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FEBRUARY

NEWSLETTER 21

2000

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GENERAL NEWS

Some Reflections on the formation of the Buddha image - an abstract of the keynote speech by **Professor Maurizio Taddei** at the South Asian Archaeology conference in Leiden. - (p. 3)

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THEME: SOUTH ASIAN LITERATURE

The literatures of South Asia span an enormous array of languages, regions, and local cultures, together forming a unique and virtually inexhaustible record of the intellectual history of the Indian subcontinent during the last two centuries. This section, edited by Thomas de Bruijn, presents an overview of various new developments in research in the modern literatures of South Asia.

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THEME SOUTH ASIAN LITERATURE

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The Samantabhadra Archives: **The Nyingma Tantras Project**. This contribution by David Germano and Robert Mayer is the first in a series of introductions to Tibetological collections and archives. - (p. 14)

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SOUTH ASIA

'Obscured by all the clamour over globalization is the continuing expectancy that social science scholars from the South are still expected to focus on the South, while scholars from the North may research either South or North.' Anthropologist Rajni Palriwala (India) reports on her experiences **conducting fieldwork in the Netherlands**. - (p. 17)

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The largest collection of Asian Portuguese Creole folk verse, the **Sri Lanka Portuguese Creole Manuscript**, forms a part of the Hugh Nevill Collection in the British Library. An introduction by Shihan de Silva Jayasuriya. - (p. 19)

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'Little has been said of the **Indonesian view of the East Timor Affair**. This has impaired the interaction between the actors involved: the Western press, governments, and public opinion were out of sync with Indonesia's officials, military, and politicians, and vice versa.' An article by François Raillon. - (p. 21)

For the first time an academic conference on **contemporary Burmese politics** was held in Australia. The interest and enthusiasm was such that it grew into a major event. Emily Rudland reports. - (p. 22)



Doris Jedamski explores what it is that accounts for the appeal of European examples of adventure and crime fiction to audiences of entirely different historical and cultural backgrounds. A research project on the role of **popular literature** in the process of cultural adaptation and transference in Indonesia. - (p. 25)

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EAST ASIA

The Fifth Annual **CHIME Conference**, which took place in September 1999 at the Academy of Music in Prague, focused on musical contrasts between villages and cities in China and East Asia. - (p. 30)

At midnight on 19 December 1999, the old Portuguese-Chinese city of **Macau** has reverted to Chinese sovereignty. There was little or no public debate in the media about the implications of this change-over. J. Abbink wonders how Macau has prepared for the return to China, and what will be its legacy and future as a specific urban culture? - (p. 31)

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Malaysian architect **Ken Yeang** was awarded the 1999 Prince Claus Award for his environmentally responsive work. 'The ecological imperative has made his structures lively not dull, muscular instead of flat-chested, and with an inviting, gregarious face rather than the blank stare of a Mafioso behind dark glasses.' An article by Charles Jencks. - (p. 45)

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Editorial

It has often been said in these columns: Asia has clearly become an important global partner for Europe. In the new world order, existing expertise on Asia in Europe must be co-ordinated, improved, and optimized. This can be achieved through, amongst other techniques, making full use of information technology.

In numerous institutes and libraries all over Europe are kept valuable materials which are of great relevance to gaining a better insight into all things Asian - not only materials dating from the colonial era which are still of great importance for understanding contemporary issues, but also a host of more recent documentation.

Millions upon millions of pages filled with all sorts of data, ranging from highly technical information on soil deposits to visual material such as photographs of vanished temple treasures, are waiting to be studied by researchers from Asia as well as those from the Atlantic area or further afield. However, information about these collections is not always easy to come by. Unfortunately many institutions still lack the necessary know-how and means to make their treasures more accessible.

Quite apart from this lack of expertise, there is a dearth of co-ordination demonstrable between libraries and institutions at national levels, let alone at a European level. Add to this reality the fact that almost every institution cherishes its own idiosyncracies in cataloguing, storing, and lending regulations, as well as in the degree of accessibility of their materials and (when available) of their database, and it will be obvious that finding the right manuscripts, photographs, books, and so on, can be a time-consuming undertaking. Every so often this zealous digging may surprise us with unexpected discoveries, but for young, inexperienced researchers and older, busy academics alike, the effort of trawling through poorly accessible data often seems frustrating and unattractive.

I believe that the time has come for the major holders of Asian collections in Europe to join forces so as to form a European Platform of Asian Collections under the umbrella of the European Science Foundation and/or the European Commission to improve the quality and accessibility of library (including digital) collections relevant to Asian Studies. The gigantic collections of data pertaining to Asia are part of a shared Asia-Europe cultural heritage. They should be well preserved and be made accessible to Atlantic as well as Asian scholars in a co-ordinated, coherent way. Scattered all over Europe these collections are of great value in their own right, but their worth can be increased exponentially if they are made accessible online, nationally, regionally, and worldwide. The IIAS plans to invite European libraries

and other institutions with important Asia collections to commence discussions about the creation of a European Internet Service for Asian Studies (EISAS).

EISAS could comprise an Internet-based infrastructure into which bibliographical and other data sources will be integrated. A vital reinforcement to classic library services, the EISAS site will be made available to scholars and all other interested parties. General information on Asian Studies and scientific sources that are available at various institutes in Europe will be presented in a uniform fashion and heterogeneous databases of various origins will be linked so as to be searchable with just one single search action. In this way, the Internet may be used to approach the scientific apparatus in an unprecedented manner by creating innovative intersections, relations, and cut-outs.

The source materials to be made available through EISAS could include:

- bibliographical databases;
- databases which describe visual material;
- important, much used, but poorly accessible printed reference works;
- unique sources which belong to the national heritage of European member states.

The importance of such a service to Asian Studies in Europe is evident in various fields: 1) scientific research: electronic documentation of primary sources facilitates the feasibility of innovative research; 2) academic education: the service provides the use of original sources for the MA phase of university study and in PhD research at various research schools; 3) cultural education: the service will create the possibility for a public beyond the confines of the academic world to gain access to an important corpus in the national heritage; 4) facilitation: the service will enable other parties to link up with a variety of information relevant to Asian Studies; 5) visibility: the EISAS will contribute to the more extensive profiling of the important position enjoyed by Asian Studies in Europe.

Needless to say, setting up such an Internet service on the basis of European co-operation in library resources on Asia will not be easy: costs, standardization, and data-formatting are only some of the issues to be solved. Given the great importance, however, that some national governments and the European Commission seem to attach to the improvement of research infrastructures, it may be a good idea indeed to organize a workshop and to prepare a working paper.

This draft could play a role at national and European meetings at which the objectives for the sixth programme will be established.

Reactions are invited. Happy millennium. ■

WIM STOKHOF

Director of the IIAS

CO-EDITOR FOR THIS ISSUE'S THEME
'SOUTH ASIAN LITERATURE'
THOMAS DE BRUIJN

In his PhD 'The Ruby Hidden in the Dust', Thomas de Bruijn explored the language employed by Sufi poets in northern India in the Middle Ages. Currently he has shifted his focus to contemporary India. For the period June 1998 to June 2000 he was granted a post-doctoral fellowship by the Netherlands Organization for Scientific Research (NWO). During this time he has been working at the International Institute for Asian Studies as an affiliated research fellow. His project is entitled 'Nayi Kahani: New stories and new positions in the literary field of Hindi literature after 1947'. Thomas de Bruijn calls for closer co-operation between sociology and the study of literature.

By ELZELINE VAN DER HOEK

It appears as though you made a major shift in your work after your PhD.

Initially I had planned to continue my Sufi research, until I was given the chance to take part in the NWO research programme 'The Impact of Institutions in the Literary Field'. There is a continuity in the sense that the medieval period is much more directly the forerunner of pre-modern and

contemporary India, than is the classical India of the Vedas. Issues like the relationship between Hindus and Muslims originated in the medieval period and are still highly problematic.

A sociological problem.

It may seem as though Indologists merely read texts, but it is in these that one finds the ideas and the cultural products of an age. There is still



An interview

an enormous gap between sociology, the 'study of real life', and the study of texts, but I believe a combination of the two is absolutely possible. The modern literature contains a rich

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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 Universiteit van Amsterdam (UvA) and Universiteit Leiden (UL). 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 intermediary on an international level. Furthermore, in keeping with the tradition in the Netherlands of transferring goods and ideas, the IIAS serves as a clearinghouse for knowledge and information.

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

Research fellows at a post-PhD level are temporarily employed by or affiliated to 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).

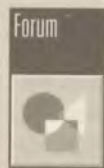
In 1997 the Strategic Alliance was established: an international co-operation between the Nordic Institute of Asian Studies (NIAS), Copenhagen, and the IIAS. The Institut für Asienkunde (Hamburg) joined the Alliance in 1998. The Strategic Alliance was set up to enhance research on (contemporary) Asia and to create networks in Asia and Europe with academic and non-academic institutions and actors.

Upon the initiative of the IIAS, and in close co-operation with NIAS, the Programme for Europe-Asia Research Linkages (PEARL) was established in Seoul in October 1998 during a meeting of 35 researchers from ASEM (Asia-Europe Meetings) member countries, representing leading Asian and European Studies departments and institutions for research funding. PEARL seeks to enhance Asia-Europe research co-operation and a top level Asian/European presence in the ASEM process. The IIAS provides the Secretariat for PEARL.

Some Reflections on the Formation of the Buddha Image

The process of formation of the anthropomorphic image of the Buddha eventually led to a model capable of imposing itself throughout the whole Buddhist world. The choices made during this process were not shared by all the geographical areas involved – it is now clear that the so-called 'kapardin' type was opposed for some time to the Gandharan type. – An abstract of the keynote speech by Professor Maurizio Taddei at the South Asian Archeology Conference, Leiden, July 5, 1999.

By MAURIZIO TADDEI



The well-known gold token from Tilyatepe (50 BC-AD 50) is a clear synthesis of the iconographical problems the Buddhists had to face in the years which saw the appearance of the anthropomorphic image of the Buddha – i.e., the princely vs. the spiritual aspect. Such contrapositions cannot be explained in merely doctrinal terms. Professor Härtel (1985, 1996) wrote that the so-called kapardin Buddha / Bodhisattva images from Mathura embody the Master, in clear contrast to the meditative Gandharan Buddha, as a royal figure, i.e. as a vision of the Mahāpuruṣa, in which dwell the essential powers of a Cakravartin as well as those of a Buddha. It appears that the kapardin Buddha is an attempt to connect the ruler to the Buddha closely. Nothing really new in itself, though the magnitude of this ideological setting is evidenced by various concomitant circumstances, underscored by Härtel himself.

Quite recently, Vishakha Desai (1997) observed that the sexuality of male figures in Indian art 'is consistently underemphasized, or not mentioned at all' in art-historical essays, due to the traditional male dominance of scholarship. In particular she says that 'the increased focus on the physicality of divine and semi-divine beings and on the explicit depiction of their genitalia' in Mathura Kushan iconography, including the Buddha, 'may suggest theological [...] significances that should not be overlooked'. I think we can agree with Desai when she says that these representations of the male divinity 'are directly linked with the characteristic features of a chakravartin mahapurusha, an idealised superman or ruler'. Thus the fact that the Buddha / Bodhisattva figures in Kushan Mathura show very well-articulated male genitalia, is another proof that they actually were representations of the Buddha as a king.

Even recent contributions take as a starting point the not so penetrating reflections Alfred Foucher developed on the subject at the beginning of the twentieth century. Foucher (1912) believed that the Gandharan Buddha was a real iconographical failure because he does not show the tonsure which is the characteristic of a monk, etc.

What is crucial here is to underscore the fact that some of Foucher's premises are wrong. Actually it is

not true that there is a contradiction between the literary lives of the Buddha and iconography – no literary text ever stated that Siddhārtha shaved his hair: they only say that he cut away his hair along with his turban (e.g., *Buddhacarita*, Johnston (ed.) 1936, pp. 88-89): *ciccheda citraṃ muktaṃ sakeśam*, 'he cut off his decorated headdress with the hair enclosed in it'. The artists were thus perfectly within their rights to represent the Buddha with a tuft of hair, though not with the long knotted hair which was the characteristic of the young males of high caste. The *cūḍā-chedana* is well documented in later art but it appears to be rare in Gandharan art: a new specimen is made known here.

Let us now revert to the chignon which characterizes the Buddha's head. It is only too well known that the term *uṣṇīṣa* designates both the turban and the cranial protuberance which is one of the Buddha's main *lakṣaṇas*. It is the present trend in the study of Buddhist iconography to take for certain that the *uṣṇīṣa* is a hair-knot which was later interpreted as a cranial protuberance, as it was suggested seventy years ago by A.K. Coomaraswamy and J.N. Banerjea. In recent years, other scholars (Spagnoli, 1995; Krishan 1996) accepted this old view without any further discussion. This interpretation may be true when we deal with the Mathura kapardin Buddhas – it is not true in Gandhāra. My point is that there are some Gandharan Buddhas which unmistakably show that their hair conceals a cranial protuberance. I believe that what was suggested by Stella Kramrisch in the thirties should still be kept in mind and meditated upon (Kramrisch 1935).

One could refer to many examples. I prefer to limit myself to a few fairly early ones whose interpretation is beyond any possible doubt: from Butkara I (Swat), Taxila, etc. I would also include in the list, the head of the fasting Siddhārtha in Lahore Museum. This induces me to suggest that the presence of the *uṣṇīṣa* as a protuberance in Gandharan art as opposed to the elsewhere predominant kaparda type is a confirmation of the fact that Gandhāra looked at the Buddha as to an accomplished yogin, much more than a cakravartin (cf. Klimburg-Salter & Taddei 1991).

A few words should be added concerning the alleged Greek derivation of the Gandharan Buddha. In a recent article, M. Spagnoli (1995) has resumed the line of reasoning of

Foucher concerning this problem and tried to connect Apollo's hair-do with the iconography of the Gandharan Buddha. Needless to say, she could not really point to any correspondence between Apollo's top-knot and the Buddha's *uṣṇīṣa*, rather she suggested that there may be some connection between Apollo's hair-do and Maitreya's loop-shaped top-knot. But Maitreya, from the viewpoint of iconography, is not the Buddha.

It thus appears that Mathura first depicted the Lord in a princely aspect, as a 'Bodhisattva': at the same time Gandhāra was developing another type of icon, the meditative monk-like Buddha. Mathura appears to have laid stress on the Bodhisattva as a symbol of dominance, Gandhāra on the Buddha as a model for mankind.

We might say that Mathura remained faithful to the old gods and fashioned the Tathāgata keeping them in mind, though Kushan Mathura introduced a significant novelty, namely the depiction of the male genitalia, which were not visible in most of the pre-Kushan divine images; on the other hand, Gandhāra felt free to put more emphasis on the meditative aspect of the Lord.

The displayed male sex of the Mathura icons could not be accepted by a culture which saw in the Buddha a recluse who had even overcome any yogic accomplishment – from a certain point of view he could be thought of as sexless. It will be enough to look at any 'Gupta' image of the Buddha from the Mathura region for understanding to what extent the 'Gandharan' conception eventually prevailed.

What appears to be evident is that the great change in attitude towards the figure of the Tathāgata is to be connected with Gandhāra rather than with Mathura and apparently involved the Mathura region and the rest of Northern India by the late Kushan or the beginning of the Gupta period. The cultural environment which produced the Kushan Bodhisattvas from Mathura could not be the same which saw the compilation of the lists of *lakṣaṇas* including the 'hidden sex' (a subject certainly to be discussed at length).

In conclusion, I think we have to dismiss the old contrapositions (Indian vs. Greek) and try instead to focus on the original contributions of Gandhāra itself. It would be very easy to explain the ostentation of the male sex in the Buddha / Bodhisattva images – if it were a characteristic of Gandhāra – on the basis of the Hellenistic tradition of divine and heroic male nakedness. But 'Hellenizing' Gandhāra chose the less 'Hellenistic' solution – and it was a successful choice. ■

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For a full report on South Asian Archaeology 1999 Conference, please refer to IAS Newsletter 20, page 20.

PHOTO: HOOGEVEEN-WIM VREBLING

30 JULY 1999

UNIVERSITY OF QUEENSLAND, AUSTRALIA

Asian Religion

On Friday, 30th July, 1999, a workshop on Asian religion was held at the University of Queensland, in memory of the late Clayton Bredt. It was organized by Chi-kong Lai, Director of the Asian Business History Centre and was jointly sponsored by the Departments of Studies in Religion, History, Asian Languages and Studies; and by the Asian Studies Centre, Asian Business History Centre and the International Relations and Asian Studies Research Unit. The workshop revealed several important features of Asian religions, including: their relationship with individuals and society; their historical origins and future direction; and their evolution and endurance.

By DENISE AUSTIN



Martin Stuart-Fox (Head, History, UQ) opened the workshop by discussing the importance and diversity of religion in Asian culture and therefore the necessity for very broad coverage by the speakers. John Moorhead (History, UQ) paid a moving tribute to Clayton Bredt, as a valuable member of the History Department, from the early 1960s, particularly for his involvement in the Asian Business History Centre, with Chi-Kong Lai. He noted that it was appropriate to hold a workshop on Asian religion in his honour because he was highly respected in Quaker circles for the

depth of his spiritual experience. In the keynote address, Sarva Daman Singh (History, UQ), discussed the relationship of individuals and society, with the three incarnational religions in India: Hinduism, Buddhism, and Jainism. Hinduism professes that everything arises out of the universal self and must find its way back to the universal reality, through the individual's life cycle of study, household experience, income earning, retirement, and self-concentration. By contrast, Singh noted that Buddhism emphasizes the universal experience of sorrow, resulting from the impermanence of life which individuals can escape only through the Noble Eightfold Path. The speaker described the ancient religion of Jainism as a dualistic faith which

holds that individual souls have to find their purity out of the clutches of matter, to rise to the highest level of the cosmos. Jainism's vow of non-violence has left an indelible effect on the psyche of India.

Regarding religion in relation to society, Singh pointed out that the caste system in India was a product of historical circumstance – not Hindu philosophy – and that religion led to the development of the welfare state, in Indian government policy. Whilst weakened by Hindu assimilation, Islamic aggression and British imperialism, Buddhism has seen some resurgence in Indian society. The individual and social ramifications of these three religions have shaped Indian culture, through a legacy of spiritual salvation, freedom of conscience, and philosophical diversity.

The first round table discussion contrasted the origins of early Chinese religion with future possibilities. Rod Bucknell (Asian Studies and Religion, UQ) explained how comparisons between Pali and Chinese versions of Buddhist texts can reveal a clearer picture of early Buddhism. Choong Mun-Keat (Religion, UQ) compared original writings of the Pali Vedana Samyutta and the Chinese Shou Xiangying, finding significant similarities. Martin Lu (Director, Centre for East-West Cultural and Economic Studies, Bond University) bridged the past and present, by proposing a change in the original concept of a Confucian sage because

technological advancements mean the expansion of decision-making powers, the internalization of the zen and the development of non-contact religious relationships via the Internet.

'Cultural Christians'

Denise Austin (History, UQ) presented Christianity in modern and contemporary China as a vibrant faith, centred on the love of God. She held that missionary contributions were significant, particularly in the areas of education and social reform. However, it is the indigenous church which is a thriving social phenomenon in China today, making Christianity a Chinese religion. Enoch Choy (Asian Studies, UQ) discussed the growing significance of 'Cultural Christians' in China, whose cultural and theological visions merge to construct a humanistic theology influenced by Document 19 which emphasizes scientific research in religious theory. Historical research, with technological adaptation and cultural indigenization makes for significant future possibilities in the religions of Asia.

Another round table discussion centred on the evolution and endurance of religions in Japan, ancient China, and post-Mao China. John Weik (History, UQ) traced the development of religion in Japan from traditional Shrine Shinto worship of nature and ancestors, to Buddhist-influenced Imperial Shinto, finally to nationalist, State Shinto as a reac-

tion to Western invasion. Conrad Young (Asian Studies, UQ) revealed evidence of divination, name taboos, and other forms of ancestor worship from China's Neolithic period and though declining during the Western Chou dynasty, these endured to become central to Confucian patriarchal and patrilineal culture. C.L. Chiou (Government, UQ), proposed that, although Mao's legacy is one of social transformation – his shrines are venerated; his picture is carried for good luck; and his memorial stands at Tiananmen – the very elements of Maoism hinder it from evolving into a religion. Mao promised no sagely example, heavenly paradise, human harmony, or spiritual salvation – only violence and class struggle – and the Falun Gong affair has verified that religion is not welcome in Communist China. Nevertheless, because of the enduring nature of Asian religions, further evolution cannot be excluded.

This workshop on Asian religion revealed that religion plays a significant role in affecting individuals and also society, as a whole. It has been an integral and enduring part of Asian culture from ancient times to the present day. It is believed that the introduction of multimedia technology will serve to promote further evolutionary development of religion throughout the world. ■

Denise Austin, Asian Business History Center, The University of Queensland.

5 > 7 JULY 1999

BANDUNG, INDONESIA

Entrepreneurship and Education in Tourism

On 5-7 July 1999, the ATLAS Asia inaugural conference took place in Bandung, Indonesia. ATLAS Asia is a section of the European Association for Tourism and Leisure Education (ATLAS). It was initiated to provide a forum for the increasing number of Asian institutions and professional bodies engaged in tourism and leisure education and research.

By HEIDI DAHLES



ATLAS Asia aims to develop transnational initiatives in tourism and leisure education, particularly within Asia and between educational institutions in Asia and Europe. At present ATLAS Asia membership is largely concentrated in Indonesia. In accordance with an obvious demand from Indonesian institutes of higher education and supported by a special funding programme of the Dutch Ministry of Education and Culture, promotional activities were largely focused on the archipelago. Since its inception, ATLAS Asia has booked considerable progress in recruiting members in other parts of Asia. The association currently has about 60 members in 15 different Asian countries.

The ATLAS Asia inaugural conference was prepared as a joint effort between Tilburg University, Vrije Uni-

versiteit Amsterdam, ATLAS, the International Institute for Asian Studies, and the Center for Research in Tourism at the Institut Teknologi Bandung. In order to address a theme that is central to the concern of ATLAS Asia and its members, emphasis was laid on the relationship between the private tourism sector and issues of education and training for tourism. The purpose of the conference was to map the field of tourism education, both academic and vocational, to compare different educational practices and experiences in Europe and the Asia-Pacific region, to explore the need for education and training among large and small private tourism enterprises, and to discuss tourism employment and industry growth. The conference was attended by 130 participants from Europe, the United States, Canada, and the Asia-Pacific region.

Keynote presentations were provided by Drs Acep Hidayat (Resources and Technology Development Agen-

cy, Ministry of Tourism, Arts and Culture, Indonesia), Dr Geoffrey Wall (Waterloo University, Canada), Prof. Ida I Dewa Gede Raka (ITB), Drs H. Kodyat (Institute for Indonesian Tourism Studies (Jakarta), Prof. Kaye Chon (University of Houston, U.S.A.), Prof. F.M. Hartanto (ITB), Prof. M. Callari Galli (University of Bologna, Italy) and Dr John Swarbrooke, Sheffield Hallam University, Great Britain). A forum discussion, chaired by ATLAS Asia co-ordinator Heidi Dahles, addressed a number of inter-related issues. The first revolved around the nature-nurture debate as applied to entrepreneurship: can entrepreneurial skills be acquired through education and training or does a person have to be born an entrepreneur to be successful in business? As most of the forum members had a background in tourism education, a consensus was reached that education and training considerably enhance entrepreneurial skills. The second issue revolved around the question as to whether tourism studies is a science requiring academic education or a profession requiring vocational training. The debate resulted in a compromise: while tourism employment in the industry requires a well-trained labour force, trainers, and pol-



Opening ceremony of the Atlas Asia Inauguration Conference

icy-makers need the feedback required by scholars with an academic background.

About 25 papers were presented addressing topics like training in ecotourism, guiding and interpretation, local participation in tourism, innovative approaches in tourism development, small-scale tourism enterprises, curriculum development, and cultural tourism in new Asian destinations. The organizers are preparing two publications resulting from the conference: the proceedings will be published by the Center for Research on Tourism of ITB, while ATLAS Asia is compiling a volume of selected papers.

Immediately following the conference, ATLAS Asia and the ITB launched a very exciting venture: the first ATLAS Asia-sponsored summer course on 'Challenges of Tourism Management' held at the Center for Research on Tourism of the ITB. The course attracted 26 participants from Indonesia, Cambodia, and Malaysia. Most of the participants had a background in provincial administration

(ten different Indonesian provinces sent officials entrusted with tourism policy issues to Bandung) or in academic and vocational tourism training. There were also a few participants from private companies, in particular the hotel sector and travel agencies. The lecturers – from the ITB, Sheffield Hallam University, University of North London, Tilburg University, and Vrije Universiteit Amsterdam – were recruited because of their expertise in tourism management and marketing and their long-standing interest in tourism education in Southeast Asia. Both the lecturers and the participants enjoyed the well-organized course because of the international atmosphere and the comparative approach. A follow-up of this course is planned to take place in Bali in June 2000 and in Hainan (China) in October 2000. ■

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21 > 24 SEPTEMBER, 1999
UNIVERSITEIT LEIDEN, THE NETHERLANDS

Evaluating Visual Ethnography

The conference 'Evaluating Visual Ethnography: Research, Analysis, Representation, and Culture' opened at the Faculty Club of the Universiteit Leiden with speeches by Professor Reimar Schefold, Dr Dirk J. Nijland (both of Leiden), and Professor Jean Rouch (Musée de l'Homme, Paris) addressing the prime issues on which it was concentrated. The conference marked the retirement of Dr Nijland, who has headed the Leiden Visual Ethnography section for almost 30 years.

By ERIK DE MAAKER

Report
Professor Schefold stressed that at the Anthropology Department of Universiteit Leiden, which hosted the conference, Visual Ethnography already has a history of nearly five decades. During these years, many ethnographic films have been produced, generally based on extensive anthropological research. Most notably Nijland and his predecessor, Professor Adrian A. Gerbrands (1917-

1997), have made significant contributions to the development of a theoretical perspective on the utilization of visual media in anthropological research. Senior anthropologist and ethnographic filmmaker Rouch looked back to the year 1980, when an honorary doctorate was conferred on him by the Universiteit Leiden. On this occasion, his close colleagues, Joris Ivens and Henri Storck, were present and they were filmed by Rouch himself in the notorious *Cinéma-fa - Rencontre I* (1981). 'Paying tribute to the ancestors', Rouch se-

lected a fragment from this film, which was screened during the opening session to commemorate his friend Henri Storck, who had passed away five days earlier.

Bringing Leiden scholars together with ten specialists of other major centres for Visual Ethnography in France, the UK, Germany, Japan, and the USA, the conference aimed at comparing distinct theoretical perspectives and practical approaches. Explicitly taking ethnographic films as a starting point for the debate, the conference attempted to proceed from 'praxis' to 'theory', that is, from the concrete to the more abstract. It was this focusing on an extensive evaluation of films made by the participants that determined its format. First, the films concerned were screened ('evening screenings'). Next, generally the following day, one and half hour sessions were devoted to each film. The filmmaker would read a paper on the making of the film; then a discussant reflected on both the paper and the film. Each day was concluded by a round table led by the day's chairman discussing the issues that had emerged during that day's presentations at a more abstract level. The conference was sponsored by: Research School of Asian, African, and Amerindian Studies (CNWS); Royal Netherlands Academy of Arts and Sciences (KNAW); Nederlands Fonds voor de Film (Amsterdam); International Institute for Asian Studies (Leiden-Amsterdam); Leids Universiteits Fonds (LUF); the Faculty of Social and Behavioural Sciences, and the Department of Cultural and Social Studies, Universiteit Leiden.

Evening screenings

In the evening the first three films were screened: *The Shadow of the Sun* (Dogon, Mali) by Dr Nadine Wanono (CNRS, Paris); *Teyyam, the Annual Visit of the God Vishnumurti* (Kerala, India) by Erik de Maaker (Universiteit Leiden); and *Seven Young Gods of Fortune*:

Fertility Rite of Dosojin (rural Japan) by Dr Yasuhiro Omori (National Museum of Ethnology, Osaka). Since the screenings had been widely advertised, and thanks to the sponsors were accessible free of charge to anyone interested, that evening the audience grew even larger than just the participants in the conference. This

■
'In anthropology
a more prominent role
should be allotted
to the 'visual'
■

trend continued during the subsequent 'Evening Screenings', which were attended on average by some 50-70 people.

The following day Professor Jos Platenkamp (University of Münster) chaired the session 'Research and Analysis Using Audio-Visual Media'. Starting out with a paper read by Paul Folmer (Universiteit Leiden) on his research on marriage rituals of the Manding of Senegal, attention was directed not towards ethnographic film as a document, but to the manner in which the use of video recordings can enhance the outcome of ethnographic research. Next, Wanono discussed her film, made in co-operation with Dr Philippe Lourdou (Université de Paris X), on the succession of a priest among the

Dogon of Mali. The afternoon was devoted to Omori's attempts to refine techniques for video elicitation when doing fieldwork in rural Japan. That evening *Song of the Hamar Herdsmen* (Ethiopia) by Professor Ivo Strecker and Professor Jean Lydall, and *Sacrifice of Serpents: the Festival of Indrayani*; Kathmandu 1992/94 by Nijland, Bert van den Hoek (Universiteit Leiden), and Bal Gopal Shrestha (Tribhuvan University, Kathmandu, Nepal/Universiteit Leiden) were screened.

The third conference day was devoted to 'The Visual Representation of Anthropological Research', and chaired by Dr Jonathan Benthall (Royal Anthropological Institute, London). The first paper was read jointly by Van den Hoek, Shrestha, and Nijland, on the making of their film in Nepal. De Maaker (Universiteit Leiden) discussed the making of his film on the Indian Teyyam ritual, and the manner in which the participants in the filmed ritual assessed it. Strecker and Lydall talked about their thirty years of research among the Hamar of Southern Ethiopia. Janine Prins (filmmaker, Leiden/Amsterdam), for years deeply engaged in ethnographic film making, discussed their work. That evening the film *Of Men and Mares* (Zeeland, the Netherlands) by Metje Postma (Universiteit Leiden) and a first version of *Boarded Up* (Amsterdam, The Netherlands) by Steef Meyknecht (Universiteit Leiden) was shown.

The last day was devoted to 'The Narrative in Ethnographic Film'. Postma read the day's first paper, expatiating on the process by which her film on Dutch draughthorses had come about. The last paper was read by Meyknecht, who talked about the making of his film on the demolition and rebuilding of a nineteenth-century quarter in the city of Amsterdam.

Dr Nijland concluded the conference with a farewell lecture. He paid attention to the emergence of Visual Ethnography as a sub-discipline, and specified the reasons why in his opinion the 'visual' plays a prime and even to a certain extent autonomous role in the human mind. As a consequence, he argued, in anthropology, as the study of cultured and socialized human behaviour, a more prominent role should be allotted to the 'visual' in order for scholars to come to a truly holistic understanding of culture.

During and after the conference the guests expressed their satisfaction with the quality and ambiance of the conference. The renowned visual anthropologist Karl G. Heider wrote: 'It was the best organized conference I have been to - by showing the films the night before and then spending plenty of time discussing them the next day, we really were able to think out the various issues. (As opposed to the usual strategy of showing a dozen films a day with 20 minutes to discuss each)'. The conference proceedings will be published as an edited volume, including a Digital Video Disk with selected film fragments. ■

Erik de Maaker (WOTRO/CNWS),
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(Advertisement)

Whose Millennium?

Asian Studies Association of Australia 13th Biennial Conference

3 - 5 July 2000

The University of Melbourne
Australia

Internet: www.asaa2000.unimelb.edu.au
email: c.burnett@asialink.unimelb.edu.au

20 MARCH 2000
LEIDEN, THE NETHERLANDS

Towards the Millennium Round Asia, The European Union, and Latin America

Short News

&

The collapse of the Soviet Union has hastened integration processes in Europe, Latin America, and Asia. Political integration has received renewed emphasis in Europe, but for Asia and Latin America economic integration is on the top of the agenda. Latin America has adopted some elements of European style economic co-operation, but is also exposed to U.S. led 'globalization'. The 'Asian crisis' of 1997 has slowed down the co-operation within the APEC

framework, and damaged the economic and political cohesion of ASEAN. The economic slowdown of the Chinese economy and tensions with the U.S. over Taiwan make agreement over the PRC's accession to the WTO more difficult, and there are also questions concerning the position of India towards global economic cooperation as represented by new proposals for the Millennium Round.

In each of the three continents the main players - the core states of the EU, Japan, and the United States are concerned about the direction their

foreign (economic) policies in a period of rapid change. None of the three players is able to impose its own model of global co-operation without taking into account the other major players, but also factors such as China, the ASEAN, India, and MERCOSUL.

This symposium will focus on two issues:

a. Practical policies and strategies of the EU, MERCOSUL, and Japan towards the question of global economic cooperation (the Millennium Round);

b. Concepts for global co-operation against the background of different models of regional integration (ASEAN, APEC, MERCOSUL, EU). ■

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Between Culture and Religion

Muslim women's rights

This past summer, I made a research trip to Indonesia to hold interviews for a book I am preparing about Muslim Women Leaders in Indonesia. Funding for this trip came from grants from Valparaiso University and from the International Institute for Asian Studies in Leiden, the Netherlands. I also was invited to an international meeting about strategies in advocating Muslim women's rights. Here are some impressions of this unique event that was entitled 'Between Culture and Religion': Discussing Muslim women's rights.

By NELLY VAN DOORN-HARDER

Report

At the end of July, around sixty religious leaders, social activists, and scholars (both women and men) from different countries in Asia and the Middle East gathered in Yogyakarta for a meeting sponsored by the Ford Foundation. Their goal was to discuss whether or not organizations that advocate women's rights actually succeed in safeguarding those rights. The meeting was held in Indonesia because its Muslim women's organizations have been instrumental in promoting the position of women since 1917. Furthermore, during this past decade, in Indonesia, programmes have been developed concerning the re-interpretation of Islamic religious sources. These programmes are unique because the conclusions and new ideas they generate are not confined to academic circles, but are disseminated to a wider audience via Qur'an schools, workshops, and publications.

The participants at the meeting studied issues such as women's education, women's roles in the public/political sector, domestic violence, reproductive health rights, and how women participate in the re-interpretation of the Islamic religious sources. Also, there were highly technical and in-depth discussions about the re-interpretation of the Islamic Jurisprudence (Fiqh) concerning woman's position. The participants represented organizations that ranged from Aisyiyah, the women's branch of the Indonesian Re-

formist Muhammadiyah organization that has existed since 1917, to Middle Eastern scholars of gender studies.

The Ratu Hemas, the wife of the Sultan of Yogyakarta, used her opening speech to state that the Qur'an does not demean women, but societies do by considering women as weak and less important and by ignoring the special gifts that women contribute to the fabric of life. In spite of women receiving higher levels of education than ever before, women still find themselves 'trapped between culture and religion,' she stated.

Nuriyah Rahman, the wife of the former chairman of the Nahdatul Ulama, Abdurahman Wahid, currently the president of Indonesia, called for local re-interpretations of the Qur'an in order to eradicate gender discrimination originating from biased regional religious stances. Participants agreed that discrimination against girls often starts at home to be confirmed by the surrounding society and culture, and that the deeply engrained idea that 'woman is created for and from man' seems to be translatable into almost every culture.

Male bias

During the debate about women's participation in public and political life, it was stressed that women not only have less access to political power because men control sectors such as the judiciary and the media, they also face significant male bias. Mona Fayad from Lebanon mentioned that when teaching classes in political science, her male students question her ability

to analyse political views correctly. Farida Bennani from Morocco, one of the few female specialists on fiqh, added that women's religious position in Islam is complicated, because during the course of history, women themselves relinquished their role in the religious discourse and allowed male interpreters to impose male-biased views. As she explained, religious interpretations about the position of women gradually changed in tone from 'this is my opinion, may God forgive me,' to the indisputable 'Islam says.' As a result of this, female activists in most of the Muslim countries feel unprepared to react to male religious leaders quoting traditions about women as if they came directly from God. To them, the source of authority these words come from is simply too high and overwhelming. Also activists fear to be branded as 'anti-Islamic' when questioning quotes from the holy sources. This situation is prevalent because most women activists have little training in the religious fields of study. An urgent recommendation of the meeting was that specialists such as Farida Bennani create short, intensive courses for women activists on religious matters.

A wide variety of religious views were represented which at times led to intense debating. This was especially the case during the presentation of Masdar Mas'udi, an Indonesian legal scholar of Islam, who for many years has been active in the debate concerning the re-interpretation of holy texts. Mas'udi's ideas also are widely disseminated in Indonesia and discussed in places such as the traditional boarding schools for Qur'anic studies. He teaches that the original Qur'anic teachings should be placed in the context of history and culture, while interpreters should distinguish between the absolute or fundamental principles of Islam (such as individual freedom and equality before God) and the local, cultural aspects of the texts. This method, for example, was tested during the heated debate concerning marital rape. The issue was brought up in the context of violence against women. While in essence marital rape is a new topic of discussion in Islamic discourses, Indonesian scholars such as Siti Ruhaini and Masdar Mas'udi have long studied it. They hold that most interpreters of Islam have misunderstood Qur'anic references to husbands' domination over wives in sexual relationships. Especially issues like this have been interpreted in legal/formal ways while in fact they belong to the realm of Islamic ethical/moral principles. These principles, according to Masdar, must be obeyed, as they are unchangeable. Hence, marital rape is a violation of women's basic human rights.

Circumcision

In the end, all agreed that the current strategies of Muslim women's organizations are not effective in advocating women's rights. Reasons for this vary from country to country. Women's organizations in the Middle East have to battle accusations that they are Western inventions bent on promoting anti-Islamic values. Often they lack grass root support and do not have great affiliation with the mostly poor, illiterate women they are working with. The participants from Pakistan explained that in their coun-

try women's issues are still so sensitive that organizations empowering women have to choose names that hide the true nature of their work. For Indonesia, which boasts extensive schooling for girls and large organizations for Muslim women, it was concluded that the programmes of these organizations are limited to traditional efforts in improving women's welfare such as traditional Qur'an study groups and mother and child care. Gender interests such as gender inequality, discrimination against women, and developing strategies to raise women's awareness about their condition and empower them economically have not become part of the agenda of the majority of the organizations yet.

At the close of the meeting, Hoda El-sadda (Egypt) remarked that it had been empowering to realize how often constraints against women are intermingled with culture, politics, and identity. Awareness of differences between the many cultures of Muslim areas and comparative studies help women to rebut local opinions that 'there is only one way we can do things.' For example, female circumcision in Egypt is presented as 'Islamic' while it is not practiced in many other Muslim countries. It was decided that this meeting should have a follow-up and that at the same time the network of women should be broadened to include non-Muslims as well, since stig-

mas put on women are often more influenced by culture than just by religion. In spite of the obstacles many women activists face in their work, the spirit of the meeting was upbeat as many of those present felt that women will be major agents of change in this new millennium.

Three weeks after the conference, the day before I returned to the US, I had a chance to interview Ratu Hemas for my book. She had been reflecting on our meeting and had come to the conclusion that the issues discussed were very relevant to her in her capacity as the Sultan's wife who has to lead the wives of government officials in the so-called Dharma Wanita organization. In order to be equipped to start the transformation of Dharma Wanita that is considered to be a champion of bureaucracy, ineffectiveness, and fossilization, she will attend the second meeting to be held in Cairo, December 2000. Though most Indonesian feminists have given up on Dharma Wanita, this organization has the potential to reach millions of women and to create strong networks that work from within and that comprise all layers of society, from the poorest of the poor all the way to the top, to the sultana. ■

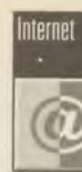
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The Asia-Pacific-Forum



A new Asian-European Internet-Project is in the process of realization. In autumn 1997 and again in 1999 more than 150 economic and cultural events of Asian-European dialogue took place in Berlin as part of the bi-annual Asia-Pacific-Weeks. Encouraged by the rapid growth of the event, a network of commercial, public, and non-governmental institutions within the framework of the Asia-Pacific-Weeks will open a new internet-site on Asian-European dialogue starting in May 2000.

This network features:

1. A platform of presentation for European companies, scientific institutions, artists, and non-governmental organizations who wish to multiply their activities toward Asia-Pacific. The

participation on this site will be free of charge for non-commercial and public organizations;

2. Several platforms for co-operation, partner-search, and communication between enterprises, institutions, and individuals in Europe and Asia;
3. A number of useful sites for information and entertainment like news, addresses, links, events, country details, publications, tourist information. ■

For more information on how to become a participant, content-partner, advertiser, or sponsor of the site please contact:

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Ratu Kanjeng Hemas, wife of the Sultan of Yogyakarta, conversing with Dr Fatima Khatagy (Egypt) and Dr Mona Fayad (Lebanon)

Letter to the editor



I found the over anti-American tone of the article by Dr Leo Schmit in the last issue of your paper ['Reflections from the ASEM Bowl in China', IIASN 20, p.4, ed.] highly inappropriate and alarming. Using the generic bogey of American economic imperialism instead of looking for serious and specific objectives of exchange between Asia and Europe drags the idea of greater understanding between academics of the two continents to a tactical ploy and vin-

icates those in Asia who see the future of international relations in purely Machiavellian terms. It is short-sighted to believe that belatedly borrowing the Chinese Communist Party's united front discourse against American hegemony can be the basis of better Asian-European relations. ■

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South Asian Literature



Variations on Modernity

The many faces of South Asian literatures

The recent success of South Asian authors such as Salman Rushdie, Vikram Seth, Rohinton Mistry, and Arundhati Roy in the field of English literature has attracted a wave of attention and certainly benefited the perception of South Asian culture in the West. The authors 'wrote back' in the language of the former colonial ruler and presented Western readers with a colourful image of life in modern South Asia and the complex identities of South Asian immigrants abroad. The downside of this success has been that a specific, Westernized, cosmopolitan outlook on South Asia has usurped the narrow bandwidth of attention available to this region in the Western media and literary criticism. The strong presence of English post-colonial fiction has pushed other South Asian literatures into the background, creating an unduly negative impression of their contribution to the development of South Asian culture.

By THOMAS DE BRUIJN

Forum
However entertaining and enlightening the post-colonial English writing from South Asia is, it increasingly represents a record of the loss of identity. Its authors are rooted in and concerned with their cultural background but write about it almost as outsiders, describing to other outsiders a part of the world that was the land they grew up in and which they still cherish. Both writer and reader share a detachment that allows them to think, read, and write about South Asian societies from a distance, referring to it as an 'imaginary homeland': a land of wondrous tales, sweet memories of childhood, and a puzzling complex of social and cultural realities.

In the literatures that are written in the modern South Asian languages we are confronted with a conversation in which South Asian writers and readers describe, comment upon, idealize, or criticize the world they actually live in, now and in the future. These literatures span an enormous array of languages, regions, and local cultures, together forming a unique and virtually inexhaustible record of the intellectual history of the Indian Subcontinent during the last two centuries. The glossiness of post-colonial writing should not distract those who are studying modern South Asian societies from taking these vast resources into account.

This special section of the Newsletter will therefore present an overview of various new developments in research on the modern literatures of South Asia. Although the number of scholars is small in comparison with

other branches of South Asian Studies and in relation to the number of speakers of the languages involved, the field still produces a plethora of research initiatives. While the study of modern South Asian literature used to be primarily a tool for acquiring some practice in reading the languages, it has now developed into a discipline that increasingly enters into dialogue with sociological and historical research of the area. This multidisciplinary research into the rich resources that these literatures provide has given rise to a serious re-definition of the aims, methods, and strategies for defining and describing modern South Asian literatures.

Modern literature in South Asian languages is a product of the same cluster of social and cultural phenomena that was involved in the making of new societies, communities, and nations in the region during the last two centuries. It is a child of 'modernity' as it is intimately linked to developments such as the institution of a nation-state, the emergence of a printing and publishing industry, the formation of national and communal identities, the rise of a metropolitan middle-class culture and its audiences, and a newly developing public sphere of political and cultural debate. Being thus tied up with the cultural construction of a modern nation and community, and no longer being a product of patronage of cultural craftsmanship or traditional folklore is what makes these literatures 'modern'.

Composite literatures

In many respects, Western literature has been a model for the development of this literature. One should, however, not underestimate the influence of Russian writers and other examples that did not come with the power of symbols imposed by the British colonial regime. In the course of the development of modern writing in South Asian languages, a literary vocabulary and grammar developed which, like the languages of the region, was composite in nature but

the unique expression of a specific social and cultural environment. During the development of modern styles of literary writing, the various influences have become completely absorbed and combined with the region's own cultural idiom. Therefore, the 'Indianness' and 'national' character of this literature remains an elusive concept which is strenuously debated in literary criticism. The modern literatures of South Asia show their modernity in being composite, not 'pure', and, at times, abstract and challenging.

The various contributions to this section will show that the common social and historical background of nineteenth-century modernity has by no means led to a uniform development of modern literatures across the Subcontinent. The models of Bengali and later Hindi literature have been influential in shaping the style of writing and the choice of genres, but recent research has increasingly brought to light how local influences and cultural environments have shaped modern writing in the many regional languages which is shown in the contributions by Robert Zydenbos and Stuart Blackburn. Harish

Trivedi highlights the changes that Indian Independence brought to the position of Hindi literature and its relation to many regional literatures. Lucy Rosenstein explores how Hindi poetry adapted to the new circumstances of an independent India.

As a result of the revision of the literary history of modern South Asia, the focus of scholarly research has shifted towards subaltern traditions of writing which have been largely ignored by the canon of 'high' literature (see articles by Dalmia and Blackburn, and Christina Oesterheld). Other contributions show how divisions and categories that have been taken for granted have to be reformulated: Janet Kamphorst demonstrates how the modern can co-exist with historical genres and content, Christine Everaert investigates the thin lines dividing Hindi and Urdu, and Theo Damsteegt makes a case for the continuing presence of traditional Indian values in the modern writers' quest for moral guidance. The two extremes in the development of modern literature in South Asia are represented by, on the one hand, the contributions of Victor van Bijlert and Sagaree Sengupta who outline important notions that lay at the base of the cultural development that yielded modern literature, and this is contrasted with a look at the latest formation of a public sphere on the Internet in an article by the present author.

Representing the wealth of modern South Asian literature in this confined space is an impossible task and this section is by no means complete as major literary traditions from South India, Gujarat Maharashtra, and many other areas are not represented. Despite these omissions it shows how research into this literature thrives and engages in a dialogue with the broader field of modern South Asian Studies. ■



The drawings represented in this section are taken from the literary magazine Ajakal.

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Continued from page 3
CO-EDITOR FOR
THIS ISSUE'S THEME
THOMAS DE BRUIJN
Elzeline van der Hoek

record of the past 150 to 200 years which is largely undocumented. What we need now is an understanding of the language of literature to unravel the various layers of expression.

You have chosen to focus on the literary movements after the War?

After the War young writers sought new ways of voicing their experiences of life in the young state of India. The Partition, which had caused an estimated two hundred thousand deaths in just a few months, has long been a

taboo. There was no way to address the subject other than through literature. Nayi Kahani was the first movement offering a clearly new style and the first to break with the past. Its associates are making a stand against the idealism, the nationalist optimism, and social-realism that prevailed in Hindi literature before the war. They apply a more realistic narrative style to portray the disillusionment and alienation that many of their contemporaries have experienced.

Interestingly, these innovators have become the new establishment over time. The world of periodicals, which constitutes their main channel of communication, is after all a commercial one and the Nayi Kahani movement has to live up to the expectations it has created.

The thematic issue you compiled covers a broader span of time.

Most articles focus on the late nineteenth, early twentieth century, now a popular field of research. During that time modern society and the 'imagined community' began taking shape and people started to position their languages as parts of their identities.

This issue presents various regions of South Asia. Literature developed along the same lines throughout the Subcontinent. People from far and near were concerned with nation and society building and the modern genres, the novel and the short story, were introduced everywhere. Every region, however, has its unique characteristics.

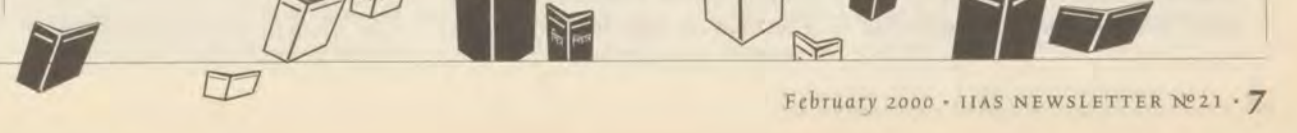
What are your plans for the future?

In the future I would like to set up an interdisciplinary research school that links sociology to literary research. I would like to combine teaching and research, as I do not think it healthy to separate the two. Moreover, I would like to give the studies of the modern languages and of the Middle Ages a more prominent place than they occupy at present.

In the short run I shall organize a conference together with Theo Damsteegt in March of this year: 'The Indian Character of Indian Literature'. We pose the following questions: is there such a thing as Indian literature and

if so, how can it be defined? Are criticisms and value judgements concerning literature useful in literary research? We shall bring together academics, critics, and writers, like Krishna Baldev Vaid, to tackle these subjects.

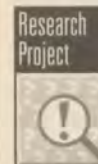
Some time after the conference I plan to travel to India again, where I shall set out to meet some of the younger writers. I already met many of the older, prominent writers in the international arena of the World Hindi Conference, but there is also an important national circuit within India itself as well. ■



New Literary Histories for Nineteenth Century India

In charting the history of the modern literatures of India, literary scholars have tended to focus on the public literary sphere as it emerged in the urban centres of mid-nineteenth century India. It was in these metropolitan centres, in the complexity of the colonial context, that the modern literatures of South Asia evolved, self-consciously and deliberately establishing links with traditions, both 'classical' and more recent, even while propelling themselves forward in the spirit of the new.

■ By VASUDHA DALMIA AND STUART BLACKBURN



It was through these new literatures that nationalisms were imagined, that communities were newly constituted and that, as the family itself was newly defined, the domestic was sought to be cordoned off from the public. The literary sphere then, was a part of a larger cultural and political enterprise, and was constituted, as elsewhere, by literary journals, civic associations, educational groups, reading and debating clubs, amateur theatrical associations, and religious and reform associations with their manifold publications and activities.

Until recently, the histories of the modern literary languages of India documented the works of this early period conscientiously and meticulously, but the grid by which they measured the literary production of the era was itself taken from the West. Scholars concerned themselves with the 'realism' of the novels, plays, and short stories (the last of the trio to emerge), the 'credibility' of the characters created, the durability, in fact, of the literary reputations established at the time. Such a textual approach has failed to appreciate and to account for the complex milieu of social, political and intellectual processes that influenced these newly emerging literatures. Existing literary histories of the period also largely ignore the fact that

this literary culture was not restricted to the activity of the elites alone, whether new or old. Instead, literary production was crisscrossed by a variety of discourses. Popular cultural and artistic activities, rural and urban, not only survived and proliferated, they also interacted with the new to produce dynamic forms, such as the Parsi Theatre.

In the wake of the 'subaltern' rewriting of colonial history, the literature of the period has begun to be seen as participating in much larger discursive formations and therefore should be reappraised and relocated in a wider analytical framework than that provided by conventional literary histories. In the last two decades, some monographs have appeared as have also a number of articles, scattered over journals and volumes of conference proceedings. We feel that the time has now come for us to attempt a fresh analysis of the data from new perspectives. The task we have set ourselves then, is not only to recover works forgotten and faded, lost in the files of old libraries, private and public, but also to un-

derstand the cultural politics in which the 'new' emerged. What were the breaks and continuities in patterns of patronage, of literary production and literary modes? In addition to these discursive patterns, we shall also look at empirical studies of print technology, the operations of printing presses, publishing houses, and libraries.

We start from the premise that the literary idiom from the West did not appear in a vacuum, but was acting upon rich narrative and performative traditions and sophisticated literary cultures. How did courtly poetry, the vast corpus of devotional poetry and hagiographical literature, the oral epics of remarkable magnitude and power, respond to and accommodate the new genres from the West? What new needs and sensibilities, brought about by changes in societal structures, by the introduction of radically new juridical, municipal, and educational institutions, contributed to the creation of new literary cultures? How did these in turn influence the selection of specific literary modes and features from the wide repertoire of-

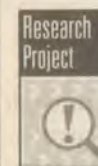
ferred from the West? And when the new syntheses finally emerged, when the literary canons were reconstituted, what linkages did they establish with the past and what did they exclude? ■

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'Modernity' in Kannada Literature

Besides having the second oldest literature among the living languages of South Asia, Kannada has received the most prestigious all-India literary award, the Jnanpith Award, more times than any other language; but the rest of the world is very slow in according Kannada and Karnataka the recognition they are increasingly receiving in India. Karnataka is home of tradition yet its capital, Bangalore, is the capital of India's booming information technology industry. One can readily understand that while 20th-century Kannada authors continued writing in literary forms that are many centuries old, including verse epics, change had to make itself felt in this society, and that it could not fail to provide material for thought and literary creativity.

■ By ROBERT J. ZYDENBOS



When one surveys Kannada literature since 1947, one cannot fail to notice that the world beyond Karnataka's borders scarcely plays a concrete role (except of course in the travelogue, which is a highly productive form in Kannada literature). Only a few authors who live elsewhere (e.g., novelists Yashwant Chittal and Vyasraya Ballal in Mumbai) present narratives that are set outside Karnataka. India north of Karnataka tends to be mentioned with disdain or indifference, if it is mentioned at all, and the only northern personalities who figure in Kannada literature tend to be those who have acquired an almost mythic, all-Indian aura, like Mahatma Gandhi, Vivekananda, and Aurobindo. Similarly, pan-Indian political developments receive hardly

any attention, except for a dramatic interlude like Indira Gandhi's 'Emergency', which drew some poetic protest.

Modernity is thought of as 'Western' and is seen as either a welcome source of social and cultural change or as a threat to 'Indian culture' (see, for a detailed discussion, Zydenbos 1996). 'Indianness' is practically always implicitly negatively defined: 'Westernness', its supposed opposite caricature, is 'modern', hence whatever is 'not modern' is 'Indian', and this is always the socio-cultural background of the author in Karnataka. As a result, Kannada authors re-evaluate their own backgrounds. The Pragatisila ('progressive') movement of the 1940s and early 1950s (of which the leading, stylistically refined exponent was Niranjana (1924-1992)) had a politically ideological (Marxist) background; but all later thinking on the subject of modernity focused on aspects of traditional

Karnatak culture and society that immediately affect the manner in which individuals treat each other in concrete, everyday life. The Navya ('modern') movement (which produced numerous leading writers like U.R. Anantha Murthy (1932-), Shantinath Desai (1929-1998), Yashwant Chittal (1928-) i.a.) derived a wealth of inspiration from European existentialist thought and produced stylistically beautiful works, often of great psychological subtlety, in which a probing investigation of the individual and the surrounding culture is given. At the same time there was the lone but remarkably popular voice of S.L. Bhyrappa (1934-), who aggressively asserted a modern religious-cum-nationalist 'Hindu' identity that is purely negative and reactionary in novels that inveigh against marriage outside one's caste, glorify the RSS, and so forth.

However, the Navya style of writing was found to be too individualistic and introspective for the various authors who are collectively called Navyottara or 'post-modern'. Most of these authors show concern about some form of social discrimination or the other, the injustice which they depict in their writings. Three groups in particular deserve special mention: (a) Muslim authors (such as Boluwar Mahamad Kunhi (1952-) and Sara Aboobacker (1937-)) have taken to writing in Kannada in

quality and quantity as never before; (b) women writers, among whom Anupama Niranjana (1934-1991) and Vaidehi (1945-), have gained special prominence; (c) Bandaya ('revolt') and Dalita ('downtrodden') writers, who have paid special attention to depicting the evils of casteism in various ways; at present this may be considered the dominant trend in Kannada writing, and among the many authors in this category special mention may be made of critic and fiction writer Baragura Ramachandrappa (1946-) and the innovative prose stylist Devanura Mahadeva (1949-).

What unites all the post-Navya authors is that their demand for socio-cultural change stresses the importance of the individual rather than of the group - determined by caste, religion, or gender - into which the individual happens to have been born. This marks a clear break with traditional social thinking, in which collectivities were always emphasized at the expense of the individual. It is in this aspect of contemporary Kannada writing more than in any other that we see modernity make itself felt. Traditional categories which society imposes on people are questioned: women increasingly create new roles for themselves; persons from social groups that previously stood outside the literary process now make themselves heard. We may

presume that this trend will continue until there has been a significant change towards a society where one has greater scope to give one's own form to one's own life - which can take quite some time in a society where the uncertainties of change chase the unconfident majority of people into the fortified structures of communal identities. ■

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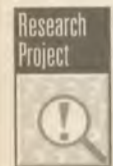


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'Balanced Action' in Modern Hindi Literature

Reading 20th-century Hindi-literature, one is struck by its repeated references to the Bhagavadgita, a philosophical Sanskrit text which dates back to the first millennium of the Christian era. Not only are literary characters often found to read the work, but also one of its principal teachings especially seems to have inspired several texts. This is the theory of disinterested action leading to a release from the cycle of rebirths. In order to reach that goal, one should fulfil the duties which are inherent in one's social position in daily life, while acting in a disinterested and balanced way, that is, without pursuing egotistic goals and without being disturbed by emotions which tend to accompany action, such as pleasure or disappointment.

By THEO DAMSTEEGT



For example, this ideal of balanced action is found, whether implicitly or explicitly, in texts dealing with the violent or non-violent struggle for independence, like Ajneya's stories about revolutionaries written in the 1930s, Vrnda-vanlal Varma's novel *Jhamsi ki rani laksmibai* (1946), and Jainendra Kumar's novel *Sukhada* (1955), all of which focus on the use of violence. But it is also present in texts dealing with ordinary, present-day life in Indian society. Several stories written by Giriraj Kishore (born 1937) could be cited as an example. The Bhagavadgita is explicitly mentioned in his story 'Bahar ek suhanapan tha' (i.e. Outside it was pleasurable, in

Shahar-dar-shahar, 1976), which deals with an ambitious staff member in an office. One day he tells the chief clerk: 'I have adopted the theory of the Gita in my life. I believe in acting, and have always been indifferent towards the results (-). I have never let my desires grow rampant, because they become a jungle then and man gets entangled in them.(-) Now a chance has come, only because I have acted and patiently waited [that is, he has acted disinterestedly]. But even now that it has come, I am neither happy nor sad.' The real feelings of the man, who tries to achieve a better position through manipulation are in sharp contrast to his words, and he fails to realize his wishes. Most pertinently the story shows the present-day relevance of the theory of the Bhagavadgita in the view of a modern Hindi writer.

In other stories by Kishore the inspiration remains implicit. His 'Cimni' (i.e. Chimney, in the same collection) has a former Sub-Superintendent of Police who has been fired from his job and has been behaving in an anti-social way ever since as its main character. The story is narrated by a character-bound narrator (an 'I') who happens to meet the man on repeated occasions. The text mainly features external focalization by this narrator, that is, the reader is made acquainted with the perspective of the narrator-I at the moment he looks back and narrates, instead of the perspective he had as an actor at the moment the events took place, but this narratorial perspective does not seem to be very much different from the actorial. The actor-I tells another character in

the story that the former SSP is a 'weak man (-). An employee must have strong nerves. He should not find too much difference between being kicked and being praised.' He thus speaks of a balance which expresses itself in not letting oneself be affected too much by outside influences, whether they be positive ('being praised') or negative ('being kicked'). In another statement by the actor-I, the balance is said to consist of steering a middle course between being an 'employer' and an 'employee', terms which are here metaphors for assuming a position of power and dominance on the one hand, in which one feels totally independent from others, and one of absolute subservience on the other, in which one feels completely dependent on others, on their comments, their blame or praise. The story shows how the SSP's ambitions, which imply a lack of disinterestedness and balance, have led to his downfall.

One would expect that the actor-I in this story, who judges the former SSP's behaviour in terms of balance, to act in a balanced way himself. A systematic analysis of the text, how-

ever, shows that this is not the case. Thus, both in this story and in 'Bahar ek suhanapan tha' even such characters who are consciously aware of the theory of balanced action fail to put it into practice. And the same situation is found in stories by Kishore which deal with family life or politics (where the concept of *seva* 'disinterested service' discussed by A.C. Mayer appears to be based on the same Bhagavadgita ideal). It reveals a rather gloomy perspective of present-day Indian society on the author's part, one in which characters are ruined because they fail to realize the ideal even though they are aware of it. Indeed, only a few among Kishore's stories feature characters who manage to fulfil the ideal, among them 'Tilism' (i.e. Magical spell, 1967). ■

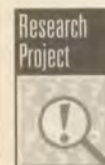


Dr Theo Damsteegt teaches Hindi at the Kern Institute of Indology of Leiden University, The Netherlands. His recent publications include 'Giriraj Kishore's Yatraeni, A Hindi novel analysed', Groningen: Egbert Forsten, 1997, and a volume he has edited with Vasudha Dalmia entitled 'Narrative Strategies, Essays on South Asian Literature and Film', Oxford University Press, 1998.

