marida Nasution* presents Spirit of Life the role of spirituality as something to hold on to in life. This piece consists of four parts, each showing a stage in the life of a traditional working woman, from youth to old age. In Marida's work this woman is a seller of jamu. She sells the traditional herbal remedies used by traditional women to maintain their health. Through the different stages of the life of a jamu seller Marida presents the life force energy of these women. Like philosophy in Western society, spirituality in the traditional realm is connected with reflections, which are close to phenomenology. A critical attitude in looking at tradition is reflected in the views of Ratmini Soedjatmoko. 'Don't follow all of this tradition, tradition must also be seen in the context of change. All things should be balanced and fulfil one another.' Not all stories regarding tradition in this exhibition end in equi-

brium and serenity. The works of Astari Rasyid cast tradition and balance into a state of disorder. Her rebelliousness can be seen in *Axing the Message*, in which bedoyo dancers (woman performers of classical Javanese dance) melt. Through this melting, she represents what has become a worn-out tradition. However it is not only tradition, but also the problem of the fate of women in tradition that is an issue.

### Political events of May 1998

Inda C. Utoyo presents the political upheaval of May 1998 in Indonesia in her work *The Myth*. This upheaval was marked by political deceptions, power struggles between groups, demonstrations, racism, and riots causing thousands of deaths. A number of women, particularly women of Chinese descent, were raped in the most cruel fashion. In her piece, *Justice Attacked*, Wiranti Tedjasukmana comments on this situation by evoking a kind of irony. She has painted the Goddess of Justice being attacked by snakes in a most expressive way. 'A woman is used as the symbol of justice, but women still have difficulties seeking justice'. In *Srikandi Accuses* Ratmini Soedjatmoko represents this event in the symbols of the wayang (shadow play). She paints *Rahwana*, known as the cruel, sly king with ten faces, to illustrate the instigators of the violence against women in May 1998. Astari Rasyid feels that this exhibition, which deals with woman in the realm of spirituality, needs to be mediated by thoughts which deal with men and women in the realm of femininity. 'Only with this femininity can society be saved. Maybe the 21st century will be the century of women. And perhaps femininity will save the earth from the destruction of its environment and civilization after wiping out male ideology'. ■

## The 1998 Prince Claus Awards

The Prince Claus Fund honoured sixteen laureates on 9 December 1998 at the Royal Palace Amsterdam. All laureates are artists and intellectuals of great creativity and innovative spirit. They promote elements which would otherwise receive little attention, value things which are barely appreciated by others, make links which have never been made before, preserve what has almost been lost, and say what otherwise would have remained unsaid. They deserve the highest esteem for their commitment to their work and to bringing about positive changes in their own surroundings.

The Prince Claus Fund (The Netherlands) supports activities in the field of culture and development by granting awards, funding, and producing publications, as well as by financing and promoting intercultural exchanges and innovative projects. The annual Prince Claus Awards are presented to artists or intellectuals working in the field of culture and to organizations engaged in cultural research or the promotion and dissemination of culture.

The Principal 1998 Prince Claus Award went to the Art of African Fashion represented by three leading

figures in that field: Alphadi (Niger); Oumou Sy (Senegal), and Tetteh Adzede (Ghana). Amongst the thirteen other Prince Claus Awards (to artists in the Middle East, Africa, and Latin America) were five Asian laureates.

### Heri Dono (Indonesia)

The work of Heri Dono (1960, Jakarta) includes drawings, paintings, installations, and performances. It addresses social and political issues through absurdist imagery. His work displays great openness towards art forms which are outside the accepted disciplines of the visual arts: he uses cartoon-like elements

taken from the wayang kulit, the Indonesian shadow theatre. Heri Dono addresses a wide variety of issues, from famine to unemployment, drugs, ecological hypocrisy, and political violence. His work has its origins in the Indonesian situation but considers phenomena, which are recognized world-wide.

### Jyotindra Jain (India)

Jyotindra Jain (1943, Indore) is a brilliant scholar and an innovator in the field of museology. Since taking over the directorship of the Crafts Museum in Delhi in 1984, he has used it as the vehicle for an extraordinary task: reviving traditional arts and handicrafts of India, including those from the tribal areas. Jyotindra Jain breaks down prejudices concerning crafts and art, tradition and modernity, 'low' and 'high' culture. Jain proposes and practises a different model, in which traditional and folk art co-exists and mingles with the modern, industrial present.

### Redza Piyadesa (Malaysia)

Redza Piyadasa (1939, Kuantan) devotes himself both to the practice and to the theory of art. During the sixties and seventies he filled a serious vacuum, at a time when there was scarcely any debate on the subject of art history or art criticism in his country. In his many publications, both in English and in Malay, he examines the contexts of art and their significance for the construction of artistic traditions and artistic values. His interest is centred on modern Asian art, which he places in relation to traditional Asian art forms and Western contemporary art.

### Kumar Shahani (India)

Kumar Shahani (1940) makes films of great integrity. His cinema is complex, demanding, uncompromising, and avant-garde. Shahani has worked on the language of cinema through a continuous exploration of the traditional art forms, such as classical music and dance, the classical Indian epic, the modern epic, and

contemporary literature. Increasingly in India, as in the rest of the world, genuine culture is having to yield to market pressure. Despite this, Kumar Shahani still holds on to his idealism and on his own honest views on modernity and globalization.

### Tiang Zhuang Zhuang (PR China)

Tian Zhuang Zhuang (1952) is a courageous film director. He belongs to what is known as the Fifth Generation of Chinese film-makers, which launched a new wave of cinema in the mid-eighties. Tian Zhuang Zhuang explores the boundaries of Chinese cultural space; his films are concerned with and reflect real life. Tian justifies the production of films that might not suit mass tastes. He was banned from film-making in China following the release of 'The Blue Kite' (1993), a film commenting on recent Chinese history and politics. He continued, however, to devote his efforts to the Chinese film industry and during the past years has helped in the realization of productions by other film-makers, particularly younger ones. Recently he has been given the opportunity to start on a new project of his own. ■

# Art

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

## AGENDA

FEBRUARY 1999 > JUNE 1999

### AUSTRALIA

#### Quadrivium

2-50 Gallery Level 2  
South Queen Victoria Building,  
George Street  
Sydney NSW 2000  
tel: +61-2-9264 8222  
fax: +61-2-9264 8700

#### until 3 February

Passion  
Contemporary glass from Australia and  
Japan. Featuring Giles Bettison, Gisele  
Courtney, Ben Edols, Kathy Elliott,  
Klaus Moje, Kirstie Rea, Kazumi  
Ikemoto, Yoshihiko Takahashi.

#### 11 February - 1 March

Metal Element II  
Contemporary jewellery and object  
design from Australia and Japan.  
Featuring Yur Kawanabe, Eugenie Keefer  
Bell, Tomoyo Hiraiwa, Kazuko  
Mitsushima, Mieko Matsue, Minato  
Nakamura, Emiko Suo.

### BELGIUM

#### Chinese Pavilion / Japanese Pagoda

Van Praetlaan 44  
10120 Brussels  
tel: +32-2-2681608  
daily: 10am - 5pm closed on Monday

#### Permanent exhibition

Important collections of Chinese and  
Japanese export porcelain.

### CANADA

#### Art Beatus

MI 888 Nelson Street  
Vancouver BC V6Z 2H1  
tel: +1-604-688-2633  
fax: +1-604-688-2685

Art Beatus highlights contemporary  
international art with a special focus on  
Asian art.

### 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

#### Permanent collection

Art and Archeology of China from the  
Neolithic to the 13th century.

### GERMANY

#### Museum für Ostasiatische Kunst

Takustrasse 40D-  
14195 Berlin (Dahlem)  
tel: +49-30-8301383/83011  
fax: +49-30-8316384

#### Permanent collection

The museum offers a comprehensive  
overview of the fine and decorative arts of  
China, Japan and Korea, emphasising the  
genre of painting. Its collection of Asian  
graphic art, primarily Japanese woodblock  
prints is one of the finest and most  
important in Germany.

### GREAT BRITAIN

#### British Museum and Museum of Mankind

Great Russell Street  
London WC1B 3DG  
tel: +44-171-4127111  
fax: +44-171-3238614/8480

#### Permanent collection

Antiques from Egypt, Western Asia, Greece  
and Rome, as well as prehistoric and  
British art, Medieval, Renaissance, Modern  
and Oriental collection, prints, drawings,  
coins and medals.

#### until end 1999

Arts of Korea  
'Arts of Korea' will present an  
overview of Korean art and archeology,  
ranging from the Neolithic period to  
the 19th century. The exhibition  
includes loans from the national  
Museum of Korea, the British Library  
and several private collections. The  
exhibition will be a forerunner of the  
Museum's new permanent Korean  
Gallery scheduled to open in 2000.

#### Ashmolean Museum

Beaumont Street  
Oxford OX1 2PH  
tel: +44-865-278009/110  
fax: +44-1865-278018  
Tuesday to Saturday 10am - 4pm;  
Sunday 2 - 4pm

#### until 28 February

Chinese Silks  
Large 18th- and 19th-century silk  
hangings from the Museum's collection.

#### 3 March - 2 May

Buddhist Art from Tibet: The E.M.  
Scrutton Collection  
The collection is notable for its rich  
and diverse representation of the arts  
of thangka (scroll) painting, bronze-  
casting, metalwork and ivory and bone  
carving.

#### 4 - 30 May

Tajammul Hussain

#### Brunei Gallery

School of Oriental and African Studies  
Thornhaugh Street  
Russell Square  
WC1H 0XG London  
tel: +44-171 3236230  
fax: +44-171-3236010

#### 12 April - 18 June

China Close up: Photographs of daily lives  
The exhibition is part of an ongoing  
project being undertaken in China by  
photographer @13f: Sandrine Rousseau,  
featuring colour photographs  
contrasting the daily lives of people in  
urban and rural China.

#### Percival David Foundation of Chinese Art

53 Gordon Square  
London WC1H 0PD  
tel: +44-171-3873909  
fax: +44-171-3835163

#### until 31 May 1999

Rare Marks on Chinese Ceramics  
A joint exhibition with the Victoria and  
Albert Museum which will explore the  
nature and meaning of rare marks using  
ceramics from both collections. The  
pieces date from the 15th to the 20th  
century and were made in Jingdezhen,  
Dehua and Yixing.

#### Chinese Arts Centre

39-43 Edge Street  
Manchester M4 1HW  
tel: +44-161-832-7271  
fax: +44-161-832-7513

#### 19 February - 2 April

Sauce  
This exhibition presents works from  
Anthony Key and brings together a  
definite selection of sculpture works  
from 1996-98, that subverts the objects  
of our weekly shop in the supermarket  
and take-away experience. Key's work  
explores naturalization through the use  
of crude and crafted objects that define  
the relationship between immigrants and  
their host countries, in particular what  
it means to be British and Chinese.



Wood carving by Kono Bairai, 1882.  
Ceramics Museum 'Het Prinsessehof' Leeuwarden, The Netherlands.

#### Laing Art Gallery

Newcastle upon Tyne  
URL: [www.the-people.org](http://www.the-people.org)

#### until 2 May

Representing the People  
This contemporary art exhibition  
reflects the present day Chinese  
society through fifty figurative paintings  
from ten Chinese artists. Information  
about the exhibition can be found at  
the Chinese Arts Centre in  
Manchester.

### INDIA

#### The Window

33 Altamount Road  
Mumbai 400 026, India  
tel: +91-22-386 96 28  
fax: +91-22-389 1606

#### until 16 February

A Passionate Detachment  
The evolution of the oil paintings of  
Biren De clearly reveal an erotic-  
spiritual struggle in the manner by  
which the figure and its human  
togetherness gradually dissolves.

#### 18 February - 2 March

Preliminary Studies  
An exhibition of pen and ink drawings  
of A. Ramachandran.

### INDONESIA

#### Galeripadi

Jl. Ir. H. Juanda 329, Bandung 40135  
tel: +62-22-250-0578  
fax: +62-22-250-4229  
Tuesday to Sunday 10am - 20pm

#### February 1999

Zoukifli Yusoff  
A exhibition of paintings by this  
contemporary artist from Malaysia.

#### March 1999

Comic World  
Comics of Thariq, Motul, Cimot and  
Pidi request the change of histories,  
myths, values of truth and nations.

### JAPAN

#### Museum of Contemporary Art Tokyo

4-1-1 Miyoshi Koto-ku  
Tokyo 135-0022  
tel: +81-3-62454111  
fax: +81-3-62451140/1141

#### Permanent collection

Exhibition of the history of contemporary  
art in Japan and other countries after  
1945 shown by works chosen from the  
museum's collection.

#### until 28 March

MOT Annual 1999: Modest Radicalism  
The exhibition is composed of 9 young  
Japanese artists and conceives to give a  
form to a common climate, or temper,  
characteristic to modest expression.  
This expression was used in the mid  
nineties by lack of visual volume or  
interest in everyday life.

The Tokyo Station Gallery, opened in 1988  
and is located in the corner of the former  
Tokyo Station which was constructed in  
1913. Aiming to be a small but authentic  
art gallery, its focus is given to  
photographs, poster art, architectural  
design and Japanese modern artists.

### THE NETHERLANDS

#### Kunsthof 88

Elisabethhof 2  
7600 AS Almelo  
tel: +31-546-852692

#### 20 February - 28 March

Canvas  
Contemporary Art from Asia and Latin  
America in co-operation with the  
Canvas Foundation.

#### Rijksmuseum

Hobbemastraat 19  
PO Box 74888  
1070 DN Amsterdam  
tel: +31-20-6732121  
fax: +31-20-6798146  
daily 10am - 5pm

The South wing of the museum presents  
a new permanent exhibition of Asiatic art.  
The choice has been made not to  
categorize according geographical area -  
China, Japan, India, Indonesia but to divide  
the whole collection into sculpture,  
painting and decorative art.

#### Foundation for Indian Artists

Fokke Simonszstraat 10  
1017 TG Amsterdam  
tel: +31-20-6231547  
fax: +31-20-6231547  
daily 1pm - 6pm, closed on Monday,  
1st Sunday of the month 2pm - 5pm

#### 13 February - 18 March

Dilip Sur: drawings

#### 20 March - 22 April

Bharti Kher: new works

#### 24 April - 27 Mai

Vivan Sundaram

#### 29 Mai - 26 June

Manisha Parekh: work on paper

#### 1 June - 6 June

KunstRai: Sanjeev Sinha

#### Gate Foundation

Keizersgracht 613  
1017 DS Amsterdam  
tel: +31-20-6208057  
fax: +31-20-6390762

#### until 26 February

Not a Chinese Show  
With the participation of the Chinese

19th century doll, Mingei Japanese Folk Art,  
Groninger Museum, The Netherlands.



artists Ding Yi and Hong Hao, the exhibition will deliver a critic to exhibitions based on country presentations. These two artists will be accompanied by the Dutch artists Tjong Ang and Roy Villevoye with their work 'School Pictures' about the Western ideas on China.

**Groninger Museum**

Museumland 1  
9700 ME Groningen  
tel: +31-50-366555  
fax: +31-50-3120815

until 7 March  
Mingei

The Montgomery collection consist of a varied collection of the Japanese folk art. The exhibition shows wooden, granite or clay man- and animal figures used in the temples, sake bottles, lamps made from lacquer and paper, kimonos and many more.

until 28 February

Paint it Red: Chinese propagandaposters (1949-1999)

The exhibition around Chinese propagandaposters is being organised in connecting with the 50th birthday of the Chinese revolution.