Modern Hindi Language, nation, and popular culture

The present article is a preview of a forthcoming long essay (c. 25,000 words), in which I seek to explore three related and complementary dimensions of the vigorous renewal and popular nationalist self-assertion through which Hindi language and literature have effectively reinvented themselves over the twentieth century.

By HARISH TRIVEDI



Through the process initiated in 1893 with the founding of the Nagari Pracharini Sabha, Hindi fought to reverse the colonial divisive discrimination against itself and the preferential patronage given to Urdu by the British since 1835. With this battle rapidly won in 1900, Hindi not only gained the extensive ground from which Urdu now retreated in a virtual rout but also sought to 'modernize' itself through an internal dynamic by determinedly adopting the variety of Hindi that is known as *khari boli* as the medium of both prose and verse to replace the *bhakti*-laden Braj and Avadhi. Next, with the founding of the Hindi Sahitya Sammelan in 1907, Hindi

aligned itself closely with the Gandhian Congress nationalist mass movement and was soon adopted by it as the *rashtra-bhasha*, the national language, thus becoming not only the chosen vehicle of nationalism but indeed one of its major planks.

In literature, Hindi moved from a phase of revivalist cultural nationalism (represented in the writings of Maithili Sharan Gupta etc.) in the 1910s to mainstream Gandhian nationalism (Premchand etc.) in the 1920s and the early 1930s. Over the following two decades Hindi, while firmly rooted in native ground, opened up and responded to various international literary movements by going through phases of Romanticism (*Chhayavad*; represented by the poets Nirala, Mahadevi Varma etc.), Progressivism (*Pragativad*; Mukti-bodh, Yashpal etc.), and Modernism

(*Prayogvad*; Ajneya and the Tar Saptak poets). Through these greatly speeded up and therefore sometimes apparently contrary stages of development, Hindi now came abreast of contemporary literary trends and movements sweeping the world.

With the coming of Independence in 1947 and the framing of the Constitution in 1950, Hindi, the popular national language, was installed as the controversial 'official language' of the partitioned state. Ironically, its anti-imperialist role in colonial times was now eclipsed by the charge of 'Hindi imperialism' from several other Indian languages. Just as a nationalist agenda is believed to be exhausted upon the attainment of a nation-state and to give way in turn to some alternative (sub-)nationalist agenda, so Hindi was now forced to give way to the competing

political and cultural claims of the regional languages. Its nominal promulgation and artificial construction as the language of the state, intended in time to replace colonial English, failed to persuade the public at large until it has now been given up as a lost cause, especially in the face of the irresistible globalization of English and the recent international success of Indian Writing in English. At the same time, at a wider common level of Indian society, the remarkable spread of Hindi, largely through the popular media of film and TV, has given it a pan-Indian reach perhaps unequalled by any other language in the history of India.

Meanwhile, Hindi literature since Independence has performed a peculiarly complex post-colonial, post-nationalist function, by voicing its

increasing disillusionment (*mohabhang*) with the aspirations initially raised by the liberated nation (Shri-lal Shukla, Raghuvir Sahay, Harishankar Parsai). While on the one hand it has sustained its exploration of the hybrid and the cosmopolitan (Mohan Rakesh, Nirmal Verma, Surendra Verma, and many dedicated translators of world literature), on the other hand it has continued to represent the grass-roots authenticity of the local predicaments of the religious minorities (Rahi Masoom Raza, Manzoor Ehtesham, Asghar Wajahat) and the marginalized figures of the woman (Jainendra Kumar, Krishna Sobti, Maitreyi Pushpa) and the subaltern (Renu, Nagarjuna, Vinod Kumar Shukla). Altogether, Hindi's chequered progress through the last century of Indian nation-building constitutes a major strand of our modern history, just as its literature of the period is an index of our social and cultural transformation. ■

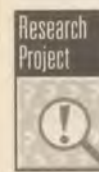
Harish Trivedi, educated at the universities of Allahabad and Wales, is Professor of English at the University of Delhi. He is the author of 'Colonial Transactions: English Literature and India' (Calcutta 1993; Manchester 1995), and has translated from Hindi: 'Premchand: His life and times' by Amrit Rai (Delhi 1982; rpt. 1991) as well as works of modern poetry and short fiction. He has also co-edited 'Interrogating Post-colonialism: Text and context' (Shimla 1996), and 'Post-colonial Translation: Theory and practice' (London 1999).



Hindi and Urdu Short Stories

Exploring the borders between Hindi and Urdu

By CHRISTINE EVERAERT



In the past few decades, there has been a wealth of discussion in and outside India about the linguistic relationship between Hindi and Urdu. The linguistic and terminological histories of both languages are very closely related, to the extent that sometimes both linguistic communities claim the same author as one of 'their' authors, as happened with Kabir. Quite apart from this, there is a great deal of confusion about the terminology, which is changing all the time and has not been used consistently. At certain moments in the past it is difficult to grasp whether the terms 'Hindustani', 'Hindvi', 'Urdu', 'Hindi', 'Hindu', 'Dakhani' etc. are referring to what we now consider as Hindi, Urdu, or something else.

The question of whether both languages are, and if so, have always been two separate languages, is often answered with political arguments rather than by linguistic studies.

The origin of the research

Two years ago I finished my dissertation on the Hindi short stories of Bhagavaticaran Varma, which were mainly written in the 1930s. I decided to work on the short story since it is a many-sided genre and besides that, a great deal of the existing research is on either poetry or novels.

During my research I noticed that the language used in these short stories consisted of a highly fluctuating percentage of Perso-Arabic- or Sanskrit-based words, depending upon either the character speaking or the topic of the story. I became fascinated by this feature and started a small piece of linguistic research of my own by counting how many words used in the different stories (and in some sto-

ries I examined the speech of different characters) had a Perso-Arabic, Sanskrit, Turkish, or English origin.

The percentage fluctuated tremendously: in one story 66.7% of the nouns were Perso-Arabic in origin, where in another 85% of all the words were of Sanskrit origin. Still both stories, written by the same author, were identified as pure Hindi short stories. At this point, the question arose as to where precisely the line has been drawn between Hindi and Urdu.

Theoretical aspects

The results of my dissertation are the foundation for the PhD dissertation on which I am working on at present. Often there are very heated discussions about whether or not Hindi and Urdu are two separate languages or only one. In the coming years I want to find an answer to a slightly different question: are Hindi and Urdu in their literary forms two separate languages, and if they are, has it always been that way?

To answer these (and several other) questions, I shall select short stories (or pieces of prose, if there is no other option) by several Hindi and Urdu authors. The texts will date from the 17th century to 1999. Dakhani, the variety of Urdu that started to evolve as a literary language during the 16th/17th century in the Deccan, is the oldest Indian language which consists of linguistic elements with either a Perso-Arabic or a Sanskrit background. Therefore I consider it useful to go back in time to one of the earliest prose-texts written in this lan-

guage (1635), because it is likely that this language is the origin of Urdu, Hindi, or maybe both.

The entire collection of texts is written in places that take or have taken a prominent place in the linguistic development of Hindi or Urdu (Delhi, Lucknow, Deccan, Pakistan). The authors are from different backgrounds (e.g. Muslims writing in Hindi, Hindus in Urdu, Urdu authors living in important Hindu cities and vice versa). Moreover, the texts have been written at historically important moments (e.g. the electoral success of the BJP, a decade before and after the Partition, during the Partition).

This large corpus of texts allows me to investigate various matters. First of all, it should show whether there have been general developments in the use of the language. Apart from this aspect, I shall be able to do research on whether there has been a personal evolution in the language usage of any of the authors, who have lived through historically important changes (for instance somebody who was writing before, during and after the Partition). By comparing the texts it should also be possible to find out whether there have been regional distinctive changes.

The pragmatic side

Because this research only tells us about the literary use of the languages, I shall eventually transpose some Urdu texts of the corpus into Devanagari script and some Hindi texts into Perso-Arabic script. These

texts will be given to different people from different regions and educational backgrounds, without telling them about the origin of the text. This should prove a good test of how much Hindi-speakers can understand of the Urdu texts and vice-versa. ■

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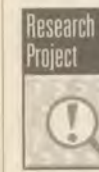
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Some Unexplored Areas in the History of Urdu Fiction

When we look at the histories of Urdu literature written in English which are commonly used as standard reference books and which form the main basis of information for all those who do not read Urdu (see references), the history of the Urdu novel in the nineteenth century is confined to four outstanding names: Nazir Ahmad, Ratannath Sarshar, Abdul Halim Sharar, and Muhammad Hadi Ruswa.

By CHRISTINA OESTERHELD



Rambabu Saksena mentions some of the other authors of original novels or adaptations of Bengali and English works (Sajjad Husain, Nawab Syed Mohammad Azad, Jwala Prasad Barq, Hakim Muhammad Ali) in passing (Saksena 1996 [1927]:355-378). Shaista Bano Suhrawardy Ikramullah's *Critical Survey of the Development of the Urdu Novel and Short Story* (1945) still included the 'minor' writers later left out by Muhammad Sadiq (Sadiq 1964; 2nd ed. 1984). It seems that, in the process of canonizing the history of Urdu literature, a very rigid selection took place resulting in a landscape of a few peaks surrounded by a void, or a few islands in an otherwise

empty sea. This picture is reflected in the curricula of Urdu courses at colleges and universities in India and Pakistan.

The scene presented in studies of the Urdu novel written in Urdu is much more differentiated. The most detailed survey of the development of the Urdu novel available so far is Yusuf Sarmast's *Bisvin sadi men urdu naval* (The Urdu novel in the Twentieth century, 1973). In other works the so called 'minor' writers are often simply mentioned without going deeper into any of their works. Asif Farrukhi has recently seized upon this fact. His concern is to rescue such 'minor' authors and their works from oblivion and to provide fresh access to the history of the Urdu novel, one not obliterated by an outdated critical approach and by an over-emphasis on the influence of

English literature and English education (see Saughat 1993:84-89).

Farrukhi's article highlights one of the main deficiencies in the study of the Urdu novel. However, his approach, too, is centred on authors understood to have contributed in their own way to 'high' literature - that is to a novel of literary merit. The time is certainly overdue to pay more attention to lesser known authors and to analyse their ways of handling the new format of the novel and dealing with the ideological issues figuring so prominently in the late nineteenth century. What remains outside the orbit of research on such authors is the vast and widely unexplored realm of the pulp novels produced strictly with an eye to the commercial main chance. The two fields do of course overlap. There is a lot of formulaic writing in 'serious' reformist writers, and many of their works were also commercially successful. Within the framework of a larger project dealing with a new assessment of literary histories of nineteenth-century India, I have started to look into some of these lesser known novels.

A study of novels produced as commodities for mass consumption could focus on the following aspects: 1. the production process; 2. the sociology of readers; and 3. the structure of the works produced and the ideologies transmitted by them. The structure of the novels produced in both fields and the literary techniques, the leitmotifs, and topoi used in them have to be analysed in the broader context of narrative traditions available to the Urdu writer of the time. So far, links have been drawn from longer prose romances (*dastan*) to the novel. Shorter narratives such as tales, fables, anecdotes, and witticisms have hardly ever been studied in the context of the development of the novel, though they seem to have contributed much more to the short popular novel than the *dastan*. Therefore, at present I am studying *qissas* (tales) and collections of short narratives, summarized in Urdu as *lata'if* and *naqliyat*, which were published in great numbers from the beginning of the nineteenth century to the early twentieth century and are still available on the market in cheap editions.

This is also a case study of the process of marginalization of three genres: until the end of the nineteenth century, *qissas*, *lata'if*, and *naqliyat* appeared in costly, well-produced editions, and the latter constituted an integral part of standard works of Urdu literature such as Azad's *Ab-i hayat* (The Water of Life, 1880) and Hali's *Yadgar-i Ghalib* (Memoirs of Ghalib, 1897). Today, however, short narratives of this type are to be found mainly in textbooks for schools and in chapbook editions for the barely literate. Both studies

will hopefully contribute to a fuller and more differentiated picture of Urdu fiction in the nineteenth century. ■

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Bengal's Modernity and Nationalism 1880-1910

From regional cultural politics to international impact

Nineteenth-century Bengal with Calcutta as the imperial metropolis of British India was the birthplace of Indian modernity. During the nineteenth century this modernity, largely the product of Hindu urban intellectuals, was disseminated in Bengali and English through the printing press. In order to communicate the paraphernalia of modernity, the Bengali language had to be moulded into an appropriate vehicle. The Bengali printing industry began to produce magazines, newspapers, and books for popular consumption. Bengali literature was read and appreciated especially in the women's quarters of the Bengali middle and upper-middle class homes. English was being used as the language of contact with the British ruling class and increasingly also as the language of communication with the world outside Bengal.

By VICTOR A. VAN BIJLERT

Research Project

Bengali/Indian modernity was a composite phenomenon: European science, economy, and political theory were intricately mixed up with Indian thought and a forward-looking Hindu ethos. It was the latter, however, that led to Indian radical nationalism at the end of the nineteenth century and the beginning of the twentieth. In the first decades of the nineteenth century, Bengali modernity expressed itself almost exclusively in Hindu religious reform. Towards the middle of the nineteenth century the Bengali language and its idiom were being adjusted to modern literary forms in accordance with the new tastes of the urban reading public. Western literary genres such as the novel and the sonnet were tried out in Bengali. Bengali belles-lettres gained wide public recognition in the latter half of the nineteenth century when form and content were thought to be able to compete with the best in European literature. Michael Madhusudan Dutta (1824-1873) in poetry, Dinabandhu Mitra (1830-1873) in drama, and Bankim Chandra Chatterjee (1838-1894) in novels and essays had fundamentally changed the landscape of Bengali literature.

All through the nineteenth century Indians expected (and were often instructed to expect) that British rule was necessary and would last for a long time to come and that it was impossible even to imagine its end. All that was left to indigenous intellectuals was to express themselves in cultural production. They were never expected to put forward hard political demands. From the middle of the nineteenth century onwards Bengali print capitalism acted as a leaven even for the other linguistic areas in the Indian empire. Looking at the example set by Bengal, they developed their own forms of print capitalism. Up to the beginning of the twentieth century, the national

impact of Bengali modernity was primarily cultural and eminently literary.

The first imaginings of Indian independence or resistance in the form of a war of liberation were not stimulated so much by the study of history, political science, or sociology, as by literature. Bankim Chandra Chatterjee's later writings, especially his novel *Anandamath* (1882), accomplished this feat. During his lifetime Bankim had been regarded only as a talented innovator of Bengali prose. Less than ten years after his death he began to be revered as the rishi, the 'seer' and prophet, of Indian national liberation. The last decade of the nineteenth century saw the meteoric international career of another cultural hero of Bengal: Swami Vivekananda (1863-1902). He propagated a highly modernized brand of Vedanta philosophy as an ideology of national empowerment in India and spiritual renewal for the rest of the world. Vivekananda's contribution to Bengali literature is very small as his writings were published mainly in English. However, his influence on Bengali and Indian self-respect and national pride was tremendous. During the 1890s Rabindranath Tagore (1861-1941) rose to prominence as the most prominent Bengali poet, novelist and dramatist after Bankim. But as far as nationalism was concerned, Bankim still reigned supreme.

National outrage

When the Government of India implemented an administrative partition of Bengal in 1905, it unintentionally gave a major boost to Indian anticolonial nationalism. This partition provoked mass protest among the Bengalis who were joined in their indignation by nationalists in the other provinces. The size of the public outrage opened the eyes of Indian opinion to the possibility of all-out resistance to British rule. Utilizing this wave of national outrage, the radical Bengali journalist and political thinker Aurobindo Ghose (1872-1950) revived and expanded

Bankim's nationalist symbolism and Vivekananda's Vedantic empowerment into a consistent ideology of Indian nationalism based on the total overthrow of British rule.

Between 1906 and 1908 Aurobindo poured out his radical Indian nationalism in English in the newspaper *Bande Mataram* founded by Bipin Chandra Pal (1858-1932). Revolution was openly preached in the *Yugantar*, a Bengali paper with which Aurobindo was secretly but deeply involved. The highly seditious pieces that appeared in *Yugantar* were written by different authors, foremost among whom was Abinash Chandra Bhattacharya (1882-1962) whose articles were collected in two booklets which were considered seditious by the Government. In the same period, Rabindranath took the lead in the mass protests against the partition of Bengal and wrote numerous patriotic songs celebrating Mother Bengal. He quickly distanced himself from the protest movement

Cover of an issue of the literary magazine *Sarika*, which was an important forum for the *Nayi Kahani* story-writers.



when its violent revolutionary aspects began to come to the fore.

Between 1905 and 1908 revolutionary underground propaganda by word in seditious magazines and propaganda of the deed increased exponentially, not only in Bengal proper, but it was also spreading in the Punjab and the Bombay Presidency. One of the most notorious cases was the so-called Alipore bomb case (1909), in which Aurobindo and his younger brother, Barindra (1880-1959), were among the principal accused. In the British perception this case marked an important turning-point. The Government now regarded much of the Indian nationalist discourse disseminated through the printing press with the utmost suspicion and it began seriously to prosecute those vernacular newspapers that it regarded as preaching sedition. By 1910, armed revolution was not only being propagated in India itself, but also through Indian nationalist magazines produced abroad such as the

Ghadr, 'Mutiny' published in Urdu from San Francisco by Har Dayal (1884-1939), who explicitly based himself on the Calcutta *Yugantar*; or the *Bande Mataram* published in English from Geneva by Madame Bhikhaiji Rustom Cama (1861-1936). Bengali political radicalism had begun to make its impact felt on a global scale and it had accomplished this almost solely through utilizing the potential of the printing press. Bengali modernity had successfully accomplished the transition from cultural theory to political practice. ■

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The Role of Tamil Folklore in Modern Literature

My current research on Tamil literary history focuses on the role of folklore and print in the emergence of a literary culture during the nineteenth century. My starting point is that, although the study of colonial India is replete with works on nationalism, Hindu revivalism and so on, we know little about the place of folklore in these movements. We recognize the central role of folklore in constructing 'authentic' languages and literatures in Europe and, in turn, their role in European nationalisms. I believe that a case, similar yet different, can be made for folklore in India.

By STUART BLACKBURN

Research Project



The project addresses two core questions. First, what role did early printed books of folklore play in the development of a Tamil literary culture in the nineteenth century? Two thousand years of Tamil literary history underwent a series of major changes during the century: the advent of a printing industry; a public school system; a university system; the rediscovery of ancient Tamil poetry. As a result, a literary culture emerged in which Tamils began to articulate new ideas about language and literature; literary biography began and literary history was written.

The role of folklore in the emergence of this literary culture is large-

ly determined by the transformation of oral traditions to print. By 1900 nearly a thousand Tamil books were published annually, but before 1850 most printed books were collections of folktales, proverbs and songs, which were continually reprinted. The impact of this printed oral literature on literary practices and linguistic identity is an important area of my research.

Secondly, what role did folklore play in the development of nationalism and regional movements in south India? Once available in print, and sometimes in English translations, Tamil books of folklore entered into public debates about the 'nation' and 'Dravidian' identity. A preliminary study of the prefaces and reviews of these books reveals that they were invoked as evidence of indigenous culture, as a cultural safe-haven

from the inroads of the colonial state, the English language, and Christianity. By the end of the century, this printed oral literature was recognized as a 'national literature'.

This research is informed by similar work in other modern Indian languages, which was presented at the European Association of Modern South Asian Studies at Prague in 1998 and at a conference at the University of California at Berkeley in 1999, organized by Prof. V. Dalmia. A volume of essays, provisionally titled 'New Literary Histories for Nineteenth Century India', is forthcoming. ■

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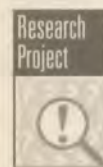
His publications include:

'Inside the Drama-House: Rama stories and shadow puppets in South India', Berkeley: University of California Press, 1996;
'Singing of Birth and Death: Texts in performance', Philadelphia: University of Pennsylvania Press, 1988;
Blackburn, Stuart H. et al (eds) 'Oral Epics in India', Berkeley: University of California Press, 1989.

Narrative Traditions of Rajasthan

My analysis of the form, content, and function of medieval Dingal heroic poetry and contemporary oral epics of the peoples of the Great Indian Desert details the manner in which Rajasthan's past is connected to its present. The bardic language, Dingal, and 'virkavya' (heroic poetry) took shape in the context of the medieval social and political formations in Rajasthan. For centuries, Caran bards, court poets, and chroniclers contributed to the tradition of Dingal 'virkavya'. Today, medieval virkavya as well as extant oral traditions continue to inspire Rajasthani prose and poetry. Although contemporary literature is only partially of interest to my historical research, I would like to highlight some aspects of yet another unwritten literary history of South Asia. Here, I shall show how Rajasthani literature, like narrative genres world-wide, is shaped by the interplay between written and oral traditions.

■ By JANET KAMPHORST



The development of written and oral Rajasthani narratives can be illustrated by a study of the medieval and modern tradition of

the adventures of Pabuji Dhandhal Rathaur, a fourteenth-century Rajput hero. Epic poems and panegyric couplets dedicated to Pabuji were part of the Dingal manuscript tradition from the beginning of the sixteenth century onwards. Caran bards memorialized his self-sacrifice on the battlefield in verses like *Pabuji ra duha*, *Pabuji rau chand*, and *Pabuji ko yash vaman*. The oral qualities of the bardic tradition were retained long after the verses became part of the manuscript tradition of the area.

In modern times, poets revitalized Dingal virkavya to air their anti-British sentiments. Hence Mahakavi Moraji Ashiya exalts Pabuji's self-sacrifice in *Pabu Prakash* (1932), a Dingal poem exuding patriotic pathos. After Independence, the Rajput ideals of virkavya proved well suited to expressing a nationalist love for the young nation. The self-sacrifice of Rajput warriors on the battlefield (*tyagi*), for instance, easily translated into a desire to dedicate one's life to the motherland. Poets glorified medieval Rajput heroes and contemporary freedom fighters employing Dingal versifications and bardic idiom.

Rajput *tyagi* is likewise an ingredient of modern, regional definitions of Rajasthani identity. Last year, Pabuji's story inspired Nirmohi Vyas (1934) to write a Rajasthani play titled *The Hero Pabuji* (Pranvir Pabuji 1999). The dramatic plot highlights Pabuji's battle with his foe, Jindarav Khinci. It is unclear whether it is a coincidence that this play was published in the aftermath of Indo-Pakistani skirmishes in Kargill but, in his introduction to the play, Swami Sanvit Sonagiri suggests the contrary. He applauds the manner in which Pranvir Pabuji kindles 'eternal values' like the sacrifice of individual lives for a just cause. Sonagiri's subsequent remark is part of the ongoing project of regional identity building. He holds that 'ethnic' topics like the life of Pabuji are a more potent source of inspiration for Rajasthani writers than adopted and, by implication, insipid Western literary themes.

It is easy to see how, in Pranvir Pabuji, oral narrative influences contemporary Rajasthani writings. The play not only represents the written tradition about Pabuji, the influence of the extant oral epic of Pabuji is also clear. Al-

though the play is written in contemporary Rajasthani prose, it begins with a versified invocation sung by traditional Bhopo bards. The epic of Pabuji, as orally transmitted by the Bhopos, dates back to at least the sixteenth century. This oral Bhopo tradition was first mentioned by Munhata Nainsi in his seventeenth-century chronicle of Rathaur history (Smith 1991:100).

Current evils

Oral narratives are also a source of inspiration for Rajasthani prose writers like Vijay Dan Detha (1927). Detha is ranked among Rajasthani *pragatishil* (*pragativad*) or progressive prose writers who express a modern political, often reformist awareness through their writings. Using contemporary literary genres (short stories and novels), Detha rewrites folk narratives and experiments with oral narrative techniques and vernacular idiom. In his collection of translated Rajasthani short stories, *The Dilemma* (1996), animal fables are modernized to create an



The hero Pabuji is the subject of a folk-epic in Rajasthan, North India.

awareness of current evils like capitalist greed. And the age-old tale about the prince who kidnaps a princess is re-actualized in a story about the village belle who abducts her female friend. The pair lives happily ever after. Detha has merged new folktales with modern motifs in his 1984 Rajasthani story *Anek Hitler* (*Many Hitlers*). It relates the tale of five Vishnoi brothers who saved up together to buy a tractor and subsequently fall prey to feelings of deadly vengeance. The moral of the story is obvious: destructive feelings lie dormant in everyone's heart.

The writings of Vyas and Detha illustrate how the content as well as the form of oral narratives affects contemporary literature. Likewise, oral recitation remains central to present day *Kavi Sammelans* or gatherings of Rajasthani poets. 'Poets recite their poetry on stage as it is the best way to reach

the vast audience of mainly illiterate Rajasthanis', said C.P. Deval (1949), a poet of *Nunin Kavita* (*New Poetry*), during the *Kavi Sammelan* this year in Deshnok. Poets of Dingal verse, progressive poetry, and *Nunin Kavita* gathered at Deshnok's Karni Mataji temple to recite their work in public.

Deval, editor of the Rajasthani section of *Medieval Indian Literature*, a volume to be published by the *Sahitya Akademy* this year [1999], is of the opinion that Rajasthani literature will retain its oral qualities as long as Rajasthani is not recognized as a national language. Deval holds that Rajasthani *Nunin Kavita* (along the lines of *Hindi Nai Kahani*) has had relatively little following in Rajasthan for similar reasons. 'The small, literate class which speaks Rajasthani is only taught Hindi in school, while a major portion of Rajasthan's population remains illiterate

to this date', argues Deval. 'And literary Rajasthani magazines and publishers are few. New ideas as expressed in Hindi prose and poetry have had only a moderate influence on the literary tradition of Rajasthan. It remains overwhelmingly oral in character'.

The interrelated development of written and oral narratives is worth considering when drawing a new literary map of the Subcontinent. This is an assertion that will hardly surprise anthropologists and other students of oral traditions. But, keeping in mind text-based and equally text-biased studies of the written traditions of South Asia, it is important to emphasize how the content and the form of the texts we study are influenced by the interplay between written and oral traditions. ■

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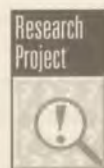
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Janet Kamphorst is a historian who is preparing a PhD dissertation on the historical context of the development of the written Dingal 'virkavya' tradition and extant oral epics of Rajasthan. She works at the CNWS, Leiden University.
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Modernity in Hindi Poetry

Poetry written in Modern Standard Hindi is a relatively new phenomenon. Until the 20th century two Medieval Hindi dialects, Braj Bhasha and Avadhi, were the recognized mediums of poetry. Its main topics were religious devotion and courtly love. However, the advancement of modernity in India – the germination of national identity, the emergence of a public sphere, the exposure to Western ideas, forms, and genres through English education – cast Hindi literature and, in particular, Hindi poetry in a very different mould.

■ By LUCY ROSENSTEIN



At the beginning of the twentieth century the ideal worlds of the divine couple, Radha and Krishna, and of courtly heroes and heroines, were replaced by the imperfect world of human concerns. The poetry written in Modern Standard Hindi in the first two decades of the twentieth century was dedicated to public nationalism and social reform, and resembled eighteenth-century pre-Romantic English poetry in its matter-of-factness and descriptiveness. It was quickly replaced by the aesthetic, highly refined, and profoundly subjective poetry of *Chayavad*, the Hindi incarnation of Romanticism (1918-1938), which in its turn gave way to the political, often Marxist, verse of *Pragativad*, Progressivism (1930s). The publication of *Tar*

saptak, an anthology of the work of seven poets, in 1943 planted the first seedlings of *Nayi Kavita*, New poetry, a movement nourished by Western modernism, particularly by the influence of T.S. Eliot.

Whereas *Chayavad* has been reasonably well covered by Western Indology, very little research of substance has been done on the post-Independence period of Hindi poetry. In order to fill this gap I have been working on a number of related projects. My main undertaking is an anthology of contemporary Hindi poetry which will focus on *Nayi Kavita*. It will include selections from the works of 10 poets associated with *Tar Saptak*, and its successors *Dusra saptak* and *Tisra saptak* (The Second and Third Heptads). The poets will be introduced at some length – biographical notes will be supplemented with general observations on their oeuvre. The Hindi texts will be followed by annotated English

A poem by Dushyant Kumar

Morning was about to break.
Birds, awake,
Fluttered wings in their nests,
One by one flew off.
Foreboding spread, creeping, creeping,
Pain started throbbing;
A tender hand began to grind
Gram in the early morning.

translations and accompanied by a selected glossary. The introduction will not only locate *Nayi Kavita* on the general map of Hindi poetry, but will also chart the characteristics of modern Hindi poetry against the background of modern Hindi fiction and Western poetry, in an attempt to examine the extent to which the all-pervasive concerns of the time have transgressed the boundaries of genre and even nation.

Under the umbrella of 'Modern Hindi poetry' I have been working also on less ambitious, more specific projects. My paper 'New Poetry' in Hindi: a quest for modernity' which is due to be published in the spring issue of *South Asia Research*, 2000, analyses *Nayi Kavita's* formula for modernity as its distinctive signature and its prerequisite for success. I have just completed 'Shakespeare's sister' in India: in search of Hindi women

चित्र
सुबह हुई होने को
नीलों में पर फड़के
पंखी जागे
एक-एक कर लगे टूटने
किलबिल-किलबिल मनहूसी छा गई
दर्द टीसने लग गया
अलस्सबैरे बहुत मुलायम हाथ
चना पीसने लग गया

poets', an essay which looks at modern Hindi poetry through the lens of gender studies, and examines the reasons for the scarcity of women poets in Hindi literature. Following this avenue of enquiry I also intend to focus on the work of specific female poets, like Amrita Bharati.

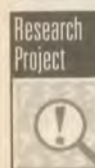
Because of the importance of orality in the Indian context, verse has been the dominant form; thus poetry can present a more complex model of modernity than prose – a model based on intricate dialectics with tradition rather than one inscribed on a *tabula rasa*. It is therefore imperative to put an end to the neglect with which modern Hindi poetry has been treated by Western Indology. ■

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Hindi, Brajghosa, and Bengali Poetry of the 19th Century

Indian poetry of the nineteenth century is my major research interest. Far from being left behind by the rise of print culture, this poetry reshaped itself in response to various notions of social reform and artistic innovation. Often this meant attempting to downplay the eroticism of Indian lyrical traditions by stressing the martial, the classical, and the presumably more idealistic romanticism of the West. The different audiences which would encounter these works in print had to be accommodated, even while published poets continued to participate in the traditional oral cultivation of poetry.

By SAGAREE SENGUPTA



My current research on the Bengali poet Michael Madhusudan Datta (1829-1873) springs directly out of my work on the Hindi and Brajghosa writer Bharatendu Hariscandra (1850-1885). Hariscandra knew of and was inspired by the conscious efforts Bengalis had made to identify a literary canon. This canon needed to suit developing ideas of national and re-

gional identity within the framework of British colonial domination. This meant that in addition to identifying classics from the past, works such as literary epics, auditorium dramas, and novels would have to be produced in order to fill gaps in the projected canon.

Also of interest to me is the central role of the multifarious and prolific creative writer in the definition of regional identity. Several such figures have been prominent in various South Asian regional literary canons, and they were in general self-con-

scious about the roles they played within their own traditions. Michael Madhusudan Datta and Bharatendu Hariscandra are examples of this phenomenon, and their pronouncements on their respective missions have, to an extent, become part of received literary lore. In my work I consider the importance of both Michael Madhusudan Datta and Bharatendu Hariscandra as icons of renewal to their regional literary histories, and also how detailed examination of their lives and works complicates their status as national heroes. Hariscandra acknowledged his failure to make the variety of Hindi that is known as *khari boli* Hindi as poetically attractive as Brajghosa. In addition, several generations of critics have pointed out Michael Madhusudan's failure to maintain the heroic tone in his epic *Meghnadbadh Kavya*. These are illustrations of the conflict between the poets' internalized tendencies and their stated intentions.

Kabi-matrbhasa, or Bangabhasa
Bengali sonnet, by Michael Madhusudan Datta, 1860
(Upon turning back to Bengali after attempting to be a poet in English)

O Bengali! Such a crowd of gems in your treasury,
Yet ignorant me, I neglected them all and travelled to foreign lands
Drunk with the lure of the wealth of others
I adopted a beggar's ways at that evil hour
And spent many days bereft of comfort and happiness.
Sacrificing slumber and food, I dedicated body and soul,
Fixed on a boon that could never be granted.
I sank myself in fruitless austerity; I sported in slimy
Weed-filled waters, forgetting my native lotus grove,
Until forgiving Lakshmi, my ancestors' goddess, spoke in a dream:
'My child! Such a richness of gems in your mother's
Treasure-chest, and you in this beggar's dress today!
Go back, unknowing one, go back to your home!
Happily, I obeyed her command, and in time
Once more found my mother tongue—
That precious mine laced with a bounty of gems.

While the growth of prose literature in the nineteenth century is of undeniable importance, poetic genres which had wide currency at the time have often been overlooked. The separate projects I am pursuing are meant to contribute to comparative literary study across the regions and languages of South Asia. The active exchange which has long existed among literatures in different South

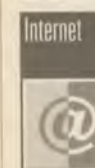
Asian languages has been neglected in favour of the critical emphasis on the relationship with Western literature. Turning the attention of scholars towards literary connections among the South Asian regions themselves may help to dispell some of the myopia that has resulted from dependence on more accessible genres and languages. ■

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The Internet A virtual public sphere

The various contributions in this section it have shown how modern writing in South Asian languages has evolved with the formation of new communities and public spheres. Literature has closely followed this development, as it appeared in media such as newspapers, journals, and magazines which also featured news and political essays. The printed periodicals have been very important for the rapid distribution of new styles or genres of writing. Books are expensive and have a notably smaller readership than the many literary journals and magazines. In all the languages of the Indian Subcontinent, magazines have provided opportunities for the debut of young writers, debates on literature and culture, and literary criticism.

By THOMAS DE BRUIJN



The format of these periodicals differs greatly: from small private publications aimed at a specific audience to large glossy publications with a nation-wide or international readership. The tuning of the contents of these publications to the wishes of the audiences allowed for a certain 'patronage' by the readers, while advertisements provided another significant source of income. With the changes in middle-class culture and the rise of a new form of 'consumerism', television, film, and international English magazines have taken over from the local periodicals. Yet, a large number of publications has survived and still plays an important role in the presentation of new literary trends, new views on criticism, and in hosting political and cultural discussions.

The latest stage in the development of mass-media for public debate and literary publications is the emergence of magazines, newspapers, and journals on the Internet. Almost all of the leading newspapers are also available on the Internet with digital issues, ranging from weekly digests to full-fledged news-services such as the site of the English newspaper *The Hindu* (www.hinduonline.com), modelled on the example of CNN.com and the BBC Online. The possibilities for small, low-cost publication enterprises or even private initiatives on the Internet are boundless. With a limited amount of investment, even much less than the sum needed for a printed publication, a far greater number of potential readers can be reached, especially those South Asians who live and work abroad.

It is an interesting phenomenon that the various smaller Internet magazines have used the format and outlook of the printed literary maga-

zines in South Asia. The contents of these periodicals consist of contributions of poetry and short stories by *tiro* authors, and literary reviews. Many of the magazines are based outside South Asia and seem to fulfil a double-sided role: for many South Asians in the USA, Canada, or elsewhere, they are an outlet for literary creations and discussions on culture or literature and function in the same way as printed literary periodicals do in India. Yet, being based on writing in English, they are part of the cultural life of the immigrant community outside South Asia and mainly reflect the culture clashes and other experiences of this specific community, while still maintaining the link with South Asian culture.

Portals

English writing is in most cases the common link for the readers and writers who use this new form of publication and communication, but there are also e-magazines which are based on writing in a South Asian language. In this case, the Internet is a medium which can bring together members of a community with a more direct link with local cultures in South Asia. In this respect the Internet publications reflect the practice of press and publishing which has shaped the outlook of modern South Asian literature and periodicals. For the development of post-colonial writing in English by South Asian authors who have in most cases grown up outside the region, these media occupy a position that is similar to that of the earlier printed periodicals in South Asia. This similarity seems to provide a level of consecration that is essential to recognition and the attainment of a position in the literary field. In Hindi literature, for instance,

the scene of the magazines provided an important forum for innovation and development of a literary avant-garde in the years after Independence.

The latest phenomenon on the Internet is the 'portal'. For users of the WorldWideWeb, it is convenient to have a start page which comes up when starting the browser. This page contains all sorts of links, news, information, or advertisements. The portals reflect a certain identity and have become favourite targets for enterprises which want to exploit the commercial possibilities of the Internet. This has led to a large number of portals, including those based on a specific ethnic or linguistic background. There is a certain overlap with digital magazines, but the portals are designed to influence the 'surfing' behaviour of the users much more directly. Portals targeted at the South Asian web user, such as www.orientation.com, offer services like e-mail in Hindi and specific news of the region. A mix of an electronic magazine in the 'traditional' style and a portal is *Chowk* (www.chowk.com) with a greater emphasis on participation by writers, reviewers, and debaters.

The Internet can be seen as the latest stage in the development of a public sphere where members of a community formulate and exchange ideas or literary works and where identities are formed. All through the history of modern writing in South Asian languages exposure in the public sphere has been a central force in the development of literature, essay writing, and other genres. With modernity came the diaspora of South Asians to all parts of the world, forced or voluntary. This process created a community and a cultural identity in which home and origin took on new meanings. Despite huge distances and diffi-

cult circumstances, writing in the languages of South Asia provided a link with the region of origin as well as with fellow immigrants. The possibilities for communication without a centre among a widely spread out 'virtual' community on the Internet has given rise to a new form of publishing. Departing from formats and content that are linked to the early history of the field of modern South Asian literature, this initiative will explore the many possibilities of post-modern publishing. ■

A few links to digital publications

- <http://www.monsoonmag.com>
- <http://www.chowk.com>
- <http://www.sulekha.com>
- <http://www.orientation.com>
- <http://www.zameen.com>
- <http://www.south-asian-initiative.org/sanam/>
- <http://www.dawn.com>
- <http://members.xoom.com/southasia/>
- <http://www.indiastar.com>
- <http://www.parabaas.com> (Bengali)
- <http://www.jaalmag.com>
- <http://www.himalmag.com>
- <http://www.mp.nic.in/panchayika/>
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Central Asia



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XINJIANG-UYGUR

The Samantabhadra Archives The Nyingma Tantras Research Project

'The Samantabhadra Archives' is an electronic and collaborative project designed to facilitate the reproduction, analysis, translation, and interpretation of one of the most important religious canons of Tibetan Buddhism, namely 'The Collected Tantras of the Ancients (rNying ma'i rgyud 'bum)'. The project is technologically innovative in its basis on Standard Generalized Markup Language (SGML) and Extensible Markup Language (XML) to ensure ease of access via the World Wide Web, enhanced search and analysis capability, and complete cross-platform compatibility. In addition, we are working towards the use of Unicode-compliant Tibetan language fonts as these become viable. Institutionally, it is based at the Institute for Advanced Technology in the Humanities at the University of Virginia and the Centre for Social Anthropology and Computing at the University of Kent at Canterbury, and is co-directed by David Germano and Robert Mayer.

■ By DAVID GERMANO AND ROBERT MAYER



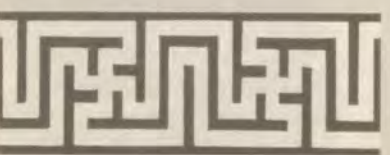
TIBETOLOGICAL COLLECTIONS & ARCHIVES SERIES

The following article by David Germano and Robert Mayer describing *The Samantabhadra Archives: the Nyingma Tantras Research Project* is the first in a series devoted to important projects on cataloguing, 'computerization' (inputting and scanning), editing, and translation of important Tibetan language text-collections and archives. In the following issues of the IAS Newsletter, various colleagues will briefly present their initiatives to a larger public, or, as the case may be, update the scholarly world on the progress of their already well-established projects. Some are high-profile projects, of which at least Tibetologists will generally be aware, yet some may also be less well-known. Nevertheless, I trust that it will be useful to be informed or updated on all these initiatives and I also hope that the projects presented will profit from the exposure and the response that this coverage will engender. If you are interested in any of the projects described, feel free to contact the author of the article. In case you would like to introduce your own (planned) work in the field, please contact the editor of the IAS Newsletter or the author of this introduction. We should very much like to encourage our contributors to keep us informed on the progress of their projects by regular updates.

The next contribution in this series will be by Yasuhiko Nagano on his Bon project (based at the National Museum for Ethnology in Osaka, Japan). ■

HENK BLEZER

Research fellow IAS
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Research Project



The Collected Tantras of the Ancients is one of the most crucial, but least studied, collections of pre-fifteenth century translations and indigenous compositions in Tibetan Buddhism. This collection currently exists in at least six variant editions: the sDe dge, gTing skyes, mTshams brag, Waddell, sKyi grong (in two forms) and the Bai ro rgyud 'bum. We are actively seeking out other editions said to exist in Bhutan and Nepal, for example; partial collections of related or identical materials also exist in some bKa' 'gyur and bsTan 'gyur editions, and elsewhere. Although there is a basic core set of texts, there are considerable variations from edition to edition, even with respect to their contents. All are based on the tripartite classification scheme of Atiyoga, Anuyoga, and Mahayoga, with the exception of the Bai ro rgyud 'bum, which is an exclusively Atiyoga-based collection. Moreover, individual texts may be found in other smaller collections or on their own. All together, *The Collected Tantras of the Ancients* contains more than a thousand unique texts that are not found in any other Tibetan scriptural collection. Many of the texts are translations into the Tibetan language, and are attributed to a wide variety of Chinese, Indian, and Central Asian authors; however, many of the texts appear likely to be indigenous Tibetan compositions.

Until now, only one of these editions, the Tingkyay (gting skyes), has even been indexed (in a Japanese publication by E. Kaneko); other editions remain unindexed; much less analysed. Moreover, until now only limited scholarship on these texts has emerged in contemporary academic circles, few critical editions of even the individual texts have been published, and the historical relationships between the various editions have yet to be adequately

analysed. For these reasons, research into these texts represents an important and relatively underdeveloped field of Tibetan and Buddhist studies. Although Canonical Studies has recently emerged as a central topic in Tibetan Studies, research to date has focused largely on analysis of the two normative collections of translations of texts: the bKa' 'gyur, attributed to various Buddhas, and the bsTan 'gyur, attributed to miscellaneous Indian authors. Despite its crucial importance, however, *The Collected Tantras of the Nyingma* has previously been largely overlooked within this developing field of research.

Multimedia environment

The Samantabhadra Archives is a significant attempt to redress this situation. The initial aim is to index comprehensively each individual edition of *The Collected Tantras of the Nyingma* in SGML and XML, and create a master cross-referenced index. The second major goal is to create digital images of the original manuscripts along with electronic editions that can then be searched and reformatted using Unicode Tibetan script fonts. The third aim is to utilize these different electronic editions systematically to facilitate the creation of critical editions. This will allow scholars to determine the historical relationships between the various editions, and will yield valuable insight into their historical development. The fourth aim is to solicit translations of each text, which will eventually result in the entire collection being translated into modern European languages.

Our long-term plan is that each text will have associated with it a research archive of translations, digitized images of the original manuscript, editions of the original Tibetan, analytical summaries, text critical analysis, relevant iconographic images, and so on. All of these materials will be interlinked via SGML/XML through the catalogues, so that a plurality of editions, research, and contextualizing information can be accessed through the catalogues of the texts. To facilitate this, we plan to launch a refereed electronic journal that will provide an important academic forum for publication of relevant research. Our orientation is interdisciplinary, and we will be actively soliciting participation by philologists, historians, historians of religion, anthropologists, art historians, literary specialists, and so forth.

The use of Standard Generalized Markup Language (SGML) and Extensible Markup Language (XML) will

greatly enhance scholars' ability to search and analyse a vast amount of textual material. In addition to enabling a wide range of sophisticated operations, it will create a multimedia environment for the display of indexes, cross-references, texts, translations, and analyses that will be Unicode-compliant and Internet-accessible. In short, the use of SGML/XML in this project will maximize the functionality of these materials as research aids and insure their continued usefulness well into the future. Another essential goal is to create a diverse but interlinked set of electronic controls and co-ordinating mechanisms for the networked management of such a complex collaborative project based at multiple centres. This will open the project to the wider scholarly community with automated procedures for handling the different types of data in ways that minimize administrative labour, automate record keeping, and facilitate efficient exchange.

In this way scholars in any country will be able not only to access these materials, but also to contribute their own translations, analyses, etc., to the evolving database with no difficulty.

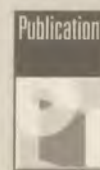
By the beginning of 2000 we plan to have a public release of an initial version of the Archives over the WWW (<http://jefferson.village.virginia.edu/tibet/>), which will consist of a partial form of the mTshams brag edition's catalogue. Over the course of 2000, the site will be gradually updated with the goal of completion of the mTshams brag edition's catalogue by June 1, 2000. The catalogue for the Waddell edition is due in 2001. Preliminary work on the other editions has begun, but the time schedule for them is partially dependent on pending funding requests. This initial public release will be accompanied by the launching of an interdisciplinary electronic journal devoted to Tantric studies in Tibetan culture with a strong emphasis on the rNying ma and Bon po traditions. ■

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A Voice for Tibet

If there is anything that unites Chinese people of all persuasions, it is the Chinese view on Tibet. Communist or nationalist, mainland or overseas, cadre or dissident, virtually all Chinese agree on that Tibet is an inalienable part of the Chinese motherland. To promulgate this view the Chinese resort to legends, such as the tale of the Tang princess, Wencheng, who married the Tibetan king, Songtsen Gambo, in the 8th century, thus allegedly sealing the union of the two nations for all time to come.

■ By JUHA JANHUNEN



Lee Feigon, a history professor from Maine, sets out to counter such myths and tries to convince his readers of the opposite – that Tibet is not a part of China but a separate country that was de facto independent until the Communist invasion in 1950, or even until the 'democratic' reforms and the exile of the Dalai Lama in 1959. Even though it is true, large parts of Tibet had earlier already been absorbed into the Chinese provinces of Gansu, Qinghai, and Sichuan.

Considering the fact that Feigon claims to be 'demystifying' Tibet, his approach may be regarded as somewhat idealistic. The concept of Greater China, comprising Tibet, Mongolia, and Eastern Turkestan, is not an invention of the communist government – it has far more ancient roots in history. Formally Tibet has

even been a part of China since it was annexed by the Manchus around 1720. In the first place the territorial identity of modern China reflects that of the Manchu state.

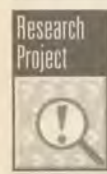
For those who aspire to an independent Tibet, Feigon's book is a painful reminder of the vicissitudes of history. So little would have been required to make the dream come true, if only the right decisions had been made at the right time. But one opportunity after another was lost, and in the end everyone can be blamed for indecision and inconsistency: Britain, India, the US and Tibet itself, whose 20th century rulers found the task of creating a modern nation beyond them. The only nation of which Tibet policy has been both consistent and successful is China.

Even more painfully, however, Feigon is right in that the destructive developments in Tibet are accelerating at an alarming pace. While Tibet has had its share of Chinese

Political Reforms in Mongolia

The disintegration of the socialist system, which was one of the remarkable events which took place at the end of the 1980s and the beginning of 1990s throughout the world, opened up possibilities of making essential changes in the socio-economic life of former socialist countries. Coincidentally, with the renewals going on in the Soviet Union and East European countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, Mongolia was ruled by a single-party political system, Marxist-Leninist philosophy had to be worshipped dogmatically, and every effort was made to implement this by any means whatsoever.

By N. ALTANTSETSEG



The existing centralized planned economy was based on state ownership. Human rights, freedoms, and basic principles of democracy were violated to a great extent. So the climate in Mongolia was right for a strong movement to develop to overcome this situation, by changing the political and economic systems and developing the country in a democratic way. From its inception the democratic movement in Mongolia was characterized more by political features rather than economic ones. The late S. Zorig, General Co-ordinator of the Mongolian Democratic Union, who was killed in dubious circumstances, once said the following: 'The goal and the guideline of Mongolian Democratic movement of

cultural influence over the centuries, it was virtually free of Chinese physical presence until the Cultural Revolution. It has only been during the last two decades that ethnic Chinese have infiltrated Tibet on a massive scale. Ironically, much of this is due to the economic opening up and increasing prosperity of China.

Since China's prosperity is in everybody's interest, there is no hope of getting help from the international community. Tibet would also be wise to refrain from looking for sympathy from Taiwan - a government which has not even recognized Mongolia. Indeed, Tibet activists had better forget about independence altogether - the crucial thing today is survival. The only viable option for Tibet would seem to be the Hong Kong model. But the real problem is that China has few reasons to make any concessions on the Tibet issue. ■

- Feigon, Lee
Demystifying Tibet: History, culture, people from its seventh-century origins to the present day
London: Profile Books, 1996,
ISBN 1-566-63089-4

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Mongolia is to transfer to a multiparty system, adopt a law about political parties, to put an end to the predominant rulership of one party, to change the People's Great Khural into a permanently working Parliament, and the establishment of a commission on human rights'.

New political organizations commenced their activities. Parties and organizations like the New Development Union, the Democratic Socialist Movement, the Mongolian Green Party, the Mongolian Social Democratic Party, the Mongolian National Development Party, and the Mongolian Free Labour Party were established. They have not only swelled in numbers, they have widened the framework of their activities as well. As a result of the stalwart struggle and the persistent urging by Mongolian democratic forces, the Central Committee of the MPRP called an urgent meeting at which it made the decision that the Political Bureau and all party secretaries should be dismissed completely.

Pluralism

This 1990 decision marked a democratic revolution won by peaceful means, forcing an authoritarian regime to collapse, and it created the political and legal foundations for establishing a democratic political system in Mongolia. It opened up possibilities for eliminating the single party ideology and for establishing conditions for pluralism. It unlocked possibilities for the socialist centralized economy to transform into a market economy and for the creation of free competition among the economic units in the country. It created the social and legal environment necessary for the implementation of democracy, human rights, and freedoms, for putting people at the centre of social life.

The process of political renewal in Mongolia can be divided into the following stages:

1. The stage of transition from a one-party system to a system with a permanently working parliament, between December 1990 and July 1992. The main features of this stage were:
 - The multi-party system was introduced and any problems which arose were solved by the political powers on the basis of discussions and compromise.
 - The Administration of the President of Mongolia was established in order to solve problems by peace-

ful means. Without this, the conflict between the old system and the new could have ruptured the pristine state administrative mechanism.

- At this time the State Baga Khural (Small Parliament) continued to conduct the matters of state until the new Constitution was adopted and the new permanent Parliament began its work. In the Baga Khural, the highest legislative body, the seats were divided as follows: the MPRP - 31, the Mongolian Development Party, and the Mongolian Social Democratic Party 3 each.

- During the first democratic elections held in 1990, the number of deputies was increased from 370 to 430 and taking the proposals of the parties into consideration a new state Baga Khural was established.

- It was decided to discuss the new constitution and present it to the Parliament to be ratified.

- During the elections of 1990, the deputies to all the levels of the khurals were elected. Four hundred and thirty people were elected to the Baga Khural and about 13,000 deputies to the local khurals.

- The former ruling party won 68 seats and the democratic forces 32 seats in the Baga Khural. This meant that the MPRP had a free hand to arrange its own cabinet, nevertheless it was composed in such way that D. Ganbold from the Mongolian National Development Party and Dorligjav from the Mongolian Democratic party were appointed as deputy-prime ministers. So 14 members or 87.5 per cent of the Cabinet were drawn from the MPRP, with the Mongolian National Development Party and the Mongolian Democratic Party having one person each giving them 12.5 per cent.

This transitional system lasted till July 1992 and the working principles of the Great Khural and the Government were described in the supplement to the Constitution. The principles of the new democratic system were thoroughly worked out and, after it had been discussed by the population of the country, the New Constitution of Mongolia was adopted on January 13, 1992. The principles of the state activities and the composition of the state organizations were set out in it. The Constitution says that 'the Great Khural of Mongolia is the highest state governing body and the legislative rights belong to the Great Khural only. The Great Khural has one chamber and seventy-six members, members of the Great Khural are elected by the citizens on the basis of free, direct elections'. 'The President is the Head of the State person who symbolizes unity of the country.' The Constitution states unequivocally: 'The Government is the highest executive body.'

Peculiar

The New Constitution declares Mongolia to be a parliamentary republic. It divides the power between the Great Khural as the legislative body, the executive bodies (President as the Head of the State and the Government), and the judicial body, the Court. But it is peculiar because it has some features of a presidential state. The president who is elected by the whole population has the right to

veto the decisions on the laws adopted by the Parliament and the Parliament can reject the veto if two-thirds of its members vote to do so. The president appoints the judges, but the courts work independently. The supreme executive body must report its actions to the supreme legislative body. The constitution provides possibilities for all these bodies to work independently, but at the same time has built-in mechanisms for mutual control and balance. The democratic system created the Constitutional Court which is the highest body to protect the administration of justice and control the implementation of the constitution.

2. The stage of establishing a permanently working Parliament, the period after July 1992. The outstanding features of this period have been:

- The Parliament has been elected taking the programmes of the parties and the real situation in the country into consideration.

- Human rights have been declared to be the most precious item in the political sphere.

- A mechanism was created which allows the minority to put a check on the activities of the majority in the Parliament.

Since 1992 when the new Constitution was adopted, two parliamentary and two presidential elections have taken place. In the 1992 elections to the Parliament, the Mongolian Democratic Party, the National Development Party and the Mongolian United Parties formed a union which contested the elections as a single body. The Mongolian Social Democratic Party participated independently. At these elections the MPRP won 71 seats. The Union of the Mongolian Democratic Party, the National Development Party, and the Mongolian United Parties four and the Social Democratic Party one seat. The MPRP gained beneficial experience in participating in elections, and besides this, the participation of a number of different small parties influenced the results of elections. And at that time not much trust was evinced in the new young parties.

- At the presidential elections, which were held not long after the parliamentary ones, the Mongolian National Democratic Party united itself with many small democratic parties and together with the Mongolian Social Democratic Party put forward the name of P. Ochirbat as presidential candidate. At the first presidential elections P. Ochirbat won by 57.8 per cent.

- At the regular parliamentary elections in 1996, the National Democratic Party and the Social Democratic party organized the 'Democratic Union Association' to participate in the elections. The 'Democratic Union Association' won fifty seats, the MPRP won 25 and the Mongolian Traditional United Party 1 seat.

At the first session of the newly elected parliament, which took place on July 18, 1996, a member of the Social Democratic Party R. Gonchigdorj was elected as speaker of the Parliament and a member of the Democratic Party, Ts. Elbegdorj, as deputy speaker. The next day, the Association started to organize its cabinet headed by M. Enkhsaikhan. N. Bagabandi

worked as the leader of the MPRP group of the Parliament.

The elections showed the faith of Mongolians in their espousal of the democratic way of development, the honouring of human rights, and the advantages of the market economy. People put a great deal of trust in the new state. This did not mark the end of the struggle in the Mongolian political arena. During this period of time the MPRP put a full stop behind its earlier activities and managed to revise its policy, which brought better results. For example, at the presidential elections of 1997, the candidate from the MPRP, N. Bagabandi, won the election gaining 60.8 per cent of the votes. The MPRP was also quite successful in the elections after 1993.

The recent rise in the MPRP's prestige can be explained by the fact that, although the main guidelines of the policy of Democratic Union were right, it has made some mistakes during their implementation. The Association has produced four new governments in the 3 years since July 19, 1996. Now the fourth government has taken office. The frequent changes in government are connected with the difficulties of the transition period.

During the process of privatization, many former state-owned enterprises were closed down as a result of which the number of unemployed rose. This caused a fall in the standard living of the population, which was the reason for the dismissal of the first democratic government. The second government failed to accomplish the overhaul and development of the Mongolian banking system. The third government was dismissed in connection with problem of the Mongolian-Russian joint combine 'Erdener'. Now the fourth government is ensconced. It is headed by the Prime Minister R. Amarjargal.

From all which has been said above it is evident that there is conflict between the political system and the economic system arising from the transition to the market economy. Difficulties which have occurred during this transition period have had an adverse influence on the minds of people. In other words, economic difficulties have influenced the political situation. Deterred by the mistakes made by the Democratic Union, people have turned to the MPRP in increasing numbers. It is clear that at the elections to be held in 2000 people will give their votes to those forces which they feel might be able to solve socio-economic problems which are being faced by the country.

Nowadays the situation requires party and political forces which can improve the living conditions of people and pull the country out of the economic crisis. Whatever happens Mongolia should not and will not turn away from the democratic way of development. We are confident that in the near future the country shall overcome its present economic difficulties. ■

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South Asia



BANGLADESH • BHUTAN
INDIA • NEPAL
PAKISTAN • SRI LANKA

South Asia Editor Netty Bonouvrié

Netty Bonouvrié worked as a chemical analyst in a medical laboratory until she decided to pursue her interest in cultural and linguistic studies. She took up Indology in Utrecht and specialized in the religions of India. She is currently rounding off her PhD and works as an academic documentalist at the Documentatiecentrum Zuid-Azië, at the University of Leiden. Since its inception Netty Bonouvrié has been South Asia Editor for the IAS Newsletter.

People
What is the subject of your doctoral research?
 My PhD is a literary study of the Bhakti tradition of northern India, in the turbulent period 1300 to 1550. During that time many religious movements were in contact with one another. Bhakti (literally: devotion) is a Hindu movement which spread from the south. We can distinguish two main types of North Indian Bhakti: one is Saguna, the branch that thinks of the gods personified in Krishna or Rama, the other is Nirguna, the type that advocates faith in an impersonal Being. A link between Nirguna Bhakti and Sufism has always been suspected, but no serious research had yet been conducted to establish this. I hope to present my results next year.

Can you describe your work at the Documentatiecentrum Zuid-Azië?
 In my current job I keep track of the political, social, and economic developments in South Asia, more specifically India, Pakistan, Bangladesh, Bhutan, Sri Lanka, Nepal, the Maldives, and Tibet. I co-ordinate the administration of journals. These, along with the books we acquire, are kept in the Kern Institute Library. Here, I maintain a collection of video tapes and grey literature. I am also setting up a database which will be made available on the Internet in the future.

The main task of the Documentatiecentrum is to answer questions posed by governmental departments, schools, lawyers, the Hindu Broadcasting Company, etc. To give one example: a Sikh, when applying for a job in the Netherlands, once insisted on working in his complete traditional costume, including his sword. We were asked by his worried future employer whether this was to be considered a sign of aggression. In this case I could inform him about the customs of the various groups of Sikhs. At other times, I refer to specialists in the field, for example, in case of questions about the Kashmir dispute.

Netty Bonouvrié can be reached at bonouvrie@rullet.leidenuniv.nl.



You are a lecturer on top of that?
 Though I hold no official post as a lecturer, I teach parts of courses on Hinduism and on Contemporary South Asia. In the latter, Jos Gommans and I focus on a new subject each time and we encourage our students to make use of newspapers, journals, and the Internet. This year's topic will be 'The Identity Crisis in South Asia: Nationalism and fundamentalism in India and Pakistan'.

Do you plan to continue these tasks in future?
 As a matter of fact, I am getting more and more interested in Modern India and modern Hinduism myself. One option after finishing my PhD would be to conduct further research on contemporary issues. I also plan to continue teaching and working at the Documentatiecentrum, and to start travelling to South Asia again, after a four-and-a-half year break during which my son was born.

How do you perform your South Asia editorship for the IAS Newsletter?
 Through my work of course I receive a wealth of information. I keep track of conferences, and many articles are sent to the IAS on people's personal initiative. I think we present a reasonably balanced overview of the state of affairs in South Asian Studies, there are often contributions ranging from anthropology to classical Indology. We could present more political and economic issues and we could certainly devote more attention to countries like Bhutan and Bangladesh. It would also be interesting to hear more from such fields as health care, environmental studies, wildlife protection, etc. ■ (EvdH)

AUTUMN 1999
UNIVERSITY OF WISCONSIN, USA

The Madison South Asia Conference 1999

The Madison South Asia Conference, which is organized each autumn by the Centre for South Asia of the University of Wisconsin, is arguably the most important academic event for social scientists interested in this particular geographical region. Gathering anthropologists, historians, textual students, political scientists and others from all parts of the United States and abroad, it provides for almost three days of discussion on a wide variety of subjects. In 1999, approximately 450 people attended the 28th annual conference. Regrettably, however, only a handful of Europeans and residents of South Asia were present.

By MAARTEN BAVINCK

Report
But why Madison of all places? This spacious little Midwestern city, elected by Money magazine as the USA's No. 1 place to

live, is certainly pleasant, even when – as during this year's event – its streets are thronged by men, women, and children dressed in the red and white garb of the local football team (luckily, the home team won). But it is small, not especially easy to reach, and its South Asia department, although of good quality, is not renowned. Why then do scholars, both those with well-earned reputations as those just starting out, gather in this particular place? What explains the number of fascinating panels, the impressive papers, and the high level of discussions? In short, what makes this such a wonderful conference to attend? The answer to this question probably does not differ from the one of why such-and-such a place in South Asia has become a religious pilgrimage centre – chance, individual volitions, a particular chain of events. Seen in this light, Madison is the Madurai, the Benares, of South Asia scholarship – at least for a few days a year.

The 1999 South Asia Conference included no less than 75 panels, a video festival (with 16 films), four round tables, a book exhibit and a plenary session on human rights. The keynote address was delivered by Dr Ved Pratab Vaidik, journalist and chairman of the Council for Indian Foreign Policy, on the topic of Global terrorism: threat to world peace.

What about the panels? These catered to a large range of scholarly interests, including religious studies (e.g. Controversies and contested is-

sues in Buddhist Studies), textual studies (e.g. Yuganta: reading Mahabharata as another millennium winds down), history (e.g. Financing war, trade and industry: early modern social and economic history), gender studies (e.g. National identity and the women question), political science (e.g. Perspectives of Indian polity), economics (e.g. State-private sector debate in India), and anthropology (e.g. Identity shifts across time, place, and language). However, this year's conference also displayed some biases. Geographically, attention centred on North India, with other parts of South Asia receiving considerably less attention. To my European eyes, the low incidence of panels on topics of social anthropology and contemporary development issues was also surprising. Discussions tended to be elevated and culturally oriented, thereby overlooking many of the Subcontinental population's daily concerns. But, of course, there were exceptions too, such as the interesting panel on Struggle for social justice and identity: issues of dalits and Buddhism in India.

Exaggeration

Every participant in the conference will have his or her own list of highlights. For me, being a staunch lover of South India and the Tamil language, the panel on Literary metamorphoses, Tamil and other traditions, chaired by George Hart, was a special delight. This expert panel discussed various Old Tamil literary texts, placing them in the language contexts of their time. One of the conclusions was that one simply cannot study Indian languages in isolation.

Another of my favourite panels was called Performing the political. Chaired by Sunita Mukhi of the Asia

Society in New York, it considered ways in which performances such as theatre, song, or dance are used to address political issues. The fact that all of the speakers are active performers themselves gave added value to the panel. One of the 'papers' – centred on two video fragments – was shocking to a person accustomed to Indian gender roles. By expanding on and exaggerating a Hindi film dancer's performance, it formed a lurid commentary on the position and expectations of Indian women.

This brings me to another point. South Asia Studies in North America is fast becoming the domain of scholars who come from the region itself. Many of them have been trained, and have then chosen to work, in the United States. Their involvement has brought in new skills (such as language) and insights into the field. It also infuses many discussions with the fervour of the quest for identity – with the questions these scholars have about themselves, their backgrounds, and their position in society. From the musings of armchair academics discussing 'the Other' in Indian society, conferences like this thus now also talk about 'us', the members of the diaspora. This makes them more than just academic events.

And then, finally, my own panel, entitled India's fisheries: social and ecological impact of globalization and economic development. Although this panel was 'ghosted' to the end of the conference when almost everyone had already left, it provided a unique opportunity for meeting others and for comparing notes. Hopefully we shall be able to give this initiative a follow-up in next year's South Asia Conference. For, let me be clear, that is an event I hope to attend.

The 29th Annual Conference on South Asia will take place October 13 to 15, 2000. The deadline for the submission of proposals is May 15, 2000. Further information can be procured from www.wisc.edu/south-asia/conf/ ■

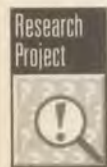
Maarten Bavinck
is attached to the University of Amsterdam.
Email: bavinck@isg.frw.uva.nl

An Indian fieldworker in the Netherlands

Reverse Anthropology?

Anthropological or fieldwork-based studies of the welfare state are few and studies of Western Europe by anthropologists from Asia or the South are rare, making for a crucial point of departure in this study. It has been undertaken within the framework of collaborative research between Indian and Dutch scholars (IDPAD). It aims to address theoretical and policy debates centering on the interrelationships between state, society, and gender, through case studies of vulnerable categories in the Netherlands.

By RAJNI PALRIWALA



Over the last fifty years an extensive welfare system has been developed in the Netherlands. With a booming economy, citizenship and economic independence allowed individuals to bypass mediating social units and networks and deeply affected the material dimensions, intensity, and emotional content of personal relationships. In broad terms, this was a general pattern in much of Western Europe. The Dutch system ranked very high in conferring state benefits by family unit rather than by individual. While social legislation transformed inter-generational responsibilities of family members towards each other, policies assumed notions of gender/parenting responsibilities as seen in the concept of the male breadwinner and full-time mother. This led to an unequal division of benefits within families and earned the Dutch welfare system the reputation of being simultaneously progressive and traditional.

Bowing to the pressures of the economic recession and the shift in the international balance of power, government spending and West European welfare systems have come under increasing pressure over the last decade. Moreover, it is of interest that even as cutbacks have become the benchmark in recent years, the Dutch system has again received accolades. Among the terms in which the current retraction of the state welfare system and its future have been argued are the moral implications of 'being on welfare' and the need to strengthen 'social connectedness', revive 'family values' and reduce the presence of the state. Simultaneously, the process of individualization is stressed as inevitable and desirable as is demonstrated in recent proposals in the Netherlands regarding work-obligations of single parents with infants.

In the first phases of the project, structural shifts in and the contemporary debates regarding the future of the Dutch welfare state and its gendered conjunctions have been examined by Maithreyi Krishna Raj, while Carla Risseuw has analysed the literature on and historical

trends in familial relationships in the Netherlands. The two fieldwork foci in the project are the age group of 65+ (Kamala Ganesh) and single parents (Rajni Palriwala), both in the Randstad and primarily within the Leiden municipality. The category of single parents includes divorced, never-married, and widowed parents – both mothers and fathers. Some of the specific issues which arise pertain to the gendered access to work, income, institutional support – state or community based, and social networks, the paucity of public child-care, changing marriage arrangements and inter-generational ties, child custody, financial responsibilities and care arrangements, and concepts of relatedness. Pervading the discussions and the organization of everyday life are strongly ideological notions of parenting (mothering) and upbringing. Despite the emphasis on the individual, the cohabiting couple appears as the core unit of social life.

Mystique

Fieldwork is not complete and I think it is fruitful to look at some issues and problems raised by the fieldwork process itself, though considerations of space force me to condense the discussion considerably. The relationship between the anthropologist/the researched-the field/the ethnography has been taken center stage in much of the recent critique of anthropological theory and ethnography. There has been an attempt to dismantle the mystique that surrounded the creation of ethnography. However, there has been minimal change in anthropological and fieldwork practice in one direction in particular. Obscured by all the clamour over globalization is the continuing expectancy that social science scholars from the South are still expected to focus on the South, while scholars from the North may research either South or North. A number of presuppositions are thrown into disarray with the reversal of Asian scholars studying the 'West'. These include the international scale of power and 'progress' that ranked the societies of the researcher above those being researched, in the mind of both the layperson and the scholar. As is well known, the international economic

and political order is reflected in and markedly skews the distribution of funds in favour of scholars from the USA and Western Europe. And they continue to predominate in studying themselves and others.

It was puzzling for many people – including some university colleagues and prospective interviewees – as to why an Indian should wish to study the Netherlands. The possible answers others put to me were (1) to inform people in India about the Netherlands; (2) there is much a poor country like India has to learn from the Netherlands; or (3) that the aim of the research is a comparison of the welfare state and family in India and the Netherlands. However, given that India and the Netherlands were so vastly different in material wealth and values, the possible success of the second and third intentions were doubted.

The desire to inform her/his own society of another, learn from the 'Other', and comparison are legitimate motivations for research as is being undertaken here and were not absent from the founders' and/or the researchers' motivations. However, I think it is useful to set these answers

■
'A number of
presuppositions are
thrown into disarray
with the reversal of
Asian scholars studying
the 'West'
■

against what would be the most common answers and pedagogical propositions, even today, as to why a scholar from the North sets off to study a development programme or the welfare state in the South. In the simplest terms, the scholar from the North is to bring her/his considerable non-partisan expertise to analyse what is going wrong in the South and how it can be set right. The scholar from the North is undertaking the study to make policy input primarily in or about the South, not in the North. The scholar from the North has something to tell the members of the society she/he is studying which they do not already know or understand about themselves.

Reversal

That the negation rather than the reversals of these propositions is desirable is germane. Nevertheless, for the time being what is of interest is that the reversals have rarely occurred to the range of people who asked why Indians were studying the Dutch welfare state. When they were articulated, it was as irony. The reversal of who studied who could not dislodge the pedagogical assumptions, variously voiced or left unsaid, which filter development and an anthropological research. Perhaps it is because they are rooted in the above-

mentioned international economic and political order, little touched by globalization.

One experience relevant to this issue and the fieldworker-field relationship is striking. About two-fifths of my single parent informants in this first round of fieldwork were self-selected. A large number of them came from 'non-Dutch', coloured backgrounds or had had partners from such a background. They chose to speak to an Indian researcher – a non-Dutch, coloured woman. And many had questions not just as to why an Asian was doing this research, but about life and society in India.

Among the people who were the most ready to accept the legitimacy of an Indian researcher with the aim of producing input in the Netherlands itself were some single parent informants, despite my expressions of personal scepticism regarding the extent of policy impact. Why was this so? A crucial factor was their vulnerable position and their experiences of the 'other side' of the Netherlands. They needed to hope that things could change in their favour, but another aspect was also at work. Many of them came to know me and of me through an interview in a Leiden newspaper section devoted to Municipality information. I was with the University. I was not an Indian alone, but with and of institutions that are believed to make policy inputs. I could talk to civil servants about their and my work much more easily than their 'clients' could about their problems. Thus the unequal power relationship between the individual researcher and the informants/ individuals researched has not been entirely reversed. This also highlights the immense symbolic power of education in Dutch society, an issue to be explored later.

'Other'

There is another sense in which the present study does not reverse the dominant trend in anthropology, although it has meant a shift for the present researcher. I am now studying a society and culture viewed as very 'Other' from my own. Past fieldwork has been in areas in my own country where my relationship with the field was one of sameness and difference, and where I often had to explain why I asked about things I should know about. What this also means is that I carry implicit comparisons not just with my own background, but with past fieldwork.

An anthropology of the Dutch welfare state and family has meant the necessity to innovate in the traditional modes of entry and introduction into the field, establishing contact, rapport, and residence and the methods of fieldwork. Anthropological fieldwork in urban settings is not new. However, rather than a community, institution, or organization which the researcher may enter to live and work in, as has been commonly the case, here the fieldwork is focused on a category of people distributed over a large and complex space: single parents of various classes, ages, marital status, and gender living in the city of Leiden. They do not form a community in terms of locality or residence, work, religious or social life. Therefore informants

had to be individually 'found'. The proposed methods of entry were along well-tryed anthropological lines – contacting influential institutions, organizations, and individuals, which would then snowball into a range of informants. On the face of it, the contact-introduction-snowball effect method has proved effective. But that is not strictly true.

The anthropological method tends to assume a society and culture where social space and time is organized very differently from that to be found in contemporary Dutch culture and capitalist societies in general. It assumes that the fieldworker and informants will meet not only by appointment, but also informally and casually, of and on. However, social life in The Netherlands is by appointment. The casual visitor usually comes with a specific purpose, is received politely, and leaves at the earliest opportunity with little likelihood of a good gossip session taking place! It assumes informants who are willing to and can have the fieldworker accompany them through their day. For most informants the work situation and ethos makes this unthinkable. It assumes that once rapport is established, informants will be happy to introduce the fieldworker into their families and social networks. However, the compartmentalization of life and processes of individualization meant that I met most informants as an individual alone in her/his house, a café, or my office. By and large each single parent informant was the end of the chain, except to other single parents who would tell their own stories, related to the first informant only thematically and laterally. One factor was the social isolation and poverty of many single parent-mothers.

The Dutch sense of self, time, and sociability are not easily compatible with the assumptions of participant observation, whether by an Indian or a Dutch, based as they are on non-capitalist and Third World societies. On the other hand, undivided attention is expected and given when an appointment is made. Each 'interview-conversation' session tended to be very intense and concentrated, with informants speaking with apparent frankness. However, the anthropologist's time could be the break here. In the immediacy the anthropologist cannot concentrate any further and must break the conversation. In the longer run the anthropologist is not allowed/able to remain in the field as long as used to be the case. Despite the absence of an idiom, a fabric, through which we could easily cross the barrier between work meetings and personal, social and informal interaction, rapport developed as informants realized that there was a genuine interest in their stories. Here was somebody who was prepared to sit and listen to them for as long as they wished to talk. They wished to share their problems and sorrows, their accomplishments and views, despite difficulties in language. ■

Dr Rajni Palriwala was an IAS affiliated fellow (IDPAD) | April – November 1999. She will join the IAS again | May – 30 November 2000. E-mail: rajnip@hotmail.com

Tracing Thoughts through Things

Seventh Gonda Lecture by Professor Janice Stargardt

On Friday 12 November 1999, Professor Janice Stargardt held the seventh Gonda lecture in the building of the Royal Netherlands Academy of Arts and Sciences, Kloveniersburgwal 29, Amsterdam, under the title 'Tracing Thoughts through Things: Early Buddhist Archaeology in India and Burma.'

By GERBRAND MULLER

Report
Professor Stargardt is Senior Research Fellow in Archaeology and Historical Geography and Director of the Cambridge Project on Ancient Civilization in South East Asia, Department of Geography of the University of Cambridge. She is also Directeur d'Etudes étranger for life in South East Asian Archaeology at the Ecole Pratique des Hautes Etudes at the Sorbonne.

In her lecture Janice Stargardt showed that only archaeological evidence throws light on the economic and social conditions of the middle Ganges Valley in the period preceding the development of Buddhism, Jainism and important new stages of Hindu thought there. Through the art and archaeology of the Northern Deccan and especially of Andhra, she demonstrated that a rich, continuous and datable record of Buddhist thought is contained in the archaeological remains of North and South India. The Andhra region provides the background to the spread of Buddhist culture to Burma.

In the second half of her lecture, she dwelt upon a relic chamber belonging to the 5th-6th century AD at Sri Ksetra in Central Burma. This contained the largest sacred treasure of gold and silver Buddhist objects so far known in India or South East

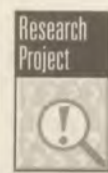
Asia, among them the oldest texts in pure Pali in the world, and some of the earliest Buddhist art found outside India. Tracing the ceremony of merit-making involved in the inscription of the Golden Pali Text of the Pyu, she pinpointed a major omission in one of the eight excerpts contained in this text, which made it a ritually imperfect object and thus not suitable to become the principal relic in the sacred deposit.

She then presented the Great Silver Reliquary which was found at the centre of the same relic chamber, and, by presenting a reading of the inscription around its lid rim, she showed that the last part of that inscription contained the very passage which had been omitted from the Golden Pali Text. Together these two objects formed a ritually perfect deposit. The fact that they are, at one and the same time, the oldest surviving samples of pure canonical Pali and represent two texts in which one corrects the other, makes them of quite exceptional importance. In tracing the thought behind this sacred deposit, she concluded, one needs both the things and the texts. ■

Drs Gerbrand Muller, Secretary for the Arts, Royal Netherlands Academy of Arts and Sciences. E-mail: Gerbrand.Muller@knaaw.nl

Relics or Sacred Burials?

Professor Karel van Kooij of the Kern Institute, University of Leiden and Dr Janice Stargardt, Cambridge Project on Ancient Civilization in Southeast Asia, Department of Geography, University of Cambridge are running a Joint Project on 'Relic Worship and Sacred Burials in Early Buddhism of India and Burma.'



The Project was launched in 1998-1999 with an exchange of visits supported by the British Council and the NWO for the Netherlands. This exploratory stage established that both the research experience, interests, and research archives of the two scholars were complementary and together formed a basis for a detailed investigation of this subject. The second stage of the Project has now begun with a three-month research visit by Dr Stargardt to The Netherlands, with financial support of the NWO and the British Academy, and with research facilities provided by the International Institute of Asia Studies, who have made her an Affiliated Fellow during the course of her stay in Leiden. This stage of the project involves intensive use of the research facilities of the magnificent library of the Kern Institute, including its Photographic Project.

During this stage research discussions have focused on redefining relics and sacred burials in a Buddhist context, and re-examining a great deal of primary data from early

excavations of ancient Buddhist sites in North and Central India. These data have been compared with and contrasted to the evidence from some of the earliest Buddhist sites outside India - the Pyu sites of Central Burma, where excavations have revealed relics, burials in sacred places, and possibly sacred burials (Stargardt, 1990, 1992a and 1992b).

Both researchers are going on fieldwork early in the New Year. Professor van Kooij to South India and Sri Lanka; Dr Stargardt to Thailand and Burma. They will collate and compare their research data by e-mail during 2000, reinforced by the return visit to Cambridge by Professor van Kooij in the autumn of 2000.

As this Project develops it is envisaged that its scope will be widened a little to include a small network of scholars with closely related research interests, so that intensive discussions can be continued. ■

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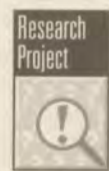


The Great Silver Reliquary

Urbanization in Medieval Orissa

The present project is designed to study the growth of urban centres covering a time span from the advent of Afghans in Orissa in 1568 up to the beginning of colonial rule in 1803.

By P.P.MISHRA



The general tendency among historians dealing with post-fifteenth century Orissa has been to project the period as one of urban decay and decline in commercial activity. This argument is the product of two mistaken beliefs. Firstly that the advent of the Afghans marked the end of 'Hindu' kingdom of Orissa resulting in decline of commercial activity. This argument juxtaposes the efflorescence of Orissan society and economy under the Gargas (1035-1435 CE) and Gajapatris (1435-1537 CE) with the so-called Muslim rule. Secondly that, political developments should not be linked too closely with the process of urbanization. The contemporary Persian chronicles, accounts of foreign travellers, factory correspondence and diaries of the agents of European traders present a different scenario.

In medieval Orissa towns developed as centres of administration, pilgrimage, and trade. Places like Pithunda, Palura, Manikpatna, Khal-kattapatna, Konarka, Puri, Kataka, etc. became important on the international map. After coming of the Mughals, there was a decline in the trade of the southern ports and the commercial activity shifted to northern region. Pipli, Balasore, Harishpur and Hariharpur rose to prominence as urban centres. But towards the second half of the eighteenth century, the rise of the Calcutta fleet affected the fortunes of Orissan ports. The European companies and traders had already made inroads into the preserves of Indian merchants. There was decline of commercial activity and the British occupation of eastern Orissa in 1803 sounded the final death-knell.

The problem of urbanization in Orissa will be studied in a theoretical context taking into account the advent of the Afghans, the Mughals

and of European traders. The basic hypotheses supporting the project are:

- There was neither urban decay nor a decline in trade and commerce in the period under review.
- The unique character of Orissan towns could be attributed to commercial intercourse and in this way urbanization was result of developments happening on the high seas. Up to the seventeenth century, the Asian merchants had assumed a major share of maritime trade but from the eighteenth century onwards European shipping was in the ascendance.
- The urban centre was linked vertically with the rural hinterland. There were horizontal linkages between different urban centres to facilitate the exchange of material goods. ■

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The Golden Pali Text.

Sri Lanka Portuguese Creole Verses

The Hugh Nevill Collection in the British Library contains 2,227 manuscripts written in Sinhala, Malayalam Tamil, and Pali. Among the Oriental collection of Hugh Nevill manuscripts, lies an authentic source of Portuguese Creole which also represents the largest collection of Asian Portuguese Creole folk verse: the Sri Lanka Portuguese Creole Manuscript.

■ By SHIHAN DE SILVA JAYASURIYA

Research Project
 Hugh Nevill (1847-1897) was an outstanding British civil servant who worked in Sri Lanka (formerly Ceylon) from 1865 to 1897.

He first served as Private Secretary to the Chief Justice. In 1869, he joined the Civil Service and held many positions until 1897, when he resigned as the District Judge of Batticaloa. He then sailed for France with his collection of manuscripts but died there soon after.

Nevill is, however, better known for his scholarship. His interest in studying the origin and development of Sinhala (the language of interethnic communication and the mother tongue of 74% of the population today) led him to make himself one of the pioneer scholars in the dialects of the Veddhas, Rodiyas, and Vanniyas. He founded and edited *The Taprobanian*, a journal, in which he published many of his articles.

Nevill wrote on many disciplines: anthropology, archaeology, botany, ethnology, folklore, geography, geology, history, zoology, mythology, palaeography, and philology. He was also instrumental in the formation of the Kandyan Society of Arts (*Mahanuvara Kala Sangamaya*), an institution which still flourishes in contemporary Sri Lanka.

The Hugh Nevill Collection contains 2,227 manuscripts. Nevill prepared two descriptive sets of his volumes, one on the prose works and the other on the poetical works. He took his hand-written works to France with the intention of publishing them but his untimely death prevented him seeing this through. His works on the poetical manuscripts were subsequently edited by P.E.P. Deraniyagala and published as *Sinhala Kavi* (Sinhalese Verse). After his death, Nevill's manuscripts were brought to the British Library from France by a Sri Lankan scholar, Don Martino de Silva Wickremasinghe. The Hugh Nevill Collection (1904), now in the British Library, contains

manuscripts written in Sinhala, Malayalam Tamil, and Pali.

Mr K.D. Somadasa of the British Library, London (formerly librarian at the University of Sri Lanka) has gone through the Nevill manuscripts afresh and has described them in detail. His works run into seven volumes and have been published by the British Library and the Pali Text Society.

The Sri Lanka Portuguese Creole Manuscript

Among the Oriental collection of Hugh Nevill manuscripts lies an authentic source of Portuguese Creole which also represents the largest collection of Asian Portuguese Creole folk verse: the Sri Lanka Portuguese Creole Manuscript. Asian Portuguese Creoles once flourished in the coastal towns of India, Sri Lanka, Malaysia, Singapore, and Macao but are a dying race.

Mr K.D. Somadasa suggested that I translate the Sri Lanka Portuguese Creole manuscript. My translations (into Standard Portuguese and English) have been published as two papers (1995 and 1997) by the *Journal of the Royal Asiatic Society of Sri Lanka*. The manuscript which contains 1,049 quatrains is divided into three sections: 'Portuguese Song Batticaloa', 'Songs of the Portuguese

Kaffrinha - Portuguese Negro Songs' and 'The Story of Orson and Valentine'. The first two groups were sung by mother tongue Creole speakers: the Burghers (people of Portuguese and Dutch descent) and the Kaffirs (people of African descent brought to the island by the Portuguese, Dutch, and British, the three European colonial powers). Batticaloa is a district in the Eastern Province of the island; the capital of the district is Batticaloa Town. It has become the cultural homeland for the Burghers and the Creole community. The roots of their songs are preserved in this manuscript. The Kaffirs have formed a cultural homeland near Puttalam in the Northwestern Province. Modern Kaffir songs can be traced to this manuscript. The story of Valentine and Oersan is known in Sri Lanka as the *Balasanta Nadagama*, one of the earliest fully-fledged theatrical performances in the Sinhala theatre. In English literature, Valentine and Orson are two figures of romance. In Charles Dickens' *A Christmas Carol* Scrooge said: 'And Valentine and his wild brother, Orson, there they go!'. There are French, English, Dutch, Swedish, Italian, Spanish, and Icelandic versions of this story. In Sri Lanka there are variants of this story, in Pali (5th century AD), in Buddhagho's *Manorathapurani* and in Dharmapala's *Paramatthadipani*.

The Dutch orthography of this manuscript is particularly interesting in places. Although the scribes have attempted to maintain the Portuguese spelling, it is apparent that they knew Dutch. But this is not surprising as some of the Creole-speakers did know Dutch. Dutch was used

for official purposes during the Dutch Era (1658-1796) but Sri Lanka Portuguese Creole was the home language even of the Dutch community. During the British Era (1796-1948), some Burghers opted for English and today the Portuguese Creole is no longer spoken by all the Burghers in the island.

Sri Lanka Portuguese Creole was the successful solution to the inter-communication problems that arose when the Portuguese and Sri Lankans came into contact from the sixteenth century. The Creole served as a lingua franca, the language for external communication and trade purposes, for about three and a half centuries, until English took over this role.

In the last few decades, linguists have realized the importance of studying contact languages (pidgins and creoles) as they are important testing grounds for linguistic theory. In fact, they are to linguists what *Drosophila* flies and guinea pigs are to biologists. The Portuguese Creole is the oldest creole based on an European language and are therefore particularly interesting. The Nevill manuscript of Sri Lanka Portuguese Creole is, therefore, an invaluable source for literary, anthropological, and folkloric studies. ■

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1999
KATHMANDU, NEPAL

Himalayan Languages

For the first time in the Symposium's short existence the annual meeting was held in Nepal, in the heart of the Himalayas. More than ever, this year's conference offered an opportunity to scholars from many of the Himalayan regions in particular to share their knowledge and present their findings and views to an international audience.

■ By ROLAND RUTGERS

Report
 The Himalayan Languages Symposium is an open international forum at which scholars can exchange the results of their research with others working on related issues in the same geographical area. The term 'Himalayan' is used in its broad sense to include north-western and north-eastern India, where languages of Indo-Aryan, Dravidian, Tibeto-Burman, and Austro-Asiatic linguistic stocks are spoken; plus embracing the languages of Nuristan, Bhutan, Baltistan, and the Burushaski-speaking area in the west. 'Languages' is used as opposed to 'Linguistics' to broaden the scope of the symposium beyond linguistics proper, so as to allow those scholars working in the

related disciplines such as archaeology, philology, and anthropology to present their research wherever this is directly relevant to the understanding of Himalayan languages and language communities.

This year, the symposium was a wonderful event in the heart of the mountain resort Kathmandu, capital of Nepal. The conference was hosted by Tribhuvan University. Scholars from Nepal, Tibet, India, several Western countries, and Australia presented their papers. Below is a brief report on a few of the many interesting topics addressed.

A continuous matter of concern in the Himalayas, as elsewhere in the world, is the endangerment of minority languages. Although forces may be mustering to tackle this problem, it remains a vast commission even 'merely' to document these

languages, not to mention providing materials for primary mother-tongue education for such minority groups. It was precisely this issue that Professor C.M. Bhandu of Tribhuvan University in Kathmandu addressed in his keynote speech. Where much is done for biological species on the verge of extinction, moribund languages often die a silent and unlamented death, leaving us with an irretrievable loss of human intellectual tradition and cultural heritage. Bhandu observed that the age-old need for communication in areas with a variety of linguistic communities or areas dominated by speakers of a different language, as well as the generation gap between the unschooled elderly, who are proficient speakers of their mother-tongue, and the youth who are educated in a regional lingua franca, contribute to the dwindling and ultimate extinction of many languages.

Among the many interesting topics discussed at the Symposium, was a paper presented by Mrs Juanita War from Shillong University on a set of grammatical markers in the Khasi language of Meghalaya. She expounded on the use of the third person 'particles' i, u, ka, and ki, demonstrating why these markers cannot be considered particles, since they have lost any synchronic connection with specificity and seem instead to sub-divide nouns into classes by virtue of their being mutually exclusive and expressing number and gender of modified nominal entities.

Balthasar Bickel of the University of California came up with some mind-provoking analyses toward a better understanding of syntax in Himalayan languages. His paper dealt with the way Tibeto-Burman languages allow noun phrase features to combine in an appositional, participial, or even a relational structure with the features marked by the agreement morphology. This contrasts with the principle in Indo-European languages where agreement causes features of noun phrases and verbal forms to merge systematically into a unitary referential expression. Bickel proposed the term 'associative' to coin the underlying principle in Tibeto-Burman languages. This principle manifests itself, not only in agreement, but also in the structure of grammatical relations, in details of role semantics and in discourse tendencies.

The study of historical relations and people movements in the remote past is undoubtedly one of the more exciting topics of Himalayan linguistics. Van Driem summed up the state of the art with respect to the extinct language of Zhang-Zhung, and propounded his reasons for clinging to the hypothesis that this language is related to the Western Himalayan languages Bunan, Manchad, Kanauri etc. Professor Suhn Ram Sharma of Deccan College in Pune, India, offered us an insight into the manner in which time and space terms in the Manchad language reflect the practical aspects of life for the Manchad people. He also speculated on how the

well-known Whorfian hypothesis of linguistic relativity could be used to explain the influence of geography and culture on the linguistic reality and vice versa.

Dr Rudra Laxmi Shreshtha presented a highly significant description of verbal morphology in the Newari Badikhel Pahari dialect. She expounded on the various stem classes of the verb, and the related regular and irregular morphological categories, touching on all different types of modal and non-finite verbal forms. What emerged as a new insight was that, apparently, the morphology of verbs in this dialect constitutes a kind of missing link between Kathmandu Newari, which only has rudimentary pronominalization, and the Newari dialect of Dolakha, which has a much more extensive agreement morphology. Addressing verb pronominalization in a different language, Karnakhar Khatiwada shared his findings and analyses of the morphology of Dhimal verbs. Even though he argued that flexional verb forms in Dhimal lack the complexity of related languages such as Chepang, Hayu, and the Kiranti languages in general, his illustrative examples demonstrate a typical set of Tibeto-Burman pronominal verb affixes, proving Dhimal an undoubted member of Tibeto-Burman pronominalized languages.

The forty-eight papers that were presented will hopefully be published this year. ■

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The Rebirth of Tagore in Latvia

The first book of Rabindranath Tagore's works translated from Bengali into Latvian by the University of Latvia professor Viktors Ivbulis was among the best sold books four months after being published.

By LIGA MITENBERGA

Publication Viktors Ivbulis' 'Rabindranath Tagore' is the first and the only large book in the Baltic States that includes so many translations of Tagore's works directly from Bengali. It offers the Latvian reader rich material on the Bengali writer: scrupulous analysis of Tagore's life and creative writing, the first complete translation of the novel 'The Home and the World' into Latvian, the plays 'Nature's Revenge' and 'Post Office', a part of Tagore's theoretical essays - 'The Beautiful and Literature', his speech of 1917 'The Master's Will be Done', and fifty poems.

In fact this is not the first time the Latvian readership has been introduced to the Bengali writer. We have had a very serious interest in India since the mid-19th century stemming from the postulated related-

ness of Latvian to Sanskrit. This was actually a reason for contemporaneous intellectuals and the press at that time to consider Indians our brothers. The spiritual attraction towards India inspired Karlis Egle and Rihards Rudzitis - the predecessors of Viktors Ivbulis in Latvia - to translate Tagore from English and as early as 1928-1939. As nowhere in the world, Tagore's 'Collected Works' were published in Latvia in nine volumes. Viktors Ivbulis himself claims that Tagore was the most translated belles-lettres author into Latvian in 1930s as well as the most widely read poet in the world in early 1920s.

There is no doubt that Tagore's novel 'The Home and the World', which is imbued with extremely sober nationalism, may touch the heart of any nation that has been oppressed. Latvians have suffered under various foreign rulers; our second independence is only nine years old - it may be just a coincidence - the situation was also very similar

when 'The Home and the World' was published in Latvian for the first time, too. However, there is another important aspect why the novel is important today that cannot be overlooked. Namely - the fine representation of the relationship between a husband, a wife, and the 'third one'. The doubts, hopes, intentions, sufferings, and actions of Bimala resemble those of any woman; and because of these human qualities the novel is equally important to a European as it is to an Indian. It seems that Bimala's monologues include some part of any woman's confessions and it only remains to admire the amazing self-evidence of Indian woman's emotional experience as presented by the writer. The times of political, economic thus accordingly - personal relationship changes in Latvia in many cases have left people without any terms of reference to judge true or false values. Tagore's fine representation of Bimala, Nihilesh, and Sandip by such unusual literary means as continuous monologues and no direct description whatsoever - that actually starts the mechanism of opinion forming already as one reads - suggests a new set of values to the reader's mind, thereby also proving the quality of the literary work. For this particular reason not only the idea itself plays the role - the form of expression is important, and the comprehensibility and attraction towards the whole setting of the novel are indispensable. Of

course, it is just as well to recall that the changing point of view technique was then also very much used in European literature.

White lace

Even though the Balt languages and Sanskrit may have some common roots, the very practical differences between Bengali and Latvian hinder the maximum representation of important details, let alone talking about the impossibility of translating the rich, culture-bound material. Viktors Ivbulis' translation from Bengali proves to be superior to the first Latvian version of 'The Home and the World' in both the rendering of the characteristics of Indian culture into Latvian and in providing fluent and reader-friendly target text. There are even some paradoxical 'findings' comparing his translation and the first Latvian translation of 'The Home and the World'. Even though Ivbulis often has used modern words (in some cases even overdoing this) and has rendered all terms that are related to Indian religion and culture as transliterations - which was not a case in the first translation (many terms were explained, not transliterated) - the novel in his interpretation is far easier to read than the first translation. The translation from Bengali could be compared to a white, carefully knitted lace, while the translation from English is like a red silk ribbon. The quality of the first lies in the necessity to possess the particular ability to knit and the attention and the patience required to keep the pattern, while the second is nice and a good thing to have, even though practically it has less use and value than the first. Obviously Ivbulis' Indian Studies experience plays a role in his having this ability to represent the details of the country's culture, as do the long years of scrupulous work while the book was being completed (he started working with the first translations in 1972).

In fact, Professor Ivbulis has devoted more than thirty-five years of his academic career to Indian Studies and to the research on that great heir of Indian culture - Rabindranath Tagore. The current book is Professor Ivbulis' seventh book on India and the fourth on Tagore, including two works that consist of both critical introductions and translations. The 137-page introduction, that is a monograph in itself, reflects Viktors Ivbulis' writings in other languages, and his teaching experience in several universities in America and Europe. For his life-long work mainly on India, he has been elected corresponding member of Latvian Academy of Sciences.

The distinctive feature of Ivbulis' monograph on Tagore is the fact that the author presents Tagore's creativity from the perspective of Indian-European literary relationship. There is a discussion not only of the merit of Tagore's works, but also a representation and exposition of India's development and its growing importance in the global historical context. Ivbulis also discusses the role of Tagore on the world's political and creative stage from a literary historical perspec-



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tive (the author is the only person publishing books on literary theory in Latvian at present).

The monograph regarding the formation of Tagore's personality and his creative manifestations is largely theoretical; but it also has a rich factual background. Thus the conclusions and evaluations Ivbulis suggests in the book are highly objective. It should also be noted that because of the particular selection of works for translation, Tagore becomes a stronger and a more masculine personality than he was previously known in Latvia. It also seems that Ivbulis will succeed in proving that Tagore was above all a romanticist and thus close to the documented literary climate in Latvia in 1920-1930s. I am happy to hear that another Ivbulis book, 'Rabindranath Tagore and East-West Cultural Unity', has just been published in Calcutta.

In conclusion, I would like to say that the timing of the publication of the Latvian 'Rabindranath Tagore' has been perfect. The political and economic situation is fairly stable in Latvia; it is time to start thinking about a new system of values. The global significance of Tagore's ideas, the profundity of Ivbulis' work are the reasons for taking public interest unawares. It is also a proof to the quality of contemporaneity of their work. ■

Professor Chakraborty Visits the Netherlands

By VICTOR A. VAN BIJLERT

People Professor S.K. Chakraborty, convener of the Management Centre for Human Values, Institute of Management, Calcutta, visited the Netherlands in May 1999 on invitation from Leiden University and Nijenrode University. At Nijenrode, prof. Chakraborty did part of a longer workshop on 'Meaning of Values for Leaders'. Among the participants were managers of some major Dutch banks (ING, ABN-AMRO, VSB), police-organisations, and the automobile industry (Mercedes-Benz).

To bring the notion of values in sharper focus Chakraborty made a distinction between values and skills. Values are concerned with becoming, for instance becoming a good human being. Skills deal with doing, the way we perform action, but skills do not address any moral issues unlike values. It is important in leadership roles to find the right balance between values and skills. Another important distinction to which Chakraborty drew attention was that between problem-preventing and problem-solving. Values are problem-preventing, skills problem-solving. According to Chakraborty, the keynote of leadership-development is 'purity of heart, and foster-

ing noble emotions'. Leadership should invite emulation by those that are being led. Real human values in a leader inspire followers to emulate. Among human values Chakraborty counts gratitude, contentment, honour, humility. According to him they can be fostered through meditational practice.

In Leiden, Chakraborty spoke at the Indological Department of the Leiden Faculty of Arts. The topic was adapted to the assumed interest of the audience, namely 'Consciousness Ethics, the Vedantic Approach'. According to Chakraborty since the last two hundred years the emphasis in modern culture has been on the intellect to the detriment of the emotions. Vedanta as an Indian psychology has a lot to contribute to the cultivation of positive emotions. Positive emotions help us to develop good ethics. Ethical behaviour is not limited to behaviour between human beings but includes human behaviour vis-a-vis nature. Vedanta teaches a feeling of oneness. This closes the gap between human beings and between humans and nature. Positive emotions help to lift up our consciousness to greater heights. It helps silencing out ego which is a barrier to ethical behaviour. A simple method to elevate the emotions is a form of meditation in which one is drawing in the positive

emotions while breathing in and is expelling the negative ones while breathing out. Asked why we should have ethics at all, Chakraborty answered he wished to have sound sleep because of a clear conscience. Morality may be a heavy word and oneness unappealing, therefore it was suggested that 'feeling' is a good starting-point. The term 'responsibility' could be preferable to morality.

Ethics from a Vedantic perspective can be further learned about in the Annual International Workshops on Human Values held every year at the Indian Institute of Management, Calcutta. ■

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Southeast Asia



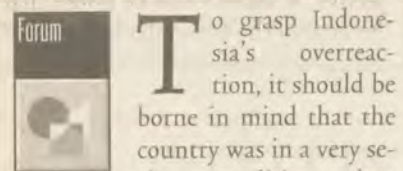
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Global Flop, Local Mess:

Indonesia betrayed by East Timor and the West

'We are being slandered', 'Indonesia is wrecked' ('Kita dihujat', 'Indonesia terpuruk'), these were the words that were heard again and again at the time of the East Timor crisis in September 1999. Public opinion vented its frustration and anger both at the rejection of integration by the East Timorese in the 30 August referendum and at the international outrage that followed the violence by the pro-Jakarta militias. While such a reaction was deeply emotional, and easily dismissed by foreign observers, little has been said of the Indonesian view of the East Timor affair. This imbalance has impaired the interaction between the actors involved in the crisis. The Western press, governments, and public opinion were out of sync with Indonesia's officials, military, and politicians, and vice versa.

■ By FRANÇOIS RAILLON



To grasp Indonesia's overreaction, it should be borne in mind that the country was in a very serious condition when the crisis broke out: it was barely recovering from an unprecedented economic and social meltdown, it was led by a weak, transitional government, and although a successful general election had just been held in June, the political future was fraught with uncertainty. More specifically, the relationship to the outside world was characterized by suspicion and distrust. Beyond local bad governance, hostile global forces were regarded as a major factor in the Indonesian crisis. Seen as a compound of erratic capital flows, IMF blind dictates, and US hardly-hidden agendas, globalization was considered a Western attempt to undermine Asian values and miracles.

When the UN Mission in East Timor (UNAMET) proclaimed the results of the referendum indicating a very clear rejection of Indonesia's rule (by 78.5%), the Jakarta press was indignant: while East Timorese ingratitude was no doubt blamed, the fairness of the poll itself was questioned. UNAMET was accused of being biased, even of cheating on a large scale. As new, scrupulous practitioners of democracy, the Indonesians complained that the UN had disclosed results ahead of the schedule, without sufficient time for checking, that it had mixed together all returns from the various districts, while scrutineers lacked objectivity since 'they were all independentistas'. Such a 'rigged' outcome was the

reason for the 'desperate' response of pro-integration Timorese: they burned down their own houses in Dili before fleeing, while the militias went on a terrible rampage with the assistance of Timorese deserters from the Indonesian army. The 15,000 troops stationed in the territory included some 6,000 Timorese recruits. When President Habibie and General Wiranto acknowledged the victory of the independentistas, they felt betrayed and joined the pro-integration militias in the sack of Dili. So, according to Jakarta's rationale, post-referendum excesses were a 'civil war' among Timorese.

Answering the Indonesian Commission on Human Right Violations concerning army involvement, General Wiranto denied any part in the violence: 'Morally we wanted the pro-integration side to win, but we did not do anything to help them win (-) Of course, the militias were organically under the army; in some cases we armed them. But they had existed long before the referendum' ('Doa di Ruang Pemeriksaan', *Gatra* 1 January 2000).

Mass killings were also denied. The number of victims admitted by the military ran in the hundreds, as compared to the 10,000 claimed by Bishop Belo. So far and based on findings on the field, the number of actual victims of the September devastation remains relatively low (less than two hundred). However, it is difficult to make a proper assessment, as some 200,000 East Timorese fled or were deported. Unsurprisingly, Jakarta officials object to the term 'deportation' to characterize this massive migration. They label it as the 'evacuation of refugees' with military assistance, as was done in

the cases of the Ambon or Pontianak conflicts earlier in the same year. In their view, people fled 'spontaneously', either to West Timor (those who had sided with Indonesia), or to the hills south of Dili to seek the protection of the Falintil independence forces.

Negative reports or 'disinformation' were attributed to 'propaganda' from the 'Republic's foes', led by Portugal and Western NGOs. It was admitted that they had successfully given credence to the idea of a genocide perpetrated by the military in the early period of Indonesian rule in East Timor. Jakarta rejects both the accusation of genocide and the 200,000 figure regularly mentioned by Fretilin and Portuguese sources. The actual figure, says Jakarta, is much less than 100,000 casualties (which is still a very high figure), and is not due to military atrocities but to various circumstances: the civil war in East Timor before the December 1975 Indonesian assault, the invasion proper, and especially the large-scale famine that was caused by the failed harvest in 1978 when tens of thousands died (for details, see my 'Timor oriental, vu d'Indonésie', in *Lettre de l'AFRASE* #49, Paris, November 1999).

A last grudge was the fact that Habibie had to give in to irresistible

Western pressure and accept an international force in East Timor (INTERFET), in order to restore peace and order. It was humiliating, since Indonesia was proven to be unable to do the job, while it was not longer able to defy the UN as it had done at the time of Konfrontasi. To make matters worse, Jakarta had to accept Australia as the backbone of the force. Australia, which had formerly recognized Timor's annexation by Indonesia, was no longer to be counted among friendly countries: it was now the spearhead of the West's unrelenting crusade against Indonesia.

The whole affair then was seen as an incomprehensible mess: Indonesia had taken over East Timor with America's blessings in 1975, and now under the pressure of Western powers it had to release the territory. A few days after the East Timor debacle, Aceh's independence movement demanded a referendum, starting a process of what could be Indonesia's unravelling. Considering Kosovo and Chechnya, Indonesians ominously found they had been treated like another Yugoslavia rather than Russia. Despite the size of the archipelago, they were treated like a second-rate power, and did not receive the relative forbearance enjoyed by a former, but still nuclear, superpower.

The Timorese miscarriage was due to a double bind: Indonesia failed to appraise the post-cold war era and her own dependency on the outside world, while the international community failed to read Jakarta's sensitivities and to assess the consequences of East Timor's divorce on other provinces in Indonesia.

By the close of 1999, with mixed feelings Indonesians witnessed the return of another former Portuguese colony to an Asian non-democracy: Macau was taken over by the PRC. However, Beijing never forcibly invaded Macau, and was smart enough to negotiate its peaceful handover.

Yet nationalism is still running high in Indonesia. Commenting on Indonesia's own, pre-emptive, investigation on human right abuses in East Timor, Alwi Shihab, President Wahid's foreign minister, reiterated: 'We don't want outsiders to sentence or even try our people' ■

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2 > 3 MARCH 2000
LISBON, PORTUGAL

The Role of Timor Lorosae

Sponsored by the United Nations Centre in Lisbon, the Luso-Asian Forum is organizing a conference on East Timor entitled 'The Shifting Challenges of the Pacific South and the Issue of Timor Lorosae'.

Short News
&
The creation of East Timor as a new country separated from Indonesia has led to high expectations regarding the development and the deepening of the democratic transition process in Asia. For the time being East Timor is under International Community administration, through the United Nations, but shall develop into a new and independent nation in the Pacific South. Although a small country with scarce resources, its creation has already generated a large impact on the geo-strategic balance in the Region.

The new role assumed by Australia in security terms has given rise to increasing concerns from Asian na-

tions that Australia wants to fill the pointer position until now assumed by the United States. This could form a threat to the power equilibrium in the Region and to the gathering of the Muslim world, that reviews itself in the destiny of Indonesia. This poses new questions about the role of religious confrontations that recently occurred in the Region between Muslims and Christians in the international Order, the Pacific strategy defined by the United States to the new Millennium and the role of the United Nations to assure Peace in the World.

The conference on March 2-3 will cover subjects as 'Timor Lorosae as a democratic and free nation and its impact on the future of Indonesia', 'the role of the Islam and the

Catholic Church', 'the new responsibilities of Australia in the Pacific region' and 'the future of the United Nations in a multilateral and centrifugal world'. Participants include policy makers, academics, and journalists and such names as Dr Ramos Horta, vice-president of the East Timor National Resistance Council and Head of the Interest Section of Indonesia in Portugal, Ambassador Fernando Neves, Portuguese Foreign Office, Father Victor Melicias, High Commissioner for Timor, General Lemos Pires, last Portuguese Governor of Timor, Representant of the United States Embassy in Lisbon, Dr Jaime Gama, Minister of Foreign Affairs of Portugal, and Professor Adriano Moreira, ISCSJ jubilated professor, former Portuguese Minister. ■

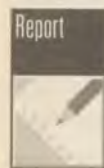
25 > 26 SEPTEMBER 1998

CENTER FOR PACIFIC ASIA STUDIES, STOCKHOLM UNIVERSITY, SWEDEN

The Democracy Movement in Burma Since 1962

In the wake of the unhappy post-8-8-88 and post-9-9-99 moods, and the regime's lack of initiative in undertaking constructive political reform, few conferences have been as incongruous in their location as this one. The sumptuous luxury of the Högberga Gärd Conference Centre, located so peacefully high above one of the most scenic spots in Stockholm, was the venue for assessing the political situation in what is by all accounts one of the poorest, and also one of the least peaceful nations in South-east Asia.

By GUSTAAF HOUTMAN



The organizers are to be applauded for holding a conference on such challenging theme at the invitation of the Swedish government. However, scholarship in this field is only in its infancy and, for various reasons, it is difficult to find speakers who can give academic weight and coherence to such a slippery topic as Burmese democracy. In all, seventeen speakers ranged from academic approaches (politics, economics, history, anthropology), human rights (Amnesty International), policy issues (EEC, Swedish Government), ethnic perspectives (Burmese Buddhist, Chin, Karen, Shan), to activism (the Free Burma boycott campaign).

A few papers sought to place the suffering once again before us in graphic detail. Though well-inten-

tioned, I felt these contributed little to any intellectual coming-to-terms with Burma's long-standing political problems. Academic papers included Seekins (Okinawa) on the transformation of Rangoon, Hudson-Rodd (Perth) on land rights, and Matthews (Nova Scotia) on Burma's future. Hoadley (Stockholm) gave a comparative perspective on economic syncretism in Burma, Vietnam, and Indonesia. Paul Lim (Brussels) gave us an insight into the complexities of policy making on Burma within the EEC and the problems in relation to normalization of relations with ASEAN. Lundberg (Goteborg) gave a paper on the anthropology of the Burmese student movements in Burma and abroad. Zöllner (Hamburg) presented a portrait of Aung San. Mojeiko (Moscow) drew a witty parallel between Russian and Burmese ideas of democracy and socialism, warning us that not all is what it seems.

In my view, the high points were papers by up-and-coming Burmese scholars who have so far given much academic credit. I very much regretted Chao-Tzang Yawnghe's last-minute absence, for his work deserves wider circulation; his paper argues against a Balkan model for Burma and favours treating Burma as a political rather than – as has been done by the Burmese army and accepted by many a foreign scholar – an ethnic problem. He favours improving links between the state and society, not necessarily between the army and ethnic groups. Zaw Oo's (American University) paper sought to come to terms with international perspectives on the democratic struggle. Lian Sakhong's paper on the Chin perspective (later filled out by Aung Lwin (Berlin) from the Karen point of view) on the role of the United Nationalities League for Democracy stood out; not only was he himself involved in negotiations to set up this cross-ethnic alliance, but he was able to present a coherent picture of what federalism means to the Chin and other minority groups. Lian Uk, elected member of parliament from the Chin State, gave us a flavour of what it is like to be a Chin parliamentarian without a functioning parliament. Ying Sita reflected on the significance of 'ethnic nations', and in particular the Shan.

Academic gaps

There is no template for a conference such as this. Burma is only just opening up to foreign scholars. Unlike, for example, Thailand, where indigenous scholars and intellectuals have exercised a significant influence on international academic opinion long-term, Burma unfortunately has suppressed its own intellect, while some pioneer foreign scholars sometimes say supercilious things about this country.

Few scholars have lived in the country for any length of time, and fewer still read or speak any of the Burmese languages. Internationally, academic approaches to Burma are not co-ordinated and, without in-depth studies of the country, opportunism sometimes wins the upper-hand in plugging academic gaps. This sometimes also goes hand-in-hand with politically conservative, some call it 'pragmatic', scholarship that avoids questions that might alienate the regime. To keep Burma's doors open, some academics even play to the regime by doing the sort of research that accords best with its propaganda.

Were one to trace Burma's profile from international academic research, the result is not only outdated and impoverished, but in some areas also often a misleading view of what is and what has been going on in the country. Drawing attention to Khin Nyunt's propaganda that humankind and civilization began in Burma, in my paper I grappled with the role of foreign archaeological and palaeo-anthropological scholarship in the regime's attempt at 'Myanmification' (replacing Aung San in forging national unity with an impersonal and intangible 'Myanmar culture'); here – as the regime's vision of the superiority of 'Myanmar

culture' takes shape – fossils are beginning to take over from relics, and museums from pagodas.

Improved access to Burma would help, but it cannot solve this problem. Again, a major factor in maturing international scholarship on Burma must be participation by well-informed and trained Burmese academics and intellectuals. Unfortunately, repression of university life means the next generation of Burmese academics have to be trained outside the country. If the international community is indeed serious about helping Burma find its feet, it must nourish this transplanted intellect. Hopefully, when the time comes, these scholars will inform international opinion and contribute constructively to their country's future.

Future politics must orient and adapt to reality. The military characteristically fields international questions about the country by 'correcting misunderstandings'. It does so with great confidence, but without demonstrating even a semblance of having done any serious research to find out what is really happening. I wonder, unless the regime liberalizes Burma's university life, who will have the ability to engage in such 'international misunderstandings' over Myanmar? ■

Gustaaf Houtman, Royal Anthropological Institute, E-mail: ghoutman@tesco.net, is author of 'Mental Culture in Burmese Crisis Politics: Aung San Suu Kyi and the National League for Democracy'. Study of Languages and Cultures of Asia and Africa Monograph Series No. 33. Tokyo University of Foreign Studies, Institute for the Study of Languages and Cultures of Asia and Africa, 1999, 400 pp. ISBN 4-87297-748-3. This is accessible via the Internet at: http://go.to/Mental_Culture

5 > 6 AUGUST 1999
CANBERRA, AUSTRALIA

Burma Update Conference

On August 5 and 6, 1999, the first Burma Update conference was held at the Australian National University in Canberra. For many years Australia has had a significant interest in Burma through activist and advocacy activities. As far as I know, however, this is first time an academic conference on contemporary Burmese politics has been held in Australia. We had anticipated a low-key conference, but the interest and enthusiasm was such that it grew into a major event, with over 140 people attending from academic, government, private sector, and community groups.

By EMILY RUDLAND



Academic gatherings such as this are important because Burma has a rather low academic profile in most of the world. The possibilities for conducting research in Burma are extremely limited. As a result, Burma has been largely overlooked both in academic and government circles, except as a democracy cause. The eight speakers each gave seminar-length presentations in their areas of expertise. Dr Mary P. Callahan spoke on military-society relations in Burma in 1988, dismiss-

ing the simplistic perception of the military as a monolithic institution. This in-depth analysis of internal military politics did not underestimate the strength of the institution, but characterized the years since 1988 as an attempt to repair 'Cracks in the Edifice'. Andrew Selth spoke on the military from another angle, by projecting a number of scenarios for the future armed forces both under military and democratic rule. In this, he raised the pragmatic consideration that a democratic government in Burma will face many problems, including some of the same ones the current regime cannot deal with successfully.

The military is central to Burmese politics, mainly as a result of its attempts to destroy alternate power centres. Both Dr David I. Steinberg and Dr Craig Reynolds, however, indicated that, great though the coercive power of the Burmese military may be, it is less than absolute. Steinberg examined this issue by revisiting a political culture approach that shows power, legitimacy, and social space as being grounded in a historical and cultural context. Although he concluded that the current political impasse is rooted in this legacy and unlikely to be resolved easily, he is optimistic that an eventual change is inevitable. Reynolds' account of a personal dilemma and his experience of the intellectual elite in Burma was complementary to this conclusion, by indicating that there are avenues of pluralism that remain slightly open.

The second day of the conference built upon the examination of the domestic political scene by expanding the level of analysis beyond Burma's borders. Dr Mya Than assessed the Burmese economy in light both of

ASEAN membership since July 1997, and of the Asian financial crisis that preoccupied Burma's main allies soon afterward. His conclusion was that these events have not had a major impact on the Burmese economy, with the Asian crisis causing no more than a setback to the slow processes of development. Bertil Lintner also examined the Burmese economy, but focused instead on those exports that are not accounted for in the GDP calculation, namely narcotics. He detailed the extent to which the drug trade is inextricably linked to the political problems facing Burma, and how proceeds from the drug trade are the main prop that holds up the economy, and through that, the rule of the military regime.

The last two papers turned the focus more to the perspective of outsiders. Morten B. Pedersen gave a comprehensive analysis of international policy toward Burma over the last decade, specifically focusing on attempts to promote political reform. He looked at the three different approaches to relations with Burma and systematically deconstructed the rhetoric within them using an examination of the military mind and the dynamics of Burmese politics. The final presentation, by Dr Mohan Malik, placed the issue of international policy towards Burma in a realist context of regional security. He made it obvious that Burma's domestic politics are

highly relevant to regional politics, mainly due to the efforts of the country's two large neighbours – China and India – to gain influence over Burma. Malik takes a controversial position that sees Burma's independence, security and stability compromised as it is pressured to fall in line with China's grand strategy for the twenty-first century.

The Burma Update developed as a growing interest in Burma studies at the ANU which has been promoted by Professor Desmond Ball (author of *Burma's Military Secrets: Signals Intelligence (SIGINT) from 1941 to Cyber Warfare* (1998), Andrew Selth (author of *Transforming the Tatmadaw: The Burmese Armed Forces Since 1988* (1996), and a few post-graduate students writing on Burmese politics. The success of the Burma Update has given a boost to aims within the ANU to establish a Burma Studies Centre. The eight papers are currently being edited into a book, *Burma/Myanmar: Strong Regime, Weak State?* which will be published in October 1999 by Crawford House and their associates. ■

Emily Rudland, PhD Candidate, Department of Political and Social Change, Research School of Pacific and Asian Studies, The Australian National University.

'Hinduism' in Modern Indonesia

On 16 and 17 September 1999 the IAS seminar 'Hinduism' in modern Indonesia was held in Leiden. The seminar was convened by Martin Ramstedt, who is at present attached to the Leiden branch of the International Institute of Asian Studies in the Netherlands as a research fellow.

By NICO J.G. KAPTEIN

The seminar was opened by the IAS Director, Wim Stokhof, who stressed that the study of Hinduism in Indonesia has lagged far behind compared to that of Islam, for example. In the first presentation, from a general theoretical perspective Peter van der Veer (Universiteit van Amsterdam) raised a number of conceptual issues, relevant to the topic of the seminar: the concept of 'Hinduism' (between quotation marks!) itself (and the concept of 'religion'); the relationship between (colonial and post-colonial) state and religion.

Martin Ramstedt gave a more geographically oriented introduction to the topic, outlining one important parameter of 'Hinduism' in modern Indonesia: Indonesianization. He showed that after the integration of Bali into the state of Indonesia in 1950, representatives of Balinese Hinduism reconstructed various tenets and practices within their tradition to ensure these fell within the category of *agama* (religion), as this was stipulated by the Indonesian state ideology (the Pancasila), which was

coloured to a large extent by Christian and Muslim concepts. As a result of this reconstruction (e.g. with regard to monotheism, sacred language, pilgrimage, holy books, prayers, standardized religious calendar and the like) between 1958 and 1961 these 'Hindus' succeeded in achieving recognition of their variety of 'Hinduism' as religion by the Ministry of Religious Affairs, and consequently were no longer a target of Christian and Muslim missionaries.

The first session of the seminar dealt with 'Ethnicity, Religion and Nation-Building in Indonesia'. The first paper was given by Karel Steenbrink (Utrecht University) who highlighted the affinity between the thoughts of a number of prominent Indonesian Christians, like Sadrach and Reksosusilo, and certain elements of the Hindu tradition in Javanese culture. Next, in a fascinating presentation, Robert Hefner (Boston University) compared conversion to Hinduism in two close and culturally similar regions, to wit the Yogyakarta region, where only sporadic conversions to Hinduism had taken place, and the Klaten region, which has witnessed the highest percentage of Hindu converts in Java. It was argued that this dissimilarity was re-

lated to the difference in the perception of Islam among the Javanese population in each region. Since the mass killings of 1965-1966 in Klaten had been far more awful than those in Yogyakarta, in Klaten the political landscape had been far more politicized than in Yogyakarta. Because the killers in Klaten were to a large extent identified with Islam, the people in this region did not convert to Islam, but preferred Hinduism (and Christianity).

The next session was entitled 'The Development of 'Indonesian Hinduism' (Hindu Dharma Indonesia)'. Michel Picard (CNRS, Paris) outlined the debates held among Balinese intellectuals after 1917 when the first modern organization was founded up to 1958, when Balinese religion was recognized by the state as *Agama Hindu Bali*. These debates focused on the relationship between 'religion' (*agama*) and 'tradition' (*adat*), and the relationship between Balinese Hinduism and Indian Hinduism. I Gusti Ngurah Bagus (Udayana University, Denpasar), dealt with the attempts of the state-sanctioned variety of Hindu reform, the *Parisada Hindu Dharma Indonesia*, to free itself from government interference, especially in the 1990s. Professor Bagus concluded that the voice of the Hindu religion in Bali, and in Indonesia at large, had become much more prominent recently. Ngurah Nala (Hindu University, Denpasar) outlined some elements of formal and

non-formal Hindu education in Bali, while Leo Howe (University of Cambridge) concluded the first day of the seminar with a presentation which showed how onwards the religious landscape in Bali has been diversified since the early 1980s by the introduction of the Sai Baba movement, and how this devotional movement overlaps, and is in dynamic tension with, forms of Hinduism.

Universalism

The second day of the seminar started with the session 'Neo-Indianization of Local Discourses in Indonesia'. Silvia Vignato (CNRS, Paris) dealt with two ethnic groups of Hindus in North Sumatra, the immigrant Tamils and the native Bataks. It was argued that, unlike the Tamils, the Karo Bataks were not able to fulfil their need for intellectual change within Hinduism. The next presentation was by Somvir (Dehli University; Udayana University, Denpasar), read by Peter van der Veer. The paper stressed the idea of the universalism of Hinduism (and the common ancestry of India and Indonesia), and highlighted a number of contacts between Indonesia and India in the post-colonial era. The third paper in this session, by Juara Ginting (University Leiden), dealt with some organizational aspects of Karo Hinduism, and Martin Ramstedt concluded this session by presenting some preliminary conclusions, based on his fieldwork in

South Sulawesi, about how Hindu Dharma Indonesia might be able to protect the local traditions in this area, where the centralization, rationalization, and bureaucratization of 'religion' is taking place on the initiative of state-sponsored and state controlled institutions.

In the final session, 'Hinduism and Local Identity vis-à-vis Islam and Christianity', Gerard Persoon (Universiteit Leiden) discussed the local religion of a small ethnic group on the island of Siberut (West Sumatra). He had evidence to show that this local religion had not disappeared despite various concerted efforts by the government and Christian or Muslim missionaries to achieve this, because this religion had never organized itself, which made it impossible to come to grips with it. Moreover, more recently, a more positive attitude towards this indigenous religion has developed as a result of the great appreciation for this shown by tourists, while the efforts to preserve the natural environment of the island also implies a greater respect for the indigenous culture.