**Museum of Ethnology**

Willemskade 25  
3016 DM Rotterdam  
tel: +31-10-4112201  
fax: +31-10-4118331  
Tuesday to Friday 10am - 5pm,  
Saturday and Sunday 11am - 5pm

Due to renovations the Museum will be closed until October 2000.

**Het Prinsessehof**

Grote Kerkstraat 11  
8911 DZ Leeuwarden  
tel: +31-58-2127438  
fax: +31-58-2122281

until 28 February

Japonisme-Art Nouveau  
Highlights from the Bambus & Fächer private collection with European ceramics inspired by Japan and Japanese ceramics inspired by Europe.

**NORWAY**

**Ethnographic Museum**

Frederiksgate 201640 Oslo  
tel: +47 22 859300  
fax: +47 22 859960  
daily (september 15th to May 14th)  
12 - 3pm, (May 15th to September 14th)  
11am - 3pm, closed on Monday

Permanent collection  
East Asia, Africa, North-America, South-America, Arctic, and sub-Arctic.

**PORTUGAL**

**Museum of Ethnology**

Avenida Ilha da Madeira  
1400 Lisboa  
tel: +351-1-301526415  
fax: +351-1-3013994

Due to renovations the museum will be closed in 1999.

**SINGAPORE**

**Asian Civilisations Museum**

39 Armenian Street  
Singapore 179939

Permanent display

Chinese Culture and Civilisations. This exhibition will introduce visitors to the world of Chinese beliefs, symbolism, connoisseurship and the Chinese scholar tradition.

Mid June - Mid September

Gold of Tibet & Nepal  
The Body Beautiful: Jewellery of South-east Asia

**SWITZERLAND**

**Baur Collection**

8 Rue Munier-Romilly  
1206 Geneva  
tel: +41-22-3461729  
fax: +41-22-7891845  
daily: 2pm - 6pm, closed on Monday

Renewed permanent collection

A presentation in four new exhibitions rooms of rarely shown Japanese and Chinese objects: Satsuma ceramics, stamps, Chinese lacquerware.

中國人民偉大領袖毛主席



Paint It Red, Chinese Propaganda (1949-1999), Groninger Museum, The Netherlands.

**TAIWAN**

**Taipei Fine Arts Museum**

Sec 4  
181 Chung Shan N. Road  
Taipei

until 14 March

Asian Traditions/Modern Expressions: Asian American artists and abstraction 1945-1970

**THAILAND**

**Gallery of Fine arts**

Silpakorn University  
Klan Gwan House 11, 19th floor  
140/1 Wireless Road  
Bangkok 10330  
tel: +66-2-255-9100 ext. 201  
fax: +66-2-255-9113-14

opened 1 February

Alter-Ego  
The exhibition aims to develop a closer relationship between Thailand and Europe and to enhance cross-cultural dialogues. European artists will be working in Thailand as artists in residence.

**UNITED STATES OF AMERICA**

**Honolulu Academy of Arts**

900 S. Beretania Street  
Honolulu, Hawaii 96814-1495  
tel: +1-808-532 8700  
fax: +1-808-5328787

Continuing exhibition

Taisho chic  
Many of the early 20th century art movements which originated in the west such as Impressionism, Art Nouveau and Art Deco, also affected the modern Japanese artist. This exhibition highlights Japanese works of art and everyday items which show modern design elements of the Taisho period (1912-1926).

**The Metropolitan Museum of Art**

5th Avenue at 82nd Street  
New York NY 10028  
tel: +1-212-8795500  
fax: +1-212-5703879

opened 9 June

Arts of Korea

The installation showcases 100 of the finest examples of Korean art in all major media-ceramics, metalwork, lacquerware, sculpture and paintings from the Neolithic period through the eve of modern times. The selections are drawn from public and private collections in Korea, Japan, and the United States.

Continuing exhibition

Chinese Galleries Reinstallation  
On show in the Douglas Dillon Galleries and the Frances Young Tang gallery will be 8th to 20th century paintings. The Herbert and Florence Irving Galleries for Chinese Decorative Arts will house jades, lacquers, textiles, metalwork and other objects from the 12th to 18th centuries.

13 April 1999 - 9 January 2000

Guardians of the Longhouse: Art in Borneo

**The Asia Society**

725 Park Avenue  
New York, NY 10021  
tel: +1-212 2886400  
fax: +1-212-5178319  
daily 11am-6pm, Thursday 6pm - 8pm,  
Sunday 12 - 5pm

18 February - 30 May

Bamboo masterworks  
Japanese baskets from the Lloyd Jotsen collection. Around 85 of the finest pieces of this collection will be on show for the first time.

**Fourth International Asian Art Fair**

Seventh Regiment Armory  
Park Avenue at 67th Street, New York

25 - 30 March

Asian Art Spanning Two Millennia  
John Eskenazi will exhibit a Gandharan grey schist standing Buddha dating from the 1st/2nd century AD, south-east Asian bronzes, a 13th century sculptural portrait of a Tibetan Buddhist hierarch and several more.

**Sotheby's New York gallery**

Fuller building  
41 East 57th Street  
New York  
tel: +1-212-606-7176  
fax: +1-212-606-7027

24 March - 3 April

Sacred Symbols: The ritual art of Tibet  
The exhibition presents Buddhist ritual and ceremonial objects ranging in date from the 12th to the 19th century.

**First USA Riverfront Arts Center**

800 South Madison Street  
Wilmington, Delaware 19801-5122  
tel: +1-302-777-7767  
fax: +1-302-658-2040

10 April - 6 September

Splendor of Meiji: Treasures of Imperial Japan  
The collection shows works of art in metal, lacquer, ceramic, enamel and porcelain of the Meiji Era (1868-1912).

**Pacific Asia Museum**

46 North Los Robles Avenue  
Pasadena  
California 91101  
tel: +1-818 4492742  
fax: +1-818 4492754

An exhibition of ceramics from the permanent collection, including objects from the Lydman, Snukal and Otto Collections, which includes ceramics from the Han, Tang, Song, Yuna, Ming and Qing Dynasties.

**Asian Art Museum San Francisco**

Golden Gate Park  
San Francisco  
tel: +1-415-3798801

Ongoing exhibition

Chinese Bronze Sculpture from the Permanent Collection  
Jade: Stone of Heaven

**Arthur M. Sackler Gallery**

Smithsonian Institute  
1050 Independence Avenue SW  
Washington DC 20560  
tel: +1 202 3574880  
fax: +1-202-3574911 (7862317)

Continuing indefinitely

Through his award-winning photography Yu Yuntian shares his ongoing dialogue with nature. The opportunity he had to travel throughout China resulted spectacular scenery and images of some of China's best known and least known locations.

**Freer Gallery of Art**

1000 Jefferson Drive at 12th street SW  
Washington DC 20560  
tel: +1 202 3572104  
fax: +1 202 3574911

Continuing indefinitely

Seto and Mino Ceramics  
An invitation to Tea

**Curtis Arts Humanities Center**

2349 East Greenwood Village  
Denver, CO 80121-1570  
tel: +1-303-797 1779  
tue-fri from 10 till 5 pm

until 26 February

Spiritual Landscapes, Satirical City Scenes: Contrasting Views of Contemporary China  
Two contemporary artists - Qui Deshu and Wang Jinsong - offer contrasting visions of modern-day China. Both began their artistic careers as practitioners of traditional Chinese art, then later drew on western art forms to develop their own distinctive styles.

**VIETNAM**

**Red River Gallery**

71A Nguyen Du Street  
Hanoi  
tel: +84-4-229064

Permanent collection

Work by the Vietnamese artists Khuc Thanh Binh, Thah Chuong, Dao Tanh Dzuy, Pnam Minh Hai, Dang Xuan Hoa, Tran Luong, Pham Hong Thai, Boa Toan, Truong Tan, Do Minh Tam.



Porcelain Plate, France, Bernon (1880-1885), Ceramics Museum 'Het Prinsessehof' Leeuwarden, The Netherlands.

The Arts of China  
Metalwork and Ceramics from Ancient Iran Sculpture of South and Southeast Asia Luxury Arts of the Silk Route Empires

From 5 April 1998

Khmer Ceramics  
Eighty rare glazed ceramics from the 9th to the 14th century Khmer empire go on view in the South Asian sculpture gallery. The works range in height from less than an inch to more than 2 feet and are fashioned into animal, bird and human forms, as well as into gracefully curving jars decorated with incised designs.

**Houston Museum of Natural Science**

One Herman Circle Dr.  
Houston, TX 77030  
Tel: +1-713-639-4687  
Fax: +1-713-523-4125

1 February - 31 April

Majestic Dreams, Majestic Scenes:  
Chinese Landscape

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

**THE GATE FOUNDATION**

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1017 DS AMSTERDAM  
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FAX: +31-20-639 07 62  
E-MAIL: GATE@BASE.NL  
WEBSITE:  
URL: www.base.nl/gate

# INTERNATIONAL CONFERENCE AGENDA

MARCH 1999

5-6 MARCH 1999

**Berkeley CA, USA**

Annual Symposium in Chinese Studies  
'Vernacular Cultures'  
Center for Chinese Studies, Attn:  
Annual Symposium, 2223 Fulton St.,  
Room 503, University of California,  
Berkeley, CA 94720-2328, USA  
tel.: +1-510-643 6321  
fax: +1-510-643 7062

10-14 MARCH 1999

**Osaka, Japan**

JAWS Conference  
Nakamaki Hirochika or Roger  
Goodman, National Museum of  
Ethnology, Senri Expo Park, Suita-shi,  
Osaka 565-8511, Japan  
tel: +81-6-876-2151  
fax: +81-6-878-7503  
e-mail: nakamaki@idc.minpaku.ac.jp  
or: rgoodman@idc.minpaku.ac.jp

11 MARCH 1999

**Boston MA, USA**

Conference on Chinese Oral and Performing  
Literature (CHINOPREL)  
Helen Rees, Department of  
Ethnomusicology, 2539 Schoenberg  
Hall, UCLA, Los Angeles, CA 90095-1657,  
USA  
fax: +1-310-206 4738  
e-mail: hrees@ucla.edu

11-14 MARCH 1999

**Boston MA, USA**

AAS Annual Meeting  
AAS, 1021 E. Huron St, Ann Arbor, MI  
48104 USA  
tel.: +1-734-665 2490  
fax: +1-734-665 3801  
e-mail: annmtg@aasianst.org

15-19 MARCH 1999

**Hainan, China**

The Second Hainan International  
Symposium on Women Studies  
Ms Allen Yang, Foreign Affairs Office,  
Hainan University, Haikou, Hainan,  
P.R. China 570228  
tel.: +86-898-625 9949 / 6252705  
fax: +86-898-625 2705 / 6258369  
e-mail: wb@mail.hainu.edu.cn /  
waiban@mail.hainu.edu.cn

18-21 MARCH 1999

**Avignon, France**

Migration and Countries of the South  
Gwyn Campbell and André Ulpat,  
Centre for the Study and Research of  
North-South Relations, University of  
Avignin, 74 rue Louis Pasteur, case no.  
19, 84029 Avignon cedex 1, France  
tel.: +33-4-9016 2718  
fax: +33-4-9016 2719  
e-mail: gcampb3195@aol.com

22-25 MARCH 1999

**Steyning, Great Britain**

Managing the Global Economy in the Light  
of the Asian Crisis  
Wilton Park Conference, Wiston House,  
Steyning, West Sussex BN44 3DZ, Great  
Britain  
tel.: +44-1903-817 755  
fax: +44-1903-815 931  
e-mail: admin@wiltonpark.org.uk

26 MARCH 1999

**Princeton, USA**

Symposium on Visual Dimensions of  
Chinese Culture  
For pre-registration:  
contact Athene Kan  
e-mail: athene@ias.edu

27 MARCH 1999

**Bloomington IN, USA**

The Sixth Annual Central Eurasian Studies  
Conference  
Goodbody Hall 157, Indiana University,  
Bloomington, IN 47405  
tel.: +1-812-855 9510  
fax: +1-812-855-7500  
e-mail: aces@indiana.edu

MARCH 27-28, 1999

**Winston-Salem NC, USA**

Southeast Association of Teachers of  
Japanese  
Dr David Phillips, Program in East  
Asian Languages & Literatures, Wake  
Forest University, Box 7457 Reynolda  
Station, Winston-Salem, NC, 27109, USA  
fax: +1-336-758 4809  
e-mail: phillidp@wfu.edu

APRIL 1999

2-4 APRIL 1999

**Fayetteville NC, USA**

1999 Bengal Studies Conference  
Dr Rama Datta, Dept. of Government  
and History, TSA 116, 1200 Murchison  
Road, Fayetteville State University,  
Fayetteville, NC 28301, USA  
fax: +1-910-630 2932  
e-mail: datta@chi1.uncfsu.edu

7 APRIL 1999

**Derby, Great Britain**

BASAS Annual Conference 1999:  
Norm and Divergence  
Professor Jamal Malik, Department of  
Religious Studies, University of Derby,  
Mickleover, Derby DE3 5GX, Great  
Britain  
tel.: +44-1332-622-222 2088  
fax +44-1332-514-323 / 622-746  
e-mail: J.Malik@derby.ac.uk  
URL: <http://www.brad.ac.uk/acad/ses/basas99.html>

7-11 APRIL 1999

**Hamburg, Germany**

1999 AKSE Conference  
AKSE Secretary, Prof. Werner Sasse,  
University of Hamburg, Dept. Korea, D-  
20146 Hamburg, Germany  
tel: +49-40-4123 3296  
fax: +49-40-4123 6484  
e-mail: or5a007@rtz.uni-hamburg.de

9 APRIL 1999

**Bloomington IN, USA**

Peripheral Visions: Views for the Margins  
SOYUZ - the research network for Post-  
Communist Cultural Studies Annual  
Conference, Katherine Metzco,  
Department of Anthropology, 130  
Student Building, Indiana University,  
Bloomington, IN 47405

11-12 APRIL 1999

**Tulsa OK, USA**

The Family as Foundation of Asian Culture  
Pat McCall, LRC Coordinator, Tulsa  
Community College, 10300 E. 81 Street,  
Tulsa, OK 74133, USA  
tel.: +1-918-595 7703  
fax: +1-918-595 7706  
e-mail: pmccall@tulsa.cc.ok.us  
URL: <http://www.tulsa.cc.ok.us/asia/Family.htm>

14-17 APRIL 1999

**Vienna, Austria**

Popular Japanese Views of the Afterlife  
The Research Institute for the Cultural  
and Intellectual History of Asia of the  
Austrian Academy of Sciences, Postgasse  
7/4/3, A-1010 Vienna, Austria  
tel.: +43-1-515 81 428  
fax: +43-1-151 81 427  
e-mail: IAS@eaw.ac.at

15 APRIL 1999

**Lund, Sweden**

Remembering and forgetting: The political  
and social aftermath of intense conflict in  
Eastern Asia and Northern Europe  
Robert Cribb, Nordic Institute of Asian  
Studies, Leifsgade 33, DK-2300  
Copenhagen-S, Denmark  
tel: +45 3254 8844  
fax: +45 3296 2530  
e-mail: cribb@nias.ku.dk

## Agenda



23 APRIL 1999

**Victoria, Canada**

South Asian Popular Culture  
Dr Tim Craig, Center for Asia Pacific  
Initiatives, University of Victoria, P.O.  
Box 1700, Victoria, BC, Canada V8W 2Y2  
tel: +1-250-721 6400  
fax: +1-250-721 3107  
e-mail: tcraig@business.uvic.ca

23-24 APRIL 1999

**Toronto, Canada**

Central and Inner Asia Seminar:  
Religion, Customary Law and Material  
Culture Among the Nomads  
The DEEDS Project, Room 14290 Robarts  
Library, 130 St. George St., University of  
Toronto, Toronto, Ontario, M5S 3H1,  
Canada  
URL:  
<http://www.utoronto.ca/deeds/cias>

23-25 APRIL 1999

**Tacoma, Washington, USA**

Seventh ANANetwork Annual Conference  
Marianna McJimsey, ANANetwork, The  
Colorado College, 14 East Cache La  
Poudre, Colorado Springs, CO 80903,  
USA  
tel: +1-719-389 7706  
e-mail: mmcjimsey@cc.colorado.edu

28-30 APRIL 1999

**Osaka, Japan**

Wartime Japanese Anthropology  
in Asia and Oceania  
Jan van Bremen, Centre for Japanese  
Studies, Leiden University,  
P.O. Box 9515, 2300 RA, the Netherlands  
e-mail:  
vanbremen@rullet.leidenuniv.nl

29 APRIL 1999

**Atlanta, USA**

Human Rights: Changes and Challenges  
Professors Alice Bullard and Gregory  
Nobles, Symposium Co-Chairs, School  
of History, Technology, and Society,  
Georgia Institute of Technology,  
Atlanta, Georgia 30332-0345, USA  
e-mail: alice.bullard@hts.gatech.edu

END OF APRIL 1999

**Jakarta, Indonesia**

The Leiden-IMF Conference on 150 years  
Indonesian Civil Code:  
The Civil Law basis for Modern  
Indonesian Company and Bankruptcy  
Law  
Sebastian Pompe, Van Vollenhoven  
Institute, Rapenburg 33, 2311 GG  
Leiden, The Netherlands  
tel.: +31-71-527 7260  
fax: +31-71-527 7670

MAY 1999

12 MAY 1999

**Samarkand, Uzbekistan**

Uzbekistan in the 21st Century: Transition  
and Integration  
Dr Reuel Hanks, Dept. of Geography,  
Oklahoma State University, Stillwater,  
OK 74078 USA  
fax: +1-405-744 5620  
e-mail: rhanks@okway.okstate.edu

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

21-23 MAY 1999

**Berkeley CA, USA**

SEALS IX Southeast Asia Linguistic Society:  
Call for Papers  
The ninth meeting of the Southeast Asia  
Linguistic Society  
Professor James Matisoff, Center for  
Southeast Asia Studies, 2223 Fulton  
Street, Room 616, University of  
California at Berkeley, Berkeley, CA  
94720, USA  
tel.: +1-510-642 3609  
fax: +1-510-643 7062  
e-mail: cseas@uclink.berkeley.edu

27-28 MAY 1999

**Leiden, The Netherlands**

Ritual and Philosophy in China:  
Confucian Rituality and Taoist Liturgy  
in Theory and Practice  
Convenor: Professor V. Shen,  
Organizer: Marianne Langehenkel, IIAS,  
P.O. Box 9515, 2300 RA, Leiden,  
The Netherlands  
tel.: +31-71-527 2227  
fax: +31-71-527 4162  
e-mail:  
langehenkel@rullet.leidenuniv.nl

JUNE 1999

JUNE 1999

**Seoul, Korea**

Political Economy of Rapid Modernization  
in Contemporary East and Southeast Asia  
Dr J.Th. Lindblad, Dept. of History,  
University of Leiden, Doelensteeg 16,  
2311 VL Leiden, The Netherlands, fax:  
+31-71-5272652, e-mail:  
lindblad@rullet.leidenuniv.nl

4-6 JUNE 1999

**Salt Lake City UT, USA**

1999 Association of Japanese Business  
Studies Annual Conference  
Shane Schvaneveldt, Program Co-Chair,  
Weber State University, 3802 University  
Circle, Ogden UT 84408-3802, USA  
e-mail: schvaneveldt@weber.edu  
URL: <http://www.ajbs.org>

JUNE 4-7, 1999

**Madison, USA**

North America Taiwan Studies Conference  
Tze-luen Lin, P.O. Box 890, Newark, DE  
19715, USA  
e-mail: natscbd@taiwanese.com  
URL: <http://www.natsc.org>

5-6 JUNE 1999

**Leiden, The Netherlands**

IIAS Workshop 'Rationality in Asia'  
Convenor Dr Johannes Bronkhorst  
(University of Lausanne, Switzerland),  
Marianne Langehenkel, IIAS, P.O. Box  
9515, 2300 RA, Leiden, The Netherlands  
tel.: +31-71-527 2227  
fax: +31-71-527 4162

7-10 JUNE 1999

**Steyning, Great Britain**

A Changing Japan?  
Wilton Park Conference, Wiston House,  
Steyning, West Sussex BN44 3DZ,  
Great Britain  
tel.: +44-1903-817 755  
fax: +44-1903-815 931  
e-mail: admin@wiltonpark.org.uk

9-12 JUNE 1999

**Vienna and Salzburg, Austria**

American Association of Chinese  
Comparative Literature  
Dr Yvonne Chang, 9205 Amberwood  
Cove, Austin, Texas 78759, USA  
e-mail: yvonne@mail.utexas.edu

11-12 JUNE 1999

**Copenhagen, Denmark**

Japan and the National Identity  
of Its Asian Neighbours during  
and after the Imperial Era  
Christian Morimoto Hermansen,  
Department of Asian Studies,  
University of Copenhagen, Leifsgade 33,  
DK-2300 Copenhagen S, Denmark  
tel: +45-3532 8840  
fax: +45-3532 8835

15-18 JUNE 1999

**Heidelberg, Germany**

The 600th Anniversary of Kabir's Birth  
Prof. Monika Boehm-Tettelbach, Dept.  
of Modern Indian Studies, South Asia  
Institute, University of Heidelberg, Im  
Neuenheimerfeld 330, 69120 Heidelberg,  
Germany  
tel: +49-6221-548 926  
fax: +49-6221-545 998  
e-mail: m91@ix.urz.uni-heidelberg.de

JUNE 16-18, 1999

**Pattani, Thailand**

The Fourth ASEAN Inter-University  
Seminar On Social Development  
ASEAN ISSD4 Secretariat, Division of  
Academic Affairs, Prince of Songkla  
University, Pattani 94000, Thailand  
tel.: +66-73-312 238  
fax: +66-73-313 485  
e-mail: issd4@bunga.pn.psu.ac.th

17-18 JUNE 1999

**Tokyo, Japan**

Economic Crisis and Transformation in  
Southeast Asia: Strategic Responses by  
Japanese and European Firms  
German Institute for Japanese Studies  
Tokyo (DIJ), Contact: Jochen  
Legewie/Hendrik Meyer Ohle  
tel: +81-3-3222-5077  
fax: +81-3-3222-5420

17-20 JUNE 1999

**San Diego CA, USA**

1999 AAS ASPAC Conference: Asia in the  
Twenty First Century  
M. C. Madhavan, Chair of the  
Organizing Committee, Department of  
Asian Studies and Professor of  
Economics  
Tel: +1-619-594 5492  
fax: +1-619-594 5062  
e-mail: madhavan@mail.sdsu.edu

18-20 JUNE 1999

**Cambridge MA, USA**

The Eleventh North America Conference on  
Chinese Linguistics  
NACCL-11 Organizing Committee, East  
Asian Languages and Civilizations,  
Harvard University, 5 Bryant Street,  
Cambridge, MA 02138, USA  
e-mail: clp@fas.harvard.edu

19-21 JUNE 1999

**Ann Arbor MI, USA**

International Conference on China  
Geoinformatics and Socioinformatics  
Dr Shuming Bao, Suite 3630, 1080 S.  
University, China Data Center,  
University of Michigan, Ann Arbor, MI  
48109-1106, USA  
tel.: +1-734-647 9610  
fax: +1-734-763 5540  
e-mail: goim99@umich.edu

25-27 JUNE 1999

**Leiden, the Netherlands**

4th ESfO conference: Asia in the Pacific  
ESfO organizing committee, ISIR, Dr J.  
Miedema, Nonnensteeg 1-3, 2311 VJ  
Leiden, the Netherlands  
fax: +31-71-527 2632  
e-mail: isiresfo@rullet.leidenuniv.nl

26 JUNE 1999

**Tokyo, Japan**

The Third Asian Studies Conference Japan  
Institute of Asian Cultural Studies,  
International Christian University,  
3-10-2 Osawa, Mitaka-shi, Tokyo 181,  
Japan  
e-mail: asian@icu.ac.jp

# INTERNATIONAL CONFERENCE AGENDA

29 JUNE 1999

**Moscow, Russia**

11th ECIMS: The Indonesian and Malay World: Milestones of the Second Millennium Institute of Asian and African Studies, Nusantara Society, 11 Mokhovaya st., Moscow 103009, Russia  
tel: +7-095-954-7622  
fax: +7-095-954-7622, 203-3647  
e-mail: kukush@iaas.msu.ru

END OF JUNE

**London, Great Britain**

Workshop on 'China/Japan/Literature/Theory'  
IIAS / SOAS, Dr M. Hockx, Dr I. Smits, Japanese Languages, Leiden University, P.O. Box 9515, 2300 RA, Leiden, The Netherlands  
tel: +31-71-527 2845  
e-mail: ibsmits@rullet.leidenuniv.nl

JULY 1999

JULY 1999

**Leiden, The Netherlands**

Ghosts and Modernity in East Asia  
Dr John Knight, IIAS, P.O. Box 9515, 2300 RA Leiden, the Netherlands  
fax: +31-71-527 4162  
e-mail: jknight@rullet.leidenuniv.nl

5-7 JULY, 1999

**Bandung, Indonesia**

Atlas-Asia Inauguration Conference: Entrepreneurship and Education in Tourism  
Karin Bras, Department of Leisure Studies, Tilburg University, P.O. Box 90153, 5000 LE Tilburg, The Netherlands  
tel: +31-13-466 2191  
fax: +31-13-466 2370  
e-mail: c.h.bras@kub.nl  
URL: http://www.atlas-euro.org

5-7 JULY 1999

**Parkville, Australia**

Eighth Annual Meeting of the International Association of Chinese Linguistics  
IACL-8 Organizing Committee, Institute of Asian Languages and Societies, The University Melbourne, Grattan Street, Parkville VIC 3052 Australia,  
fax: +61-3-9349 4870  
e-mail: iacl-8@asian.unimelb.edu.au

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  
tel: +31-20-525 2940  
fax: +31-20-525 3658  
e-mail: thaistud@pscw.uva.nl  
URL: http://www.pscw.uva.nl/icts7

5-9 JULY 1999

**Leiden, the Netherlands**

15th International Conference on South Asian Archaeology  
The European Association of South Asian Archaeologists, Prof. K. van Kooij, IIAS, P.O. Box 9515, 2300 RA, Leiden, The Netherlands  
fax: +31-71-527 4162  
e-mail: IIAS@rullet.leidenuniv.nl (please mention SAA 99)

9-11 JULY 1999

**Urbana, USA**

Sala 2000: Priorities And Directions  
20th Conference of South Asian Languages Analysis Roundtable  
SALA Committee, Department of Linguistics, University of Illinois at Urbana-Champaign, 4088, Foreign Languages Building, 707 South Matthews Avenue, Urbana, Illinois-61801, U.S.A  
tel: +1-217-333 3563  
fax: +1-217-333 3466

12-16 JULY 1999

**Oxford, Great Britain**

Women Organizing in China  
Joanna Chils, Centre for Cross-Cultural Research on Women, University of Oxford, Queen Elisabeth House, 21 St Giles, Oxford OX1 3LA, Great Britain  
tel: +44-1865-273 644  
fax: +44-1865-273 607  
e-mail: cccr@qeh.ox.ac.uk

14-16 JULY 1999

**Moscow, Russia**

Mongolian and Tibetan Historical Sources: Computer Approaches  
Dimitry D. Vasilyev, Vice-President Orientalists' Society of the RAS  
tel: +7-95-9285764  
dmivas@glas.apc.org  
URL: http://www.orient.ru

14-23 JULY, 1999

**University of Hawai'i-Manoa**

13th Annual Summer Workshop for the Development of Intercultural Coursework at Colleges and Universities  
Dr. D.P.S. Bhawuk, Workshop Coordinator  
E-mail: bhawuk@busadm.cba.hawaii.edu  
URL: http://www.cba.hawaii.edu/ciber/ccw.htm

AUGUST 1999

2 AUGUST 1999

**Kuala Lumpur, Malaysia**

Second International Malaysian Studies Conference  
Foo Ah Hiang, conference manager, Institute of Postgraduate Studies and Research, University of Malaya, 50603 Kuala Lumpur, Malaysia  
tel: +60-3-759 3606  
fax: +60-3-756 7252  
URL: http://ips.um.edu.my

8-12 AUGUST 1999

**Hannover, Germany**

Chinese Language Teaching in the 21st Century  
Zhang Dexin, International Society for Chinese Language Teaching, 15 Xueyuan Road, Beijing, People's Republic of China, 100083  
tel: +86-10-6232 9585  
fax: +86-10-6231 1093  
URL: http://www.fask.uni-mainz.de/inst/chinesisch

19 AUGUST 1999

**Gothenburg, Sweden**

Marginalization and Integration in the Opening of the South Asian Region  
Padriagu, Göteborg University, Brogatan 4, SE 405 30 Göteborg, Sweden  
fax: +46-31-773 4910  
e-mail: camilla.orjuela@padriagu.gu.se

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-Ayutthaya Road, Sam-sen Theves, Bangkok 10300, Thailand  
tel: +66-2-280 4022-9  
fax: +66-2-280 4030  
e-mail: expsafa@external.ait.ac.th

23-27 AUGUST 1999

**Singapore**

The 9th International Conference on the History of Science in East Asia  
Centre for Advanced Studies, 6th Level, Shaw Foundation Building, National University of Singapore, 10 Kent Ridge Crescent, Singapore 119260  
tel: +65-874 3810  
fax: +65-779 1428  
e-mail: cassec@nus.edu.sg

## Agenda



25-29 AUGUST 1999

**Leh, Ladakh, India**

9th Colloquium of the International Association for Ladakh Studies  
John Bray, Hon. Sec. IALS, 55B Central Hill, London SE19 1BS, Great Britain  
e-mail: miyoko@jblon.win-uk.net

26-27 AUGUST 1999

**Hong Kong**

Chinese Transnational Enterprises and Entrepreneurship  
Dr Cen Huang, IIAS, P.O. Box 9515, 2300 RA Leiden, the Netherlands  
fax: +31-71-527 4162  
e-mail: chuang@rullet.leidenuniv.nl

SEPTEMBER 1999

6-8 SEPTEMBER 1999

**Pune, India**

International Conference on Nuclearization of South-Asia  
Dr Lekh Raj Singh, Organizing Secretary, University of Pune, Department of Politics & Public Administration, Pune-411 007, India  
tel: +91-212-377 454  
fax: +91-212-353 899  
e-mail: lekhraj@unipune.ernet.in

16-17 SEPTEMBER 1999

**Leiden, The Netherlands**

IIAS seminar 'Hindu Dharma Indonesia between Local Interests and The Nation State'  
Convenor: M. Ramstedt, Organizer: Marianne Langehenkel, IIAS, P.O. Box 9515, 2300 RA, Leiden, The Netherlands  
tel: +31-71-527 2227  
fax: +31-71-527 4162  
e-mail: langehenkel@rullet.leidenuniv.nl