Dik Roth (Wageningen Agricultural University) dealt with a number of socio-political and demographic processes in Luwu and Tana Toraja (South Sulawesi) in the Dutch colonial and the post-colonial period, and argued that the political-administrative categories used by those in power did not coincide with Toraja identity. The next paper was by Tanja Hohe (Münster University) and dealt with the concept of *pela* in Ambon, which constitutes a form of alliance between two or more villages. This is even able to transcend the border between Christianity and Islam. In the paper it was optimistically argued that this concept could play a role in avoiding interreligious conflicts. The final contribution to the seminar was by Jan Houben (University Leiden) who showed part of a film about a the performance of a Vedic ritual which he shot in Dehli in 1996.

All in all, the seminar brought together a wealth of relevant expertise on the very original topic of 'Hinduism' in modern Indonesia. The focus of the seminar was very well chosen, since an up-to-date, comprehensive publication about this topic is a great lack. The choice of this topic was also very timely, because of the many social and political changes which are taking place in Indonesia at the present time. Unfortunately, in my opinion, a few of the presentations were not sufficiently in line with the central topic of the seminar. This was a pity because the busy schedule of presentations did not allow for a closing session, in which some general conclusions might have been drawn.

It is envisaged that the proceedings will appear at the end of 2000 at the Curzon Press. I trust that the just mentioned lack of a concluding session will be made up in this - undoubtedly valuable - forthcoming publication. ■

'Hinduism' in Modern Indonesia (2)

As a supplement to Nico Kaptein's report, the following article presents some conclusions from and responses to the International Seminar on Hinduism in Modern Indonesia which was convened on the 16th and 17th September, 1999, at the IAS in Leiden with the additional financial support from the NWO ('Nederlandse Organisatie voor Wetenschappelijk Onderzoek' or Dutch Organisation for Scientific Research).

By MARTIN RAMSTEDT

The purpose of the seminar was to elucidate the conceptual as well as actual tension between local tradition (*adat*) and global religion ('*agama*') in the modern Indonesian nation state by focusing on the development of modern 'Indonesian Hinduism' in various parts of the archipelago.

The international convention of seventeen scholars working on the topic of religion and the nation state in the context of present-day South and Southeast Asia was considered timely for the following reasons:

1. was the first conference which concerned itself solely with the development of modern Indonesian Hinduism (Hindu Dharma Indonesia);

2. it addressed the precarious situation of Indonesian Hindus at a time of increasing Islamization and Christianization after the fall of Soeharto's 'new order' regime;

3. it raised awareness of the possible link between Hindu activism in present-day Indonesia and India.

Major conclusions of the seminar can be summed up as follows:

1. Conversion to Hinduism by non-Balinese Indonesians during the last four decades can generally be viewed as an attempt to circumvent state prescribed conversion to the 'new order' version of modernity;

2. lack of funding, inadequate administrative penetration, as well as bureaucratization of 'religion' has impeded the official representatives of Indonesian Hinduism to successfully promote Hinduism as an attractive alternative to the

'modern' religions Christianity and Islam outside of Bali;

- both the religious practice, which is predominantly based on *adat*, and the socio-cultural background of the majority of the Hindu community, who belongs to the educationally and economically marginalized rural population, has fostered Islamic and Christian prejudice against Hinduism as being primitive, polytheistic, animistic superstition. This in turn has given rise to the rather precarious situation of Hindus in present-day Indonesia;
- its modest success notwithstanding, official Indonesian Hinduism has tried to gradually transform *adat* into *agama*;
- the negative image of Hinduism reflects to a certain extent the negative image of local tradition (*adat*) in modern Indonesia. However, it has received a boost by 'cultural tourism'. Hence, a folklorized version of local tradition called *budaya* has been acknowledged as valuable cultural capital by the Indonesian government;
- Indonesian Hindus belonging to the affluent, urbanized middle-class and mostly living in Bali or

in Javanese cities have turned to India for intellectual and spiritual support. Hence, various new Indian Hindu sects have gained ground in Bali and Java where they have contributed to the increasing heterogeneity of Indonesian Hinduism, simultaneously weakening local tradition in favour of a globalized form of religion.

The seminar received valuable feedback from colleagues, journalists, and Hindus in the Netherlands, Indonesia, and India. A journalist of the Indonesian newspaper *Bali Post* (issue of 27th September, 1999) enthusiastically linked the major conclusions of the seminar with the struggle of Indonesian Hindus under the present socio-political conditions. A similar enthusiasm was expressed by Indian Hindus. The forthcoming publication of the seminar proceedings, which will be published jointly by Curzon Press and the IAS under the title 'Religion and the Nation State: Hinduism in Modern Indonesia', will, therefore, have to take into account the range of responses it might stimulate or provoke, taking a clear stance for religious tolerance and pluralism. ■

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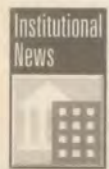
Dr Nico J.G. Kaptein is the co-ordinator of the Indonesian-Netherlands Cooperation in Islamic Studies, and secretary of the Islamic Studies Programme at Universiteit Leiden. E-mail: NKaptein@rullet.leidenuniv.nl

Photographic prints at the Kern Institute Leiden

Collecting Alms as a Character of Burmese Life

Contained within our South and Southeast Asian photo collection there are 18 prints by the commercial photographer P.A. Klier (ca. 1845-1911). In a collection dominated by art and archaeology, these so-called 'characters of life' taken in studios tend to catch the eye. They are proof of the specific contribution by photography to the process of imagining a society, in this case Burmese society by the end of the nineteenth century. Why were outdoors ritual observances transported into the studio?

By GERDA THEUNS-DE BOER



Philip Adolphe Klier was an outstanding photographer. Nevertheless, he undertook various professional activities. They all seem to have contributed to his skill. Klier was of German origin. He began his active life as a professional photographer in 1871, starting in Moulmein, one of the bigger cities of 'Lower Burma'. Although Klier can be regarded as an early photographer, photography as such was no longer experimental.

Making a living from photography at that time was still difficult. From the directories which mention Klier, we learn that he tried to minimize his business risk by taking work as an optician, watchmaker, and jeweller as well running the firm known as Murken & Klier, with Heinrich Murken being his business associate. Klier worked his way up and was described in the Illustrated London News of March 1877 as a 'local artist of considerable repute'. Around 1880 Klier moved to Rangoon, Burma's biggest and fastest growing city. In the wake of the conquest of the Irrawaddy Delta by the British in 1852, Rangoon had become the centre of Indo-British power. For Klier, Rangoon presented a heaven-sent chance to extend his professional activities. In the beginning Klier worked on his own. The desire to have a studio was what most probably prompted him to look for a partner and so he worked together with J. Jackson in the period 1885-90 but then, for the rest of his life, he carried on independently.

From advertisements in the Rangoon Gazette, the Rangoon Times, and the Weekly Budget, we may conclude that Klier succeeded admirably in commercializing his photographs. The texts are always embellished with slogans such as: Awarded prize medals; New Series and New Designs; Pictures finished in the highest style of art; Photographs in all the latest processes; Pictorial postcards in colour and black and white etc. The core of his work is expressed best in an advertisement in the Rangoon Gazette of March 2, 1887: 'Portraits taken from 8 am to 3 pm. Views of Upper and Lower Burma, Maulmain and the Andaman Islands, also Burmese celebrities and characters of Burmese life'. Besides this, he was a specialist in art photography. Quite a few of his photographs were published in art books as photogravures. He focused on silverware, glass mosaics, wood-

carving, iron and steel work, and panel art. Here we can see how his photography and other professional activities were related to each other, as from later advertisement it is known that Klier took up trade again as a dealer in *objects d'art*, silverwork, and furniture! It is my belief that all of his additional undertakings in Moulmein and Rangoon contributed to his photographic skill. Let us take a look on photo 578 entitled 'Burmese Hpongyees Collecting Alms'.

Collecting alms

In the centre of the photograph we see two novice monks, (Pon-gyi in Burmese, meaning Great Glory) engaged on their daily ritual of begging, which is still common in Theravada Buddhist countries. Every morning the younger monks and novices go out in a silent procession to beg their food. The monks stop when anyone comes out to put an offering of rice, cake, fruit, fish, or vegetables in the earthen or lacquer ware begging-bowl. No word will be spoken, either of request or thanks, for the monks are doing the laity a favour by allowing them to acquire merit. The monk's eyes must be downcast, for the monk should not look upon a woman. Hands must be clasped beneath the begging-bowl. After about an hour, the monks go back to the monastery. A portion of the alms will be offered to the Buddha. Tradition says that the food should be reheated and eaten before noon, but it is the practice to give this eclectic mixture of food to the smaller boys, wanderers, and dogs, while better food, donated by wealthier supporters, is eaten by the monks themselves.

On the photograph we see that all the rules of correct behaviour are being strictly followed. Klier uses a so-called backdrop, a painting that could be fixed to give the scene the necessary realistic background. Possibly Klier made it himself as he also made hand-painted Christmas and New Year cards. The backdrop gives the photograph a soft, romantic tone. Although space in the studio is limited, he deftly succeeds in suggesting depth. We can look into the hut, while on the left we take stock of the luxuriant nature. It is almost impossible to see where the backdrop touches the floor. Klier rendered the whole scene very cleverly: the grass on the floor, the position of the main figures, the boy sitting on a real wooden verandah in front of the painted hut, the jars, a broom... Although we know that everyone is posing, it is done naturally. The boy



Rangoon, Monks collecting alms, Albumen print ca. 1890

has been clearly told to sit still (look at the stiff position of his left arm). But, by not allowing him to look at the act of alms-giving, Klier stresses the everyday character of the ritual thereby creating 'a character of daily life'.

Why did Klier move this ritual into the studio? Within our collection we also have an outdoor photograph by Klier of the same ritual. What is the difference? In the outdoor photograph Klier merely acts as a witness to the scene. In the studio, where all

technical and theatrical aspects are under 'control', he is able to create a perfect exotic emblem of virtue and nothing is more certain than that his clients will prefer this photograph!

For whom did he take his photographs? Besides a small group of local Burmese elite who wanted their portraits taken, most of his customers were Europeans, with some connection with the colonial system. In a Rangoon Times advertisement of 1906 he calls himself 'Photographic artist by appointment to his Honour

the Lieutenant-Governor of Burma'. Europeans were very much interested in 'Views of Burma', ranging from the Shwe Dagon Pagoda in Rangoon to 'Burmese girls'. The photographs were intended to be a souvenir of their Burma days or for 'friends at home'. Klier took hundreds of these views and sometimes compiled them into albums. Thanks to their quality, they show little deterioration. The Klier print shown can be dated as end of the 1880s. It is a albumen print made from a gelatin dry plate. By the way, the total costs for all these 18 prints were 14 rupees-only! ■

I want to express my thanks to John Falconer for providing me with some interesting biographical notes on P.A. Klier.

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16 > 18 SEPTEMBER 1999
PASSAU, GERMANY

EUROVIET IV

In the middle of September last year, a sunny Bavarian late summer saw a number of experts convene in Passau for three days in order to discuss current developments in Vietnam. Under the title 'The Economic Crisis and Vietnam's Integration into Southeast Asia' over twenty papers were discussed. These comprised not only a survey of the economic indicators of the impact of the Asian crisis in Vietnam but also focused on social consequences and government policies to alleviate the situation.

By MARTIN GROBHEIM
AND VINCENT HOUBEN



The consequences of the crisis for the process of the increasing integration of Vietnam into the region, partly through its membership of ASEAN, and the security situation in the South China Sea were also the subjects of debate. The participants in the conference were a balanced mixture of representatives of Vietnam itself and of countries where Vietnam Studies take a prominent place among Southeast Asian Studies in general. Among the nine Vietnamese representatives were academic staff from Hanoi and Ho Chi Minh Universities, but also officials from the Foreign Ministry and the Ministry of Labour, Invalids, and Social Affairs. The Deputy-Ambassador of Vietnam in Germany, Mr Tran Ngoc Quyen, attended the conference as a special guest. Besides

these vietnamese guests there were European researchers from Germany, the Netherlands, the Nordic countries, Russia, and France, as well as several Americans.

The keynote speech was delivered by Prof. Carlyle Thayer, who clearly illustrated how the impact of the crisis necessitates a clear-cut domestic policy response from Vietnam, which seems to be poised between a stepped-up *doi moi-2* and a wait-and-see policy. After an analysis of recent macro-economic trends in the country by two Vietnamese economists (Phan Thanh Ha and Le Hong Truong), the implication of the Asian financial crisis on Vietnam's relations with the region were analysed by Khu Thi Tuyet Mai and Ramses Amer. Tran Thi Anh Dao showed how the recent growth of trade linkages and intra-regional production units has exacerbated the nation's vulnerability to a crisis. In the historical section, two French researchers focused on regional inte-



The participants of the conference.

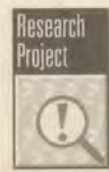
Popular Culture and Decolonization: Mimicry or Counter-Discourse?

Today's best-known patterns of popular literature were set by a small number of so-called classics of adventure and crime literature.

Its most famous heroes, such as Robinson Crusoe, the Count of Monte Christo, and Sherlock Holmes, have long since developed into emblematic characters. They represent crucial facets of Western bourgeois history and illustrate the imagined development of a reflecting, responsible subject from the early eighteenth century onwards. Surprisingly, the specific historical context of these texts does not seem to have hindered their transfer to non-Western – and colonized – cultures, for instance to colonial Indonesia.

The question arises of what could possibly account for the appeal of these European examples of adventure and crime fiction to audiences with entirely different historical and cultural backgrounds. Unfortunately, the role of popular literature in the process of cultural adaptation and transference has as yet not attracted much scholarly attention. My research project, funded by the Deutsche Forschungsgemeinschaft (DFG), is a contribution to this field of Intercultural and Literary Studies.

By DORIS JEDAMSKI



Rapid and immense changes took place in the Netherland East Indies during the last decades under colonial rule. Modernization and nationalism are only two keywords, the discovery of individualism is another. Whenever major changes occur in a society, when

life-styles, social classes, and social structures are being modified or dissolving, the subject needs to be redefined and repositioned too. Literature in its broadest sense is a medium to constitute the subject most effectively. The genre of the novel offered the colonized new forms of reflection. It was the perfect means to express newly developing ideas, wishes, demands, doubts, and visions.



Translation + Adaptation = Imitation?

Western popular fiction was introduced to Indonesia by way of translations and adaptations. Initially, these publications were produced by 'cultural gate-keepers', Eurasians and Chinese Malays, who very often combined the roles of translators or authors, publishers, and distributors. They could draw on a well-established element in Malay literary traditions in which the copying of foreign models has always been a crucial and highly regarded form of literary endeavour. This 'copying' was the unavoidable first step which had to be taken to allow a broader audience access to forms and ideas coming in from other cultures. If regarded relevant, these new elements would then be taken up by other authors to be developed more intensively and subsequently be 'assimilated' into the indigenous culture. Consequently, the leading criteria would not be the Western notions of originality and genius, but usefulness within cultural, social, and political discourses.

Mimicry and counter-discourse

The literary niche of translations and adaptations in particular invited Indonesians to develop a counter-discourse – undisturbed and right under the colonizer's gaze. Heroes such as *The Count of Monte Christo* and *Sherlock Holmes* played a decisive role in the emerging discourse on modernity and identity among Indonesian authors and readers. *Monte Christo*, for example, provided a model of power relations which could be reinterpreted in various ways, including in favour of the colonized and against the colonizers. Most of all he offered a fantasy of how to defeat the threatening capitalistic structures by turning its prime weapon against it: money. *Sherlock Holmes*, the epitome of Occidental rationalism, on the other hand, apparently impressed with his demonstrations of how to read the signs of modernity. He was the hero able to put back in order what had been disintegrating, to

structure the world anew. However, Conan Doyle's famous detective was soon replaced by various indigenous, master minds' – often journalists – who provided a perfect foil for the projection of Indonesian ideas of the new society. During the late 1920s, it was timidly anticipated that colonial rule might actually come to an end – or, at least, would undergo drastic changes. The issue of 'revenge', ruthlessly pursued by *Monte Christo*, but also dealt with in crime fiction and Chinese *silat* stories, entailed a flood of novels about *pembalasan* (vengeance). These novels represent a diversity of positions, depending on the authors' ethnicity and religion. Western-oriented Eurasians, Sumatran Muslims, or Javanese Chinese Malays (some of them again Muslim converts) all contributed to this discourse.

The colonial power forced to 'write back'

There is thus no suggestion that this 'imitation' of Western classics by indigenous writers represented some form of imposition of colonial culture, such as is usually seen to be the case with the teaching of European literature in the colonial classroom. The opposite is true. For a long time the colonial power seemed concerned only with the indigenous press and failed to ascribe any great social or political potential to popular literature – or to any kind of literature. This situation only changed in the last decades of colonial rule. In fact, it was the colonial power itself that was forced to 'write back' – in the languages of the colonized. The emergence of the colonial government's publishing house, Balai Poestaka, can also be seen as an attempt to control the process of 'imitation' that was gaining ground in indigenous society of the time. Balai Poestaka set about developing and establishing a modified type of the Western psychological novel in the Indies. Only when the Dutch officials realized that they could not expect any early success in 'counterbalancing' the newly developing forms of indigenous literature by establishing the affirmative model of an indigenous 'psychological' novel – the

mimic *Bildungsroman* – they compromised and began to put out their own translations and adaptations of the most popular novels.

The (colonial) subject re-defined

Campe's *Robinson Crusoe* – likely to be the first novel in Western style in colonial Indonesia to be available in Malay translation – was used as textbook in schools for many decades from 1875. Still, the subject model introduced by this novel was not picked up by Indonesians and subjected to the indigenous discourse. It should be added here that modified forms of the *Robinson* model, such as *Mowgli* and *Tarzan*, did not prove any greater success when disseminated in Malay translation by Balai Poestaka during the 1920s and 1930s. One possible explanation is that the restricted and almost autobiographical focus on a single protagonist is likely to have made the novel too alien to appeal to the general Malay-reading public in colo-



nia Indonesia. Furthermore, *Robinson Crusoe* embodies the notion of the individual as unified and sovereign subject who, through introspection and self-reflection, acquires self-mastery. As a consequence, (Western) civilization is seen to establish itself in the face of solitude and disorder. This Western-bourgeois philosophy is unknown to Malay thinking. Instead, the Indonesian/Malay subject is determined and defined by its place in the community and its relation to others. Descartes' famous statement *Je pense donc je suis* would, as Tickell nicely pinpoints, probably evoke the question – and where are you? However, *Robinson Crusoe* seems to have provided 'counter-discursive inspiration' to the Malay re-interpretations of *Madame Butterfly*: the white male protagonist makes his appearance as a shipwrecked and stranded man on one of the white beaches of the Malay archipelago. ■

Dr Doris Jedamski (Hamburg) is working on her Habilitation and can be reached at: Doris.Jedamski@t-online.de She was an IAS research fellow (DFG) between September 7, 1999 and January 14, 2000.

gration of an earlier kind (Sophie Reig on Cochinchina's integration into Indochina and Southeast Asia) and on current account balances of the 1940s to the 1970s (Hugues Terrais). There were two contributions on the ways in which Vietnam should model its future financial architecture (Gottwald/Klump, Galina Birina).

One group of papers interpreted the consequences of the economic problems for both the domestic economy, especially employment (Vu Van Toan, Irene Norlund, Nguyen Thi Hoa) and big industrial estate projects (Laurence Nguyen). Long-term patterns of urbanization (Ton Nu Quynh Tran) and entrepreneurial culture (Mutz/Meyer-Tran/Wolff) were highlighted as well. The final group of contributions aimed to put Vietnamese foreign policy and growing integration into the region into the perspective of the implications of the crisis. Le Linh Lan gave a survey of Vietnam's relations with ASEAN, Ngo Dang Tri discussed the basic tenets of the Vietnamese Communist Party's view of foreign relations. The issue of the contested islands in the South China Sea was explained by Stein Tønnesson, and Nguyen Van Lich described the foreign orientation of Ho Chi Minh City. Finally, possible future development paradigms were discussed by Tim Goydke (referring to Japan) and Pascal Bergeret, putting forward the hypothesis that maintaining the socialist market economy model might lead to a development strategy promoting agriculture rather than industry. Daniel Hoang, from

the international committee for the defence of workers' rights in Vietnam, made a critical statement on the social situation after twelve years of reform.

The level of the discussions, held mainly in English but also in French and sometimes Vietnamese, was high and showed how a current theme with a clear focus allows a fruitful cross-disciplinary exchange of thoughts in which the Vietnamese guests participated with guests. During the conference a new book on rural Vietnam was presented: Bernhard Dahm & Vincent Houben (eds.), *Vietnamese Villages in Transition. Background and Consequences of Reform Policies in Rural Vietnam*. Passau: Lehrstuhl für Südostasienkunde 1999, 224 pages. A publication of a selection of the conference papers by the organizers of EUROVIET IV is envisaged. ■

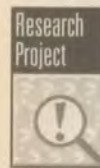
Prof. Vincent Houben holds the Lehrstuhl fuer Suedostasienkunde at Passau University. At the time of the conference Dr Martin Großheim was working as Associate Professor (Wissenschaftlicher Assistent) at the same Dept. Since 1 October 1999, he has been affiliated as a Postdoctoral Fellow with the Center for East and Southeast Asian Studies at Lund University/Sweden. E-mail for both professors: seastudies@uni-passau.de



Riau in the Reformation Era

Every Indonesian province or region seems to be going its own way in the present 'reformation' era. The people in the east Sumatran province of Riau see the reformation as an opportunity to make new claims to old natural resources. These changing socio-political conditions impinge not only on the lives of Indonesians, but also on the fieldwork done by foreign anthropologists.

By FREEK COLOMBIJN



The coastal area of mainland Riau is rich in forest products and mineral oil. For centuries access to these goods was restricted by the virtually impassable soil, which was either swampy or simply inundated. In the past the rivers formed the only convenient axes of transport. A new road from the inland capital of Riau, Pekanbaru, to the seaport of Dumai had a revolutionary impact. This road was constructed by the oil company Caltex in 1959 to facilitate the construction and maintenance of an oil-pipeline. The road opened up the area to successive waves of newcomers: first Caltex, then logging companies, who literally cleared the ground for subsequent rubber and oil-palm plantations, and transmigration projects. The booming economy also attracted many spontaneous migrants. This process of exploiting new oil fields, constructing and upgrading roads, and opening new land has continued until today.

The aim of my research is to understand how and why various economic actors have gained access, both in the geographical and the juridical sense, to the natural resources of Riau. The most important issue this year has been the Riau claim to ten percent of the net oil revenues presented to the national government in Jakarta. Strictly speaking, this ten percent claim falls outside my research interest, because it is

about the revenues of oil and not about the resource itself (which, everybody agrees, should safely be left in the expert hands of Caltex).

Fieldwork conditions

The local attempts to gain more autonomy from Jakarta entail certain consequences for the fieldworker. In my latest experience, from April this year, research permits from the Indonesian Academy of Science (LIPI) and the Minister of Internal Affairs in Jakarta are no longer indispensable. High-ranking civil servants in Riau's provincial and Pekanbaru's municipal administration now decided themselves whether or not they supported my research. Happily, in the reform era the civil servants have quickly learned to be more open and responsive toward civilians, including foreign anthropologists.

The other side of the coin of increased local autonomy is that nowadays local civil servants can more easily show an unwelcome researcher the door. In practice, however, this potentially negative side of the local autonomy did not befall me. In fact, I found the local civil servants extraordinarily helpful. Apart from the new, general openness mentioned above, Riau people are pleased to have foreign attention. The saying that every village has its own anthropologist may apply to Minangkabau and Balinese regions, but certainly not to Riau. Perhaps more important was that I visited Professor Tabrani at an early stage, accompanied by a letter of introduc-



Farmers protesting at the Governor's office

tion from a fellow researcher who studies the Sakai. Tabrani is one of the foremost informal leaders of the province, who openly speculates about full independence for Riau. He has also sued President B.J. Habibie, and some others, alleging that the president had already promised to return 10% of the oil revenues to Riau the previous year. Tabrani, in his turn, introduced me to the governor of Riau and asked his blessing for my undertaking. Despite his obstinate behaviour, Tabrani has remained on good terms with the local government and is admired by the general public. Networks count in Indonesia, and my connection with the governor and Tabrani proved to be helpful again and again.

Tabrani himself is well aware of the importance of (international) contacts. Since my return to the Netherlands he has supplied me with a wealth of valuable documentation via e-mail. Of course, he is using me for his cause as much as I am using him for my purpose. It is interesting to note that extended fieldwork developed since Malinowski's times has been replaced by a series of short fieldwork trips, supplemented with e-mail contact with one's interlocutors and the reading of local newspapers on the web.

Contested claims

To the ordinary people, land, not oil, is the most important issue. Plantation companies have in the past trespassed on the land used by

villagers. When a dispute erupted between villagers and plantations during the New Order of former President Soeharto, the local government usually backed the plantations. Nowadays, the local government takes a more impartial stance when it investigates the rights to a plot of land, and sometimes concludes that a plantation company must return land to villagers or pay them compensation. It has therefore become a common sight to see a group of villagers waiting on the

ber trade, it squeezed the whole village economy.

Another example of contested access (now in the juridical sense) concerns a village of tribal people called Sakai. The village, Penaso, was first abandoned when the road from Pekanbaru to Dumai was built, but later the inhabitants reoccupied the site. The Sakai village, which used to lie in forest land, is now half encircled by PT ADEI, a big rubber plantation in Malaysian hands. Last June labourers from PT ADEI intentionally destroyed four places considered sacred by the Penaso Sakai. Some of these places are old and have a unique religious and historical value. The Sakai sued PT ADEI for the damage done. In their suit they were counselled by the above-mentioned Tabrani, who has taken a sympathetic interest in them for years. After having submitted their complaint to the court of justice, the Sakai marched in protest to the Malaysian consulate in Pekanbaru, the office of the governor, the forestry department, the land registry, and the office of PT ADEI itself. The whole action is exemplary of the common wish in Riau to obtain justice, but also to refrain from mass vi-



The Riau road

square in front of the governor's office to hand over a petition to the governor. It has become worth the effort for the villagers to oppose a plantation company. The 'reformasi' has therefore led to more intensive conflicts between smallholders on the one hand and plantation and logging companies on the other. It is notable that in these and many similar cases, ethnicity does not seem to play a role. The dividing line between the parties is a socio-political one: villagers versus estates.

A good example of contested access (in the geographical sense) to natural resources is a dispute between the inhabitants of one particular village and a logging company. In 1998 the village handed over a road to the company without financial compensation, on the condition that the company would maintain it. The road was their only connection with the outside world and pivotal to the village economy. A year later the company drew the conclusion that the villagers used the road to export, among other commodities, timber. The company considered this wood its own, and defined the villagers' trade as theft of its standing stock of timber. To balk this 'theft', the company dug a five by seven metre wide hole in the road. The hole not only stopped the alleged illegal tim-

olence, as has happened so tragically in other provinces.

I read about the protest march online in a Riau journal, but the very first information about it was sent to me by Professor Tabrani and a Sakai head via e-mail. I interpreted this e-mail not only as a notification, but also as a request to support the struggle of the Sakai people. The event embodies the fact that it is no longer easy to keep aloof from social and political tensions. One is urged to take sides, the Indonesian citizen as much as the foreign anthropologist. ■

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See also:

<http://iias.leidenuniv.nl/iias/research/colombijn/>

For further reading on Riau, please see

Chou, Cynthia and Will Derks (eds)

Riau in Transition, Bijdragen tot de

Taal-, Land- en Volkenkunde, Journal of

the Royal Institute of Linguistics and

Anthropology, issue 153, 1997.

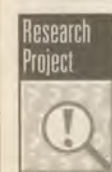


Demanding ten percent

Repossessing a Shrine in Riau

On June 1999, I received an e-mail from a well-known Riau Malay, notifying me that the workers of a sharehold company have destroyed a Sakai shrine and other locally meaningful sites. In the past few years, the shrine of Grandfather White-blood had emerged in associations with landright claims. A dispossessed group of Sakai had re-entered the woods to reappropriate an ancestral shrine and landscape. The political articulation with the sharehold company has not only caused a revitalization of some Sakai customary practices relating to the shrine. It has also introduced novel ways in relating to the shrine. Landscapes are never fixed but recreated, remodified and always renegotiable. By reappropriating the shrine and the surrounding land, Sakai not only retell the legends of the landscaped to visitors. They rework the stories as a cultural argument to accompany their legal attempts at repossession. Talking about landscape is not simply talking about culture, but about both customary and legal rights.

By NATHAN PORATH



The Sakai are a Malay-speaking indigenous people of Riau (Sumatra) who formally called themselves Orang Batin. In the past they lived in administrative territorial units called *pebatin* headed by a Batin headman appointed by the sultan of Siak. There were thirteen *pebatin*s that flanked the rivers of the area. Today, the *pebatin* system, which was the product of the Siak kingdom, has been smashed. The Sakai now live in Indonesian territorial villages (*desa*). Many have settled by the side of the highway which cuts through their traditional territory.

They form pocket settlements between a majority migrant population and are surrounded by oil-fields and rubber and palm oil plantations. Regional developments in the name and ideology of Development have dispossessed them of much of their traditional land area.

During the mid-1990s a well-respected, blind Sakai shaman, who was the Batin headman of the area before the change in village organization, had a dream. Grandfather White-blood called him to re-enter the woods and protect his shrine. The old shaman organized his married children and grandchildren into a group, and re-entered the woods. They formed a settlement beside the shrine. Before moving to live by the

shrine, the group of about fifteen families lived on a small area of land by the highway. They lived in a settlement with a high concentration of Sakai families all squatting on another's land. Surrounding them was a settlement of ethnically mixed migrants and the notorious brothel of the area.

To look at, the shrine is just a small burial mound surrounded by trees. However, this tumulus is considered magical ground possessing very strong powers although there are no pilgrimages or cults surrounding it. The shrine is merely part of the local landscape. People visit the shrine requesting aid in healing or for other endeavours. (Recently, some people also ask Grandfather White-blood for a winning lottery number.) The Sakai belief in the power of the ancestral shrine is part of a wider Malay belief in the power of graves of legendary people. These people were believed to have had saint-like qualities when they were alive. For Sakai the white blood running through Grandfather White-blood's veins was evidence of his uniqueness. Legends retell his exploits. For example, somewhere further upriver is the estuary of the Drunkard Waters. According to Sakai, once a year, the fish swimming through this estuary rise to the surface as though they were drunk, making it easy for people to catch them. According to legend, this was the place Grandfather White-blood resisted a Dutch attempt at capturing him. The colonials sent a ship of soldiers to search for the magic man. They reached the river-opening, and seven men hauled a rowing-boat and paddled up the river. As they were rowing, they came across a local man (of the *pebatin*) sitting on the edge of

the river. The Dutchmen asked the local man if he could take them to Grandfather White-blood. He agreed and accompanied the visitors in their boat. The Batin man led the Dutchmen to the estuary and then reapproached the Europeans. He told them that the man they were after was a magic man and therefore they were wasting their time in trying to catch him. The disbelieving Dutchman passed this off as local superstition. To prove his point, the Batin man, told them that with magic he could turn the waters into alcohol. The Dutchmen took his bait, and asked him to prove this. The Batin man put his finger in the water, and then offered the Europeans to drink it. They did, and immediately fell drunk, so drunk that they forgot their mission. The man then helped row the merry crew of Drunken Dutchmen back to their boat. Little did the colonials know that this man was Grandfather White-blood.

If legends of the shrine reveal how Grandfather White-blood helped transform the landscape, today Sakai are also transforming the landscape through their attempt at resisting further dispossession of land and reappropriating the shrine. When the group of Sakai families moved into the shrine area, they chopped some wood and built a fence and a gate around the shrine. They locked the gate and the shaman kept the key. They also emphasized the shrine's presence by erecting a sign post declaring that this was the shrine of Grandfather White-blood. Underneath the name they wrote a date +, -, 250 years, thus transforming the legendary reality of Grandfather White-blood into a historical fact.

Sakai have also been active in petitioning for the shrine and the surrounding land. On the 17th December, 1998, a large group of Sakai visited the newly appointed Provincial Governor as his official guests. One hundred and sixty-four individuals from four settlements were present and in the new spirit of *reformasi* could air their problems. One of the settlements represented were the people living by the shrine. Answering their request for schooling, the governor granted the four settlements a large sum of money for building schools. A month later, the headman of one settlement received audience with the Governor and petitioned for the land surrounding the ancestral shrine of Grandfather White-Blood. The Governor responded positively, and authorized a grant of 2000 hectares of land surrounding the shrine to the settlement. Until then, the Sakai group had been resisting the sharehold company's attempt at taking over the land. Regrettably, it seems then, that Sakai attempts at protecting the shrine were not fully successful. At this stage it is difficult for me to assess the amount of damage done to the site. Nevertheless, whatever the future outcome, the Sakai attempt at protecting the shrine presents an historical moment in the biography of Grandfather White-blood's shrine and the surrounding land. It is with regret that I received the news from Prof. Tabrani about the destruction of the shrine. ■

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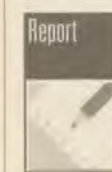
26 > 28 JULY 1999

YOGYAKARTA, INDONESIA

Continuity and Crisis in the Indonesian Economy

This is an exceptionally exciting time in Indonesia, caught in the toils of both sudden political change and mastering the current economic crisis. A link was forged between experiences from Indonesian economic history and today's predicaments and challenges during an international conference hosted by the Department of History at Gadjah Mada University in Yogyakarta in late July 1999. The conference testified to the recent revival of the field of economic history in Indonesia. The revival has been reinforced by intensified international co-operation and increasing contacts between historians and economists within Indonesia.

By J. THOMAS LINDBLAD



The Yogyakarta conference was in fact the second international conference held in Indonesia specifically devoted to Indonesian economic history (the first one took place in Jakarta in 1991). The meeting at Yogyakarta formed the conclusion of a four-year project of co-operation between Dutch and Indonesian economic historians sponsored by the Royal Netherlands Academy of Sci-

ences. Other sponsors of the conference included the Toyota Foundation and the Yayasan Pendidikan Kebangsaan in Jakarta.

The three-day conference, from 26 to 28 July, attracted participants from not only Indonesia and the Netherlands but also from Australia and Japan. The keynote address was delivered by Emil Salim, one-time Minister for Environmental Affairs and a former economics professor at the University of Indonesia in Jakarta.

The general theme of the conference was 'Crisis and Continuity: the

Indonesian Economy in the Twentieth Century'. This theme was discussed in twelve papers, one half about the late colonial period and the other half concerning the Soekarno and Soeharto periods. The level of analysis included both global approaches and detailed case studies. A few examples may suffice. Cees Fasseur (Leiden) analysed the failure of the Dutch colonial Government to implement an effective industrialization policy before the Pacific War, whereas Arjan Taselaar (PhD from Leiden) invited comparisons with the present day with his description of institutionalized links between private business and the colonial administration. At the level of case studies, Roger Knight (Adelaide) and Arthur van Schaik (Amsterdam) drew attention to the complexities of land and labour arrangements on Java sugar estates, while Y. Uemura (Hiroshima) offered insights into how government interference in local rice markets in 1918-20 actually worked out. Jamie Mackie

(formerly ANU, Canberra) urged for a reappraisal of Soekarno's achievements with respect to nation-building in Indonesia. Two Yogyakarta economists, Laksono Trisnantoro and Budhi Soesetyo, introduced a historical dimension into the young field of health economics in Indonesia linking disparities in treatment and quality to political choices. Proceedings based on a selection of all these contributions will be published as one or two special issues of the Yogyakarta history journal *Lembaran Sejarah*.

At the Yogyakarta conference the conventional setup of individual presentations was supplemented by three separate panel discussions. One concerned a new comprehensive textbook on Indonesian economic history that is being prepared at the present by a team of authors consisting of Thee Kian Wie (Jakarta), Howard Dick (Melbourne), Vincent Houben (Passau), and J. Thomas Lindblad (Leiden). The penultimate manuscript of the book was presented to the conference participants and subjected to a critical examination. The book is scheduled to appear in the year 2000.

A second separate panel inevitably focused on the current Asian crisis. Anne Booth (SOAS, London) placed the decline in income and employment since 1997 in a historical perspective and discussed the agenda for economic reform, whereas Sri Adiningsih (Gadjah Mada) offered an overview of the liberalization in Indonesian banking that preceded the crisis.

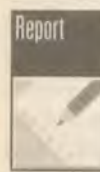
The final day of the conference was largely devoted to yet another separate panel containing presentations by so-called 'young' Indonesian research in economic history, i.e. reports on research in progress in preparation of MA or PhD theses. Topics ranged from legal arrangements in the feudal economy of the Central Javanese sultanates in the nineteenth century to labour relations in contemporary North Sumatra or the successive technological upgrading in Indonesian textile manufacturing. Two presentations originated in a larger project on the history of the Jva Sea region between 1870 and 1970 based at the Diponegoro University in Semarang and one individual project explored regional economic development in Besuki in East Java. The three panels during the conference underscored the strong international dimension in current synthesis in Indonesian economic history as well as the immediate link with today's urgent issues. Last but not least, they made clear that a young generation of Indonesian historians, devoted to their country's economic history, is taking shape and prepared to carry on the work of previous generations. ■

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Biak in Nijmegen

For two semesters the amazing language of Biak has been being studied at the Catholic University of Nijmegen in a linguistic fieldwork course conducted with the aid of a native speaker. The language is typologically extraordinary in that it has grammatical gender, but only in the plural, not in the other numbers (singular, dual, trial). But this is not all that is amazing.

By HEIN STEINHAUER



Biak is an Austronesian language which is spoken in various dialects in the Schouten Islands, in parts of the Raja Ampat archipelago, and in settlements along the north coast of the Bird's Head Peninsula of West New Guinea. The estimated number of speakers must be well over 50,000, which makes it one of the biggest languages in that part of Asia. Yet it is under pressure from the language of school, church, government, and television, Indonesian. As a result a clear shift towards Indonesian (or rather a local variety thereof) can be observed in the more urban environments: outside the market in the district capital of Biak on the island of the same name, it is rare to hear this language spoken.

The first reports on the Biak language date from the middle of the 19th century. The missionary Van Hasselt published a grammatical sketch in 1905. A short dictionary appeared posthumously (1947). The missionary-anthropologist Kamma published quite a lot about Biak customs and the messianistic movements which were prevalent among the people, but nothing about the language. He did collect heaps of Biak

stories, typewritten by Biak informants and/or by himself, single-spaced and without margins (paper wasn't easy to get in the field in those days), all dated prior to the mid-1950s. His – unordered – archives were inherited by the Dutch anthropologist Jelle Miedema and are kept on the premises of the IIAS.

Van Hasselt was still the most recent source for the language when the Indonesian lexicographer Soeparno, working with students from Biak in Yogyakarta, wrote a Biak-Indonesian dictionary (1975). It was his findings which put me on the track of the gender phenomenon.

In the early 1980s several Indonesian anthropologists studied in Leiden in one of the sandwich programmes which were still in full swing at that time. With one of them, Johsz Mansoben, a native speaker of Biak, I started to work out Soeparno's findings. However, both he and I had to meet deadlines. His resulted in a dissertation on the traditional political systems in Irian Jaya. Mine in a paper on number in Biak, which left many problems undecided, but which made one thing clear: Biak did have a gender opposition in the plural whereas in the singular, dual and trial it had none.

One illustration may suffice. From the nominal bases *in* 'fish' and *rum*

'house' the following noun phrases can be formed:

- *in i* 'the (one) fish',
rum i 'the house'
- *in sui* 'the two fish',
rum sui 'the two houses'
- *in skoi* 'the three fish',
rum skoi 'the three houses',
but
- *in si* 'the (many) fish',
rum na 'the (many) houses'.

That Biak had a gender opposition at all was unusual: grammatical gender is not a feature of Austronesian languages so far west.

Most unusual, however, was the curious distribution of the opposition, which was a counter-example to the



Hein Steinhauer (centre) during the course on Biak in Nijmegen

alleged (and indeed plausible) language 'universal' that a language must have at least as many gender oppositions in the singular as it has in the non-singular. Since then more counter-evidence has been reported, much of it derived from Berber languages, but the Biak pattern seems to be paralleled only by one other Austronesian language, Marshallese. Further research into the question

whether this is a case of parallel development or of common origin (less likely) is needed.

More research was needed for Biak into the meaning of the grammatical gender, into the extremely complicated deictic system, and into the structure of noun phrases in relation to that deictic system. Only when I was asked to do a linguistic fieldwork class at the Catholic University of Nijmegen did the opportunity present itself. With five dedicated students and the help of the unsurpassed Zacharias Sawor as a native speaker, we have been studying the language since January last year. Several of the texts from the Kamma archive were analysed. With the aid of discovery tools, developed by the Nijmegen-based Max Planck Institute for Psycholinguistics, we have been trying

to tackle the problem of the deictic system. Many problems remain. One example will illustrate the nominal phrase structure and definiteness marking.

The phrase 'the fish which swims under the house' (traditional houses are built off-shore) is: *in ve-bur ro rum-ya vavn-di ni* (fish which-swim in/at house-the space.below-the/its the), whereas 'the (many) fish which

swim below the two houses' becomes: *in ve-bur ro rum-su-ya vavn-su si* (fish which-swim in/at house-DUAL-the.space.below-the.DUAL the.PLUR).

The semantic difference between the 'si' and the 'na' class of nouns is not yet clear. What are obviously animals (including human beings) belong to the 'si' class, but so do things which in the common European perception are 'inanimate', such as spoons, plates, stars, drums, bananas, and oranges, whereas comparable objects such as knives, cups, trees, and fruit belong to the 'na' class.

One more finding is worth mentioning. Biak presents one of the rare examples of a sound change in progress. It distinguishes a voiced bilabial stop [b] and a voiced bilabial fricative [v]. To the Dutch ears of the Protestant missionaries this could not be true, and they wrote b for both sounds and pronounced them as [b] in their sermons. Today it is for native speakers a sign of cultivated language use if one does not make the difference.

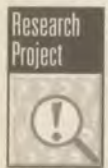
Biak shows features of Austronesian languages further to the west, but it also has characteristics of Oceanic languages. It is highly likely that there have been mutual influences between Biak on the one hand and the various Non-Austronesian languages of the Bird's Head and North Halmahera. The future of most of these languages is bleak. (Further research is urgent. ■)

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Traditional Malay Literature

Traditional Malay literature – one of the major literatures of Southeast Asia, which combined ethnic and inter-ethnic functions, represents an important part of the cultural heritage of the peoples of Malaysia, Indonesia, Brunei, and Singapore. In its multifarious aspects and manifestations this heritage continues to influence and inspire the literary process in all these countries. In recent decades, thanks to the efforts of a number of scholars, first and foremost European, Malaysian, Indonesian, and Australian, knowledge of traditional Malay literature has broadened and deepened considerably.

By VLADIMIR I. BRAGINSKY



Many new publications of traditional works and new stimulating studies of a general and a particular nature, including those devoted to its literary history, have appeared.¹ Be that as it may, ever since the well-known History of Classical Malay Literature by R. Winstedt – first published in 1939, after that only slightly revised and by now very much antiquated both in the facts it contains and in its theoretical background – no other comprehensive history of traditional Malay literature, written in any European language, has seen the light of day. It is to fill in this gap that is the task of the project 'The Heritage of Traditional Malay Literature'.

The project is designed to meet the needs of both scholarship and education. As it has been carried out by Prof. V. Braginsky (SOAS) – the organizer and the author of the bulk of the book – Dr N. Phillips (SOAS) and Dr G. Koster (Universiti Sains, Malaysia), financed jointly by the British Academy and the IIAS, and planned to be published by KITLV Press, it therefore represents the result of British-Dutch cooperation.

The project includes a description of the oral traditional literature of the Malays, a reconstruction of Old Malay literature (7th–14th c.), a detailed analysis of the early Islamic (14th–16th) and the classical (16th–19th c.) periods of the literary evolution, as well as a study of the principal changes characteristic of the early stage of the transition to modern literature.

The history of traditional Malay literature is viewed as a dynamic process – as the development of integral literary systems, replacing each other in the course of social, cultural, and religious changes in the region, subject especially to the process of Islamization. These developments are analysed both externally – from the point of view of a modern scholar – and, for the first time, from the viewpoint of the traditional Malay conception of literary creativity. It is precisely the reconstruction of this conception and of the functions of literature that made it possible to discern an integral hierarchical system in the totality of traditional Malay works, particularly those of the classical period. In that period, in spite of the heterogeneity of the constituent elements of the literary system, its unity was based on the Islamic literary self-awareness which permeated Malay culture. The Islamic doctrine of Muhammad as the Logos – the support of everything created – stipulated this unity. The hierarchical structure of the system was ensured by the fact that every group of literary genres corresponded to a definite level in the hierarchy of the Universe and of its counterpart – human psychic-somatic hierarchy. The fantastic

adventure romances (*hikayat*) and romantic poems (*syair*), endowed with beauty (*indah*), were intended to harmonize the soul and to instruct in courteous behaviour. The intellect was strengthened by the 'benefits' (*faedah*) of the didactic works ('mirrors' – *hidayah*, 'framed tales') and 'chronicles' (*sejarah*, *salasilah*), more historiographic than historiographical in their nature. The 'spiritual heart' – the organ of mystical intuition – was prepared for the divine illumination by the hagiographic works, Sufi allegories and the religious-mystical 'literature of kitab (treatises)'.

The development of literary self-awareness in the theoretical sphere was coupled with the emergence of literary synthesis in the sphere of creative practice. The basis for this synthesis was prepared in the Early Islamic period, when the works belonging to Hindu-Javanese and Arabic-Persian literary circles, after passing through the 'filter' of the Malay tradition, came into contact with each other within the confines of the Malay literary system as an integral whole. In the classical period the process of Malayization, transformation, and synthesis of the heterogeneous elements gained in intensity and, proceeding from the principles

of Islamic literary self-awareness, these elements were fused within the confines of a new unity – an individual literary work, be it a chronicle, a fantastic adventure romance, or a poem of love, whether historical or allegorical content. Finally, beginning from the second half of the 18th century, the dissolution of the synthesis started as a result of the deepening Islamization, and Malay literature has gradually approximated the model of late-medieval Arabic literature.

Within the framework of the literary developments outlined, the origin and evolution of all genres of traditional Malay literature are studied and the most important and characteristic pieces of literature belonging to these genres are analysed with a special reference to their poetics, meaning, structure, and function. ■

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East
Asia

P. R. CHINA

JAPAN

KOREA

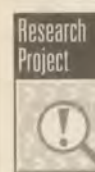
MACAO

TAIWAN

The Myth of Labour
Relations in Overseas
Chinese Enterprises

The scenario of idyllic labour relations in overseas Chinese-invested enterprises can be viewed as a myth. When overseas Chinese entrepreneurs claimed that they shared the same cultural values as the mainland Chinese, and could therefore take advantage of the cheap labour and favourable investment conditions in South China, none of them could have expected to encounter a 'cultural shock' in their hometown business operations. Although both overseas Chinese employers and migrant workers represent 'sojourner' populations with a similar purpose, namely to make money in South China, the conflicts between them reflect more than just labour-management disagreements; they also illuminate disparate cultural backgrounds and experiences. These factors have contributed to the complicated labour relations in the enterprises.

By CEN HUANG



This paper intends to explore the causes of the conflicts and problems between migrant workers and their 'foreign' employers in a broader social and cultural context. The objective of the paper is not to deny the existence of abusive, unfair, and inhuman treatment of migrant workers in some East Asian foreign-invested enterprises. Nor is its intention to defend the management of these enterprises. The author argues that the incidence of labour abuse, and subsequent unrest, is much more complicated than a simplistic, orthodox Marxist interpretation of the exploitation of migrant workers by foreign owners and managers.

Researchers have hypothesized that different socio-economic and educational backgrounds result in different attitudes and expectations towards work. Their work brought to light that there were various contrasting characteristics between overseas Chinese employers and migrant workers, which may help understand why and how some problems and conflicts were created in these enterprises.

Mobility was a fundamental contrasting characteristic between the two groups involved. Most migrants we interviewed came to South China with an unambivalent purpose, namely to earn money and then go back home within a matter of a few years. They were extremely mobile. In contrast to their own flexibility, the employers wanted their workers to remain in long-term employment and worried about the high turnover of the labour force.

Loyalty versus trust the second contrasting feature. All employers demanded their workers be loyal. Some

were left unsupervised, they started putting things together in their own way.' Others complained about the poor hygiene habits of the rural migrants. A manager said, 'If you do not have heavy fines on spitting and littering, you will have a very dirty workplace.' The empirical data demonstrated that socio-economic status was an important determinant in the amount of human capital investment and subsequent economic success. Work attitudes were related to a person's personal habits and educational level. Many employers indicated that the best way to train the poorly educated rural youth in labour-intensive factories is by implementing highly restrictive rule and military exercises.

As was to be expected, the migrant workers told a different tale. Many were particularly angered by the excessive and extreme restrictions imposed on them. They accused the employers of never showing any respect and trust towards workers. One worker told us, 'What is really unfair is that the managers do not believe us when we are really sick. They treat us as though we are all liars even when some of us almost fainted at work.' Another worker said, 'The supervisors are always rude and bad tempered. Their only concern is about the productivity and they never care about what we want.' The workers made no bones about the fact that the most difficult thing about working in the enterprise was the detailed and unfair rules, regulations and fines, which were construed as being to make them feel inferior and subordinate.

When confronted by the criticisms about their despotic management approaches, most employers felt that they had been misunderstood. One of them stated, 'It was not fair that the press also attacked us for exploiting workers in China. We are not exploiters, but producers. We are exploited by the international markets, these are the real exploiters.' Many employers interviewed shared this view. They tended to defend themselves by pointing out that disciplinary measures were always counter-balanced by an appropriate use of incentive programmes to induce workers to be compliant towards rules and increased productivity. They argued that contrary to the bad press they frequently received, they had imple-

mented 'good, sensible systems of rewards and fringe benefits' that included insurance, subsidized accommodation and meals, organized recreation and social activities, and medical benefits. Some felt that authoritarianism often went hand in hand with paternalism and could not see anything wrong with it, particularly when dealing with workers in a Chinese cultural milieu in which such practices should be regarded as goodwill. Despite what the scholarly literature says about 'trust' as a factor in the management of Chinese enterprises, it is clear from this study that many employers need to work more on this dimension by providing more benefits, and by displaying more respect and creating a more friendly

the strict workplace discipline. One of them said that she felt she had learned more, while another suggested she came to appreciate good work practices only when she found herself working in a less ordered environment. Yet another decided that discipline had helped her to develop better skills and her colleague noted that discipline actually provided her with a better work routine.

Conclusions

In many ways massive rural labour migration in China since the 1980s has become part and parcel of an ancient saga. The departure of millions and 'becoming 'Other' is an experience known to tens of millions of overseas Chinese around the globe and over the centuries' who have stepped across the borders that defined their identities to brave a life in an unknown realm. Back in the late 19th century when many young peasant boys migrated to Southeast Asia from their home villages in Guangdong and Fujian, they probably had the habits and the mentality of peasants, very similar to the migrant workers today. And yet a century later, the descendants of the early immigrants have become capitalist entrepreneurs coming back to South China to operate export-oriented factories. The phenomenon of massive migrant rural youth in overseas Chinese enterprises has made this ancient saga more mythical, not only because the two groups are identified as emigrants in an unknown land, but also because they both claim to share a similar culture and linguistic background, which were assumed to be an advantage to them both in realizing their dreams of economic profit in South China. The conflicts and misunderstandings created on this basis of their 'shared' cultural affinity and different expectations have contributed to many management-labour problems in the enterprises. This paper has explored some of the basic fabric of the complicated relationships between migrant workers and overseas Chinese employers. The study was unable to verify systematically whether or not these were common occurrences, but at least it has managed to represent the stories from the sides of both employers and workers. It is hoped that through the balanced analysis of the perception and experiences of the both parties involved, labour relations in overseas Chinese enterprises will be able to be better understood. ■

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'Becoming 'Other' is an
experience known to tens
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and over the centuries'
■

work environment. They also need to acknowledge the rural, 'cultural', background of their workers.

The employers complained about the above difficulties, but they nevertheless admitted that most of the migrants were bright, kind-hearted, and not always malicious. They also appreciated the way workers really put their backs to the wheel. The problems were blamed on two points. One was to the failure of education in rural China, which completely ignores moral education (such as the inculcation of honesty, respect, and hard work) and the lack of basic vocational skill training in the curriculum. The narrowly defined national curriculum which is designed only to qualify pupils for university entrance examinations had left the majority of rural youth with little preparation to be able to adjust to working and living independently. The second culprit was a misunderstanding about the issue of cultural affinity current among the employers. What surprised the overseas Chinese employers most was that such an assumption of cultural affinity in many cases was no longer valid in their South China operations. Many also admitted they were surprised by the numerous problems that had emerged in industrial relations.

Despite their dislike of the authoritarian and regimented nature of their enterprises, the migrant workers we interviewed admitted the merits of

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19 > 21 AUGUST, 1999
BUFFALO, UNITED STATES OF AMERICA

Turning Points in Historical Thinking

'In recent years,' Georg Iggers, an internationally recognized authority on the study of historiography, remarked in his keynote speech at the conference on 'Turning Points in Historical Thinking: A Comparative Perspective', 'there have been increasing attempts at comparative history and hardly any at comparative historiography.' But a sound approach to comparative history, Iggers stated, required 'a reorientation in the ways in which historians approached history.' His comments were agreed with by most participants at the conference, held in August 1999 at State University of New York at Buffalo, where Iggers served over twenty years as both professor and distinguished professor of history.

By Q. EDWARD WANG

Report

The theme of the conference, as stated by its organizers, 'is to identify turning points in historical thinking in world cultures, with a focus on Chinese and Euro/American historical traditions.' As a working concept, the so-called 'turning point' is defined as 'a fundamental change in one's perception of the past that occurs in a historical time and has a far-reaching influence in the later period.' Such 'turning points' should lead to the rise of new schools in historical writing and new philosophies of history, hence contributing to a new form of historical thinking that (re)shapes one's vision of the past, the present, and the future. This new historical thinking can exert its influence within its own culture, or without, having an international, cross-cultural impact.

Centring on its theme, the conference was designed to tackle three tasks: 1) describing turning points in historical events in different cultures;

2) comparing and contrasting the occurrences of the turning points in various cultures from a global perspective; and 3) identifying cross-cultural influences in making changes of historiography and historical thinking. In Chinese historical culture, for example, there were three readily identifiable 'turning points' that occurred during the Qin-Han period (3rd century BCE – 3rd century CE), the Song Dynasty (10th and 13th centuries), and the 19th and the 20th centuries, respectively. These 'turning points' divided Chinese history, at least in regard to its cultural development, into three major periods, comparable to the well-known tripartite scheme (ancient, medieval, and modern) in European history. It is also possible to draw a similar conclusion by looking at other cultures, in which 'turning points' of the similar magnitude could also be identified in the course of historical movement. But prior to the worldwide expansion of capitalism, these 'turning points' were generated for different reasons, and the differences make comparative study a worthwhile endeavour. In modern

times, by contrast, ideologies such as nationalism, Marxism, and liberalism have often had a cross-cultural impact, resulting in a more complicated and hence a more colourful outcome of the change of historical thinking.

As the conference was aimed at addressing major changes in historical writing and thinking from a cross-cultural perspective, experts on both Chinese and Western historiographical traditions attended. To enrich the mixture even more, the organizers also invited scholars specializing on historiographies of other cultures to join the discussion. This cross-cultural intention, was also manifested in its programme which was divided into six panels according to chronology and each panel mixed historians from different fields, enabling them to exchange ideas among themselves and with the chair and the commentator, who, coming from yet another field, could add spice to the variety of the panel.

Such international co-operation was demonstrated on all the panels. When Benjamin Elman (UCLA), for instance, posited a 'fourth turning point' in the development of Chinese historical thinking that occurred during the 17th and the 18th centuries, Achim Mittag, a German China scholar and a former IAS fellow, modified Elman's thesis by offering a broader, hence a global view of the change. In commenting on their papers, Jörn Rüsen, a noted historical theorist of Kulturwissenschaftliches Institut of Essen, Germany, shared his thoughts on 'multiple modernities,' using East Asia as a prime example.

International exchange, of course, does not mean that everyone shares the same view. In discussing the post-modern challenge to history, Keith Windschuttle, an Australian author of the well-circulated book *The Killing of History*, attacked, as was only to be expected, the theoretical underpinning of post-modernism. His criticism was shared by Zhilian Zhang of Peking University, who basically viewed the post-modern phenomena as products of an 'unhealthy' development of Western capitalism. But Richard Vann, a long-time editor of the *History and Theory* and Arif Dirlik (Duke University) defended the opposite point of view. As Vann cited many examples from recent developments in Euro-American historical writings to support his sympathetic view, Dirlik, an expert on modern China, discussed possible alternatives to approaching the relationship between post-modernism and history.

While it generated more questions than answers, the conference offered an 'excellent opportunity,' as one participant put it for scholars of different cultural and intellectual backgrounds to exchange and discuss ideas concerning the issues of historical study. This kind of exchange, as summarized by Ying-shih Yu, an acclaimed Chinese intellectual historian from Princeton University, would help the work of the scholars in the Chinese study field most directly. Echoing Iggers' observation in his keynote speech, Yu, who gave the concluding remarks at the end of the conference, stated that there was an urgent need to overcome a 'self-imposed Oriental-

ism' that pitted China against the West in a dichotomy, failing to acknowledge the specificities of both traditions, let alone adopting a broad, cross-cultural approach to comparative historiography. Realizing the need for changing the ways historians study history, therefore, may well be one of most important outcomes the conference has reached.

Funded mainly through the Chiang Ching-kuo Foundation in Taiwan, the conference was co-sponsored by the International Project on Chinese and Comparative Historiography based at City University of New York (cf. IAS Newsletter No. 16, p. 30) the International Commission for the History and Theory of Historiography (of which Iggers is president), and the East Asian Studies Program at SUNY Buffalo. ■

The papers given at the conference are now being revised for publication.

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Q. Edward Wang, The author is one of the organizers of the conference and chair of the History Department at Rowan University, New Jersey, United States. He would like to thank Dr Thomas Burkman, the director of East Asian Studies Program at SUNY Buffalo, for helping organize the conference.



Liu Fang played the pipa solo in Tan Dun's 'Ghost Opera' at the recent CHIME meeting in Prague

SEPTEMBER 1999
PRAGUE, CZECH REPUBLIC

Fifth CHIME Conference Music in cities, music in villages

In the study of Chinese and East Asian music, urban genres are more widely promoted and more thoroughly studied than their rural counterparts. The fifth annual CHIME conference, which took place in September 1999 at the Academy of Music in Prague, focused on musical contrasts between villages and cities in China and East Asia.

By FRANK KOUWENHOVEN

Report

Judging from the many paper presentations, it is in the very interaction between urban and rural society that Asia's musical culture is – and has always been – at its most vibrant. A major concern is that rural genres consistently receive too little attention from scholars. One reason is that travelling and research in Asian rural areas can be a rather demanding experience. Another reason is that, for a long time the existence of numerous

rural music traditions has simply escaped the attention of most (Western) scholars. Many kinds of music genres in China (notably ritual music) have been revived only in recent years. So far they have barely been described or explored. In this respect, every new CHIME meeting has led to surprises and new discoveries.

CHIME, the European Foundation for Chinese Music Research, now in its ninth year of existence, has rapidly established its position as an essential platform for scholars and students of Chinese and East Asian music and musical ritual. The eighty-odd partic-

ipants who met from 15 to 19 September in Prague for the Fifth CHIME conference came not only from obvious backgrounds like musicology, sinology, and anthropology, but also included art historians, archaeologists, and journalists. Speakers examined a wide range of genres, from Buddhist ritual to forms of Asian local opera, story-telling, folk songs, and pop.

Clearly, the lines between 'rural' and 'urban' cannot and should not be drawn too sharply. Many new hybrid forms of music began life in cities, from Peking Opera to pop and symphonic music, but the ongoing urbanization of rural areas in Asia is anything but a one-way process. There is a continuous interplay between rural and urban music traditions. Pop musicians borrow elements from Buddhist chants or folk music

The Legacy of Macau

At midnight on 19 December 1999, the old Portuguese-Chinese city of Macau has reverted to Chinese sovereignty, 442 years after its founding. Except for some of its inhabitants (notably the five percent Portuguese, other Europeans and non-Chinese), no one seemed to be overly concerned with this change of status. There was no public debate either in the local press or in the international media about the implications of this change-over. This was in marked contrast to the clamour and anxiety in Hong Kong in the last few years preceding its hand-over a few years ago. Macau, one of the oldest and most intriguing 'colonial territories' of the West therefore raises several questions. Why is it different? How has it prepared for the return to China, and what will be its legacy and future as a specific urban culture?

By J. ABBINK



As an industrial and trading centre, Macau (at present a city of some 460,000 people) has, at least in the past century, always stood in the shadow of Hong Kong, located opposite Macau on the other side of the Pearl River Delta. Macau's history, however, is more ancient and diverse. The fact that its status as a Portuguese territory was not forced upon China after a military defeat (as was Hong Kong in the treaty after the Opium Wars), may have contributed to a pattern of mutual tolerance and of gradual rapprochement with China.

Macau (in Chinese: Aomen) was founded in 1557 by Portuguese seafarers, traders, and soldiers, with the permission of the local Chinese governor in Xiangshan. The rocky peninsula was virtually uninhabited, but there was a Chinese temple dedicated to the goddess Mazu, or

Amá, at the southern end, and there were fishermen active in the bay area. Since that date, Macau saw a remarkable development into a fast-growing entrepôt city, with great ups and downs in its fortunes. There is also a unique urban quality that has enveloped it in the course of centuries, confirmed by its proud residents and experienced by many visitors as an elusive combination of faded colonialism, isolation or independence, (past) grandeur and economic wealth, and a specific identity constructed from the mixture of Portuguese-European, Asian, and Chinese elements. (The best evocation of this is given in Porter 1996, who writes a sensitive, historically grounded portrait of Macau's uniqueness). Indeed, while geographically and culturally a meeting place of 'two different worlds', symbolized by the 'Barrier Gate' with which the Chinese had sealed off the city from the mainland, Macau has been just as much characterized by a mingling of those worlds, and by a re-

sultant social fluidity and cultural hybridity. The Chinese immigration into the city was always strong (formally allowed since 1793), and frequent social and marriage relations between the various population groups were notable. There has emerged a specific group of 'Macanese people', with a unique style, identity and a local Creole language (Batalha 1974), and they have been the mainstay of Macau society.

This situation of contact and mingling, brought about by economic interests, did not mean that Macau was always a peaceful place, or was without a strong social hierarchy of classes and ethnic groups and great differences in power, wealth, and privilege. The contrary was true. There was no question about the Portuguese and later Macanese elite being the masters. But comparatively speaking, Macanese history has been marked neither by great rebellions and violent struggles among its inhabitants, nor by acrimonious, implacable conflict with the Chinese on the mainland. The sovereignty question was not pushed to a confrontation either – the Chinese never ceded to the Portuguese in this matter, and the Portuguese did not insist on a full and unambiguous legal status in terms of a treaty. The history of Macau has also been characterized by a strong sense of independence towards both China and Portugal.

Intermediary

Historically, Macau can be considered one of those urban precursors of the 'global economy' as we now know it. Alongside Goa and Malacca, it was a pioneer mercantile settlement of the Portuguese on the trade route from Europe to the East and Far East (some of the main items were silk, silver, cloth, brocades, pearls, amber, porcelain, spices, and agricultural products) and became a very important entrepôt in the period from the 1560s to the 1640s, after which a decline set in (Boxer 1974). The wealth it acquired then has been the basis for its expansion and its attraction ever since. The city experienced periods of boom and severe decline, accompanied by a certain sense of social and cultural isolation, but it never went out of business. It retained a vital function in the emerging global economy, opening up new vistas for personal advancement, and stimulating production and industry in China and Japan. In an economic sense, Macau always kept a role as an intermediary between East and West, and between the mainland and the coast.

In the 18th and 19th centuries, Macau revived its role and capitalized on the emerging trade with the Chinese hinterland, which induced many regional Southern Chinese traders to choose Macau as their headquarters. Throughout its history, the city created new opportunities for the mainland Chinese, as witnessed by the steady immigration to the town. (In the late 19th century this was driven largely by rural poverty and destitution in China.) The city also expanded its role in the trade of new products like tea, (illegal) opium, and contract labourers or 'coolies' (see below). In the late 19th century, nevertheless, Hong Kong grew in importance at the expense of Macau.

In a cultural sense also, Macau was also a precursor of a global society, a microcosm of globalized culture before its time. For instance, it was a focal point of early religious, techno-scientific, and cultural contact and exchange between the West and China (and Japan). The Jesuits settled in and around Macau (from 1561) to prepare for the Christianization of China (largely unsuccessful), and in the early nineteenth-century Protestants did the same.

When we as late 20th-century social researchers and historians are more than ever interested in the interface of the local and the global, Macau is an intriguing early example to explore this juxtaposition: a place of an admixture of peoples, languages, and ethno-cultural styles. This mix is also evident in the fascinating design and architecture of the city, with its plethora of churches, monasteries, forts, Chinese temples, and gardens. It is in the interstices between the different styles – which, however, do not exactly resemble any of those found in the Portuguese or Chinese 'motherland' – that the space for imagination and romantic imagery of Macau, as urban experience and lifestyle, could emerge.

'Coolies'

But an inextricable aspect of 'globalization', especially in its early expansionist forms, is force, violence, contestation: the seamy side of history. Here, Macau was no exception: the Portuguese were not particularly benevolent masters to their Chinese and other subjects; most of the city was built on African slave labour, and after the decline of the commodities trade and the rise of Hong Kong in the second half of the 19th century, it became a centre for the trade in human labour, in 'coolies', virtual slaves, who were recruited by, or offered themselves unknowingly to, Macau traders for indenture. They came mostly from the mainland. Many girls were also sent to Macau and other places by Chinese families and became domestic workers and prostitutes. In the early decades of the 20th century, Macau was one of the 'cities of sin' (De Leeuw 1934), a seamy place rife with gambling, drugs, crime, prostitution, contraband, and racketeering. Macau gambling syndicates enjoyed the proverbial bad reputation. Many literary evocations of this dark side of Macau exist (Kessel 1957). Gambling still exists as one of the central pillars of the Macanese economy – the city does not and cannot deny its past. There are eight big casinos, frequented by hundreds of thousands of mostly Asian visitors, but they are now 'orderly businesses'.

In the 1990s Macau entered another new phase in its history. While still a mercantile and industrial city, more strongly than ever connected to the modernizing Chinese hinterland, it is now concentrating on entertainment and tourism, which at present generates about 45% of its GDP. In 1996, a new international airport was opened on the nearby island of Taipa, connected to Macau by a large new bridge.

As a result of the successful reorientation of its economy, the social life and character of the city is changing significantly. The old, elu-

sive urban atmosphere – including the architecture of the past – is greatly threatened. Indeed, the image of Macau's past as a unique city – not Chinese, not Portuguese, not classically 'colonial', but all these together – is cultivated in the new tourist discourse; but paradoxically, in this period of social change and of frantic construction of a new, hard urban landscape (high-rise hotels, gambling palaces, and office blocks), its material signs are being endangered by demolition and decay. This is one of the challenges that the new Macau has to deal with under Chinese sovereignty. In his book Jonathan Porter cites a Macanese antique dealer, who, shortly after the 1985 announcement that China would regain sovereignty over Macau, started packing his things to go to Portugal, saying that Macau would hardly survive two years.

This may be too pessimistic; but question marks do indeed remain. Will Macau recede into its Chinese background? Is a Macanese identity – culture, social structure, language – viable in the long run? Will the Euro-Portuguese heritage vanish or be absorbed into a broader Chinese urban culture? Research into many aspects of this fascinating and dangerous place remains to be done. In light of the above questions, it would be highly satisfying to see inquiries into: the social structure and identity of the Macanese elite; possible conflicts between the different groups that form Macau society; the changing Chinese views of Macau throughout history; Macanese folk religion and the changing role of the many public festivals of the city as markers of identity and community. Whatever changes will occur now that the Barrier Gate has been demolished on 20 December 1999, Macau's mysteries will not disappear from one day to the next. ■

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for their commercial songs, but these songs then often find their way back to the countryside, where they are immediately 'recycled' in folk music repertoires, a point raised by Adam Yuet Chau in his paper on folk music in Shaanbei. The interaction is rich and complex and cannot be captured in simple models, as was also clearly illustrated in contributions by Daniel Ferguson (Cantonese opera), Tan-Hwee San and Tian Qing (Buddhist music), Mercedes Dujunco (Vietnamese opera), Nathan Hesselink (Korean percussion music) to mention only some.

In Asia, music is travelling ever more easily thanks to an increased social mobility and because of new modes of communication. The greater mobility does not depend on economic factors alone, but also on such aspects as natural disasters (floods, droughts, famines), which drive thousands of people away from their native areas. The ebb and flow of musical cross-fertilization in Third World regions may well be partly related to the fluctuating water levels of the big rivers. Preconceived ideas about contrasts between urban literacy/education and rural illiteracy were called into question by Kathy Lowry and other presenters. Czech and Polish scholars offered various interest-

ing contributions. Hopefully, contacts with Central European scholarship can be extended at future CHIME meetings. The hosting organization, the CCK International Sinological Center at Charles University, put on a programme of a number of fine concerts to bolster participants' spirits. The Moravian Philharmonic, led by Wang Jin, played new music from China, and there were concerts by the Beijing Buddhists, Han Tang Yuefu (Taiwan), and numerous fine solo players from Mongolia, Korea, Japan and China. Dr Lucie Olivová and her colleagues in Prague are to be congratulated on their wonderful work in making this meeting possible. ■

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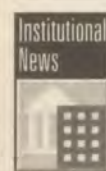
Written Sources on Yao Religion in the Bavarian State Library

Two passes guan, obstructing a child's fate because of an unfavourable birth horoscope, from a Yao divination manual (Bavarian State Library, Cod.sin. 346)



Over the last few years, the Department for Rare Manuscripts of the Bavarian State Library has acquired a collection of more than 1000 manuscripts pertaining to the Yao, an ethnic group living in China and the states on its southern border. To make the manuscripts known to the public and available for further research, a Yao Project was launched in 1995 by the departments for Chinese Studies of the Universities of Munich and Hamburg and the Bavarian State Library. The project is supported by the German Research Association (Deutsche Forschungsgemeinschaft) and the Foundation of Friends and Patrons of Munich University (Münchener Universitätsgesellschaft). An exhibition of selected manuscripts rounded off the project in November 1999.

By SHING MÜLLER, LUCIA OBI, AND UTA WEIGELT



The Yao collection of the State Library consists of more than 1000 manuscripts. The earliest date back to the beginning of the 18th century, the latest to the 1980s. They originate from Thailand, Laos, Vietnam, Myanmar, and the southern provinces of China Guangdong, Guangxi, Guizhou, and Yunnan. The manuscripts are written in Chinese characters, most of them being religious manuals. Canonical and liturgical texts for initiations, communal sacrifices, and funerals show clear relations to Chinese Daoism. Looked at along with textbooks for children, mythical-epical songs, manuals for divination and therapeutic treatment by exorcism as well as various other documents they give an insight into the social and religious life of the different Yao groups.

The research team of the Yao Project, headed by Prof. M. Friedrich (University of Hamburg) and Prof. Th. O. Höllmann, consists of X. Götzfried, S. Müller, and L. Obi (all Munich University). One of the main aims of the project is to make the Yao manuscripts accessible and to contribute to a methodological approach of using written sources as a basis for research into Yao religion. A database noting date, regional origin, and persons mentioned has been produced in order to classify and analyse the manuscripts. The results will be published in Germany as a catalogue in the series *Index to Oriental Manuscripts* (Verzeichnis der Orientalischen Handschriften in Deutschland).

As the manuscripts cover a period of over 260 years and a wide geographical range, it is not only possible to find information on related families, clans, and ethnic groups but also on the relationship of Yao religious culture to Chinese local popular cults and Daoism. The history of Chinese Daoist schools among different Yao groups and the development of their liturgies and local cults can be revealed using exemplary manuscripts which were examined and annotated, and which will be published.

Priests

Manuscripts of the Pan-Yao (Lumian-speaking) and the Landian-Yao (Jingmen-speaking) are the two largest groups in the collection. While the Pan-Yao seem to have only one written tradition maintained by so-called Shigong priests, the Landian-Yao have an additional textual tradition under the auspices of Daogong priests. Usually Landian Daogong and Shigong priests operate in the same communities. Daogong are responsible for communal sacrifices and funeral rites, and have a higher social status. They are also higher-ranking within the Daoist hierarchy than the Shigong who are responsible for minor rites (xiaofa), such as exorcisms and the healing of individuals. The Daogong texts, consisting of scriptures jing, liturgical texts keyi for Jiao and Zhai rituals, and esoteric instructions (miyu), are more orthodox and more similar to the Chinese tradition as represented in the Daoist Canon Daozang.

The famous 'Scripture of the Salvation of Mankind', *Durenjing*, the first text in the Daozang, of which the collection contains several copies, was obviously used in most of the Daogong rituals, as it often is mentioned in other liturgical texts. The traditional Chinese Jiao liturgy is represented in 'Jiao for Morning, Noon, and Evening', *Sanshi ke*, and 'Notification ritual to the Big Dipper', *Gaodou ke*. There are rituals similar to classical Chinese Zhai such as 'Three Grottoes Retreat', *Sandongzhai ke*, and the 'Notification Liturgy', *Guan'gao ke*, but also versions not known from the Chinese context like 'Calling the Soul Liturgy', *Nanling ke Miyu*, like the 'Instructions to Purifying Jiao Rituals', *Qingjiao miyu*, to be used exclusively by ordained priests contain instructions on how to conduct special rituals and how to communicate with the other world.

Shigong texts, sometimes transmitted orally and in seven-syllable rhyming verses, are more related to local popular traditions. The 'Demon Foot Liturgy', *Gujiiao ke*, is a major text sung in thanksgiving rituals to the mythical ancestor, King Pan, while the 'Flowing Radiance Liturgy', *Chuan'guang ke*, is used during initiations.

The Pan-Yao Shigong texts are different again from Landian-Yao Shigong texts. They are concerned with communal as well as xiaofa rituals for individual purposes and are a mixture of prose and rhyming passages. They comprise charms, incantations, and choreographies as well as parts of traditional Chinese liturgies. They are called 'The Book of Hell', *Diyu shu*, 'The Book of Calling Heaven', *Jiaotian shu*, and 'The Book for Dealing with Demons', *Shengui shu*. The 'Book for Opening the Sacred Area', *Kaitan shu*, is a liturgy used especially in Pan-Yao initiations.

Elaborate epic songs in honour of King Pan, *Panwang ge*, are used in the thanksgiving rituals of Lumian-speaking groups. The 'Charter of King Ping', *Pinghuang quandie*, and 'The Placard for Crossing the Mountains', *Guoshan bang*, tell of the origin of mankind, the Yao, and their history up to the present. These highly esteemed documents are said to have been bestowed on the Yao by the Song emperor in the year of 1260, when they were granted an exemption from forced labour and taxes and permitted to move freely in the mountain regions.

Ethnic exchange

Besides these texts used exclusively by one or the other, there are others used by both as well as by other ethnic groups. These include liturgies for female deities like 'The Meeting in Honour of Goddess Dowager', *Dimu dahui ke*, 'The Liturgy of the Southern Hall', *Nantang ke*, and 'The Liturgy of the Red Tower', *Honglou banzuo ke*. Texts for divination with using coins, *Qian'gua shu*, geomantical methods, *dili*, and divination to find suitable marriage partners, *Hepen shu*, are also found among various other ethnic groups in southern China. The Book of Nine Classics', *Jujiang shu*, 'Wise Literature Enhances Knowledge', *Zeng'guang xianwen*, and 'Various Characters', *Zazi*, are textbooks for teaching children Chinese characters and inculcating Confucian ethics. This huge variety of manuscripts in the State Library provides a better insight into Yao culture and religion and the impact of Chinese Daoism and popular cults on these for the first time.

The most outstanding manuscripts of this collection along with other objects concerning their religious background were on display in an exhibi-

tion in the Bavarian State Library from 4 November to 23 December 1999. The catalogue covering the exhibition contains short essays describing facets of daily life of this ethnic group. ■

Thomas O. Höllmann,
Michael Friedrich (eds)
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23 > 25 JUNE 1999
LONDON, UNITED KINGDOM

Literature & Theory, China & Japan

Last June fourteen scholars of Chinese and Japanese literature came together in London for a workshop to discuss the uses (and possible misuses) of literary theory in the study of East Asian literature. The workshop, organized by Michel Hockx of SOAS and Ivo Smits of Leiden University, was the first joint venture of the School for Oriental and African Studies (SOAS) of London University and the International Institute for Asian Studies (IIAS) in Leiden.

By MICHEL HOCKX AND IVO SMITS



Various new theories have emerged during the past two decades, uprooting traditional forms of understanding literary texts, their function, their readership, and their interpretation. It has often been argued that the majority of these theories are but of limited use to the study of non-Western literatures, as they are based on Western norms and views of literature. Even those theories which attempt to criticize or eradicate Western biases have themselves often been formulated by Western scholars or in Western academic contexts. Nevertheless, scholars

throughout the world have been using and discussing these theories. They often do so within the confines of a specific country or 'area'. This workshop was set up to provide an opportunity for scholars of two closely related, yet often independently studied cultures, China and Japan, to compare their views of specific theories of literature, to discuss the advantages and shortcomings of those theories, and to consider specific difficulties related to the East-West dimension. In view of the growing awareness that a substantial body of contemporary criticism was developed on the basis of Western texts, attention also was paid to East Asian literary concepts and the question of how these may contribute to our thinking about literary theory.

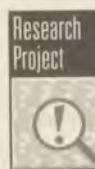
Speakers were asked to focus specifically on their understanding and application of theories and to illustrate this with examples from their research. In their preparation, speakers had been asked to consider such questions as: How does a particular theory understand the concept of 'literature'? For which literatures, literary styles, or literary genres was the theory originally formulated? Which elements or components of the theory can be considered the most useful, and which the most useless, for the study of your subject? In what way does your work contribute to the further development of the theory? How do (traditional) East Asian concepts of literature influence your views of literary theory?

However, if the organizers had started out with the idea of 'sampling' the workings of different, criticism-based approaches to East Asian literatures, then the participants were quick to point out that the whole notion of 'theory' is Eurocentric and modernist in origin and as a source of ideas it is often diffi-

The Korean Model of Coup

Two coups that took place in Korea centuries apart are compared here; 'Injo panjong' of March 13, 1623, and the 'May 16 Military Revolution' in 1961. KarpChon Kim demonstrates that there are three meaningful similarities to be found.

By DR KARPCHON KIM



Injo panjong' or 'King Injo's Restoring Things to Righteousness', staged on March 13, 1623, during the Chosun Dynasty (1392-1910) was mentioned officially three times by the army officers who had a genuine connection with coup plans in which Park Chung Hee was involved. The first such mention occurred during an abortive coup which took place when President Syngman Rhee was still in office. In this case, the coup plan was code-named 'panjong' from 'Injo panjong' by Colonel Chong Lae-hyok.

It was also referred to twice during the 'May 16 Military Revolution' in 1961. Colonel Yu Won-shik had been planning a military coup with Park Chung Hee since the last stage of the Syngman Rhee Government and right after the coup as a member of the Supreme Council's finance and economic committee was responsible for forming a special committee to draw up a five-year plan for economic development. He referred to 'Injo panjong' twice in the presence

of Park Chung Hee, and once even said in front of President Yun Po-sun: 'We regard this revolution as Injo panjong.'

This teaches us that Korean army officers, who were members of the most modernized organization in South Korea around that time, had a very precise knowledge of at least some parts of the history of their country and also were conscious of it. We can confirm this point by pointing out several similarities between the two coups. Three such similarities are the most meaningful.

First, both King Injo, or as he was then Prince Nungyanggun, and Park Chung Hee assumed the responsibility of coup leader right from the early stage of the conspiracies.

In the neo-Confucian world view of the Chosun Korean political actors, kingship was dependent on the Mandate of Heaven (*chonmyong*) which was based on the contract between a king or emperor and Heaven. Heaven created the universe and the people and gave its mandate to a king or emperor on condition that he should protect 'the whole duty of man' (*kangsang*), 'the discipline of the nation' (*kikang*), and 'the livelihood of the people' (*minsang*). To be more precise, 'kangsang' means the universal moral principles of Confucianism and 'kikang' is a system of legal order governing a society.

If the king failed to comply with the contract, at first Heaven warned him of his mistakes through portents such as lightning, storms, earthquakes, phenomena related to Mars, comets, and the like. And then,

if the king persisted in being blind to the error of his ways, Heaven withdrew its mandate and bestowed it on another person (*hyokmyong*) in his own family or from another family. The former alternative is 'restoring things to righteousness' (*panjong*) and the latter is 'change of surname' (*yoksong*).

Theoretically, a pre-Confucian measure of *panjong* or 'restoring things to righteousness' is resorted to only by subjects who are widely recognized as authentically moral Confucianists when the ruling king is judged to have lost his Mandate of Heaven. As a rule, in a legitimate *panjong* the would-be king is not allowed to take part in the coup personally but can only be invited to be the new king by the subjects who have risen against the incumbent king in the direct wake of the successful coup.

The Chosun dynasty witnessed two rounds of *panjong*, i.e. 'Chungjong panjong' or 'King Chungjong's Restoring Things to Righteousness' in 1506 and the 'Injo panjong'. There is one important difference between the two which should be mentioned. The first was a copy-book case of *panjong* because the would-be king did not himself participate in the coup as a chief leader, but was only selected as the new king after it had been accomplished.

In contrast to what happened in 'King Chungjong's Restoring Things to Righteousness', Prince Nungyanggun illegitimately played a leading personal role in the coup. He assembled a group of soldiers for the coup by spending his money freely and took command of them on the appointed day. Accordingly, although Prince Nungyanggun was considered by outsiders to have entered upon a somewhat illegitimate kingship, he was still thought to be the largest stockholder in the coup project by the coup officials.

This participation gave him such a strong foundation for royal authority in contrast to King Chungjong in that he could take initiative in all the discussions about political reformation and other critical issues and, in particular, keep a firm grip on his sovereignty even after his surrender to Ching China. But on the other hand, because of the illegitimacy of his participation, he and his court, in turn, could not escape being the object of another attempt at *panjong* or coup.

Kim Chong-pil, Park Chung Hee's collaborator, once said at a press conference directly after the coup that Park Chung Hee had joined the coup group in March 1961 as if he were the coup's instigator and that Park had been invited to be a leader by him and other officers from the eighth class of the military academy. This version runs contrary to the facts.

Park Chung Hee, like King Injo, was the largest stockholder in the 1961 coup right from its earliest inception. This seems to be one of the reasons why he was never confronted by a competitor who directly challenged him in his inner group before his assassination in 1979. In the coup only Park Chung Hee was responsible for all the units which entered Seoul, because all of their commanders were the colonels from the fifth class. The lieutenant-

colonels from the eighth class led by Kim Chong-pil, however, had no real means by which to take over the government.

Second, the two coups have three pillars of justification.

The Confucian cause that was used to justify King Injo's coup was 'restoring things to righteousness' (*panjong*). This consisted of the three components referred to earlier: (1) restoration of 'the whole duty of man' (*kangsang*), (2) recovery of 'the discipline of the nation' (*kikang*), and (3) the stabilization of 'the livelihood of the people' (*minsang*).

These pillars are also to be sought in the causes of the May 16 coup. Among the six clauses of 'the revolutionary pledge', the third pertains directly to the category of *kangsang* and *kikang*, and the fourth directly to that of *minsang*. The first and fifth fall indirectly under those of *kikang* and *minsang*. In the terminology of the coup group's official announcement *kikang* and *minsang* were among the most frequently mentioned important words.

Later Park Chung Hee summed up the pledge to achieve the two major objectives of the 'May 16 revolution' in terms of *kangsang*, *kikang*, and *minsang*: 'building morality and the economy' or 'rebuilding our humanity and industry'.

Third, the coups have the same course of legitimation. Prince Nungyanggun's coup went through two stages of legitimation. At first, it was endorsed internally by the queen of Inmokdaebi and then, externally, by the emperor of Ming China which was then the 'father country' of Chosun Korea in its neo-Confucian world view of 'worship of the powerful' or *sadae*, as well as being the 'Central Country' of the East Asian 'World' system.

Park Chung Hee's coup passed through two stages of legitimation as well. At first it was virtually endorsed by then President Yun Po-sun when he said 'It's a fait accompli', in Park Chung Hee's presence on May 16. Though he did not recognize the military government until the resignation of Chang Myon's cabinet, he did not agree with the commander of the US armed forces in Korea about the suppression of the revolt either. Next, on May 18 the US, the centre country in the contemporary world system, finally recognized the military government as the situation had turned to Park's advantage.

In conclusion, this comparison pertinently allows us to glance at a Korean way of legitimizing and justifying political power. A coup which is initially carried out and justified by a small group without the prior consent of the super power in the world system, and later formally endorsed by the super power, became the model of the coups in Korea following the model of 'King Chungjong's Restoring Things to Righteousness' in 1506. It repeated itself in the coup of Chun Doo Hwan and Roh Tae Woo on December 12, 1979. ■

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cult to apply to East Asian texts just like that. It is good to remember that Europe is just as tradition-specific as East Asia. In fact, some of the presentations showed how sometimes case studies of such theoretical applications can become studies in cultural behaviour, admirably demonstrated in the contribution on Julia Kristeva's *Des chinoises*. In short, the workshop, born partly out of a pragmatic interest, quickly moved on to cover fundamental questions.

The question of whether there is such a thing as 'theory' in the study of literature and, if there is, whether it is at all objective (can one speak of meta-theory?), has been asked before, but is especially pertinent to those who study Asian literatures from the position of a scholar rooted in Western academic traditions. One of the speakers suggested that the main question should be: Do texts have an intrinsic value? Seen in that light, it would be a mistake to think that there is only one approach: interdisciplinarity is the answer. Yet, it is possible to suggest that literary texts are specific to a cultural grammar, which can be a large grammar of several cultures. Texts with intrinsic values function within the larger grammar; or, as someone suggested, might work in other grammars or even challenge the grammar (as opposed to be merely boring or not understood).

The age of devoted adherence to a single theoretical approach does indeed seem over. Critical frameworks presented at the workshop were as wide-ranging as the topics ad-



Participants of the workshop.

dressed: canon formation in Japanese literature, the writings of Lao She, the literary field in modern China and medieval Japan, Julia Kristeva and China, new historicism and Chinese literature, the 'native place' ideal in modern Japanese literature, the digitization of letter- and character-based systems of inscription, cultural and structural mechanics of classical Japanese literature, deconstruction and China, autobiography and notions of the novel in modern Japanese literature, readings of the Analects, and medieval Japanese poetic theories.

Apart from the organizers, participants included the two keynote speakers, Rey Chow (University of California, Irvine) and Haruo Shirane (Columbia University), Reiko Abe Auestad (University of Oslo), Daria Berg (University of Durham), Hilary Chung (University of Auckland),

John Cayley (independent scholar), Stephen Dodd (SOAS), Bernard Fuehrer (SOAS), Rein Raud (University of Helsinki), Haun Saussy (Stanford University), Michel Vieillard-Baron (University of Grenoble, Stendhal-3), and Henry Zhao (SOAS).

All this diversity notwithstanding, the workshop generated gratifying surprise at finding that there were no real boundaries between what was initially perceived as a possible dichotomy: China and, rather than versus, Japan, and modern and, rather than versus, pre-modern. Plans are underway to publish the results of the workshop in a book. ■

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New IIAS Book Series

After having jointly published several books with Curzon over the past few years, the IIAS has now started a new series with this British publisher. At least five books in these series will be brought out in the course of this year. The first one to appear will be 'Nomads in the Sedentary World', edited by Anatoly M. Khazanov and André Wink (both professors at the University of Wisconsin-Madison). It is the outcome of an IIAS-NIAS seminar with the same title that was held in Leiden in July 1998.

By **CATHELIJNE VEENKAMP**



The book by Khazanov and Wink, which is scheduled to appear in spring 2000 in both hard- and paperback, draws the issue of the nomads in as wide a region as Eurasia and North Africa up to a new level. The problem of the relationship between pastoral nomads and the sedentary world has been addressed by numerous scholars in a variety of ways. But its reverse, the impact of nomads on this sedentary world, and more particularly their role in it, while not failing to draw general attention, has to a large extent been the subject of speculation rather than research. It is the latter question that this book seeks to address by studying this issue within a systematic and comparative framework.

New Research in Asian Studies is the second volume to appear in spring 2000. The volume has been edited by

Prof. Frans Hüsken, (Nijmegen University, IIAS president) and Dick van der Meij (Leiden University), and presents a wide variety of articles in the broad field of Asian Studies. The contributions stem from research that has been carried out by scholars who are or have been affiliated to the IIAS. As such the book reflects the rich diversity within this area of research, leading the reader along conspicuous topics such as the Central-European Jewish community in Shanghai from 1937 to 1945 on the one hand and the complex linguistics of the Maithili (Nepal) verb on the other.

The series will feature three more books in summer 2000, and more may follow in Autumn or Winter. *Southern Africa and Regional Co-operation in the Indian Ocean Rim* is the long-expected volume, edited by Gwyn Campbell who is now attached to the Centre for North-South Interaction at the University of Avignon and who used to be an IIAS senior visiting fellow. The volume examines past and present economic links between the countries of

Southern Africa and other regions bordering the Indian Ocean. In particular, it traces the historical background to and examines the prospects for the IOR, the Indian Ocean Rim Association for Regional Co-operation formally established in March 1997.

The contributors to the volume outline historical aspects of economic ties across the Indian Ocean and previous attempts on a sub-regional basis to promote economic co-operation. This forms the context for an analysis of the IOR initiative that has resulted largely from two related fac-



In this special book section reviewers and academic publishers present and discuss new publications in Asian Studies.

tors: the abolition of Apartheid and the fall of the Soviet empire, coupled with the rapid advance of globalization. The ideological constraints to the establishment of political and economic links across the Indian Ocean were thus removed and the policies of protectionism were dismissed under the pressure of globalization. One major consequence of this has been the promotion, notably by South Africa, India, Mauritius, and Australia, of the concept of a regional economic grouping, establishing the Indian Ocean as a region of potential economic power.

Images of the 'Modern Woman in Asia: Global Media/Local Meanings also coming out in hardback and paperback, is a volume edited by Shoma Munshi, former IIAS research fellow within the research programme 'Changing Lifestyles in Asia'. It is the first major study to examine the relationships between gender, media and modernity in Asian contexts. In examining these links, the contributors analyse some of the relationships between gender and the fluctuations of power by concentrating on the reach of global media and its (re)workings in local contexts. The book raises a series of questions about the representations of 'modern' Asian femininities in global and local media imagery and their interpretations. It centers on a number of core themes, questioning the validity of transposing Euro-American theorizing on these issues. It seeks to right this balance by locating the 'modern' Asian feminine subject within the framework of so-

cial relations – material, economic and interpersonal – which are in a larger perspective historical.

Law and Development in East and Southeast Asia is another strongly comparative volume in this series. It results from an IIAS workshop that took place in Leiden in January 1998. This workshop took place shortly after the onset of the Asian crisis. Many analysts have argued that a lack of legal regulation and the absence of transparency were major factors in triggering off the crisis. As a result, international financial institutions have made further financial support for individual Asian economies dependent on an improvement of the legal framework in which business operates. Many of the articles allow a conclusion to be drawn about how successful the current reforms will be and which features of the Asian approach to commercial law will be resistant to reform pressures.

For more information about the IIAS publications please contact:

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Publishing Models

By RIK HOEKSTRA

Report
On November 30, the library of Delft University of Technology hosted a Workshop on Publishing Models. The problem discussed at the workshop was the alternatives the new media, especially the Internet, offers for publishing scholarly literature. The traditional publishing of serials is in a crisis, because of a number of factors:

- Prices of journals are going up by 15-20% per year, while budgets of research libraries remain the same or are being cut.
 - The appearance of digital journals and digital distribution technologies. At the moment of writing there are somewhere between 1500 and 1700 scholarly journals available in full text edition, mostly on the World Wide Web. Their number is increasing by the week. Moreover, they are integrated into bibliographic databases like Silverplatter, Ovid and Ebsco, to name the largest, which makes alternative forms of publishing not only possible, but already a reality.
 - In principle, everything published on the Web is instantly available. This makes the old problems of distribution (printing, distributing, slowness) obsolete.
 - In addition, the Web makes other forms of publishing possible: multimedia, (hyper)linked, various appearances of the same information, full-text archiving etcetera.
- All this has caused the old roles in the chain of information to shift. This used to be split up in various roles:

Author > Publisher > Distributor > Library > Reader

There may have been more parties involved, but these were the basic roles. The distributor often was the publisher himself, but at times there was also an intermediate journal agency. In the light of the develop-

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ments mentioned above, in the new situation created by electronic publishing the old divisions between the parties have shifted, mainly in the role of publishing and distribution, as these are no longer technical issues. In one form or another, this is a challenge or a threat to all parties involved in the traditional chain of information, which basically boils down to the following alternatives:

- Authors may publish their works directly on the web. They can do so themselves or with the help of a library, which then becomes a publisher (of university publications)
- On the other hand, both publishers and journal agencies may bypass the library and deliver contents to readers right away. Publishers can do so by making the full-text of their publications available through the World Wide Web (or on CD-ROM, but that is unusual). Intermediaries offer integrated searching and full-text retrieving services of all publications in their fund.

The threat for all parties, of course, is in the loss of their old position. The challenge is to take on a larger share of the information chain, without losing the old position. At the moment no one knows where this will lead us to, let alone where it will end. This has already led to rising insecurity, even if much of the information revolution everyone is awaiting still has to begin. In reaction to the threat and challenges, separate responses have evolved among the various players in the field. All parties try to defend their old positions by pointing to the value they add to the nominal role they fulfil:

- Libraries claim added value they accrue in filtering information from the flood washing over their user group (usually universities)
- Publishers state that there is much more to publishing than printing, distributing and marketing. Their most important role is to facilitate the publishing process by (once again) adding a quality filter to the information offered for publication.

At the moment, the publisher role is under siege, though more in theory than in practice. Libraries are forced to adapt their traditional roles to start acting as information intermediaries, and if they do not their role will be marginalized to 'undergraduate support'. On the other hand, the ongoing rise in the prices of their products by publishers has led to a much fiercer attack and some endeavours of presenting real alternatives to the traditional publishing role. These alternative models also featured at the workshop. All participants were involved in one alternative publishing model or another. The immediate inspiration for the workshop was the foundation of a Dutch electronic academic publishing, called Roquade, by Delft University of Technology Library and the Library of Utrecht University (at the time of writing the URL was: <http://131.211.208.56/roquade/>).

Three issues

The workshop was chaired by Joost Kircz, Senior Visiting Scientist, University of Amsterdam and Director of Kircz KRA Publishing Research. Other participants included John W.T. Smith Subject Librarian, The Templeman Library, University of Kent at Canterbury; Tom Wilson Research Professor in Information Management, University of Sheffield; Michael Keller University Librarian, Stanford University, Publisher of Highwire Press; Julia Blixrud SPARC The Scholarly Publishing and Academic Resources Coalition; Fytton Rowland Deputy-Director of Undergraduate Programmes, Dept. Information Science, Loughborough University; and Bas Savenije Librarian, Utrecht University.

Their presentations and discussions focused on the following three issues:

1. The cost of first copy, that is, making a publication ready for publication, including peer reviewing and (copy) editing. Solutions for the first point, costs of first copy, or the actual step from the manuscript to the published work, were the most hotly debated. One participant put the general feeling into words by saying that there were some points of consensus, however:
 - New publishing forms can break through the conservatism in academic publishing. This may be hard, because it impinges on vested interests, not only on the side of the publishers, but also on the side of the academic community. This is currently resulting in inertia;
 - Everyone is so much accustomed to the old forms of publishing, and they are so important to the functioning of academia, they will remain important and must be a point of departure. On the other hand, the academies already pay for most of the costs involved in getting journals published, so it should not be too difficult to divert these efforts from the commercial publishers to not-for-profit publishing;
 - The image of a journal is very important. Electronic publishing is not considered the equal to publishing in a traditional journal. To achieve good quality standards with new, electronic journals published by universities, several solutions were proposed:
 - Publish everything on the web and let the readers be the judge of quality. For most this was no option, because they considered quality filtering to be the principal function of the publishers. These problems are most acute in the natural science fields and less in smaller fields, with less vested interests;

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- Electronic publishing should be in not-for-profit enterprise form. This is a good solution as the involvement of academic institutions will keep prices reasonable (two examples: highwire, <http://highwire.stanford.edu/> and SPARC, <http://www.arl.org/sparc/>).
- 2. Distribution, or getting published information to the readers. The contributors were all in agreement that the distribution of information is not really an issue: the World Wide Web is the medium, it works well and it is efficient. There were some questions about whether alternative models would not better serve the possibilities of the new media. The journal as a gateway to information, subject-based publishing or a cross-journal approach, <http://www.stke.org/>. In this, the issue at stake was less the actual distribution, but rather the merger of access, filtering, and publishing.
- 3. Archiving, or keeping digital information available over time. Some ideas about solutions for archiving electronic information were discussed, including distributed and commercial or semi-commercial, but no one had a full-fledged solution nor was there consensus about the best way in which archiving could be achieved.

The workshop was about publishing models, and did not come to conclusions. There have been a number of initiatives from the side of academia, but these are still in their infancy. However, when they take off, they will pose an interesting alternative to

the market that is dominated by expensive printed journals.

The workshop provided some interesting insights, but it showed two strong biases. The first was in the virtually exclusive science approach. Many of the problems discussed are present in all scientific fields, but the natural sciences with their information overload, stress on fast communication, and near exclusive reliance on journals in scholarly communication are the most greatly affected. The second was a strong bias towards the Anglo-Saxon view of the question. While this is dominant in scholarly communication, there are many more sides to it. One of these is that commercial digital publishing (which for that matter also extends to bibliographic databases) is focusing nearly exclusively on Anglo-Saxon literature.

In addition to what was said about the role of Academia in digital publishing as a counterpoint to commercial interests is even more true of the role of digital academic publishing in the fields in which commercial publishing is not showing an interest. This includes many of the social sciences and nearly all of the humanities, as well as practically all non-Western or non-Western centred studies. ■

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Precious Metals in Early Southeast Asia

It took a long time, but it did happen: nowadays ancient Indonesian gold is a collector's item. While easily transportable bronze figurines and ceremonial objects had been collected ever since the rediscovery and re-estimation of the Hindu-Buddhist culture of Indonesia in the nineteenth century, and even heavy, hard to move stone sculptures were dragged away from their ruined shrines to decorate the gardens of colonial Dutch and Javanese inhabitants, gold objects were collected only sparingly. The Royal Tropical Institute published a book entitled 'Precious Metals in Early Southeast Asia: Proceedings of the second seminar on Gold Studies'

■ By PAULINE LUNSINGH SCHEURLEER



No doubt, the find of the treasure of Plosokuning in Central Java in 1990 ushered in a definitive change and stimulated the interest of an international public. This hoard contained a larger number of golden objects in a wider variety of shapes and of a higher degree of craftsmanship than had ever before been found in Indonesia. It is also called the 'Wonoboyo treasure' after the village in the vicinity of the hamlet Plosokuning where it was found. The objects in the hoard are now generally accepted as having originated from the early tenth century. The main part of the hoard is accommodated in the National Museum in Jakarta (see for instance *Les Ors de l'Archipel Indonésien*, exhibition catalogue Musée National des Arts Asiatiques-Guimet, Paris 1995, pp. 58-61, nos. 18, 20-35 and Wahyono Martowikrido 'Der Goldschatz von Plosokuning' in: *Versunkene Königreiche Indonesiens*, exhibition catalogue Römer- und Pelizäus-Museum, Hildesheim, Mainz 1995, pp. 257-261 and nos. 34-47).

As collecting art objects raises questions, it calls for research. The institute leading the way in research into classical Indonesian gold objects is the Tropenmuseum in Amsterdam, the Netherlands. During the exhibition of the gold collection of the Suvarnadwipa Foundation in 1993, a first seminar on the subject was organized. The contributors to this seminar approached the theme from various angles: archaeology, art history, and archaeometry. The results are published in Bulletin 334 of the Royal Tropical Institute in Amsterdam: *Old Javanese Gold (4th-15th century): An archaeological approach*, edited by W.H. Kal, 1994. However, the activities of the Tropenmuseum did not stop here.

A second seminar was organized. This time on the opposite side of the world, where in Jakarta the National Museum of Indonesia played host. Apart from representatives of the three disciplines present at the first seminar, here experts in anthropology, conservation, registration, and epigraphy attended, and there was even one paper on Philippine gold. In all there were fifteen papers. Space does not allow me to deal with every one of them, but instead, I shall describe some instances that roused my interest.

John N. Miksic talked about the problem of Indonesian gold always being found in hoards, which does not tell us much about the cultural

context of the find. He then presents a rare case of eight gold objects found in 1992 near a large group of fourteenth-century archaeological objects in the village of Kemas at Trowulan, East Java. The most beautiful object, no. 8, is a triangular pendant set with stones and with its chain still attached (pl. 1). The famous, huge (height 38.5 cm.) repoussé gold plate consisting of three parts, one above the other, connected by eyelets, the upper part being decorated with a flying Garuda holding the pot containing the elixir of life stolen from the gods, kept in the Museum Mpu Tuntar in Surabaya [p88], has been published by Sri Sujatmi Satari. She classifies this masterpiece of craftsmanship as a modesty plate, comparable with decorations worn by goddesses on the statues of Durga Mahishasuramardini from Candi Singosari and Candi Jawi and of Bhirkuti from Candi Jago. Jaap Polak, on the other hand, by dint of keen observation, classifies a repoussé plaque in the National Museum in Jakarta (ill. p. 102), which had always been identified as a modesty plate, with decorative plates of the same kind as the one discussed by Satari. He identifies it as the central part of such a piece.

Cecilia Levin discussed the stylistic and narrative features of the bowl decorated with Ramayana scenes, one of the masterpieces from the Plosokuning hoard. Composing a chronology of Ramayana representations based on the narrative reliefs of Candi Prambanan of AD 856, the Jolotundo reliefs of AD 977, the putatively 11th century relief in the Boston Museum of Fine Arts (J. Fontein, *The Sculpture of Indonesia*, The National Gallery Washington / Abrams New York 1990, no. 19), she assigns it to a place between Prambanan and Jolotundo, contemporary with the bronze figurine of Sri Dewi in the Museum Sono Budoyo, Yogyakarta (Fontein, *Idem*, no. 48). She also postulates a reason for the selection of the Ramayana scenes depicted on the bowl: each scene represents various forms of loyalty between the protagonists. The theme may also indicate the reason for the commissioning of the bowl as a royal present marking a particular occasion.

Gold language

A previously unexplored aspect of ancient Indonesian gold is language. Hedy Hinzler collected terms for gold, and anything connected with gold, tools to work gold, gold smiths, the shapes of gold before tooling, the techniques applied to gold, etc. etc. from Old Javanese inscriptions and literary texts from the East Javanese Period (10th - 16th centuries). It is in-

teresting to see that there are many terms for gold and that all are derived from Sanskrit, the classical language of India. Does that imply that the importance of the material was also derived from Indian culture?

Surprisingly many appliances are found in literary passages for gold. The techniques mentioned are the same as the ones so far met with in the investigations of Professor Riederer and from the observations of others. The question of applying anthropological data as a source of knowledge for the classical period was raised by Wilhelmina Kal by providing examples from Eastern Indonesia. This question would be an interesting issue for further discussion.

A Central Javanese metal group of three figurines represents the triad of the Buddha flanked by Wajrapani and Padmapani, a composition well-known from Candi Mendut and other metal groups from Central Java (*Divine Bronze: Ancient Indonesian bronzes from AD 600 to 1600*. Rijksmuseum, Amsterdam / Brill, Leiden 1988, no. 12), but here the figurines are in standing position. Each figurine is placed on a lotus base and the three lotuses are themselves set on a common rectangular base. The three metals used for the group are applied hierarchically: gold for the Buddha, silver for the Bodhisattvas, and bronze for the bases. The essential conservation of works of art does not



Gold pendant from the village of Kemas at Trowulan, East Java, Indonesia.

always assist the outward appearance. The report of the conservation of this metal group, as an exception, shows the spectacular result of the slim bodies stripped of the crust of corrosion and other extraneous additions that these had acquired during the centuries it had been in the earth.

A point of agreement of many of the authors is the necessity to advance the study of Indonesian gold by involving as many different disciplines as possible. As mentioned already, the editor of this publication has succeeded in bringing together a whole bunch of them. But as multidisciplinary involves many specialists, not only of disciplines, but also of languages, so

does the editing of the papers, and this brings me to one main point of criticism. By appointing one editor only a range of serious mistakes could not be avoided and these, regrettably, mar an otherwise well-presented publication.

My second point of criticism concerns the illustrations. The publication is sparsely illustrated and most illustrations included have clearly not been provided by the authors. This makes some of the papers, the ones to which the illustrations are central, less valuable. All the trouble to find specialists and to bring them together from all over the world is wasted if more attention is not paid to the subsequent publication. It is to be hoped that these seminars will be organized on a regular basis, but with more care for the subsequent fate of the proceedings. ■

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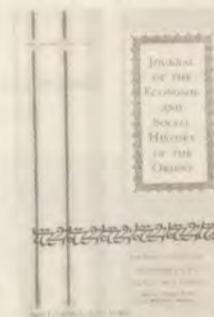


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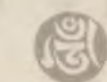
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Early Chinese Medical Literature

Donald Harper in his impressive monograph 'Early Chinese Medical Literature. The Mawangdui Medical Manuscripts - Translation and Study' analyses the silk manuscripts that were found in a tomb at Mawangdui in 1973. Anyone with an interest in the origins of Chinese medicine, science, magic, and culture will not want to miss it.

By WOLFGANG BEHR



According to a recent survey of the World Health Organization (WHO), there are few countries in the world where Traditional Chinese Medicine (TCM) has not been enjoying a massive growth spurt during the last two decades. TCM herbal preparations are currently sold to at least 130 countries, including many developing regions in Southeast Asia and Africa, and reached an export volume of some 500 million US \$ in 1998. They account for 30-50% of the total medical consumption in China, but the per capita consumption in absolute figures is even higher in Japan. Increased Western interest in TCM is reflected by the fact that the WHO has now set up seven TCM co-operation centres in China, and that the number of foreign students of TCM at Chinese universities outranks those in all other subjects within the natural sciences.

Wherever TCM is sold, references to the venerability of a seemingly monolithic medical 'tradition', reaching back 'several millennia' into China's dim and distant prehistory, are sure to fill the marketing blurbs. Although there have been a few brave attempts by Chinese paleographers to cull the references to ailments, drug-names, and shamanistic treatments scattered throughout oracle bone and pre-Qin bronze inscriptions, the customary starting point for any standard history of Chinese medicine is still the

Inner Canon of the Yellow Emperor (Huangdi Neijing), the oldest layers of which probably stem from the late second or first century BC. Until very recently, this fairly heterogeneous corpus of texts, which survived in three divergent medieval recensions, was considered to be the sum and substance of the earliest Chinese medical system. It is primarily concerned with an elaborate theory of physiology and pathology, focusing on the interplay between 'vapour' (qi), blood (xue) and the vessels (mai), as well as the healing of 'disruptions' between these units by means of acupuncture, moxibustion, herbal prescriptions, and other treatments. Yet the late Bronze Age origins of this already quite complex system, still considered to underlie all later practices of TCM, are rather poorly understood, as are the early history of its transmission and socio-cultural backgrounds. While most modern practitioners of Chinese medicine are perfectly happy to live with such lurking uncertainties, the 'sudden' appearance of the Huangdi Neijing was always a sort of an epistemological nuisance to historians of science in China.

This disquieting situation was dramatically changed by the famous discovery of thirty silk manuscripts in a lacquer box in 1973. They were found in a tomb at Mawangdui (Changsha, Hunan province), and only three of them (Laozi, Zhouyi, Xici zhuan) have counterparts in the received literature. Some eighteen percent of the forty-five texts included in the manuscripts were found to have medical

contents, predating the Inner Canon by at least a century. Supplemented by several other Warring States' manuscripts excavated during the last few decades (Zhangjiashan, Fuyang, Yunmeng, Wuwei, Baoshan), which are more or less directly related to medical issues and subsumed under the conveniently broad-meshed header of *fang* or 'recipe-literature', these texts and their intellectual backgrounds form the topic of Donald Harper's impressive monograph.

The study is roughly divided into two halves, one including an extensive prolegomena (pp. 1-183), the other a copiously annotated complete translation of all fourteen manuscripts (185-438). Three subject indexes of materia medica, physiological terms, and names of ailment, as well as a short general index, round off the book, unfortunately mixing entries of English translation equivalents and their underlying Chinese originals without any clearcut organizational principle. The translation of original manuscripts, unlikely to be related in a linear fashion to the Huangdi Neijing-tradition, and which clearly predate the emergence of acupuncture and moxibustion which yet do not apply duo-pentaitic (yinyang wuxing) agent theories to physiology and generally favour recondite ontological notions of illness to more sober functional explanations, is certainly an extraordinarily daunting task. The author's undertaking aims at no less than recreating a whole world of medical practices that had been totally eclipsed by later rationalizing developments and therefore inevitably leads back into the realm of magic, occult practices, macrobiotic hygiene, natural philosophy, and a 'culture of secrecy' permeating much, if not all, of the Warring States' medical discourse. Faced with a lack of any positively guiding exegetical tradition, a translator struggling to find his way through the thickets of pre-Qin medical knowledge, is virtually required to revive pre-modern exigencies of academic pansophy, since the varied contents of the texts call for a thorough familiarity with pre-Qin history, archaeology, paleography, philosophy, botany, mythology, and macrobiotics, to name but a few of the disciplines involved. While one might quibble over some of the translations, especially of plant/drug names, Harper has in general succeeded admirably in producing a translation that is highly reliable and thoroughly readable, in many respects clearly superior to Modern Chinese and Japanese renderings of the texts. One can feel the awe-inspiring amount of work which must have gone into the book since Harper's first treatment of one of the Mawangdui medical manuscript in his dissertation almost two decades ago. I am sure that this book will be of lasting importance to anyone with an interest in the origins of Chinese medicine and pharmacology, but, perhaps more importantly, also for those working on the history of science, philosophy, society, and culture during the fourth to second centuries BC and beyond.

These backgrounds are amply dealt with in the excellent prolegomena, which I will not even try to summarize here. Much to his credit, Harper has been careful to refrain from ex-

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tensive comparisons with later systems of TCM or contemporaneous Western medical traditions. More often than not, comparisons of this type have proved to be problematic in the sense that they inevitably introduce subliminal theoretical presuppositions into a subject best approached from a deliberately self-contained 'internal' perspective. Typical examples of retrospective misconceptions discussed by Harper, which have arisen from rash comparisons with later texts and traditions, include the mechanical association of macrobiotics and sexual techniques with a proto-Daoist background, the overreliance on Huangdi Neijing etiology in the translation of arcane ailment names in the manuscripts, the misinterpretation of lancing as acupuncture, of cauterization as moxibustion, or the anachronistic assignment of different texts to formal medical or philosophical 'schools'. To be sure, Harper's reconstruction of the world of medicine before the 'Yellow Thearch' texts makes ample use of an impressive range of later (as well as contemporaneous) edited sources for the identification of difficult terms and concepts, and, indeed, it

documents a surprising degree of cross-fertilization between medicine and other branches of natural philosophy during the late Warring States and Early Han periods. But the book is a groundbreaking work, in the best sense of the word, in that it always gives preference to a close scrutiny of the textual relationships within the manuscript corpus itself.

One of the most exciting chapters in the prolegomena deals with the transmission and copying of the manuscript texts, and the astonishing value of books as 'objects of power' for their elite owner and readerships during the last centuries BC. In a sense, it is this culture that was indirectly responsible for the preservation of the medical 'texts in tombs' to the present day. The Warring State elites formed a fairly sophisticated readership, engaged in an informed dialogue with the physician-practitioners, and as the texts show, a clientele already much plagued by 'civilizational diseases' like haemorrhoids and the inability to sleep. Yet they were also a readership still inextricably involved with the magic and exorcism of earlier periods, for whom a haemorrhoid-cure like 'hot-pressing with vapour of a male rat boiled in urine' (MSI.E.154) presumably sounded perfectly reasonable. Prescriptions like this make the book an exhilarating read, and Harper is to be congratulated for making them accessible in a well-argued and beautifully produced volume. Anyone with an interest in Ancient Chinese medicine, science, magic, and culture will not want to miss it. ■

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■ By PETER KLOOS

Publication The first volume, published in 1993, is by a Sri Lankan economist, Sirimal Abeyratne. His book, *Anti-export bias in the 'export-oriented' economy of Sri Lanka*, deals with the fact that despite the political rhetoric, the manufacturing sector in Sri Lanka is far from being export-oriented. In reality the export sector is effectively 'disprotected'. The frequent trade liberalization attempts have been based on either exaggerated or biased policy recommendations, and have not eliminated anti-export bias in the manufacturing trade. Abeyratne argues for a fair level of protection, between import substitution and export promotion, which eliminates policy discrimination against potential tradeables.

The second volume is a Dutch PhD thesis by Josine van der Horst: *Who is he, what is he doing? Religious Rhetoric and Performances during R. Premadasa's Presidency, 1989-1993* (1995). The title is taken from a cartoon depicting the late Premadasa, blindfolded, bearing a flower-laden tray in his right hand and a burning tyre in his left. Premadasa became president in 1988, when Sri Lanka was mired in a deep political and moral crisis. While responsible for a ruthless policy to reach his own ends, Premadasa also sought inspiration in the peaceful policies of the ancient Indian king, Asoka, who, after a long series of bloody wars, repented and turned his efforts towards creating a righteous society. Likewise, Premadasa announced the dawning of a new era of righteousness and peace in Sri Lanka. The study offers an analysis of Premadasa's self-presentation, as well as the religious rhetoric and performances he engaged in, and the

manner in which these presentations were received by the public.

Volume 3 of the series is by a Danish scholar, Birgitte Sørensen. This book too is based on a PhD thesis, defended at the University of Copenhagen: *Relocated Lives: Displacement and Resettlement within the Mahaweli Project, Sri Lanka* (1996). The Mahaweli River Development Project is the largest river basin irrigation project in Asia. Among other things it has resulted in the large-scale displacement of people. The study examines the social and cultural impact of displacement. It describes how members of a settler community and the neighbouring village experienced the relocation process and analyses the creative strategies that different groups and individuals employed in order to create new or restore existing identities. Sørensen argues that previous approaches to relocation have largely failed to grasp this creative and constructive aspect because of the conceptualization of relocation as a liminal phase and the predominant use of stress models.

Volume 4 is again by a Sri Lankan scholar, Jagath Senarathne: *Political Violence in Sri Lanka, 1977-1990. Riots, Insurrections, Counter Insurgencies, Foreign Intervention* (1997). The book deals with the period of the rapid escalation of violence in Sri Lanka after the election of the UNP government in 1977. These

years saw massive numbers of victims and large-scale destruction of property. Violence peaked in the years 1987-1990. In this book the overall temporal pattern of the escalation of political violence is carefully analysed.

Volume 5 is by an Austrian scholar, Marianne Nürnberger: *Dance is the Language of the Gods. The Chitrasena school and the tradition roots of Sri Lankan stage dance* (1998). It deals with what in Sri Lanka is called 'Kandean dancing'. Dance in Sri Lanka was placed right at the heart of the rituals performed for the welfare of the kingdom. In traditional Sinhala society the occupational group of dancers was integrated into a feudal system in which services to the king and to the Buddhist temples were rewarded by giving rights to cultivate land. In the 20th century, however, modern stage dancing emerged: the Chitrasena school. This school broke away from caste barriers and gender roles, and accomplished the transformation of traditional dancing to a modern indigenous form of art.

Volume 6 is by a Swiss psychotherapist, Beatrice Vogt: *Skill and Trust. The Tovil healing ritual of Sri Lanka as culture-specific psychotherapy* (1998). Tovil is an indigenous healing ritual among the Sinhala of Sri Lanka, where it is used as a treatment for mental illness. During the ritual, which takes place at night, the patient embodies the demons who are the cause of his or her psychic problems. The ritual is a psychodrama, accompanied and induced by drumming, dancing, and singing. The emphasis of this study is not on the pa-

tient but on the healer. Vogt, a psychotherapist by training, became a pupil of a tovil healer in the Kandyan Highlands of Sri Lanka, Upasena Gurunanse, during the years 1985-88 and was taught his skills. Three detailed cases of tovil healing are used to demonstrate how the therapeutic practice of the healer fits into the Sinhala Buddhist view of the world.

Volume 7, by Sirimal Abeyratne, deals with *Economic Change and Political Conflict in Developing Countries* (1998). Abeyratne argues that economic development generates political conflict and uses Sri Lanka as a case study.

Volume 8 is by an American scholar, Mark Whitaker, *Amiable Incoherence. Manipulating Histories and Modernities in a Batticaloa Hindu Temple* (1999). Making use of Wittgensteinian concepts, Whitaker describes how the temple elite of Mandur in eastern Sri Lanka invented a temple ideology that engendered a strategic misunderstanding (an 'amiable incoherence') between temple and state histories and policies in order to survive.

Volume 9 (to be published in 2000) is expected to be a study by a Japanese scholar, Machiko Higuchi, about indigenous, or ayurvedic, medical practices. ■

The books can be ordered via any bookshop or directly from VU University Press, fax: +31-20-646 2719.

The editor-in-charge of the series is Peter Kloos, fax: +31-20-444 6722, or e-mail p.kloos@scw.vu.nl.

A Nepali Language Feast

There is good reason to believe that the long-awaited and most recent addition to the Hodder & Stoughton 'Teach Yourself' series will soon occupy an important place in the pedagogical literature available to the ever-growing community of Nepal scholars from all disciplines. Entitled 'A Complete Course in Understanding, Speaking, and Writing Nepali', it was conceived, devised, written, and even recorded (there are accompanying cassettes) by two of the most prominent scholars of the Nepali language and its literature: Abhi Subedi and Michael Hutt.

■ By MARK TURIN

Publication The Nepali language is more widely spoken than is often imagined. Apart from being the national language within the Kingdom of Nepal itself, it functions as a *lingua franca* for vast reaches of the central and eastern Himalaya, most notably throughout Sikkim and Darjeeling in India and even in many parts of Bhutan. The niche that the Nepali language has come to occupy is even more intriguing given the socio-linguistic composition of the country whence it came. Home to over eighty languages hailing from four different language families, Nepal has more need of a common tongue than many other countries twice its size. The success of the Nepali language in uniting an otherwise ethnically and linguistically heterogeneous country over the past two hundred years must not be underestimated, even if the result has been at the expense of many of the minority languages.

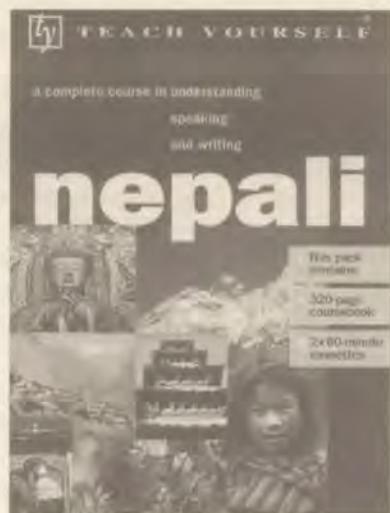
Abhi Subedi is professor of English at the Kirtipur campus of Nepal's Trib-

huvan University as well as a prominent intellectual and poet. Michael Hutt, based at the School of Oriental and African Studies in London, is Britain's most prolific writer on the literature of Nepal and the language in general. The success of the book by Subedi and Hutt may well be attributable to two major factors, the first being the joint nature of the enterprise. In being a collaboration between an English scholar who is a non-native, but fluent Nepali speaker and a Nepali writer famed for his approachable verse and prose, this book captures the flavour of the language which is sadly absent from other phrasebooks and primers. The results of this co-authoring provide the second strength of the book as a whole. *Teach Yourself Nepali* has a human edge, from the user-friendly grammatical explanations to the real-life conversations and dialogues that the reader encounters in each chapter of the book. The danger of such an approach is, of course, that what is gained in terms of simplicity of explanation is met with a concomitant loss in precision. It is a tribute to the authors that they carefully avoid this trap, and in the process

have produced an excellent pedagogical work which fills a genuine gap in the market. *Teach Yourself Nepali* will be read, studied, and used by academics, development workers, mountaineers, tourists, and linguists alike as it is simply the best book for learning modern Nepali.