20-24 SEPTEMBER 1999

**Toamasina, Madagascar**

L'Esclavage et la traite sur la Côte Orientale de Madagascar: les manifestations anciennes et contemporaines  
Organizing Committee Conference of Slavery, CEREL - University of Toamasina, B.P. 591, Toamasina (501), Madagascar  
tel: +261-20-533 2454  
fax: +261-20-533 3716  
e-mail: cicortmv@dts.mg

27 SEPTEMBER 1999

**Canberra, Australia**

Asian-Australian Identities: The Asian Diaspora in Australia, Conference focusing on theatre, film and literature by Asian-Australians  
Ms Tseen Khoo, Department of English, University of Queensland, St Lucia, QLD, Australia 4072  
fax: 61-7-3365 2799  
e-mail: t.khoo@mailbox.uq.edu.au  
URL: http://student.uq.edu.au/~s106955/aaconference.html

OCTOBER 1999

4-7 OCTOBER 1999

**Steyning, Great Britain**

South Asia: How Can Greater Economic and Other Co-operation Be Achieved?  
Wilton Park Conference, Wiston House, Steyning, West Sussex BN44 3DZ, Great Britain  
tel: +44-1903-817 755  
fax: +44-1903-815 931  
e-mail: admin@wiltonpark.org.uk

14-16 OCTOBER 1999

**San Francisco CA, USA**

China and Christianity: Burdened Past, Hopeful Future  
The Ricci Institute for Chinese-Western Cultural History, Center for the Pacific Rim, University of San Francisco, 2130 Fulton Street, San Francisco, CA 94117 1080, USA  
tel: +1-415-422 6401  
fax: +1-415-422 2291  
e-mail: ricci@usfca.edu

22 OCTOBER 1999

**London, Great Britain**

Past and Present in Traditional Medical Systems  
Vicki Pitman, Department of Complementary Health Studies, University of Exeter, Exeter, Great Britain  
e-mail: v.pitman@virgin.net

22-24 OCTOBER 1999

**Leiden, The Netherlands**

Fourth Euro-Japanese International Symposium on Mainland Southeast Asian History: 'Mainland Southeast Asian Responses to the Stimuli of Foreign Material Culture and Practical Knowledge (14th to mid-19th century)'  
IIAS, co-organized by Dr J. Kleinen, IIAS Amsterdam Branch Office, Oudezijds Achterburgwal 185, 1012 DK Amsterdam, The Netherlands  
tel: +31-20-525 3657  
fax: +31-20-525 3658  
e-mail: kleinen@pscw.uva.nl

NOVEMBER 1999

8-11 NOVEMBER 1999

**Steyning, Great Britain**

China Beyond 50  
Wilton Park Conference, Wiston House, Steyning, West Sussex BN44 3DZ, Great Britain  
tel: +44-1903-817 755  
fax: +44-1903-815 931  
e-mail: admin@wiltonpark.org.uk

11 NOVEMBER 1999

**Fort Worth, USA**

Migration/Immigration Network Social Science History Association Annual Convention  
Suzanne Sinke, Assistant Professor, Department of History, Clemson University, Clemson, SC 29634, USA  
tel: +1-864-656 4427  
e-mail: ssinke@clemson.edu

12 NOVEMBER 1999

**Wilmington DE, USA**

Food and Drink in Consumer Societies  
Dr Roger Horowitz, Associate Director, Center for the History of Business, Technology, and Society Hagley Museum and Library, PO Box 3630, Wilmington, DE 19807, USA  
fax: +1-302-655 3188  
email: rh@udel.edu

24 NOVEMBER 1999

**Dunedin, New Zealand**

13th International NZASIA Conference: Asian Nationalisms in an Age of Globalization  
Dr Roy Starrs, Japanese Studies, University of Otago, P.O. Box 56, Dunedin, New Zealand  
tel: +64-3-479 9030 / fax: +64-3-479 8689  
URL: http://www.otago.ac.nz/Japanese/

DECEMBER 1999

1-4 DECEMBER 1999

**Rockhampton, Australia**

Biennial Conference of the Japanese Studies Association of Australia: Discourse, Dissonance and Diaspora: Identities for the New Millennium  
Conference Secretariat, Angela Hyslop  
tel: +61-7-4930 6871  
e-mail: a.hyslop@cqu.edu.au  
URL: http://www.edca.cqu.edu.au/jjaa/JSAA—Site/JSAA—Folder/

6-9 DECEMBER 1999

**Guangzhou, China**

International Conference on Urban Development in China  
Professor Yan Xiaopei, Center for Urban & Regional Studies, Zhongshan University, Guangzhou 510275, Guangdong Province, PR China,  
fax: +86-21-8419 8145  
e-mail: eesyxp@zsu.edu.cn

6-11 DECEMBER 1999

**Pondicherry, India**

The Portuguese and the Socio-Cultural Changes in India: 1500-1800  
Dr K.S. Mathew, Department of History, Pondicherry University, Pondicherry 605 014, India, tel: +91-413-65 177  
fax: +91-413-65 211  
e-mail: bioinpu@iitm.ernet.in

7-9 DECEMBER 1999

**London, Great Britain**

Death, After-lives and Other-realms: Issues Inside and Outside Contemporary Japanese Religiosity  
Dr John Breen, Department of the Languages and Cultures of East Asia, SOAS, University of London, Great Britain  
e-mail: jb8@soas.ac.uk

JANUARY 2000

8 JANUARY 2000

**Leiden, The Netherlands**

ECARDC VI:  
Shaping the New Rural Society in China  
e-mail: Ecardc@ivry.inra.fr  
URL: http://www.liv.ac.uk/~kegangwu/ecardc.htm

14-15 JANUARY 2000

**Rotterdam, The Netherlands**

Entrepreneurship and Institutions in a Comparative Perspective: Europe and Asia, 16th-20th Centuries  
URL: http://www.eur.nl/FHKW/nwp2000

APRIL 2000

3-8 APRIL 2000

**Turin, Italy**

XIth World Sanskrit Conference  
Oscar Botto, President CESMEO, International Institute for Advanced Asian Studies, Via Cavour 17, I-10123 TORINO, Italy  
fax: +39-011-545 031

14 APRIL 2000

**Southampton, United Kingdom**

Memory of Catastrophe  
Dr Kendrick Oliver, Department of History, University of Southampton, Highfield, Southampton, SO17 1BJ, GREAT BRITAIN  
tel: +44-1703-592 243  
fax: +44-1703-593 458  
E-mail: ko@soton.ac.uk



**FORUM**

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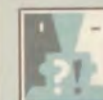
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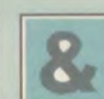
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## IIAS NEWS

International  
Institute  
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Studies



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7 > 9 OCTOBER 1998  
SEOUL, KOREA

# PEARL Workshop: Asia-Europe Research Strategies for the 21<sup>st</sup> Century

In comparison with the contacts between Europe and the United States and between the United States and Asia, intellectual ties between Asia and Europe have remained relatively weak since the end of the colonial era. The 21<sup>st</sup> century would require the development of a closer intellectual partnership between scholars in the Social Sciences and Humanities in Asia and Europe. This was a conclusion made by a small group of directors of Asian and European centres of European or Asian Studies who met in Copenhagen in August 1997

By ROBERT CRIBB



The directors of the IIAS and NIAS (Copenhagen) had called the meeting in Copenhagen to discuss ways in which Asian and European centres of European or Asian Studies might fruitfully co-operate, especially in the light of the developing political rapprochement between Europe and Asia. It was concluded that the political rapprochement reflected only one aspect of the need for closer collaboration between Asia and Europe. Developing a shared research culture between the two ends of the Eurasian continent would not only deepen the quality of research in either region on global issues, but would enable attention to be directed more effectively to issues which are shared between the two regions but which do not commonly emerge on research agendas in the United States.

In order to anchor this conclusion in the broader research communities of the two regions, and to develop ways of promoting research integration, the meeting agreed to form a loose co-ordinating structure, which later took the name PEARL, Programme for Europe-Asia Research Linkages. It was also agreed to convene a workshop in Korea in 1998 to address the theme 'Asia-Europe Research Strategies for the 21<sup>st</sup> Century in Asian and European Studies'.

This first PEARL Workshop, held in Seoul on 7-9 October 1998, was organized jointly by Yonsei University (Korea), which acted as host for the occasion, the Strategic Alliance between the IIAS and NIAS, and the Asia-Eu-

rope Foundation (ASEF). It was co-sponsored by the European Science Foundation.

The workshop was intended both to clarify the philosophical basis for the rapprochement between Asia and Europe and to identify actions, programmes, and institutions, which could bring that rapprochement closer to reality. The conference was attended by 32 leading figures in Asian Studies, European Studies, and research policy, drawn from major Asian and European institutions. The aim in inviting participants to the conference was not to select national representatives, but rather to construct a relatively small group of specialists who could bring a wide range of skills and insights to the problems at hand.

The conference heard keynote speeches from Professor Wang Gungwu ('Roads to progress and tradition') and Dr John Clarke ('Beyond Orientalism'), as well as discussion papers from Ambassador Börje Ljunggren ('Philosophical aspects of Asia-Europe research strategies'), Dr Max Sparreboom ('From networking to joint research programmes'), and Professor Shamsul A.B. ('From fragmentation to convergence: constructing a future joint Asia-Europe research agenda'). A large part of the workshop, however, was taken up with small working groups set the task of turning the speakers' insights into practical proposals.

### Towards a shared research culture

Discussion during the opening sessions of the workshop rapidly made it clear that any attempt to



The PEARL Workshop, 7 October 1998

draw a tight definition of Europe and Asia would risk strangling the enterprise: Europe cannot be sharply distinguished from the West and the Modern, while modernity in Asia is far from being simply an import from the West. Both regions, moreover, are so diverse that some of the most fascinating similarities and parallels between Europe and Asia are found at the national and local levels. Nonetheless, the idea of Europe and the idea of Asia are both powerful concepts at the level of public debate and at the level of political and intellectual decision-making and PEARL has a valuable role to play in putting the intellectual dimension of the relationship between those two concepts on a basis of partnership and equality.

Further discussion made it clear that the problem was not simply one of two intellectual worlds which had somehow failed to make contact. Rather, there were structural forces at work which made communication difficult. Asian Studies on the one hand is an enormous and diffuse global enterprise. The links between scholars in different countries are hampered by differences in language and culture, by distance and by lack of opportunity to engage intellectually, but those links exist, and a Japanese scholar of Southeast Asia is identifiably in the same vast scholarly community as a Spanish scholar of China.

'European Studies', however, is a much less clearly defined field. For some institutions it refers only to studies of the European integration process; for others it refers only to studies which clearly reach beyond national boundaries; for others still it is a branch of Cultural Studies with its specific theoretical orientation; and finally for some (mostly outsiders), it is the entire corpus of scholarship on Europe and its many societies.

Because this structural disparity will not disappear, the challenge for PEARL is not one of bringing together two self-conscious fields. It has to undertake two tasks: first, to create links which will help to make researchers on Asia more conscious of the additional insights which European comparisons can bring, while making researchers on Europe more conscious of the additional insights which Asian comparisons can bring; and, second, to develop international research projects which call naturally for joint Asian-European research teams, either because those teams are the most capable or because the topic relates to some issue which is of specific importance in Asia and Europe.

Practical discussion in the workshop therefore focused both on measures to draw the attention of European and Asian scholars to each other, both by means of exchange and through joint research programmes.

### Exchange programmes

After some discussion on the issue of exchanges, there was a broad consensus that two lines of action should be pursued. First, effort should be put into developing exchange programmes for scholars in mid-career. Such scholars may have undertaken specialized research in their early academic years but now, established in teaching jobs, are both ripe for the intellectual stimulation which would come from a prolonged encounter with the other region, and are ideally placed to transmit cross-regional insights to their students. Not being of professorial standing, they tend to lack access to international networks but are a vital element in giving depth and diversity to the Europe-Asia intellectual relationship. It is likely that such exchange programmes can be organized most effectively on a bilateral basis, with PEARL acting as a kind of clearing house through which initiatives can be publicized and experiences exchanged. The IIAS is currently working on an inventory of Asia-Europe intellectual exchange, commissioned by the ASEF, and this inventory may be both a valuable source of data and a means of distributing information.

Second, the workshop agreed that efforts should be made to develop co-operation between the European Erasmus/Socrates programme and its Asian counterpart, UMAP, so that student exchanges between Asia and Europe can take place expeditiously.

### Joint research projects

The workshop also agreed that it was of enormous importance to develop major long-term collaborative research projects involving both Asian and European scholars. The projects should not only be based on complex issues of direct contemporary relevance but should draw together novel combinations of researchers.

A wide range of possible projects was discussed, but the meeting agreed that the current global economic turmoil had thrown open a vast range of new questions needing sustained, collaborative research attention.

Specific topics raised by the intensification of globalization and the economic recession include:

- the issue of good governance;
- labour relations and migration;
- lifestyles and norms;
- environmental issues.

Continued on page 45

## STAFF

15 FEBRUARY 1999

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- Dr Hein Steinhauer** (the Netherlands)  
 Special Chair at Nijmegen University,  
 'Ethnolinguistics with a focus  
 on Southeast Asia'  
 1 September 1998 – 1 September 2001

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 C. Chou)

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

In 1999 the IIAS wants to stress this co-operation between foreign researchers and the Dutch field. With regard to the affiliated fellowships, the IIAS therefore offers to mediate in finding external Dutch funding, should the scholar have not yet found ways of financing his/her visit to the Netherlands. For more information please see the IIAS fellowship application form.

IIAS fellowship applications can be sent in for affiliated fellowships (no application deadline) and the newly set up Nordic-Netherlands research fellowship (application deadline 1 May 1999). If any other fellowships will become available, it will be announced in the IIAS Newsletter and on the Internet. For news about IIAS fellowships, please see our website: <http://iias.leidenuniv.nl>

1. RESEARCH FELLOWS  
(POST PHD)

- a. individual  
 b. attached to a programme, i.e.  
 – '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 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  
 'Kattaikkutu 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), 1950-2000', individual fellow.  
 Until 1 January 2002

**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 Li Minghuan**  
 (Peoples Republic of China)  
 'A Demographic History of the Chinese Population in Batavia (1775 - 1950)'  
 1 January 1999 - 1 January 2000

**Dr Hans Gooszen** (the Netherlands)  
 'A Demographic History of the Chinese Population in Batavia (1775 - 1950)'  
 1 January 1999 - 1 January 2000

**Dr Hae-kyung Um**  
 (South Korea/United Kingdom)  
 '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 1999:

**Dr David Ip** (Australia)  
 stationed at the Amsterdam Branch Office  
 'Diaspora Chinese Capitalism and the Asian Economic Crisis' within the research programme 'International Social Organization in East and Southeast Asia: Qiaoxiang ties in the twentieth century'  
 1 January 1999 - 15 February 1999

**Dr Pancha Maharjan** (Nepal)  
 'Problems of Democracy in South Asia: A Case Study of Nepal'  
 3 January 1999 - 16 February 1999

**Dr Karl-Heinz Golzio** (Germany)  
 New translations into English and annotations for thirty-five specifically selected Sanskrit inscriptions  
 1 March 1999 - 31 March 1999

**Prof. Hashim bin Musa** (Malaysia)  
 'To Identify, Classify and Briefly Describe Unstudied Malay Manuscripts of Aceh, Johor-Riau and Pattani Pertaining to Malay Islamic Thought'  
 15 March 1999 - 15 June 1999

**Dr Johannes Bronkhorst**  
 (Netherlands/Switzerland)  
 'The Tradition of Rational Thought in India: how and why?'  
 2 April 1999 - 30 June 1999

**Dr Tek Shrestha** (Nepal)  
 'The Role Played by Economic Blockades Policy in the Unification of Nepal'  
 1 May 1999 - 15 June 1999

**Dr Gyan Prakash** (India)  
 stationed at the Amsterdam Branch Office  
 'Science, Religion, and the Idea of an Indian University'  
 1 June 1999 - 15 July 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.

The IIAS has established the European Chair for Chinese Studies. Prof. Vincent Shen is the second Chairholder, and will focus on the philosophy of Zhuangzi. He will be in Leiden from October 1998 until September 1999.

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.

NIAS  
**Dr Peter Schalk** (Uppsala University)  
 'The Story of Absolut Commendeur Daniel Agree (1693 - 1741), a Swedish Lieutenant from Jonkoping, Smaland, in Dutch Colonial Service, in the Island of Lanka'  
 1 April 1999 - 30 April 1999

ANU  
**Dr Christopher Ballard**  
 stationed at the Amsterdam Branch Office  
 'Mining and Local Communities in Irian Jaya: Freeport Indonesia and Amungme History' 1 May 1999 - 1 October 1999

SASS  
**Prof. Ge Zhuang**  
 'The Study of Christians Development in the Early Stage of the 20th Century'  
 15 February 1999 - 15 May 1999

UGC Pakistan  
**Dr Naveed Tahir**  
 (Area Study Centre for Europe)  
 stationed at the Amsterdam Branch Office  
 'The Russian Federation's Relations with India and Pakistan: regional implications'  
 1 March 1999 - 31 May 1999

DUTCH VISITING  
EXCHANGE FELLOWS:

ANU  
**Prof. Reimar Schefold**  
 'Three sources of Ritual Blessings in Indonesian Tribal Traditions'  
 February 1999 - April 1999

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 René Barendse** (The Netherlands)  
 'Queens, Compagnies and Corsairs: The Arabian Seas 1640-1700'  
 15 November 1998 - 15 May 1999

**Dr Thomas de Bruin** (NWO)  
 'Nayi Kahani: New Stories and New Positions in the Literary Field of Hindi Literature after 1947'  
 15 June 1998 - 15 June 2001

**Prof. Daniel Doepfers**  
 (University of Wisconsin-Madison),  
 stationed at the Amsterdam Branch Office  
 'Changing Manila - Hinterland Relations, 1850 - 1930s'  
 20 January 1999 - 30 May 1999

**Prof. Chris Healey**  
 (Northern Territory University)  
 'Eastern Indonesian Livelyhoods'  
 26 March 1999 - 12 April 1999

**Dr Peter Tindemans** (Netherlands  
 Ministry of Education, Culture and Science)  
 'New Roles for Educational and Research Systems in East Asia in order to Cope with the Information Age and Deteriorated Economic Conditions? Perspectives for co-operation.'  
 11 January 1999 - 1 March 1999

**Dr André Wink**  
 (University of Wisconsin-Madison)  
 stationed at the Amsterdam Branch Office  
 'Al-Hind: The Making of the Indo-Islamic World. Volume III: Indo-Muslim Society, 14th - 15th Centuries'  
 1 June 1999 - 31 July 1999

**Prof. Yang Enhong** (CASS/KNAW)  
 'The General Situation and Methodology of Tibetology in Europe'  
 1 November 1998 - 1 May 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 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 Leo Douw** (University of Amsterdam,  
 Vrije Universiteit Amsterdam)  
 'International Social Organization in East and Southeast Asia: Qiaoxiang Ties in the Twentieth Century'  
 1 September 1998 - 1 March 1999

**Prof. Rik Schipper** (Leiden University)  
 'Stele Inscriptions of the Temple of the Easter Peak (Dongyue miao) in Beijing'  
 1 September 1998 - 1 March 1999

## IIAS (Travel) Grants



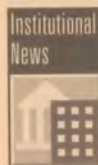
Each year the IIAS makes available a limited number of grants for outstanding (Dutch) scholars, in order to do research abroad. The grants are given for a maximum of two months and should be used to cover the costs of accommodation, travel and/or research.

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 subsidies or travel grants can be obtained at the IIAS secretariat.*

## IIAS Research Partners

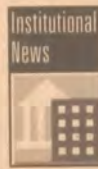


The IIAS signs Memoranda of Understanding (MoUs) with research institutes in the field of Asia Studies all over the world, in order to stimulate further co-operation in this field, and to improve the mobility of scholars through the exchange of research fellows at a post-Ph.D. level. The IIAS mediates in establishing contacts with the Institute's MoU partners.

The IIAS has signed MoUs with the following institutions:

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

## IIAS Subsidy for Research Projects



Please note: applicant has to be employed by a Dutch institute and/or be the holder of a permanent Dutch residence permit.

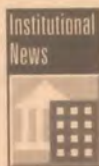
In order to be granted an IIAS guaranteed subsidy, a project application should at least meet the following requirements:

- The subsidy is meant to reinforce the infrastructure of Asia Studies in the Netherlands (attention is paid to national impact, the internationalization of Asia Studies, and the filling of present gaps in the Netherlands);
- In general the maximum possible subsidy per project amounts to NLG 10,000.-;
- Other institutes besides the IIAS also contribute to the project;
- The IIAS receives a final report containing remarks about both financial matters and content;

- The applicant will hand in a report to the IIAS Newsletter;
- In all relevant publications the IIAS will be named as the subsidy provider;
- Requests for subsidies have to be sent to the IIAS secretariat before 1 April 1999.
- As well as the application, the IIAS requests a detailed budget, which specifies which part of the said budget the IIAS is asked to finance;
- If the application concerns a conference, seminar or the like, a list of participants and a list of topics must be handed in together with the application. ■

*Application forms and more information can be obtained at the IIAS secretariat  
Tel: +31-71-527 2227  
Fax +31-71-527 4162  
E-mail: IIAS@Rullet.LeidenUniv.nl*

## IIAS Associates' Scheme initiated



Currently the IIAS is developing an IIAS Associates' Scheme. By doing so we wish to remain in touch with all those scholars who have been affiliated to the IIAS over the past five years. We find it very interesting to remain informed about current (academic) activities of our associates. We are always open to any suggestions concerning this alumni scheme, our research programmes, academic activities, network opportunities, co-operation, the IIAS Newsletter etc.

The first activity within this new scheme is the collection of (the data of) the academic output of the IIAS associates. So far we have been quite successful and we thank our former colleagues for their co-operation. We kindly ask those alumni who have not yet responded to do so in order to revitalize our relationship and to make their publications and research known to a wide academic circle. ■

6. Institut für Kultur und Geistesgeschichte Asiens der Österreichischen Akademie der Wissenschaften, Vienna, Austria
7. Institute of Oriental Studies (IOS) of the Russian Academy of Sciences, Moscow, Russia
8. University Grants Commission (UGC)/Ministry of Education of Pakistan, Islamabad, Pakistan
9. Shanghai Academy of Social Sciences (SASS), Shanghai, P.R. China
10. L'École Française d'Extrême-Orient (EFEO), Paris, France
11. Academia Sinica, Taiwan, ROC
12. Korea Research Foundation (KRF), Seoul, Korea
13. National Science Council, Taipei, Taiwan, ROC
14. Mongolian Academy of Sciences, Mongolia
15. Institut de Recherche sur le Sud-Est Asiatique, Aix-en-Provence, France
16. Bureau of International Cultural & Educational Relations, Ministry of Education, Taipei, Taiwan, ROC
17. Centre d'Études et de Recherches Internationales, Paris, France ■

## IIAS AGENDA

APRIL 1999

END OF APRIL 1999

**Jakarta, Indonesia**

The Leiden-IMF Conference on 150 years Indonesian Civil Code:  
The Civil Law basis for Modern Indonesian Company and Bankruptcy Law  
The IIAS supports this conference organized by Leiden University in conjunction with the Indonesian Department of Justice and the IMF. The conference will focus on the civil law basis of modern Indonesian Company and Bankruptcy Law.  
For more information: Sebastiaan Pompe, Van Vollenhoven Institute, Rapenburg 33, 2311 GG Leiden, The Netherlands, tel: +31-71-527 7260, fax: +31-71-527 7670.

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4<sup>th</sup> Conference of the European Society for Oceanists (ESFO), IIAS, Centre for Pacific Studies, Nijmegen University, Projects Division South-east Asia and Oceania:  
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15th International Conference on South Asian Archaeology  
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OCTOBER 1999

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**Leiden, The Netherlands**

Fourth Euro-Japanese International Symposium on Mainland Southeast Asian History: 'Mainland Southeast Asian Responses to the Stimuli of Foreign Material Culture and Practical Knowledge (14th to mid-19th century)'  
IIAS, co-organized by Dr J. Kleinen, IIAS Amsterdam Branch Office, Oudezijds Acherburgwal 185, 1012 DK, Amsterdam, The Netherlands, tel: +31-20-525 3657, fax: +31-20-525 3658, e-mail: kleinen@pscw.uva.nl.

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It was not until 1638 that the Dutch built a fort at Warwijck Harbour, presently Grand Port Bay. This period of occupation ended in 1658. The Cape of Good Hope, founded by the Dutch in 1652, had become an excellent calling place for VOC vessels, leaving Mauritius as a superfluous establishment. Because of the fear for European rivals, however, the VOC again occupied the island in 1664. During this second occupation, that lasted until 1710, the population of Mauritius consisted of VOC officials, European vrijburgers, and slaves. Even then, Mauritius had a multiethnic population, a forerunner of the plural society that Mauritius is today.

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The main components of the ASEM process include political dialogue, security, business, education, and culture. Realizing the importance of the process, a number of the participating countries have created ASEM sections within their respective ministries of

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The papers in this volume reflect the development of the ASEM process to date. They are written by Asian and European politicians and academics involved in the process from its very beginning, and all share the most important belief underlying the ASEM process, namely that it is based on partnership and equality. The contributions give an idea of an exciting experiment that can also be construed as the beginning of a new era in the relationship between Asia and Europe.

*Wim Stokhof and Paul van der Velde (eds)*

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The many changes taking place in Pacific Asia are the starting point for the building of a new Asian civilization, one that will necessitate a fundamental rethinking of existing relationships and the balance of power in an increasingly global world.

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The various papers resist simple categorization. This is because they bespeak the unique characteristics of Staal and his method – his fluidity and his ability to melt down conceptual barriers between different academic disciplines in order to arrive at a new approach which can best be described as 'human science', in which the eastern scientific tradition is combined with the study of

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*Paul van der Velde and Alex McKay (eds)*

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376 pp. ISBN 0-7103-0606-7

# Presentation of ABIA Index I

By **KAREL R. VAN KOOIJ**

**O**n December 18, 1998, the first volume of the ABIA South and Southeast Asian Art and Archaeology Index was presented to the Dean of the Faculty of Arts of Leiden University, Professor W.L. Idema. The function concluded the third workshop on ABIA Index work in progress held in December 15-18, 1998, and was hosted by the International Institute for Asian Studies. The presentation was preceded by a series of lectures on Indian, Sri Lankan, and Indonesian art.

The ABIA Index is an international project initiated by the International Institute for Asian Studies (IIAS), Leiden and Amsterdam, to compile and maintain a bibliographic database documenting publications on South and Southeast Asian art and archaeology. The work is being carried out jointly by the IIAS, the Postgraduate Institute of Archaeology (PGIAR) in Colombo, and the SEAMEO Regional Centre for Archaeology and Fine Arts (SPAFA) in Bangkok, with contributions from scholars in India, Indonesia, other parts of South and Southeast Asia, and Russia. In this new formula, the ABIA Index continues the once widely known Annual Bibliography of Indian Archaeology,



which was edited by Kern Institute Leiden (with the aid of the government of Ceylon), work on which had come to a standstill over twenty years ago.

This first volume, published by Kegan Paul International, London and New York 1999, ISBN 0-7103-0625-3, in the series Studies from the International Institute for Asian Studies, contains over 1300 entries that describe monographs, articles in readers, articles in periodicals including reviews, and PhD dissertations in Asian and European languages which were published in 1996 and 1997. The records consist of bibliographic entries and annotations, which are arranged geographically and according to subject – pre- and protohistory, material culture, epigraphy and palaeography, numismatics and sigillography. An author index, a geographical index, and a subject index

are included. In a format that will be continued in subsequent volumes, two articles precede the central bibliographic section. In the first volume, Professor Edi Sedyawati, Director General of Culture, Indonesian Ministry of Education and Culture, and Professor of Archaeology at the Universitas Indonesia (UI), Jakarta discusses publications on art and archaeology written in Indonesian between 1977 and 1997. Professor Karel R. van Kooij, Professor of the history of South Asian art and material culture, Leiden University, and general editor of ABIA Index, participates in the on-going debate in South Asian art history on the interpretation of early Buddhist art, which also pertains to the more general problem of the 'limits of interpretation'.

The work on the ABIA Index volume 2, which will focus largely on publications of 1997 and 1998, is in progress. It is scheduled to be out in December 1999. In order to include as many publications as possible, help from our colleagues is most welcome. Please send information about your publications (from 1997 onwards) in the field of South and Southeast Asian art and archaeology, and related areas, preferably provided with a concise abstract, to the following address: ABIA Project, IIAS, P.O. Box 9515, 2300 RA Leiden, The Netherlands, Fax: 31-71-5274162, E-mail: abiaraven@rullet.leidenuniv.nl. ■

The book can be ordered through:  
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**Professor Karel R. van Kooij**  
is the general editor of ABIA Index.

# Attributes of Chinese in the Netherlands Are they Huaqiao or Huaren?

The Chinese, with their ubiquitous restaurants, form a socially visible sector in the Netherlands. Especially since the 1980s, their migration history, their cultural background, and the path their future development will take have been attracting some attention from Dutch society. What are the general attributes of the Chinese in the Netherlands? Are they Huaqiao or Huaren? As I present my study of the Chinese associations in the Netherlands, why do I prefer to use the concept of 'Chinese immigrants' to designate my study target?

■ By LI MINGHUAN

In China, the common terms used to designate compatriots abroad are Huaqiao, Huaren, or Huaqiao-Huaren; sometimes Huayi is included. To help Western readers understand the differences between the terminology mentioned above, a brief definition would not go amiss.

Huaqiao: Originally, this term meant those Chinese who spend some time abroad, but it does not include settlers. Nowadays, it simply refers to Chinese who have the permanent right to reside in their adopted country but retain their Chinese citizenship.

Huaren: This refers to the Chinese who have settled down somewhere outside China and have also obtained foreign citizenship.

Huayi: Chinese descendants who were born and have grown up outside of China.

Discussions are continually cropping up as to the exact definitions of the concepts listed above.

In December of 1994, during the keynote lecture of 'The Last Half Century of Chinese Overseas' conference, Wang, a leading scholar in this area, proposed his updated opinion on the Chinese overseas: since all countries which receive migrants have similar expectations of their new citizens, neither Huaqiao nor Huaren would adequately convey the idea of migrants who have been accepted as nationals of their new countries. This argument immediately drew criticism from various scholars in China, who stressed that neither Huaqiao nor Huaren are dated; instead, there is

no concept better than these two to portray the general characteristics of the Chinese abroad.

This debate is complicated by a new concept that is becoming popular among some Western scholars: the Chinese diaspora. The term 'overseas Chinese' is avoided by some scholars because it 'touches on political sensitivities if extended to include Taiwan.' When they 'are not concerned with the boundaries of sovereignty claims or with distinctions of citizenship or with whether the sojourn abroad is seen as temporary or permanent,' the term 'Chinese diaspora' is selected. The Chinese diaspora is characterized by multiplex and varied connections of family, kinship, commerce, sentiments about their native place in China, shared memberships in transnational organizations and so on.