The book is divided into 24 chapters, each containing one or more true-to-life Nepali conversations. Whether it be a little gossip about the wealth of Jyoti's father, the pros and cons of village versus urban life, or bartering with a shopkeeper at the market, Hutt and Subedi manage to capture and crystallize the essence of an archetypal Nepali discussion. On occasion, the authors include a sidebar on some social or cultural feature of Nepali life, such as an explanation of the concept of pollution (page 110), an aside on Nepali poets (page 133) and even an insightful overview of religion in Nepal (page 205). These cultural observations are invariably interesting and well-written, and perhaps there could even have been a few more of them on topics such as caste or nationalism.

Whilst the introduction to the Devanāgarī script and Nepali phonology is concise and to the point, it is somewhat surprisingly concluded with three samples of quite terrible Nepali handwriting. On account of the low literacy rate in Nepal, it is undoubtedly the case that many people do not have the most manicured handwriting styles, but to present three equally awful variations in a row does some-



how give the impression that no Nepali can master penmanship.

The single greatest shortcoming of *Teach Yourself Nepali* is one which sadly affects the book from start to finish. Whilst every care has been taken to present the grammar of the language both simply and clearly, and with excellent examples, one gets the impression that the proof-reader and copy-editor were on holiday when the book finally went to press. It is literally riddled with simple misspellings, mistranslations, and typographical hiccoughs. The 'English-Nepali Glossary', occupying the final seven pages, is a case in point. In a little over five hundred entries, I counted five mistakes of transliteration: the entries for 'bangle', 'cow', 'distant', 'sweets', and 'woman'. There were also two further inconsistencies when spellings were offered in the main body of the text at variance with the one in the glossary. Although not wanting to be pedantic about small mistakes, and also fully recognizing that mistranslations slip into even the most learned of books, the sheer number of mistakes is

worthy of note, particularly because the book is intended as a pedagogical aid for those hoping to learn Nepali through self-study. Whilst mistranslations are dotted liberally throughout the whole text, another concentration of errors has afflicted the 'Key To Exercises' section towards the end of the book. For example, in 'Exercise 54' on page 183, the reader is asked to write Nepali sentences combining the information from two columns, but when one turns to page 276 to check the sample sentences, the answers are all back to front and have no bearing on the questions asked. For a pedagogical language book, such mistakes, together with their frequency, are surprising to say the least.

Overall though, *Teach Yourself Nepali* is a thoughtfully-written, carefully-explained, and all-round excellent language book for anyone wanting to learn the language. One can only hope that in the second edition, which must surely come given its success and popularity, the nagging errors, and typographical inconsistencies will have been weeded out. Only then will Hutt and Subedi's book be *The Complete Course in Nepali* that we have been waiting for. ■

Hutt, Michael and Abhi Subedi
Nepali: A complete course in understanding, speaking, and writing
London: Hodder & Stoughton,
Teach Yourself Books, 1999,
308 pp. + 2 cassettes,
ISBN 0-340-71130-2

Mark Turin is a member of the Himalayan Languages Project in Leiden University and is completing his doctoral research on the Thangmi language.
E-mail: markturin@compuserve.com.

CATALOGUE OF MALAY, MINANGKABAU, AND SOUTH SUMATRAN MANUSCRIPTS

The Netherlands houses important collections of Indonesian manuscripts in a variety of languages from Batak to Balinese, many of which have been catalogued. We only have to think of the massive four-volume catalogue of Javanese manuscripts in the Library of Leiden

University and other collections in the Netherlands, produced by Th.G.Th. Pigeaud (1967-1980), and the catalogue on Malay manuscripts acquired by the Leiden University Library up to the year 1896, which was published in 1998 by Edwin Wieringa. However, despite all the cataloguing efforts no comprehensive catalogue of all the Malay manuscripts in the Netherlands had been available so far. Most Malay manuscripts in the Netherlands are kept in the Library of Leiden University, but to my surprise there are as many as fourteen other repositories as well, ranging from the

Royal Institute of Linguistics and Anthropology (KITLV) in Leiden to the Royal House Archives in Den Haag. After a long time and a complicated history, the Catalogue of Malay, Minangkabau, and South Sumatran Manuscripts in the Netherlands has finally seen the light. Having been started as early as 1976 it has taken almost a quarter of a century to be published, and the history of this complicated and time-consuming project is revealed in the preface to the catalogue. The catalogue lists 2028 manuscripts in Malay, Minangkabau, and other languages in South Sumatra such as Rencong. They are described concisely and titles, measurements, number of pages, eligibility, and other relevant information such as secondary literature and editions are all noted. The catalogue is completed by extensive indexes on titles, authors, previous owners and collectors, geographical names, and watermarks. As such it is a welcome addition to the catalogues of Malay manuscripts to which we have had access so far, if not downright indispensable to scholars of Malay.

has been acquired since the most recent preceding catalogue descriptions in 1921 (Van Ronkel), but many of the mistakes and omissions its predecessors contained have been corrected in this catalogue. This catalogue, in combination with the volume of the catalogue by Wieringa, will enable scholars of Malay to work much more fruitfully in their field of study than was ever possible before. The fact that the manuscripts outside the collection of Leiden University Library are included especially makes this work a standard

work which will never be repeated. Thanks to the endurance of Teuku Iskandar he has persevered in this work and he should duly be applauded for hard work and enterprise. ■

- Iskandar, Teuku,
Catalogue of Malay, Minangkabau, and South Sumatran Manuscripts in the Netherlands
Documentatiebureau Islam-Christendom, P.O. Box 9515,
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In 1996 volume 20 of the documentary edition *Officiële bescheiden betreffende de Nederlands-Indonesische betrekkingen 1945-1950* was published. A sequel to this series is currently in preparation with documents covering the years 1950-1963. In these documents the dispute between Indonesia and the Netherlands on the future of Western New Guinea figures prominently. When completed, the core documents in the Dutch archives that focus on the decolonization of Indonesia between 1945 and 1963 will be available in print format and as digital appendices. Aside from this, the archives in the Netherlands and many archival sources outside the Netherlands contain vast amounts of additional information on this subject that are not included in the documentary edition. It is therefore the purpose of the present publication to serve as a guide to all relevant archives, both in the Netherlands and abroad. The *Guide* is divided into seven chapters, in which the official and semi-official archives in the Netherlands, Indonesia, the United Kingdom, Australia, USA and Belgium and those of the United Nations in New York are discussed.

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Nothing is more fascinating than seeing pictures of people and places you never thought existed. Javanese history is so often buried in scholarly works devoid of pictures that we are well informed about persons without having the faintest idea of what they looked like.



The book *Cephass, Yogyakarta: Photography in the service of the Sultan* is a wonder. Full of photographs of a world no longer there but able to be rediscovered in photographs most of which were taken by the Javanese Kassian Cephass (1845-1912). The book offers many of his photos, showing royal personages of the Central Javanese court of Yogyakarta, theatrical performances and photos taken of the Hindu Javanese antiquities in the en-

virons of Yogyakarta such as the Borobudur and the Prambanan temples. Photos of the town of Yogyakarta are also included, allowing us to see what a rural sleepy place it used to be. It also contains a biography of Cephass and his son, Sem Cephass (1870-1918). Many of the photos form part of the collection of the Royal Institute of Linguistics and Anthropology (KITLV), in Leiden. It is a welcome initiative of the KITLV to open up its collection to a wider public by publishing this sort of books. It is to be hoped that it will continue to do so in future. ■ (DvdM)

- Knaap, Gerrit
Cephass, Yogyakarta: Photography in the service of the Sultan
Leiden: KITLV Press, viii + 136 pp.
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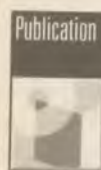
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Wisdom Leadership



Prof. Chakraborty is a well-known author on management ethics and values from an Indian perspective. The author has argued in many previous books that the Indian ethos as epitomized in figures like Swami Vivekananda, Rabindranath Tagore, Sri Aurobindo, and Mahatma Gandhi, can also be an as yet little tapped source of ethical empowerment and good management. The practical application of this ethos, Chakraborty had developed in course of numerous training workshops held for Indian private and public sector organizations. The book entitled *Wisdom Leadership: Dialogues and Reflections* is the latest fruit of this endeavour.

The first part of the book contains edited notes which Chakraborty took during interviews he had conducted with CEO's of major Indian companies and banks. These interviews make for fascinating reading. They summarise at times quite private thoughts of CEO's and Managing Directors about themselves, their working life and the state of ethical behaviour in their organisations. The second part of the book offers a choice of Chakraborty's essays

on different aspects of Indian culture, ethics, politics and quality of leadership. Although the book does not prescribe quick fixes for increased managerial effectiveness, it does address managerial practice and behaviour in a most fundamental manner and does this in a very readable manner. All points of ethics are illustrated through examples of ethical practice or neglect. These examples are taken from real life situations. The fact that the setting of the book is Indian does not restrict its value to Indian readers only. The ethics the book sets forth can be applied with success in many other cultural settings. Also this fact, Chakraborty illustrates through examples. The book invites the reader to reflect seriously on the fundamentals of human existence. ■

- Chakraborty, S.K.
Wisdom Leadership: Dialogues and Reflections
New Delhi: Wheeler Publishing.
1999. pp X+214.
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'Mission-Doers' in Madagascar

Ramambason's well-written and fascinating monograph 'Missiology: Its Subject-Matter and Method. A study of 'mission-doers' in Madagascar' has two sides. The first side is an assessment of missiology as an academic discipline in a non-Western context. The second side is a case study of a still fairly unexplored period in the history of Madagascar, namely the so-called 'Gorbachev transition' (1985-1995).

■ By **MARC R. SPINDLER**



Dr Ramambason is not unknown at the IIAS: he attended the international congress on Madagascar in Leiden in 1994 and his contribution on 'The Merina/Sakalava Encounter in the Region of Analalava' was published in the proceedings of the congress (*Cultures of Madagascar: Ebb and Flow of Influences/Civilisations de Madagascar: Flux et reflux des influences*, edited by Sandra Evers & Marc Spindler. Leiden: IIAS, 1995. Working Papers Series, 2, 193-219). For several years he has been a teacher at the Protestant Theological Faculty of Antananarivo where he created a Department of Mission Studies. Since 1998 he has served as Secretary for Mission Development and Education with the Council for World Mission in London. The enhancement of mission studies is part of his professional duty.

The present reviewer presumes that readers of the *IIAS Newsletter* will be more at home in the second part of Ramambason's book *Missiology: Its Subject-Matter and Method* than specialists in the science of missions or missiology. But a one-sided reading of the book would be misleading. The double-track approach of this book is precisely what makes the book fascinating.

Ramambason's point of departure is the conviction that, even in a non-Western context, the science of missions must be a field of research and teaching. This is not only because the 'missionary factor' (Roland Oliver) has historically been very important in many countries, and not the least in Madagascar, but because present developments cannot be understood without taking into account the permanent reality of this factor. In other words, 'missions' are not (only) a factor of the past, and they are definitely not the affair of expatriates or a foreign interference in national matters. Ramambason takes the case of Madagascar very seriously because in this country missions have been an affair of Malagasy people since the establishment of Christianity as an official religion in 1869. This does not imply an immaculate record, on the contrary. Ramambason is very critical of the nationalist bias of Malagasy 'home' missions in the period of Merina monarchy in the 19th century. As long as national unity is not realized in depth, as long as ethnicity remains a strong factor in peoples' attitudes and relations, Malagasy missionaries among other Malagasy should take these factors into account, among many others.

What, then, is the subject-matter of missiology? Instead of a theoretical definition of 'missions', Ramambason analyses the reality of what Malagasy Christians are doing in mission. They are what he calls 'mission-doers'. They are not applying a theory from above or from abroad. In other words Ramambason develops a missiology 'from below', not a missiology 'from top down'. His method is 'inductive', not 'deductive'. In this way, he discovers that the main 'missionary' activities of the Protestant Church in Madagascar pertain to development and healing through specialized departments which are more or less independent from the clerical hierarchy.

The second side of the book is a case study of the 'Gorbachev transition' in Madagascar in the period 1985-1995. One wonders why a political development abroad, far away from Madagascar, is seen as relevant to the study of this country. Is this not a return to the 'deductive method'? Ramambason would answer that the collapse of communism in the Soviet Union really had an impact in Madagascar, because the communist model was at that time operative in Madagascar, in the official policy of the government as well as or in (part of) the opposition. The fading of the model cannot but paralyse the political will of the peo-

ple and lead to political apathy. The other impact, in Madagascar of the collapse of communism abroad was the shift of priorities of all foreign powers. Madagascar was no longer an interesting asset on the geopolitical scene. Neither the West nor the East wanted to invest financially or politically in Malagasy affairs. The field was open to marginal political operators of the Indian Ocean rim, which had never been serious historical partners of the Malagasy. The only solid partner abroad remains, not France, the former colonial power, but the International Monetary Fund and the World Bank. Ramambason laments over these developments which amount to economic strangulation of Madagascar. The dreams of independence and liberation are not realized and, says Ramambason, must be revived. 'Mission-doers', to use his words, cannot stay idle, and indeed may provide the country with new incentives and concrete benefits.

Ramambason's approach could be defined as a sophisticated kind of 'liberation theology' giving full weight to the contribution of the social sciences to the construction of reality. After all, in spite of his vindication of an 'inductive method', starting from below, he cannot escape the methodological imperative of every scientific approach, namely the necessity of having a plausible starting point at the top of one's mind. ■

- Ramambason, Laurent W.
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Frankfurt am Main: Peter Lang,
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Short News



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
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The Collection of Indian Art at the Hermitage

The main landmarks of its formation

Although India had been 'discovered' in Russia as early as 1466, there were only individual Russian-Indian contacts for some four centuries. Russian collectors were seldom interested in Indian art and culture. This is why the Hermitage Indian art collection only began to be formed in the 1950s. Since then it has been enriched by various official and private gifts.

By **OLGA DESHPANDE**

Asian Art
 India, a land of miracles and fabulous wealth, long ago attracted medieval Russia. India was discovered here earlier than in Europe: in 1466 Afanasij Nikitin, a Tver' merchant had already reached India via the Volga River, the Caspian Sea, Persian, and Arabian Seas and spent six years there. His 'Notes about Roaming beyond Three Seas' (Nikitin 1948) are considered to be one of the best sources on medieval India. Notwithstanding the constant attempts to establish trade relations with India ('foreign guest markets' in Astrakhan and Moscow and the seventeenth-century Semion Little embassy to Shah Aurangzeb's court, 1695-1702), there were only incidental one-to-one Russian-Indian contacts during the eighteenth and nineteenth centuries. Although Russian indology began to unfold by the middle of the nineteenth century, Russian collectors (nobility and intellectuals) were traditionally far more interested in Ancient Egypt and Antiquity; or the Near or Far East, 'omitting' India. The few objects brought to Russia were concentrated mainly in the Museum of Anthropology and Ethnography, the oldest Russian ethnographic museum.

private collections and the re-organisation of museums, Indian items (bronze statuettes, miniatures, applied art) gradually began to trickle into the Hermitage.

The separation of the Indian art objects into an independent collection began after World War II and this marked the beginning of the proper Indian art collection. As before, it still consisted mainly of miniatures and applied art, with the exception of a small group of stucco statues from Hadda, the Afghani part of Gandhāra. These twenty items in total (mainly fragments of shattered figurines of the Buddha), were discovered by the *Délégation Archéologique Française en Afghanistan* in the late 1920s. They were presented to the Hermitage by *Musée Guimet* in 1936 on the occa-



Female head. India, 5-6 c.
Red sandstone, h. 48 cm.

sion of the International Iranian congress timed to coincide with the millennium of Firdowsi's birth.

Additions to the ancient and medieval parts of the Indian collection only came very slowly - such objects had been virtually absent from the private Russian collections, and the museum itself was unable to acquire things abroad because of the specific position in which of the Soviet museums found themselves. In 1957 the Oriental Department was enriched by a precious gift presented by the Afghani king, Muhammad Zahirshah, after he had made the acquaintance of the Hermitage collections, especially that of the Oriental Department. He donated a schist head of a Bodhisattva from Bagram, AD 200, and a stucco Buddha head from Hadda, AD 500.

The most generous gifts to the Hermitage were then still to come.

In May 1966 a group of ancient and medieval works of art - stone sculptures, from third to tenth centuries, South Indian bronze statuettes, twelfth to fifteenth century, miniatures - was presented to the Hermitage as a gift of the Indian government by the Indian ambassador, Mr. Triloki Nath Kaul. The permanent Indian exhibition was thereby considerably enriched by some valuable exhibits: a relief of the Mathura school, mottled red sandstone, third century AD, showing Durga Mahishāsūramāyini, a representation of lovers-mithuna, light sandstone, tenth century, dating from the time of the Pratihara dynasty; a frieze from the Hoisalesvara temple in Halebide, near Mysore, representing Ganesa and eight goddesses, consorts of the main Indian gods; a gracious bronze sculptural composition *Umā-Maheśvarimurti* - a seated Shiva and his spouse, Uma; a sheet of a Jain manuscript with a miniature of the Western Indian school, fourteenth to fifteenth century; a Kangra school miniature showing 'Shiva and his family', fifteen items in total. A sculptural group 'Yaksha Gomukha and his beloved Chakresvari', made of highly polished light sandstone, eighth century, has become a real adornment of the museum exhibition (fig. 1) - it is characterized by the strength, restraint, and a certain monumentality of the sculpted form. Its consummate modelling reveals perfectly prana, one of the main requirements, of Indian aesthetics, reproducing 'vital breath', filling one's body.

During the next few decades, only applied art objects of the Mughal period were added to the collection. Then in September 1999 a new, highly significant gift was made by a private person, Mme Krishna Riboud. Mine Krishna Riboud is widely known as an eminent public figure and a scholar, an esteemed author on Far Eastern textiles, a *chevalier* of the Legion of Honour, president of Association d'Etude et Documentation de Textiles d'Asie (AEDTA) founded by herself. Mme Riboud, who is Indian born herself, belongs to a family of remarkable Indian cultural and public figures of the late nineteenth - early twentieth centuries, being a close relative of the most prominent Indian enlightener of those days - Rabindranath Tagore. An old friend of the Hermitage, as early as 1966 Mine Riboud had given three rare miniatures (Bihar school, fifteenth - seventeenth century) representing scenes from the ancient 'Ramayana' epic as her personal gift to our Museum.

Her new gift consists of four beautiful items of ancient and medieval Indian art. A female head. (fifth - sixth century) of exquisite workmanship (fig. 2) is a real gem among



Yaksha Gomukha and his beloved chakresvari. India, 8 c.
Light coloured sandstone, h. 22 cm.

them. In Russia ancient and medieval Indian art is represented only at the Hermitage; even here classical Gupta art (fourth - sixth century) had been absent so far - thus one can imagine the significance of such a gift, not only for the Hermitage but for the nation as a whole.

Besides this masterpiece she has given two heads of Mathura school, Kushan period, a Buddha (?) head, first - second century AD, and a Bodhisattva head, second - third century AD, both of red mottled sandstone, together with a big red sandstone fragment presenting a Shivite teacher or saint from Madhya Pradesh, tenth - twelfth century.

Thus during the half a century since its formation, the Hermitage Indian collection has been enriched by several very interesting items each enabling museum visitors to comprehend Indian art and culture in more depth. ■

- Nikitin, Afanasij
Khotchenie za tri morya Afanasiya Nikitina 1466-1472
 (Notes about Walking Beyond Three Seas by Afanasij Nikitin 1466-1472)
 Moskow-Leningrad, 1948, Grekov, B.D. and V.P. Adrianova-Peretz (eds)

Dr Olga P. Deshpande, PhD (Art history),
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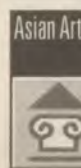
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9 SEPTEMBER 1999 > 26 JANUARY 2000
QUEENSLAND ART GALLERY, AUSTRALIA

Presaging the Future

The Third Asia-Pacific Triennial of Contemporary Art opened at the Queensland Art Gallery in Brisbane, Australia, on September 9, 1999. Included in the exhibition were the works of 77 artists from twenty countries in Asia and the Pacific. On September 10 a remarkable performance by Indonesian artist Dadang Christanto served as a symbol for the entire Triennial project. Entitled 'Api di bulan Mei 1998' (Fire in May 1998), Christanto's work, comprising 47 life-size papier mâché human figures, was set alight in a moving ceremony related to the recent tragedy of hundreds burned to death in riots and revolution in Indonesia. Christanto also referred to the events in East Timor. The immediacy of this work reinforces the Triennial's purpose of understanding through an informed dialogue with artists in Asia and the Pacific. It is not that the Australian, Asian, and Pacific curators set out to present political art, but they do seek out art that engages with issues reflecting the dynamic and changing nature of art and society in the Asia-Pacific region today.

By CAROLINE TURNER



There are other equally powerful statements within this Triennial: Hiroshi Sugimoto's extraordinary photographs of a Japanese temple built to prepare for the Buddhist millennium centuries ago challenges Western notions of time, Katsushige Nakahashi's life-size replica of a crashed World War Two Japanese Zero fighter which will be burned at the end of the exhibition in a Buddhist ceremony reminds us the next century may be as full of human conflict as previous centuries; Cai Guo Qiang's bridge to the future is about the meeting of cultures and the difficulties of such engagements - those crossing the bridge must pass through a shower of water at its centre; Tribal Indian artist Sonabai's clay sculptures remind the viewer of the continuing, rich folk traditions dating back thousands of years contrasting with Ravinder Reddy's sculpture of a gilded fibreglass goddess, itself a mixture of ancient tradition and street exotica in today's India.

From the Pacific there are works of spectacular creativity such as the collaboration between Samoan Michel Tuffery and Futuna Islander Patrice Kaikilekole involving communities of Islander Australians in a performance utilizing bulls made of bully (i.e. corned) beef tins - a commentary on how Pacific lifestyles changed with



Ah Xian, Busts
(from 'China, China' series), 1998,
porcelain body-cast with hand
painted underglaze blue decoration.

the coming of Europeans since the eighteenth century. Perhaps most impressive of all are the new works by senior Australian Aboriginal artist and elder, Michael Nelson Jagamara, which are an explosion of ancient signs on canvas done in ways which recall the force and mastery of Chinese calligraphy. Representing a new Australia in this exhibition are the works of Australian artists Guan Wei and Ah Xian, both of whom came to this country ten years ago after the events of Tiananmen Square. Ah Xian's ceramic heads are decorated with traditional Ming dynasty designs and the artist is currently the recipient of an Australia Council grant to return to China for further study on the decorative motifs of Imperial Chinese porcelain.

Genuine dialogue

Inaugurated by the Queensland Art Gallery nearly ten years ago, the Triennial project includes exhibitions, publications, and conferences, an extensive library research collection of catalogues, and more recently a commitment to forming a collection of the contemporary art of the region. An innovation for this Third Triennial is the Virtual Triennial and associated website (<http://www.apt3.com>). The Third Triennial also has a children's event for age groups three to twelve and a strong youth and education emphasis. The educational aspects of the project underpin its origins in a belief that Australians needed to know more about the region in which we live. An important principle of the Triennial has been that Australian curators are not attempting to dominate debates but that Australians should listen very carefully to what our colleagues in the region are saying about art and social and political issues. One major concern of some critics has been the lack of one overall unified viewpoint. In fact, this diversity has been the project's strength, allowing challenges to West-centric methodologies and genuine dialogue based on mutual respect.

Contemporary art in this region is the product of centuries of tradition combined with the more recent engagements with the West as well as the social, political, and technological changes which have pushed the world to a global society. The art in the Asia-Pacific Triennials, however, reinforces

knowledge of the survival of cultures, demonstrates how the art emerges from diverse cultural traditions as well as reflecting contemporary issues, confronts and refutes the notion of a global sameness and opens up real challenges for Western art historians in terms of future directions and developments. The theme of the Third Asia-Pacific Triennial was 'Beyond the Future' but it is clear that, whatever the future of art in this region, it will not be dominated by Western perspectives and Western 'influence' may well come to seem insignificant to the historians of the future.

The 1993 exhibition was the first in the world to bring together contemporary Asian and Pacific art. This raw mixture has also given the project some unique features and allowed the exploration of complex questions regarding the continuation of traditions, the significance of folk art and popular culture to contemporary expression, and the contemporaneous nature of indigenous art from the Pa-



Mella Jaarsma, Hi Inlander
(Hello Native), performance 9
September 1999.

cific. This entire project has had a remarkable impact in Australia with audiences at the three exhibitions held this decade reaching 350,000 - close to two per cent of Australia's population. In the process the Triennial has gained an international profile, not only within the Asia-Pacific region, where it is now accepted as one of the major forums for the discussion of contemporary art, but with increasing interest from North America and Europe. After the 1996 Triennial Judith Stein wrote in *Art in America* that '... it is clear that the Queensland Art Gallery's Asia-Pacific Triennial series is affecting the global discourse of contemporary art.' If this is the case it is because the until recently neglected contemporary art of the Asia-Pacific region has an important message for artists and audiences internationally.

The Conference

Coinciding with the Third Asia-Pacific Triennial of Contemporary Art an international conference was held in Brisbane, Australia, from 10 to 12 September 1999. Seven hundred delegates attended from every continent, making this the largest art conference ever held in Australia. Ninety speakers, many of them artists, looked at developments in art in Asia and the Pacific over the decade. The



Dadang Christanto,
performance 10 September 1999



Api di bulan Mei 1998
(Fire in May 1998)

conference was organized by the Queensland Art Gallery, Griffith University, and the Australian National University. Speakers stressed the necessity of exploring the contexts in which the art is produced and the need for a more sophisticated understanding of diverse cultural traditions, the renewal and evolution of those traditions, the long histories in the region of cultural engagement over the centuries, and the complexity of the intermarriage of ancient tradition with more recent encounters with the West. The relevance of the concepts of post-colonialism and post-modernism to this region were challenged as was the idea of an experience of modernity giving way to post-modernism, especially in Asia as well as the idea of ownership of these concepts by the West. Speakers agreed on the need for a new language of art criticism but rejected the concept of a meganarrative.

The globally mobile nature of art today has raised new questions. Economic and political crises have continued to affect the work of artists in the region, many of whom are directly involved with their communities in raising awareness of issues such as poverty, civil war (as in Sri Lanka), the place of women within Asian and Pacific societies, ethnicity, rapid urban development, environmental degradation, and social dislocation. Speakers pointed to the need for ethnic and cultural understanding, and to the continuing importance of community, family, religion, and spirituality. Paris-based Chinese artist Chen Zhen, for example, in his dramatic work 'Invocation of Washing Fire' seeks to confront the 'fever' of Asian capitalism and economic 'greed' ironically by evoking ancient spiritual



Michael Nelson Jagamara,
Wild yam, 1998.

cleansing through a medical-alchemical fire in a furnace constructed of thousands of abacus beads, Chinese wooden chamber pots, and broken computers. Dutch-born Indonesian artist Mella Jaarsma asked audiences to consider racial and ethnic questions through a work where one could imagine wearing another's 'skin'. Her costumes in the exhibition are constructed from chickens, frogs, fish, and kangaroo. Several artists dealt with communication through language, including Xu Bing's new English calligraphy, (English written in Chinese characters), Shigeaki Iwai's dialogue project where participants speaking different languages give the illusion of understanding one another, and Vong Phaophanit's fragmented Laotian script constructed in neon which defies translation in its focus on materials and light rather than the meaning of language.

Sessions on screen culture, new technology, and web art were held in conjunction with MAAAP99 (Multimedia Art Asia Pacific). Sessions were also held in Chinese, Bahasa Indonesia, and Japanese. An indigenous welcome was delivered to the conference by Aboriginal artist and elder, Lilla Watson, representing the traditional owners of the land, and there were a number of sessions devoted to indigenous issues in Australia and the Pacific. Delegates also called for support for the people of East Timor. The conference unfolded against the turmoil and bloodshed of the referendum aftermath, reminding all who attended of the volatile and unpredictable contexts in which the art in the exhibition is produced. ■

Caroline Turner, Deputy Director
Queensland Art Gallery, Brisbane, Australia,
and Project Director for the Asia-Pacific
Triennial series, 1993, 1996, 1999, wrote this
report while the APT3 was taking place.

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Creating Spaces of Freedom

The 1999 Prince Claus Award

On 8 December 1999 the Prince Claus Fund for Culture and Development announced the winners of the 1999 Prince Claus Awards. Since 1997 the Prince Claus Awards have been presented to people and organizations in recognition of and to encourage their exceptional achievements in the field of culture and development in Africa, Asia, Latin America, and the Caribbean. Among the ten laureates who received the Awards were Tsai Chih Chung, cartoonist (1948, Taiwan) and Kenneth Yeang, architect (1948, Malaysia). The journalist and author Ku Pi-ling (Taiwan) and the architect Charles Jencks (1939, United States) have each written an enlightening piece on the works of Tsai Chih Chung and Kenneth Yeang respectively.

structures lively not dull, muscular instead of flat-chested and with an inviting, gregarious face rather than the blank stare of a Mafioso behind dark glasses.

Sky courts

Yeang's concoctions are cheerful; they open out a different face on every side partly because the climate is different on every side. Beyond these considerable aesthetic and symbolic qualities, they have provided several environmental innovations that are equivalent to traditional and modern techniques. For instance, whereas low buildings had such climatic filters as verandas, trelliswork, and louvres, he puts them high above ground; where Le Corbusier introduced the roof garden and concrete brise soleil, he combines these elements with atria to produce 'sky courts' shaded by reflective aluminium louvres, without Le Corbusier's problem of re-radiating the blocked heat back into the house every night.

Yeang's work is empirically driven and systematic in addressing ecological concerns. While its main points can be gleaned from his 'The Skyscraper Bioclimatically Considered' (1996), its most striking embodiment is the fifteen-storey tower near Kuala Lumpur Airport. Instead of an authoritarian and introverted statement of a multinational corporation, the IBM Tower is a robust and picturesque expression of an emerging technology. Most notable of his energy-saving devices are the two spirals of green sky courts that twist up the building and provide shade and visual contrast with the steel and aluminium surfaces. The reinforced concrete frame is further punctuated by two types of sun screens and a glass and steel curtain wall, which, along with the sloping base and metal crown, make the essentially high-tech image much more organic - what could be called 'organitech', a synthesis of opposites.

I see the IBM Tower and his ideal version of the eco-skyscraper the Tokyo Nara Tower (1992) as essentially post-modern. They play the double coding in a dramatic way: the vertical columns are strongly opposed by the sliding horizontal sunshades, the spiral of gardens and planting are juxtaposed with the flat glazing. A green hill leaps over a car park nature overcoming the machine while solid fights against void, the rooftop spikes,

meant to hold solar cells, play off against curves and a sensuous pool.

Ken Yeang can enter a field, a speculative development, in an exploding civilisation, and still think environmentally. Contemplate the contradictions. It has led to many tall buildings that are flashy, to be sure, and in the larger sense unecological, because they are huge and high tech. But each one is a pragmatic testing of a green idea, however small, and a step in his construction of a new paradigm. As a result we are beginning to see the new skyscraper emerge with what he calls 'valves', movable parts (including windows that open!), filters such as exterior louvres, lift and service cores located on the sides where it is hot, sky courts and vegetation used to cool, contrasts between sunshades and clearglass. All this leads to a new, articulate, and dynamic body. It leads to a new theory that, like Le Cor-

busier's Five Points, has been summarized and replicated around the world.

If the skyscraper becomes as responsive to its environment as animals and plants have to theirs, then we can look forward to its having the variety of the natural world. Every face, and every individual, slightly different. If it does evolve towards this ecological diversity, then Ken Yeang is to be thanked. The result would be an alternative to the reigning mode of corporate architecture and a new synthesis responding to the climate of a particular place, finding inspiration for a new architectural language in forces that are ultimately cosmic. ■

Charles Jencks is the author of the best-selling 'The Language of Post-Modern Architecture', 'Architecture Today', and 'The Architecture of the Jumping Universe'.

Ken Yeang: The Reinvention of the Skyscraper

By CHARLES JENCKS

Ken Yeang (1948, Penang, Malaysia) came onto the scene of international architecture with the Roof-Roof House, constructed for himself in 1984. This curious-sounding structure, built as an environmental experiment in the hot and humid climate of Kuala Lumpur, does indeed feature the roof. It has a gigantic sunshade, a curved white pergola that leaps over the roof below in the flat arc of a projectile, a white comet tearing down through the blue sky in a staccato burst of light and shadow. A porous sunshade on top of a covering for the rain; that is, a Roof+Roof, a poetic and pop architecture created by climatic necessities. In Malaysia the prevailing temperature is 30 degrees, the humidity 70 per cent, and foreigners who fly in never forget the first impression of this equatorial sauna. Since constructing this *tour de force* in sparkling white concrete (now a bit green with moss), Yeang has developed an ecological architecture for larger building types and it is this, which has made him one of the forces to be reckoned with internationally.

Actually, he first developed the approach while studying in the early 1970s: at the Architectural Association in London and at Cambridge University, where he wrote his thesis in 1972 entitled 'Design with Nature: The ecological basis for design'. Here, he also did a thesis on ersatz culture and the simulacrum, under my direction. Abstract thinking and research are essential to his work. By the year 2000 he will have eight books to his credit and several key papers that analyse the tall building, climatically considered. If I am right in predicting his importance, then Yeang will have about the same century of influence, for, however questionable the skyscraper is as



Ken Yeang

the most assertive of urban forms, it is going to continue to dominate cities and therefore it will have to be rethought environmentally and in other ways.

One should also mention the cultural nature of this research, for that is also a rarity, both in this building type and this part of the world, where resources are directed elsewhere. As Ken Yeang has written: 'The fight for Independence (in Malaysia) must be matched by a fight for an independent architecture based on independent thought.' Most architectural cultures remain provincial backwaters and to open them up they need the inspiration and free thinking of a creative leader. Regional architecture can challenge the global forces of commerce and culture only where new knowledge is being produced by individuals who can translate it into a creative art.

It no longer grows from within local practice and local materials. Globalization is much too powerful for the old determinants of form. Basically, in the last hundred years, there have been three types of tall building: the flat slab or 'sky-scraper', the point tower or 'sky-pricker', and the spread-out cluster or 'sky city'. Ken Yeang has challenged the boring homogeneity with what he has christened the Bioclimatic Skyscraper. The ecological imperative has made his

Ken Yeang, Menara Mesiniaga, Kuala Lumpur, Malaysia 1989-92



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6 May 2000 > 2 July 2000

Chinese Bird and Flower Painting
Flowers and birds are ubiquitous motifs in Chinese art. The endurance and resonance of these motifs arise not only from their natural beauty, but also their cultural associations. This exhibition comprises over 100 of these superb paintings, dating from the 15th to early 20th centuries.

11 November 2000
> 30 January 2001

Masks of Mystery: Chinese bronzes from the sacrificial pits of Sanxingdui
The remarkable 1986 discovery in Sichuan province in southwest China of two large pits containing bronzes in the shape of human heads, fragments of gold, jades, and a large number of elephant tusks, revealed a sophisticated society previously unrecorded. The bronzes represent the rich creativity of the peoples living in southwest China in the second millennium BCE. A standing figure measuring 262cm and weighing 180 kg is regarded as the single most remarkable Chinese archaeological find of the last decade.

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Until 27 February 2000

Indonesia, Art pictures of the world – world views
The exhibition shows a selection of classical bronzes, figures of wayang puppets from Java, wrought iron and metalwork and impressive textiles from South Sumatra. The more than 500 objects come mainly from the collection of the Viennese Ethnological Museum and from private collectors.



Gold goblet decorated with bulls, Northwest Iran, 12th-11th c. BC, Ritual and Splendour, Rijksmuseum van Oudheden.

GERMANY

Museum für Kunsthandwerk

Schaumainkai 17
60594 Frankfurt am Main
Tel.: +49-69-212 34037
Fax: +49-69-212 30703

17 February > 24 April 2000

Monsters, Monks and Maidens: Japanese Paintings, Illustrated manuscripts and Woodblock Prints from the 16th to the 18th Century
Forming the basis of the collection are 25 Nara ehon (coloured illustrated manuscripts) recounting popular legends and stories relating to courtly life, episodes from the world of craftsmen and merchants, temple myths, and tales of spirits and demons.

Herzog August Bibliothek Wolfenbüttel

Lessingplatz 1
38304 Wolfenbüttel
Tel.: +49-5331-808 0213

7 > 28 May 2000

East Asian manuscripts from St. Petersburg
Manuscripts from the Silk Road, the Lotus Sutra and its world.

JAPAN

Setagaya Art Museum

1-2, Kinuta-koen Setagaya-ku
Tokyo 157
Tel.: +81-3-3415 6011
Fax: +81-3-3415 6413

22 February > 9 April 2000

Japanese-style Printing: Works by artists from the Setagaya city

The Watari Museum of Contemporary Art

3-7-6 Jingumae Shiyu-ku
Tokyo 150-0001
Tel.: +81-3-3402 3001
Fax: +81-3-3405 7714

Until end March 2000

Game Over

Kyoto National Museum

527 Chayamachi
Higashiyama-ku
Kyoto 605

Until 5 March 2000

Chinese Painting and Calligraphy from the Ueno Collection

Until 26 March 2000

Japanese Dolls

THE NETHERLANDS

Rijksmuseum

Hobbemastraat 19
PO Box 74888
1070 DN Amsterdam
Tel.: +31-20-673 2121
Fax: +31-20-679 8146

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 collection into sculpture, paintings, and decorative art.

Until 11 April 2000

Miniature Paintings from India
The Rijksmuseum has a notable collec-

tion of Indian miniatures which can rarely be shown to the public because of their sensitivity to light. This small exhibition will show fifty examples of miniatures produced at the court of the famous Great Mogul, Akbar, in the late sixteenth century, miniatures painted later and elsewhere in India under strong Mogul influence and miniatures made specially for the Dutch market in the seventeenth century.

Until 11 March 2000

Royer's Chinese Cabinet
Despite the flourishing trade with China in the seventeenth and eighteenth centuries, little was known about the country and its people at this period. The Hague lawyer Jean Theodore Royer (1737-1807) was to change all that. He assembled a large collection of popular and unfamiliar Chinese artefacts: porcelain, lacquerware, everyday objects, clothing, gouaches, and books. Selected items from the Royer collection will be on display, presenting a fascinating picture of this many-sided amateur scholar.

Foundation for Indian Artists

Fokke Simonszstraat 10
1017 TG Amsterdam
Tel. / Fax: +31-20-623 1547

Until 16 March 2000

Indian paintings and drawings from the collection of Albert Heyn

Rijksmuseum van Oudheden

Rapenburg 28
P.O. Box 11114
2301 EC Leiden
Tel.: +31-71-516 3163
Fax: +31-71-514 9941



Silver drinking horn with gilding with the protome of a desert lynx catching a fowl, Iran or Central Asia, 2nd-1st c. BC, Ritual and Splendour, Museum van Oudheden.

Until 19 March 2000

Ritual and Splendour, Masterpieces of ancient art from the Miho Museum, Japan

Rijksmuseum voor Volkenkunde

Steenstraat 1, Leiden
Tel.: +31-71-516 8800
Fax: +31-71-512 8437
<http://www.rmv.nl>

Until 24 April 2000

Cephas, Yogyakarta, Photography in the service of the Sultan 1845-1912
During the nineteenth century, photography in Indonesia was chiefly a European pastime. However, the Indonesians also began taking their own photographs. The Javanese Kassian Cephas (1845-1912) was a pioneer in this field. From 1870, Cephas, appointed royal photographer to the court of the Sultan in Yogyakarta, was responsible for taking portraits of members of the royal family, especially during the reign of Sultan Hamengkubuwono VII. Cephas also photographed performances and ceremonies at the court, and Hindu-Javanese monuments in the Yogyakarta region, such as the Prambanan and the Candi Borobudur.

Until 30 April 2000

Bhutan: Land of the Roaring Dragon
Bhutan has the magical sound of a faraway land, but few people know much about the country. Its other name, Shangri-La (meaning Paradise), has reinforced this fairytale image. 'Bhutan: Land of the Roaring Dragon'



In sight of the monster, Sayohime sings the Lotus Sutra, Monsters, Monks and Maidens, Museum für Kunsthandwerk

is the largest exhibition about the country ever to be shown outside of Bhutan itself. The exhibition visited Austria, Switzerland, and Spain before coming to the Netherlands. It explores the fascinating history of the country, its religion, its monarchy, and the everyday life of its people. Beautiful objects will be on display, including the famous Raven Crown, intricately painted *thankas* (religious scroll paintings), statues of Buddha, and artistically embroidered pieces of clothing.

16 June > 17 September 2000

Holland, Japan, and Love
To commemorate the 400 years of Dutch-Japanese relations a special exhibition features a wide spectrum of Japanese art from around 1600, ranging from ceramics and lacquerware to folding screens, landscape paintings, and calligraphy. Like the Netherlands, Japan experienced a Golden Century in the 17th century. During this period, the foundation was laid for a sense of beauty, composition, and sense of space now recognized as being typically Japanese. The tea ceremony assumed its form and tea masters formulated the rules of aesthetics. Dutch presence on Deshima had an important effect on Japanese culture. It eventually led to the introduction of the concept of being true to nature and the application of Western perspective in painting.

SINGAPORE

General information

National Heritage Board
93 Stamford Road, Singapore 178897
Tel.: +65-332 3573
Fax: +65-334 3054

Singapore Art Museum

71 Bras Basah Road
Singapore 189555
Tel.: +65-332 3215
Fax: +65-224 7919

Until 28 March 2000

Rose Crossing
An exhibition comprising Australian artists of both Asian and Western backgrounds. Artists in the exhibition include Guan Wei, John Young, Felicia Kan, John Wolseley.

17 February 2000 > 28 May 2000

How to Authenticate Chinese Painting
The exhibition shows authentic traditional Chinese ink scrolls and their copies completed during Ming Dynasty and later. Copying is something very peculiar to the Chinese history of art, encouraged and approved as a means of learning. The paintings on display are drawn from the Liaoning Provincial Museum which includes works in the former Imperial Collection. For media enquiries, call 332 3215. Images available in December 1999.

8 April 2000 > 9 July 2000

FEAST! Food in Art
Contemporary visual artists employ food in their art or refer to its consumption and diverse symbolisms in their

work. Among the artists are Tang Da Wu, Matthew Ngui, and Vincent Leow.

8 June 2000 > 29 August 2000

Southeast Asian Paintings
Part of the millennium celebration, the Singapore Art Museum is collaborating with Christie's Singapore to present an exhibition of rare paintings, featuring important examples of artworks from the 19th and 20th centuries, from Indonesia, the Philippines, Singapore, Malaysia, Thailand, and Vietnam. The paintings will be presented chronologically, demonstrating the development of modern art in the region. These works have been carefully sourced and selected from private and institutional collections, many of which have never been publicly exhibited before. For media enquiries, call 332 3215.

Until 29 October 2000

Imagining the Century: Singapore Art Museum Collection Exhibition series
The exhibition provides a particular view of colonial rule, war and revolution, independence and social changes in Southeast Asia through the artist's world. Featuring key pieces from the Museum's permanent collection, this exhibition surveys Southeast Asian modern and contemporary works produced since the 1930s.

Singapore History Museum

93 Stamford Road
Singapore 178897

Until 7 March 2000

Changing World, Changing Hopes
This exhibition presents an insight into the lives of the children growing up in an ever-changing world.

Until 31 December 2000

The Dioramas – A Visual History of Singapore
Twenty dioramas visually trace the history and development of Singapore from a fishing village to a modern nation state.

Asian Civilisations Museum

39 Armenian Street
Singapore 179941
Tel.: +65-332 3015
Fax: +65-883 0732

Until 19 March 2000

Prized Possessions: Jewellery from Thailand, Malaysia, and Indonesia
The exhibition brings together over 300 pieces of jewellery and related objects for personal adornment from the diverse cultures of Thailand, Malaysia, and Indonesia.

Until 31 March 2000

The Dating Game – Calendars and Time in Asia
The exhibition explores a variety of Asian calendars.

Until 31 December 2000

Chinese paintings from the Yeo Khee Lim Collection
Featuring landscape and bird and flower paintings from the Ming and Qing dynasties.

ASIAN ART

SWITZERLAND

Baur Collection

8 Rue Munier-Romilly
1206 Geneva
Tel.: +41-22-346 1729
Fax: +41-22-789 1845

Temporary exhibition

Japanese Jewellery and Chinese Costumes

TAIWAN

The National Palace Museum

221 Chih-shan Rd., Sec. 2
Wai-shuang-hsi, Taipei
Tel.: +886-2-2881 2021
Fax: +886-2-2882 1440
Http://www.npm.gov.tw

Until 25 December 2000

Han Dynasty Narratives in Painting and Calligraphy
The paintings and calligraphy in this exhibition all draw upon Han dynasty narratives for their inspiration. The famous narratives can help lead to a better understanding of Confucian social ideals, the quest for long life, and many of the other features that defined and shaped Han society.



Pi disc with inscription 'Perpetual Happiness', Eastern Han Dynasty, Chin-hua-t'ang Collection, The National Palace Museum

Until 10 April 2000

1999 Collectors' Exhibition of Archaic Chinese Jades
The jade carvings on display are primarily from the 'classical age', and include several pi disks of great beauty and significance, that were all probably used in ancient rituals to assist in communication with supernatural forces.

THAILAND

Gallery of Fine arts

Silpakorn University
Klan Gwan House 11, 19th floor
14011 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.



The hunt for glow-worms, fragment of a summer scene, Monsters, Monks and Maidens, Museum für Kunsthandwerk

UNITED KINGDOM

British Museum and Museum of Mankind

Great Russelstreet
London WC1B 3DG
Tel.: +44-171-412 7111
Fax: +44-171-323 8614 / 8480

Until 20 February 2000

Gilded Dragons: Buried treasures from China's Golden Ages
A loan exhibition from China focusing on the Tang Dynasty, a cosmopolitan period in Chinese history, rich in precious gold and silver treasures.

April - September 2000

Japanese Clocks, Zodiac and Calendar Prints

6 April - 13 August 2000

Visions from the Golden Land: Burma and the Art of Lacquer

Brunei Gallery

SOAS, University of London
Thornhaugh Street
Russell Square
London, WC1H 0XG
Tel.: +44-171-323 6230
Fax: +44-171-323 6010
E-mail: gallery@soas.ac.uk

12 April 2000 - 18 June 2000

Pakistan: Another Vision
A comprehensive survey of painting in Pakistan during the fifty years of independence. Approximately one hundred works represent every aspect of contemporary painting.

Cheltenham Gallery and Museum

Clarence Street
Cheltenham GL50 3JT
Tel.: +44-1242-237 431

Until 26 March 2000

Chinese Papercuts by Wang Yan Chang
A combination of large and small paper-cuts. Wang Yan Chang was awarded the title of 'First-class Folk Artist' by UNESCO and the Chinese Folk Artist Association in 1995.

Chinese Contemporary Gallery

21 Dering Street, London W1 R 9 AA
Tel.: +44-171-498 898

March 2000

Shen Fan

April - May 2000

Yue Minjun

Percival David Foundation of Chinese Art

School of Oriental and African Studies
53 Gordon Square
London WC1H 0PD
Tel.: +44-171-387 3909
Fax: +44-171-383 5163

The Percival David Foundation houses a fine collection of Chinese ceramics and a library of East Asian and Western books relating to Chinese art and culture. The Foundation exists to promote the appreciation, study, and teaching of the art and culture of China and the surrounding regions.

Victoria and Albert Museum

Cromwell road
South Kensington
London SW7 2RL
Tel.: +44-171-938 8264

Until 23 April 2000

Mao: From Icon to Irony, the history of the cult of Mao Zedong from the mid-1940s to the 1990s

UNITED STATES OF AMERICA

Honolulu Academy of Arts

900 S. Beretania Street
Honolulu, Hawaii 96814-1495
Tel.: +1-808-532 8700
Fax: +1-808-532 8787

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.: +1-212-879 5500
Fax: +1-212-570 3879

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 to 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 Galleries 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.

Grey Art Gallery

New York University
100 Washington Square East
New York

23 February - 22 April 2000

Sheer Realities: Clothing and Power in Nineteenth-Century Philippines
The exhibition displays the nineteenth and early twentieth-century clothing and accessories of the elite Mestizos juxtaposed with those of the people of the archipelago.

Pacific Asia Museum

46 North Los Robles Avenue
Pasadena
California 91101
Tel.: +1-818-449 2742
Fax: +1-818-449 2754

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
California 94118
Tel.: +1-415-379 8801

Until 19 March 2000

Jade: Stone of Heaven
This exhibition explores the technical aspects of jade production and the Chinese love for the material from the Neolithic period to the twentieth century.



Persian adaptation of a Hindu story on the god Vishnu, Mughal, Akbar, c. 1586. Body colour and gold on paper, Miniature Paintings from India, Rijksmuseum Amsterdam

Until 17 April 2000

The Yangzhou Bagwai, or The Eccentrics of Yangzhou
The sixteen scrolls on view were created by a loosely associated group of individualistic artists who found themselves drawn to Yangzhou during the 1700s.

Until 30 April 2000

Alienation and Assimilation: Contemporary Images and Installations from the Republic of Korea
These photography and multimedia art from Korea reflects the dramatic changes that have occurred in recent years in Korea.

Until 7 May 2000

Bamboo Masterworks: Japanese Baskets from the Lloyd Cotsen Collection
This exhibition of more than 100 works offers an opportunity to view the beauty, craftsmanship, and historic and cultural importance of this art form.

The Museum of Fine Arts Houston

Caroline Wiess Lwa Building
1001 Bissonnet, TX 77005 Houston
Tel.: +1-713-639 7300
Fax: +1-713-639 7597

Until 7 May 2000

The Golden Age of Archaeology: Celebrated Archaeological Finds from the People's Republic of China
Several hundreds of objects gathered from all over China cover the broad chronology from the Neolithic Period through to the Han Dynasty. The exhibition presents new perspectives on early Chinese civilization and art, and documents the most recent excavations and ideas in the field of Chinese archaeology.



Seattle Asian Art Museum

1400 E. Prospect, Volunteer Park
Seattle, Washington 98122-9700
Tel.: +1-206-654 3100

Until 2 April 2000

Eleven Heads are Better Than One: Sixth-Graders Connect with SAM
Using art from SAM's collection, students compared Asian Works of art to works from other cultures, exploring the ways that artists express similar ideas, such as prayer, wisdom, and fashion, in their different cultures.

Until 2 April 2000

Woven Symbols: Chinese Garments and Textiles
Witty and fantastic images endowed with auspicious meanings are the focus of this exhibition of Chinese garments and textiles drawn from the collection of the Seattle Asian Art Museum.

Until 2 April 2000

Worlds of Fantasy - Chinese Shadow Puppets
The exhibition showcases the distinct regional carving and decorative styles created to portray the heroes, demons and deities in Chinese folk legends and popular stories.

The Asian Art section is 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
KEIZERSGRACHT 613
1017 DS AMSTERDAM
THE NETHERLANDS
TEL.: +31-20-620 80 57
FAX: +31-20-639 07 62
E-MAIL: GATE@BASE.NL
WWW.BASE.NL/GATE



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 1012 DK Amsterdam, The Netherlands
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 E-mail: IIAS@psc.uva.nl

24 NOVEMBER 1999
 BRUSSELS, BELGIUM

One-day conference at the European Parliament Asia and the European Union's Common Foreign and Security Policy

A full one-day conference on Asia and the common foreign and security policy (CFSP) of the European Union was held on Wednesday 24 November 1999 at the European Parliament in Brussels. More than 150 Members of the European Parliament, representatives of foreign embassies and missions, as well as various specialists and employees of the European Commission attended. The conference was hosted by the Strategic Alliance in close co-operation with the Brussels-based European Institute for Asian Studies. The Strategic Alliance consists of the Institut für Asienkunde, Hamburg, the International Institute for Asian Studies, Leiden / Amsterdam and the Nordic Institute of Asian Studies, Copenhagen. Its open structure enabled other European institutes to join as was demonstrated by this conference.

By JOHN KLEINEN

South China Sea, Beijing has acquiesced in the mutually accepted task of making sure that the sea is not the exclusive arena of one border state. He concluded that China is involved in an ongoing dialogue with Asian governments, but that the European Union should be alert to where a new model in international relations is needed.

Stein Tønneson (University of Oslo) gave an overview of co-operation in Asia with a focus on Eastern Asia or Pacific Asia. In ten challenging points he sketched the different scenarios for multilateral relations and pointed to a perceived ambivalence in the European approach to the region which is linked to the fact that some of its goals and interests are difficult to reconcile. A scenario in which APEC plays a dominant role is not in Europe's interest. If APEC dominates, then the EU will need to bolster ASEM as an Euro-Asian alternative, but ASEM will never be able to match APEC in importance. Europe should formulate a strategy for enhancing the influence of Asian nations in global, multilateral institutions, while leaving room for increased regional co-operation in Asia itself. Such a strategy must, however, be combined with a principled de-

fence of European social and democratic values.

During the initial discussion session, a lively exchange of questions and answers provided the essential clarifications and pertinent details which necessarily had to be omitted from the short presentations of the main speakers. Clarification was especially asked for the role of the US and Russia, both countries which seemed to be underplayed in the presentations for different reasons. Other questions asked about the level at which regional co-operation can be reached by Europe in Asia and for the specific interests of member countries in issues regarding Asia.

There was felt to be a general agreement that Europe can act like a block, or perhaps better, like a co-operation forum, but in Asia 'blocks' are not clearly defined. ASEAN has played an important role in the co-operation between the EU and Asia, but in the future we shall see that a common strategy towards China has not yet been devised.

The second part of the morning was devoted to the prospects for EU-Asia Trade, Finance, and Investment. It started with a challenging analysis by Ari Kokko, Abo Academic University in Finland, of the signs of economic recovery in Southeast Asia with a focus on Malaysia, Thailand, and Vietnam, and with an emphasis on the importance of Japanese economic policies to regenerate growth across the region. Kokko's most important conclusion was that Singapore, Thailand, the Philippines, and Malaysia are reporting a reasonable good economic performance after the financial crisis of 1997, but each country has achieved this in its own way. Malaysia e.g. pursued a different crisis management policy to that of Thailand, which unwillingly subscribed to the IMF-sponsored reform. Severe problems, however, remained in countries like Indonesia

and Vietnam. In both countries not technical, but strategic policies have to be implemented to escape a further slump. In addition to this, Willem van der Geest, Director of the EIAS, drew some lessons from the crisis, especially that which revolves around the issues of transparency, anti-corruption policies, and the necessity to espouse in good governance. Of particular interest to the EU is that the crisis has accelerated demands for democratization, especially in Indonesia. Whether the middle class is the only vehicle for political reform remains to be seen. In the case of Indonesia, the middle class had accepted fast growth without making concomitant political demands. That is, however, not a general pattern.

Several discussants joined in asking for further details about e.g. the expected Chinese currency devaluation and its effects on the crisis; the problems economists face when they want to solve the effects of the crisis at different levels; and the purpose and further effects of the Miyasawa aid package of 80 billion US dollars to the region. Speakers agreed that the money has not had the effect expected, but Japan should be commended for having participated in the solution of the crisis.

Two other sessions followed in the afternoon: the first one was about 'Political Stability and Social Cohesion in Asia', examining in-depth political and social developments in Asia and analysing some of their manifestations (regionalism, nationalism, and sub-nationalism) as well as their determinants - ethnic, religious, and economic. A second dealt with Asia's challenges for the European Union.

Dr David Camroux, Director of the Asia-Europe Programme at the Institut d'Etudes Politiques, reviewed the state of regional co-operation, taking into account the economic crisis in Southeast Asia and the political and security tensions. Doubts were raised about the central position of ASEAN in the future and about ASEAN's attempt to reconcile the different strands of political regimes of its membership states. Europe could represent a model, or a counter-model, for an effective regional construction.

Dr Frans Hüsken, Professor at the University of Nijmegen and Chairman of the Board IIAS and Dr Rüdiger Machetzki, Senior Researcher IFA, Hamburg commented on various demands for succession and na-

Continued on page 51

STAFF

15 FEBRUARY 2000

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Dr R.A. Rutten
 (Universiteit of Amsterdam)
Dr E. Touwen-Bouwsma
 (NIOD, Amsterdam)

IIAS EXTRAORDINARY CHAIRS

Prof. Hein Steinhauer (the Netherlands)
 Extraordinary Chair at Nijmegen University, 'Ethnolinguistics with a focus on Southeast Asia'
 1 September 1998 – 1 September 2001

Prof. Barend Terwiel
 (the Netherlands/Germany)
 Extraordinary chair at the Universiteit Leiden, 'Cultures of Mainland Southeast Asia'
 1 September 1999 – 1 September 2002

Prof. Henk Schulte Nordholt
 (the Netherlands)
 Extraordinary chair at the Erasmus University Rotterdam, 'Asian History'
 1 October 1999 – 1 October 2003

INTERNATIONAL REPRESENTATIVES

Prof. J.G. Vredenburg
 (Jakarta, Indonesia)
Dr W.G.J. Rimmelink
 Japan-Netherlands Institute
 (Tokyo, Japan).

RESEARCH PROGRAMMES AND PROJECTS

- CLARA: 'Changing Labour Relations in Asia'
 The International Institute of Social History – Amsterdam acts 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.R. van Kooij; Editors: Dr E.M. Raven and Drs H.I. Lasschuijt)

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 2000 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.

At the moment, IIAS fellowship applications can be sent in for affiliated fellowships only (no application deadline). 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://www.iias.nl>

The IIAS distinguishes between nine categories of fellows:

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
- Research fellows are attached to the International Institute for Asian Studies for maximum 3 years, carrying out independent research and fieldwork, and organizing an international seminar.

2. SENIOR VISITING FELLOWS

The IIAS offers senior scholars the possibility to engage in research work in the Netherlands. The period can vary from 1 to 3 months.

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.

4. VISITING EXCHANGE FELLOWS

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.

5. AFFILIATED FELLOWS

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 also offers to mediate in finding external Dutch funding, should the scholar have not yet found ways of financing his/her visit to the Netherlands.

6. ESF/ALLIANCE FELLOWS

Selected by the Asia Committee of the European Science Foundation (ESF-AC), ESF/Alliance fellows are attached to the IIAS, partly within the framework of and financed by the Strategic Alliance (IIAS-NIAS-IFA).

7. DUTCH SENIORS

Maximum two Dutch seniors per year can apply for this position of maximum 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.

8. NORDIC-NETHERLANDS RESEARCH FELLOWS

Nordic-Netherlands research fellows are selected by the Strategic Alliance. The duration of the fellowship is 1 or 2 years maximum.

9. GONDA FELLOWS

Gonda fellows are selected by the Stichting J. Gonda Fund and are affiliated to the IIAS. The period may vary from 1-3 months.