## Why not?

The selection of a concept and its corresponding term mirrors the user's principal opinion of the general characteristics of the Chinese abroad. Therefore, rather than limiting the discussions to terminology definitions, I shall explain why I have selected the term 'Chinese immigrants' for my study target even though Huaqiao has been a common, self-assumed image of the Chinese in the Netherlands.

My studies have shown, although few cherish short-term sojourning, many Chinese in the Netherlands, whether they have become naturalized as Dutch citizens or retain their Chinese nationality, prefer to call themselves Huaqiao. When asked why they have identified themselves as Huaqiao, very often the interviewees would ask me in reply 'Why not?' The reasons behind this phenomenon can be enumerated as follows.

First, it is a reflection of the dominance of first-generation immigrants in Chinese communities in the Netherlands. Before they emigrated, many knew from their own experiences that by all government administrations in China (both on the mainland and in Taiwan) that deal with the affairs of overseas Chinese they have been labelled Huaqiao. Therefore, it is logical that they simply identify themselves as Huaqiao because they are now abroad. Many do not know, and do not care, about the differences between Huaqiao, Huaren, and Huayi.

Secondly, it is a reflection of the tolerant social surroundings in which the Chinese in the Netherlands live. The Netherlands has a tradition of tolerance towards diverse opinions, various religions, and other cultures. In addition, the Chinese immigrants in the Netherlands have only formed an insignificant part of the population, and their share of the Dutch economy is negligible.

Finally, it is a reflection of 'flexible citizenship.' According to the definition made by Ong, 'flexible citizenship' is a production of the current trend of globalization, which has

made economic calculation a major element in diasporic subjects' choice of citizenship. Nowadays, it has become a popular phenomenon that the citizenship to a certain degree is a strategy that some migrants are using to take advantage of political and economic conditions in different parts of the world. In the case of the Chinese in the Netherlands, it has been noted that some Chinese associations in the Netherlands not only have their associations titled Huaqiao, but publicly proclaim that they are a 'patriotic overseas Chinese association.' Nevertheless, their patriotic complex is nothing more than an imaginary sense that, in Anderson's words, is just 'a politics without responsibility or accountability' or 'long-distance nationalism'. In effect, it is important to recognize the potential meaning of this phenomenon: they want to gain social elevation in the Netherlands from the strength and prosperity of China.

In Chinese, the term yimin covers all the meanings expressed by the words migration, migrant, immigration, immigrate, immigrant, emigration, emigrate, and emigrant in English. Nevertheless, the Chinese term yimin has an added connotation not expressed in any of the English words. It also suggests a compulsory migration; in other words, people moving away from their homes because of official policy. This is one of the principal reasons that in China the special subject related to the Chinese abroad studies has been named as 'Huaqiao-Huaren Studies,' rather than 'Chinese Migrants Studies.' Nevertheless, I have selected neither Huaqiao nor Huaren, but have opted instead for the concept of 'Chinese immigrants' because it is based on an important consideration that the phenomenon of the Chinese 'immigrant group' is examined from the starting point of the receiving country. ■

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- Ong, Aihwa. 1998. 'Flexible citizenship among Chinese cosmopolitans,' in *Cosmopolitanism: Thinking and Feeling Beyond the Nation*, ed. Pheng Cheah & Bruce Robbins, Uminn Press.
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- Zhujia. 1996. 'Youguan huawai Huaren chengwei zhi yulun' [Discussions on how to name the Chinese abroad]. In *Huaren shehui yu zhongxiang huiguan*, pp. 47-59.

Dr Li Minghuan is attached to CASA, Amsterdam and to the IIAS as an individual research fellow. She can be reached at e-mail: li@pscw.uva.nl.

Continued from page 41  
'PEARL WORKSHOP'  
By Robert Cribb

In addition, the meeting identified promising projects based on the specifics of the Europe-Asia relationship, rather than on global issues. These topics included the following:

- the impact for Asia, especially in economic and strategic affairs, of European integration
- the role of the state in promoting economic development.

## Future operations

The workshop concluded with discussions on the structure and future operations of PEARL. It was agreed for the moment that IIAS, with the support of NIAS through the IIAS-NIAS Strategic Alliance, should continue to operate as provisional secretariat for PEARL and that no rigid administrative or membership structures should be adopted for the moment. In its early phases, PEARL should be driven primarily by its programmes and should not seek to develop a large administrative infrastructure. Nonetheless, PEARL should rapidly develop an identity within the research world and should not be allowed to lose momentum because of a diffuse structure.

It was hoped that PEARL would continue to co-operate with and to enjoy the support of the ASEF and that it would be able to develop closer links with the European Science Foundation. The meeting furthermore decided that steps would be taken to introduce PEARL to the separate national governments. Recognition of PEARL by the individual countries will enable the programme to put research, training, and education on the agenda of the third ASEM summit in Seoul in 2000 and to be designated as a vehicle for the implementation of these activities. Validation of PEARL will help to secure funding through ASEM, EU, ASEAN, and ESF.

There was broad enthusiasm for continuing the PEARL workshop process. Delegates from France, China, and Sweden expressed some interest in hosting a future planning meeting, while the ESF representative also indicated his willingness to play a role in the organization of the meeting.

## Implementation

The Alliance partners were asked to appoint a consultant to draft a programme for PEARL. This proposal will be further developed in the context of the ESF programme in Asian Studies. It will elaborate on the organizational framework of PEARL, on the suggestions made by the meeting in Seoul regarding long-term collaborative research programmes, and on the possibilities for academic facilitating, such as the exchange of researchers, academic meetings etc. ■

Robert Cribb is the Director of the Nordic Institute of Asian Studies. He can be reached at Cribb@nias.ku.dk.

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# An Investigating Report Social and Economic Development of Jinjiang, South Fujian

What factors have contrived to create the Jinjiang economic miracle during the past two decades? Are qiaoxiang (overseas Chinese native hometown) ties an advantage in social and economic development in South China? These questions were meticulously pursued during a two-year field investigation into the social and economic development of Jinjiang, South Fujian, conducted jointly by the Research School for Southeast Asia Studies of Xiamen University and the International Institute for Asian Studies of Holland (Xiamen-IIAS Project).

By **CEN HUANG & ZHUANG GUOTU**



Jinjiang, located on the southeast coast of Fujian province, is a famous qiaoxiang location in China. With a population of 995,000, Jinjiang is the place of origin for 2.1 million overseas Jinjiangnese, who live in Hong Kong, Macao, Taiwan, Southeast Asia and other countries. Since China's open door policy and economic reforms began in 1978, the income per capita in Jinjiang has increased from 58 yuan in 1978 up to 6,000 yuan in 1997. As a consequence, Jinjiang has been one of the fifteen most advanced cities in China in terms of its overall economic development.

The Xiamen-IIAS project has carried out comprehensive field surveys with a random sample of 500 households and 150 enterprises in Jinjiang in the past two years. The survey research covered a broad range of issues, such as the composition of qiaoxiang households, income structures, relationships with overseas relatives, and overseas remittances, donations and investments, as well as the foreign-funded and local enterprises. The time is now ripe to make several important observations.

## Hometown connections

Overseas Chinese have played an important role in the creation of the Jinjiang economic miracle since the 1980s. From 1984 to 1997, Jinjiang utilized foreign investment of US\$1.73 billion. Among the 2400 foreign-funded operations, more than 90 per cent were invested by overseas Jinjiangnese. In 1997, the output of the overseas Jinjiangnese enterprises reached RMB 16.8 billion, which comprised 52 per cent of the total GDP in the city. Social welfare donations are another important impact made by the overseas Jinjiangnese in their hometowns. Between 1994 and 1997, the city received overseas donations worth RMB 528 million. It was reported that about 60 per cent of the donations were used to support local educational development. More than 400 schools benefited from the donations. These statistics strongly suggest that hometown

connections are indubitably an advantageous factor in the advancement of Jinjiang social and economic development.

## 'Big' and 'small' culture

The rapid economic development of Jinjiang is also a direct result of the strong local traditions of family institutions and the seafaring culture in the region. The local traditions are defined as including a group of cultural traits such as family orientation, overseas immigration, and challenging attitudes towards business ventures. Although, they are derived from Confucian cultural values, they are practised differently under the influence of local life-styles and history. One study, for example, reports that more than 30,000 temples were rebuilt in Fujian in the early 1990s. These are an important part of the local tradition. It was discovered that the temples also laid the foundation for business organizations in the region. The study attests to the fact that within the shared cultural values, there are sub-cultural traditions based on different local customs and life-styles. As a result of this contradiction, the Jinjiangnese have developed unique characteristics in their business pursuits, including a family-oriented, open-minded, risk-taking, and opportunist spirit. This raises interesting questions: what is the difference between the generally defined Chinese culture and local traditions? And how do these apply in business practices? An answer was: 'we carry out the 'big' culture in theory (i.e. the Chinese culture), and apply 'small' local traditions in practice.'

## Diversified enterprises

Another important finding is that the overseas Chinese invested enterprises are very much diversified in aspects of their ownership, size, and scale, as well as the operation and management structures. The majority of the overseas Chinese firms in Jinjiang are small and medium-sized, with an average of investment less than US 1 million in each project. Manufacturing firms make up 89 per cent of the total foreign invested operations, and they concentrate mainly on light industrial products for export. More than

250,000 migrant workers make up the majority of the labour force in the city.

The multi-family-run enterprises are a significant feature of this diversity. It was interesting to note that many Jinjiang households operate production lines on their family estates. These are also called 'popular-run-enterprises' in local terms. The multi-family-run enterprise share are several characteristics: (1) These enterprises are based on mutual trust between different households. Family institutions are the centre of the co-operation. The enterprises are private in ownership, and co-operative in operation. (2) The overseas relatives provided the enterprises with both capital and market information, and they played a key role in grouping families in collaborative business operations through lineage and clan connections. (3) The enterprises are managed by the joint ef-

fort of investors, kinsmen, and the families involved. Standard moral principles, such as hard work, respect for the authorities, and mutual trust, are commonly held among all contracted families. Multi-family-run businesses are believed not only to save the cost of organizational transactions of the enterprise, but also to maintain the stability of the enterprise during financial difficulties. It was reported that the Asian crisis did not have a significant impact on Jinjiang multi-family-run enterprises.

## Other issues

The project also investigated issues of the development of economically related local traditions, returned overseas Chinese enterprises, overseas connections, and local economic structure, as well as labour migration and urbanization in the region. On 28-31 October 1998, an international conference on Qiaoxiang Studies was held in Jinjiang to conclude the first phase of the Xiamen-IIAS project. More than 150 people from 15 countries attended the conference and 58 papers were presented. The Xiamen-IIAS team presented its major research findings at the conference in 11 investigating reports, which attracted great attention from both academics and government decision makers.

The Xiamen-IIAS project is currently working on a grant proposal to publish the Jinjiang research data in the near future. If you are inter-

ested in obtaining more information on the Jinjiang research project, please contact Dr Cen Huang at: [chuang@rullet.leidenuniv.nl](mailto:chuang@rullet.leidenuniv.nl), or Professor Zhuang Guotu at [grzhuang@jingxian.xmu.edu.cn](mailto:grzhuang@jingxian.xmu.edu.cn).

'Overseas Chinese  
have played  
an important role  
in the Jinjiang  
economic miracle'

Professor Zhuang Guotu is the deputy director of the Research School of Southeast Asian Studies, Xiamen University.

Cen Huang is an IIAS Programme Fellow of the Qiaoxiang Ties Project (1 November 1996 - 1 November 1999).

26 > 27 AUGUST 1999  
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# Chinese Transnational Enterprises and Entrepreneurship



Entrepreneurship is not an unambiguous category of analysis. In China, for example, the term has a connotation of social obligation, which is usually lacking in its Western counterpart. Transnational entrepreneurship is even more complex, because manoeuvring in different societies, separated by national boundaries, asks for submission to very different discourses and socio-cultural codes of behaviour by business people. Finding out about these ambiguities is, however, of the utmost importance, because entrepreneurship, as a system of values and attitudes which underlies new institutions in East and Southeast Asia, has become a central dynamic in the globalization and transnationalization of the region.

On the basis of case studies we envisage discussing, how, during the past century, entrepreneurs who have operated across national boundaries have adapted their management styles, and their dealings with administrators and with labour, to

local circumstances abroad, and whether and how this process has affected their mode of entrepreneurship back home. We would like to compare enterprises and entrepreneurial behaviour across time and space, in order to look at enterprises established by business people of Chinese descent in South China, and also at mainland Chinese multinationals expanding abroad. 'Chinese' in this case is understood to include anyone of Chinese descent, living overseas, in Southeast Asia, in Taiwan, Hong Kong, and on the China mainland.

In the conference 'Chinese Transnational Enterprises and Entrepreneurship in Prosperity and Adversity: South China and Southeast Asia during the Twentieth Century' the following topics will be discussed:

- Enterprise structure, social organization, and management styles
- Labour organization, recruitment, and management
- The state-entrepreneur-labour triangle: the development of new industrial relations

- Comparative case studies: transnational enterprises in South China and Southeast Asia invested from Southeast Asia, North America, Europe, including enterprises invested from Hong Kong and Taiwan; and enterprises abroad involving mainland Chinese.

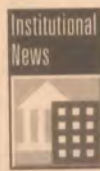
The conference will take place on 26-27 August 1999 in Hong Kong, co-organized by the International Institute for Asian Studies and the Centre of Asian Studies of the University of Hong Kong. ■

Please contact one of the convenors

**DR CEN HUANG**  
IIAS, P.O. Box 9515  
2300 RA Leiden, the Netherlands  
Fax: +31-71-5274162, or  
e-mail: [chuang@rullet.leidenuniv.nl](mailto:chuang@rullet.leidenuniv.nl)

or  
**DR LEO DOUW**  
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De Boelelaan 1105  
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# Sephis Grants Programme



Under the sub-themes of 'The Forging of Nationhood & The Contest over Citizenship, Ethnicity, and History' and 'Equity, Exclusion, and Liberalization', The South-South Exchange Programme for Research on the History of Development (Sephis) will pay special attention to the search for new identities in and visions of development which arise in the South.

### Fellowships

In 1999, six fellowships are available for post-doctoral research. Funding will be provided for travel and research costs, and salary according to local standards. These fellowships extend from a minimum of three months to a maximum of two years.

Eligibility: Scholars who have received their PhD degrees, preferably within the last five years, and who are employed by, or affiliated to a university, a research institute or development agency in the South.

### Grants for PhD research

In 1999, ten grants are available for PhD research. PhD grants will be provided for a period from one to three years. The proposal must include a period of research and should make clear that the applicant can realistically complete his or her draft thesis in the given time. Salaries are normally not included in the Sephis PhD grants.

Eligibility: PhD students enrolled at a university in the South, who are supported by their institution.

The application – and all requests about the grants programme – should be sent to:

#### SEPHIS GRANTS PROGRAMME

International Institute of Social History (IISG)  
Cruquiusweg 31  
1019 AT Amsterdam  
The Netherlands  
Email: [sephis@iisg.nl](mailto:sephis@iisg.nl)  
Telephone +31-20-4636395  
Telefax +31-20-4636385

Information about the Sephis grants programme can also be obtained via the Sephis website: <http://www.iisg.nl/~sephis>

Applications for these grants should include:

- a research proposal (maximum of 4 pages prefaced by an abstract of 100 words) presenting the research problem and research methodology (including the sources to be examined), reviewing the relevant literature, and indicating the relevance of the research to one or both of the Sephis themes
- an academic curriculum vitae;
- a letter testifying to institutional affiliation
- a referee's report (report sheets can be obtained from the Sephis secretariat or via the Sephis World Wide Web site);
- a budget;
- a timetable.