Hereunder you will find, ordered by region of specialty and in alphabetical order, the names and research topics of all fellows working at the International Institute for Asian Studies. Mentioned are further: country of origin, period of affiliation, kind of fellowship, and, in case of an affiliated fellowship, funding

GENERAL

Dr Kamala Ganesh (India)

'The Impact of a Changing Social Welfare System on Relations within Marriage, Family, and Social Networks in the Netherlands and the Public Debate on this Process', affiliated fellow
 1 April 1999 – 1 March 2000

Dr Rajni Palriwala (India)

'The Impact of a Changing Social Welfare System on Relations within Marriage, Family, and Social Networks in the Netherlands and the Public Debate on this Process', affiliated fellow (IDPAD)
 1 May 2000 – 1 December 2000

Dr Yuan Bingling

(People's Republic of China the Netherlands)
 'Chinese Society in Beijing and in Indonesia during the Eighteenth and Nineteenth Centuries: a comparison', affiliated fellow
 6 January 2000 – 31 December 2000

CENTRAL ASIA

Dr Henk Blezer (the Netherlands)

'The 'Bon'-Origin of Tibetan Buddhist Speculations Regarding a Post-Mortem State Called 'Reality as It Is'', individual research fellow
 Until 1 August 2000

Dr Alex McKay (New Zealand)

'The History of Tibet and the Indian Himalayas', affiliated fellow
 8 June 2000 – 8 September 2000

Prof. Yang Enhong

(People's Republic of China)
 'The study of Tibetology and King Gesar Epic', affiliated fellow (CASS)
 15 April 2000 – 15 July 2000

SOUTH ASIA

Dr Thomas de Bruijn (the Netherlands)

'Nayi Kahani: New stories and new positions in the literary field of Hindi literature after 1947', affiliated fellow (NWO)
 15 June 1998 – 15 June 2001

Dr Hanne de Bruin (the Netherlands), stationed in Leiden and at the Amsterdam Branch Office

'Kattaikkuttu and Natakam: South Indian theatre traditions in regional perspective', research fellow within the programme 'Performing Arts of Asia: Tradition and Innovation' (PAATI)
 Until 15 July 2001

Dr Prabhu Mohapatra (India), stationed in New Delhi

'Industrialisation and Work Culture: Steel workers in Jamshedpur: 1950-1990s', research fellow within the framework of the CLARA research programme
 1 February 1999 – 31 January 2002

Dr A. Satyanarayana (India), stationed at the International Institute for Social History in Amsterdam

'Emigration of South Indian Labour Communities to South-East Asia: Burma (Myanmar) and Malaysia, 1871-1982', senior visiting fellow within the framework of the CLARA research programme
 1 December 1999 – 1 March 2000

SOUTHEAST ASIA

Dr Han-Pi Chang (Taiwan, ROC)

'Separatism and Reconstructing of the Nation in Indonesia', affiliated fellow
 20 December 1999 – 1 March 2000

Dr Matthew Cohen (USA)

'The Shadow Puppet Theater of Gege-sik, North West Java, Indonesia: Memory, tradition, and community', research fellow within the framework of the programme 'Performing Arts of Asia: Tradition and Innovation' (PAATI)
 1 January 1998 – 1 January 2001

Dr Freek Colombijn (the Netherlands), stationed in Leiden and at the Amsterdam Branch Office

'The Road to Development: Access to natural resources along the transport axes of Riau Daratan (Indonesia), 1950-2000', individual research fellow
 Until 1 January 2002

Dr Michael Ewing (Australia/USA)

'The Clause in Cirebon Javanese Conversation', affiliated fellow
 1 February 2000 – 30 June 2000

Dr Michael Jacobsen (Denmark)

'Ethnic Identity, Nation Building and Human Rights in a Globalizing World', Nordic-Netherlands research fellow
 1 August 1999 – 1 August 2000

Prof. Dan Lev (USA)

'Political Organization, Social Change, and Legal Evolution in Southeast Asia', senior visiting fellow
 1 April 2000 – 1 July 2000

Dr Rajindra Puri (USA)

'Deadly Dances in the Bornean Rain Forest: learning to hunt with the Penan', affiliated fellow
 1 February 2000 – 1 June 2000

Dr Martin Ramstedt (Germany)

'Hindu Dharma Indonesia – The Hindu-movement in present-day Indonesia and its influence in relation to the development of the indigenous culture of the Toraja (Aluk Todolo) in South Sulawesi', ESF/Alliance fellow
 1 December 1997 – 30 November 2000

Dr Benoît de Tréglodé (France), stationed at the Amsterdam Branch Office

'New Hero' and 'Emulation Fighter' in the Democratic Republic of Vietnam', affiliated fellow
 1-28 February 2000

Dr Reed Wadley (USA)

'The Ethnohistory of a Borderland People: The Iban in West Kalimantan, Indonesia', individual research fellow
 1 August 1998 – 1 August 2001

EAST ASIA

Dr Karpchon Kim (Korea)

'An Authentic Record of the Yi Dynasty', visiting exchange fellow (Korea Research Foundation)
 1 August 1999 – 1 August 2000

Prof. Chen-Kuo Lin (Taiwan, ROC)

'Chinese Buddhism', third Chair-holder of the European Chair for Chinese Studies, professorial fellow
 1 September 1999 – 1 September 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)', ESF/Alliance fellow
 1 July 1998 – 1 July 2000

Dr Yuri Sadoi (Japan)

'The Problems of the Japanese Automobile Production System in the Different Cultural Setting: the case of the Netherlands', affiliated fellow (Mitsubishi Motors Corporation)
 1 September 1999 – 1 September 2000

Dr Hae-Kyung Um

(Korea/United Kingdom)
 'Performing Arts in Korea and the Korean Communities in China, the Former Soviet Union and Japan', research fellow within the framework of the programme 'Performing Arts of Asia: Tradition and Innovation' (PAATI)
 1 January 1998 – 1 January 2001

Dr Jeroen Wiedenhof (the Netherlands)

'A Grammar of Mandarin', Dutch senior fellow
 1 February 2000 – 1 August 2000

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. Institut für Kultur und Geistesgeschichte Asiens der Österreichischen Akademie der Wissenschaften, Vienna, Austria
6. Institute of Oriental Studies (IOS) of the Russian Academy of Sciences, Moscow, Russia
7. Vietnam National University Hanoi (VNU), Hanoi, Vietnam
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

ASIA AND THE EUROPEAN UNION'S COMMON FOREIGN AND SECURITY POLICY
John Kleinen

Continued from page 49

tion-state status across Asia and pointed to a series of ethnic, religious, and economic determinants of tensions in Asia. Indonesia was taken as the most vivid example to demonstrate how nation-states could be menaced by regionalism and ethnic conflict. Here we are faced with a paradox that democratization has a flip-side because it generates less peace and order than existed in the past under authoritarian rule. But Indonesia is also an exception, as Machetzki stressed, when we look at Asia's performance in general: the Asian miracle was neither a myth nor a mirage. Other conflicts are most marked by a state to state dimension rather than religious or ethnic, as e.g. Kashmir shows, which could carry very explosive elements for South Asia.

Another case study from South Asia was presented by Dr Christophe Jaffrelot, Senior Research Fellow CERI, Fondation Nationale de Sciences Politiques, who dealt with the BJP and India's 13th General Elections as an example of religious nationalism. A short section was devoted to the implications which this may have for social stability in the South Asian region.

Stimulated by the many vivid examples the speakers had presented, several discussants felt the urge to challenge them. The remark was made that the EU stressed the diversity of ASEAN but objected to the suggestion that the region could be viewed as the Balkans of Asia. The lack of awareness among the bureaucracies does not reflect what is felt among the various populations in Southeast Asia. Even developments in Indonesia should not taken as a presentiment of paraplegic empires which will break up because they were artificially created by colonialist policies. Even in the case of Aceh, the people feel that they have participated in the revolution and they are not willing to give up that dream. Other reactions dwelt on the examples of Aceh and Brunei, or asked for clarification about the true nature of the BJP.

The Third Session on 'Asia's Challenges for the European Union' took as its focus the possible EU responses to developments in Asia, including a discussion of the instruments for structuring these relations, such as registration and licensing of arms exports, regimes for nuclear non-proliferation, codes of conducts for transnational corporations, and Dr Ian Anthony, SIPRI, Stockholm, dealt with the nuclear and non-nuclear arms proliferation as an EU foreign policy challenge. In his contribution, he reviewed the proposals for the monitoring and licensing of the export of conventional arms, as well as demands made on Asian governments (ranging from Iraq to North Korea) to sign the Common Treaty on Banning Atomic Tests (CTBT) and Non-Proliferation Treaty (NPT), which have been advocated by the European Parliament. Will such demands adequately address the global security questions which arms proliferation inevitably poses? According to Ian Anthony, serious progress will be slow in the coming years, but arms control objectives and the pursuit of treaties to reduce nuclear weapons is something that should not be left only to the US and Russia. He pointed to the India-Pakistan confrontation or to a (maybe unrealistically to a US-China clash on Taiwan) in which the EU can or could play a mediating role and find a window of opportunity. Prof. Francis Snyder, Law Department European University Institute, Florence, considered economic globalization to be an urge for public policy responses across a number of sectors in the EU, including a labour market policy, a fiscal and monetary policy, as well as a regional and trade policy. Using the well-known example as the Barbie doll which its manufacturer Mattel manufactures and markets around the globe (in 142 countries), Snyder posed the question of whether and how labour laws or international safety standards can control this type of fragmented labour markets linked to a huge intra-firm trade. Global legal pluralism is prevalent. The second part of his talk concentrated on the current challenge to the present EU legal framework to develop adequate antidumping actions in trade with China, in the context of economic operations and customs procedures which involve international production networks and intra-firm trade.

During the open discussion which concluded the one-day conference, Prof. Stein Tønneson took the opportunity to propose a follow-up conference on the legal and environmental aspects of the alarming developments in the South China Sea. This conference should be an initiative of the European Council/Union, which should ask member states around the Baltic Sea or around the Mediterranean Sea to host their Asian counterparts. Mrs Caroline Lucas, who moderated the afternoon session, called it an ingenious proposal which received a sympathetic response among these attending. Such a conference on the Law of the Sea should, however, take politics into consideration. Here the European Union could play a constructive role, as Mr Selvarajah, the Singaporean Ambassador to the EU underlined. Implicitly referring to the opening discussion about the CFSP, he and others remarked that European policy in Asia is still too general or still too reactive. It is about time to start with a pro-active Asian strategy, not only by the preserve of groups of experts, but by the EU as a whole, implementing all corners of the institution and speaking through one channel. ■

EIAS
Secretariat of the European Institute for Asian Studies at Brussels
Rue des Deux Eglises 35
1000 Brussels, Belgium
Fax: +32-2-230 230 5402
A conference organised by EIAS, IIAS, IFA and NIAS

JANUARY 2000
9-16 JANUARY 2000
India
Fourth ABIA Workshop
Http://www.iias.nl/host/abia/

MARCH 2000
9-11 MARCH 2000
Leiden, The Netherlands
Workshop
'The Indian Character of Indian literature'
Convenors: Dr Thomas de Bruijn (IIAS) and Dr Theo Damsteegt (Kern Institute).
Contact address:
International Institute for Asian Studies,
P.O. Box 9515, 2300 RA, Leiden,
The Netherlands
Tel.: +31-71-527 2227
Fax: +31-71-527 4162
E-mail: tbruijn@rullet.leidenuniv.nl
or: damsteegt@rullet.leidenuniv.nl

9-12 MARCH 2000
San Diego, United States of America
52nd AAS Annual Meeting
Association for Asian Studies, Inc.,
1021 East Huron Street,
Ann Arbor,
Michigan 48104,
United States of America
Tel.: +1-734-665 2490
Fax: +1-734-665 3801
Http://www.aasianst.org/

APRIL 2000
7-9 APRIL 2000
Copenhagen, Denmark
Seventh Nordic-European Workshop in Advanced Asian Studies (NEWAS)
Convenor:
Prof. Per Ronnäs
Contact address for Nordic PhD students:
NIAS, att.: NEWAS, Erik Skaaning,
Leifsgade 33, DK-2300 Copenhagen S,
Denmark
Tel.: +45-32-54 88 44
Fax: +45-32-96 25 30
E-mail: erik@nias.ku.dk
For Dutch PhD students:
IIAS, P.O. Box 9515, 2300 RA Leiden,
The Netherlands
Tel.: +31-71-527 2227
Fax: +31-71-527 4162
E-mail: iias@rullet.leidenuniv.nl

27-29 APRIL 2000
Amsterdam, 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-mid 19th century)'
Convenor: Dr John Kleinen (IIAS)
Contact address:
IIAS Branch Office Amsterdam,
Spinhuis, Oudezijds Achterburgwal 185,
1012 DK Amsterdam, The Netherlands
Tel.: +31-20-525 3657
Fax: +31-20-525 3658
E-mail: IIAS@pscw.uva.nl

Agenda



IIAS AGENDA

More information about IIAS Seminars and Workshops is available on the Internet:
<http://www.iias.nl/iias/agenda.html>. Also refer to the Agenda Asia, a database of Asian Studies conferences, workshops and seminars:
<http://www.iias.nl/gateway/news/agasial/index.html>.
Unless otherwise mentioned, the contact address for conferences organized by the IIAS is:

IIAS
P.O. Box 9515
2300 RA Leiden
The Netherlands
Tel.: +31-71-527 2227
Fax: +31-71-527 4162
E-mail:
IIAS@rullet.leidenuniv.nl

MAY 2000
18-20 MAY 2000
Avignon, France
IIAS/CERINS/INALCO workshop,
'Slave Systems in Asia and the Indian Ocean: Their structure and change in the 19th and 20th centuries'
Convenor:
Dr Gwyn Campbell, CERINS,
Université d'Avignon, Case N 19,
74 rue Louis Pasteur, 84029 Avignon,
Cedex 1, France
Tel.: +33-4-9016 2718
Fax: +33-4-9016 2719
E-mail: gcampb3195@aol.com

JUNE 2000
8-9 JUNE 2000
Leiden, The Netherlands
IIAS seminar 'Yogacara Buddhism in China'
Convenor: Prof. Chen-kuo Lin
Contact address:
International Institute for Asian Studies,
P.O. Box 9515, 2300 RA, Leiden,
The Netherlands
Tel.: +31-71-527 2227
Fax: +31-71-527 4162
E-mail: iias@rullet.leidenuniv.nl

24-30 JUNE 2000
Leiden, The Netherlands
Ninth Seminar of the International Association of Tibetan Studies (IATS)
Convenor: Henk Blezer (IIAS)
Contact address:
International Institute for Asian Studies,
P.O. Box 9515, 2300 RA, Leiden,
The Netherlands
Tel.: +31-71-527 2227
Fax: +31-71-527 4162
E-mail: iats@rullet.leidenuniv.nl
Http://www.iias.nl/iias/agenda/iats/

JULY 2000
6-7 JULY 2000
Amsterdam, The Netherlands
IIAS Seminar 'Health, Sexuality and Civil Society in East Asia'
Contact Dr Evelyne Micollier for scientific contents and Heleen van der Minne for practical matters,
IIAS Branch Office Amsterdam,
Spinhuis, O.Z. Achterburgwal 185,
1012 DK Amsterdam, The Netherlands
Tel.: +31-20-525 3657
Fax: +31-20-525 3658
E-mail: Sexsem@pscw.uva.nl
A limited number of Dutch speakers and a limited number of observers are still welcome.

AUGUST 2000
10-11 AUGUST 2000
Leiden, The Netherlands
IIAS Seminar 'Environmental Change in Native and Colonial Histories of Borneo: Lessons from the past, prospects for the future'
Convenor: Dr Reed L. Wadley
Contact address:
International Institute for Asian Studies,
P.O. Box 9515, 2300 RA, Leiden,
The Netherlands
Tel.: +31-71-527 2227
Fax: +31-71-527 4162
E-mail: iias@rullet.leidenuniv.nl
Http://www.iias.nl/iias/research/wadley/

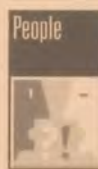
23-28 AUGUST 2000
Leiden, The Netherlands
IIAS/CHIME Conference
'Audiences, Patrons and Performers in the Performing Arts of Asia'
Convenors:
Dr Wim van Zanten (IIAS-PAATI) and Frank Kouwenhoven (CHIME)
For more information:
[Http://www.iias.nl/oideion/general/audiences.html](http://www.iias.nl/oideion/general/audiences.html), or:
[Http://www.iias.nl/iias/agenda.html](http://www.iias.nl/iias/agenda.html)

You may also contact:
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Fax: +31-71-527 3619
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Fax: +31-71-512 3183
E-mail: chime@wxs.nl

An IIAS Extraordinary Chair Cultures of Mainland Southeast Asia

Is it true what Americans say, that the first impression weighs as much as the sum of subsequent impressions? At least I would say that this was the case in my interview with Barend Jan Terwiel. The first handshake was warm and sincere, the entire meeting was sympathetic and open. I had e-mailed him three basic questions in advance: the interview would be about his past activities, his motivations, and his plans for the new Chair. As a well-prepared informant, he took the initiative by telling me the story of his academic life and about his plans, and his dreams. Playing the part of an ethnographer in the field, I listened and I wrote. Whenever he stopped talking, I simply waited and repeated his last sentence. Then he picked up his story again. The twenty-five supporting questions that I had prepared from reading his biography were nearly all answered by the sequence of his story:

■ By ALFRED DANIELS



People I was returning from the Dutch mini-war in West New Guinea,' he started. 'I was a recruit and we were being evacuated in 1962.

When they called our names to board the plane there were two young men with the name of Terwiel who stepped forward, but there was only one seat booked. I chose to wait for the next plane. It took us to Bangkok first and we waited there several days before we could fly home. So I looked around and I met this lovely student girl.

When I left, she remained in my thoughts and occasionally I wrote her letters. I went to Utrecht to study and graduated in Cultural Anthropology. I specialized on Thailand by taking minors in the History of Buddhism and in the Pali language. Professor Robert van Gulik gave me a Thai language course: a book together with a collection of vinyl 78 records. I listened to them on an old gramophone. After graduation I won a scholarship to the Australian National University (ANU) in Canberra and I was given the opportunity to do fieldwork in Thailand.

I met the girl again and I went to live in a village with her aunt (my Thai 'grandmother'). I could read the Buddhist scriptures in Pali and took up the role of a Buddhist monk: with shaven head and an orange robe. After six months I gave up the monk's life and I took on that of a peasant. For another six months I worked the land and continued my fieldwork before returning to Australia.

A year later I went back to Thailand for another four months of research. This time I worked with a research assistant to complete my data and to test my conclusions. In return, I taught him how to take photographs. He became a professional photographer. I remained in contact with the Thai girl throughout her life. She died about ten years ago.'

'Didn't you think about settling there permanently?' I asked him.

'It was not easy for a 'farang', a stranger, to live in Thailand. When

the people knew that you spoke the language they would keep demanding your attention consistently throughout the day. They would follow you everywhere and shouted questions at you even from a distance. No, I went back to Australia. I married an Australian there and eventually we had four children.

My first promotor at the ANU was Professor Barnes. He would allow your research to go its own way, with a minimum of steering. But then he left for Cambridge and the department was mainly populated by functionalists. I was interested in a different approach to religion. I think it pervades all aspects of life. Even aspects as 'rational' as economics have a religious aspect. Ritual and religion is what interested me most at the time, an interest that continues.

Basham, the famous historian of Indian sphy, then took me under his wing. He aroused a greater historical awareness in me.

After my PhD I went back to the Netherlands, as I had no job yet in Australia. It is not such a good country for intellectuals. The people are



'In the Netherlands there is a certain deficiency in knowledge on Thailand because of the colonial past'

very practical and don't respect academic intellectuals very much. I found a job in Amsterdam as head of a training programme for volunteers in development projects at the Royal Tropical Institute. One day in the week I would teach Ethnology at Louvain in Belgium, to remain in contact with academic thinking.

In 1972 I was appointed to a lectureship at the ANU and I went back to Canberra. I worked very hard on my first book and it was published three months later: *Monks and Magic*. In the following years I taught the History of Mainland Southeast Asia, became a senior lecturer, a reader, and eventually associate professor there.

In the late 1970s I saw the collection of data on Thai culture and politics that had been collected by the US intelligence services during the Vietnam War. I nearly lost my interest in the Thai. They had collected about a hundred thousand entries in their archives. For a time I thought about quitting this topic and focusing on symbolism in man by studying the Aborigines in Australia and about delving into comparative studies. Professor Basham talked me out of that plan and soon a different perspective opened up.

During a conference in Orissa in 1979, I met a Buddhist monk who came from a community in Assam, who did not speak a Tai language but claimed to be an ethnic Tai. For one month I walked with him through Assam from village to village to explore the ethnic Tai communities there.

In 1980 I was awarded a grant by the Alexander von Humboldt Stiftung to study the history of the dispersion of ethnic Tai over continental Southeast Asia. By comparing the rituals I could easily see the differences and similarities between these communities and the Tai in Thailand. They must have been separated 600-700 years ago. It turns out that substantial numbers of ethnic Tai live in Yunnan, Vietnam, Laos, Burma, and Assam. I collected a vast amount of data on this topic and I focused on the dispersion of the Tai over Southeast Asia: their history, even their archaeological record. I work on this topic in close co-operation with a group of specialists on Chinese, Burmese, and Vietnamese.

Then I went to Munich in 1991 to become a Professor in Ethnology. My family remained in Australia and eventually the marriage broke up. By the end of 1992, I became a Professor in the Languages and Cultures of Thailand and Laos, at the Faculty of Oriental Studies in Hamburg. Thus my interest developed from religion to history to ethnology to literature, all on the region of continental



Interview with Barend Jan Terwiel

Southeast Asia and on the Tai in particular.'

'I counted thirteen books and fifty-five articles in your biography. Do you write easily? How do you organize your writing?'

'I write with regularity: one or two hours every day, not less than two pages at a time. Of course, I spend more time pondering, puzzling, and searching.'

'For the next five years you have been appointed as Extraordinary Chair at IIAS, a 0.2 Professorate. How are you going to plan this?'



'I write one or two hours every day, but spend more time pondering, puzzling, and searching'

'In Hamburg everything continues as it is. So I plan to spend my time at Leiden in the German University vacations. Those in Germany only partly overlap with those in Holland. In February I shall be in Leiden the whole month. My Inaugural Lecture will be delivered on 15 February. In September-October I hope to be in Leiden again.

I have plans at three levels. First, an intensive course of preparations followed by an evaluation. Secondly to help relevant postgraduate students individually. And then I have the option of organizing a symposium once every two years.

The overall aim is to widen the horizon in Leiden drawing it away

from its focus on Indonesia more towards continental Southeast Asia. There is a certain deficiency in knowledge on Thailand in this part of Europe because of the colonial past.

I shall begin my work by giving a course that should lead to a deepening of the understanding of how to treat primary sources. The topic of the first intensive course, from 28 January to 11 February is: The Economy of Thailand 1800-1850. For this topic we can use sources that were written in English or that have already been translated into English. By taking this step we shall make this course accessible to a wider audience.'

'What do you want the students to learn?'

'I want them to learn how to read scientifically. That is the strength of properly trained academical people. How to select information from a seemingly overwhelming amount of sources, and how to judge it. I want to teach people how to handle information in a sovereign way.'

When the interview was over, we walked to the railway station together. We strolled along taking long strides. He was wearing black jeans, a sportsjacket, and carried a small rucksack. We chatted casually and he completed some of the gaps in my information. He was going to stay with his brother that weekend. In Hamburg he found a new life companion, she is a German professor. Would he ever go on a fieldwork again? He says he hasn't thought about it. Would I join his course? Yes, I would like to. Would I send him the concept of this interview for review? That is a promise. ■

Professor Barend Jan Terwiel will hold the IIAS Special chair 'Cultures of Mainland Southeast Asia' at the Universiteit Leiden between 1 September 1999 - 1 September 2002.

Alfred Daniels is an anthropologist. E-mail: culturalanthropology.org@planet.nl

A Philosopher of Leisure

Professor Vincent Shen

The second occupant of the European Chair of Chinese Studies, Professor Vincent Shen, decided to come to the Netherlands only at the very last moment. His position as President of the International Association of Chinese Philosophy initially forced him to decline the offer of the Taiwanese Ministry of Education and the International Institute for Asian Studies. However, the intelligent approach adopted by the organizers, together with a sense of obligation towards his cultural background finally convinced him of the chair's importance: China's traditional 'Three Religions', Confucianism, Buddhism, and Taoism, would be represented in the persons of the first three occupants of the chair (the third occupant being Lin Chen-kuo, an expert in the field of Buddhism). He explained the importance of individual freedom in Taoism, and illustrated his affinity with Taoism by inviting me for a beer.

By MARK MEULENBELD

It is quite unusual for a scholar from Taiwan to hang around in such immoral places as Dutch pubs where alcohol and tobacco are consumed in more than modest quantities. But Shen Tsing-song (his original Chinese name) is no stranger to The European way of life. After finishing his master's degree (comparative philosophy concerning transcendental values in the philosophies of China and the West) at Fu Jen Catholic University in Taiwan, he studied philosophy at the Catholic University of Leuven in Belgium, where he obtained his PhD in 1977. When I asked him what the reasons were behind his choice for Leuven, he assured me that it is necessary to know more about his overall educational history in Taiwan, and he began to expound on this.

'I was born in 1949, the year that the communist regime in China was established. I grew up in a village where all the inhabitants bore the surname Shen, and where the sole ancestor temple in Taiwan that was dedicated to the clan of Shen is located. My family has lived on Taiwan for more than three hundred years - I might be called an authentic Taiwanese. But by the time I was born, Taiwan had been flooded with nationalist immigrants from mainland China. They instigated an immediate change in the Taiwanese educational system, one that was adapted to the needs of the nationalist regime and did not necessarily stress the regional identity of the Taiwanese: the nationalists still hoped to beat the communists on the mainland and make a glorious return to Beijing.

During my time in primary school, both of my parents were converted to the Roman Catholic faith, and I was raised with Christian values. So, although my excellent grades in high school would have allowed me to enrol at National Taiwan University where most Taiwanese students hope to go, I chose to study philosophy at Fu Jen Catholic University. It was not only

the Christian background though, the more international orientation of Fu Jen also appealed to me. In the end this actually turned out to be decisive for my future because my teacher at Fu Jen was a Belgian professor from Leuven, who encouraged me to pursue my academic career in Belgium. And I thought that the most appropriate way to study Western philosophy would indeed be to study it in Europe, in a place with philosophical traditions going back over six hundred years.'

He described how it has become a custom for most young Taiwanese scholars to go abroad for study and carry out research on Chinese topics outside of Taiwan. So, he complained, many Taiwanese study Chinese philosophy or literature in the United States. This development is not to Shen's liking at all. 'They are making a mistake. In my opinion, if you go to a foreign country, you should occupy yourself with indigenous problems, and take advantage



'Never go against your own nature' is a piece of advice that sounds as relevant today as it must have been more than 2000 years ago'

of the local traditions. That's really one of my principles. So when I went to Leuven, it was clear to me that I was going to work in the Husserl archives, and that I would have to study phenomenology and hermeneutics. I became acquainted with the ideas of Blondel and Whitehead, philosophers who are hardly read in Asia. And as I occupy myself with the philosophy of science, I belong to an absolute minority in that respect.'

Shen believes that his combination of foreign experience together with a Roman Catholic background distinguishes him from most of his colleagues. 'I think this helps me understand the peculiarities of a Western discourse more easily. Let's not forget that many aspects of your culture are related to Christianity in some way or another. The Roman Catholic church in Taiwan is not the same as that in Holland or Belgium, but it still constitutes a great source of knowledge for me. It just helps, you know.'

Taoist Environmentalists

Upon returning to Taiwan in 1980, he realized that time had come to take up the study of his own philosophical traditions and he devoted himself to the study of Taoism and Confucianism. 'There is an obvious continuity between my Belgian studies of Whitehead, and my Taiwanese studies on Chinese thought. There are a lot of striking similarities between the two. Reflections on creativity, cosmology, and logic can be found in either one of them. Taoism actually is quite scientifically orientated in that it also takes nature and natural processes as the point of departure for all reasoning.

In Taiwan, we have seen something of a Taoist revival. The environmentalists have discovered Taoism as a solid ideological foundation for their movement, and the way in which they promote the Taoist philosophical heritage almost makes them a kind of neo-Taoists. In that respect, Taiwan is a very fascinating country. I use to regard it as a successful advanced laboratory of traditional Chinese culture in a modern context. In contemporary Taiwanese society there are many influences from Taoism. I do not mean religious Taoism, because that is obvious, but rather philosophical Taoism. Traditionally, Chinese society is patterned on Confucianist examples. Social intercourse, family relations, and ethical evaluations in general can be called Confucianist. They strongly emphasize social regulations and moral order, but in a modernizing world, this started to become a burden. And with the technological innovations of the 70s and 80s, people felt a strong sense of alienation in their more traditional-



Professor Vincent Shen (l) and Mark Meulenbeld, the interviewer

ly orientated society. So many of them adopted ideas that may be called Taoist: on the one hand there was a tendency towards naturalism, and the natural order of things that is so crucial to Taoism. On the other, in keeping with classic Taoist traditions, more and more voices became heard that were critical of governmental policies. Lao Zi, the legendary founder of Taoism, is famed for his critique of rulership. But not only the natural way of the world is rediscovered by modern Taiwanese, Taoism also has well-developed aesthetics. One side effect of a booming

in complete accordance with Shen's own view of the world, as they both advocate a natural course of life. 'Never go against your own nature' is a piece of advice that sounds as relevant today as it must have been more than two thousand years ago. The first chapter of Zhuang Zi's book is called 'Wandering Leisurely and Free', and according to Shen, a human being can only reach such a blissful state of freedom if he follows his own nature.

To a man as pragmatic as Vincent Shen, it is clear that his stay in the Netherlands does not mean a Chinese monologue directed towards the Dutch. 'The Dutch have made their contributions to Taiwan as well, starting in the period that Taiwan was still called Formosa. They occupied Taiwan for many years, and for their missionary work they needed to study the language in order to translate the Bible in Chinese. The earliest example of a romanization system for the Chinese language was developed by the Dutch. And at present some features of the Dutch public transport system have been adopted by the city of Taipei. I have come to the Netherlands also to learn from you.'

Shen praises Dutch philosophers such as the native-born Erasmus and the adopted Spinoza. The latter especially has interesting ideas on nature, that, according to Shen, have some similarities with Taoism. 'But in the Netherlands there has never been the need to develop ideas of visionary grandeur. Practitioners of Dutch philosophy and Dutch science have occupied themselves with meticulous discussions about particular details, and they have done that very well. But in Holland everything is very small, even science.'

Professor Vincent Shen held the European Chair of Chinese Studies at the IIAS between 1 September 1998 and 1 September 1999.

Professor Vincent Shen held the European Chair for Chinese Studies at the IIAS between 1 September 1998 and 1 September 1999.

Mark Meulenbeld studies religious literature in the vernacular language of late-Ming China.
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'If you go to a foreign country, you should occupy yourself with indigenous problems, and take advantage of the local traditions'

economy is that people are finding the money and the time to attach value to the beauty of things, they demand an aesthetic evaluation of things. Taoism has a lot to offer in that respect, as Chinese art is permeated with Taoist elements.'

Freedom and Leisure

Among students of sinology in Leiden, Vincent Shen is best known from his lectures on the structures of meaning and logics in the writings of the famous Taoist fourth-century BC philosopher Zhuang Zi. The ideas of Zhuang Zi seem to be

CLARA
RESEARCH PROGRAMME'CHANGING
LABOUR
RELATIONS
IN ASIA'

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Conference on Labour in Pakistan

The conference, the first of its kind in Pakistan, had the formative agenda of initiating a dialogue and discussion between trade union activists and academics on Pakistani labour history on the changing labour relations in late twentieth century.

By KAMRAN ASDAR ALI



The introductory session was marked by its emphasis on creating a central archive of trade union politics. A general appeal was made to the participating trade union leaders and activists to donate relevant material consisting of reports, meeting memoranda, pamphlets, posters, photographs, newsletters, correspondence, etc. Participants were also requested to give an interview either on tape or on camera in order to consolidate, alongside a print archive, a collection of audio-visual resources at one primary site.

The first session, in the shape of the keynote address given by the convenor of the Human Rights Commission of Pakistan, spelled out the other major themes that became the central discussion agenda for the following three days. The speaker stressed how the process of globalization has reduced the number of

factory-based organized workers. A majority of workers are employed as casual or contract labourers and/or in the informal sector with female, home-based production processes and child labour becoming dominant forms of labour relations. The speaker argued that in light of these changes, Pakistani trade union politics cannot be divorced from the larger struggle for democratic norms and social justice in the country. Moreover, there is an urgent need to rethink traditional forms of trade union politics and strategies for organizing labour. Hence it is necessary to link the process of labour rights to the struggle for citizens' civil rights and the subsequent construction of a viable civil society.

The following three days of presentations were divided into sessions on labour history, the construction of class and community, the legal aspects of labour problems, the history of left-wing parties, and the contemporary changes in labour relations. The discussions and responses im-

bued the arguments put forward in the opening session with further nuances and subtleties. Papers, for example, demonstrated the historically diverse and fragmented nature of the working class. Presenters emphasized that labour organizational efforts needed to take into account the fundamental role ethnic/cultural difference and religion play in the creating of working class aspirations, consciousness, and politics.

A major contribution to the conference was the analysis of non-factory based work processes and the level of union formation in these sectors. Detailed examination was presented on the working conditions and plight of mineworkers, of rural labour, of white collar bank employees, of bonded labourers in brick manufacturing, of child labour and of home-based, female labour in the garment and other industries. These presentations served to strengthen a set of pivotal papers on the declining numbers of factory-based workers and the expansion of non-formal sector which was increasingly absorbing the majority of the working population in Pakistan. Arguments were also presented criticizing the narrowly focused trade union poli-

tics of plant-based unions and collective bargaining agents, which helps to undermine labour bargaining power in the ever-shrinking formal sector. Suggestions were put forward to organize labour in the informal sector and also to pay attention to industry-wide trade unions.

Finally legal and political problems that would hinder the process of labour organization in the informal sector were finally addressed by re-emphasizing the political process itself. The discussion crystallized around the issue of how labour politics has to address the diverse forms of prevalent working conditions and the experiences lived within working-class communities. A larger social movement on democratic reform and on a rights based agenda was thought to be the major form in which working men, women, and children in Pakistan would acquire their legitimate place in society. This process would help create a new and inclusive meaning of citizenship within the context of Pakistani politics.

Workshop participants committed themselves to further co-operation and continuing dialogue. Proposals were made for regional co-operation and sharing of experiences with researchers from South Asian and Middle Eastern countries. In this regard a timetable was tentatively proposed to organize a comparative regional labour workshop at the end of the coming two years. Concrete undertakings were also given by all the trade union activists and leaders for providing resource material for the archives. They were persuaded to identify key individuals who could be a part of a proposed oral history project on Pakistani labour history. A consensus also developed on long-term and short-term research agenda which would incorporate historical and contemporary situations. Finally, a commitment was made to a social action based research enabling a close association among the participating academics and labour activists. ■

The garment industry
in Australia, Indonesia,
and Malaysia

Australia, Indonesia, and Malaysia appear to have been 'assigned' different roles within the 'world system' of garment production subcontracting. Or, more precisely, as part of the vicissitudes of the nature of world trade, each country has embarked on differing strategies for survival and success in world markets.

By JAN ELLIOTT



Indonesia's role is one of articulation. Niche, export market-focused cottage industries are located in Central Java and Bali, while the modern textile and garment industry is heavily concentrated in Greater Jakarta and the province of West Java. The availability of plentiful, cheap labour in Bali (and geographical proximity) means that Australian entrepreneurs and/or manufacturers prefer that base to subcontract the making of garments for the Australian domestic market and overseas. In Malaysia, regional differences and strategies are the factors driving the mix of factory and home production. In the last two to three years, with the shifting of large factories to the less developed states in Malaysia, the traditional manufacturing states of Selangor and Penang

have changed to a process of subcontracting referred to as 'backyard industry'. These changes in the contemporary Malaysian garment industry are part of a global process in garment manufacturing in which the high level of competition means employers seek ways to find a supply of cheap labour. Within Australia, for example, a 1996 Senate Inquiry into the restructuring of the garment industry found that outworking and other subcontracting methods had become so prevalent in the industry that the entire industry had been restructured around them.

In comparing the garment industries in Australia, Indonesia, and Malaysia, this study aims to contextualize the industry in the three countries within, and of, the 'world system' of subcontracting. That is, to produce an ethnography of the inter-relationship of the production process between the countries and its effect on workers within the industry.

Whilst labour price has been a major concern, it is not the only factor in subcontracting. Other factors affecting production relate to skills and localization of speciality. That is, there are values attached to producing certain items in specific places. Overall, the industry context is one of a mixture of high-tech and cheap labour with seemingly no middle ground as countries compete for markets and seek to protect their home industry.

The Asia Pacific Economic Co-operation (APEC), the primary regional economic body, which includes among its member nations Australia, Indonesia, and Malaysia, espouses the 'ultimate goal' of free trade in the Asia Pacific. However, this goal has to be negotiated within a complex web of individual country aims and demands, and concerns about the effect of the neo-liberal ideology of 'free trade' and an 'equal playing field' on the economic and social lives of their citizens.

Within the overall aim of the project - to produce an ethnography of the industry in the three countries - the study will examine whether the WTO (World Trade Organization) rules are as positive for the clothing (garment) industry as the world body

assumes. It will then analyse the positive/negative impacts on the industry with regard to workers and labour organizations within the countries. Within this framework the study looks at the global issues and pressures affecting the industry, how global pressures impact on each of the countries, and current union and worker responses to industry changes within the respective countries. It is hoped a comparative analysis, which cuts across the developed/developing divide, will elicit the issues of most importance for labour policy makers in a constantly changing industry landscape.

Research for this project is being funded by the Centre for Asia Pacific Social Transformation Studies (CAPSTRANS) and the Institute of Social Change and Critical Inquiry (ISCCI) of the University of Wollongong, Australia. ■

Researchers

- Associate-Professor Adrian Vickers, ISCCI (History and Politics Program), Co-ordinator Labour Program, CAPSTRANS
- Dr Jan Elliott, Research Fellow Labour Program, CAPSTRANS
- Ms Vicki Crinis, PhD Candidate, ISCCI (History and Politics Program)
- Ms Michele Ford, PhD Candidate, ISCCI (History and Politics Program)

Contact Person:

Dr Jan Elliott

E-mail: jan_elliott@uow.edu.au.

The conference was organized by the Pakistan Institute of Labour Education and Research (PILER) with partial support from the Changing Labour Relations in Asia (CLARA).

Speakers: I.A. Rehman, Khizer Humayun Ansari, Karamat Ali and Christopher Candland, Sarah Ansari, Kamran Asdar Ali, Usman Baloch, Riffat Hussain, Fasihuddin Salar, Allana Hingoro, Hasan Karrar, Ahmad Saleem, Abdul Aziz Memon, Ehsan Azeem Siddiqi, Saleem Raza, Ali Amjad, Nabi Ahmad, Muhammad Waseem, Jaffar Ahmad, Hamza Ali, Yunas Samad, Ifikhar Ahmad, Asad Sayeed, Mir Zulfiqar Ali, Umer Abbas, Farhat Parveen.

Subcontract Labour in Asia

By RATNA SAPTARI

Report
Subcontracting arrangements, where production is decentralized and conducted outside the formal workplace, or labour is obtained and controlled through intermediaries, have been familiar features in the history of labour. These arrangements whether driven by labour shortage or by labour surplus situations, by fluctuating consumer markets or by the strengthening demands of organized labour, are not only characteristic of developing economies in the contemporary period but also of the Western industrialized countries both in the past and present. Therefore one cannot describe the development of work organization and labour relations as following a linear process starting from

a stage of decentralized labour relations to a more centralized one, as various descriptions regarding the industrialization process have tended to do in describing industrialization in the West. The logical question is that, if we cannot use a linear framework to describe the development of work organization in Asia, and if we take into account the diversities of labour arrangements which are embedded in different institutional frameworks, how can comparative and historical studies help us to examine and explain these diversities? And what are the similarities and continuities that can be identified?

These broad questions became the terms of reference for the papers of the workshop which covered a diverse range of sectors, different levels of analysis, different historical periods, and geographical areas. The general situation of subcontracting

showing the way in which production is organized in a decentralized manner utilizing a combination of family/household labour and wage labour and often deploying 'traditional' recruiting institutions covering the industrial, service and agricultural sectors was shown in the many case studies from India, Philippines, Thailand, Korea, Indonesia, Vietnam, Malaysia. In periods of labour shortage extra-economic methods (sanctions, physical punishment) were used to obtain labour in combination with economic measures (bonuses, higher wages, or the creation of dual markets). However, in periods of labour surplus and with the stronger role of capital, the relatively low cost of labour, the weak role of unions and the lack of employment opportunities such measures were no longer needed. The latter situation reflects the contemporary

situation in most parts of Asia, which one speaker has termed a 'buyer-driven' situation, which he distinguishes from a 'producer-driven' situation, characterized by a need for specialized knowledge rather than cheap labour. The various papers also discussed the different categories of labour (based on gender, ethnicity, and age-group) and the different definitions of skill which emerged out of these subcontracting arrangements. Although most of the empirical studies did not look into the consequences of subcontracting arrangements for local politics and community life, community organizers from Thailand involved with homeworkers in different parts of their country brought up the problems of organizing homeworkers particularly in relation to trade unions. It was recognized that in looking at the nature of labour relations in subcontracting arrangements and the consequences these have on workers in the workplace and outside the workplace, an understanding of such processes cannot be achieved without looking at the broader picture and the historical dimension in which these relations are situated.

The conference 'Subcontract Labour in Asia' was jointly organized by CLARA (Changing Labour Relations in Asia) / CUSRI (Chulalongkorn University Social Research Institute) and HOMENET, Thailand.

Speakers were: Frederic Deyo, Alec Gordon, Ravi Ahuja, Irene Norlund, Jan Lucassen, Sietze Vellema, Napat Sirisambhand, Isabelle Vagneron, Insoo Jeong, Roli Talampas, Erwan Purwanto, Neetha N. Pillai, Ratna Saptari, Indrasari Tjandraningsih and Ernawati, Rajeev Sharma, Rakawin Leechanavanichpan, Adrian Vickers, and Jan Elliott. ■

Applications may be sent to:

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NEW POSITION

Sardarni Kuljit Kaur Bindra Chair in Sikh Studies

HOFSTRA UNIVERSITY announces the establishment of **Sardarni Kuljit Kaur Bindra Chair in Sikh Studies**. The Department of Philosophy and Religious Studies invites applications for a tenure-track position in the field of **Sikh Studies** with broad preparation in **South Asian Religions**. Applicants should have familiarity with classical texts in their original languages, and field experience in South Asia. Demonstrated interdisciplinary interests are desirable. Teaching responsibilities include Introduction to Eastern Religions, upper-level courses in South Asian Religions and Sikh Studies.

The chair holder will also be expected to play a leadership role in the development of Sikh Studies. The endowment of the Chair will include support for scholarly conferences at Hofstra and travel for research purposes. Requirements: Ph.D. or expectation of Ph.D. by August 2000. Some undergraduate teaching experience is preferred. Applications will be received through March 30, 2000 or until the position is filled.

Hofstra University is a comprehensive educational institution enrolling 8000 full time undergraduates and 5000 graduate and part time students in all areas of the Liberal Arts and Sciences as well as in Business, Communication, Education, Engineering and Law. Our 238 acre residential campus is located in suburban Long Island, just 25 miles from Manhattan. AA/EQ Send complete dossier (including letter of application, writing sample, three letters of reference and evidence of teaching proficiency) to Search Committee A, Department of Philosophy and Religious Studies, Hofstra University, Hempstead, NY 11549.

VISITING FELLOWSHIP CLARA PROGRAMME

Vacancy



The Changing Labour Relations in Asia (CLARA) Programme, which is a collaboration between the International Institute for Asian Studies (IIAS) in Leiden/Amsterdam and the International Institute of Social History (IISH) in Amsterdam, invites applications for a CLARA Visiting Fellowship which will be based at the IISH.

Requirements/Qualifications:

- A doctorate (PhD based on research in the humanities or social sciences);
- Already conducting ongoing research, focusing squarely on labour issues in Asia;
- Candidate must be Asia-based;
- The research should be comparatively and historically inclined;
- A high quality and original article must be produced at the end of the fellowship.

Information about the fellowship/application procedures:

- Applications must be submitted before 31 May 2000;
- Applications include a research proposal/topic, a list of publications, and two referees;
- The fellowship must be taken up in 2000;
- Duration of the fellowship is three months;
- The work will be carried out at the IISH in Amsterdam;
- The visiting fellow will be offered housing, an allowance and the international travel expenses.



Asia Committee

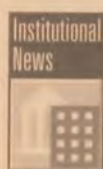
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ESF Asia Committee News

By SABINE A.M. KUYPERS



Workshops

Rising from the decisions taken by the Asia Committee in July 1999, a 'call for workshops to take place in 2001' was issued in November 1999. This call was also published in the IAS Newsletter 20. The deadline for the submission of workshop proposals was 1 February 2000; a date at which this Newsletter was already

in print. The proposals will be sent to external referees for evaluation (February/March). On the basis of these evaluators' reports, the Asia Committee will make a final selection during its annual meeting in Madrid in June 2000.

Some of the workshops that were selected during the 1999 meeting for Asia Committee's support have already taken place. On 26-27 August 1999, in Hong Kong, PR China, the workshop *Chinese Transnational Enterprises and Entrepreneurship in Prosperity and Adversity: South China and Southeast Asia during the twentieth Century*, took place. The workshop *Preservation of Dunhuang Manuscripts and Central Asian Collections* was held on 7-12 September 1999, in St Petersburg, Russia (see report in IAS Newsletter 20). A third ESF Asia Committee workshop was organized in Copenhagen, Denmark from 28-30 October 1999: *Mongolians from Country to City: Floating Boundaries, Pastoralism, and City Life in the Mongol Lands during the 20th Century*.

Reports of the meetings 1 and 3 may be found in this section of the Newsletter.

Publication Grants & Programme Development

The Asia Committee 1999-2001 decided not only to support workshops, but also to award small grants for possible publications deriving from the selected workshops. Some organizers have applied for such grants. At the moment, the organizers of the workshop *Chinese Transnational Enterprises and Entrepreneurship in Prosperity and Adversity: South China and Southeast Asia during the twentieth Century* are preparing a publication based on the workshop's results. This publication is expected in autumn 2000.

In the framework of 'Programme development', it was decided to continue support for two research programmes that had been set up during the Asia Committee's first mandate period (1994-1997) and that had obtained earlier support from the Asia Committee: 1) 'East-West Environmental Linkages Network' (EWEL), and 2) 'Changing Labour Relations in Asia' (CLARA). Both programmes will receive support for their publications planned for 2000. A state of the art of EWEL, partly supported by the Asia Committee, is printed in this

newsletter. For more information on the CLARA programme, please see the CLARA section in this Newsletter, pp. 54-55.

Decisions on supporting the development of new research programmes, will be taken by the full Asia Committee, probably only after the workshops that were selected in 1999, have taken place.

Fellows

In 1998, on the basis of earlier experiences and an international reviewers' report (December 1997), it was decided that the Asia Committee should continue a long-term fellowship scheme and that this should be supplemented by a short-term grant scheme allowing young researchers to help create institutional co-operation such as joint research programmes. Because of the limited finances that are available, it will not be possible to attract new long-term fellows in the near future. On the basis of workshop results and decisions to be taken with regard to programme development, in future short-term grants may be awarded within the framework of programme development.

In 1997 the ESF Asia Committee was able to select three research fellows with the assistance of financial aid of the IAS/Strategic Alliance: Dr Giovanni Vitiello; Dr Martin Ramstedt; and Dr Evelyne Micollier. Dr Ramstedt and Dr Micollier, stationed at the IAS in Leiden and Amsterdam respectively, are still conducting research, working on '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' (until 30 November 2000) and on 'Practices and Representations of Health and Illness in the Context of Chinese

Culture. Interactions with social facts (illness prevention and Human reality of AIDS)' (until 1 July 2000). Dr Cecilia Milwertz, stationed at the University of Oxford, finished her term as ESF fellowship in August 1999.

Meetings

The full Committee, as stated above, will convene in Madrid on 15-16 June 2000. In the mean time, an Asia Committee working group, called the 'Executive Group' (see IASN 20), met in Leiden, on 4 November 1999. It will hold another meeting in Lisbon in April 2000. The Executive Group meetings serve to discuss the implementation of decisions taken by the full Committee in more depth, or to prepare its meetings. Members of the Executive Group are: Prof. Thommy Svensson (Asia Committee's Chairman); Prof. Jean-Luc Domenach (Vice-Chairman); Prof. Wim Stokhof (Secretary); Prof. Klaus Antoni; Prof. Terry King; and Prof. Rosa Maria Perez.

Establishment of the Conference of the Presidents of the European Associations for Asian Studies

On 5 November 1999, Leiden, the Executive Group met the chief executives of the six European associations for Asian Studies: the Association for Korean Studies in Europe (AKSE); the European Association for Chinese Studies (EACS); the European Association for Japanese Studies (EASJ); the European Association for South Asian Studies (EASAS); the European Society for Central Asian Studies (ESCAS); and the European Association for South East Asian Studies (EUROSEAS). The associations were represented by: Dr T. Atabaki (President ESCAS); Dr P. Boomgaard (Secretary EUROSEAS); Prof. G. Dudbridge (President EACS); Dr P. Kornicki (President EASJ); Prof. D. Kolff (Secretary EASAS); and Prof. W. Sasse (President AKSE).

During the meeting it was decided to set up a Conference of the Presidents of the European Associations for Asian Studies. The aim of the Conference shall be to provide a forum of dialogue all about the field of Asian Studies and to make joint efforts to secure and enlarge this field of study and research at a European level.

The Conference will consist of the Presidents (or their representatives) of the six European associations for Asian Studies, and of the ESF Asia

Committee's Chairman, Vice-Chairman, and Secretary. The Conference will meet annually and will be funded and administered by the ESF Asia Committee. Chairmanship will be on a rotating basis.

International Convention of Asia Scholars 2 (ICAS 2), Berlin 2001

The first International Convention of Asia Scholars (ICAS 1) took place in Noordwijkerhout in June 1998. It was organized by the IAS, in conjunction with the Association for Asian Studies (AAS), Ann Arbor, USA, and the European Science Foundation Asia Committee. Approximately 800 people from the United States, Europe and, to a lesser extent, from Asia and Australia attended. The European associations for Asian Studies participated actively in the conference. A second ICAS (ICAS 2) is planned for Berlin, Germany, in 2001.

ICAS 2 will be organized by the Freie Universität Berlin, the AAS, and the ESF Asia Committee. Plans are being made for the greater involvement of Australian and Asian participants c.q. institutions. As for ICAS 1, the Asia Committee will support ICAS 2 as 'patron' (but no financial contribution can be made). During the November meeting with the European associations for Asian Studies (see above), the organizer of ICAS 2, Prof. E. Sandschneider (Freie Universität Berlin), gave a presentation on the plans for ICAS 2. All six European associations consented to co-operate in ICAS 2. They agreed to nominate scholars to become members of the 'programme committee', which is to make a selection of panels and presentations.

Membership

Prof. Jan Breman, member of both the ESF Asia Committee and the Academia Europea, consented to become an observer of the Academia Europea at the Asia Committee.

Brochure/Research prospectus

The ESF Asia Committee 1999-2001 Research Prospectus is to be printed in February 2000. Copies may be obtained from the Asia Committee's Secretariat at the address below. The text is also available on www.ias.nl/esfac. General data, news about the Asia Committee; workshop and fellowship proposals and reports may be found in this section of each IAS newsletter and on the Internet address as given above. ■

ESF ASIA COMMITTEE FELLOWS

Dr Evelyne Micollier (Aix-en-Provence)
Stationed at: IAS, Leiden, the Netherlands
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)'
Period: July 1998 - July 2000

Dr Martin Ramstedt (München)
Stationed at: IAS, Leiden, the Netherlands
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
Period: December 1997 - December 2000

For general ESF Asia Committee information and for information on workshops you may contact the ESF Asia Committee Secretariat or the ESF Office at the addresses mentioned in the side-bar on this page.

THE ESF IN A NUTSHELL

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AUGUST 1999

26-27 AUGUST 1999
Hong Kong, PR China
 Chinese Transnational Enterprises and Entrepreneurship in Prosperity and Adversity: South China and Southeast Asia during the twentieth century.
 For more information please visit the conference website:
www.ias.nl/ias/research/qiaoxiang or contact Dr Cen Huang or Dr Leo Douw at
 E-mail: cenhuang@hotmail.com or douw@let.vu.nl

SEPTEMBER 1999

7-12 SEPTEMBER 1999
St Petersburg, Russia
 Preservation of Dunhuang and Central Asian Collections
 Professor Yu.A. Petrosyan,
 Head of the Manuscript Fund of the St. Petersburg Branch of the Institute of Oriental Study, Russian Academy of Sciences
 or Dr M.I. Vorobyova-Desyatovskaya,
 Supervisor of the Manuscript Fund
 E-mail: orient@ios.spb.su or orient@thesa.ru

OCTOBER 1999

28-30 OCTOBER 1999
Copenhagen, Denmark
 Mongolians from Country to City: floating boundaries, pastoralism, and city life in the Mongol lands during the 20th century
 Convenors: Dr Li Narangoa (contact person) and Dr Ole Bruun
 E-mail: nara@nias.ku.dk

FEBRUARY 2000

19-20 FEBRUARY 2000
Coventry, Great Britain
 Migration, Urban Development and Demographic Change in Punjab 1890s-1990s
 Dr Ian Talbot, Centre for South Asian Studies, School of International Studies and Law, Coventry University,
 Priory Street, CV1 5FB Coventry, United Kingdom
 E-mail: 106432.1724@compuserve.com

MARCH 2000

1-3 MARCH 2000
Seoul, Korea
 Good Government, Eastern and Western Perspectives: 4th EPCReN Workshop
 Dr Geir Helgesen, Nordic Institute of Asian Studies, Leifsgade 33,
 2300 Copenhagen S, Denmark
 Fax: +45-32-96 25 30
 E-mail: geir@nias.ku.dk

15-17 MARCH 2000

London, Great Britain
 Interpreting Asian Cultures in Museums: displays, activities, strategies
 Dr Brian Durrans, Department of Ethnography, British Museum,
 6 Burlington Gardens, London W1X 2EX, Great Britain
 Tel.: +44-207-323 8027
 Fax: +44-207-323 8013
 E-mail: bdurrans@british-museum.ac.uk

16-17 MARCH 2000

Bonn, Germany
 Demographic Developments and Value Change in Contemporary Modern Societies - East Asian and Western societies in comparative perspective
 Dr Axel Klein, Forschungsstelle Modernes Japan, Regina-Pacis-Weg 7,
 D-53113 Bonn
 Tel.: +49-228-737023
 Fax: +49-228-735054

Agenda



ESF Asia Committee
AGENDA

The Committee selected 15 workshops (from a total of some 75 applications) which will enjoy its support for 1999/2000. The following proposals received ESF AC financing. For contact addresses, please refer to the International Conference Agenda.

APRIL 2000

7-9 APRIL 2000
Uppsala, Sweden
 Indigenous People: the trajectory of a contemporary concept in India
 Dr B. G. Karlsson, The Seminar for Development Studies, Uppsala University, Övre Slottsgatan 1, S-753 10 Uppsala, Sweden
 Tel.: +46-18-471 6852
 Fax: +46-18-12 0832
 E-mail: beppe.karlsson@uland.uu.se

27-29 APRIL 2000

Louvain-la-Neuve, Belgium
 Building the Social Safety Net for Asian Societies in Transition
 Professor Ronald Anderson, IRES, Université catholique de Louvain,
 Place Montesquieu 3,
 B-1348 Louvain-la-Neuve, Belgium
 Tel.: +32-10-47 41 46
 Fax: +32-10-47 39 45
 E-mail: anderson@ires.ucl.ac.be

MAY 2000

8-10 MAY 2000
Amsterdam, the Netherlands
 Brokers of Capital and Knowledge: producer services and social mobility in Provincial Asia
 Dr Heidi Dahles, Centre for Asian Studies Amsterdam (CASA), Het Spinhuis,
 Oudezijds Achterburgwal 185,
 1012 DK Amsterdam, The Netherlands
 Fax: +31-20-444 6722
 E-mail: brokers@pscw.uva.nl

23-24 MAY 2000

Amsterdam, the Netherlands
 Gender and the Transmission of Values Systems and Cultural Heritage(s) in South and Southeast Asia
 Professor S. Leydesdorff or Dr Frances Gouda, Belle van Zuylen Instituut, Universiteit van Amsterdam, Rokin 84-90,
 1012 KX Amsterdam, The Netherlands
 Fax: +31-20-525 22 19
 E-mail: leydesdorff@pscw.uva.nl or fgouda@aol.com

25-26 MAY 2000

Budapest, Hungary
 The Last Decade of Migration from the People's Republic of China to Europe and Asia
 Dr Pál D. Nyíri at both
nyirip@mail.mata.vu.hu and
nyirip@yahoo.com.

JUNE 2000

2-4 JUNE 2000
Oslo, Norway
 Human and Regional Security around the South China Sea
 Mr Johan Henrik Nossum,
 Centre for Development and the Environment, P.O. Box 1116 Blindern,
 N-0317 Oslo, Norway
 Tel: +47-22-85 89 00
 Fax: +47-22-85 89 20
 E-mail: j.h.nossum@sum.uio.no
<http://www.sum.uio.no/southchinesea/>

21-23 JUNE 2000

Paris, France
 Medicine in China. Health techniques and social history
 Dr Frédéric Obringer, Centre d'Études sur la Chine Moderne et Contemporaine,
 54, boulevard Raspail, 75006 Paris France
 Fax: +33-1-4954 2078
 E-mail: obringer@chess.fr

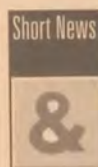
7-8 JULY 2000

(PROVISIONAL)

SOAS, London, Great Britain
 Centre and Periphery in Southeast Asia
 Professor Anne Booth, Department of Economics, SOAS, University of London,
 Russell Square, London WC1H 0XG,
 Great Britain
 Fax: +44-171-323 6277
 E-mail: ab10@soas.ac.uk

2nd International Convention of Asia Scholars

In the autumn of 2001, the German Association of Asian Studies (DGA) will organize the Second International Convention of Asia Scholars (ICAS 2) in Berlin.



ICAS 2 will be organized in co-operation with 'Arbeitsstelle Politik Chinas und Ostasiens' (Center for Chinese and East Asian Politics), Free University of Berlin, the Association for Asian Studies (Ann Arbor), the ESF Asia Committee and six European associations for Asian Studies (AKSE, EACS, EAJ, EASAS, ESCAS, and EUROSEAS).

The programme will be discussed and determined by a programme committee which consists of representatives of all sponsoring and supporting associations. The procedure will follow the experiences of ICAS 1,

which took place in June 1998 in Noordwijkerhout, the Netherlands, and which was organized by the IAS. It is hoped that the Programme Committee of ICAS 2 will have its first meeting in June 2000 in Berlin.

More information and new developments with regards to ICAS 2 will be published in future issues of this Newsletter. ■

ICAS 2 organizing unit:
Prof. Dr Eberhard Sandschneider
 Arbeitsstelle Politik Chinas und Ostasiens,
 Freie Universität Berlin
 Ihnestr. 22, D-14195 Berlin, Germany
 E-mail: sandschn@zedat.fu-berlin.de

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ASSOCIATION FOR KOREAN STUDIES IN EUROPE, AKSE

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 E-mail: Yp@soas.ac.uk
<http://www.dur.ac.uk/~dmu0rcp/aksepage.htm>

EUROPEAN ASSOCIATION OF CHINESE STUDIES, EACS

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<http://www.soas.ac.uk/eacs>

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 c/o Prof. Werner Pascha
 E-mail: eajs@uni-duisburg.de
<http://www.eajs.org/>

EUROPEAN SOCIETY FOR CENTRAL ASIA STUDIES, ESCAS

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 c/o Dr Gabriele Rasuly-Paleczek
 E-mail: gabriele.rasuly@univie.ac.at
<http://www.let.uu.nl/~escas/>

EUROPEAN ASSOCIATION FOR SOUTHEAST ASIAN STUDIES, EUROSEAS

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 c/o Prof. Peter Boomgaard
 E-mail: EUROSEAS@rullet.leidenuniv.nl
<http://www.ias.nl/institutes/kitvl/euroseas.html>

EUROPEAN ASSOCIATION FOR SOUTH ASIAN STUDIES, EASAS

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ESF ASIA COMMITTEE MEMBERS

The Asia Committee consists of the following members nominated by their respective National Research Councils:

- Prof. Klaus Antoni (Germany)
- Prof. Alessandra Avanzini (Italy)
- Prof. Jan Breman (the Netherlands)
- Prof. Jean-Luc Domenach (France)
- Prof. Jan Fagerberg (Norway)
- Prof. Marc Gaborieau (France)
- Prof. Carl le Grand (Sweden)
- Prof. Terry King (Great Britain)
- Prof. Reijo Luostarinen (Finland)
- Prof. Wolfgang Marschall (Switzerland)
- Prof. John Martinussen (Denmark)
- Prof. Rosa Maria Perez (Portugal)
- Prof. Nicolas Standaert (Belgium)
- Prof. Ernst Steinkellner (Austria)
- Prof. Wim Stokhof (the Netherlands) (secretary)
- Prof. Thommy Svensson (Sweden) (chairman)
- Prof. Rudolf Wagner (Germany)

- Observers are:
- Prof. Taciana Fisac (Spain)
 - Chiang Ching-kuo Foundation for International Scholarly Exchange (Taiwan ROC)
 - Association for Asian Studies (USA)
 - Academia Europaea,
 Prof. Jan Breman (the Netherlands)

South China and Southeast Asia during the Twentieth Century

Chinese Transnational Enterprises and Entrepreneurship

The ESF-sponsored conference, entitled 'Chinese Transnational Enterprises and Entrepreneurship in Prosperity and Adversity: South China and Southeast Asia during the Twentieth Century' was the final one in the series of international workshops/conferences organized by the 'Qiaoxiang Ties' Programme of the IAS. It was also an international collaboration between European scientific institutions and their Asian research counterparts.

By LEO DOUW,
CEN HUANG, AND
ELIZABETH SINN

Report
The conference was successfully held at the University of Hong Kong on 26-27 August 1999. Thirty scholars presented twenty-three papers at the two-day conference. The scholars came from 11 different countries and areas. Among them six were from Australia, two from Canada, six from China, three from Germany, four from Hong Kong, one from Japan, one from South Korea, three from the Netherlands, two from Singapore, one from Taiwan, and one from the United Kingdom.

Professor Wong Siu-lun, the Vice-President of the University of Hong Kong, and also a well-known scholar of Chinese family business studies, delivered the opening speech and concluding remarks on behalf of the host institute. He had words of high praise for the conference as an effort to establish academic co-operation between European and Asian scholars, and spoke out strongly in favour of further collaboration between the University of Hong Kong and the European Science Foundation.

The conference was considered a great success. It brought together scholars from different academic disciplines and from different country and cultural backgrounds to document and dissect the central dynamics of Chinese transnational enterprises in South China and Southeast Asia. It examined how Chinese transnational enterprises have been operated and managed across borders, and how transnational entrepreneurship has affected industrial relations and management styles in both regions in the twentieth century. It also investigated the relationship between the current Asian crisis and Chinese transnational enterprises and their coping strategies. The conference achieved its goal in bringing European and Asian scholars together to exchange research findings on the research topic and to plan future research co-operation. The research findings and discussions which

evolved during the conference are expected to make significant contributions to the field of Chinese transnational business studies, not only on the basis of the empirical findings but also in the building up of a theoretical framework for the investigation of Chinese transnational enterprises.

Discussions were extremely lively and comprehensively covered on the research themes outlined in the conference programme. Many issues were raised and discussed among the scholars. The following is a brief summary of the discussions. Over the past century many Chinese transnational enterprises have established a strong presence in South China and Southeast Asia. Many of their successes have become subjects of numerous academic investigations. Some attribute their successes to the cultural affinity they share with their homeland as well as the elaborate networks of qiaoxiang (Chinese hometown diaspora) ties they have set up and operated. Others claim that their operation and presence is indicative of the gradual emergence of a unique form of dias-

■

*'Diasporic appeals
are particularly useful at
the initiating stage of
foreign investment in
countries like China'*

■

pora Chinese capitalism, network capitalism, or entrepreneurial capitalism which is characterized by flexibility, invisibility, and family orientation. However, such discourses are not unambiguous and do not pass uncontested. It was argued that transnational entrepreneurship involves more than the utilization of cultural and constructed social ties to the homeland. It also requires

careful manoeuvring of values, attitudes, and behaviour across national boundaries and socio-cultural systems as well as strategic responses to sudden and unanticipated changing political and economic conditions imposed by national government policies and international constellations. As South China and Southeast Asia become integrated regionally under the forces of globalization driving them through times of both economic prosperity and adversity, as evidenced by the rapid growth in the 1980s and the current persistent financial crisis, an understanding of these ambiguities is both urgent and timely. In addition, the scholars also paid close attention to the concepts, theories, and histories in the discourse on Chinese transnational enterprises, as well as to the documentation of the recent transformation of Chinese transnational enterprises in terms of business structures, modes of operation, style of management, and crisis management strategies.

The following points and questions evolved from presentations and discussions at the conference:

1. The role of culture in the operation and institutionalisation of Chinese transnational firms:

The first major publication of the Qiaoxiang Ties programme mapped out the 20th century history of Chinese efforts to build up a diaspora which could support transnational trade and investment, and described and discussed its institutionalization and uses for transnational business (Douw, Huang, and Godley 1999). One of the book's conclusions is that diasporic appeals are particularly useful at the initiating stage of foreign investment in countries like China, where claims of cultural affinity help bridge the gap between the situation in China and that of the countries where overseas business people of Chinese descent reside. For many reasons, the institutionalization of the diasporic link appeared to be weak, however, which brought up the question how, if not in the diasporic form, Chinese transnational business enterprise would otherwise be institutionalized.

Most of the papers at the workshop confirmed that cultural distinction is not the main factor influencing the operational mode of Chinese firms. For example, the profits made by firms of Hong Kongese, Taiwanese, US, and Canadian background in Tianjin's Special Develop-

ment Zone apparently accord with variations in firm size, type of product, and other non-cultural variables (Li and Zong). The papers on German firms active in China and on German-Sino joint-ventures confirmed this finding, also emphasizing the importance of non-cultural factors in the field of human resource management (Munder, Krieg, and Nagels). The prototypically 'Chinese' patterns of family divisiveness were broken through by the Eu Yang Seng pharmaceuticals firm, first by a fortunate co-ordination of ownership and management, and second, in the early 1990s, by the soundly perceived prospect of new market opportunities in South China (Yeung). During the current Asian crisis the Chinese characteristics of transnational firms were apparently beneficial to their survival, but at the same time the incidence of market opportunities was probably more decisive, so it was found that Taiwanese high-tech multinationals generally did better than their Hong Kong real estate counterparts (Ip, Tracy, Lever-Tracy).

2. Labour management in labour-intensive industries in South China.

This issue evoked particularly intense debate and is important because it pertains to the institutional grounding of industrial relations in China. The indictment of Taiwanese managers for imposing harsh regimes on their workers was made in a paper which stressed the incidence of corporal punishment in the factories concerned by giving detailed quantitative findings (Chan); these findings were contradicted and complemented by other statements, which emphasized the irrationality of treating workers badly (Schak), or pointed out the workings of the present-day liberalized markets to the benefit or the detriment of both employers and workers, the latter usually migrants (Huang).

3. Methodological and theoretical issues.

Since this workshop was meant to be a fact-finding exercise, it devoted a fair amount of time and energy to methodological questions, mainly regarding the obtainability and uses of reliable data. As to the more explicitly theoretically oriented papers, Siu-lun Wong's discussion of an ideal-typical centre of Chinese power and culture dispersed over the past century as a background to the present-day diffusion of economic policy decision making elicited a strenuous debate, and seemed an eloquent framework of reference for the major themes of the workshop to

most participants. Douw's paper raised the question of how political power could be directed towards the establishment of just economic institutions.

Publication plans

The outcome of the conference is planned to be published as an edited volume in 2000. It will be the second book in the series of the IAS 'Qiaoxiang Ties Programme'. The first book entitled 'Qiaoxiang Ties Interdisciplinary Approaches to Cultural Capitalism in South China' was published in August 1999 (Douw, Huang, and Godley 1999, Kegan Paul International).

Proposed contents of the volume:

1. Clarification of the concepts, theories, and work in progress that are currently being contested and carried out in the discourse on Chinese transnational enterprises;
2. Illustrations of how overseas Chinese entrepreneurs historically have restored and used their business ties and networks to organize their capital and labour to create new business opportunities for growth and to restructure their enterprises to adapt to and overcome problematic economic and socio-political conditions.
3. Documentation of the recent transformation of Chinese transnational enterprises in terms of business structures, modes of operation, style of management, and crisis management strategies in the face of increasing internationalization and globalization.
4. Investigation of the relationship between the current Asian crisis and Chinese transnational enterprises and their coping strategies.
5. Contribution to the continued theorizing about Chinese transnational enterprises. This includes a discourse on the institutionalization of ties, networks, and Chinese transnational enterprises and the exploration of the theory of decentering - the rise of entrepreneurial networks in Chinese society.

Future research plan

A web page for the above conference has been set up. It will be used to connect interested scholars for future research co-operation. ■

The web-page address:
www.iias.nl/research/qiaoxiang.

Leo Douw, Amsterdam University
Cen Huang, International Institute
for Asian Studies
Elizabeth Sinn, University of Hong Kong

EU-China Academic Network

Relations between China and European Union Member States have expanded rapidly in recent years. The European Commission's announcement in 1995, of a major policy initiative in the form of its 'China Communication', highlighted the increasing significance of China in Europe's future external relations. The establishment of the EU-China Academic Network is not unrelated to this initiative and to subsequent related developments that have flowed from it.

By ROBERT ASH



As relations between China and EU Member States expand, so European governments, industries and service sectors are having to confront a wide range of issues relating to China. Although academic and professional research communities in Europe are uniquely placed to address these issues, few formal institutional frameworks have existed in the past to bring such communities together. Through the institution of a programme of meetings - formal and informal - and

publications, the Network was established in order to provide a framework in which European specialists can share their knowledge, discuss on-going research and exchange views with government policy-makers and representatives of corporate business and other professional bodies.

Such is the background to the establishment, in 1997, of the EU-China Academic Network (ECAN). Its primary purpose is to bring together, physically and intellectually, the diverse community of specialists on contemporary China working in EU Member States. Among the broad goals which ECAN seeks to fulfil are

the following: to foster a community among EU specialists on contemporary China in universities and research institutions; to share research findings on China's current and future development and to seek ways of stimulating collaborative research, to promote links between academic experts and European policy-makers - and to promote links and collaboration between European specialists on contemporary China and their counterparts, in North America, Australia and Asia.

ECAN also administers the EU-China Research Fellowship Fund (ECRFF). This Fund offers funding support for European specialists on Contemporary China to visit mainland China, Hong Kong, and Taiwan in order to undertake fieldwork or pursue archival research. ECRFF awards are made to outstanding postgraduate students nearing completion of their PhD research or to post-doctoral candidates at an early stage in their academic or academic-related careers. The research proposals of the candidates are expected to reflect work in a social science with special relevance to some aspect of contemporary development in China. ECAN makes available up to twelve awards each year.

ECAN is managed from the School of Oriental and African Studies of the University of London. Its co-ordinator is Professor Robert Ash who oversees the day-to-day work of ECAN with the support of an Executive Committee comprising 'node' institutions of Chinese Studies in six other EU Member States. These are: Asien-instituttet (University of Copenhagen, Denmark), Center for Pacific Asia Studies (University of Stockholm, Sweden), Centre d'études sur la Chine moderne et contemporaine (Paris, France), Centro de Estudios de Asia Oriental, Universidad Autónoma de Madrid (Spain), Institut für Asienkunde, (Hamburg, Germany), and Sinological Institute (Universiteit Leiden, The Netherlands).

In addition to these founding collaborative institutions, Institutional Membership has recently been extended to institutions in Belgium, Finland, Greece, and Portugal. As well as the core institutions mentioned above, in any given country, other institutions may join ECAN as Associate Members.

Workshops

In pursuit of its stated goals, ECAN organizes two small-scale Policy Workshops each year. Participation in these Workshops is by invitation and comprises academic specialists, as well as policy-makers from individual governments of EU Member States and the European Commission, and other professional representatives with an active involvement in China. The meetings are designed to establish closer links between EU specialists on Contemporary China, while also making the most recent research and work-in-progress more readily available to European policy makers. The five Workshops that have so far been held have addressed a wide range of political, social, legal, economic, and environmental developments in China. The most recent meeting was held in Stockholm in May 1999. It

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was hosted by Prof. Thomas Hart of the Center for Pacific-Asia Studies (University of Stockholm) and its title was *Assessing the Interface Between Economics and Politics in China*. In addition to Thomas Hart, speakers at the Workshop included Dr Kjeld-Erik Brodsgaard (University of Copenhagen), Dr Cyril Lin (St Anthony's College, Oxford University), Prof. Thomas Scharping (University of Cologne), Dr Margot Schüller (Institut für Asienkunde) and Prof. Robert Ash (SOAS).

ECAN also holds an annual international conference, which is hosted by an ECAN Member Institution and field at a different location within the EU. In 1998 and 1999, these meetings were held in London and Madrid, in each case, they brought together senior academics and other figures from the United States, Hong Kong, China and Taiwan, as well as from within Europe. Speakers from major international organizations, such as the World Bank, Food and Agriculture Organization and International Energy Agency, have also taken part in ECAN Annual Conferences. At the time of writing, preparations are well advanced for ECAN's Third ECAN Conference, which will be held in Copenhagen during 10-11 February 2000 and co-hosted by the Asien-Instituttet (University of Copenhagen) and the Research Institute of the Danish Foreign Ministry (DUPI). The Conference will address questions relating to China's relations with bordering countries and regions, as well as its changing global role in the context of Post-Kosovo geo-politics.

Preparations are also under way for a Policy Workshop on China's Information Revolution, with particular reference to the Telecommunications Industry, which will take place in Helsinki in May and be hosted by the University of Turku.

It has been agreed that the proceedings of each ECAN Annual Conference will be published and the

first two conference volumes are currently in production with Curzon Press. Where circumstances permit, the proceedings of Policy Workshops will also be made available in book form. To date, one such volume has been published under the title, *China's Economic Security* (edited by Werner Draguhn and Robert Ash) (Curzon Press, 1999). ■

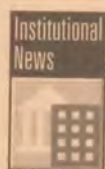
ECAN is always pleased to receive suggestions about future meetings and topics for discussion. It also welcomes proposals for collaborative research projects across EU Member States, especially those involving a Sino-EU or Sino-European dimensions. These and any other enquiries (for example, relating to membership of ECAN) should be addressed to Robert Ash or Liselot Hertel at the following address:

ECAN
SOAS, University of London
Thornhaugh Street
Russell Square
London, WC1H 0XG
United Kingdom
Tel.: +44-171-637 6130
Fax: +44-171-6913422 /
+44-171-323 6277
E-mail: ecan@soas.ac.uk

Seminar for Languages & Cultures of Central Asia

It was Otto Spies (1901-81), holder from 1951 of the Chair of the Oriental Seminar in Bonn, with its concentration on research and teaching in the fields of Semitic and Islamic Studies, who, in the years 1958 and 1959, expanded his seminar by the addition of a Sinological Department and a Mongolian Department alongside that for Japanology. Professor Walther Heissig (1913-) was invited to come from Göttingen to become Head of the Mongolian Department. In 1964 the Mongolian Division was converted into an independent seminar, the Seminar for the Study of the Languages and Cultures of Central Asia, with Walther Heissig as director.

By VERONIKA VEIT



The newly established Seminar for the Study of the Languages and Cultures of Central Asia devoted the first years of its existence especially to the formation of a microfilm library, and a xerox library drawn from these microfilms. As time went on, this library brought together in facsimile form in one place all the manuscripts from the relevant European libraries (Paris, London, Copenhagen, Stockholm, Helsinki, St. Petersburg, Moscow, Leiden, Oslo, and so on) and from libraries in Asia, which were of importance to the Seminar. At first it was manuscripts in the Mongolian and Tibetan languages which were made accessible as facsimiles in the Seminar, but soon these were joined by materials in the Manchu language, which were proving ever more indispensable. With its microfilm and xerox library, which now facilitated the study in their original form and in a single place of widely scattered manuscript materials, the Seminar laid the foundation-stone for its international relations, which have become increasingly numerous at this library level over the years.

As the Central Asian areas which belonged, or which still belong, to the national territories of the USSR and the People's Republic of China remained to all intents and purposes closed during the sixties and seventies, the international relations of the Seminar first took the form of relations with Western, i.e. non-socialist countries: France, Italy, England, the Benelux countries, Scandinavia (Denmark and Sweden in particular), as well as with the USA, Japan, and Taiwan, and their centres for the study of Central Asia (Institutes or Oriental Schools, or Schools of Oriental and African Studies, for example in Paris, Venice, Rome, London, Copenhagen, Stockholm, Helsinki, Bloomington, Seattle, Tokyo, Kyoto, Taipei). Students from the USA, Japan, and Canada studied at the Bonn Seminar, and scholars from these countries worked by invitation in the Seminar library.

Research expeditions to Iran and Afghanistan at the end of the sixties and the beginning of the seventies temporarily led to close academic contacts between the Seminar and, for instance, the University of Kabul and its Anthropological Research Department (these were unfortu-

nately broken off because of the war situation). Research visits by colleagues and members of the Seminar with Tibetological interests to North India, Nepal, Sikkim, Bhutan, and Ladakh, which began in the seventies, and which, within the framework of various research programmes and projects, continue up to the present, were reflected and still are reflected in research visits and guest professorships at the Bonn Seminar on the part of Indian colleagues.

The slow opening up of the Soviet Union and China, and also the establishment of diplomatic relations between the then Mongolian People's Republic and the Federal Republic of Germany, expanded the contacts of the Seminar over the years in a big way, as it were. Since the middle of the eighties Mongolian students from China, mostly from the Inner Mongolian Autonomous Region, time and again have studied at the Bonn Seminar, while research visits by younger Mongolian colleagues from the present-day Mongolian Republic or from Inner Mongolia, financed through the German Academic Exchange Service (DAAD), the Humboldt Foundation or the German Research Council (DFG), are now likewise commonplace at the Seminar, and the same is true of the presence of Chinese students from the People's Republic of China and Taiwan, who pursue their doctoral studies alongside each other in the Bonn Seminar.

Through visiting professorships and research visits on the part of colleagues from Russia, Poland, and Hungary the opening up of Eastern Europe has facilitated contacts with relevant institutes of universities in those countries (St. Petersburg, Moscow, Warsaw, Budapest), and has also provided improved possibilities of making use of archives there, which are still not easily accessible. As far as archives are concerned, in the People's Republic of China (Peking), colleagues in the Seminar have quite recently, and against all expectations, even been accorded the real possibility of filming historical manuscript material which has long been hidden away or has remained unknown up till now, and to develop collaboration with, for instance, the 'First Historical Archive of China in Peking' or with archives in Shenyang (Mukden, in Manchuria). Significantly, collaboration with scholars in St. Petersburg in the field of research into Palaeo-Asiatic languages

has led to a situation in which the Seminar now counts as the most important centre for research into Palaeo-Asiatic languages outside Russia.

The achievement of independence by former member republics of the USSR at the beginning of the nineties - the present-day independent Central Asian states of Kazakhstan, Kyrgyzstan, Uzbekistan, and Turkmenistan - has brought students from these states to Germany. Some of these students have taken their doctorates at the Seminar. Through these students it has become possible to establish contacts with institutions within various universities in the countries concerned, and also to plan or to initiate collaboration within their research programmes. The same is true of those republics within Russia, such as the Republic of Buryatia, which today enjoy quasi-independence. Collaboration with university institutes with an interest in Mongolistic or Manchu-Tungusic Studies is being embarked upon here.

Dialect atlas

For years now, through the medium of annually organized surveys, the Institute for the Mongolian Language of the Inner Mongolia University in Hohhot has been working with the Bonn Seminar, on a dialect atlas of the Mongolian language of Inner Mongolia. The dialect material which has so far been recovered, and that within a relatively strict scheme of reference, originates from an area which corresponds roughly to the size of Western Europe.

The establishment of an interdisciplinary Special Research Field (Sonderforschungsbereich, SFB) 'Oriental

Studies with Special Reference to Central Asia' in 1969 proved to be of domestic significance. This institution was based in the Seminar for fifteen years, and in many respects it influenced the direction in which the Seminar was to develop. The financial resources of the Special Research Field has made possible the promotion of the expansion of the libraries of the participating Seminars and the considerable intensification of international academic collaboration and so on within the framework of co-operative work and of symposia. One of the main focuses of research within the SFB has been its very diversified Epic Research Project, which led to an equally diversified interdisciplinary and international research programme, which is still active producing materials.

Prof. Walther Heissig retired in 1980 and was succeeded by his pupil, Prof. Klaus Sagaster. Special attention was paid to Tibetan lamaism during this stage of the development of the Seminar. Prof. Michael Weiers took over the leadership of the Seminar in 1990. The establishment of a diploma course 'Regional Studies Central / Middle Asia' at the Seminar and a sweeping change in the situation with regard to sources for Central Asia as many important Archives had become accessible were decisive in making it possible in recent years to come to grips, with support from the Philosophical Faculty, with Central Asian Turkology and Manchu-Tungusology, which are indispensable to Central Asian studies.

The subject of the study of the languages and cultures of Central Asia is to be seen, against the background of this fact, both as philology and as directed towards a type of study which depends upon field research. In its methodology the subject adapts itself, according to speciality, to the linguistic, historical, religious and geo-sciences, and also to pre and early history and ethnology, the methods of which are to be modified as aspects of Central Asian Studies may require. Embracing a geograph-

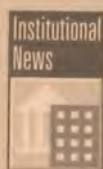
ical area from the China Sea as far as regions to the west of the Caspian Sea, and from the high mountain ranges of Inner Asia as far as North Siberia, the subject finds itself configured internally in the subsections Manchu-Tungusology, Mongolistics, Tibetology, Central Asian Turkology, with Palaeoasiatic Studies as a fringe area. Ideally, all the sub-sections should be dealt with in the light of their historical and modern significance, but this will only be possible with the provision of adequate support.

In this conception, this subject is represented in the whole of Europe only in Bonn, and it views its centre of gravity, as far as research is concerned, as residing in basic research, that is, in rendering accessible written and recovered source material and data from the regions of Central Asia which are relevant to the subject, and in the exploitation of the same in respect of matters of historical, current affairs, geographical, ethnographical, linguistic, literary, and religious scholarship. Within the framework of the various subsections everywhere there are direct links with complexes of problems in subjects such as Japanology, Sinology, Indology, Uralic Studies, Islamic Studies, Byzantine Studies, Slavistics, East European Studies, Historical Geography, Comparative Religious Studies, and General Linguistics, the investigation and adaptation of which as teaching material will require close collaboration in each case. ■

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The Institute of International Relations

The Institute of International Relations was originally founded on April 1, 1953, as the Association for International Relations. Its chief purpose was to carry out analyses of Chinese communist and international affairs for submission to the government.



In 1961, the Association's title was changed to the Institute of International Relations of the Republic of China. Under the new name, the IIR began to expand and develop contacts and exchange relations with other academic institutions overseas. Since July 1, 1975, the IIR has been affiliated with the National Chengchi University under the

shortened title the Institute of International Relations. On August 1, 1996, the IIR was fully integrated into the university, with academic research as the institution's foremost priority.

Organization

There are sixty-five full-time Research Fellows at the IIR under the leadership of the Director Ho Szuyin and Deputy-Directors Wu Jaush-

ich Joseph and Lee Kuo-hsiung. The Research Fellows and their research activities are divided into four divisions, with each division directed by a Chairman. The first division focuses on America and Europe; the second on the Asia-Pacific region; the third on the political, diplomatic, and military affairs of the PRC; and the fourth on social and economic affairs of the PRC.

Publications

The Institute regularly publishes periodicals in Chinese, which include: *Mainland China Studies* (monthly); *America and Europe* (quarterly); and *Issues & Studies* (monthly), as well as in English: *Issues & Studies* (bimonthly). As of 1999, the IIR has also published 127 books in Chinese and 48 in English.

Co-operation and Exchange

The IIR has signed formal co-operation and exchange agreements with twenty noted academic institutions in the United States and other parts of the world, and has also developed exchanges with counterpart institutions in the PRC. Through frequent

The North American Taiwan Studies Association (NATSA)

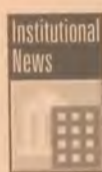
With Taiwan's rapid political, economic, social, and cultural transformation in recent years, Taiwan Studies have become a field that is attracting growing academic interest from both Taiwanese and Western scholars. Coupled with this growing interest was a greater demand for a substantial scholarly exchange channel that could serve to facilitate the communication between Taiwanese and Western scholars so as to enrich germinating Taiwan Studies with a comparative and interdisciplinary perspective. It was for this reason that 47 Taiwanese graduate students and scholars from 20 US universities initiated the establishment of a 'Preparatory Council for the Holding of the First North America Taiwan Studies Conference' in April 1994.

By STEPHANE CORCUFF

'NATSA's papers focus primarily on contemporary Taiwan Studies'

academic conferences and other scholarly activities in co-operation with overseas institutions, the IIR has become an internationally-recognized research institute. The Institute has five guestrooms, each with its own bathroom, to house exchange scholars from abroad. The library of the IIR has very rich Chinese, English, and Russian resources, and has carrels available. ■

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 Fax: +886-2-2938 2133 / 2234 4914
 E-mail: iir@nccu.edu.tw
 Http://www.nccu.edu.tw



We aim to promote Taiwan Studies, enhance interaction between the academia of Taiwan and the North America (with hopes of increasing contacts with Europe) and facilitate communication among graduate students and scholars concerned by Taiwan Studies. Our primary objectives are holding an annual North American Taiwan Studies Conference and publishing the research papers collected from the annual conferences. The Constitution of the Preparatory Council of the Annual North America Taiwan Studies Conference (NATSC) was passed on June 4, 1995, and in 1999, the Preparatory Council was reorganized as the North American Taiwan Studies Association (NATSA), a non-profit, tax-exempt organization.

The First and Second Annual Conferences were held at Yale University on June 2-4, 1995 and at Michigan State University on May 24-26, 1996, respectively. The Third and Fourth Annual Conferences were held at University of California at Berkeley on May 29 - June 1, 1997 and at the University of Texas, Austin on May 29 - June 1, 1998. The Fifth Annual Conference took place at the University of Wisconsin, Madison on June 4 - June 7, 1999. So far, 171 papers have been presented and approximately 700 people have participated in the first five conferences, whose fields of specialty have included history, sociology, political science, economics, law, public policy, anthropology, cultural studies, religious studies, literature, education, etc. This interdisciplinary forum has featured such prominent speakers as Dr Thomas Gold, Dr Edward Friedman, and Dr Robert Marsh.

A content analysis of the 126 selected papers of the first four years of conferences has revealed the following primary focus of contemporary academic interest in Taiwan studies.

- Taiwanese history: 7 articles cover Taiwan's political, social, religious, military and cultural history, from the years of the Ching Dynasty, the Japanese colonization, to the post-war period.
- Ethnicity and nationalism: 22 articles focus on ethnic identity of

Mainlanders, Taiwanese, and overseas Formosans; social elites, political leadership, and national identity; the 2-28 Incident, collective memory, and nation-building; social classes and ethnic conflicts; democratization, stateness, and nationalism; civic nationalism vs. ethnic nationalism, Taiwanese nationalism vs. Chinese nationalism; baseball and national identity; national imagination in global era.

- Taiwanese Aborigines: 3 articles discuss politics of coalition and confrontation between the Aborigines and the Han immigrants; construction and deconstruction of Aboriginal origins; Presbyterian representations of Taiwanese Aboriginality.
- Language and culture: 7 articles are related to characteristics of the Taiwanese language; the gender-marked pronoun 'Lang' in Taiwanese; language and national identity; language policy and political control; the influence of Hanji on people's linguistic perception; Vietnam, Korea, and Japan's experience in abolishing Hanji; indigenization of Taiwanese culture; the development of Chinese painting in Taiwan.

- Social structure and social movements: 9 articles are related to state corporatism and the labour movement; gender and labour's social history; married women's working patterns; physicians and the civil society; social classes and political liberalization; generations of Taiwanese; the operation of independent unions; environmental movements; and activists of overseas Taiwan independence movement.

- Gender and woman studies: 10 articles discuss woman's place in politics; gender in Taiwan's industrialization; married women's working patterns; Taiwan's women writers; gender roles and housing arrangements; critique of Taiwan's feminism; the non-obliteration of Taiwanese women's names; feminist urban research and housing studies; the concept of slenderness; the body images of female students; study of modernized homosexuality.

- Political institutions and political organizations: 11 articles concentrate on electoral systems, party nomination, and local factionalism; social cleavages and party competition; political elite and democratization; economic development and regime change; constitutional design and democratic consolidation; equity and democratization; founding elections and party realignment.

- Regime, state, and development: 6 articles cover the nature of the KMT regime and the authoritarian state; applicability of the bu-

reaucratic authoritarian model and the developmental state model; the state and the professional power of medicine; the state and central-local relations; state-business relations.

- Welfare state and social policies: 6 articles focus on state transformation and the system of national health insurance policy; democratic transition and old-age welfare programme; non-profit organizations and child welfare policy; historical origin and political process of welfare policies in Taiwan; national identity formation and welfare state making.

- Economy and society: 12 articles are related to transformation of the export industry; dynamic analysis of the industrial structure; technology, social networks, and governance structures; foreign workers and labour practice in Taiwan; cultural formation of direct sales in Taiwan; women and industrial development; economic organizations in global capitalism; population growth, industrial structure, and economic development; moral discourse in economic restructuring.

- Religion and folklore: 7 articles cover the development of Buddhism in Taiwan; Yiguan Dao and Taiwan's capitalism; and Formosan Christians and Taiwanese self-determination; religious rituals and social life; social psychology of fortune-telling; institutionalization of the Tzu-Chi Association.

- Education: 3 articles focus on Taiwan's elementary school textbooks; effects of goal setting on children's self-efficacy and skills; task value and self-efficacy on Taiwanese college students' effort and achievement.

- Literature and cinema: 10 articles cover Yeh Shi-tao's literary discourse and Taiwanese consciousness; comparison of the works of Wu Cho-liu and Dong Fang Pai; anti-Communist literature in the 1950s; history of Taiwanese literature in the 1950s; Japanese and British Motifs in Taiwanese and Quebeccois Fiction; contemporary literature of the 1990s; Chang Hsiao-Feng's essays; the positioning of Taiwan in contemporary cinema; films of Lee Ang.

- Environmental policies and politics: 6 articles are on environmental movements and environmental protection; environmental regulation; participation of environmental interest groups; political institutions and environmental policy formation; environmental environmentalism and the state.

- Public policies: 8 articles focus on industrial policy; intercity transportation system and Taipei Urban Commuters; national parks; banking policy transformation; policy and politics of community-making; water transferring policy.

- Taiwan-China relations and foreign relations: 10 articles discuss Taiwan Strait crisis in the 1950s; the three Taiwan Strait crises; Taiwan's defence policy and national security; Taiwan's pragmatic diplomacy and China policy; the Taiwan Relations Act; Taiwan's

'Name card' diplomacy at the UN; Taiwan's sovereignty in international law; economic interdependence; political confrontation between Taiwan and China.

- Resources for Taiwan Studies: 3 articles examine the role of academic libraries in Taiwan's continued development, the need for core and comprehensive bibliographies of Taiwan Studies; disputes of social science indigenization.

The NATSA has over 150 active members. We keep an up-to-date homepage, <http://www.natsc.org>. We can be reached through e-mail at board@natsc.org. Current NATSA officers are: Mr Tze-Luen LIN, President (tllin@udel.edu), of the University of Delaware, Ms Chien-Juh GU, Vice President (guchienj@pilot.msu.edu), of Michigan State University, Mr Stephane CORCUFF, Secretary (kaokf@aol.com), of Paris Institute of Political Science and Ms Li-Fang YANG, treasurer (lyang@ssc.wisc.edu) of the University of Wisconsin-Madison. The NATSA has five executive committees, and you may want to contact their respective chairpersons directly: human resources (Mr Keelung HONG, keelung@itsa.ucsf.edu, of the University of California at San Francisco), publication (Mr Wei-Der SHU, ShuWeider@aol.com, of Syracuse University), funding (Mr Chia-Lung LIN, poll@ccunix.ccu.edu.tw, of Chung-cheng University in Taiwan), electronic newsletter (Ms Huei-Ying KUO, hueiying@hotmail.com, of the State University of New York at Binghamton), and database management (Mr Wen-Hua KUO, whkuo@mit.edu of the Massachusetts Institute of Technology).

The sixth North American Taiwan Studies Conference will be held at Harvard University on June 16 - 19, 2000. We encourage papers in the following areas: 1. Political and social changes: democratization, electoral politics, nationalism, state and society relations, social movements, class relations, identity, ethnicity and ethnic relations; 2. Literature, history, and cultural studies: languages, literature, collective memories, cultural and religious beliefs and practices; 3. Economic development and environmental studies: economic restructuring, global challenges, urban and rural development, environmental policy and politics; 4. Aboriginal studies: Aboriginal languages and cultural heritage preservation, public policies toward Aborigines, Aboriginal heritage and national identity questions; 5. Gender and Sexuality Studies; 6. Education; 7. International Relations: national security, Taiwan-China relations, and Taiwan-U.S. relations. ■

To follow regular updates on this year's conference at Harvard, please visit our web page at <http://www.natsc.org> and should you have any questions, feel free to write to the NATSA officers.

For more information:
 Stephane Corcuff
 NATSA Secretary
 E-mail: kaokf@aol.com

2000

FEBRUARY 2000

3-5 FEBRUARY 2000

Amsterdam, The Netherlands
What is to be Done? Global economic disorder and policies for a new financial architecture in the millennium

Convenor: Dr Geoffrey R.D. Underhill, Conference secretariat at the ICPEI (Universiteit van Amsterdam), The Netherlands
Tel.: +31-20-525 6075
Fax: +31-20-525 2898
E-mail: icpei@bdu.uva.nl
Http://www.icpei.uva.nl/witb

18-20 FEBRUARY 2000

Bangalore, India
The Human Sciences and the Asian Experience

Dr Vivek Dhareshwar, Centre for the Study of Culture and Society, 1192, 35th B Cross, 4th T Block, Jayanagar, Bangalore 560 041, India
Fax: +91-080-663 6229
E-mail: admin@csban.org
Http://www.csban.org

19-20 FEBRUARY 2000

Coventry, United Kingdom
Migration, Urban Development, and Demographic Change in Punjab 1890s-1990s

Dr Ian Talbot, Centre for South Asian Studies, School of International Studies and Law, Coventry University, Priory Street, CV1 5FB Coventry, United Kingdom
E-mail: 106432.1724@compuserve.com

20-21 FEBRUARY 2000

North India

Approaching Asia from Asia: Journeys, Displacements, Themes
Professor Tessa Morris-Suzuki, Pacific and Asian History, RSPAS, Australian National University
Tel.: +61-2-6249 2277
Fax: +61-2-6254 9050
E-mail: tms@coombs.anu.edu.au

MARCH 2000

1-3 MARCH 2000

Seoul, Korea

Good Government, Eastern and Western Perspectives: Fourth EPCReN Workshop
Dr Geir Helgesen, Nordic Institute of Asian Studies, Leifsgade 33, 2300 Copenhagen S, Denmark
Fax: +45-32-96 25 30
E-mail: geir@nias.ku.dk

2-3 MARCH 2000

Lisbon, Portugal

The Shifting Challenges of the Pacific South and the Issue of Timor Loroasae
Organisation: Luso-Asian Forum with the sponsorship of the United Nations Centre in Lisbon
Contact address: Rua Alfredo Roque Gameiro, n. 18-1 Esq, 1600-006 Lisbon, Portugal
Fax: +35-1-21797 5445
E-mail: arnaldogoncalves@mail.telepac.pt
www.teravista.pt/ilhadomel/2320

7-9 MARCH 2000

Leiden, The Netherlands

The Indian Character of Indian Literature
Convenors: Dr Thomas de Bruijn (IIAS), Dr Theo Damsteegt (Kern Institute)
Contact address: International Institute for Asian Studies, P.O. Box 9515, 2300 RA Leiden, The Netherlands
Tel.: +31-71-527 2227
Fax: +31-71-527 4162
E-mail: tbruijn@rullet.leidenuniv.nl
or: damsteegt@rullet.leidenuniv.nl

8-10 MARCH 2000

Singapore

Second International Conference on Quality of Life in Cities - 21st Century QOL (ICQOLC 2000)
Conference Secretariat (ICQOLC 2000), School of Building and Real Estate National University of Singapore, 10 Kent Ridge Crescent, Singapore 119260
Tel.: +65-772 3440
Fax: +65-775 5502
E-mail: qolnet@nus.edu.sg
Http://www.qolnet.nus.edu.sg/conf2/main.html

9-12 MARCH 2000

San Diego CA, United States of America

52nd AAS Annual Meeting
Association for Asian Studies, Inc., 1021 East Huron Street, Ann Arbor, Michigan 48104, United States of America
Tel.: +1-734-665 2490
Fax: +1-734-665 3801
Http://www.aasianst.org/

9-12 MARCH 2000

San Diego, United States of America

2000 Annual Meeting of the Mongolia Society
The Mongolia Society Office, 322 Goodbody Hall, Indiana University, Bloomington, IN 47405-7550, United States of America
E-mail: monsoc@indiana.edu
Http://www.aasianst.org/

16-18 MARCH 2000

New Delhi, India

Association of Indian Labour Historians, Second Conference
Dr Prabhu P. Mohapatra, Archives of Indian Labour, VVGiri National Labour Institute, Sector 24, NOIDA, Gautam Budha Nagar, Uttar Pradesh, India 201301
Fax: +91-118-532 974
E-mail: shram@ndf.vsnl.net.in

15-17 MARCH 2000

London, United Kingdom

Interpreting Asian Cultures in Museums: Displays, activities, strategies
Dr Brian Durrans, Department of Ethnography, British Museum, 6 Burlington Gardens, London W1X 2EX, United Kingdom
Tel.: +44-207-323 8027
Fax: +44-207-323 8013
E-mail: bdurrans@british-museum.ac.uk

16-17 MARCH 2000

Bonn, Germany

Demographic Developments and Value Change in Contemporary Modern Societies - East Asian and Western societies in comparative perspective
Dr Axel Klein, Forschungsstelle Modernes Japan, Regina-Pacis-Weg 7, D-53113 Bonn, Germany
Tel.: +49-228-737023
Fax: +49-228-735054

20-21 MARCH 2000

Leiden, The Netherlands

Towards the Millennium Round: Asia, The European Union, and Latin America
Dr Marianne L. Wiesebron, Faculty of Arts, Department Languages and Cultures of Latin America, P.O. Box 9515, 2300 RA, Leiden, The Netherlands

24-25 MARCH 2000

Athens, Ohio, United States of America

International Conference of Institutes and Libraries for Overseas Chinese Studies
Contact persons: Liren Zheng, 122B Alden Library, Ohio University, Athens, Ohio 45701, United States of America
Tel.: +1-740-597 2530
Fax: +1-740-593 0138
E-mail: zheng@ohiou.edu
Lian The-Mulliner, 120 B Alden Library, Ohio University, Athens, Ohio 45701, United States of America
Tel.: +1-740-593 2657
Fax: +1-740-593 2959
E-mail: the-mull@ohiou.edu

Agenda



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

7-9 APRIL 2000

Copenhagen, Denmark

Seventh Nordic-European Workshop in Advanced Asian Studies (NEWAS)
Convenor: Prof. Per Ronnäs
For Nordic PhD students: NIAS, att.: NEWAS, Erik Skaaning, Leifsgade 33, DK-2300 Copenhagen S, Denmark
Tel.: +45-32-54 88 44
Fax: +45-32-96 25 30
E-mail: erik@nias.ku.dk
For Dutch PhD students: IIAS, P.O. Box 9515, 2300 RA Leiden, The Netherlands
Tel.: +31-71-527 2227
Fax: +31-71-527 4162
E-mail: iias@rullet.leidenuniv.nl

7-9 APRIL 2000

Uppsala, Sweden

Indigenous People: The trajectory of a contemporary concept in India
Dr B. G. Karlsson, The Seminar for Development Studies, Uppsala University, Övre Slottsgatan 1, S-753 10 Uppsala, Sweden
Tel.: +46-18-471 6852
Fax: +46-18-12 0832
E-mail: beppe.karlsson@uland.uu.se

13-15 APRIL 2000

Manoa, Hawai'i

Seventh Annual South Asia Spring Symposium
Convenor: Sankaran Krishna, Center for South Asian Studies, School of Hawaiian, Asian and Pacific Studies, University of Hawai'i, Moore 411, 1890 East-West Road, Honolulu HI 96822, United States of America
Tel.: +1-808-956 2677
Fax: +1-808-956 2682
E-mail: csas@hawaii.edu

13-15 APRIL 2000

Columbia University, NY

ASN Fifth Annual World Convention: Identity and the state, nationalism and sovereignty in a changing world
Dominique Arel, ASN Convention Program Chair, Watson Institute, Brown University, Box 1831, 130 Hope St., Providence, RI 02912, United States of America
Tel.: +1-401-863 9296
Fax: +1-401-863 2192
E-mail: darel@brown.edu

14 APRIL 2000

Southampton, United Kingdom

Memory of Catastrophe
Dr Kendrick Oliver, Department of History, University of Southampton, Highfield, Southampton, SO17 1BJ, United Kingdom
Tel.: +44-1703-592 243
Fax: +44-1703-593 458
E-mail: ko@soton.ac.uk

27-29 APRIL 2000

Louvain-la-Neuve, Belgium

Building the Social Safety Net for Asian Societies in Transition
Professor Ronald Anderson, IRES, Université catholique de Louvain, Place Montesquieu 3, B-1348 Louvain-la-Neuve, Belgium
Tel.: +32-10-47 41 46
Fax: +32-10-47 39 45
E-mail: anderson@ires.ucl.ac.be

27-29 APRIL 2000

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 - mid 19th century)
Dr John Kleinen, IIAS Branch Office Amsterdam, Spinhuis, Oudezijds Achterburgwal 185, 1012 DK Amsterdam, The Netherlands
Tel.: +31-20-525 3657
Fax: +31-20-525 3658
E-mail: IIAS@pscw.uva.nl

MAY 2000

4-5 MAY 2000

Limerick, Ireland

Technology Trade and Technology Transfer between the EU and Asia
Ms Barbara Merigeault, I.A.E., 20 Rue Guillaume VII Le Troubadour, B.P. 639, 86022 Poitiers Cedex, France
Tel.: +33-5-4945 4489
Fax: +33-5-4945 4490
E-mail: eurosasie@iae.univ-poitiers.fr
bmerigeault@iae.univ-poitiers.fr

6-8 MAY 2000

Roslyn, VA, United States of America

Third Annual Conference of the National Council of Organizations of Less Commonly Taught Languages
Scott McGinnis, Senior Associate for Projects, National Foreign Language Center, 1619 Massachusetts Avenue NW, #400, Washington, DC 20036, United States of America
Tel.: +1-202-667 8100 ext 15
Fax: +1-202-667 6907

8-10 MAY 2000

Amsterdam, The Netherlands

Brokers of Capital and Knowledge: Producer services and social mobility in provincial Asia
Dr Heidi Dahles, Centre for Asian Studies Amsterdam (CASA), Het Spinhuis, Oudezijds Achterburgwal 185, 1012 DK Amsterdam, The Netherlands
Fax: +31-20-444 6722
E-mail: brokers@pscw.uva.nl

8-11 MAY 2000

Brühl (Köln), Germany

Zweiten Brühler Tagung junger Ostasien-Experten: Globalisierung, Regionalisierung, Fragmentierung. Neue Kontexte für Politik, Wirtschaft und Gesellschaft in Ost- und Südostasien.
Gudrun Wacker, BIOst, Lindenbornstrasse 22, 50823 Köln, Germany
Tel.: +49-221-5747 150
Fax: +49-221-5747 110
E-mail: gudrun.wacker@koeln.netsurf.de

14-16 MAY 2000

Oslo, Norway

Sixth Workshop of the European Network of Bangladesh Studies: Bangladesh, changing identities and economic transformation
Mark Ellison, ENBS, Department of Economics and International Development, University of Bath, Bath BA2 7AY, United Kingdom
Fax: +44-1225-323 423
E-mail: m.a.ellison@bath.ac.uk
Http://www.bath.ac.uk/Centres/CDS/enbs.htm

18-20 MAY 2000

Avignon, France

IIAS/CERINS/INALCO workshop: Slave Systems in Asia and the Indian Ocean: Their structure and change in the 19th and 20th centuries
Convenor: Dr Gwyn Campbell, CERINS, Université d'Avignon, Case N 19, 74 rue Louis Pasteur, 84029 Avignon, Cedex 1, France
Tel.: +33-4-9016 2718
Fax: +33-4-9016 2719
E-mail: gcampb3195@aol.com

18-21 MAY 2000

Tübingen, Germany

Poet, Scholar, Patriot: International symposium in honour of Wen Yiduo's one-hundredth anniversary
Dr Peter Hoffmann, Seminar für Sinologie und Koreanistik, Universität Tübingen, Wilhelmstrasse 133, 72074 Tübingen, Germany
Tel.: +49-7071-29 727 11 (05)
Fax: +49-7071-29 57 33
E-mail: Peter.Hoffmann2@uni-tuebingen.de

23-24 MAY 2000

Amsterdam, The Netherlands

Gender and the Transmission of Values Systems and Cultural Heritage(s) in South and Southeast Asia
Professor S. Leydesdorff or Dr Frances Gouda, Belle van Zuylen Instituut, Universiteit van Amsterdam, Rokin 84-90, 1012 KX Amsterdam, The Netherlands
Fax: +31-20-525 22 19
E-mail: leydesdorff@pscw.uva.nl or fgouda@aol.com

25-26 MAY 2000

Budapest, Hungary

The Last Decade of Migration from the People's Republic of China to Europe and Asia
Dr Pál D. Nyíri at both nyirip@mail.matav.hu and nyirip@yahoo.com.

25-28 MAY 2000

Lund, Sweden

Ethnicity, Politics, and Cross-Border Cultures in Southwest China: Past and present
Organizers: Michael Schoenhals (Lund University), Xiaolin Guo (Aarhus University), John E. Herman (Virginia Commonwealth University)
Southwest Conference Secretariat, Centre for East and Southeast Asian Studies, Lund University, P. O. Box 792, SE-220 07 Lund, Sweden
Fax: +46-46-222 30 41
E-mail: southwest.conference@ace.lu.se

28 MAY 2000

Kaohsiung, Taiwan

Art, Literature, and Travel
Professor Chung Ling, College of Liberal Arts, National Sun Yat-sen University, Kaohsiung 804, Taiwan ROC
Tel.: +886-7-5252000 ext. 3002
E-mail: wenchai@mail.nsysu.edu.tw

INTERNATIONAL CONFERENCE AGENDA

JUNE 2000

JUNE 2000

London, United Kingdom

The Politics and Practice of Asceticism in Asian Religions (preliminary workshop, full conference in 2001)
Organizers: Dr Rupert Cox, Research Fellow, Royal Asiatic Society, 60 Queen's Gardens, London W2 3AF, United Kingdom
Tel.: +44-171-724 4741
Fax: +44-171-706 4008
E-mail: 106207.2000@compuserve.com
Dr Gustaaf Houtman, Editorial Consultant, Anthropology Today, Royal Anthropological Institute
Tel.: +44-171-394 6927
E-mail: ghoutman@tesco.net

2-4 JUNE 2000

Oslo, Norway

Human and Regional Security around the South China Sea
Mr Johan Henrik Nossum, Centre for Development and the Environment, P.O. Box 1116 Blindern, N-0317 Oslo, Norway
Tel.: +47-22-85 89 00
Fax: +47-22-85 89 20
E-mail: j.h.nossum@sum.uio.no
Http://www.sum.uio.no/southchinasca/

8-9 JUNE 2000

Leiden, The Netherlands

IIAS seminar Yogacara Buddhism in China
Convenor: Prof. Chen-kuo Lin
Contact address: International Institute for Asian Studies, P.O. Box 9515, 2300 RA Leiden, The Netherlands
Tel.: +31-71-527 2227
Fax: +31-71-527 4162
E-mail: iias@rullet.leidenuniv.nl

16-19 JUNE 2000

Massachusetts, United States of America

The 2000 North American Taiwan Studies Conference
Tze-Luen Lin, NATSA President, Harvard University
Stephane Corcuff, NATSA Secretary, ISUGA, Europe-Asia Management Institute, Creac'h gwen, F-29000 Quimper, France
Tel.: +33-2-9810 1616
Fax: +33-2-9810 1600
E-mails: tllin@udel.edu, stephane.corcuff@isuga.fr (information), board@natsc.org (abstracts)
Http://www.natsc.org
Deadline abstracts: 1 December 1999
Deadline papers: 1 March 2000

21-23 JUNE 2000

Paris, France

Medicine in China: Health techniques and social history
Dr Frédéric Obringer, Centre d'Études sur la Chine Moderne et Contemporaine, 54, boulevard Raspail, 75006 Paris France
Fax: +33-1-4954 2078
E-mail: obringer@ehess.fr

24-30 JUNE 2000

Leiden, The Netherlands

Ninth Seminar of the International Association of Tibetan Studies (IATS)
Convenor: Dr Henk Blezer, International Institute for Asian Studies, P.O. Box 9515, 2300 RA, Leiden, The Netherlands
Tel.: +31-71-527 2227
Fax: +31-71-527 4162
E-mail: iats@rullet.leidenuniv.nl
Http://www.iias.nl/iias/agenda/iats/

JULY 2000

3-5 JULY 2000

Berlin, Germany

Conflict and Violence in Indonesia
Georgia Wimhofer or Elisabeth Schulze, Institute of Southeast Asian Studies, Dept. of Asian and African Studies, Humboldt-University Luisenstr. 54/55, 10117 Berlin, Germany
Tel.: +49-30-2093 6635 / 6630
Fax: +49-30-2093 6666
E-mail: georgia.wimhofer@rz.hu-berlin.de elisabeth.schulze@rz.hu-berlin.de

3-5 JULY 2000

Melbourne, Australia

13th Biennial Asian Studies Association of Australia Conference: 'Whose Millennium?'
Melbourne Institute of Asian Languages and Societies (MIALS), Fifth Floor, John Medley Building, East and West Towers, The University of Melbourne, Parkville Victoria 3052, Australia
Tel.: +61-3-9344 5555 / 5554 / 0160
Fax: +61-3-9349 4870
Http://www.asaa2000.unimelb.edu.au

6-7 JULY 2000

Amsterdam, The Netherlands

IIAS Seminar Health, Sexuality, and Civil Society in East Asia
Contact Dr Evelyne Micollier for scientific contents and Heleen van der Minne for practical matters, IIAS Branch Office Amsterdam, Spinhuis, O.Z. Achterburgwal 185, 1012 DK Amsterdam, The Netherlands
Tel.: +31-20-525 3657
Fax: +31-20-525 3658
E-mail: Sexsem@pscw.uva.nl
A limited number of Dutch speakers and a limited number of observers are still welcome.

7-8 JULY 2000

(PROVISIONAL)

SOAS, London, United Kingdom

Centre and Periphery in Southeast Asia
Professor Anne Booth, Department of Economics, SOAS, University of London, Russell Square, London WC1 HOXG, United Kingdom
Fax: +44-171-323 6277
E-mail: ab10@soas.ac.uk

10-14 JULY 2000

Kuching, Sarawak

Sixth Biennial Conference of the Borneo Research Council, Borneo 2000
Professor Michael Leigh, Director, IEAS, UNIMAS, 94300 Kota Samarahan, Sarawak, Malaysia
Tel.: +60-82-671 000 / 672 191
Fax: +60-82-672 095
E-mail: michael@ieas.unimas.my
Deadline abstracts: 29 February 2000
Deadline full papers: 31 May 2000

10-14 JULY 2000

Manila, Philippines

Sixth International Philippine Studies Conference
'Turns of the Centuries: The Philippines in 1900 and 2000'
Philippine Studies Conference 2000, Technical Services and Information Section, Philippine Social Science Council, P. O. Box 205, UP Post Office, Diliman, Quezon City, Philippines
Tel.: +63-929-2671, +63-922-9621 local 305
Fax: +63-924-4871
E-mail: tsis.section@skyinet.net, pssc@skyinet.net, cidslib@ids.org.ph, cids@cids.upd.edu.ph

Agenda



13-16 JULY 2000

Prague, Czech Republic

The Twelfth International Conference on Korean Linguistics
ICKL 2000, c/o Prof. Nam-Kil Kim, Korean Studies Institute, University of Southern California, THH 226G, Los Angeles, CA 90089-0357, United States of America
E-mail: nkim@usc.edu or: ICKL 2000, c/o Prof. Hee-Don Ahn, Department of English, Konkuk University, Seoul 143-701, Korea
E-mail: hdahn@kkucc.konkuk.ac.kr

15-17 JULY 2000

Lhasa, Tibet, China

2000 International Academic Conference on Tibetan Medicine
Yang Su, Dolmicho, China Medical Association of Minorities, No. 11 Bei San Huan Dong Lu, Chaoyang District, Beijing, 100029, P.R. China
Tel.: +86-10-6422 0890, +86-10-6428 6597
Fax: +86-10-6428 7404
E-mail: cinmbucm@bj.col.com.cn
Deadline papers: 31 December 1999
Deadline registration: 14 July 2000

JULY 18-22, 2000

Xiamen, P.R. China

The International Anthropological Conference on the Existence and Development of the Human Being in the 21st century
Convenor: Deng Xiao Hua, Anthropology Institute of Xiamen University, Xiamen, 361005, Fujian Province, P.R. China
Tel.: +86-592-218 7473
Fax: +86-592-208 6116
E-mail: anthro@jingxian.xmu.edu.cn

27-31 JULY 2000

Kota Kinabalu, Sabah, Malaysia

The Sixteenth Conference of the International Association of Historians of Asia (IAHA)
16th IAHA Conference Secretariat, Center for the Promotion of Knowledge and Language Learning, Universiti Malaysia Sabah, Locked Bag 2073, 88999 Kota Kinabalu, Sabah, Malaysia
Tel.: +60-88-438 440 ext. 5294, +60-88-435706 (DL)
Fax: +60-88-435 708
E-mail: pejpib@ums.edu.my or ahmatadm@ums.edu.my

AUGUST 2000

1-4 AUGUST, 2000

Calcutta, India

Language, Thought and Reality: Science, religion and philosophy
Dr Chandana Chakrabarti, Elon College Campus Box 2336, Elon College, N.C. 27244, United States of America
Tel.: +1-336-538 2705
Fax: +1-336-538 2627
E-mail: chakraba@numen.elon.edu
Http://www.elon.edu/chakraba

5 AUGUST 2000

Durban, South Africa

The History of Religions: Origins and visions
18th Quinquennial Congress of the International Association for the History of Religions
Rosalind I.J. Hackett, Program Chair, Dept. of Religious Studies, University of Tennessee, Knoxville, United States of America
Tel.: +1-423-974 2466
Fax: +1-423-974 0965
E-mail: rhackett@utk.edu
Http://www.udw.ac.za/iahr

10-11 AUGUST 2000

Leiden, The Netherlands

IIAS Seminar Environmental Change in Native and Colonial Histories of Borneo: Lessons from the past, prospects for the future
Convenor: Dr Reed L. Wadley: International Institute for Asian Studies, P.O. Box 9515, 2300 RA, Leiden, The Netherlands
Tel.: +31-71-527 2227
Fax: +31-71-527 4162
E-mail: iias@rullet.leidenuniv.nl
Http://www.iias.nl/iias/research/wadley/

22-26 AUGUST 2000

Lahti, Finland

EASJS Conference 2000
Secretariat EASJS, Prof. Dr Werner Pascha, Duisberg University, East Asian Economic Studies, D-47048 Duisburg, Germany
Tel./Fax: +49-203-379 2002
E-mail: eajs@uni-duisburg.de

23-26 AUGUST 2000

Leuven, Belgium

The Eighth Conference on Early Literature in New Indo-Aryan Languages ('Bhakti Conference')
winand.callewaert@arts.kuleuven.ac.be

23-28 AUGUST 2000

Leiden, The Netherlands

Audiences, Patrons, and Performers in the Performing Arts of Asia
Convenors: Dr Wim van Zanten (chair), PAATI (IIAS), and Institute of Cultural and Social Studies, Leiden University, P.O. Box 9555, 2300 RB Leiden, The Netherlands
Tel.: +31-71-527 3465 / 74 / 69
Fax: +31-71-527 3619
E-mail: zanten@fsw.leidenuniv.nl and Frank Kouwenhoven, CHIME, P.O. Box 11092, 2301 EB Leiden, The Netherlands
Tel.: +31-71-513 3974 / 513 3123
Fax: +31-71-512 3183
E-mail: chime@wxs.nl
Http://www.iias.nl/oidcion/general/audiences.html, or
Http://www.iias.nl/iias/agenda.html
Deadline paper proposals: 1 March 2000

SEPTEMBER 2000

6-8 SEPTEMBER 2000

Fife, United Kingdom

History of Tibet Conference
John Billington (conference organizer), Brook House, Llandyssil, Montgomery, Powys, SY15 6LN, United Kingdom
Tel.: +44-1686-668 619

5-9 SEPTEMBER 2000

Edinburgh, United Kingdom

Sixteenth European Conference on Modern South Asian Studies
Centre for South Asian Studies, Department of Sociology, The University of Edinburgh, 18 Buccleuch Place, Edinburgh EH8 9LN, United Kingdom
E-mail: saconf@afbi.ssc.ed.ac.uk
Http://www.ed.ac.uk/sociol/sas/

14-16 SEPTEMBER 2000

Nishinomiya, Japan

Fourth Conference of the Asia Pacific Sociological Association
Asia Pacific Sociological Association (APSA)
Prof. Kenji Kosaka, APSA President, Kwansei Gakuin University, Nishinomiya, Japan 662-8501
E-mail: kkosaka@kwansei.ac.jp
or: Dr Pauline Kent, Secretary, Ryukoku University, Shiga, Otsu, Seta, Oecho, Yokotani 1-5, Japan 520-2194
E-mail: pauline@world.ryukoku.ac.jp
Deadline abstracts: 31 March 2000
Deadline full papers (3-4000 words): 15 July 2000

OCTOBER 2000

2-6 OCTOBER 2000

Sarteno (Tuscany), Italy

Eighth International Conference of European Association of Southeast Asian Archaeologists
Patrizia Zolese, Fondazione Ing. C.M. Lericci, Via V. Veneto 108, 00187 Roma, Italy
Tel.: +39-06-488 0083
Fax: +39-06-482 7085
E-mail: folerici@tin.it

4 OCTOBER -

5 NOVEMBER 2000

Dakar, Senegal

Extended Workshop for Young Historians
Madame Ndéye Sokhna Guéye, Programme Sefhis/Codesria, Extended workshop for young historians, CODESRIA, B.P. 3304, Dakar, Senegal
Tel.: +221-825 98 22 / 23
Fax: +221-824 12 89
E-mail: codesria@telecomplus.sn

NOVEMBER 2000

3-5 NOVEMBER 2000

Vancouver, BC, Canada

'Women's Studies: Asian Connections'
Centre for Research in Women's Studies and Gender Relations, UBC, 1896 East Mall, Vancouver, B.C. V6T 1Z1 Canada
Tel.: +1-604-822-9171
Fax: +1-604-822-9169
E-mail: litton@interchange.ubc.ca
Deadline initial response: 30 November 1999
Deadline papers: 29 February 2000

DECEMBER 2000

12-14 DECEMBER 2000

Bangkok, Thailand

International Conference Chao Phraya Delta: Historical development, dynamics and challenges of Thailand's rice bowl
The conference is jointly organised by Kasetsart University, Chulalongkorn University, L'Institut de Recherche pour le Développement (France) and Kyoto University (Japan)
E-mail: odoras@ku.ac.th or cusri@chula.ac.th
Http://std.cpc.ku.ac.th/delta/deltacp/evnts/Conference-CP.htm
Deadline abstracts: 15 June 2000

2001

AUTUMN 2001

Berlin, Germany

Second International Convention of Asia Scholars (ICAS 2)
ICAS 2 organizing unit:
Prof. Dr Eberhard Sandschneider, Arbeitsstelle Politik Chinas und Ostasiens, Freie Universität Berlin, Ihnestr. 22, D-14195 Berlin, Germany
E-mail: sandschn@zedat.fu-berlin.de

We have decided to open another column for the convenience of our readers. We are planning to call it Notes and Queries so, if you have any questions, suggestions, or proposals and would like to share these with other readers, please drop us a line.

Notes & Queries

STEPHEN FELDMAN of Asian Rare Books is looking for a **First Edition**, must be first edition, copy of **Raffels' History of Java**. - He can be contacted at arbs@erols.com.

THE EDITORIAL BOARD of the 'Documentatieblad voor de Geschiedenis van de Nederlandse Zending en Overzeese Kerken' - the Journal for the History of Dutch Missions and Overseas Churches (DZOK/JHDMOC) - which was founded in 1993, wishes to investigate the possibility of founding a **new English-language journal dedicated to the history of the expansion of Protestantism** including the encounter between Protestantism and non-western religions and cultures.

The objective of the journal will be to promote and stimulate research and to facilitate communication between scholars working on the history of the expansion of Protestantism. To carry out this task the journal will publish articles and book reviews, and will draw attention to important publications and facilitate a scholarly exchange of opinion.

Although we are not contemplating a newsletter proper, one of the functions of the intended journal might be to present an opportunity for scholars to keep each other informed about recent, ongoing, and future activities by both individual researchers and scientific institutions. The journal might also pay attention to prospective meetings and research projects, and to recent and projected conferences. Its board might even be instrumental in organizing conferences and meetings. No geographical limits will be set to the field of research.

To achieve our aim it is necessary for us to get in touch with a number of colleagues who are prepared to join us in realizing these goals. A management team for the new journal as well as an editorial board and a larger advisory board will have to be set up. A general policy guideline of the journal will have to be established.

As you are well-placed to evaluate this proposal, your advice, suggestions, or even assistance are unquestionably of the greatest importance. The success of the intended journal will depend on it. So please, do not hesitate to open your mind to us. - Dr Chris G.F. de Jong, e-mail: cgfdejong@hotmail.com.



INFORMATION ON ADVERTISEMENTS IN THE IIAS-NEWSLETTER

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- *Standard B:* half page: w. 270 x h. 180 mm: US\$ 675
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- *Standard D:* 2 columns: w. 105 x h. 180 mm: US\$ 270
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INFORMATION

For further information contact Mr S. Sand or the Managing Editor at the IIAS.



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