In addition, applications for post-doctoral grants should include:

- an indication of the form of publication (book, article etc.);
- a copy of the PhD diploma.

In addition, applications for PhD grants should include:

- a letter of recommendation from the thesis supervisor.



Research proposals will be selected by the Sephis Steering Committee, which consists of historians from different regions in the world. The applications will be evaluated according to academic quality, relevance to Sephis themes, comparative potential, and contribution to South-South co-operation. The application must be received before April 30, 1999.

Applications should be written in English. Incomplete applications, applications by fax or e-mail, and/or too lengthy applications cannot be taken into consideration. ■

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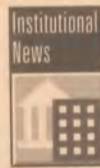
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# Gonda Advanced Study Grants



The J. Gonda Foundation of the Royal Netherlands Academy of Arts and Sciences offers the Gonda Advanced Study Grants to give Indologists from Central and Eastern Europe the opportunity to spend some time at the Netherlands Institute of Advanced Study in the Humanities and Social Sciences (the NIAS in Wassenaar) or at the International Institute for Asian Studies (the IIAS in Leiden) for a period of 2 to 5 months. During this short stay, projects culminating in a publication may be set up or finished. The NIAS or the IIAS will provide the visiting scholars with all the facilities required for this.

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

The selection will be made by the Gonda Foundation. The availability of rooms depends on the planning of the NIAS or the IIAS.

The Gonda Advanced Study Grants have been established for the promotion of Indology in Central and Eastern Europe, where in the past, and even now, the lack of facilities (e.g. regarding the required acquisition of recent literature and internation-

al contacts with colleagues) has hampered progress in a field of research, which always has had some excellent participants.

The J. Gonda Foundation was established with the legacy of Prof. J. Gonda, the former Sanskritist of Utrecht University who died in 1991. One of its main aims is the financing of Indological publications. ■



Further information can be requested from and applications with research proposals can be sent to:

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26 AND 27 OCTOBER 1998  
NETHERLANDS MINISTRY OF FOREIGN AFFAIRS, THE HAGUE

# Labour Relations in Asia and Europe: Exchanging Experiences and Perspectives

The seminar was organized by the Asia-Europe Foundation (ASEF) and the IIAS-NIAS Strategic Alliance, in collaboration with the Changing Labour Relations in Asia (CLARA). Around 50 participants, consisting of members of employers' associations, trade unionists, labour activists, researchers, and government representatives attended this two-day seminar. Among the main questions underlying the discussion were: What are the views on core labour standards? Should there be a universalistic view of labour standards? To what extent are they enforceable? What is the role of trades unions and employers' associations regarding the social clause?

By RATNA SAPTARI



Opened by Prof. Stokhof from the IIAS and chaired by Prof. T. Koh (ASEF) together with Prof. Th. Svensson (NIAS), the two days of presentations and discussions concentrated on the issue of labour relations and the core labour standards adopted by ILO and how European and Asian trades unions have responded to the issue of conditionality and globalization in general. At the end of the two-day seminar a summary was given by Prof. Marcel van der Linden from CLARA.

The globalization of markets and the need to participate in industrial competitiveness between companies and between states has highlighted the problem of social justice and protective labour legislation at the national level. There is no consensus and this situation has elicited two main contrasting positions regarding these issues. Economists, policy makers, and the business community argue that globalization increases prosperity in much of the world, but trade unionists and critical researchers say that it reduces welfare internationally and undermines every nation's ability to maintain social cohesion.

According to the ILO conventions, all members of the ILO, even if they have not ratified key ILO conventions, are obliged to respect, promote, and realize the principles of the four fundamental rights, known as core labour standards namely: a) freedom of association and the effective recognition of the right to collective bargaining; b) the elimination of all forms of forced or compulsory labour; c) the effective abolition of child labour; d) the elimination of discrimination in respect of employment and occupation. These standards were selected as the core because, according to the general consensus, there is no relation between them and per capita income. They have a high ratification record. They agree with the ILO's follow-up procedure. They are enabling rights and are blessed with a certain political appeal. The core labour rights are contained in seven key ILO conventions. They are meant to provide the framework for states, workers, employers and their organizations to build new

relations of these standards should be punished by trade sanctions. This trade and labour linkage is known as the social clause, linking labour and trade, to be included in international trade agreements. Although social clauses already exist in some international commodity agreements, like tin-mining, they have generally met with resistance, especially in developing countries. Developing countries

restructuring are also contributing to the decline of unionism. Unlike business unions are failing to expand internationally. Meanwhile, global money and business are gaining greater access to technology and resources which is giving them greater bargaining power over territory-bound states and unions. The financial crisis in Asia, which began in mid-1997, has compounded many of the problems facing Asian workers and their labour organizations.

In developing Asian nations, social protection is laid down by law; the few collective agreements that exist involve only a fraction of the workforce. Most developing Asian countries are emerging from the rule of authoritarian or populist regimes so their people have little experience of social dialogue. Most workers in these countries are employed in the informal sector or small enterprises which makes it difficult for them to form unions. Although Asian work-

mies. The main drawback would be the time it would take to get international consensus on which values to include in the standards. Western unionists tend to believe that the core standards are a good starting point for protecting workers in developing countries. Some Asian unionists agree, while others say the core standards do more to protect Western workers, especially if they are linked to trade sanctions through a social clause. The most contentious part of the core labour standards seems to be the prohibition of child labour, which in countries like Bangladesh is a consequence of poverty rather than abuse. Some academics say that freedom from child labour should be considered an economic right rather than a human right.

Perhaps the discourse on labour rights and social clauses should be extended to include the effects of globalization. Asians generally want help from overseas rather than a social clause that punishes them with trade sanctions. Asian unions generally want a social safety net for their people before a social clause. Some say that a social safety net could be created by a global clause that linked labour standards with investment and other factors of globalization. Calls for a global clause are readily dismissed on the grounds that the clause would require a strong supranational enforcement agency, which does not exist.

Asian developing nations say that protectionism is motivating the campaign for a social clause. They also say the West lacks the moral authority to impose trade sanctions on countries violating core labour rights, which were created by a Western agenda. A new set of universal labour rights may have to be negotiated to satisfy Asian nations. Any negotiation would probably be done through the ILO which, although legalistic and bureaucratic, remains the best available body for establishing instruments to protect workers internationally.

Despite the gains made by unions in recent years, low union densities and the current impotence of ILO conventions mean that most Asian workers will continue relying on state legislation and their own wits for protection from abusive labour practices. ■



W. Stokhof, Th. Svensson, T. Koh, and P. Barroux at the Workshop 'Labour Relations in Asia and Europe'.

coalitions across enterprise and national borders and shape the nature and dynamics of globalization's emerging labour relations and the governance of these relations among enterprises, nationally, regionally, and internationally. By June 1998, 116 states had ratified five or more of the seven conventions and 34 had ratified all of them. In contrast, 22 countries had ratified less than three of them and five ILO-member states had not ratified any of them.

The problem is that these conventions are viewed by some as impeding economic growth, employment, and the efficiency of markets, and the rights they give workers are seen as unrealistic in extremely poor nations. The conventions' success relies on how well they can be implemented at a time when labour markets are being deregulated, the welfare state is shrinking in industrialized countries, and labour market deregulation is becoming a feature of policy conditionality in structural adjustment programmes in developing countries. The current Western view is that, in the interests of fair competition, entry into the World Trade Organization (WTO) system of tariff management and reduction should depend upon ratification and enactment of the core labour standards and any vio-

generally argue that the imposition of a social clause would be inappropriate because of their lower development and unfair because it would deprive them of their major competitive advantage, cheap labour. Western governments which are in favour of universal standards say a strengthened system of international labour standards is a universal benefit that should lead to improved labour conditions in developing countries and prevent a global race to the bottom in terms of social welfare.

## Trades Unions

As the various presentations at the workshop showed, the creation of this legislation is rarely influenced by unions and social organizations except in the Republic of Korea, India, Singapore, the Philippines and a few other Asian countries. The traditional base of union membership is shrinking with changes in composition of the labour market, by sector of activity and skills, and this has not been offset by union initiatives to involve women, youths, people in insecure employment, and new types of worker. Unemployment, new forms of business organizations - which divide internal labour into core and periphery - and closer ties between labour and management and corporate

ers rely more on legislation and national pacts than industry-wide bargaining for protection, their governments are more reluctant to ratify and implement international agreements on labour standards than Western governments.

The differences between unions in Asia and unions the world over are great, but must be reconciled for unions to play a greater role in future industrial relations. European unions and Asian unions have different perceptions of their roles and labour standards, but are united in being threatened by accelerating technical change, changing business practices and the acceleration of international trade and capital flows.

## Which Standards?

Some academics and unionists argue that a full range of labour standards rather than core standards would promote international acceptance of a system of international labour values. There are many advantages to thinking in terms of a full range of standards. They could provide a set of internationally legitimate means for reconciling cultural differences. They would probably be more acceptable in Asia where such diverse standards have proved acceptable to employers in successful Asian econo-

## RESEARCH PROGRAMME 'CHANGING INDUSTRIAL LABOUR RELATIONS IN ASIA'

CLARA Programme Co-ordinator:

DR RATNA SAPTARI

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of Social History  
Cruquiusweg 31  
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tel: +31-20-66.858.66  
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- Dr Ratna Saptari (IIAS/IISH) - Secretary
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# CLARA Programme Two Visiting Fellowships

VACANCY



The Changing Labour Relations in Asia (CLARA) Programme, which is a collaboration between the International Institute for Asian Studies in Leiden/Amsterdam and the International Institute of Social History (IISH) in Amsterdam, invites applications for two CLARA Visiting Fellowships, at the IISH.

### Requirements/Qualifications

- a) a doctorate (PhD based on research in the humanities or social sciences);
- b) already conducting ongoing research, focusing squarely on labour issues in Asia;
- c) candidate must be Asia-based;
- d) the research should be comparatively and historically inclined;
- e) a high quality and original article must be produced at the end of the fellowship.

### Information about the fellowship/ application procedures:

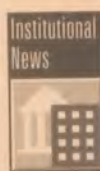
- a) applications must be submitted before 30 April 1999;
- b) applications include a research proposal/topic, list of publications, and two referees;
- c) the fellowship must be taken up in 1999;
- d) duration of the fellowship is three months;
- e) the work will be carried out at the IISH in Amsterdam.
- f) the visiting fellow will be offered housing, an allowance and the international travel expenses. ■

Applications may be sent to:

### SEARCH COMMITTEE VISITING FELLOWSHIP CLARA

(Dr Ratna Saptari / Prof. Marcel v.d. Linden) International Institute of Social History  
Cruquiusweg 31, 1019 AT Amsterdam  
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# CNWS Advanced Master's Programme



Research School CNWS promotes research in Asian, African, and Amerindian Studies. The CNWS Advanced Master's Programme has now entered its second year. The programme prepares students in Asian, African, and Amerindian Studies for a future academic career, under the close supervision of CNWS members. The programme covers a period of nine months. The language of communication is English. During the programme students may write a proposal for PhD research or an academic paper, which can take the form of an article for publication. The programme consists of a set of general courses and optional programmes with the emphasis on individual training. The individual training provides students with the opportunity to develop their research under close supervision of senior researchers.

### Requirements

MA degree in Arts, Law, or Social Sciences, or a comparable degree with special emphasis on aspects of Asian, African, or Amerindian languages or cultures.

### Application

The closing date for applications is July 1, 1999. Early applications are accepted starting February 15, 1999. Applications should include:

- a completed application form
- xerox copies of university certificates
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Students should have sufficient fluency in English, and present written evidence to this effect, preferably a TOEFL test result.

### Tuition fees and Fellowships

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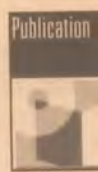
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Apart from partial tuition waivers, the CNWS also awards a limited number of fellowships for excellent students. Applicants for a fellowship should apply no later than July 1 and no earlier than February 15, 1999; students will be informed before August 1 about the outcome of their application. ■

For further information and for requests for application forms:

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Convenor: Ratna Saptari

NOVEMBER 1999

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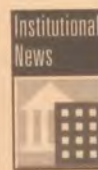
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# CNWS Catalogue



CNWS Publications and DSWO Press, both of Leiden University, The Netherlands, have produced a joint catalogue of their publications. The catalogue marks the first step in the establishment of a Leiden University Press. CNWS Publications is produced by the Research School of Asian, African, and Amerindian Studies; DSWO

Press forms part of the Faculty of Social Studies. Error! Bookmark not defined.

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16 > 18 SEPTEMBER 1998  
 CABAGAN, ISABELA STATE UNIVERSITY

## A Comparative Perspective Co-Management of Natural Resources

The co-management of natural resources in Asia was the topic of an IIAS/NIAS workshop organized in September 1998 in Cabagan, Isabela Province, the Philippines. The workshop brought together practitioners trying to implement the idea of joint management who are working in the field in projects or bureaucracies and scientists from various disciplines who take a more reflective view.

■ By GERARD PERSOON &  
 PERCY SAJISE



Co-management of natural resources, that is the sharing of responsibilities for the management, including the exploitation and conservation of natural resources between the government and individual or collective users is rapidly gaining strength in Asia as in other parts of the world. This increase in interest has come about as a result of the limited success of top-down conservation projects and the continuing deterioration of environmental conditions in many countries in the region. Pertinently, this tendency is also inspired by feelings of injustice done to local people in the past.

In recent years some countries, like India and the Philippines, have

substantially changed their policies with regard to the management of natural resources. Increasingly local people are given rights to the various kinds of resources like forests, fresh water, coral reefs, pasture lands, and populations of fish and wild life. Terms expressing ideas similar to co-management are joint management or community-based management. International donor agencies, like the World Bank, the Asian Development Bank, the European Union, have also changed their policy guidelines in this direction. Organizations like the Worldwide Fund for Nature have also recently adopted principles for involving indigenous peoples and local communities in the conservation of nature. The burning question is: what is really behind this now popular banner of co-management and how is it conceived by the various parties involved?

The purpose of this workshop was to discuss the various ideas, forms, and concepts behind co-management as well as to discuss the experiences from the field, the successes and the failures. With this in mind people from the field and scientists with a more distant view were invited to participate. The workshop was organized jointly by SEARCA (South-east Asian Regional Center for Graduate Study and Research in Agriculture, Percy Sajise and Gill Saguiguit) established in Los Baños and CVPED (Cagayan Valley Programme on Environment and Development, the co-operation project between Isabela State University and Leiden University, Diny van Est and Gerard Persoon).

The workshop started with an overview of the history and the central concepts of co-management in Asia by Diny van Est and Gerard Persoon (Leiden Un.). Most of the papers focused on a particular case study in which co-management arrangements are implemented, amongst others: the fisheries in the Central Moluccas by Ingvid Harkes (ICLARM, Manila), forest resources under collective management by the

Bugkalot in the Philippines by Dante Aquino (Isabela State Un.), pasture management without ownership on the Loess plateau (China) by Hu Wei (Un. of Cambridge), and the revitalization of local knowledge among the people of Minahasa (Sulawesi) by Haryo Martodirdjo (Padjadjaran Un., Bandung).

Arne Kalland (Un. of Oslo) provided an interesting example of co-management, ahead of its time, Japanese coastal fisheries (1868-1912). Brenda Katon (ICLARM, Manila) and Percy Sajise, assisted by Gill Saguiguit (SEARCA), presented more comparative papers concentrating on the experiences gleaned from a wider number of cases or by taking a longer time perspective analysing policy trends in natural resource management. The paper by Peter Brosius (Un. of Georgia) questioned many of the assumptions underlying the present trend in co-management thinking. Denyse Snelder (CVPED) directed her contribution to the need for a greater presence of the natural science in the management arrangements, as social and cultural (or administrative) realities often do not coincide with ecological or physical ones. As the end of the workshop, Roy Ellen (Un. of Kent) gave his comments on the papers and discussions of the previous days. He deftly pointed out some of the crucial questions at stake when analysing or trying to implement co-management arrangements in particular areas. His synthesis brought the variety of cases and experiences back to the central issues.

This workshop was organized within the framework of the activities of the East-West Environmental Linkages Network, a loose network of social scientists with a small core

group from various countries in Europe, Asia, and the United States. Up to the present, four workshops have been organized by this network: on environmental movements in Asia; environmental discourse; indigenous environmental knowledge; and human rights and nature conservation. Books on these workshops have been published or are being prepared. Future activities on ecotourism and other subjects are planned by the network (Padjadjaran University, Bandung in 2000). The secretariat of the workshop is run by Alan Bicker (Un. of Kent) who can be contacted at his e-mail address (A.Bicker@ukc.ac.uk). ■

*The workshop was originally selected by the ESF Asia Committee for funding and was sponsored by the IIAS-NIAS Strategic Alliance.*  
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18 > 20 JUNE 1998  
 COPENHAGEN

## Time and Society in Modern Asia

As the millennium approaches, questions of time are increasingly appearing on the agenda of philosophers and social scientists. The so-called millennium bug may be absorbing the attentions of systems managers, but scholars also have their own preoccupations: just what are the implications of the different conceptions of time that are held in different societies, for the functioning of those societies in particular, and for society in general?

■ By ROBERT CRIBB  
 & IAN READER



A group of eighteen scholars from ten countries gathered in Copenhagen, 18-20 June 1998, to discuss the place of time in modern Asian societies. They heard a fascinating range of papers, covering East, Southeast, and South Asia, written from within the disciplines of history, sociology, anthropology, and social psychology. The meeting built on the results of a workshop held in Leiden in November 1997 on the Changing Pace of Life in Southeast Asia, and was in some respects the forerunner to a workshop in Amsterdam in November 1998 entitled 'Time Matters'.

The workshop opened with a vigorous discussion of the question of whether different cultures can be said to have fundamentally different conceptions of time. This issue has been debated for at least two centuries, and although we did not appear to move much closer to a resolution of the question, it did become clear through our discussions that the differences which appear at the philosophical end of this debate are not always the differences which appear at the sociological end.

Most of the papers were in fact focused on the sociological end of the debate. We heard discussions of social and political strains over telling the time of day in Indonesia, Taiwan, and Xinjiang, and over habits of punctuality and regularity in daily

life in Japan and India. Residents of Xinjiang have to manage both official time - that of Beijing - and unofficial local time. The Japanese in Taiwan systematically introduced 'modern' systems of time-keeping and punctuality as part of a system of colonial discipline. The trains of Bombay, always there but never on time, impose their own temporal order on the city's inhabitants. Japanese share the Western view that rising early in the morning is better for soul and body than additional sleep. Perhaps the boldest of all the papers was one which attempted to compare the pace of life in different Asian countries and the basis of careful timing of different activities such as buying a stamp in a post office. The results were fascinating, but inevitably raise the question of whether useful comparisons can be made when social circumstances (not to mention postage rates) are different in every country.

We also learnt more than most of us suspected about the diversity of calendars still in use in Asia. In parts of India, for example, the use of different calendars seems mainly to

have the effect of marking the temporal nature of different kinds of activities, whereas in Sumatra the imposition of an Islamic calendar on the rhythm of agriculture marks the growing dominance of men and of orthodox Islam in one local society.

Several papers also examined longer-term questions of progress, especially the perception that particular localities can be places where time has 'stood still'. Hongkong's 'Walled City', now demolished, was one such place, but the issues apply to entire societies, such as Tibet, which are caught up in a tense race towards different kinds of modernity. For Japan, apparently unique amongst the countries of Asia in this respect, nostalgia has become a powerful way of ordering the relationship between past and present, tradition and modernity. As we know in the West, selecting the anniversaries which should be celebrated is a highly political act and instances of such selectivity and of the utilization (and manipulation) of the notions and processes of memory were likewise illustrated and discussed with regard to Asian societies.

With one exception, none of the participants in the workshop were professionals in the field of time studies - all came to their topics through broader sociological, anthropological, and historical interests. It was to be expected, therefore, that the meeting would produce stimulation in several different directions and suggest further avenues of discussion and possible research. One of the most promising of these lines of investigation, however, is the idea of competing time regimes. Delay, punctuality, order and duration are all elements in the competition for dominance in different sectors of society. Exploring this topic seems to offer many possibilities for understanding time not just as a dimension within which social activity takes place but as an element in the social order. ■

*The workshop was originally selected by the ESF Asia Committee for funding and was sponsored by the IIAS-NIAS Strategic Alliance.*  
 Robert Cribb (Director) and Ian Reader (Senior Research Fellow) are both attached to the Nordic Institute of Asian Studies (NIAS).

## Strategic Alliance

The IIAS-NIAS Strategic Alliance was formed in 1997 to strengthen collaboration between Asian Studies specialists in the Nordic countries and the Netherlands, and to provide a platform for greater academic interaction at a European and an international level.

### Aims and objectives

The aim of the alliance is to contribute to a bringing together of the fragmented forces in Europe in order to establish scholarly excellence in central areas of research and expertise on Asia, to the benefit of the two institutes' national research environments and the European community at large by:

- 1 Building up high-quality, border-transcending research with a stronger focus on contemporary issues;
- 2 Creating sustainable networks with Asian and other overseas research institutions and scholars;
- 3 Strengthening the links and communication between academic research on Asia and non-academic institutions and actors.

### Instruments

- 1 Building of research-based expertise on Asia (fellowships, stipends and international research programmes);
- 2 Developing of networks in Europe, Asia and other countries (annual directors' meetings and co-ordinative platforms);
- 3 Establishing of extra academic linkages (policy conferences, briefings, media fellowships);
- 4 Strengthening of communication tools (joint efforts on the internet).

### New partner

The Strategic Alliance has recently been strengthened by the entry of a new partner, the Institut für Asienkunde in Hamburg.

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Further information on the Strategic Alliance is available on the internet:

<http://iias.leidenuniv.nl/iias/alliance/>

## Nordic Netherlands Research Fellow

In 1997 the International Institute for Asian Studies and the Nordic Institute of Asian Studies formed a Strategic Alliance aimed at further strengthening the fabric of Asian Studies at a European level. The Alliance, which was joined early 1999 by the Institut für Asienkunde in Hamburg, undertakes joint research projects, conferences, and other activities, and sponsors fellowships for promising post-docs. As part of this co-operation, the Alliance now invites applications for the position of 1 Nordic Netherlands Research fellow in Asian Studies (Humanities or Social Sciences)

The successful candidate will undertake scholarly research in his/her field of expertise, but will be expected also to take part in the intellectual and administrative life of IIAS as required.

### Requirements/qualifications

- nationality of and/or residence in one of the Nordic countries
- a doctorate (PhD) based on research in the Humanities or the Social Sciences within Asian Studies
- excellent research record
- capacity to contribute to the future of Nordic-Netherlands academic relations in Asian Studies

### Appointment

- as soon as possible
- for 1 year, with possible extension of one year if funds become available
- the research will be carried out at the IIAS in Leiden or Amsterdam
- salary and conditions to be negotiated on the basis of current appointment

Please use the official application forms only, to be obtained from the IIAS Secretariat. The closing date for applications is 1 May 1999.

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Tel.: +31 71 527 2227, Fax: +31 71 527 4162

E-mail: [iias@rullet.leidenuniv.nl](mailto:iias@rullet.leidenuniv.nl)

## One-year Post-doctoral Fellowship at Lund University

The Lund University Centre for East and Southeast Asian Studies is and inter-disciplinary research centre with national responsibility for the co-ordination of academic research on developments in East and Southeast Asia.

The Centre is inviting applications for a postdoctoral fellowship for 1 September 1999 to 31 August 2000 academic year to support research on politics, economy, and society in Southeast Asia. Applicants are expected to be in residence for the academic year, to complete a research project, or revise a doctoral dissertation that will result in a publishable manuscript, and to participate in the colloquia of the centre. Non-native speakers of English must include evidence of proficiency in English with application.

The fellowship is 240,000 Swedish Kronor plus office facilities and full Swedish national health plan coverage. The application deadline is 1 March, 1999.

To obtain an application form, please write to:  
**Southeast Asia Fellowship Secretary**  
 Centre for East and Southeast Asian Studies  
 Lund University, P.O. Box 792, SE-22007 Lund, Sweden  
 Fax: +46-46-222 3041, E-mail: [Lena.Brannstrom@ace.lu.se](mailto:Lena.Brannstrom@ace.lu.se)  
 For more information, please visit our homepage at <http://www.lu.se/ace>.

## Position at Trinity College

The Department of Modern Languages and Literatures of Trinity College invites applications for an anticipated one-year full-time position in Japanese, beginning September 1, 1999. Duties include first and second-year intensive Japanese language courses plus one advanced language course or a literature course. Applicants must have at least an M.A. in relevant fields and significant teaching experience. Trinity College is a highly selective, private, residential college with a strong commitment to the liberal arts education. Salary is competitive.

Send letter of application, curriculum vitae, and three names of references (with telephone numbers) by March 1, 1999, to:

### Professor King-fai Tam

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Selected candidates will be interviewed

at the AAS annual conference in Boston

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### POSITIONS AT NATIONAL CHENG KUNG UNIVERSITY

#### THE GRADUATE INSTITUTE OF POLITICAL ECONOMY INVITES APPLICATIONS FOR

## 2 Teaching Positions in Economics at a senior level

(full or associate professor) beginning in autumn 1999.

Candidates should be fluent in Mandarin and possess a PhD in economics or political economy, with demonstrated excellence in scholarship. However, newly graduated PhDs with appropriate teaching experience or research potential will also be considered if the search for senior scholars proves fruitless, but such candidates can only be considered for appointment at the level of assistant professor.

Applicants should be able to teach at least two of the following courses: industrial organizations, labour economics, and public finance. Since the institute aims not only to provide interdisciplinary training, but also has a geographical focus on the Asia-Pacific region, those who can teach international economic relations, comparative economic systems in Asia, or courses on at least one of Northeast Asian countries such as Japan, Russia, and China, will have a definite advantage. Shortlisted candidates will be asked to give a talk at the institute, with travel expenses paid. Current salary range is NT\$86,915 - \$99,680 per month for professor; NT\$71,150 - \$84,225 for associate professor; and NT\$63,865 - \$76,325 for assistant professor. (Current exchange rate: NT\$33 = US\$1). A thirteenth month salary will be paid at the Chinese New Year.

Please send curriculum vitae, transcripts, list of publications, and three letters of recommendation by May 15, 1999 to: Director, Graduate Institute of Political Economy National Cheng Kung University, No. 1 University Road, Tainan, Taiwan 70101.



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23 > 25 NOVEMBER 1998  
AIX-EN-PROVENCE, FRANCE

# Asian Societies Confronted by AIDS

Asianists involved in research on sexuality, cultural representations of the HIV/AIDS epidemic, and AIDS prevention gathered in France to present a state of the field report on prevention, education, treatment, and AIDS projects implemented in Asian countries.

By EVELYNE MICOLLIER



The workshop 'Asian Societies Confronted by AIDS' took place in Aix-en-Provence, France, and was organized by the Institute for Research on Southeast Asia (IRSEA), Thematic Programme

The European Science Foundation (ESF) acts as a catalyst for the development of science by bringing together leading scientists and funding agencies to debate, plan and implement pan-European scientific and science policy initiatives.

The ESF is an association of more than sixty major national funding agencies devoted to basic scientific research in over twenty countries. It represents all scientific disciplines: physical and engineering sciences, life and environmental sciences, medical sciences, humanities and social sciences. The Foundation assists its Member Organisations 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 ESF maintains close relations with other scientific institutions within and outside Europe. By its activities, the Foundation 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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on AIDS, Human and Social Sciences Dept, CNRS. Fifteen papers were presented by scholars, mainly from France but also from Great Britain, the Netherlands, and Switzerland.

Taking part were social scientists (anthropologists, sociologists, geographers, historians and public health researchers) involved in Asian Studies (India, Indonesia, Malaysia, Vietnam, Cambodia, Lao, Thailand, P.R. China, and Taiwan), who are doing research on sexuality, cultural representations of the HIV/AIDS epidemic, and AIDS prevention. The aim, which was largely fulfilled, was to present a state of the field report on the means of prevention, education, treatment, and AIDS projects implemented in these countries. To give a comparative edge, researchers specialized in the HIV/AIDS issue in Africa had been invited. The main lines of study were as follows:

- 1 Sexuality in South and Southeast Asia
- 2 Institutional responses (health policies, education, silence, etc.), analysis and evaluation of AIDS projects and patient care.
- 3 Spontaneous or organized responses beyond the institutional framework (tolerance, care, or stigmatization).
- 4 Responses from traditional medicine and traditional healers.
- 5 Learning from the African experience.

The papers delivered and discussions they aroused have shed light on

some questions which are recurrently debated: fieldwork obstacles thrown up by political, ethnic, cultural, and religious diversity; what are the methodological problems linked to the HIV/AIDS issue as a research subject in South and Southeast Asia? Cultural representations of HIV/AIDS in the Asian context: do they or do they not share a specific perspective with the African cultural area? A public health issue (the AIDS epidemic and its implications) can both reveal and fuel social change. There is a lack of reliable data and knowledge regarding sexuality (behaviour and cultural representations) among Asian populations. In a comparative perspective, last but not least, what can Asia learn from the African experience and vice-versa? How can Asian responses to the epidemic be an example for Africa to follow?

A book will be prepared for publication putting together most of the papers presented at the workshop. M.E. Blanc, L. Husson, and E. Micollier were appointed on the editorial committee. ■

*Dr Evelyn Micollier is an ESF Fellow stationed at IIAS Amsterdam branch office.*

For further information on the workshop, please contact:

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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 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 Evelyn Micollier

## (Aix-en-Provence)

Stationed at: IIAS, Leiden, The Netherlands  
Period: July 1998 - July 2000  
Topic: Practices and Representations of Health and Illness in the Context of Chinese Culture. Interactions with social facts (Illness prevention and Human reality of AIDS)

## 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

## WORKSHOPS

SELECTED FOR FUNDING

BY THE ESF ASIA COMMITTEE

The following workshops were selected by the ESF Asia Committee for funding and sponsored by the IIAS-NIAS Strategic Alliance. For reports on these workshops, see page 48.

Time and Society in  
Modern Asia

Copenhagen, 18-20 June 1998  
Prof. R. Cribb, Dr I. Reader,  
Dr B. Bakken, NIAS,  
Copenhagen S, Denmark

Co-Management of  
Natural Resources in Asia:  
A Comparative Perspective

Cabagan, Philippines  
16-18 September 1998  
Dr G.A. Persoon, Centre of  
Environmental Science,  
Leiden University,  
the Netherlands  
Dr P. Sajise, SEARCA,  
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